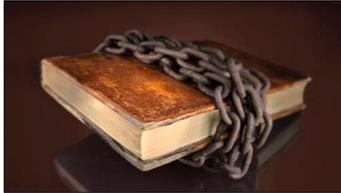


The Gospels in Harmony

Signs and Veils

August 19, 2018

Welcome to where we're learning to do more than just gawk at truth!



Are you ready for the thoughts of *your heart* to be revealed?

We're looking at the concealed stories hiding in plain sight in the Gospels; that reveal themselves *only when* we weave the four accounts into one, as instructed by Isaiah. (28:9-12)



At the cross, Matthew says Jesus was given oxos/vinegar with gall; Mark says He was given oinos/wine with Myrrh. (Mt 27:34; Mk 15:23) Critics cry contradiction; and, theologians pick and choose the *most probable* account.¹ But, **if Isaiah is right then both are true.**



Jesus' opponents repeatedly asked for a sign in the sky; (Mt 16:1; Mk 8:11; Lk 11:6) because they were blind to the signs He performed on the earth. And, when baby Jesus was blessed at the Temple ...



[Old Simeon said to Mary] "Behold, **this Child is destined** for the fall and rising of many in Israel, **and for a sign which will be spoken against** (yes, a **sword** [God's Word] will pierce through your own soul also), **that the thoughts of many hearts may be revealed.**" – Luke 2:34-35 NKJ



He *was destined* for a sign in the sky ... *on the cross*; and, it's a perfect example of how God's Sword/Word reveals the thoughts of our heart. You see, **that destined sign above Jesus on the cross is spoken against to this day; because, no two Gospel's seem to agree on what it said.**



Matthew (27:37) has: **THIS IS JESUS, THE KING OF THE JEWS**

Mark (15:26) has: **THE KING OF THE JEWS**

Luke (23:38) has: **THIS IS THE KING OF THE JEWS**

John (19:19) has: **JESUS OF NAZARETH, THE KING OF THE JEWS**

The critics say: If they can't even get a few words correct on such a significant sign, how can we *trust anything* they write? But, **they fall into the trap of assuming that each Gospel writer is trying to record every detail of whatever he's describing.**

¹ From Thayer's Greek Lexicon: "Since the ancients used to infuse myrrh into wine in order to give it a more agreeable fragrance and flavor, we must in this matter accept Matthew's account as by far the more probable.

And sadly, the defenders and harmonizers make the *same assumption*; and pick and choose which account appears to be the *most reliable*.

But, Isaiah warns us that the Lord *must simultaneously* impart knowledge *and* trap wisenheimers, by using “a little here and a little there” from four separate *precepts* (i.e. *teachings*). (Is 28:9-13) **If Isaiah is right, then all four are true *and* incomplete.**

It’s such a perfect reason as to why the ministry and teaching of Christ is seemingly haphazardly piecemealed in four Gospels. **The Gospels were engineered to ensure our free will.**

It’s amazing how little it takes to trap man in his pride. If we just apply Isaiah’s here-a-little there-a-little principle of “line upon line, line upon line,” look what we end up with.

THIS IS JESUS,	THE KING OF THE JEWS
	THE KING OF THE JEWS
THIS IS	THE KING OF THE JEWS
JESUS OF NAZARETH, THE KING OF THE JEWS	

No one is wrong, yet each is unfinished. And, **the *only way* to see what that sign in sky fully said, is to weave those four purposely partial reports into one.** There’re so few words it’s like they *tried* to write it four ways. The second writer knew what the first wrote. The third was aware of the first two. And the fourth knew about the other three.

And, **although no two *match*, no two *clash*.** And *that’s* the *key*. There’s a big difference between **contradictory description** (which this *isn’t*), and **complimentary variation** (which this *totally is*). It all comes back to trusting *every* word in His Word to be true; and, living accordingly with our whole, undivided heart.

If you *reject* His Word, the thoughts of *your* heart are revealed.

If you *ignore* His Word, the thoughts of *your* heart are revealed.

If you *modify* His Word, the thoughts of *your* heart are revealed.

If you *trust its* Truth, the thoughts of *your* heart are revealed.

Simeon was right about Jesus being destined for a sign that acts as a Sword, which is spoken against and thus reveals the heart. **The sign on the cross is a literal example, and a small piece, of the True Sign that truly was Jesus’ destined Sword: *the Gospels*.**

Therefore, having this ministry by the mercy of God, we do not ***lose heart***. But we have renounced disgraceful, underhanded ways. **We refuse to practice cunning [lit. *false wisdom*] or to tamper with God’s word,** but **by the open statement [lit. *manifestation*] of the truth** we would commend ourselves to everyone’s conscience in the sight of God. And **even if our gospel is veiled,** it is ***veiled*** only to those who are perishing. In their case the god of this world **has blinded the minds of the unbelievers [those who reject, ignore, or modify His Word], to keep them from seeing the light of the gospel ...** – 2 Corinthians 4:1-4a ESV

[Isaiah says] But the word of the Lord was to **them** [those who reject, ignore, or modify His Word], **precept** upon **precept**, **precept** upon **precept**, **line** upon **line**, **line** upon **line**, here a little, there a little, that **they** might go and **fall backward**, and **be broken** and **snares** and **caught** [when the thoughts of their hearts are revealed]. Therefore hear the word of the Lord, you scornful men ... – Isaiah 28:13-14a NKJ



The moment we apply Isaiah's principle, the majority of the so-called *errors* and *contradictions* in the Gospels simply *vanish*. **Contradictory description becomes complimentary variation!**



And the crooked is made straight by allowing the *Shepherd* to correct our limited vision. **We don't fix the Word. We fix our eyes on the Author and Finisher;** (Heb 12:2) **and, search with all our heart for a finishing shift in perspective.**



On the cross, Matthew and Mark say Jesus cried out, breathed His last, and *then* the Temple veil tore. Luke says it tore and *then* He cried out and died. (Mt 27:50-51; Mk 15:37-38; Lk 23:45-46) So, who's right? **Was the veil torn before Jesus cried out and died or after He cried out and died?**

Not to mention that Matthew and Mark say Jesus cried out one thing, Luke another, and John *still another!*

[Jeremiah the prophet said] I am like a **drunken man**, and like a man whom **wine** has **overcome**, because of the Lord, and because of **His holy words**. ... [For] **Who has marked His word and heard it?** ... It will fall violently on the head of the wicked ... until He [the Lord] has executed and performed the **thoughts** of **His heart**. In the **latter days** you will **understand perfectly**. – Jeremiah 23:9b, 18-20 NKJ

Let critics scoff and reject. Let believers by and large bury their head and ignore the problem. Let theologians argue language, debate errors in translation, and pick which Gospel has the highest probability of being wrong. **What are the thoughts of your heart telling you to do?**

I hope it's telling you to get in the game and on your mark!

Everyone asks "Why do they contradict?" instead of "Why are there two veils?" **If you want a good answer, ask a question that's based in faith and not in doubt, and seek with trust that the answer is there.** As for *me* and *my house*, we're lookin' for those *two veils*: one that tears *before* He cries out and dies; and, *one after*. Let's just cut to the chase: they're hiding in Hebrews.

Now the first covenant had regulations for worship and also an earthly sanctuary ... In its first room were the lampstand, the table and the consecrated bread; this was called the **Holy Place** [the temple sanctuary]. Behind the **second curtain** was a room called the **Most Holy Place** ... – Hebrews 9:1-3 NIV

The first massive curtain was at the entrance to the temple.

In Exodus, (26:31-37) *Moses* commands and details the two separate veils.² **But, God's answers mean nothing if we're not even asking.**

You see, **if God would've *only torn the veil to the Holy of Holies, it would've been hidden from view by the entrance veil.*** But, just before Jesus died, when that huge entrance veil came down, imagine how the crowds would've come running to see. They weren't afraid to look into the Holy Place. But they feared certain and sudden death for peering into the Most Holy. (1 Sam 6:19)

It's a set up! When they were gawking at the sanctuary, and that second veil tore, there would've been a shocked scream of panic! Now, we're told that the *second* veil tore the moment Jesus died. How would they know that? Pretty hard from the Temple to check Jesus' pulse; but from the cross they could've heard that cry!

Pilate had a notice prepared and fastened to the cross. ... Many of the Jews read this sign, for **the place where Jesus was crucified was near the city** ... – John 19:19-20a NIV

God reveals himself by removing the veil, and they reveal their hard hearts by rehangng it. **They gawked. They were shocked. And when the dust settled they went back to business as usual.**

Their minds were hardened. ... Yes, to this day whenever Moses is read a veil lies over their hearts. But when one turns to the Lord, the veil is removed. – 2 Corinthians 3:14-16 ESV

It's common for the Lord to show us what needs to change in our life, and even to shock us and shake us to provoke us to change.

Yet, when things calm down, so many rehang and close the drapes, and thus reveal their heart.

But, not *us*. Not *you*.

We're learning to do more than just gawk at truth.

There's no more time or place for business as usual. *Because* ...

We all, with unveiled face, beholding the glory of the Lord, are being transformed into the same image from one degree of glory to another. – 2 Corinthians 3:18a ESV

Because, we're trusting every word in His Word to be true.

And, we're fixing our eyes on the Author and Finisher.

And, we're searching for that crucial shift in perspective.

So we'll be ready for the thoughts of our heart to be revealed.

² Moses is describing the Tabernacle; but, the Temples were constructed to resemble it. And, Josephus records that the doorway of Herod's Temple was 82.5 feet tall by 48' wide, and covered with a veil. (*Wars of the Jews* 5.5.4)