Feinberg:

This is number seven in the series on the tabernacle. It's on the veil. Christ our access to God. Tape being done by Dr. Charles L. Feinberg. In this study we now come in the series on the tabernacle to the veil. Veil of the tabernacle Christ our access to God. It is mentioned in Exodus 26:31 to 37 then Exodus 36 verses 35 and 36 Exodus 39 verse 34 Chapter 40 verses 3 and 21 the main and the first passage on the veil is in Exodus 26 verses 31 to 37. That passage reads and thou shalt make a veil of blue and purple and scarlet and fine twine linen with cherubim. The work of the skillful workman shall it be made. And thou shall hang it upon four pillars of Acacia overlaid with gold. Their hooks shall be of gold upon four sockets of silver and thou shall hang up the veil under the clasps and shall bring in thither within the veil the ark of the testimony and the veil shall separate unto you between the holy place and the most holy and thou shall put the mercy seat upon the Ark of the testimony in the most holy place.

And thou shall set the table without the veil and the lampstand over against the table on the side of the tabernacle toward the south. And thou shall put the table on the north side and thou shall make a spring for the door to the tent. Of blue and purple and scarlet and fine twined linen the work of the embroiderer and thou shalt make for the screen five pillars of Acacia and
overlay them with gold. Their hooks shall be of gold and thou shalt cast five sockets of brass for them. The veil. It was D. L. Moody who once said I've been told the travelers in Italy never need be lost in the city of Venice although the streets are narrow and the canals are very intricate. There is in the walls beside the canals and in the pavements of the streets a thin line of red stone and by following that the traveler will come to St. Mark's Church. So it is that in all the Bible History and Law and poetry and prophecy. There is the red line which leads to Christ. He is the focus to which they point.

Now friends this is just as true of the deal of the tabernacle as it is of any other part. Of that marvelous structure. What was the purpose of the veil? Well a veil is something that conceals it's something that hides. You remember in Second Corinthians 3 we read of the veil on Moses' face when he came down from the mount from the presence of God the veil of unbelief is real. It hides Christ from the unbelieving heart. That passage a very important passage is in Second Corinthians three verses 12 to 18 having therefore such a hope we use great boldness of speech and are not as Moses who put a veil upon his face that the children of Israel should not look steadfastly on the end of that which was passing away but their minds were hardened for until this very day at the reading of the Old Covenant. The same veil remaineth it not being revealed to them that it is done away in Christ but unto this day whensoever Moses is read a veil lieth upon their heart. But whensoever it shall turn to the Lord the veil is taken away.

Now the Lord is the spirit and where the spirit of the Lord is there is liberty but we all with unveiled face beholding as in a mirror the glory of the Lord are transformed into the same image from glory to glory even as from the Lord the spirit. This passage is remarkable in its contrast showing that there is a hiding. There is a veiling. There is a concealing when hearts are hardened they cannot see the truth they cannot see the simple glories the marvelous glories of our
Lord Jesus but we who know the Lord have not a veiled face but an unveiled face and we see as in a mirror very clearly very distinctly the glory of the Lord.

So veil speaks of unbelief that's real and hides Christ from the unbelieving heart of course in the tabernacle the veil didn't particularly mean unbelief at that time it meant that the full purpose of God. The complete purpose of God in redemption had not yet been revealed it was concealed because Christ had not yet come and had not completed the work of redemption. But as far as man is concerned the veil of unbelief is very real even after Christ has come and died and man should know this testimony beyond a shadow of a doubt. The account is told of a minister who was preaching on Glasgow Green in Scotland years ago. When someone asked permission to speak and he made his way to the platform friends he said I don't believe what this man has been talking about. Not a word of it. I do not believe in a hell in a judgment or even in God. For I never saw any of them.

He went on talking in this way for a while. When another voice was heard from the crowd. May I now speak? The infidel sat down. The next man began friends. You say there's a river running not far from this place the River Clyde. I want to tell you there is no such thing. It just is not true. You tell me that there is grass and trees growing around me where I now stand. There is no such thing. That also is untrue. You tell me that are a very great many people standing here on Glasgow Green. Again I say that is not true. There are no persons persons standing here except myself. I suppose by this time you're wondering what I'm talking about. But friends. I was born blind. I never have seen one of you. And while I talk and the longer I talk it only shows that I'm blind. I would not say such things. And turning to the infidel he said. And you the more you talk the more it exposes your own ignorance because you are spiritually blind and cannot see. Now the veil of the tabernacle hid the presence of God.
It's a type of the body of the Lord Jesus Christ. And this is an area which is not left to our own discernment. It is clearly spelled out for us in the Great Epistle to the Hebrews in the tenth chapter verses 19 and 20 where we read having therefore brethren boldness to enter into the holy place by the blood of Jesus. Notice how. Now by the way which he dedicated for us a new and living way through the veil that is to say his flesh and the sacred writer means the veil of the Tabernacle and later of the temple. So his flesh concealed his glory. Have you ever wondered the reason for the mount of transfiguration experience? It was to allow that glory to shine forth. You'll notice it is recorded in Matthew's Gospel in Mark's and in Luke's not in John. Why not. Because in John 1:14 we read that the word that was in the beginning with God was God. We read in John 1:14 that that very word became flesh and we beheld his glory. He dwelt among us the word is [inaudible].

He Tabernacled among us and we beheld his glory glory as of the only begotten of the father full of grace and truth. You see now why there was no need for one splendid shining forth and manifestation of his glory on the mount of transfiguration as in the other gospels because in John who was revealing our Lord Jesus as the altogether divine one God the Son that glory was continually being revealed all through his life and that's why in the miracles this is another sign. This was the first sign the King of Galilee which he did thus showing forth his glory in our Lord's birth, in his life in his words in his works. He is what you and I can readily see as the unwrent veil the veil of his flesh had not yet been rent when he was here on Earth his perfect life was itself a barrier between God and man. It showed man how far short he fell of what God required and hence was shut out of the presence of God. Peter saw it that day when our Lord had them cast the net out into the deep and it came back it was pulled back in in a way that was ready to tear the whole net.
There were so many fish and Peter immediately recognized the Lord he said depart from me, fell on his feet Depart from me. For I am a sinful man. Yes. When God's glory shines forth from the not yet crucified savior we see how far short man falls of what God requires and he's shut out from the presence of God hear it in Hebrews seven in verses 18 and 19 and then again in Hebrews 9 verse 8 in Hebrews 7 Verse 18: For there is a disannulling, a cancellation, of a foregoing commandment that's the first law the Old Covenant the covenant of Moses. There's a disannulling of a foregoing command because of its weakness and unprofitableness. Why? For the law made nothing perfect and he says of bringing in thereupon of a better hope ah that did it through which we draw nigh unto God. Yes as long as that veil was there the high priest couldn't draw nigh unto God any time in the year only at one appointed time on the Day of Atonement Hebrews 9:8.

We read that the Holy Spirit signifying he meant here through the ritual of the Day of Atonement because in verse 6 he says now these things having been thus prepared the priest going continuing into the first Tabernacle that means the holy place accomplishing the sacrifices the services but into the second the high priest alone. Once in the year one day in a year not without blood which he offered for himself and for the errors of the people. What was the Holy Spirit trying to tell us the Holy Spirit signifying this that the way into the holy place hath not yet been made manifest that veil kept it covered concealed while the first tabernacle was yet standing. Oh friends in Christ's death he is the rent veil because he allows access.

He allows approach unto God. The more I have studied the word the more I have delved into the Bible the more I'm convinced that one of the most significant chapters in the Bible is the nineteenth chapter of Exodus and I make bold to say that it is far too little understood because many do not realize its relationship to the veil. The unrent veil will not allow access and
approach to God and we find that when Israel came out of Egypt into the land into the wilderness the land they had gone out of the land of Egypt. Came into the wilderness. That land of Sinai and when they were departed from [inaudible] come to the wilderness of Sinai then camped in the wilderness and there Israel encamped before the mount well you remember how they so gladly wanted to accept the law.

All that the Lord hath spoken we will do verse eight and immediately that Moses reported those words of the people unto the Lord. Notice verse 9. The Lord says Lo I come unto thee in a thick cloud that the people may hear when I speak with thee. And they also believe thee forever and Moses told the words of the people unto the Lord. And the Lord said unto Moses you go to the people. Sanctify them, separate them today and tomorrow let them wash their garments be ready. For the third day on that third day the Lord's going to come down in the sight of all the people upon Mount Sinai. Now watch does this mean that they immediately became nearer to the Lord that he became more accessible to them.

Watch it thou shalt set bound unto the people round about them immediately that they wanted the law in the first covenant. It doesn't allow us to draw near Hebrews 7:18 and 19 tell us they do not allow you to draw near. What did God say? He said you are going to set bounds set boundaries for these people around about saying take heed of yourselves. Don't you go up to the mount or don't you even touch the border. Whoever touches the mount shall be surely put to death. That's really being excluded friends no hand shall touch him but he shall surely be stoned or shot through. Notice it not just men whether it be beast or man they were not allowed to touch. They were not allowed to draw near. He shall not live. When the trumpet soundeth long they should come up to the Mount.
They were to wash their garments they would keep themselves clean the next day with a trumpet and so forth. And oh how the camp trembled as the mighty power of God was manifest. Moses brought forth the people out of the camp to meet God they stood at the nether part the lower part of the Mount and Mount Sinai. The whole of it smoked because the Lord descended upon it in fire the smoke thereof ascended as the smoke of a furnace. The whole mount quaked greatly and now notice. This is not the end of it. The Lord said unto Moses verse 21. I want you to come up he said in verse twenty become to the top of the mount. The Lord calls them their Moses when up verse twenty, verse twenty-one. The Lord said unto Moses go down charge the people you command them very very solemnly lest they break through unto the Lord to gaze and many of them perish and let the priests also that come near to the Lord sanctify themselves lest the Lord break forth upon them.

The people cannot come. Moses said to the Lord the people cannot come up to Mount Sinai for [inaudible] set bounds about the mount and sanctify. Lord you've told us that already they can't come. The Lord said that's true but get thee down thou shall come up thou and Aaron with thee. But let not the priests and the people break through to come up unto the Lord lest he break forth upon them. God kept repeating reiterating. Don't you come nigh stand afar off? That's the law. That's the veil that's the unrent veil until Christ makes redemption. No one can draw nigh unto God. This veil was called in numbers 4:5 the covering veil why first of all because it covered the ark from sight, when the tabernacle was stationary Exodus forty verse three and Hebrews nine eight which we've already seen the Holy Spirit signifying the way into the holiest of all has not yet made manifest called the covering veil again because in journeying through the wilderness it was placed over the ark numbers four five.
No one saw the gold of the ark. Christ's incarnation veiled his deity the beautiful word in Isaiah 45:15. I suppose if someone were asked which one of the prophets or even which book of the Old Testament reveals God in such plain terms such as in Isaiah 53 the suffering servant. I'm sure many would say that in view of the Passover Lamb of Exodus twelve well it is primarily Isaiah and yet it's Isaiah who was so clear on the coming person and work of Messiah who said Isaiah forty five fifteen [inaudible] thou art a God that hides thyself yes before Calvary Christ's incarnation veiled his deity. The Ark was the only vessel of the tabernacle. Thus was placed as it was originally made in the temple and the veil was the only hanging of the three. The one at the gate of the outer court door the holy place and the veil before the holiest of all this one the veil for the holiest of all was the only hanging of the three that was preserved for the temple. All the other vessels were made and new.

Did you notice when our Lord spoke in John 14:6 he used only three nouns he could have used two, he could have used four he could have used any number. Yet he said I am the way the truth and the life no man cometh unto the Father but bind me and that had been illustrated that had been pictured if you will in Old Testament times I am the way that was the way into the outer court I am the truth in the holy place. I am the life in the holiest of all. No one no man cometh unto the Father but by me that was the only way to come to the father and that in the Old Testament by the High Priest. Once a year. You see all through the year. All the priests were excluded and the high priest also from the holiest of all. Now if the high priest were never allowed to go in. Not even one day then the tabernacle would have been a perfect illustration of how individuals how man sinful man can't get to God how he never gets into the presence of God.
Therefore God said I will make it one day in a year so that it is focused it's highlighted. It is emphasized that the only way in is by blood and the high priest doing all the work. No other priest worked on the Day of Atonement. It was Shabbat Shabbatome on a Sabbath of sabbatism or as they often say a sure enough Sabbath. Yes this wonderful indication just as the three lights in the outer court with the sun and in the tabernacle proper the Holy Place the lamb and in the holiest of all the lamb the Shekinah glory indicates as in revelation 22 the three types of lighting. Here are the three avenues the three entranceways in John 14:6 into the very presence of God. Now what was the material of which this wonderful part of the tabernacle was made its was its material was one but it had three colors. It was fine twined linen that speaks of the modal purity of Christ’s [inaudible].

He was pure and spotless they could find nothing in him. He was untainted unblemished without sin even his enemies could not convict him of sin. Satan found nothing in him. The Pharisees didn't Pilate didn't even the demons said we know you Thou art thou son of God son of David. No. no one found any spot. Or shortcoming or failing or sin in him. It was a fine twine. How wonderful the texture of his life in all its minutia and details the divine and human nature so beautifully woven together in John four he's thirsty. And yet he's the one who asks of a Samaritan woman. And then tells her that he can give her not just physical water but water that shall be in her a fountain springing up unto eternal life. And it was of cunning work. This material this fine twined linen. All the mystery of the Incarnation God manifest in the flesh. Nothing but the cunning work of the Holy Spirit said the Angel Gabriel to the Virgin Mary Luke 1:35 that which is begotten in you is of the Holy Spirit. Yes that holy thing never said before and never since.
Holy, fine twined linen cunning work. Foolish men are still trying to fathom the incarnation the Virgin birth and that it was made a blue purple and scarlet. But we've said the veil was of one material three colors the blue purple and scarlet the same colors were in the gate the hanging at the gate and the same in the door to the holy place. It's the same divine human one all the way. The same divine man the man Christ Jesus blue speaks of him who came from heaven. Scarlet of the one born of a womb to die the purple formed by mixing blue and scarlet speaks of him as God and man in one person. The mediator Emmanuel God with us. God bless him forever amen. How weird was the position of the veil. It was in front of the Ark of the mercy seat only through the veil.

Could the priest come into the Holy Presence of God in Romans 5:2? We're told being justified by faith we have peace with God through our Lord Jesus Christ and it's through him we have access into the very presence of God. By this grace wherein we stand and we have hope we have assurance we have steadfastness we have joy of the love of God verily shared abroad in our hearts by the Holy Spirit who has been given unto us. It's only through Christ crucified that we have access to God. The rent veil as John 14:6 tells us I am the way not a way not just the better way. He is the only way. I am the way the truth the life no man cometh unto the Father but by me that's precisely what Peter meant in Acts 4:12 neither is there salvation in any other for there's none other name under heaven given among men whereby we must not option. It is imperative it is divine necessity whereby we must be saved, Acts 4:12.

The veil could only be parted once a year as we've seen as the priest entered with blood. One day a year Christ's body had to be broken for us by death to have access. None of his bones were broken but the body suffering in death is spoken of as broken because it had gone out of the area and sphere of life into that of death. His body had to be given for us so that we might have
access into the presence of God just as the veil had to be removed. So Christ had to be cut off out of the land of the living for the transgression of my people to whom the stroke was due. Said the Prophet Isaiah he said who among his generation considered that he was cut off out of the land of the living for the transgression of my people to whom the stroke was due.

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