

John 19:40-20:23

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Date: 22 June 2025

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[0 : 00] The scripture, find John chapter 19. We are coming to the close of this chapter. And to get the setting again, the Lord Jesus Christ has been crucified.

! His body has been verified that He was dead. Then His body removed from that cross by Joseph and Nicodemus. And so we closed last Sunday morning in verse 38 and 39, seeing these two men that were kind of closet Christians, if you want to say.

In the event of His death, when it was all said and done, having no knowledge of the resurrection, they put a lot into it, into His burial.

And so we'll start in verse number 40, where the Bible says, Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

So it's referred to as linen clothes, and it specifically says that they wound it, the body, they wound it. Now you, that's up to your interpretation, I suppose, of what that means.

[1 : 15] The other gospel writer says that they wrapped the body in linen clothes. Look over at verse, the next chapter, and look at verse number 7.

The napkin, that was about His head, not lying with the linen clothes, but wrapped together in a place by itself. So the grave clothes, as we call them, is some form of linen wrapping around the body, from, likely from feet to head, and then a separate piece put over the head.

It's described it as if it's a bigger piece that gets wrapped in, like a sheet, like with four corners to it, and all tied to make a knot in front of the face, perhaps behind the face.

But at any rate, that's generally what's understood as this napkin, much like you would picture of a big linen napkin, but large enough to enclose an entire head. So back in chapter 19, verse 40, they wound the body in linen clothes, and this says, as the manner of the Jews is to bury.

Now, I usually don't get off track with things like this, but I'll do it today just for a little bit here. I don't know how familiar you are with this, but there's been, among circulation, among supposed Christians and others, this thing, this relic called the Shroud of Turin.

[2 : 33] It's a burial shroud that has been proclaimed to be the authentic and actual linen cloth that was placed over the body of Jesus.

The reason this is such a special thing and spectacular is because when photographed, and when taken the, playing with the exposure a little bit, and taking the negative of the photograph, which I think you know what that is, there appears an image of a human being, and this is not a fake thing. The pictures are there, the negatives are there, and there appears this image of a man. They say it's a Jewish man. They say it's a Jewish man, five foot eleven, with a beard and long hair, and they go, you know, to all this description of the picture.

And there's, you've probably seen, or you could look it up, very easily find this. What you're looking at is not a picture of the actual shroud when you see this, but you're seeing the photograph and, you know, playing with the light exposure to get it to be exactly the most visible.

They say that if you're as close as eight feet from this, you can't pick it out. You can't see it. It's just kind of a dirty look to the shroud, but as you back up further, you can start to see the form of what looks like a body.

[3 : 44] Now, the reason I'll talk about this briefly is because this shroud has become called a holy shroud, and it's become, you know, connected to the Lord Jesus Christ and suppose that it was actually his.

There's no, in backing up through history, you can trace it from location to location to location to different cities throughout Europe, but you cannot take it all the way to Joseph's tomb where the disciples saw this laying or his clothes laying.

There's no connection, no possible connection from where it is all the way back to Jesus' tomb. But throughout the 1400s, 1300s, 1100s, you can find different locations where this thing is.

I printed off this like 16-page description off of Wikipedia this morning because I just wanted to bring some of the facts here that are studied and argued about the authenticity of this shroud.

There's been so many different tests done. One of the more recent, about in most of our lifetimes, is a guy saying, nope, this is not real. This is paint or this is iron oxide or some form of that, and the discoloration was purposely placed there.

[5 : 02] And so then another guy says, no, we did some radiocarbon dating of the shroud, and it comes back to this. And so there's arguments all over the place. Some people love it. I watched a video a few days ago of a guy saying that we now know, based on a 130-point scientific analysis, that this is, in fact, 100%...

What? He can't say it was Jesus' because he can't say that, but he just says it's real. That's the way he ended his... But real what? Of course it's real something, but...

So there's no proof. Here's a picture of this. I don't know that you can see this at all, but just to get the idea, this is 14 feet in length. And so what they would do is...

The idea is the body, the image here, is as if they laid the body from the middle here, from head to toe, and then took the top portion and wrapped it down over to the feet.

So if you were looking at it, the head would be enclosed going down, and it would be open at the feet, or then maybe wrapped shut at the feet. And that's a problem. Do you know why that's a problem?

[6 : 07] Because we just read it in the scripture. Look at John chapter 20 again. In verse 7, it says, And the napkin, that was about his head, not lying with the linen cloths.

If you're not sure, remember, look back at verse 40, the first verse we read here. It says that he was wound in linen clothes as the manner of the Jews is to bury.

So what's the manner? Well, just a few chapters before we read about a dead man. Look at chapter 11. Look at John chapter 11. Look at John chapter 11. And this is Lazarus, and he's in the grave for four days, and Christ calls him forth in verse 43.

And verse 44, He that was dead came forth, bound hand and foot with grave clothes, and his head was bound about with a napkin. And that's the exact same way Jesus Christ was buried.

So there was no shroud that covered from his feet up his back, over his head, back down his front to his feet again. That doesn't match the manner of the Jews, or it doesn't match the scripture, I should say.

[7 : 27] Which is a better point to make. That turid, or that shroud of Turin, does not match the scripture's account of the Lord Jesus Christ's burial. So, it's not the real thing.

It may be a thing from somebody, but it surely isn't the Lord Jesus Christ. And we can say that with authority from the word of God, just comparing the two. Now, again, the point to be made about it being wrapped, if you say, well, it wrapped around his head to his feet, that's pretty lame.

It says that they're bound and wrapped about. So, it sure seems like it's more the mummy style with the linen, wrapping it around the body, bounding, or binding it up.

Now, here's something to just take this another step further. We don't see it as anything to follow and to believe and to care about. Really, it's just, just man and religion trying to use some visible proof to declare that God is real.

Jesus resurrected. And those aren't the proofs that we seek after. But here's the, the Vatican has taken a position on this thing. All the way back in the 1300s, Clement VII declared that the cloth had been artificially painted in an ingenious way.

[8 : 45] It was proved by the artist who painted it, it was human work, it was not miraculously produced. That's what the Pope said back in the 1300s. He issued four papal bulls, which was declaring that you need to not believe on this, basically.

And so, that was the original position. But, times change. And throughout some time here, there was a nun that, her name was Maria, Maria Pirani de Michelli or something.

She's from Spain. And she, after these photographs were taken, which really made it look like Jesus, and if you want to believe it's Jesus, well then, of course, it's Jesus.

And so she, because of that, she asked for permission from the then Pope to take this image of the face of this, of this shroud and make a medal out of it.

And the Pope, Pope Pius XII said that this was okay to do because it can be used as a means of protection for Catholics during the Second World War. Interesting.

[9 : 55] So now we're going to protect our soldiers with a medal of a face of something that we don't even believe is Jesus. This is just total nonsense. You know, when you don't have the true living Christ inside of you, when you don't have God in you and bearing witness to you that you are children of God, you grasp at anything for hope and for security and for safety.

And that's what this all is. So then Pius, he later says that the shroud is the holy thing, perhaps like nothing else. Then the next Pope says that it's a distinguished relic and a mirror of the gospel.

Then Pope Benedict XVI, the next one, says that this shroud is an icon written with the blood of a whipped man crowned with thorns, crucified and pierced on his side.

The next Pope in 2013, Pope Francis, said that this is an icon of a man scourged and crucified. And because it's been greatly then received by these Popes and they're venerating it as the truth and the real thing, then members of other Christian denominations, including some Anglicans and Methodists, among others, have started to embrace the shroud.

And when I mentioned this man on the video the other day that I mentioned, I watched that he said all this scientific study and verification, he was a Christian man. And he was devoting himself to studying out this shroud and to proving that it was.

[11 : 25] Why? Because he wants to prove to the world that Jesus resurrected and that he was buried and he's alive. and supposedly finding some, if it even is, even if it was his grave clothes, how does that prove he's resurrected?

Because he's not in them? Because the bones aren't there? You know what the ladies thought when they went to the tomb and he wasn't there? But the grave clothes were? Like they've taken him. They've taken him and laid him somewhere else.

They didn't believe he resurrected. So it goes on with the Catholic Church then takes no official, this is interesting, the Catholic Church in 1983 would take no official position or pronouncement of its authenticity though many of its popes have already declared it and more to the future would to be the real thing.

They did some testing, found it to be false. Then the latest thing, this is the latest thing, is that they believe that it could have, the image could have appeared from some sort of radiation process meaning that when Christ resurrected there was such an energy and light that it left an imprint of his body on the clothes and that's where they stand right now that the power of God was in that tomb and the brightness of his glory resurrecting left an imprint.

So this is a problem, to me it's a problem. Look at Acts chapter 1, just look at that. we don't need a relic or a shroud or even the grave clothes to believe that Jesus is alive, just like we don't need to see his cross to believe that Jesus was crucified, that Christ died for our sins.

[13 : 10] What do we need? We need it written in the Holy Scriptures, the Word of God, and because it's in an infallible book we can believe it and place the entirety of our destiny upon this words of this book.

Now Acts chapter 1, after he was alive, it says in verse 3, to whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days and speaking of the things pertaining to the kingdom of God and being assembled together with them, commanded them and on and on.

He spoke with them, he showed himself, revealed himself to them. Who would that be? Well look at 1 Corinthians 15, here's a short list of some of those who witnessed the resurrected Christ being these infallible proofs.

It wasn't a garment that he held up and said, look at that, that's my face. See, I'm alive. No, it's him in person speaking with them.

1 Corinthians 15, verse number 4, and that he was buried and that he rose again the third day according to the scriptures and that he was seen of Cephas, 1, then of the 12, a second showing.

[14 : 36] After that, he was seen of above 500 brethren at once of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James, then of all the apostles.

And last of all, Paul says, he was seen of me also as of one born out of due time. Least of the apostles. The apostle Paul got to see him alive. The resurrected living Christ.

So, he showed himself alive after his passion by many infallible proofs. This garment, this shroud, as they call it, is not one of the many infallible proofs of the resurrection of Jesus Christ.

And one of the greatest, I think the greatest evidence against it is the scripture that says that his body is being bowed, but his head was bound with a napkin. And that's a separate thing. And so, this doesn't match at all the manner of the Jews burying.

Alright, so moving on to John 19 and let's continue in verse 41. Now, in the place where he was crucified, there was a garden.

[15 : 45] What a contrast. A hill where there is an execution, bloody and torturous, cruel death of men.

And in the same place is a garden. And in the garden, a new sepulcher wherein was never man yet laid. This, John doesn't tell us.

Let me get Matthew quickly here. That this is the property of Joseph. This is his work. In Matthew 27, Joseph had taken the body, this is verse number 60, he laid it in his own new tomb which he had hewn out in the rock and he rolled a great stone to the door of the sepulcher and departed.

So, this is in fact the tomb of Joseph mentioned in verse 38 and something that he had hewn out.

So, he's assuming got some real estate in the area right by Calvary.

And we remember last week we looked at the prophecy that he made his grave with the rich in his death. So, verse 41 says, a new sepulcher wherein was never man yet laid.

[17 : 00] There laid they Jesus therefore because of the Jews preparation day for the sepulcher was nigh at hand. We've already discussed this preparation day. It was a holy convocation associated with the unleavened bread feast and they had to get themselves back to their house and they couldn't be handling or working much less handling a dead body.

Now, chapter 20 there's a gap in time here from what I understand these days to be. I don't believe it at all to be Friday crucifixion Saturday Sabbath and then Sunday first day of the week but it's you can look at it as if it was a Thursday crucifixion but then you have you don't give them complete days it's just a portion of a tiny sliver of a day before and I don't know if that's a good way to look at it at all but I think Wednesday is much safer and more accurate way to give him three days and three nights in the heart of the earth and then have him resurrect at 6pm Saturday and many of the saints arose and went into the city according to Matthew 27 and when they show up before it's even light out he's already gone in Matthew 20 verse 1 first day of the week cometh Mary Magdalene early when it was yet dark unto the sepulcher and seeth the stone taken away from the sepulcher then she runneth and cometh to Simon Peter and to the other disciple whom Jesus loved we know that's

John the author and saith unto them they have taken away the Lord out of the sepulcher and we know not where they have laid him now is her statement true no nobody took away the Lord nobody laid his dead body somewhere else and hid him somewhere else so she's completely confused she's the first in John's account to come and to see this to run back and tell the others but she's dead wrong but there is truth he's not there she knows that much so then verse 3 Peter therefore went forth and that other disciple and came to the sepulcher so they ran both together and the other disciple did outrun Peter why did you have to put that in there John and he came first to the sepulcher and he's stooping down so picture this is not you see a lot of images of this as if it's one big you know opening it's not the case it's much smaller likely you have to get down and crawl into this hole that's carved into the rock he's stooping down and looking in saw the linen clothes lying yet went he not in then cometh Simon Peter following him and went into the sepulcher so Peter stoops down too and just shimmies his way right inside of this thing now I think it's

I think it's just human nature for John to stop at the door of the tomb because why would any Jew go inside a tomb where a dead body was or would be that's something that's unclean that's profane that's something they don't touch corpses and that's just a place that they wouldn't be as a law abiding Jew and so I think it's instinct for John to stop to stoop to look in but Peter he's a different guy and Peter's living the same life John is but Peter's just got such a drive in him that he just you know he probably shoved John out of the way he just goes right in to this sepulcher and seeth the linen clothes lie verse 7 and the napkin that was about his head not lying with the linen clothes but wrapped together in a place by itself the napkin has a wrapping to it as well it's interesting that John mentions this and I don't have much comment to say about this there was a time it's been several years ago

I started running a lot of references about linen clothes and trying to just get something out of this thought about the napkin set by itself and why John mentioned that and I didn't get anything conclusive at all so it still eludes me and it still intrigues me that he mentions it in this manner of the clothes and then the napkin alone by itself in verse number 8 then went in also that other disciple which came first to the sepulcher and he saw and believed now don't get too excited when it says that John believed look at verse 9 for as yet they knew not the scripture that he must rise again from the dead then the disciples went away again unto their own home John did not believe that Jesus was alive he believed that Mary said they have taken him and he's gone and laid him somewhere else because he still didn't know that Christ must rise again from the dead verse 10 says the disciples went away again unto their own home in another place which one of them one of the writers says oh I can't think of the word that they were perplexed or something like that wondering in themselves about what has come to pass can't think of that phrase but they walked away confused they didn't walk away rejoicing glory to God he's risen no they didn't get that at all that's still not their eyes are not open to that yet so they believe the lady's account what Mary said that they've removed him so for as yet they knew not the scripture that he must rise again from the dead there's scripture that said he would rise again let me show you this scripture that they did not yet believe look at Psalm 16

[22 : 47] Psalm 16 and then also get Acts chapter 2 so as we've been seeing just more recently there's so many prophecies in the Old Testament that have been tucked away they've been penned and proclaimed by the prophets of what would happen and so few of these were understood the revelation was there but the interpretation or the understanding was not in Psalm 16 I'll begin with verse 8 because Peter's going to preach and he begins with verse 8 I have set the Lord always before me because he is at my right hand I shall not be moved this is David speaking verse 1 preserve me O God for in thee do I put my trust

I have set the Lord always before me because he is at my right hand I shall not be moved therefore my heart is glad and my glory rejoiceth my flesh also shall rest in hope that's referring to his body being dead but sleeping resting in hope of a resurrection for thou wilt not leave my soul in hell neither wilt thou suffer thine holy one to see corruption thou wilt show me the path of life in thy presence is fullness of joy at thy right hand there are pleasures forevermore David is prophesying what's he talking about well Peter gives us the exact interpretation come to Acts chapter 2 now and Peter preaches to men of Judea in verse 14 and all ye that dwell at Jerusalem in verse 22 he says ye men of Israel hear these words and he tells them these are men that have the scriptures that know the holy scriptures and he says that verse 24 whom God hath raised up having loosed the pains of death because it was not possible that he should be holden of it so he says earlier the end of 23 that ye have taken wicked hands have crucified and slain so you crucified him but God raised him up and now he's going to give them the scripture verse 25 for David speaketh concerning him I foresaw the Lord always before my face for he is on my right hand that I should not be moved therefore did my heart rejoice and my tongue was glad moreover also my flesh shall rest in hope because thou wilt not leave my soul in hell neither wilt thou suffer thine holy one to see corruption thou hast made known to me the ways of life thou shalt make me full of joy with thy countenance Peter quoting one two three four five verses or four verses just quoting them verbatim out of the Psalms and then verse 29 men and brethren let me freely speak unto you of the patriarch David that he is both dead and buried and his sepulcher is with us unto this day therefore being a prophet and knowing that God had sworn with an oath to him that of the fruit of his loins according to the flesh he would raise up Christ to sit on his throne he seeing this before spake of the resurrection of Christ that his soul was not left in hell neither did his flesh neither his flesh did see corruption notice in verse 31 he says the resurrection of

Christ Christ is the term for Messiah the holy one mentioned in verse well back in the prophecy but also where's it in verse 27 and when he's quoting the psalm the holy one is the Messiah which is the Christ and he said David was speaking of the Christ that the Christ had to be resurrected and they didn't understand that they never saw that coming he seeing this verse 31 before spake of the resurrection of Christ that his soul was not left!

neither his flesh did see corruption the soul in hell the body in the tomb did not see corruption did not decay or stink verse 32 he says now he applies it to the man Jesus this Jesus hath God raised up whereof we are all witnesses!

[27 : 27] Therefore being by the right hand of God exalted having received of the Father the promise of the Holy Ghost he hath shed forth this which you now see in here David is not ascended into the heavens and he goes on to talk a little bit more about another thing David said about the Messiah and that it's about look at verse 36 therefore let all the house of Israel know assuredly that God had made this same Jesus whom ye have crucified both Lord and Christ they just saw Jesus as a man from Nazareth Peter preaches from the scriptures that he was Lord and Christ and there's the scripture that they did not yet believe they did not yet understand in John chapter 20 in verse number 9 for as yet they knew not the scripture that he must rise again from the dead not only did the Lord Jesus already tell them that to their face that I'm going to go to Jerusalem be scourged be smitten and in

Luke chapter 18 verse 10 says the disciples went away again unto their own home and what are they going to do they're not running around and telling the world that Jesus is alive this is not on the table yet verse 11 but Mary stood without at the sepulcher weeping so Mary came back with them maybe they outran her but Mary is back there at the sepulcher and the first time she goes she sees the stones rolled away it's dark so maybe she doesn't even look in maybe she can't look in maybe it's so dark that it's just blackness inside of there but she sees the stones rolled away they've taken him and she goes and tells the disciples now she's back there and it says in verse 11 as she wept she stooped down and looked into the sepulcher and seeth two angels in white sitting the one at the head the other at the feet where the body of

Jesus had lain 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 still believing him to be dead and when she had thus said she turned herself back and saw Jesus standing and knew not that it was Jesus now how is it that she didn't know it was Jesus she came to see him she was excited to see him and there might be a little light here from another place look at Luke 24 if you can get that get get Mark chapter 16 and Luke 24 in Luke 24 this is the same day and there's a couple disciples taking a trip in verse 14 they talked together of all these things which had happened and it came to pass that while they communed together in reason

Jesus himself drew near and went with them but their eyes were holden that they should not know him and so he begins to have a conversation with them and they don't have any clue that this is Jesus of Nazareth and they think who in the world are you where are you from if you don't even understand what's been going on and by verse 31 after he blessed bread and break and gave to them 31 says their eyes were opened and they knew him and so their eyes were holden veiled that he could stand in front of them speak to them and they still did not have the discernment to know who it was the same as the case probably there with Mary now in Mark 16 which sheds a little light on that Luke 24 thing in verse number 12 it says after that he appeared in another form unto two of them as they walked and went into the country and they went and told it under the residue and so there's another form as it describes him I can't speak to that no idea what that was but he was veiled in some way that they would not know him until he wanted them to know who he was so that's the case with

Mary here he asked her the question why weepest thou she didn't know it was Jesus verse 14 now verse 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 if thou have borne him hence tell me where thou has laid him and I will take him away she she turned herself and saith unto him

[32 : 49] Rabboni which is to say master you see the word rabbi mentioned elsewhere as teacher and here it is Rabboni which is to say master and immediately upon hearing him call her Mary if this is a gardener the gardener doesn't know she's Mary this man knows her name and she turns and realizes immediately this is the Christ there's something that kind of gives you chills to be in her shoes in the morning and the sorrow and then to turn and see that it is him it is the living Christ and so in verse 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 Mary Magdalene came and told the disciples that she had seen the Lord and that he had spoken these things under her and did they believe and did they rejoice that Christ was alive did they go tell the world they didn't they still didn't understand they still didn't believe the scriptures they still wondered if this were true or not they said in other places they seemed as idle tales to hear these women talking about the body is gone I saw him he is alive they are skeptics and so verse 19 the same day at evening being the first day of the week when the doors were shut

where the disciples were assembled for fear of the Jews came Jesus and stood in the midst now this is evening so we're looking a good 12 hours later until they actually get to see him and Jesus said unto them peace be unto you and when he had so said he showed unto them his hands and his side then were the disciples glad when they saw the Lord then said Jesus to them again peace be unto you as my father hath sent me even so send I you and when he had said this he breathed!

unto them and said unto them receive ye the Holy Ghost whosoever sins ye remit they are remitted unto them and whosoever sins ye retain they are retained now isn't that an interesting thing Jesus Christ is preaching what we call some kingdom doctrine to these disciples after the resurrection of Jesus Christ look back at Matthew chapter!

16 Matthew chapter 16 what this is going to show you if you're careful is that there's a transition that's taking place and it's coming a transition from what he had been doing for the last three and a half years with his Jewish disciples the death burial resurrection is now finished and completed yet the transition didn't just in a moment take place and so Matthew chapter 16 and look at something he said to Peter in verse 18 and I say unto thee that thou art Peter and upon this rock I will build my church and the gates of hell shall not prevail against it and I will give unto thee Peter keys of the kingdom of heaven and whatsoever thou shalt bind on earth shall be bound in heaven and whatsoever thou shalt loose on earth shall be loosed in heaven and there's something there with the it's described in verse 19 the keys of the kingdom of heaven which we won't have time to get into and study in this again but in

[36 : 51] John 20 when he resurrects and he speaks to his disciples about remitting sins and retaining sins giving them power in this way that's connected to that kingdom and these are the same men that are going to judge the 12 tribes look at Matthew 19 the 12 tribes of Israel they have a special calling and a special position and that is that that window or door has not been closed yet in John chapter 20 when he comes and reveals himself to his disciples In verse 27 Matthew 19 27 then answered Peter and said unto him behold we have forsaken all and followed thee which shall we have therefore and Jesus said unto them verily I say unto you that ye which have followed me in the regeneration when the son of man shall sit in the throne of his glory ye also shall sit upon twelve thrones judging judging with authority and power to retain or to twelve tribes of

Israel that's going to be your calling and when he resurrects and comes and meets them he breathes on them gives them the Holy Ghost receive ye the Holy Ghost and they're set up for what potentially it's hard to describe all this because we know that they rejected it the Jews rejected it and God turned to the Gentiles and he gave them access to the grace wherein they stood whosoever sends ye retain their retain that was a real thing in the moment and it gets put on pause we studied this a little bit in our doctrines class when we were looking at the gifts and signs of the Holy Spirit and we showed how the book of Acts takes a historical look on time on how things started here but by the end they're totally different and one of the things that was worthy of noting was there is no Acts 29 meaning the Acts of the Apostles stopped chapter 28 is where it stopped and in the end of that book he's going to the

Gentiles and he said they will hear it and so the Acts of the apostles were for the Jews were for the kingdom of heaven and signs and wonders connected to that Jewish the Jews require a but know their place and know how they fit into the kingdom that Jesus Christ was offering to these Jews and these are these apostles verse 24 we'll have to stop here yeah so we'll stop here with Thomas one of the twelve and pick it up next week with him being without faith