

John 20

Sunday 4/23/2023

Well, if you have your Bibles this morning, I want to invite you to turn back to John 20. We only have one more chapter here in John, and then we will be finished with the book of John. I thought a lot about what I want to do next, knowing where we are in the world and knowing where we are regarding the Lord coming back. I thought about a book that I have never really taught verse by verse, and I have always kind of wanted to, but always something else took the place of it. I am seriously thinking about completely going through the book of Psalms together, verse by verse. Psalms has a lot of chapters. I figured it up the other day that if I just took one Psalm a week, I would have enough for about five years, but we will not do that, obviously. We will be digging it down. My goal is I would love to be in Psalms when the Lord came back, and I just think that that is a great book for all of us, especially for so many reasons. We will get into that, but I am thinking and praying about it. You can pray about it too and let me know what you think.

Last week, we started John 20, and now we are into the chapter dealing with the resurrection. I gave you the real key to why we know that the Word of God that we have is the absolute perfect Word of God. There is no error in it, no contradictions, no mistranslations. I showed you last week a term that I have used for many, many years, though I have never really used it much: doctrinal consistency. Knowing that when God put His Bible together, it was by a supernatural design. Man had nothing to do with it. Man may have been the instruments by which He had it translated to us, but as it comes to us, His Bible together, He wrote the great doctrinal teachings that are found in the Bible.

There are basically two fundamental doctrinal issues in the Word of God. One of them, as you know already, will be the nation of Israel, how God has dealt with the nation of Israel, where they are at, and God's timetable. Of course, the other one will be the New Testament church, which we are part of. In the Bible, they are relegated to two great studies that are absolutes of putting your Bible together. One, the nation of Israel, is found within the confines of the Kingdom of Heaven, and the Gentile New Testament church is found within the confines of the Kingdom of God. You are going to find that when God put His Bible together, and we started to see this a little bit last week, we are going to see it again today, we are going to see how that He wove the great doctrines of the Bible concerning the nation of Israel and the church through the very fabric of the stories of the Word of God.

I think really if you are ever going to get what I call a working understanding of the Bible, where the Bible is really alive to you, it is those kinds of things that you are going to have to put into your life and to look at and to really understand how God put the Bible together. In contrast, when the Bible put His Bible together, most certainly He has one. When the Bible put His Bible together, He fixed it so there could never be any doctrinal consistency. He made it sure that there is nothing that you could get out of those Bibles that would give you any kind of chain of reference to teach you basically anything. Because ultimately, all consistency within the Scriptures will reveal, when it comes to the devil, it will reveal who he is and how he operates, so once we understood that, we would never be in the position to be deceived.

Of course, the great example of that, which I have laid out to you many times, is Job 40 and Job 41. Two of the greatest chapters in the Bible in the Old Testament on dealing with the operation of Satan, the devil, and how he works through. The key to understanding those two chapters is the doctrinal consistency, how God has wove the great doctrines of the Bible through the Bible's stories themselves. Of course, in the New Testament, it will be Revelation 12 and Revelation 13. As I have told you many times, when it comes to God or His Bible and getting it down in your life or my life, the key we are told in 2 Timothy 3:16 is doctrine. What the Bible specifically teaches about Israel and about the church, and then where you are at in relationship to either one and understanding God's plan and program for both, that is the key.

Unfortunately, we live in a Christianity today that has rejected any real Bible doctrine. You will find that the meat of the Word of God that will produce strong, solid, sound Christians, like John last week when we talked about him and have talked about him for quite a while now, it will produce strong, solid, sound Christians. The Bible likens doctrine to strong meat. Then, the Bible says in Hebrews 5, and we will get there a little bit later on, the milk of the Word of God. The milk is the surface of the Bible. It is the stuff that has no depth to it. I am not saying it is not good. I am not saying it is not important. But you know as well as I do, you are going to eat lunch this afternoon and you are going to eat dinner tonight. You know that you are not going to just get a glass of milk. You are going to eat something with substance to it. You are going to eat something that if it is not dead, it will eat you first. You are going to have something that has some real substance to it. That is what I am talking about with the doctrine of the Bible. You cannot live your Christian life on the milk of the Word of God. You have got to get down into the depth. Just like nobody here can subsist in their life or can exist in their life with just a diet of milk. Babies, yes. But even babies have to grow to a point where they eat solid food. Most Christians, they are babies all of their Christian life, and they are really good people. But they never grow past a point because they never get past the milk of the Word of God. We will talk about that here a little bit later.

Then you remember I took one passage last week and I showed you two good examples of how all of this kind of goes together, not only from a doctrinal standpoint but also from an inspirational standpoint. We have been looking at a lot here lately: Peter and John before the crucifixion, Peter and John during the crucifixion, and now we picked up the story in John 20 dealing with the resurrection, and we have Peter and John, our two character studies again. I remember now I told you that in a doctrinal sense, in the pictures that God is giving us, Peter will represent for us the nation of Israel. There is no question about that if you even just know a little bit about the Bible. Peter represents the nation of Israel. Peter was given the keys to the kingdom of heaven for the nation of Israel. It is Peter who preaches Acts 1 through Acts 7, all dealing with the nation of Israel. It is Peter, while Paul is building the churches for the Gentiles, he is staying down in Jerusalem and working with the Jews.

Then we saw the Apostle John. There is no question in our minds now, after all the weeks of going through the scriptures together, that John will be a picture for us of the New Testament church. He is an incredible example of what your life and my life should be. In our story last week, I showed you how that when they are told that the tomb is empty, both Peter and John run

to the tomb. I showed you how that Peter gets beaten in the race by John, and I showed you how that John gets there first. That is a picture of John, type of the church, overcoming the nation of Israel as far as the race to be run for God's crown. It shows you basically, actually, if you would get into the book of Acts, and we are studying that in Bible Institute right now, it shows you the transition coming through the book of Acts. In the Old Testament, Peter, the nation of Israel, led the race, but they did not run lawfully, the Bible says, and so they lost that crown. Now in the New Testament, the crown goes to John, the church. That is why when you look at that woven in the fabric of the Word of God, the great doctrines of the stories, John outruns Peter and gets to the tomb first.

This all deals, as I have told you many, many, many times, and we have laid this out in so many acts, this all deals with the verse of the Kingdom of God versus the Kingdom of Heaven, which is a fundamental truth of the Bible that you have to get down at some point in your life. You will find that every story and event in the Bible will follow the overall picture of the consistency of the understanding of those two kingdoms. Then inspirationally, as a practical lesson for you and for me, Peter and John last week, they will represent the two kinds of Christians, both who love the Lord and both are truly saved. John is the one who represents who, through any tough time, through any issues in life, John always clings to the cross, goes all the way, and he views his understanding of whatever circumstances he is going through through the principles and the promises of the Word of God. We saw it in every aspect of his life, and I told you last week that is what we need to do.

We are all going to have issues in life. The person who tells you that the Christian life is going to be free from struggles and problems and issues is not telling you the truth. Once you get saved, your eternal issues are certainly over. You are going to heaven, but many times the issues facing you in life are always going to be there. How do you get along with that? How do you get around that? You look at John. His world was collapsing around him with the crucifixion of Christ. All the other apostles took off. John applied what he knew, applied the principles, and never lost control of his emotions and his feelings. On the other hand, we have Peter. He represents good people, saved people, who will never get the rest of the Word of God, the peace that passes all understanding. When they look at issues that come into their life and troubles that come in, they will always view them through their emotional struggles. They will always view them through the lack of stability of the principles. They will not run the issues and their feelings through the Word of God. They will run it around the Word of God.

I have told you many times it is the difference between two words. It is the difference between you reacting to a problem or you responding to a problem. When you react to an issue, it is a knee-jerk effect. Something hits you, you react to it. But when you have an issue in your life that comes up and you respond to it, you back up, you take your time, you see the issue, and then you bring in the biblical principles that will walk you through any issue that you are going to face in life. The key is balancing our emotions in any given situation to keep yourself under control so that you do not lose what God has for you. Again, running everything through the Word of God and not around it. Doctrinal consistency in your life. Coming to the place where you learn how to use the Bible, not only doctrinally in seeing how it all goes together, but in a practical way how it

applies to you, will always produce doctrinal stability, and it builds strong Christians in your life and in my life.

We have talked a lot about the word perspective. It is a word that if you, some of you guys down the line someplace, if you ever pastor a church, if you ever get into a level of leadership where you are really working with people, you are going to find that you have good people who are saved and love the Lord, but they will come into issues in their life that really takes them out of their game. It is a thing where they get lethargic, they get lackadaisical, they begin to question everything around them. What has happened is the fact that they have lost their perspective. Your perspective about the Word of God and God in your life and what you are doing is the number one thing you have to guard because when you lose your perspective, you lose your purpose. When you lose your purpose, you lose your passion. Then you are left to your emotions. What happens in every case, and I have dealt with people like this all of my life, and they are good people, and sometimes you can help them and sometimes you cannot. But once you lose your perspective, and once you lose your purpose, and once you lose your passion, you are in danger of making bad decisions that are going to complicate your life even more. There is a process to get out of that. It is not our point today, but I am saying to you, you have to do everything in your power never to lose your perspective. Your perspective is who God is in your life, what He is doing in your life, and what you are doing for Him in His life and why.

You lose that, you have no purpose. Why come to church? To sit. You just take in. There is no real purpose in your life anymore. You do not work with anything, you do not do anything. I get it, you are struggling inside. Totally understand. Totally get it. You know where it goes back to? You lost your perspective. When you lose your perspective, my friend, you will lose your purpose. If you lose your purpose, you will lose your passion. It is a thing where everything in life, folks, everything in life, God designed, good or bad, to be a learning experience for us. Many times we do not look at it that way. You know why? We lose our perspective. Every issue that you are going to face is thereby design that you can learn. If you learn, you grow. If you grow, you learn how to use it. But when emotion is what guides us, I gave you the verse last week in Proverbs 25:28:

Proverbs 25:28

He that hath no rule over his own spirit is like a city broken down, and without walls.

When you and I do not learn from the issues in life that come our way, then we are given to the point that we lose our perspective, we lose our purpose, we lose our passion, and then our emotions guide us and we make bad choices. I like what I call power statements. What is a power statement? A power statement is something that I will hear somebody say or I will read in a book someplace, that one statement just, you could preach it. I call them power statements. In fact, I have got a whole notebook full of them. I always ask myself, "Oh, I have got to write that down." I use them all the time because to me, trying to get as much information in one sentence is valuable. I love power statements. Here is a power statement: The child of God must be committed to the evaluation of everything in his life, whether it is good or whether it is bad, through the Word of God, so he can apply what he has learned and grow through it. That is what

every one of us needs to do. When you do not, we lose our perspective. When losing your perspective, you lose your passion, you lose your purpose, and you will never get any understanding of what God is doing. You will be caught up in this fog. It is a Christian fog, but it is a fog. You are very unsettled. You question everything in your life. You question everything around you because you have lost any anchor other than your salvation.

I. The Resurrection Account in John 20

Now today, again, let us go back to John 20. We are going to have a little Bible study today. As I have been coming through this chapter, I have been breaking it down into sections so we do not miss anything because this is a pretty loaded chapter, chapter 19 and chapter 20. So I want to begin to read this for you down through here and just follow along. John 20:1-18. I preached on the first four verses last week, so I am just going to read them again to put it into context. So here we go.

John 20:1-18

1 The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

2 Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

3 Peter therefore went forth, and that other disciple, and came to the sepulchre.

4 So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.

5 And he stooping down, and looking in, saw the linen clothes lying; yet went he not in.

6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,

7 And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

8 Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.

9 For as yet they knew not the scripture, that he must rise again from the dead.

10 Then the disciples went away again unto their own home.

11 But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre,

12 And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

14 And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.

18 Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.

Let us pray. Father, help us today to walk through these great passages. Look at these great principles and help us, Lord, to understand how that the great doctrinal consistency of Your book, the supernatural Bible that God gave down to man, that we can take it, read it, and know that everything in it is exactly from God to me just the way God wanted it to be. That no human hand meshed with that book. Lord, we are thankful for the fact that we have the true, absolute, perfect Word of God. Help us today. Help us today to put all this together, and we will thank You and praise You. In Jesus' name, for His sake we ask it. Amen.

II. The Reversal of Peter and John at the Tomb

Now this will be our next set of verses on the resurrection that we want to look at today, covering the material after they reached the tomb. Last week we saw the race to the tomb. We saw who won, who came in second. Now we are going to look and go on after Peter and John get there, and then thrown in the little side story about Mary. I want to give you four things today that I want you to see out of here. We are going to take our time with it because I want you to get them in your Bible if you want to ever get to that level. If you do not, it is fine. Just sit back and enjoy it or sit back and do not enjoy it. Whatever you want to do.

As you read down through this passage, there are a couple of things that I want you to see. First of all, look at John 20:5-6. It says in John 20:4, "So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre." That is John. We saw that last week. Now watch this: "And he, stooping down, and looking in, saw the linen clothes lying; yet went he not in." That is John. So John beats him there, stoops down and looks in, does not go in. Now watch: "Then cometh Simon Peter, following him, and went into the sepulchre, and seeth the linen clothes lie."

What you have now, if you have any kind of trained eye, what should have kept your attention is a reversal of things. Last week we saw that it was John who outran Peter. This week it is reversed. When we get to the tomb, now Peter goes in and John does not. What is that all about? Is that just filler material? What point do I need to know that? Is that going to change my eternal destiny? Is that going to help me better appreciate the resurrection? What does it matter that when they get there, actually who won what race? Then what does it matter who went in and who did not go in? Doctrinal consistency. Everything in your Bible, every story, every event, you will find weaved within that story the great doctrinal truths of the Word of God. All built around God's plan for the nation of Israel and then all built around God's plan for His church. It is quite incredible.

Again, Peter will represent Israel. John represents the church. For us to be 100% doctrinally correct today and understand what is before us, we need to take just a second and go back and look at the nation of Israel's rejection of the Lord Jesus Christ. It had to do with Him coming to this earth. It had nothing to do with your sins or my sins or Him dying on the cross. Nothing to do with that. When they looked at Jesus, they saw a man that had come to this earth that claimed to be the Son of God. For a Jew, anybody would know the fact that anybody that claimed to be the Son of God, that term means that you are equal with God. I gave you the verse on that a couple of weeks ago. When they saw Jesus Christ coming as a prophet, the devil had already orchestrated all the opposition against Him. You need to understand that when the nation of Israel rejected God's Son, they rejected the man Jesus. They did not reject the Son of God. They did not reject God. They rejected Jesus showing up saying, "I am the Son of God." It was a personal thing between them and Jesus the man. You need to understand that.

When Peter, a little bit later on, when Peter begins to lay out to the nation of Israel in Acts 1 through Acts 7, seven of the greatest misunderstood chapters anywhere in the Bible, when Peter comes to the nation of Israel, he preaches a series of messages. They are recorded for you. I have given them to you in the institute, and I probably have given them to you through Bible study before. I have listed for you those sermons. Every one of those sermons, every one, they are not to the church, they are not to Christians, they are to the nation of Israel based on the fact that they have taken the man Jesus and killed him. When you go to Acts 2, which I guess would probably be the best place where you can see it all, look at Acts 2:32. Now this is Peter preaching to the nation of Israel about their crucifying Jesus.

Acts 2:32-36

32 This Jesus hath God raised up, whereof we all are witnesses.

33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

34 For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand,

35 Until I make thy foes thy footstool.

36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

Then the first thing he makes a reference to the nation of Israel was the resurrection. You have got to see that, and that there were witnesses to the resurrection. Peter was that witness. He went in first. He represents the nation of Israel. So now he is bringing it to the nation of Israel, and he is bringing it to a nation that killed Jesus. Let us go on. "Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed for us which you now see and hear. For David is not ascended into the heavens, but he saith himself, The Lord said unto my Lord, Sit thou on my right hand." Now the next thing we see is not only was he resurrected, and there was a witness, now he is telling them he ascended. John 20:35, "Until I make thy foes thy footstool." That is the second coming in the millennium. You know what he is telling the nation of Israel? He is saying the man Jesus you killed, he resurrected, and I am witness to it. I saw it, and he ascended, and he is sitting now in the right hand of God the Father until he comes back second coming, and his enemies are made his footstool. John 20:36, "Therefore," the word therefore means because of what I just said, this is what I am now saying. "Therefore let all the house of Israel know assuredly that God hath made that same Jesus the man whom ye have crucified, both Lord and Christ."

Now when they heard this, they were pricked in their hearts and said unto Peter, and to the men, the rest of the apostles, "Men and brethren, what shall we do?" Then Peter said unto them, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Ghost." When Peter preaches this passage to the nation of Israel, he deals with the witness of the resurrection, he deals with the fact that Christ has now ascended, and he is at the right hand of God the Father. In John 20:35, he talks about the second coming of Christ, him coming back, and then in John 20:36, he says, "Let Israel, based on the witness John 20:32, know that this same Jesus that you crucified, God has made Lord and Christ." You see, Peter is dealing with the nation of Israel first in the book of Acts before Paul ever deals with the church. This is why you see the reversal. This is why Peter got there first and looked in and saw it because he was a witness to the Jews, and that is why in the book of Acts in the first seven chapters before you ever get to the church age, it is Peter using that witness.

What does John do? John goes in after Peter, looks in, goes in and believes. So what you got with Peter going in first, that would be Acts 1:1-7, and then Paul, and then John going in as a church and seeing and believing, that will be Acts 3 through Acts 20. The consistency of the doctrines of the Word of God right in the story. That is why it is reversed from when they ran where John came in top, Peter came in second. Now the real issue, Acts 1 through Acts 7, is Israel has to understand that they killed Jesus, who was the Messiah, who was God took and made Lord and Christ. You cannot get away from it. The whole Bible builds itself around the stories and everything in it. So Peter going in first represents what you find in Acts 1 and Acts 7. He sees that he is risen, he sees now, and now he is witness to it, and so he takes it to the Jew first before the Gentiles ever get it. In Acts 1 through Acts 7, the Jew gets their final chance in this dispensation to get the kingdom. Again, they rejected it. It is a picture of Israel getting the truth, and getting the picture and understanding through Peter before the Gentiles ever get it, that

Jesus was their Lord. Then as I said at John 20:8, then John goes in and he believes. Now we see the whole course of the book of Acts laid out in one story. If you would go over to the book of Acts, as we have in institute, you would hear me tell you that Acts 1, 2, 3, 4, 5, 6, and 7 all deal with a nation of Israel who took Jesus, rejected him as the Son of God, crucified him. Then in Acts 7, they make their final rejection, God is done with the Jew till the tribulation period. What happens then? Acts 8, an Ethiopian eunuch, Gentile gets saved. Acts 9, Paul gets saved, apostle to the Gentiles. Acts 10, Cornelius gets saved, full-blown Gentile. Acts 11, they are first called Christians at Antioch and off we go. But it all started with Peter going in, being witnessed and taking it to the Jews. Then John comes in and believes. It is the whole book of Acts in the story. You cannot beat the Bible. You just cannot beat the Bible.

III. The Significance of the Napkin and Grave Clothes

Now here is the second thing we have got to see: John 20:6-8. "Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie. And the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple, John, which came first to the sepulchre, and he saw and he believed." Now we have the peculiar position of this napkin that was wrapped around his head that now is separated from the grave clothes that he wore. This is one of these places in the Bible that supposedly it is hard to get the meaning of. There are many different theories on it. If you want to have some fun with this sometime, just get on the internet. I mean, I will tell you what, these guys are absolutely out of their minds. I have got to be honest, most commentators when you read their books that they have commentating on the book of John, when they get to this, they just pretend it was not there. They say nothing about it. Some guys will get in there and they will say, "Well, the Greek word for napkin really does not mean napkin. It means whatever they want it to mean." Somebody else will say, "Well, back in the Jewish customs, once you ate dinner, the man who was given the feast would give everybody a napkin and they would wipe their mouth." Well, what does that have to do with the price of beer today? That does not do it anything. But you see anything but what the Bible says. That is the way it works today. I mean, it is ridiculous what these guys do with it. Absolutely ridiculous.

One guy said, "The reason for the neatness of all of this is that to prove that the body was not stolen." Because grave robbers, not too many grave robbers would want to get the body and as they are carrying the body out, the guy said, "Well, wait a minute, I have got to fold everything up and leave it nice." Unless his wife was helping him. But hey, I like that. I am not against that. The guy said because it was folded up, that was proof that the grave robbers did not, nobody stole his body. All right, I am okay with that. I kind of like that. I get it. I am with you. Okay. We had a couple cheeseburgers together. I am okay with that thing. But I think there is something more here.

There will be times when you study your Bible that you will be faced with situations like this, where it is not actually comes out and says what you got here or how it happened. For many, many Christians, that is a dangerous thing because now our imagination takes over. Now we begin to suppose all the things that could have been. One of the things that happens with that is

that nothing good comes out of that. Your opinion of what happened here means nothing. When you spend all day long or all night long running those things through your head, at the end of the day, what you have is what you started with: absolutely nothing. So I want to tell you this key to Bible study. When I am faced with something like this, I always use the Bible itself to break down to see where it goes. I will use the material that is before me. I will not add anything to it that is not in the Bible. I will look and understand what those two pieces actually represent in the Bible. I use what I call in anything in the Bible, a trail of evidence. You have to have from point A and point B, you have to have a trail of evidence. Making something up because it sounds good does nothing more than sound good. You have to have an absolute bonafide trail of evidence that leads you somewhere. Even with that, you may not get the full answer, but you are going to get closer to it than you will.

First thing I would catch here, I would see just me. I mean, I am looking at that thing and somebody says, "Gee, I wonder what that was?" Well, in the Greek, the word napkin means napa kunka, and it is one of those things where it is over that. Or, "It was a custom back then." You know the first thing I see? This story is only found in John. Why is it not in the other books? That is the first thing I ask myself. When I read and study the Bible, I do it like a detective doing a crime scene. I look for evidence. Well, everybody is going to the Greek lexicon to find out what napkin really means and looking back at Jewish customs. I look at that and say to myself, "Why is it only in the book of John?" Then I take my next step of evidence and I would say, "Well, the book of John is the book that deals with the deity of Christ." So whatever this is, whatever it means, it is going to have to be something connected with the deity of the Lord Jesus Christ. See, now that is evidence. Still do not have the answer yet, but I am getting there. I am getting there. I am getting there.

Now, given the context of John 19 and John 20, let us throw that into the mix. We know that we are dealing with the death, the burial, and the resurrection of the Son of God. We know that He has now arisen as the Son of God and He is deity. So whatever is happening here, it is only found in the book of John, and it has to do with something that was around His head and it is something that was wrapped around His body. Now, I stay with the Bible. I am an investigator of the facts based on the principles of the Word of God. So I would think in my mind, "Hmm, head, body, head, body, head, head, body. Oh, yeah, yeah, yeah, yeah. 1 Corinthians 11:1-3." Let us look at it. Now, what we are dealing with here deals with the death, burial, and resurrection of Christ and the fact that He is deity.

1 Corinthians 11:1-3

1 Be ye followers of me, even as I also am of Christ.

2 Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you.

3 But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.

Now, I am told here that the head of Christ will be God. I am dealing with the death, burial, and the resurrection of Christ. I say in the tomb, when He comes out of death, those two pieces are separated, one dealing with His head, the other dealing with His physical body. I would say that they are separated because the napkin represented His head, God, and the grave clothes represented His body. It was witness to the fact that on the cross, God, His head, separated Himself from His own Son from the sixth and the ninth hour when He turned His back on Him. But that is just me. Doctrinal evidence and consistency. This is why He cried out, "My God, my God, why hast thou forsaken me?" Why? Because God, His head, has separated Him from His body. He cried out, "I thirst." Why? Because God, His head, has separated Himself from Him on the cross. So when He comes out of that tomb, witness to the fact that God, that it pleased God to bruise Him. Witness to the fact that God had you on His mind when He was hanging on the cross saying, "My God, My God, it was I who forsaken Me." The evidence and the witness for me is in that tomb when He comes out of the death. The head napkin is separated from the grave clothes. You know why? He paid the price for me, and He paid the price for you.

IV. Mary Magdalene as a Type of Israel

Now the third thing. Now we have a counter with Mary Magdalene. Here again, trained eye. Bible doctrine through all of this stuff, interwoven through the style, interwoven through the stories and the chapters and the people. Now watch this. Mary Magdalene will also be a type of the nation of Israel, like Peter is. Now watch the doctrinal consistency. Come over to Matthew 12:43-45.

Matthew 12:43-45

43 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.

44 Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished.

45 Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.

Now just as you were thinking that he is talking about some real guy, look at the last part of the verse: "Even so shall it be under this wicked generation." He is talking about the nation of Israel. When Christ shows up the first time, this man is the nation of Israel who has seven unclean spirits in him. Those unclean spirits, the seven of them, will be found in Proverbs 6:16 if you want to get to them. Notice the reference again, Matthew 12:45, to the wicked generation. Also, do not miss this, come up three more verses to Matthew 12:40, and now you will find the only sign given for the resurrection of Christ is the sign of Jonah, three days and three nights. Doctrinal consistency. They are connected.

Now let us look at our account here of Mary Magdalene. At the resurrection morning, Mark 16:9.

Mark 16:9

Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

She is a type of the nation of Israel. Look at Luke 8:1-2.

Luke 8:1-2

1 And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him,

2 And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils.

Now why do I need to know that? I love all of you, and I am glad you are saved and in my church and part of my ministry, but if somebody would come up to me and say, "You know Gene Geisinger over there?" And I would say, "Yeah, I know Gene many years." "You know he had seven devils cast out of him?" I would say, "Why do I need to know that for? Was it seven or eight, Gene? I am not sure which one. Oh, excuse me, Diane, how many were there? You do not have enough fingers on your hands?" What do I need to know that? I do not need to know what your sins were before you got saved, before you met Christ. Why does the Holy Spirit of God think it is important to tell me two times that she had seven unclean spirits cast out of him? You know why? To make the Bible doctrinal connection back to Matthew 12. She is the type of the nation of Israel. That is why. Everything in that Bible, boy, you better pay attention to it when it starts to get connected.

Now I love this. All the new commentators who reject the King James Bible will say here that it only assumes that she had seven devils. Four commentators all agreed that she probably had epilepsy, which was common in the day. It only, people assumed that she had seven devils when she really did not. She just was having an epileptic fit. Now please, forget the fact that Jesus himself told us in two places that she had seven devils. It was not epilepsy. But when you dump the Bible, you have got to make it up anything you want to.

Now watch this. Doctrinal consistency. The first time, John 20:13-14, now she is the type of the nation of Israel. The first time Jesus speaks to her, John 20:14 says she knew not that it was Jesus. Then in John 20:15, she thinks he is the gardener. Let me just pause here for a moment and give you something to think about this afternoon. Christ is called the second Adam in 1 Corinthians 15:45-49. We know that the first Adam was with Adam and Eve in the garden. The first Adam was put in a garden and told to dress it and to keep it. He is told to be the gardener. It is called a husbandman in the Old Testament. You will find that in Genesis 2:15. Now Christ, now at the resurrection, is the second Adam who is in the same garden and has come to be a husbandman to the nation of Israel in what Ezekiel 28:13 called it the garden of God. In Matthew 20:1-2, you are told that this garden is a vineyard. She supposed him to be the gardener because he was the gardener. He is the second Adam. Consistency.

Now, here we go. You ready for this? I know we do not have any seat belts on these chairs, but let us all pretend. Reach down, put it over and everybody go click. One, two, three. Thank you. I do not want you falling out here. So the first time he speaks to her, she does not know who he is.

She does not know who he is. She says he must be the gardener. I do not know who he is. He must be the, she thought he was somebody other than who he really was. But now look at John 20:16. So when he speaks to her the second time, he now reveals to her, Israel, who he really is in John 20:16. So the first time she talks, he talks to her, she does not recognize him, first coming of Christ where they rejected him and did not see who he was. Then the next verses when she thinks he is the gardener, that is the church age, Israel now thinks Jesus Christ is somebody else that he is not. The second time he says to her, he reveals himself. She now sees him, second coming of Christ. You cannot beat it. Doctrinal consistency.

Let me show you something else. You just see this exact same consistency back in the book of Genesis with Joseph and his brethren. Joseph we know is a type of Christ. In fact, he is the greatest type of Christ in the Bible. He is a type of Christ in over 152 particulars. His 12 brethren will represent, yes, the 12 tribes of the nation of Israel. Now, you know the story back in Genesis 37. Jacob is the father, a picture of God the Father. Joseph is his son, his favorite son. He gives him a coat of many colors. We can study that for the next couple of weeks. All of his brethren are envious of him, which turns to hatred, which turns to the fact that he is always getting the father's attention. So they want to get rid of him. So what did they do? Dug a hole. They were going to kill him. There are so many things here. I do not know where to put an end to this thing to move the story on because I will tell it. I always like this too. So when they, when they wanted to deceive their dad, he loved his son, Joseph. So when they wanted to deceive the dad, they put him in a hole, killed a lamb or whatever, put blood all over everything and took it to the father and said, "Father, Joseph is dead, a beast got him and ate him and look at all the blood and all of this stuff." They brought that lamb skin and all that stuff to him. Dad looked at it and he thought his son died. See, they deceived the father by pretending it was something that it was not. I wonder where they learned that. That is exactly what Jacob did to Esau way back in the day. See, parents, your deception now will play itself out with your kids. I know I should have left that part out. Really, I have got to stop right now and just finish it, but I will not.

So you know what happens. They sell him to the Midianites. He makes his way down to Egypt, type of the world. In that is a great picture because God takes care of him. Here again, that is a picture of whatever happens to the world to you, just like God took care of Joseph and got him to be second in the kingdom. Whatever we have to go through in his life, if you are right with God and you have got the right perspective, God is going to take care of you in the middle of Egypt. That again is another sermon. So he is down in Egypt and he goes through all the things down there. Then God orchestrates a famine back in the land with Jacob and the boys. So Jacob says, "I hear there is corn in Egypt." So they all, 12 of them, go down there and the guy says, "Well, if you want corn, you will have to go through Ser Pharaoh's second in command." That is Joseph. Now I have got a message on that. God will make your enemies your footstool. Would you like to hear that one too? So they come in before Joseph. Joseph immediately recognizes his brethren, but they do not recognize him. So he plays some corn games with them. You know how you read the story. You put stuff in there. It is all corny, but it puts it in. He does it that way. It is a thing where, so they go home and now while they are there the first time, there is a series of dreams having to deal with sevens, which for us, biblical consistency will be the seven periods of church history. Then they ran out of corn again. So they have got to go back now to Egypt the second

time. Now this time when they go in before Joseph, Joseph cannot refrain himself. He ushers everybody out, except those 12 boys. He reveals himself to them. They accept him. You know what you have got? Same thing I just gave you with Mary Magdalene. The first time they go into Egypt, the picture of the first coming of Christ, they do not recognize him. After his periods of sevens, the second time they go in to get corn, he reveals himself, second coming of Christ. What happens then? They all go down to get Jacob. They all bring him in and they all live happily ever after. Picture the millennium. Bible consistency. It is the key, kids. It is everything. You can diddle around pretending this or pretending that, whatever you want, until you get the right perspective of that book and get the right purpose and the right passion.

V. The "Touch Me Not" Command

Now the last thing. Back to our chapter in John 20:17-18.

John 20:17-18

17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.

18 Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.

She recognizes him now, second coming of Christ picture. Jesus says unto her, "Touch me not, for I am not yet ascended to my father, but go to my brethren and say unto them, I ascend unto my father and your father and to my God and your God." When he finally, the second time, picture the second coming of Christ, he said, "Do not touch me." He said, "I have not yet ascended to the father." The word ascend here is a great word, and it is another study where we do not have time to take today, but you will find it again back in Isaiah 14:14. When the devil wanted to overthrow Christ and God and he wanted to take over being God back in Ezekiel and Isaiah, what he said in his heart was, "I will ascend up in heaven." He wanted to ascend up before the throne of God and claim to be God just like Christ was going to do here.

The reason for this, he just came out of the tomb, Christ, and has not presented himself before the father as the sacrifice in his resurrection body. This is one, another Bible study time. This is one of five or six different bodies that Christ has throughout the Bible. At this point, he cannot be touched in a body that has just arisen from the dead in a sinless form, in a sinless state. He cannot be touched by sinful human beings or flesh that would defile that body before he goes to the father. Now in Matthew 28:9, some, I do not know, two or three, maybe four hours at the most later, he appears to them, we will see this next week, and they touch him all over, no problem. So from John 20:17 to Matthew 28:9, he goes up through the third heaven, presents himself to the father, and then back down to earth and now his sacrifice now complete and accepted by the father, not tainted by human hands.

You want to get this stuff in your Bible. This is Bible study, and I admit it, this is a Bible study on a level most of God's people will never get to. I hope there is nobody here like this today, but

I hope that there is somebody here that just is spinning your head and you cannot get your head wrapped around it. Hey, come and see me, let me help you and we can put it all together. I have tried to make it as workable and easy as I can. All this is based on the Bible being the complete, absolute, infallible truth to you and me, mankind, that is only found in the book that God gave us that follows a biblical doctrinal consistency, that everywhere you go in it, whatever story you read, whatever event is unfolding, if you have the ability on a depth level, you can be able to see within that story the great doctrines that either deal with the nation of Israel historically, which is the kingdom of heaven, or the body of Christ, the church, kingdom of God. Unseen and unheard of in any other man-made Bible today, it is impossible.

VI. The Importance of Strong Meat (Doctrine)

Now, going back to where I started, Paul laid this out in Hebrews 5:12-14. Here is what he said:

Hebrews 5:12-14

12 For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.

13 For every one that useth milk is unskilful in the word of righteousness: for he is a babe.

14 But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.

Let me just stop right there. In any church, I do not care where you go, I do not care how good the pastor is, in any church that a guy is preaching and teaching the Bible and people are getting the true word of God, you are going to find that there are people that should grow that do not grow. You are going to find people who lose their perspective. They may go to a church for a while, they may get involved for a while, but then something happens and there are reasons behind why a person will lose their perspective, about three or four. The first thing a person has to do is decide which one of those are before he can fix it or she can fix it. But you are going to find that there are people, and he says it right here, there are some of these people that ought to be teaching the word of God. I will read it again. "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God, and are become such as have need of milk, and not of strong meat."

Any church, I do not care where you go, any pastor, I do not care how good he is, you are going to find people within any church in Christianity that simply are not growing the way they should. A number of reasons for that. But you are going to find that there are people that, instead of them teaching somebody else, it has to all start all over again. In my course, over 50 years in the ministry with discipleship, and you know this is true here, how many times have we had people that you had to start discipling two or three or four times because they quit. They get out of church, they do not come back, and then some disaster happens and back they are, we have to start them where they started. They have got to be a lot farther along than that. These are good people, these are not bad people, these are not people that are drug dealers or murderers or

whatever, they are good people, but they lose their perspective. When you lose your perspective, you will lose your purpose. Then you are in the twilight zone of Christianity and you make bad choices.

"For when for the time ye ought to be teachers, ye have need to one teach you again which be the first principles of the oracles of God, here it comes, and are become such as have need of milk, and not of strong meat. For every one that uses milk is unskilful in the word of righteousness because he is a babe." Unskilful, not being able to use the Bible. You may have a Bible, you may know the basics of the Bible, but you are unskilful in the Bible. John 20:14, "But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." You see, milk will be the surface that produces baby Christians who are unskillful in the word. Some baby Christians have been saved 20, 30, 40, 50 years. I mean, it is just the way that it is. In any church, anywhere you go, you are going to have that. It is just the way that it is.

Then you are going to find those who fall in love with the book. They cannot get enough of the book. They never lose their perspective. They never lose their purpose. Boy, I mean, they just put their nose to the grindstone when it comes to the word of God. 20 years later, they are very famous. They are the only Christians I know that can cut a steak with their nose. They buried that nose in that book, got everything out of what they could. Strong meat. Now, you moms know that when you have a baby. Dad should know this too. You start out with milk, but after a while, you know, when you go out to a restaurant and they are now, I do not know, a year old, two years old, somewhere in there, they are past the milk, right? A little bit. Yeah. So you will get something, but you will get them something, but you have to cut their food up. You know, you have to make sure that before you eat, you chop theirs up in little pieces. Sometimes, you know, you get those canned or beanie weenies, you know, and there are those little hot dogs and you have got to cut those up for them because they cannot handle a whole hot dog. They cannot eat a whole hamburger. They cannot eat what you would need as an adult. So you have got to cut the food up. That is what you do with baby Christians. That is what you do when you disciple them. That is what you who are skillful in the word of God do with younger Christians. Start out with milk, but then you wean them off the milk and you get them into the meat, but you have got to cut it up for them. You have got to take the time that they understand every piece of it. Then pretty soon, they can eat anything that an adult can eat. Strong meat. They can. I watch you young guys that, you know, even some a few young girls when I took you down to Arthur Bryant's a couple of weeks ago, you can eat. Do not point a finger at me. I already know I can eat. You can eat. I am thinking to myself, "What a great example that is," because these guys here and the girls, they can pack the food away. But you know what? They do the same thing with the Bible. Strong meat. Strong meat.

You know, we are going to get into this in a couple of weeks. One of a couple of stories down the line. We are now in the church age. I will take you and they are out there fishing and they are not catching anything. Jesus shows up. He shows them how to catch fish. But you know the question he asked them? "Hey, children, you got any meat?" You have got to win people to Christ based on your strength of the meat and the word of God in your life. Baby Christians do not win baby

Christians. "Strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." You see, strong meat does many things for you. But one of the things that it does for you, it gives you discernment. The ability to read any circumstance or situation through the principles of the word of God so you do not make the wrong choice in dealing with people. There is a process to it.

VII. The Call to Skillfulness in the Word

Honestly, that has always been my goal for every one of you. I labor to teach you the word of God. We have had this church now over 20, probably 22 years. There has not been a day of my life, not a Sunday morning, not a Bible study, not an institute, not whatever we ever had we ever did. I labor to teach you the word of God on all the levels where you are at. You are new Christians. You are midline Christians. You are Christians that are full of age for one reason and one reason only: perception. Understanding what God wants us to do, trying to get you to get the right perspective, trying to get you to keep the right purpose for one reason, to get you to the place that you are skillful with the word of God. What a tragedy it is all of our lives to have the greatest book in the world. Yet as a child of God, never learned how to use it. Yet there are a lot of God's people who are just satisfied with that. For them, the Bible has become the internet. For them, the Bible has become the last book they read on philosophy or this or that or whatever, religion, whatever. The greatest tragedy in the world for a Christian is for you and me to have the greatest book, the history of the world. After being saved what, 20, 30, 40, 50 years, never learning how to be skillful with it.

No, I know it happens. I know I cannot get everybody, but I can guarantee you I will do my best to get everybody I can give you the best shot of being skillful in that book because that is what it is going to take to get you through life, to get you dealing with your family, your marriage, whatever the case may be. Skillful in your own life first. Taking the greatest book the world has ever seen and getting it to work for you. Most people spend their whole life getting and laboring and reading the Bible, but they never get to the point where the Bible does the work for them. Skillful in your own life first, making it work for you. Then, skillful in using it to train your children, to make your family strong, to make them and bring them along as the generations of your family move on, that your skillfulness in the Word of God passed off to them. I think it is another tragedy. Christian dads, moms, they take good care of their kids, buy them whatever they need and give them whatever they want, buy them this, buy them that and provide for them a good life. In the back of their minds, they have a 401k or a 401 whatever those things is and they build and build and build and save and they want their kids that when they pass off and go home to be with the Lord, they want their kids to have a good life. So they leave them a legacy of hundreds of thousands of dollars, life insurance policies, whatever the case may be. I get that. But what a tragedy. What a tragedy for any mom and dad to leave their kids thousands of dollars, but never leave them any skillfulness in the Word of God or the greatest book God ever seen. We have got it all backwards, folks, and it all goes back to the word that you are probably very sick of hearing right now, perspective.

Skillful in your own life first, making it work for you, skillful in using it to train your family, and then skillful in taking it to others. Realizing that God has called us to be the witness to the world that Christ is the true Savior of the Gentile world and there is no other salvation in Him. Then once you get that, He says, "I have ordained you that you bring forth fruit, but then that your fruit should remain." Once you win somebody, then you have the people and you take the time to bring them through from the milk to the meat, from the unskillful to the skillful. In your family, generation after generation after generation, you, your kids, their kids, their great kids, great great grandkids, their great great everybody handing down the skillfulness of the Word of God. That is what it takes. But God's people today, bless their hearts, they are good people. They are not bad people. They have just lost their perspective. They get caught up in everything out there. Every issue is an emotional trauma, an emotional challenge. Everything they have is a drama class, what they have got to go through. All that does is take from us the very focus of why God saved us.

We will hold up there next week. We will continue on with some other stuff found in John 20. God bless you. Let us pray. Father, thank you. We love you, Lord. We just pray, Father, your blessings upon these good people here today. They are all good, Lord. They all love you. Lord, I believe down in their hearts, they all have a desire. It is just, Father, that they just, they lose sight of some things. They lose their perspective. They lose their purpose. Now they are just floundering, not knowing what to do, making bad choices, making bad decisions. God help us get to the point where we learn how to get back to the right perspective. We will thank you and praise you in Jesus' name, for His sake we ask it. Amen.

Hey, you visitors, make your way over to the bookstore. I will make my way over there in a few moments and make sure you get taken care of.