

(Following the Footsteps of Christ) the Lord's Death

by Willie Mullan

The Lord's death is an act of identification, commemoration, proclamation, and anticipation, where we remember Christ's sacrifice and look forward to his return.

Duration: 1:05:36

Scripture: Matthew 6:33, Acts 2:22, Hebrews 1:8, 1 Peter 1:18

Topics: "Footsteps Of Christ"

Description

In this sermon, the preacher emphasizes the significance of the Lord's death and its various aspects. He highlights that the act of proclaiming the word of God is a messy but essential task. The preacher discusses the decision of Jesus to sacrifice himself and quotes from the first epistle of Peter to support his point. He also mentions the tearing of the temple veil as a significant event that occurred when Jesus died. The sermon concludes with a prayer expressing gratitude for Jesus' sacrifice and anticipation for the future redemption of believers.

Transcript

It's the Lord's death, and we're commencing the Bible reading at 1 Corinthians chapter 11. 1 Corinthians chapter 11. Paul writing to the church of Canaan said this to them, verse 23.

For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread, and when he had given thanks he broke it, and said, Take it. This is my body, which is broken for you, this do in remembrance of me. After the same manner also he took the cup, when he had stopped saying, This cup is a new testament in my blood, this do ye as oft as ye drink it in remembrance of me.

For as often as ye eat this bread and drink this cup, ye do so the Lord doth. That's the phrase that we're after this evening. And it always makes me feel cool.

You know, I can look away up into heaven by force this evening, and I know that Christ's name is above every name, not only in this world but in the world to come, and that one day every knee shall bow and every tongue confess that Jesus Christ is Lord. And I know that when Paul was writing in first Corinthians, he said this, If the princes of this world had known, they would not have crucified the lords of glory. I wish

we could get this into proper perspective this evening.

That the one who hung on yon Roman jabbit outside Jerusalem's wall, yon wounded, battered, bleeding, thorn crowned, yon one with the spittle on his face, yon one whose hair was knotted with sweat and blood, he was none other than the Lord of glory. Let's get it settled now. But somehow when we say the Lord's death, He died! The Lord died! That's the bit we must get the hold of.

Wasn't the people's boy who died for me? That would be a big thing if he did, but it would be no use. Mrs. Alexander was right when she penned, There was none other good enough to pay the price of sin. He only could unlock the gate of heaven and let us in.

And these words stagger me. The Lord's death. You see when we gather round this table on Sunday morning, and take the bread and drink the wine, this acts.

It's an act of identification first of all. Everyone who works and everyone who participates, they're all identifying themselves with the work of the Lord at the cross. They're saying that his body was given for them and that his blood was shed for them.

And if you don't love him and you don't want him for anything, don't be sitting at this table. It's no place for you. You're only a hypocrite that's pretending and professing to love him while all the time in works you deny him and you're an abomination in the sight of God when you go further than that.

But those of us who love him, we come here at his command for it doesn't say a vouchsain as ye eat this bread. And remember it doesn't say a servant. It says adoption.

It says adoption. And the principle was laid down in the early church that the disciples gathered together on the first day of the week to break bread. And it's an act of identification.

Of course it's an act of commemoration. This do in remembrance of me. But it's more than that.

It's an act of proclamation. For as often as we eat this bread and drink this cup we do so the Lord's death. It's being proclaimed all the time.

The word soul is the old word for peach, you know. It's proclaimed. So that this act is an act of identification and it's an act of commemoration and it's an act of proclamation.

And of course it's an act of anticipation because we're only doing it until he comes. Remember there'll be a table down here on this planet when Jesus comes in spite of communism and rebels and wars and everything else that hell has to offer there'll be a table here until he comes. Make no mistakes about it.

So you can see this is what we're asked for this evening. We're asked for the Lord's death. I want to show you some things about the Lord's death.

First of all our Lord's decision about his own death. Let's go over to 1 Peter and at the first chapter please. First epistle of Peter and at the first chapter.

And Peter's writing to these believers. They were Jews scattered throughout Pontus, Galatia and so on. They were elect according to the foreknowledge of God the Father and all the rest of it.

But he says to them in verse 18 first chapter verse 18 forasmuch as ye know that ye were not redeemed with corruptible things of silver and gold from your vain confiscation, retrieved by perdition from your fathers but with the precious blood of Christ as of a lamb without flemish and without spot who verily was full ordained before the foundation of the world. I want you to get the full ordained bit into your mind. You know that's a tremendous word you know.

That the lamb whose precious shed blood is the price of our redemption that of the lamb he was full ordained before the foundation of the world. And mind you when God the Father is speaking to God the Son in Hebrews chapter 1 the Father said to him thy throne O God, he calls him God thy throne O God is forever and ever and then he said to him and thy Lord in the beginning made the foundations of the earth. Now before he made the foundations of the earth he was full ordained to be a lamb.

Don't think that this came upon him all of a sudden and that he didn't know. I hear them on the wireless in the morning saying that when he's in Gethsemane he doesn't know where he is he doesn't know where he's gone he doesn't know what's happening. My dear friend from before the foundation of the world in you.

And if that's not clear enough let's go back to the Acts of the Apostles and we're at the second chapter please. The Acts of the Apostles second chapter it's the day of Pentecost and it's part of the sermon that Peter preached. He preached in the power of the Holy Ghost that day and it is what he said to the people at least it's part of it.

Verse 22 Verse 22 Ye men of Israel hear these words Jingle of Nazareth a man approved of God among you by miracles and wonders and signs and remember miracles and wonders and signs are all different. In case you didn't know that just make sure you know what we're about. Because I hear them getting mixed up in miracles and signs and wonders and they don't know where they are.

Well he was approved by miracles and wonders and signs which God did by him in the midst of you as he is as I should know him being delivered by the determinate council and foreknowledge of God ye have taken him by wicked hands of crucified and flayed. You know it's great to think about the determinate council you know the council of the prime in God Father, Son and Holy Ghost they sat in council before the foundation of the world and they determined certain things you see God is bound to foreknow everything that's to take place you wouldn't like to take me back to a place where God didn't know, would you?

He wouldn't be God.

Yes God knew everything he knew the end from the beginning and he knew that if he would create Lucifer of the anointed seven over the throne and the highest of all his created beings his plan he knew that he would evolve don't you think he didn't because he knew all about it and he also knew that if he would make man and woman that this fallen cherub would come as a serpent and would beguile him and thus tempt Adam to follow the one he loved he knew that sin would enter into the world and he knew that he'd have to do something about it and the council is sitting and they're determining things and it seems they come to a voice from the council who will go for us and the Lord Jesus the second person of the Trinity said here am I send me and at that moment he was taught all day before the

foundation of the world to be the Lamb to deal with both Satan and sin you know if you look at the verse carefully that we're looking at you'll find this verse 23 10 being delivered by the determinant council in her knowledge of God you can see the directive will of God here yes the directive will of God was not Christ

would be the Lamb you can see the permissive will of God here because God is permitting him to be taken by wicked hands and he's permitting him to be taken by these wicked hands you know it wasn't nails spiking him through the tree or spitting in his face or crushing the crown on his throne on his brow that need redemption oh don't ever get off on the foot that man doctoring Christ could make atonement for the sin he was committing you know God just allowed them to fall

into the hands of these sinful men and they placed them on the cross and he suffered at their hands but there came a time when he became the substitutionary sacrifice for every believer there came a time when his blood was shed sacrificially to be the price of our redemption remember Christ saw all this before the foundation of the world you see that's the vision that Christ had of his own death that was the decision he made let's go to Hebrews just for a moment we're at Hebrews chapter 10 I think it's one of the great chapters of the Bible and we would need to take time with it but time won't work for us this evening but we'll do our best quickly I believe the prayer is vital to the the letter to the Hebrews and I think if we had time we could prove that but we don't need to do that this

evening it says of these Hebrews to these Jews for the law having a shadow of good things to come and when he talks about the law here he's not talking about the 10 commandments he's talking about the ceremonial law he's talking about sacrifices not talking about the moral law, the ceremonial law he says for the law of ceremonies having a shadow all the tribes were shadows all the sacrifices of the ceremonial law were shadows of good things to come so the law having a shadow of good things to come are not the very image of the good they were only shadows, not the image and because they were shadows, can never we should mark those words, can never at any time, can never with those sacrifices which we offer year by year continually, look the comers, they're on to perfect that's why we sign

tonight not all but other beasts on Jewish altars slain can give the guilty conscience peace or take away the stake they can never do that they couldn't make the comers with brought the sacrifices they couldn't do that he says, because he's a great old arguer Paul, verse 2 he says for then would they not have ceased to be offered it's a simple question, isn't it if you could bring a lamb and it made you perfect you wouldn't need to bring another one, would you well it's just logic to say, for then would they not have ceased to be offered of course they would have ceased he says, for then would they not have ceased to be offered because that the worshippers once purged should have had no more conscience of sins my, if you were really purged and made perfect well, there would be no more

sacrifices he says, but in those sacrifices there is a remembrance again made of sins every year for it is not possible he's back to the carnival it is not possible that the god of bulls and of goats should take away sins so he's levelled that up pretty fairly and he says, because the ceremonial law can never because it is not possible that the god of bulls and goats he says, wherefore, verse 5 wherefore, when we come up into the world he's talking about the Lord Jesus now if he's coming up into the world it's a sacrifice and offering our wills not that our body has now prepared me now this is our Lord's preparation for his own death I want you to take the word body out and just put it there as it were body have a look at the body I want you to know who speaks it it's the one who's in the

form of God it's not that not everybody should be equal with God it's the one that's allowed to take upon themselves the form of a cousin he's speaking to somebody else he says our body has now put the word now there and look away up into the sky now prepared me did you get the difference between body and thou and me I hope you did because this body is being prepared and he's coming and he's entering into the womb of the virgin and he's about to become God incarnate he is going to be God man of flesh in flesh

he's going to become what he has never been before a man but he doesn't choose to be what he has always been he's God manifest in flesh you've got them all now I think there's something here that you need to notice isn't the sacrifice and the blood of gods and virgins couldn't do the

job so because they couldn't do the job our body has got prepared me now was he going to do the job in his body that's the thing I hope you've got that that's been wonderful you know it's written in verse 8 about when he said sacrifice and uttering and don't uttering and uttering for saying no good is not may thou have pleasure therein which are offered by the ceremonial law then said he lo, I come to do thy will now he was stepping out of the land that was felled in fact he was stepping out of the bosom of the trough when he prayed to John 17 he says father give me the glory which I had with thee before the day was I hope you can see him as the eternal son if he says father and he says I had glory with thee with the father well there must be the eternal son with the eternal father

before the day was he stepped out of all that and much more he who was rich Unitarians think that he only began at Bethlehem said to an old Unitarian minister once do you really think that Jesus just began at Bethlehem I do I think it says in that book he who was rich for your sex became poor tell me when he was rich was he rich at Bethlehem oh I'm mistaken was he rich in life he was the carpenter's son and he lived in a miserable place called Nazareth he was rich in death died on a cross he was buried in another man's grave so I gave the old fellow a bit of a kick I said come on tell me when he was rich he was never rich down here it was before he came the word was he who was rich became poor so he stepped out of the glory and we're going to take upon him he's not just entering into this

body this is to be a unique personality God manifests in flesh that he has taken the body to do something I'm going to tell you taken the body to die it was all planned before but wait a minute don't let's rush it verse 9 then said we know I come to do thy will O God now this was part of the will by which will God will verse 10 by which will we we the English are sanctified through the offering of the body of Jesus Christ once more I want to ask the cross are we or are we not you second-graders I'm just talking to you now are we sanctified through the offering of the body of Jesus or are we not then I put you in your corner just now I want to tell you that I was sanctified through the offering of the body of Jesus I don't need to get out of that room some day am I or am I not would you

like to say to me because I would change it you know that's very wonderful you know that you came and took upon in this form of a servant and going through the offering of that body we are sanctified we are set apart into words by the offering of the body of Jesus once more hope that it doesn't finish there you see from then on we are called the sanctified ones look let's get the hold of this you see bless the truth for by one offering you know what the one offering is now the offering of the body of Jesus for by one offering he has perfect good forever have you or have you not perfect good forever are there any folks here who think you can be lost again would you like to meet me afterwards and take me on I would ask you simply about perfect good forever would you like to stand up and

tell me now because I don't care what you're going to do with it you'll find out when you stop it soon and soon and soon and soon that it will just be perfect good forever I asked the minister who preaches this nonsense once tell me what perfect good forever means he says I don't know I said you're a liar I don't know any other way of tackling a man like that you don't tell me you go to school and you pass your exams and you don't know what perfect good forever means you're a liar if you say anything else you're a hate-making yourself you're not honest you're not honest with the preaching you're not honest with God you want to bring about your own blot don't you friend God will never bless you you're not even honest you

know this is the mighty thing that through Christ's death, the Lord's

death something that was for our day before the foundation of the world a poor lost drunken scotch like me who was brought out of the gutter I stand tonight through the offering of the body of Jesus perfect good say it louder that's better you know you're the only one that's any use without me bless you you hear him chipping in sometimes don't you let me say this and not blush while I say he's got this clamour in his speech you know he has to have two or three goons out and put me to changes to say and some of you that can talk all night you wouldn't get a mute over here bless you brother yes I think you can see this now let's get this bit we've gone slow tonight for some reason I hope the clock stops sometimes I pray the clock stops and sometimes it does you know I was going to pray I

hope it falls down but it's really just on the video now let's get the hold of this our Lord's vision of his own death I think that this is something we must do because modernists don't seem to think that the Lord knew all about this let's go right back to Luke's gospel and we're at Luke's gospel chapter twelve the gospel by Luke and we're at the twelfth chapter verse forty-nine the Lord Jesus is speaking Luke twelve forty-nine I am come to send fire on the earth and what will I if it be already kindled but I have a baptism to be baptized with and how am I threatened shall it be accomplished you know when he took this word baptism on his lips here he was thinking of Calvary he was thinking of his death and sometimes when I have an argument with theologians who try to put over sprinkling

for baptism I take them to Calvary and I've never found one yet anywhere who is prepared to say that Calvary was like sprinkling I hope you would never dare to you see the word wouldn't do there you see baptism is a putting in and putting on and the Lord Jesus went down into the deep depths they're called where there was no standing where every wave and billow of God's wrath against sin went over his holy head that's baptism in case you didn't know and there's no sprinkling about it I wonder sometimes at the so-called intelligence he knew all about this he says I have a baptism to be baptized with how am I threatened shall it be accomplished oh yes he knew do you remember him in Gethsemane have a look at John's Gospel and we're at 8 Kings and remember he left the upper room and came down

the little narrow street and across the court and out of the beautiful gate of the temple and down the valley of Jehoshaphat and across the Kidron oh I can remember the days when I walked every yard of this on my own and marched it out and put it into my mind and he went into Gethsemane and you remember Judas came and we're saving Zion now verse 10 then Simon Peter having the sword drew it and snipped the high priest's servant and cut off his right ear Mr.

Orr my friend who's gone to glory often said when he read this either Peter was a brilliant swordsman or he was a poor marksman he said if he only meant to take off his ear with one blow he was a brilliant swordsman but if he meant to take off his head and only got his ear there wasn't much use of the sword then Simon Peter having the sword drew it and snipped the high priest's servant and cut off his right ear the high priest's servant's name was Malchus then said Jesus unto Peter put up thy sword into the sheath a what sheath? the cup which my father hath given me shall I not drink it? you see he saw the baptism and he had a cup don't ever tell me that he didn't know it seems it was foreordained quite a determinant council had it all planned out have a look at John 12 just while you're

there and 32 John 12, 32 and I if I be lifted up from the earth good Lord then answer me this he said signifying what death was to die now he knew all about it didn't he he knew about the baptism he knew about the cup he knew about the cup I if I be lifted up if you go back to John 3 you'll find it clearer still you

remember this quite well John 3 verse 14 and as Moses lifted up the serpent in the wilderness even so must the Son of Man be lifted up friend he knew all about this he knew about the baptism he knew about the cup he knew about the lifting up he knew about the cesarean you know I think this must have made the mark on his mind as Moses lifted up the serpent in the wilderness I think that even in the days of his flesh he could look back and see that serpent on the wall I think it

would bring to his mind the loneliness that would be his account but then when you look at the serpent it would bring out the awfulness that would be his it's a symbol of sin he was not only to be alone he was to be made sin for us he knew all about the suffering I'll tell you that that serpent on the wall not only brought before them the loneliness and the awfulness but the dreadfulness because this was a serpent of drought and before it could be in that form it had to be put into the fire and run into the mold oh there was a fury at Calvary that we'll never understand one of the types is the cake in the oven and the meal was put in the oven and the door was shut and he's in the dark and he's being burned oh remember that our God is a consuming fire when he's dealing with sin and the

only difference between Christ, God's land and all other lands is this that the fire consumes the land in the old economy on the altar but Christ consumed the fire consumed the fire for us that's it, no more fire for me a friend he knew all about it you remember him talking about unless the corn of wheat fall into the ground and die somebody came to argue with me not so long ago about this death on Calvary he said you see we don't understand properly now that this was just the thought of a swoon that he went into it was like a coma that you take with diabetes if you don't take your injection properly I had a second look at this character I felt he was away in the novel but I had to be very careful with him and I listened impatiently unusual for me to have so much patience God must have

been very near I said look friend you've gone just about far enough with me I want to take you to the book of Revelation where the Lord Jesus is talking when you teach this in the two years and he's saying to John I am he that liveth and was dead if you are right he's alive now get out you know you get tired of it I can't just listen to the devil all day you know and if they don't get out when the get out is given then I'll have to think about it he fell out not so long ago you know and I would do it you know don't think that I'm here to put up with the devil not for a moment I'll just give you so many seconds and if I see you're daft I'll get rid of you when the Lord Jesus said I am he that liveth and was dead what's all the argument about you know the corn the wheat fell into the ground

and died you know this book has some of those amazing statements you know here where we were reading in 1 Corinthians 11 it's called the Lord's death if we went to Romans 5 we'll do it next week reconciled to God by the death of his son what's the difference between the Lord's death and the death of his son and there is a difference you know if we would go to Hebrews chapter 9 let's do that go to Hebrews chapter 9 at least I think it's chapter 9 Hebrews chapter 9 yes it is now look at this carefully and it's a great time verse 15 for this cause he is the mediator of the new testament or the new covenant that by means of death or the redemption of the transgressions that were under the first covenant they which are called might receive the promise of eternal inheritance isn't that very

wonderful now that's a promise this eternal inheritance is new to every belief but you know where a testament is or where a will is there must also of necessity be the death of the testator you see you have the Lord's death the death of his son the death of the testator and they're all different you know then you have the death of the cross and that's different again now what's the difference the difference is this when you say we are reconciled to God by the death of his son this brings before us what it cost God to

reconcile enemies like us cost him his son when you say the death of the testator you know you're thinking about the will that was made because this will was made that everything that would become Christ would become mine and I mean that if he is the heir of God and I can

tell you this that God hath made him the heir of all things well I can tell you this I'm a joint heir of everything everything that's left is mine and I'll tell you before this could come into creation in all its fullness for eternity the testator who made the will had to die and once an old man in this meeting made a will in the hospital and left me 700 pounds but before it could get signed he was dead I haven't a chance because he didn't rise again but my Lord who made the will he not only died he rose again to see our gift there he is the testator you know when you say the death of his son that's what it cost God when you say the death of the testator that's what it brought me when you say the death of the cross that's what it meant for him when you say the Lord's death that's what it

really was the Lord's death it's an amazing statement isn't it you know there are types of this in the Old Testament let's try to do them let's go back to Joshua and we're at the third chapter and Joshua's coming to the Jordan and the old river Jordan is always looked upon as a sort of symbol of death now let's get this as quick as we can we're at verse 11 we're at Joshua chapter 3 verse 11 before the ark of the covenant of the Lord of all the earth passeth over before you into Jordan I think we should get the ark of the covenant into our minds it was made firstly of wood and then the wood was covered with gold and we can see these two things the wood was something that came from earth the gold is something that everlasting and these two were cunningly and wonderfully brought together

it's the type of the humanity and the deity of the Lord very wonderful these types and you know inside the ark of the covenant the tables of stone were there because the one who was God and man let's get it quite clear that he kept the whole law within his heart he loved God with all his heart he loved man with all his heart not only was the tables of stone in there the pot of manna was in there because the one who in the wood is humanity and in the gold deity and in the tables of stone purity in the manna he's sufficiency he'll keep us right through the wilderness and Aaron's rod was there too and that just shows his ability to give life it's a perfect picture of our Lord Jesus now this is the ark coming to Jordan and it says here verse 14 and it came to pass when the people removed from

their tents to pass over Jordan and the priests bearing the ark of the covenant before the people and as they that bear the ark were come unto Jordan and the feet of the priests that bear the ark were dipped in the brim of the water now here's the great parenthetical portion for Jordan overfloweth all his banks all the time of harvest but the waters which came down from above stood and rose up from beneath very far from the city of Adam that is beside Saratan and those that came down towards the sea of the plain even the salt sea sailed and were cut off and the people passed over right against Jericho you know Calvary it was like Jordan it had overflowed its banks my there never was a death just like this it's in all its fullness and yet for every believer here he has made a way clean for

you oh yes what a wonderful thing I will repeat 1st Samuel and we're at chapter 5 1st Samuel chapter 5 and we're rushing it a bit but it doesn't matter here's the ark of the covenant again this ark that was a picture of Christ now it's in the hands of the Philistines now and the Philistines took the ark of God and brought it from Ebenezer onto Ashdod when the Philistines took the ark of God they brought it into the house of Dagon and set it by Dagon now this must have been a very wonderful moment when the ark of the covenant was face to face with Dagon he was the god of this world if you like he was the god of the Philistines now it says and when they of Ashdod arose early on the morrow behold Dagon was fallen now

what was the morrow? the morrow was the second day wasn't it? they'd put an

end one day before Dagon and on the morrow that's the second day Dagon was fallen upon his face to the earth before the ark of the Lord and they took Dagon and set him in his place again and when they arose early on the morrow morning what morning's that now? that's the third day isn't it? behold Dagon was fallen upon his face to the ground before the ark of the Lord and the head of Dagon the head of Dagon and both the palms of his hands were cut off upon the threshold you know friends it was through death oh let me put it right for you it was through the Lord's death that the devil who had the power of death up to that moment he was paralyzed oh his head was crushed and he just hasn't the same power now as he used to have you know I don't think I need to go into this oh let me do it

properly Matthew 27 just look at it for a moment or two Matthew 27 I think this is amazing it amazes me verse 15 Jesus when he had cried again with a loud voice yielded up the ghost you know that's a tremendous statement actually in one of the other translations and I think it's maybe nearer than this it says that Jesus when he had cried again with a loud voice dismissed his spirit yielded up the ghost dismissed his spirit I'll tell you a wee thing you can't do it you know when we take this text Christ died for the ungodly you know we must get the fact of Calvary right Christ died you must get the truth of Calvary right he died for the ungodly and you must get the power of Calvary right but it's the fact Christ died you know we use this physiology all the time we meet one another we say

John so and so died this morning no really honestly he didn't John so and so lived as long as he could and struggled as hard as he could and death overcame him and he became dead but when we say Christ died we mean it but he took his life from him you know he laid it down of his own accord you know he dismissed his spirit he sat in the dark sat in when it was fully open and the devil thought that he had it and you know the old Hebrew saying Christ arose hallelujah Christ arose there's a line in it which says death couldn't keep its prey he tore the bars away he did nothing of the kind this I object to you see when you tear the bars away you're breaking out that's what they do at Long Cash now and again and in the free state only they don't break out they let them out friend let's get this

clear tonight he didn't break out he didn't escape he opposed death is the word oh I want to tell you this is amazing you know he dismissed his spirit he stepped into death and all the ways of God's wrath went over him he went the way down into the depths where there was no standing and then he stamped a punch and he rose triumphant with no breaking out above him friend when Christ died when Christ stepped into death when Christ dismissed his spirit certain things happened now watch this verse 50 Jesus when he had cried again with a loud voice yielded up the ghost and behold the veil of the temple was rent in twain from the top let's get that bit to the bottom you know this was God's doing you know how high this curtain was almost as high as the top of the border and a bit beyond that so

it wasn't any of the priests that tore it if it was rent from the top to the bottom it was heaven handed it you know heaven was moved when Jesus died because God knew that the way was made back to him now there's a way back to God you know from the dark parcel city it was made now look at this behold the veil of the temple was rent in twain from the top to the bottom and the ash did quench and the rocks rent you know the very rocks burst asunder when Jesus died heaven felt the impact when Jesus died ash felt the impact I want you to get this bit and the graves were opened and many bodies which they were ruthless here I will tell you a wee thing or two because we're talking about bodies being raised now have you got that sir? because you don't believe that oh yes there were bodies many

bodies of the saints there were only bodies of the saints make you no mistakes about that now there were no bodies of sinners raised on this occasion just bodies of saints and there's going to be a moment not very far distant from where we are now when Jesus comes again and there will only be the bodies of the saints you know make you no mistakes about it just read it right and you'll be alright many bodies of the saints which swept the roads and came out of the graves after his resurrection and went into the holy city and appeared on the memory oh what a night that would be if one of these fellows walked into the room put you from sleeping wouldn't it I want you to get the whole of this the whole of the impact when Jesus died heaven felt the impact God tore the veil in two and earth felt

the impact for the rocks and hell felt the impact for these souls and spirits of these saints that were in the paradise side of hell had to come and be born the bodies oh what a wonderful moment it was you know there's a centurion standing at the foot of the cross and when the veil ends and the cross ends he cries A TRAIT!

THIS IS A RIGHTEOUS MAN! cause he felt the impact when the serpent's head was bruised at that moment he felt the impact he got it now I think we must next week do reconciliation cause there's a lot more than that and more sides to that and then we'll go on to the burial and work out the days for you where are you Nora I've lost the place 134 I have the place 134 Jesus keep me near the cross there a precious fountain free to all a healing stream flows from Calvary's mountain and we'll sing the first and we'll sing the last verses first and last 134 134 I have the place 134 there a precious fountain free to all a healing stream flows from Calvary's mountain and we'll sing the first and we'll sing the last verses I have the place 134 Jesus keep me near the cross there a precious fountain free to all a healing stream flows from Calvary's mountain and we'll sing the last verses there a precious fountain free to all a healing stream dear Lord we bow at thy feet again Lord we thank thee for dying for us we feel in our hearts that we're not worthy of the least of all thy mercies yet we look forward to the day when we'll stand on the golden street and we'll be redeemed in fullness and we'll sing like we've never sung before thou art worthy for thou art slain my Jesus I love thee I know thou art mine plant us in thy field with thy blessing and take us home in safety for thy name's sake Amen

Audio: <https://sermonindex1.b-cdn.net/8/SID8396.mp3>

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