

# (Revelation) the Resurrection of the Saints

by Willie Mullan

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*Willie Mullan's sermon explores the doctrines of the resurrection of the saints and the implications of Christ's reign as outlined in Revelation 20.*

**Duration:** 1:03:25

**Scripture:** Isaiah 2:4, Isaiah 65:17, Matthew 6:33, Revelation 20:4, Revelation 20:10

**Topics:** "Resurrection Of The Saints"

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## Description

In this sermon, the preacher begins by stating that they will be looking at seven verses from the Bible, specifically focusing on six doctrines. The passage being discussed is about the devil being cast into the lake of fire along with the false prophet and beasts. The preacher emphasizes the importance of understanding these doctrines and finding them within the passage. The sermon also touches on the resurrection of the saints and clarifies that these are the bodies of the saints who have been raised from the dead.

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## Transcript

Psalms 37 please. 737. Quiet, Lord, my trueward heart.

Make me teachable and mild, upright, simple, free from ought. Make me as a little child from distrust and envy free, pleased with all that pleases Thee. 737 please.

Welcome to the book of the Revelation, chapter 20, again this evening. Book of the Revelation, chapter 20. And we looked at the first three verses last Tuesday.

We commence at verse 4 this evening, and going right through to the end of verse 10. We have seven verses this evening, and if you give me five minutes for each verse, that's thirty-five. And if I take ten minutes at each verse, then it's twice thirty-five.

And maybe some of them would need more than ten minutes. But we have seven verses, and I think if you look carefully at these seven verses, we have six doctrines. I'm teaching a cloud of young and up-and-coming preachers out of the Bible school we have, and I'm teaching them as we look down the passage, we must find all the doctrines.

We take a good look at the passage and we try to find the doctrines, and that's most important. And in these seven verses, we have six doctrines. There is the doctrine of the resurrection of the saints, I have

put it.

It's called, in verse 5, this is the first resurrection. And people who think about a general resurrection should think again when they see the word first. If there was going to be a general resurrection, why would you use the word first? And this doctrine of the resurrection of the saints is here.

And then, of course, the doctrine of the reign of Christ is here. It says at the end of verse 4, and they lived and reigned with Christ a thousand years. And then there is the doctrine of the rest of the dead, see verse 5, but the rest of the dead lived not again until the thousand years were finished.

And people who believe in a general judgment and a general resurrection, you're bound to have trouble with a phrase like that, the rest of the dead lived not again. Most of trouble with that, because it's absolutely declaring to you that some have come out from among the dead, and then the rest of the dead lived not again. Until the thousand years were finished.

I can't understand the mentality that believes in the general judgment, and the general resurrection. And then we have not only the resurrection of the saints, and the reign of Christ, and the rest of the dead, we have the return of Satan. See verse 7, it says, and when the thousand years are expired, Satan shall be loosed.

Wonder what you would loosen for if there was a general resurrection, and a general judgment. That would be the big idea now, letting them loose again. I've never heard anyone trying to attempt this who believed in the general resurrection, and in the general judgment.

So that you have these doctrines, the resurrection of the saints, the reign of Christ, the rest of the dead, the return of Satan, the rebellion of the nations. You see verse 8 says, Satan shall go out to deceive the nations which are in the four quarters of the earth. These are nations on earth.

After the one thousand years reign, after Satan has been locked up for a thousand years, he's being loosed, he can go out, he can deceive the nations again. And so these doctrines are here, and the removal of Satan, you see. Verse 10, the devil not deceived then, was cast into the lake of fire and brimstone, where the beast and the false prophet are.

And you remember the beast and the false prophet were cast alive before the thousand years began. And they're still there at the end of the thousand years, and they'll be there for all eternity. And the old devil shall be fermented day and night, forever and ever.

These are the doctrines that lie in this paragraph this evening, 7 verses, 6 doctrines. But let's read from verse 4 as we get down to the resurrection of the saints. God said, and I saw thrones, and they sat upon them, and judgment was given unto them.

And I saw the souls of them that were beheaded for the witness of Jesus. And you must underline the word souls there, because when we talk about beheading, we're talking about the body. And the Russell Acts cannot differentiate between body and soul.

But John says, I saw the souls of them that were beheaded. You remember our Lord Jesus Christ said in one occasion, fear not them, which are able to kill the body, but cannot kill the soul. So, there is a difference, you know, between body and soul.

And John's just seeing the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast made of his image, neither had received his mark upon the foreheads or in the hands. And they moved and reigned with Christ a thousand years, but the rest are the dead. He's differentiating between these people who died in Christ, and the people who died without whom.

But the rest of the dead lived not again until the thousand years were finished. Then he makes this statement, this is the first resurrection. I want to be mean by that, because we need to take all the scriptures with us in this great race.

Now, I want to make this perfectly clear to you, so let's go back and start at Matthew's gospel. Matthew chapter 27. The gospel by Matthew, and at the 27th chapter, and you must know that when you're in the 27th chapter of Matthew, you're at the cross.

And just the same time, verse 50. Matthew 27, verse 50. Jesus, when he had cried again with a loud voice, Jesus yielded up the ghost.

It was just at that moment in the crucifixion, when he cried, it is finished. It was just then that he dismissed his spirit, as one of the other gospels puts it. And it's something that you and I can't do.

You know, he actually died for the ongoing. We use a phraseology sometimes that's not just correct, but we understand what it means. We say, did you hear that so-and-so died this morning? Oh no, he didn't, you know.

So-and-so lived as long as he could, and at last, in weakness, death overcame him. Because nobody steps into it that I know of. When Jesus died, he dismissed his spirit, he gave up the ghost.

It's a tremendous thing. He laid down his life, no man took it from him. And it says, just at that moment, verse 51, and behold the veil of the temple was rent in twain from the top to the bottom.

You know, something happened here. The moment that Jesus Christ died outside the city wall, the moment that he dismissed his spirit, the moment that he gave up the ghost, away back there in the temple, inside the wall, the veil just rent in twain from the top. Mind you, that's a long way up from the top of the veil, if we were measuring it this evening, higher than the roofing, so that no man took it.

This was something that was divine, from the top to the bottom. It was God that was making the way open into the holiest of all. Through the death of Christ, of course.

It says, and the graves, verse 52, and the graves were opened. There's a lot of openings there. You'll find that the veil was opened, and you'll find that the earthquake and the rocks were opened, and then the graves were opened, and many bodies, let's get this bit, because the Russellites don't believe in bodily resurrection, and many bodies of the saints which slept on earth, and just mark who they are now.

They're the bodies of saints. No unsaved people came out at that moment, just the bodies of saints which slept, arose, and came out of the graves after his resurrection. Let's get that bit in very carefully, because that must be put in.

You see, when Christ died on the cross, the veil of the temple was rent entwined from top to the bottom over in the temple, and the whole earth shook, and the rocks went, and after he rose from the dead, after

his resurrection, these bodies of the saints rose. Don't let's make any mistake in how the order is here. For you see, in resurrection, Christ must have the pre-eminence.

He came out first, then after his resurrection. Somebody argued with me once and said, you know, you're not right in saying that Christ came out first. Surely Lazarus was brought back from the dead, surely the widow's son was brought back from the dead.

Now, any resurrections we have in the Gospels, remember these people died again. Remember when Christ arose, he abolished death. Death had no more dominion over him.

He was the first to rise in the power of an endless life. And after his resurrection, just there, you know, these bodies of the saints arose, and came out of the graves after the resurrection, and went into the holy city, went into Jerusalem, and appeared unto many. My, I tell you, that would be a frightening experience, wouldn't it? Some fellow that had died maybe thirty years ago, that he had gone to school, but you see him walking around one night, put the fear into you, wouldn't it? I remember, you know, there used to be a story in New Tarnage that there was a wee white woman appeared in one of the streets.

All the days of my life they talked about this wee white woman. And I used to teach the Bible class of young fellows, about two hundred of them in my early days, and the Bible class meant like this, that as I read you could stand up anywhere and ask questions. And sometimes it went on to two in the morning.

And I was coming home one morning, Bible below my arm, it was nearly three in the morning, talking to myself about some of the questions, turned into the street, you know. It was an old gas lamp that was at the end of the street, and it was going out, and then, you know, it made you feel funny in the dark. I turned into the street, not thinking, and then I saw this wee white woman on the side of the footpath.

My, I can actually remember my hair moving. I had hair in those days, yes. And I could hear my heart, you know.

It was going like that. I had the touch of her, but it was going like that. And I saw this wee thing, and then I said to myself, sure, I don't believe this.

I don't believe there's a wee white woman. And then the wee white woman moved from that side of the street over to that one. And that made me sit up and take notice.

And then it came back again, and it came back nearer me, from back here to the wall of me. And I was very nearly going to run, you know. And then I took a breath, and I said to myself, well, I don't care what you are.

I'll see what you are. I didn't do this very bravely. I went slowly.

I had my head thrown up, you know. And there was a wee color in his pajamas, walking in his sleep. And you know, I'm so glad I didn't run.

If I had run around that corner, and down and out of the next street, you know, I would have believed to this day that I saw this wee white woman. Well, this was no wee white woman. There he was, standing with a lovely set of pajamas on.

He must have been about three, sound asleep he was. And I looked at him and said, what are you doing out at this time of the night? I don't think he heard me. But he turned, and on up the street, and I followed

him.

Looked over his bare feet. You couldn't hear him go. It was funny.

And he walked in there, an open door. And on up the stairs. The stairs just started at the bottom of the hall, and went on up the stairs.

And I watched them go on. And then I ruffled the door. I said, is there anybody there? No lady came to the top of the stairs.

She says, but we'd never let her out again. So if you're going home, and you see something white, don't get excited. You won't see anything this night worse looking than me.

You're all right. But I can tell you that on this occasion, the bodies of the saints which slept, arose, and went into the city. Now let's get this quite clear.

These are saints. They've been raised from the dead. This is resurrection.

This is bodily resurrection. Because our Lord is going to ascend to heaven. And I'm telling you, he's taking some of the saints in with him.

Just taking a few out. These are the first fruits. And he's going to march into heaven.

And he's going to show them heaven. What the cross can do. What a lovely little army he walked in with.

They're there yet, you know. These were saints. Didn't raise them all at that time.

Just some of the bodies of saints which slept, arose. Not them all. Just the last few.

The first fruits of Calvary. Must have been a lovely sight as he walked into heaven with these saints. He had put away their sin.

He had defeated the devil. He had overcome the grave. He had abolished death.

He walked in a perfect victory. Now, you remember when we were looking the other evening, let's go over a bit to 1 Thessalonians chapter 4. 1 Thessalonians chapter 4. Paul's writing to young believers here. Sometimes young believers get things mixed up.

Paul didn't like them to get things mixed up. And in 1 Thessalonians chapter 4 verse 13 he said this, But I would not have you to be ignorant, brethren, concerning them which are asleep. That ye fall or not, even as others which have no hope.

You see, he's talking to them about some of their friends who have fallen asleep in Jesus. He says, For if we believe that Jesus died and rose again, and we most certainly do, even so then also would sleep in Jesus. That's the crowd we're talking about.

We're just not talking about all the people that died. We're just talking about folks that die in the Lord, asleep in Jesus. He doesn't want them to be ignorant about this.

He says, For this we say unto you by the word of the Lord, that we believers which are alive and remain unto the coming of the Lord. You know, we might be that very crowd that he was talking about. I'm very

sure you know that the coming of the Lord is very near.

And if we're going to be a part of this great company of believers, how are we going to be alive and remain when Christ comes? I'm sure that will be. He says, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. And the word prevent is an old word in the Greek, and the word prevent is all out of shape as to what it was in that day.

It means we shall not go before them. David talks about preventing the sun rising with his prayers. He didn't mean that he kept the sun from rising.

He meant that he was up before the sun was up. And this is what Paul's talking about. He says, you know, we'll not go before them.

They're asleep. It's true. Their bodies are in there.

We'll not run away and leave them. When Jesus comes, you know, and he could come this night. And we believers which are alive and remain, you know, we'll not go before these saints that are in the grave.

Here's what will happen, verse 16. For the Lord himself, and I love that bit, the Lord himself shall defend from heaven with a shout. You know, if that shout just rang through the heavens now, every believer in this building would move out through the roof and on up into the sky to meet the Lord.

And some of you would be left here. You can see what you're like with this church. Nobody will be worried about it.

It's stupid. Have a club in it. Do whatever you like.

You'll be okay. We'll not come and die. We'll leave.

And if we leave you tonight sitting there, you'll be damned for all eternity. You've fiddled about too long. You'll be left behind and the door will be shut in your face.

When the Lord shouts, cry out with the shepherd of the sheep, and the sheep will hear his voice. All the sheep will move, black and white and red and yellow. Go, go.

But I'll tell you this, there's a bit more there. It says, for the Lord himself shall descend from heaven with a shout, with the voice of the archangel. What's he got to do with it anyway? Surely the Lord's another.

Oh, you know, the archangel's a very wonderful person in the heavens. Sometimes I hear the preachers talking about the archangels. Well, there are no archangels, sir.

There's just one archangel. His name is Michael. Very special character he is.

And you know, if we were to go through the doctrine of the archangel Michael this evening, you would find that right from the time that God called Abraham out of all of the Calves, he gave a job, a special job, to this archangel to look after these Jews. Why, when the body of Moses had to be raised, and he was a Jew, the archangel had to come down, and then the devil says, now you can't take them out of this grave. The devil disputed with the archangel.

And you know, it tells me that not only all the bodies of all the saints of this church age will rise because they're the sheep of Christ's pasture, but it tells me all the bodies of the Old Testament saints will rise,

because the voice of the archangel will call them out. Now we've got something. You see, we've got all the saints from the beginning right down to the moment that Christ comes.

But only saints. Don't get it mixed up, you know. It's just the bodies of saints again.

The bodies of saints of the church age. Bodies of saints, Old Testament saints, for they with us, you know, will not be made perfect. Now, you see, when we come along to Revelation 20, where we are tonight, you see, these are the bodies of the tribulation saints.

How many of you know this? Now sit steady for a moment. You see, when Jesus died and rose again, the bodies, some of the bodies of the saints, just some of the bodies, this is this first group. I don't know how many were in this group.

The Lord took them out just to let all heaven see what he would do eventually one day. And we're nearly at the spot where Christ will come again, and there are all the Old Testament and all the New Testament saints who are alive. You know, a tremendous lot of saints.

They're all out. And the moment we go marching into heaven, the tribulation will start down here. And God is going to have a lot of witnesses down here who were not in the church at all.

And they're going to die. They're going to be beheaded for their witness. They're not going to receive the mark of a beast, and they'll be beheaded, and their bodies will be left out of nowhere.

Oh, well, you see, at the end of the tribulation period where we are in Revelation 20, you know, he's going to raise the bodies of these saints so that you have these few at the cross, then you have this tremendous company when he comes to the air, and all the Old Testament saints, and then you have all the bodies now of the tribulation saints, and all the saints that ever were are out. They're all out. This is the first resurrection.

The first resurrection has to do with saints. There may be many departments of it, but this is the first resurrection. When we get all the bodies of all the saints that ever died, when we get them out, this is the first resurrection.

That's what he's talking about. He's got the whole of that. Because I don't think you could make any mistakes about that.

Well, look at Revelation 20 again. He says, And I saw thrones, and they sat upon them, and judgment was given unto them. And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, which had not worshipped the beast.

These people lived in the time of the beast, the Antichrist. Neither his image, neither had received his mark upon the collared, or in their hands. And they lived, and reigned with Christ a thousand years.

Now, let's get the hold of this. But the last of the dead lived not again until the thousand years were finished. This is the first resurrection.

You see, when you get all the saints out, that's the first resurrection complete. There's no more of them to get out. They're all out now.

That's what they're up to. Meaning, in the Greek way, this is the first resurrection complete. That's what it is.

They're all on the resurrection of saints. You see, next phase, the rest of the dead. Oh, well, you see, next Tuesday we're going to look at the resurrection of the rest of the dead.

Look at verse 11. We'll not take anything out of it. And I saw, John's watching, isn't he? A great white throne, and him that sat on it, from whose face the earth and the heavens fled away, and there was found no place for them.

And I saw the dead. Oh, that's the rest of the dead. Small and clay, stand before God.

The books are going to be opened. This cloud is going to be damned. Oh, we'll look into that very carefully next Tuesday, won't we? Because that's the rest of the dead.

Small and clay, stand before God, and the books will be opened. Look, it's not about the saints, that there'll be no condemnation, you know, for them that are in Christ. Nobody opening books on them, you know.

They're going to be judged. Their judgment fell on Christ. Somebody took my place, and took the wrath that was due to me.

And time and God can't trust in man. First at my bleeding surety hand, then again at mine. But I want you to get this thousand-year reign into your heart, you know.

Because this is a tremendous thing. They lived, and reigned with Christ a thousand years. You remember we were looking last week at the angel coming down from heaven? You remember how verse 2 said, he laid hold on the dread, that old serpent which is the devil, and set him, and binds him a thousand years.

Sometimes they come and argue with me about this, that there's not a thing here literal. And then I say, is the angel literal? Is heaven literal? Is the devil literal? Surely you wouldn't dare to say that they were not. So angels are real, you know, and heaven is real, and the old serpent is only too real.

Well the angel laid hold on him a check. I like that bit, you know, came near and laid hold on him. And it says, and bound him.

And it says, and cast him into the bottomless pit. And we went into that last Monday, last Tuesday. We went into this, the bottomless pit was too green, wasn't it, when we examined it.

Now while he's bound for a thousand years, you know, Christ is going to set up his throne on this earth, and reign for a thousand years. So many things will happen. You know, my friends who argue with me, they try to spiritualize all this.

I ask one in a month, what way would you spiritualize the devil being shut away for a thousand years, so that he could deceive the nations no more? And you know, there's not one who can make a mark on that. Because you know, they try to go back to Calvary, and then I show them just how much deception has been going on right down through the church age. Why it was the devil that put into the heart of Ananias and Sapphira to tell the lies.

He wasn't bound that day. But we went into that last week. Now we're going to have a thousand years down here, and there's going to be a change in the spirit world.

There's going to be no devil. My, we can get rid of him, you know, it'll be wonderful. No devil for a thousand years.

You know, some god made this world, and created man, male and female, and placed them in the garden. We've always had a devil. And right down from the Beguiled Age, that's what the New Testament says, right to this moment, right on through the tribulation, right to the end of the tribulation, we'll have the devil.

But God is going to take them all for a thousand years. That will be a change in the spirit world. Now let me show you a few changes that will take place at the same time, just in case you would try to spiritualize it.

Have a look at Isaiah chapter 2 please. Prophecy of Isaiah, and we're at the second chapter, verse 1. The word that Isaiah, the son of Amos, saw concerning Judah and Jerusalem. Oh, you need to read it just like that.

Don't be thinking that Judah is something else, and don't be daring to think that Jerusalem is something else. This is a Jewish prophet, and he can see Judah, the two tribes, and Jerusalem, the city. And he says it shall come to pass in the last days.

Mind you, the last days of Israel's history is something worth thinking about. That the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall fall into it. And many people shall go and say, come and let us go up to the mountain of the Lord, to the house of the God of Jacob.

And he will teach us his ways, and we will walk in his path. For out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations.

Now, he didn't do that the last time he was here. And even though he's calling out the people for his name, he's not doing that yet. And shall rebuke many people, and they shall beat their swords into plowshares, and their spears into pruning hooks.

Nations shall not lift up sword against nation, neither shall I learn war anymore. You wouldn't like to take me through history, and tell me where it happened, would you? Because all you great historians, I would defy you to do it, you know. Just go right back as far as you like, and find me the spot where the nations learned war no more, just find it now.

You see, we're going to have a change in the spirit realm when Jesus reigns. Oh devil, the mob are there. We're going to have a change in the national realm.

The nations will be changed. My, look across your nations tonight. Why, there's war, and rumors of war in every house.

And not only that, let's get this bit in. Let's have a look at Isaiah 65, prophecy of Isaiah. And we're at 65, way near the end of the book now.

Isaiah 65, down the chapter, says here, verse 17, For behold, I create new heavens and a new earth. Just leave that on the side for a moment. The former shall not be remembered, nor come into mind.

But be ye glad and rejoice forever in that which I create. For behold, I create Jerusalem. Couldn't it do something with Jerusalem? A rejoicing, and for people a joy.

And I will rejoice in Jerusalem, and joy in my people. And the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more sense, an infant of days, nor an old man that hath not felled his days.

For the child shall die an hundred years old. My, even dying at a hundred, you'd be like a child. But the sinner, being an hundred years old, shall be accursed.

And they shall build houses, and inhabit them. They shall plant vineyards, and eat of the fruit of them. They shall not build, and another inhabit.

They shall not plant, and another eat. For of the days of a tree are the days of my people. You know, there's not only going to be a change in the spirit world, and a change in the national world, but there's going to be a change in the physical.

You know, we think that when a fellow reaches a hundred years of age now, he's doing pretty well. You know, when we go back to the beginning of Genesis, we find that man lived a long time. Methuselah, nine hundred and sixty-nine years.

He wasn't far from a thousand, mind you. But when Christ comes, and the devil's taken out, and the nations learn more and more, there's going to be a change in the physical well-being of men. Some of them will live the whole millennium right through, as old as a tree.

Ah, there'll be changes. You see, when Jesus reigns, there'll be changes. Change in the spirit world, change in the national world, change in the physical, change in the animal.

Why, the lion will lie down in peace with the lamb. Oh, they're wild beasts for my people. The Lord will change wild things.

You know, when he was here in the days of his flesh, and he was in the wilderness, forty days and forty nights being unhungred, it said in Mark's Gospel, chapter one, the wild beasts will descend. He just came and left all around his feet, you know. He was the Lord.

He's going to reign one day, and the lion will lie down with the lamb. There'll be a change in the animal world. You know, there'll be a change in the vegetable world.

The book of Amos, chapter nine, says that the sower will overtake the reaper. What a harvest we're going to have. You won't be able to gather it in.

When you have barley these days, and you're getting too dumb for the echo, you're licking your lips. Well, you might. I'll tell you this, when the sower is overtaking the reaper, you're getting some harvest.

It's going to be a change, you see. You know, would you like to try to spiritualize all this, because I would put a thumb before you, you would be in the picture. One fellow said to me, do you see all these things that you're doing? This is heaven.

This is heaven. So I said, they're going to die in heaven, aren't they? The child's going to die in heaven. You're heaven.

And his fiend was all upset, just because I said the child was going to die. He said, you're daft. Can you not read? Oh, and all the Lord's coming back, and he's coming to take the throne of his father David, and he's going to reign for one thousand years, and the devil will be put out, and the nations will learn war no more.

The Prince of Peace will be here, and there'll be a change in the physical well-being of people, and there'll be a change in the animal world, and there'll be a change in the vegetable world. What a wonderful thing it will be for a thousand years. Now, let's go back to Revelation 20, and let's see this bit.

Revelation 20, we'll find this, we'll not touch the rest of the dead tonight. That will come in next Tuesday, if the Lord will. And it says at verse 7, and then the thousand years are expired.

They'll go past, you know. Satan shall be loosed out of his prison. My, they're going to let him loose again.

Now, isn't that really strange, you know? Every time that I talk to these amillennialists, you know, and I say, you know, they're going to lock Satan up, they say, this is just, this is just a spiritual thing. One fellow said to me the other day, you know, Satan's bound now, bound to Calvary. I says, I'll tell you what Peter says, you'll have to say, the devil goes about as a roaring lion, seeking whom he may devour.

Who do you think I'll believe, you or the book? I don't talk trite, because we haven't time for trite. Who's carrying on the business if he's bound? Oh no, when Christ comes to take up the throne, he'll be bound. Why will we let him loose again, is the fair question.

You see, God has worked with men right down through the ages. He's tried them every conceivable way. You see, in Eden's garden, he tried the age of innocence.

Oh, they were innocent. I'll tell you how the age of innocence ended. It ended with God having to drive the two of them out of the garden.

They had to put them out. And then came a period from there, right up to the floods, when he tried men with uncle Otto. They were not under law, you know, quite law.

And it ended with them being possessed of demons, and God had to bring a flood to destroy them. Then after more, came this great period when he would call out Abraham and form the nation. And he was taking a nation now, and he left nation, and he put them under the law, the ten commandments.

Do you know how the age of law ended? Just like the rest of them. It ended with God having to reject Israel, and cast them off. So that when God tried men under innocence, it doesn't work.

When God tried men without law, it doesn't work. When God tried men under law, it doesn't work. See where we are tonight.

We're under grace tonight. But my God has given us every blessing that we're ever going to need in Christ. And there's all powerful, and wisdom, and blessing, and everything.

God's just lavishing it upon our heads, and it's all ours for the taking. And you know there's some of us living as miserable as the Jews were living under the law. I'll tell you that churches go to end in a lair of sin.

As lukewarm as can be. Oh we do a lot of talking, and we do a lot of shouting, and we do a lot of bi-believing, and we do very little else. That's just how this age is going to end.

You'll have to come and take the church away. And in the tribulation periods, it's going to have to come in judgment upon the Antichrist and the beast. And then when the millennial runs for a thousand years with Christ on the throne, and no devil, and everything going well, I'll tell you the minute that the devil is let loose, you know, in a world that has had Christ for a thousand years, the devil can get an army in the next day.

Somebody said to me once, you know, if all these people were brought into this millennial kingdom, and they were all righteous people at the beginning, how is the devil going to get this army? I don't think there's any problem. You know, as long as we're on this earth, and families are going to grow, you see, in the millennial reign, there won't be too many deaths. But the people will live almost a thousand years right through.

And if they're going to live, they're going to have a lot of children. But, Martha, it doesn't make a matter of where you're born, or what dispensation you're born in. When you're born, you're born a sinner.

You stick to all of that, you know, when a wee tiny thought comes into her heart. And at our church, she's in the meeting now, bless her. I think she had her first baby, bigger than ours.

She's just out and down the street in the prom the first day, and came to see me, and I'm lying in bed, I wasn't well. I heard her talking to Miss Moore, and then she brings them up and puts them on the bed beside me. You know, she was so delighted, her eyes were Why wouldn't she be? She says to me, isn't he nice, Mr. Moore? And I thought I would test her out, you know.

I said, he's a sinner. She says, he's not a sinner. He says, he is.

She says, he hasn't said anything wrong. That's right. I said, I'll tell you what's more.

He hasn't thought anything wrong either. I'll tell you what's more, he hasn't done anything wrong, neither in thought or word or deed, says he or she. I'll tell you there's a thing inside that you can't see, it's called an old mason.

And you'll not have to teach him to tell lies, you know. Somehow you get the grip of that. You'll not have to teach him to say naughty words, dear.

You'll have to try to stop him before he's much older. A farmer never tried to teach young ducks to swim yet, because they've got a nature, they just walk into the water. The chickens don't bother, they know better.

Funny, isn't it? Yeah, that's what you call nature. I'll tell you what it says in this book, by nature we were children of wrath. You see, I wasn't a sinner because I sinned.

I was a sinner because I had a sinful nature inside. You know, when I say things like that, I know there are mothers in the meeting and they begin to think they lost a young baby. Mother said to me once, why can't death come and take my soul? Because of a thing called sin, dear.

The wages of sin is always death. And you know, wee babies die, and mother parts are broken. So, tell your son, sir, you see this wee baby, 24 inches long, he's got dimples in his cheeks, he's an innocent wee thing, and he dies.

The only reason that death can claim him is because there's a thing inside called sin. Now make a difference, please. I'm not talking about sins.

He hasn't any sins. He is just a thing called sin. That's his nature.

That's what condemns him. When our Lord Jesus came to this world, he became the Lamb of God to bear away the sin of the world. There's no child will go to hell because it dies in childhood.

My, it will go to heaven because Jesus died for it. I, you mothers, should praise God for the Lamb of God, for he bore away. The sins of the earth, the sins of the world, that's all dealt with enough.

But when the kid grows up a bit and comes to the years of responsibility, it changes from sin to sins. Some of you old fellows are sinners, by practice. If you die in your sins where Jesus is, you'll never be.

See, I believe this this evening, that on the cross he became the Lamb of God to bear away my sin, that thing that condemned me when I was born. But then I also believe now, although I committed terrible things and got drunk every night and was in all sorts of things I shouldn't have been in, I believe that he his own self bear my sins. That's different.

Bear my sins in his own body of the truth. He saved me there, you know. And where are sins? And we're asking on the work of the cross, not on popish water.

Oh, not at all. They run with the kid now to get him christened, as they say, in case he's damned, I'll blur it. Water wouldn't save him anyway.

It's the blood of the Lamb to save him, whether he's young or old. Oh no, what do we go on with this popish nonsense for? Friend, you know when they're born in the millennial, and men live for so long, and families will get so big, all the kids that were born in there are born sinners. Oh, the devil will no bother getting an army.

And he's let loose, there'll be a crowd of them. He only needs to go round with his detection again, and they have an army on the fields, from every quarter of this earth of ours. He'd go to the four quarters, it says.

Verse 8. And shall go out to defeat the nations, and mark the nations which are in the four quarters of the earth, Gog and Magog. To gather them together to battle, the number of whom is of the sand of the sea. He'll get the big army the next day.

In fact, they'll go up after him. They went up on the breads of the earth, encompassed the camp of the saints about under beloved city. And you know when they marched behind the devil on this occasion, it's the last march.

Fire will come down from God out of heaven and evolve. I'll tell you that'll be the most dreadful day this world will ever see. Where the very elements will melt that day.

The seven stars will melt. And all the oil down in the barrels of the earth will go to the flood. And the atmosphere that's so full of atomic energy will blast.

What a day it'll be. Hope you'll not be there. And God will deal with the devil.

That's where we're ending tonight at verse 10. And the devil that received them was cast into the lake of fire and brimstone. Where the beast and the false prophet are, we saw them both being thrown in one thousand years before this.

They're there still. They're there. They'll be there for all eternity.

My, they talk to me about there's no torment itself here. He shall be tormented day and night forever and ever. And people in hell to might are in torment.

And next Tuesday, the Lord will see the rest of the dead at the great white throne. Then two verses, two verses of 1084. On the 84, 1084, Jesus shall reign forever from death.

The success of journey's wrong. We'll sing the first two verses. 1084 please.

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