

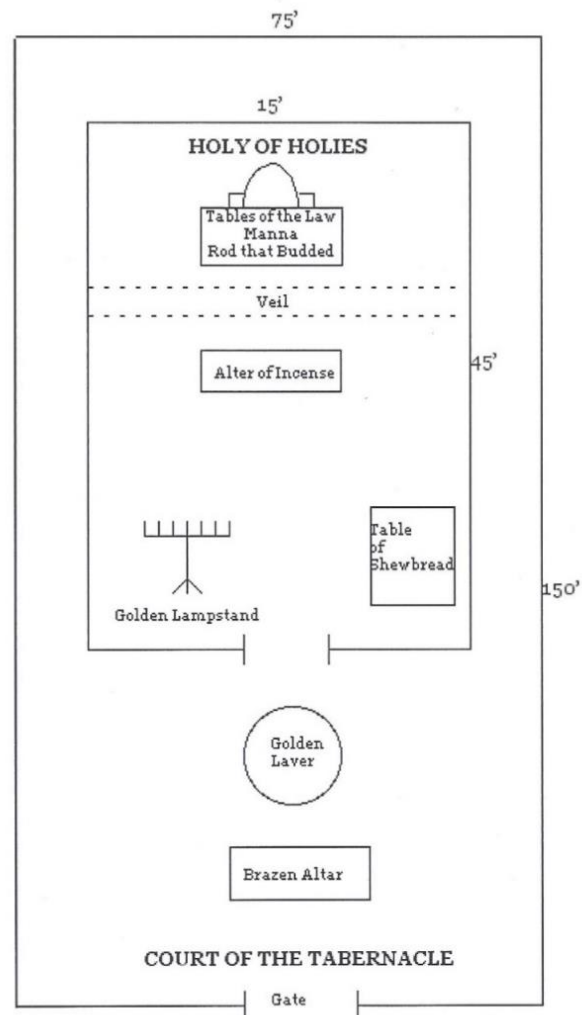
The Gospel According to John

3-20-2019

1. Last week when the clock tolled 7:45 P.M. I was about to teach the *Veil of the Temple*. After reviewing much of the liturgy taught in the Tabernacle and the Temples, I taught the *Table of Shewbread*, *Logistical Grace* and the *Altar of Incense*.

2. Before I begin a study of the *Veil*, I want to give you opportunity to use 1Jo 1:9 as may or may not be necessary.

Joh 2:13 When it was almost time for the Jewish Passover, Jesus went up to Jerusalem.



3. And now for the Veil of the Temple:

The Veil of the Temple

1. The veil of the temple was a thick curtain separating the Holy of Holies from the Holy Place in both the tabernacle and later the temple.

Exo 26:31 And thou shalt make a veil of blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made:

Exo 26:32 And thou shalt hang it upon four pillars of shittim wood overlaid with gold: their hooks shall be of gold, upon the four sockets of silver.

Exo 26:33 And thou shalt hang up the veil under the taches, that thou mayest bring it within the veil the ark of the testimony: and the veil shall divide unto you between the holy place and the most holy.

2. This veil was made of blue, purple, and scarlet material, embroidered with figures of cherubim, representative of the angelic beings around God's throne.

2Ch 3:14 And he made the veil of blue, and purple, and crimson, and fine linen, and wrought cherubims thereon.

3. It veiled the immediate presence of God from the officiating priest who daily burned incense and ministered in other ways in the holy place.

Exo 40:19 Then he spread the tent over the tabernacle and put the covering over the tent, as the LORD commanded him.

Exo 40:20 He took the Testimony and placed it in the ark, attached the poles to the ark and put the atonement cover over it.

Exo 40:21 Then he brought the ark into the tabernacle and hung the shielding curtain and shielded the ark of the Testimony, as the LORD commanded him.

Exo 40:22 And he put the table in the tent of the congregation, upon the side of the tabernacle northward, without the veil.

4. Only on the annual Day of Atonement could the high priest enter within the veil to bring incense and to sprinkle blood on the mercy seat.

Lev 16:12 And he shall take a censer full of burning coals of fire from off the altar before the LORD, and his hands full of sweet incense beaten small, and bring it within the veil:

Lev 16:13 And he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the mercy seat that is upon the testimony, that he die not:

Lev 16:14 And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times.

Lev 16:15 Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat;

Lev 16:16 And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness.

Lev 16:17 And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel.

5. When the tabernacle was transported from one place to another the veil was taken down and used to drape the ark of the covenant.

Num 4:5 And when the camp setteth forward, Aaron shall come, and his sons, and they shall take down the covering vail, and cover the ark of testimony with it:

Num 4:6 And shall put thereon the covering of badgers' skins, and shall spread over it a cloth wholly of blue, and shall put in the staves thereof.

6. At the time of Christ's death the veil of Herod's temple was rent from top to bottom, thus exposing the most holy place to view.

Mar 15:37 And Jesus cried with a loud voice, and gave up the ghost.

Mar 15:38 And the veil of the temple was rent in twain from the top to the bottom.

Mar 15:39 And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

7. As our High Priest the ascended Christ has entered "within the veil" into the very presence of God in our behalf.

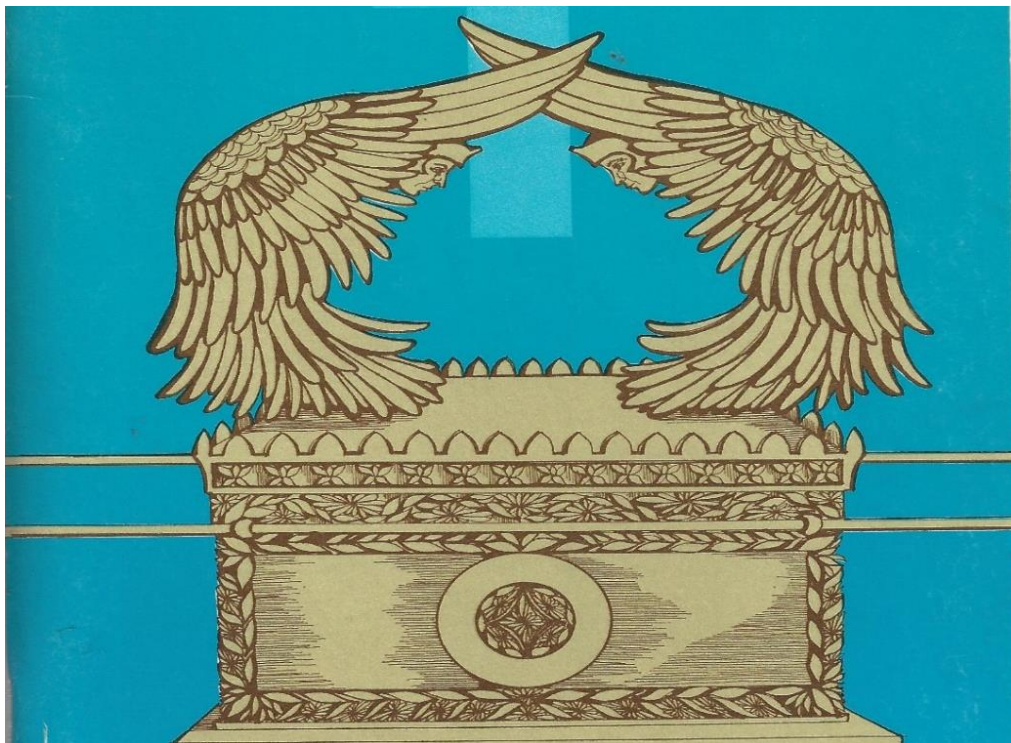
Heb 6:19 Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil;

Heb 6:20 Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec.

8. The High Priest's entrance symbolizes our now being able to enter that holy place by virtue of the blood of Jesus, "by a new and living way which He inaugurated for us through the veil, that is, His flesh" As [Christ's] body was torn on the cross, so the veil between God and men was torn, giving immediate access to God."

9. The large altar kept in the Holy of Holies is not to be confused with the smaller Altar of Incense.

10. Let me provide a picture of the larger Altar where the golden pot that housed: manna, Aaron's rod that budded and the broken tablets broken by Moses upon returning from his visit with God on Mount Sinai.



11. Inside the Holy of Holies there was an Ark, and two angels called covering angels.

11.1 The large altar kept in the Holy of Holies is not to be confused with the smaller Altar of Incense. The larger Altar contained:

the container that once housed manna again representing God's watch care, Aaron's rod that budded representing God's delegated authority, the broken tablets Moses brought down from Mount Sinai representing law and order.

12. The ark was a chest made of acacia wood, about four feet long, two and one-half feet wide, and two and one-half feet high. The wood represented the humanity of Christ.

13. It was overlaid with gold representing the Deity of Christ. Rings of gold at each corner were used for the passing of poles to carry it. The lid of the ark, in the Hebrew was called the **Kaporreth** or "mercy seat." It was made of pure gold.

14. At each end of the mercy seat was a cherub made of hammered gold. The Ark served to represent Christ as the one covering sin and evil. For you see inside the Ark were three items: the tablets of the law, urn for manna, Aaron's rod.

15. The final fate of the ark is a mystery; Christ abolished the need for liturgical cleansing; He was the fulfillment of the law and thus the need for cleansing liturgy.

16. A reference to it in Jer 3:16 seems to suggest that it would be destroyed or captured (by the Babylonians in 586 B.C.) and not be needed in the Millennium because Christ the reality would be ruling.

Jer 3:16 And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the LORD, they shall say no more, The ark of the covenant of the LORD: neither shall it come to mind: neither shall they remember it; neither shall they visit it; neither shall that be done anymore.

17. The prophet was saying that in the latter days the ark (as the throne of God) would not be missed, or come to mind, or be made again, because Jerusalem shall be called the throne of God.

17.1 There is a tradition which claims that Jeremiah hid the ark along with the tent and the altar of incense in a cave on Mount Nebo before Jerusalem was destroyed.

18. The meaning of the two Cherubs or covering angels is subject to much debate. Some say the two represent the Father and Holy Spirit respectively.

19. Some say they are representations of the Righteousness and Justice of God and then you could conclude they represent Michael and Gabriel as the two elect angels named. The latter is my view.

20. Think of the significance: There were three covering angels: Lucifer, Gabriel and Michael. Could each have been a special angel of each member of the Trinity—thus Christ left and went to earth and fulfilled the Father's plan. Two are left? Does this suggest Lucifer was Jesus' covering angel?

21. I refer you to the Doctrine of the Angelic Conflict for further study.

Jesus Arrives and Enters the Temple

Joh 2:14 In the temple courts he found men selling cattle, sheep and doves, and others sitting at tables exchanging money.

Joh 2:15 So he made a whip out of cords, and drove all from the temple area, both sheep and cattle; he scattered the coins of the money changers and overturned their tables.

Joh 2:16 To those who sold doves he said, "Get these out of here! How dare you turn my Father's house into a market!"

Joh 2:17 His disciples remembered that it is written: "Zeal for your house will consume me."

Comments:

1. Let's begin by looking at several related passages. (Jer 7:11; Mat 21:12-13; Mar 11:15-17; Luk 19:45-46)

Jer 7:11 Is this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen it, saith the LORD.

Mat 21:12 And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves,

Mat 21:13 And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

2. Wycliffe has written in his commentary:

“A similar cleansing of the Temple is recorded at the beginning of Jesus' ministry (Joh 2:13-22), but there is no reason to doubt that there were two such instances. Jesus often repeated his words and deeds. These evil men soon reverted to their wicked ways, for the financial inducements were most attractive.

“Jesus went into the temple. This was the day following the Triumphal Entry... The outer Court of the Gentiles contained the stalls where sacrificial animals might be purchased and tables where foreign coinage might be exchanged for shekels of the sanctuary. This mart, a rich source of extortion, was controlled by the family of the high priest Annas. Shortly before the war of the Jews with Rome, popular indignation against these Bazaars of Annas caused their removal.

Mar 11:15 On reaching Jerusalem, Jesus entered the temple area and began driving out those who were buying and selling there. He overturned the tables of the money changers and the benches of those selling doves,
Mar 11:16 and would not allow anyone to carry merchandise through the temple courts.

Mar 11:17 And as he taught them, he said, "Is it not written: "'My house will be called a house of prayer for all nations'? But you have made it 'a den of robbers.'"

“This is the second purging of the Temple, not in any sense to be identified with the first, which occurred at the very beginning of Christ's ministry (Joh 2:13-17). Those who sold and bought, the moneychangers, and those that sold doves were in the employ of Annas and the high priestly family.

“The animals were sold for sacrificial purposes, and the moneychangers exchanged the common currency for the half-shekel necessary to pay the temple tax. Exorbitant rates, however, were charged. Jesus' quotation comes from Isa 56:7, where the prophet declares “God's house to be a house of prayer, a place set apart for sacred use.”

3. Not only did the Lord accuse them of desecrating the Temple by using it for business, but he pointed out that they made dishonest gain from the grossly unfair prices they charged. Den of thieves is taken from Jer 7:11.

Luk 19:45 And he went into the temple, and began to cast out them that sold therein, and them that bought;

Luk 19:46 Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves.

4. Let's review the *Doctrine of Anger*.

Doctrine of Anger

Introduction

1. Tommie once taught a lady in California that Jesus was without sin. The lady responded: “Not so! Jesus was angry when he threw out the money changers from the Temple and His act was a sin.”

2. Such an assertion was patently in error. Jesus was not a sinner but He did honor his Father's house with an appropriate response .

3. Anger is a mental attitude precluding rational thought. It therefore makes difficult the application of doctrine.

3.1 Anger can be a fleeting emotion.

3.2 Anger happens to both believers and unbelievers.

3.3 All people get angry.

3.4 Anger often hangs around and when it does it becomes a sin.

3.5 Consequently, the believer must maintain an awareness of the need to rebound this sin as with all sins.

3.6 We must not think we have to wait until we stop seething.

Etymology

1. Anger is defined by Webster as “a strong feeling of displeasure, hostility ... indignation, or ire.”

2. The Greek word **THUMOS** describes a strong passion resulting in wrath or anger.

Mat 2:16 Then Herod, when he saw that he was mocked of the wise men, was exceeding **wroth**, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men.

Luk 4:28 And all they in the synagogue at Nazareth, when they heard these things, were filled with **wrath**,

Acts 19:28 And when they heard these sayings, they were full of **wrath**, and cried out, saying, Great is Diana of the Ephesians.

2Co 12:20 For I fear, lest, when I come, I shall not find you such as I would, and that I shall be found unto you such as ye would not: lest there be debates, envyings, **wraths**, strifes, backbitings, whisperings, swellings, tumults.

Gal 5:20 Idolatry, witchcraft, hatred, variance, emulations, **wrath**, strife, seditions, heresies,

3. The Greek **ORGE** is the mental impulse of indignation and wrath.

Mar 3:4 And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace.

Mar 3:5 And when he had looked round about on them with **anger**, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other.

Luk 21:23 But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and **wrath** upon this people.

3.1 **ORGE** can also mean judicial punishment or discipline, as found in Paul's admonishment to submit to the authorities of the land.

Rom 13:4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute **wrath** upon him that doeth evil.

Rom 13:5 Wherefore ye must needs be subject, not only for **wrath**, but also for conscience sake.

Rom 13:6 For this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.

3.2 **ORGE** is an emotion common to the human race. The admonition of Eph 4:26 is to not let anger become a sin. In Eph 4:26 the word for wrath is **PARAGISMOS**, meaning a *wrath* yielding "frustration and exasperation." We will see more of **PARAGISMOS** later in this doctrine.

Eph 4:26 Be ye **angry**, and sin not: let not the sun go down upon your *wrath*:

3.3 In Eph 4:31 and Col 3:8 we see how similar **ORGE** and **THUMOS** are in meaning and application.

Eph 4:31 Let all bitterness, and wrath (**THUMOS**), and anger (**ORGE**) and clamour, and evil speaking, be put away from you, with all malice:

Col 3:8 But now ye also put off all these; anger (**ORGE**), wrath (**THUMOS**), malice, blasphemy, filthy communication out of your mouth.

4. With reference to the difference between **THUMOS** and **ORGE**: **ORGE** signifies the spirit panting, as it were, in the body with rage, passion and heat.

4.1 On the other hand, **THUMOS** can signify indignation which has arisen gradually and has become settled. **ORGE** also means the "natural juices" that flow and seethe, as in the immediate emotional response to a precipitate situation.

4.2 In summary, these two words represent the emotion of anger or indignation which must be *nipped in the bud* at the mental attitude level. This is only done by rebound.

4.3 As we have seen in Rom 13:4 above, **ORGE** over time came also to mean judicial punishment, which is not a sin.

4.4 Notice how **ORGE** is used to describe what a pastor-teacher should not be, i.e., “not soon angry.”

Tit 1:7 For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry (**ORGE**), not given to wine, no striker, not given to filthy lucre;

5. **ANAPH** in the Hebrew means to breathe through the nose, like the snorting of a bull; it also means anger as a strong feeling of indignation. It is an onomatopoeic word like *buzz*.

End Lesson

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