

The Tearing Of The Veil

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Recorded August 19, 2017

Symbolism plays a very important part in God's word. Symbolism is throughout God's word. There's no greater example of symbolism than the ancient tabernacle and then later the temple. Let's talk a minute about the ancient tabernacle.

It was constructed as best we can noodle out in 1443 B.C. You can look at Exodus 26 and 27 about its construction and its makeup. The tabernacle was in the west end of an enclosed court. That court had pillars of bronze around it and then curtains in between each pillar with an opening in the east end and then the tabernacle was in the west end. It was a building forty-five feet long, fifteen feet wide and fifteen feet high. The basic structure that kept it upright was a lattice work. We don't know if the lattice was one way or the other way, but it was made of acacia wood, each piece covered in gold. You had this open framework forty-five feet long, fifteen feet by fifteen feet. All of that was covered with a giant linen covering that was embroidered on the inside with cherubim. That was placed over this lattice work. When you walked into the tabernacle, you had these gold lattices, but behind it were pictures of cherubim. Can you imagine just walking in and looking at that?

Let me talk about the outside covering. To protect it from the weather there were three coverings over the initial linen covering. The first was made of goat's hair, which was probably a form of insulation. Another covering was rams' hides died red. The final one is uncertain, but most researchers agree it was some kind of leather, obviously to protect it from the dust and the wind storms and also the very occasional rain that might occur. It was three layers of protection.

The holy place was the first two-thirds of the tabernacle. When you walked in at the east end, the holy place was thirty feet long by fifteen feet by fifteen feet. It contained three items. It contained the table of shewbread, which was a small table that was only about two feet high and about three feet long and about a foot and a half wide. It was made of acacia wood covered with gold and that's where the bread was placed, on top of this table. The second item was the menorah, which was a seven-branch candlestick made out of pure gold. The third, which was located right before the veil into the holy of holies was the altar of incense. It was a very small altar, only about three feet high and about eighteen inches square. It was made of acacia wood covered with gold and it was placed just outside the veil so when the incense was brought in, the smell of it would waft into the holy of holies.

Now if we are at the entrance to the holy of holies and you walk in, it is a cube fifteen feet on each side. It is separated from the holy place by a linen curtain, or a veil as it is called. It was embroidered in crimson and purple and blue and it had cherubs embroidered in it. Then inside the holy of holies, the most holy place as it is sometimes called, was the Ark of the Covenant. The Ark of the Covenant was relatively small. It was a little over two feet high and it was less than four feet long and about two feet

wide. It was made of acacia wood, but it was covered in sheeted gold on the inside and the outside. Then, of course, it had a lid. We don't know how thick the lid was, but it was made of solid gold and we know that to be the mercy seat. On top of that there were two carved wooden cherubs that were covered in gold. They faced each other on the long end and their wings, as best we can determine, were stretched toward each other so that they met in the center. Inside the ark at one time, Paul says in Hebrews 9, was a gold pot with a sample of manna in it and then Aaron's rod and then also the two tablets of stone that God wrote from Mount Sinai.

That is a description of the tabernacle. Now let's talk just a minute about when Solomon built the temple. It was roughly twice the size of the tabernacle. The length and width were roughly twice, but the height was much greater. If you have seen any renditions of the temple, you've seen that. It has a very high, pitched roof. The holy of holies there in the temple was thirty feet by thirty feet by thirty feet. In there God instructed Solomon to build two giant cherubs. Inside the holy of holies there were two cherubs that were sixteen feet high and they each had a wing span of sixteen feet. When you walked through the veil into the holy of holies, you would see these two cherubs. In order for them to fit they had to be canted slightly so that the outer wing tips would hit the side walls and the inner wing tips would barely touch each other. Then the Ark of the Covenant was placed below. If you walked in, can you imagine looking up at two cherubs sixteen feet high – quite impressive, awesome really. At the entrance to the holy of holies in the temple now was a two-leaved wooden door covered with gold. You can check that out in 2 Chronicles 4. Between those leaves was the veil that separated the holy of holies from the holy place. Again, as with the tabernacle, it was embroidered with cherubs in crimson, purple and blue. You can check that out in 2 Chronicles 3.

The significance of the holy of holies, either in the tabernacle or in the temple, is very important because it is a symbolic picture of God's throne in heaven. It gives us an idea, a symbol, of what's already in heaven.

Today with this description what we're going to do is explore a symbolic event that involved the holy of holies. This event that occurred is critical to our salvation. We want to look at this in a step by step fashion.

1. Who dwelt in the holy of holies?

This is the first point we want to talk about. The holy of holies was there in the tabernacle. It was there in the temple that Solomon built. Let's notice what happened when the tabernacle was finished in the time of Moses. Let's go back to Exodus 33:7-11. This is after the incident with the golden calf and Moses is down from the mountain. He broke the two tablets of stone. Obviously, Moses was not very happy and especially God was not very happy.

Exodus 33:7. *And Moses took the tabernacle, and pitched it without the camp ... (KJV)*

This was outside of the camp, because God was not happy. He didn't want the tabernacle in the camp because of what they had done.

7b) ... afar off from the camp, and called it the Tabernacle of the congregation. And it came to pass, that every one which sought the Lord went out unto the tabernacle of the congregation, which was without the camp.

8) And it came to pass, when Moses went out unto the tabernacle, that all the people rose up, and stood every man at his tent door, and looked after Moses, until he was gone into the tabernacle.

9) And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended ... (KJV)

Notice what happened. This is the one that they had been following all of these years.

9b) ... and stood at the door of the tabernacle ... (KJV)

We know the tabernacle doesn't have a door. The Hebrew word here can mean *opening or entrance*. The cloud came down at the entrance to the tabernacle. Notice what happened.

9 continued) ... and the Lord talked with Moses.

10) And all the people saw the cloudy pillar stand at the tabernacle door: and all the people rose up and worshipped, every man in his tent door.

11) And the Lord spake unto Moses face to face, as a man speaketh unto his friend. ... (KJV)

What we want to do is look at what this actually means. The Hebrew word for "face" if you want to check it out is Strong's number 6440 and it has a broad application, broad meanings, several varieties. It can be used literally or it can be used figuratively. One meaning is *person*. So, you could say God spoke to Moses person to person, not necessarily in somebody's face so to speak. The Complete Word Study Dictionary: Old Testament by Baker and Carpenter says this: "it means 'in the presence of'". If you look at Esther 1:10, that same word is used when it says that slaves served in the presence of the king, meaning you are not necessarily looking eyeball to eyeball, but in the immediate vicinity of the king.

Esther 1:10. *On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven chamberlains that served in the presence of Ahasuerus the king,*

As we know, it's possible to talk to somebody person to person without actually seeing them. God doesn't say here that Moses actually saw God, because we all know you can't see God and live. So, we see here in Exodus 33 that the entrance to the tabernacle, God spoke in the presence of Moses and they talked. Just a few verses

later it becomes very clear that Moses did not actually see God during these encounters. Look at Exodus 33:18-23 from the New King James Version.

Exodus 33:18. *And he said, "Please, show me Your glory." (NKJV)*

This is Moses and we would say the same thing, I think. I want to see You in Your glory.

19) Then He said, "I will make all My goodness pass before you, and I will proclaim the name of the Lord before you. I will be gracious to whom I will be gracious, and I will have compassion on whom I will have compassion."

20) But He said, "You cannot see My face; for no man shall see Me, and live." (NKJV)

That sentence is repeated in John 1:18 in the New Testament, so that is for a fact.

21) And the Lord said, "Here is a place by Me, and you shall stand on the rock.

22) So it shall be, while My glory passes by, that I will put you in the cleft of the rock, and will cover you with My hand while I pass by.

23) Then I will take away My hand, and you shall see My back; but My face shall not be seen." (NKJV)

When you put all of these scriptures together, it's obvious that God came down in the pillar at the entrance to the tabernacle and He and Moses talked. He talked in the presence of Moses. Moses did not see His face, otherwise he wouldn't have lived.

Now let's see that God came to reside in the holy of holies. Let's go to Leviticus 16. This is after the account of the death of Aaron's two sons. That is given us in Leviticus 10:1-2. Aaron's two sons offered strange fire to God, meaning they did not take fire off of the altar at the west end of the court, but they took the fire from somewhere else and then they walked into the holy of holies and God was not happy and God incinerated them. So, we see here in Leviticus 16:1-2 after this incident:

Leviticus 16:1. *And the Lord spake unto Moses after the death of the two sons of Aaron, when they offered before the Lord, and died;*

2) And the Lord said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the vail before the mercy seat, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy seat. (KJV)

The Hebrew word for "appear" here is Strong's number 7200 and again it has a very broad application, but it can mean *meet or be near or be present*. He says I am going to be present over the mercy seat. I am going to be near you. Later in verse 15 Aaron was told you can only go in once a year during the Day of Atonement.

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: (KJV)

With that information let's go to 1 Samuel 4:4. This is obviously at the time of Samuel the prophet. We see here, as we saw in Leviticus 16 that God resides in the holy of holies.

1 Samuel 4:4. *So the people sent to Shiloh, that they might bring from thence the ark of the covenant of the Lord of hosts ... (KJV)*

Lord here is YHVH, Jehovah. He is called the Lord of hosts.

4b) ... which dwelleth between the cherubims: ... (KJV)

Obviously, that is a reference to the holy of holies in the tabernacle that existed at this time. It was repeated by David in 2 Samuel 6:2.

2 Samuel 6:2. *And David arose, and went with all the people that were with him from Baale of Judah, to bring up from thence the ark of God, whose name is called by the name of the Lord of hosts that dwelleth between the cherubims. (KJV)*

David said the Lord of hosts dwells between the cherubims. Who is the Lord of hosts? Let's let the Bible define the Bible. Let's go to Zechariah 13:7. We don't want to speculate. We don't want to read anything into the Bible. We just want the Bible to define itself, as we have been told. Mr. Armstrong taught us that decades ago. Notice this very carefully.

Zechariah 13:7. *Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts: ... (KJV)*

Who is talking? The One who dwells between the cherubim.

7b) ... smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones. (KJV)

We have heard that for years and we understand that the Lord of hosts here refers to My shepherd and My shepherd is obviously Jesus Christ, because He was smitten and the sheep scattered. Therefore, if My shepherd is Jesus Christ and the Lord of hosts is saying it is My shepherd, the Lord of hosts must be the Father. That is picked up in Psalms 99:1. Let's go there. We're establishing who dwells in the holy of holies.

Psalms 99:1. *The Lord ... (KJV)*

This is YHVH, Jehovah.

1b) ... reigneth; let the people tremble: he sitteth between the cherubims; let the earth be moved. (KJV)

So, we see here that in the holy of holies, in the tabernacle that was God's residence. That's where He abode. That is why the tabernacle is called the house of God or it belongs to God. Go to Joshua 22:29. Joshua is warning the people not to offer anything to God except from the altar in front of the tabernacle on the west end of this court.

Joshua 22:29. *God forbid that we should rebel against the Lord, and turn this day from following the Lord, to build an altar for burnt offerings, for meat offerings, or for sacrifices, beside the altar of the Lord our God that is before his tabernacle. (KJV)*

The tabernacle is called God's place, God's tabernacle, because that's where He resides.

Let's talk about the temple that Solomon built. Notice what happened after its completion. Let's go to 1 Kings 8:1, 3-7. Solomon is dedicating the temple and he's bringing the whole nation of Israel together, all of the tribes, the elders of the tribes, the heads of the tribes, this great, tremendous celebration.

1 Kings 8:1. *Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto king Solomon in Jerusalem, that they might bring up the ark of the covenant of the Lord out of the city of David, which is Zion.*

3) And all the elders of Israel came, and the priests took up the ark.

4) And they brought up the ark of the Lord, and the tabernacle of the congregation ... (KJV)

The tabernacle was now disassembled, ready for travel so they brought that up too to the temple. We don't know what happened to it after that point. It was probably stored in the temple, I assume. Then it says also brought up were:

4b) and all the holy vessels that were in the tabernacle, even those did the priests and the Levites bring up.

5) And king Solomon, and all the congregation of Israel, that were assembled unto him, were with him before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude.

6) And the priests brought in the ark of the covenant of the Lord unto his [its] place, into the oracle of the house ... (KJV)

The Hebrew word for "oracle" means *the innermost part of the sanctuary.*

6b) ... to the most holy place, even under the wings of the cherubims. (KJV)

These were the giant sixteen foot cherubs. Now the ark is between them in its place.

7) For the cherubims spread forth their two wings over the place of the ark, and the cherubims covered the ark and the staves thereof above. (KJV)

Continue in verses 9-13.

9) There was nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the Lord made a covenant with the children of Israel, when they came out of the land of Egypt. (KJV)

We don't know what happened to the pot of manna. We don't know what happened to Aaron's rod. The Bible is silent on that.

*10) And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the Lord,
11) So that the priests could not stand to minister because of the cloud: for the glory of the Lord had filled the house of the Lord. (KJV)*

This was God's house, God's temple. You couldn't see God. There was just this cloud. It must have radiated with who knows what, colors. Maybe there were some sounds. We just don't know.

12) Then spake Solomon, The Lord said that he would dwell in thick darkness. (KJV)

He dwelt in the thick darkness on the top of the mountain and He dwelt in the thick darkness in the cloud.

13) I have surely built thee an house to dwell in, a settled place for thee to abide in for ever. (KJV)

So, we see here that God dwelt, abode in the holy of holies of the temple, as He did in the tabernacle. Let's continue the account in 2 Chronicles 7:1-3. We want to see what happened after this. The Ark of the Covenant is in place. They're ready to finish the dedication of the temple. Everybody is around. Solomon is there.

2 Chronicles 7:1. *Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the Lord filled the house.*

2) And the priests could not enter into the house of the Lord ... (KJV)

This is just as with the tabernacle. Notice it's called the house of the Lord.

2b) ... because the glory of the Lord had filled the Lord's [God's] house.

3) And when all the children of Israel saw how the fire came down, and the glory of the Lord upon the house, they bowed themselves with their faces to the ground upon the pavement ... (KJV)

I guess they would. All of us would do the same thing if we saw that and witnessed that.

3b) ... and worshipped, and praised the Lord, saying, For he is good; for his mercy endureth for ever. (KJV)

Because of this event, God coming down to reside in the holy of holies, the temple is also called God's house. Let's go to Psalms 27:4. Notice David is talking about His temple.

Psalms 27:4. *One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple. (KJV)*

That is God's temple. That is repeated in the New Testament in Matthew 12:1-4. You see, the New Testament and the Old Testament are consistent. They don't contradict each other. Jesus is preaching with His disciples in tow.

Matthew 12:1. *At that time Jesus went on the sabbath day through the corn; and his disciples were an hungred, and began to pluck the ears of corn, and to eat.*

2) But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day.

3) But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him;

4) How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests? (KJV)

There are just dozens and dozens of scriptures that talk about the temple and the tabernacle being God's house where God dwells. In closing out this first point we see that God dwelt in the tabernacle and in the temple and they both became His house, His dwelling place.

2. Ancient Israel did not have direct access to God.

We know that, but we have to ask the question: Why didn't God in the Old Testament allow Ancient Israel to have direct access to Him? Remember, the veil or the curtain in the tabernacle was a separation between God, who lived in the holy of holies and the rest of the nation. There was a barrier there, if you would call it that. The high priest was allowed in there just once a year. No one else was allowed through that veil other than Aaron once a year on pain of death, as his two sons found out. With that in mind

let's go to Exodus 32:7-9. Moses is on the mountain and he just received the Ten Commandments directly from God written in stone. Oh, it would be something to see how that happened. Did God actually touch the stone and write it out or did flames of fire come out from God and etch it out? We just don't know. It would be neat to see.

Exodus 32:7. *And the Lord said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves: 8) They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt. (KJV)*

Let's stop here and think about that. God brought them out of Egypt by all of the plagues. God brought them through the Red Sea and destroyed Pharaoh and his army. God provided manna for them. God took care of them. He provided water when they needed it. Now here they are at Mount Sinai and Moses has gone up in the mountain for a few days, relatively speaking and all of a sudden now they say those two calves that were made by a man's hand, that didn't exist a day before were now the gods that brought them out of Egypt. Go figure that, but that's what they did.

9) And the Lord said unto Moses, I have seen this people, and, behold, it is a stiffnecked people: (KJV)

The Hebrew word for "stiffnecked" just means *stubborn*. Guess what? They picked up where they left off in Egypt, to worship something made with the hands of men. That's exactly what they did once Moses left. Stubborn, stiffnecked, don't want to change. Now let's go to Deuteronomy 5:22-29. We know the book of Deuteronomy was written by Moses shortly before he died while he was on the other side of the River Jordan, not in the Promised Land and he was recounting the whole journey from the time God called him until that very moment.

Deuteronomy 5:22. *These words the Lord spake unto all your assembly in the mount out of the midst of the fire ... (KJV)*

This is when they were camped at the base of Mount Sinai.

22b) ... of the cloud, and of the thick darkness, with a great voice: and he added no more. ... (KJV)

He didn't add any more to the Ten Commandments. The entire nation of Israel was camped below the mountain and they heard God's voice and the mountain was shaking and there were thunderings and there were lightnings showing God's power.

22 continued) ... And he wrote them in two tables of stone, and delivered them unto me.

23) And it came to pass, when ye heard the voice ... (KJV)

You can check that out in Exodus 24.

23b) ... out of the midst of the darkness, (for the mountain did burn with fire,) ... (KJV)

What an awesome sight.

23 continued) ... that ye came near unto me, even all the heads of your tribes, and your elders; (KJV)

Notice Israel's reaction. This is what they said to Moses after hearing God.

24) And ye said, Behold, the Lord our God hath shewed us his glory and his greatness, and we have heard his voice out of the midst of the fire: ... (KJV)

They heard God. They did not see God.

*24b) ... we have seen this day that God doth talk with man, and he liveth.
25) Now therefore why should we die? for this great fire will consume us: if we hear the voice of the Lord our God any more, then we shall die.
26) For who is there of all flesh, that hath heard the voice of the living God speaking out of the midst of the fire, as we have, and lived? (KJV)*

Now they have a proposal.

27) Go thou near, and hear all that the Lord our God shall say: and speak thou unto us all that the Lord our God shall speak unto thee; and we will hear it, and do it. (KJV)

So you see they didn't want to hear God. They didn't want to directly interact with God. They said, Moses you go do it and then you come back and tell us what God said.

*28) And the Lord heard the voice of your words, when ye spake unto me; and the Lord said unto me, I have heard the voice of the words of this people, which they have spoken unto thee: they have well said all that they have spoken.
29) O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever! (KJV)*

You see they didn't want direct access to God. They wanted to keep God at a distance. "Don't get too close, God. We don't want you too close to us. Moses, you are this man in between us and God and we want you to go talk to God and then you come back and tell us what God said." Why didn't they want direct access to God? Well, we just read it in verse 29. They didn't have the right spirit. They didn't have the right heart. They

didn't have the right mind. They just didn't want direct access to God and God granted their wish. That is true of humanity to this very day. That leads us to the third point.

3. Direct access to God has been given to all of us.

We have something that Ancient Israel never had, not because we're any better, but actually because we're the weak of the world. Notice the symbolic event that opened that door that we memorialize on the day of Pentecost. Let's go to Acts 2:1-4. We'll just read this for familiarization purposes out of the New King James Version.

Acts 2:1. *When the Day of Pentecost had fully come, they [the disciples] were all with one accord in one place.*

2) And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting.

3) Then there appeared to them divided tongues, as of fire, and one sat upon each of them.

4) And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance. (NKJV)

We know the account, because this noise was obviously heard by those surrounding the house and in the neighborhoods. We don't know how far out that went, but the people came rushing. This noise was coming from the house and so they surrounded the house. The apostles came out. In verses 14-36 Peter told them that their sins caused the death of the Messiah, because of all of our sins. We learn through this account after this one-time event what we should do to have God's spirit. We pick that up in verses 37-39.

37) Now when they heard this, they were cut to the heart ... (NKJV)

When they found out their sins caused Christ to die.

37b) ... and said to Peter and the rest of the apostles, "Men and brethren, what shall we do?"

38) Then Peter said to them, "Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit." (KJV)

There is a caveat here in verse 39.

39) "For the promise is to you and to your children, and to all who are afar off, as many as the Lord our God will call." (NKJV)

That's in this life before the second return of Jesus Christ.

You see, when we receive God's spirit, we unlike Ancient Israel have absolutely direct access to the Father. It is a gift and it is an honor and it is a privilege that none of us

deserves. God called us and He said “If you do this, you repent, be baptized I will give you My spirit, My very nature.” What a privilege.

4. What made it possible for us to have direct access to the Father?

What event made that happen? We have seen that the Bible is full of symbolism, haven't we? We've seen the symbolism of the tabernacle and the symbolism of the temple as a representation of God's throne in heaven. One of the greatest symbolic acts in the Bible represents this direct access to the Father. Let's look at that event in Matthew 27:35. Christ has just been crucified.

Matthew 27:35. *And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet ... (KJV)*

That is referring to Psalms 22:18.

35b) ... They parted my garments among them, and upon my vesture did they cast lots. (KJV)

Christ is on the cross and this is occurring at the base of the cross. Continue in Matthew 27:45.

45) Now from the sixth hour [noon] there was darkness over all the land unto the ninth hour. (KJV)

Again, this is greatly symbolic. Christ is on the cross. His life is slowly ebbing. While that is happening, darkness comes over the whole land. It's going to be interesting to see if darkness only happened in the Middle East, around the land of Palestine or did it happen worldwide? We will find that out some day. Continue in verses 50-51.

50) Jesus, when he had cried again with a loud voice, yielded up the ghost. (KJV)

The Greek word is “pneuma” and it just means *life*. He yielded up His life. He ended His life, said God it's finished. I've done everything you've asked Me to do. At that instant:

51) And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; (KJV)

This is one of the greatest symbolic events recorded in the Bible. Sometimes we can just kind of pass it on by, but it is enormous.

Let's stop here and think about the construction of this veil. There are many references. For the sake of time we'll only quote one. I am going to quote this out of The Life and Times of Jesus the Messiah by Alfred Eddersheim. It is a great book if you ever can

find a copy of it. When I was getting out of the Air Force, applied to get out and God performed four different miracles, the sergeant in the Personnel Department who had witnessed these miracles the day I left said, I want to give you something. It was this book. He said, it's been in my family for generations. I want you to have it. I was shocked frankly. It is a wonderful book. Let me read from it about the construction of the veil.

The veils in the temple before the most holy place were the thickness of the palm of the hand.

That is three or four inches thick.

These veils were so heavy that it needed three hundred priests to manipulate each. If the veil was at all as such as described in the Talmud it could not have been rent in twain by a mere earthquake.

If it was that heavy and that thick and three hundred priests were needed to lift this thing up and hang it properly and manipulate it, and there are some references that this veil was renewed each year. I can't verify that. I don't know, but there were some references that said that. The point is that this wasn't tearing a sheet of paper. It wasn't tearing a shirt, that kind of cloth. This was a miracle.

Remember, the holy of holies in both the tabernacle and the temple were a symbolic picture of God's throne, where God lived, where God resided. We have seen already that this is the One that dwelt in the holy of holies, the One that Israel worshipped, the One that Israel sacrificed to. This veil that separated God from Israel, God from mankind, was torn in two. At the very moment that veil was rent Christ was on the cross and He had just died. Christ would remain dead for seventy-two hours. He was hanging on the cross at the instant the curtain was rent.

When that curtain was torn apart from top to bottom, it symbolized direct access to whom? Who was on the other side of the curtain? Well, it had to be the Father. God was there. Christ was on the cross. We see here that the Bible again is very consistent. The Father occupied the holy of holies during the time the tabernacle existed and during the time the temple existed. When the curtain, the veil was rent, it was the Father on the other side. Therefore, when that tear occurred and that curtain opened up to the shock of the priests and the high priest and all of the Jews of the day it gave mankind direct access to the Father and to the ones that God called in this age and, looking into the future ultimately to all mankind. It was made possible by the death of Jesus Christ. The instant He died, that thing was torn. God says, to the ones I call, the ones who repent, the ones who are baptized you have direct access to Me. The curtain has indeed parted and you have direct access to Me any time you want by prayer through the bond of God's spirit.

5. We don't appreciate what the tearing of that veil means in our personal lives.

Too often we don't appreciate what the tearing of the veil means in our personal lives, and I am as guilty as anybody. We just kind of live our life and, yes we pray and we study. When we get in a jam we call out to God and all of that, but we don't truly appreciate what the tearing of the veil means. Notice what Christ said less than twenty-four hours before that veil was rent. Let's go to John 14:18-23. Christ is trying to get across to the disciples this important information that they just didn't comprehend at that moment. They just couldn't. We wouldn't either. Here Christ makes them a promise.

John 14:18. *I will not leave you comfortless: I will come to you.*

19) Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. (KJV)

Here's the key. This is what He is trying to get across.

20) At that day ye shall know that I am in my Father, and ye in me, and I in you. (KJV)

How is that possible? They didn't understand at the time.

21) He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

22) Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? (KJV)

They were ready for the Messiah to come in and just swing a sword and kill all of the enemies of God and all of that. They did not understand.

23) Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him ... (KJV)

Now He gets to the point.

23b) ... and we [God and Christ] will come unto him, and make our abode with him. (KJV)

You see, this has never happened before. Yes, God called a select few down to that moment in time, but now the door is going to be open to those who God calls. If we have repented and if we have been baptized and if we have had hands laid upon us, the miracle is God and Christ will come and live inside us. What a concept. That is made possible through the coming death of Christ. At this moment they didn't know that. Also the symbol of that is the tearing of the veil.

Now another miracle happens because of this. Let's go to 2 Corinthians 3:12-18. Paul is using here an analogy of a veil and he's referring to Exodus 34. After the golden calf and all of that Moses destroyed the tablets of stone and God called him back up to the mountain. Moses was there for forty days and forty nights without food and water and God carved a second set of tablets. When he came down from the mountain, people were shocked because his face was glowing. He had to wear a veil to cover his face. Paul is using that as an analogy of something he wants us to understand.

2 Corinthians 3:12. *Seeing then that we have such hope, we use great plainness of speech:*

13) And not as Moses, which put a veil over his face ... (KJV)

Now he changes to the analogy he wants to make. Not just look on Moses' face.

13b) ... that the children of Israel could not stedfastly look to the end of that which is abolished: (KJV)

He is talking about the Old Covenant. He is saying those Israelites couldn't look beyond the Old Covenant to the coming of the Messiah, to His death and resurrection and then to the tearing of the veil and making God's spirit available to us and have direct access to God.

14) But their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the Old Testament; which veil is done away in Christ. (KJV)

Through Christ's death and the tearing of the veil, access to God, who is in the holy of holies and in His spiritual temple in heaven, is made possible. That's what he's talking about.

15) But even unto this day, when Moses is read, the veil is upon their heart. (KJV)

God hasn't called them yet.

16) Nevertheless when it [Israel] shall turn to the Lord, the veil shall be taken away.

17) Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty. (KJV)

Verse 18 I am going to read out of the New King James Version. It is the key.

18) But we all, with unveiled face ... (NKJV)

We have no veil between us and God.

18b) ... beholding as in a mirror the glory of the Lord, are being transformed into the same image ... (NKJV)

This is the image of God and Christ.

18 continued) ... from glory to glory, just as by the Spirit of the Lord. (NKJV)

We see here that through the tearing of the veil, the availability of God's spirit, God and Christ dwelling inside us we can be transformed, as Ephesians and Colossians tell us, from the old person to the new person; transformed into the image of Jesus Christ and the image of God the Father, into their glory as he says here in verse 18. With that in mind let's go to Romans 12:2. This tells us the process that is made possible by the tearing of the veil and the sacrifice of Jesus Christ.

Romans 12:2. *And be not conformed to this world: but be ye transformed ... (KJV)*

That's the same Greek word that we just read in 2 Corinthians 3.

2b) ... by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. (KJV)

So, another miracle through the tearing of the veil is that we can become like God and Christ. Think about that. The privilege, the honor of being like them and that is made possible through the holy spirit, God and Christ living in us, and that is made possible by the sacrifice of Jesus Christ symbolized by the tearing of the veil. Now we have access into the holy of holies where the Father lives.

What else does this indwelling of the Father and the Son give us? Let's go to 2 Timothy 1:7. We have three gifts. There are many more obviously, but we're going to talk just about three gifts that the indwelling of the holy spirit gives us.

2 Timothy 1:7. *For God hath not given us the spirit of fear; ... (KJV)*

That tells us something very important. Any time we have fear, any time we are apprehensive, any time we're afraid, any time we are agitated and not at peace, that does not come from God. God does not give us the spirit fear, rather what God gives is a spirit of three things.

7b) ... but of power, and of love, and of a sound mind. (KJV)

The Greek word for "sound mind" means *a disciplined mind, a self-controlled mind*. I think if you are like me before conversion, my mind was not under control at all. Whatever my mind thought, boom I just did it; no thought, no self-control, no discipline in that regard. It tells us it is a spirit of power to do what? What is that power for? As we just read, to transform us, to change us from what we were like before being called

into the image of the Father and the Son, from the old man to the new. Also, it gives us power to control our minds and to control our mouth and to control our actions. We have power and we have a sound mind as a result of that power, which gives us control and then we have love. Let's go to 1 John 4:8-16. This is so important given the status, the conduct of God's church today, the greater church all over the world. I'm not talking about corporations.

1 John 4:8. *He that loveth not knoweth not God; ... (KJV)*

There are so many fundamental things in this set of scriptures. They are so profound. If we don't have love, then we're being told you don't know God.

8b) ... for God is love. ... (KJV)

God doesn't have love. He is love.

9) In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. (KJV)

This is the love of the Father to sacrifice His Son; love of the Son to offer His body, His life for each one of us. As I've said before, sometimes it's a greater sacrifice for the Father, because anybody who is a parent, mom or dad, would willingly die to spare your children. Yet, God had to watch His Son being tortured, brutalized and killed. That was a huge sacrifice for the Father. So, they both made a sacrifice in that regard.

10) Herein is love, not that we loved God ... (KJV)

Most of us didn't even know God before we were called.

10b) ... but that he loved us, and sent his Son to be the propitiation for our sins. (KJV)

I am reading out of the King James Version. The Greek for "propitiation" means *an atonement* for our sins.

11) Beloved, if God so loved us, we ought also to love one another. (KJV)

The two big commandments; the second one is love your neighbor as much as you love yourself.

12) No man hath seen God at any time. ... (KJV)

We have already talked about this. That is true. Nobody has seen God the Father at any time.

12b) ... If we love one another, God dwelleth in us, and his love is perfected in us.

13) Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. (KJV)

That spirit that was not available to Israel because the veil was in place, but is available to us because the veil is torn in half.

14) And we have seen and do testify that the Father sent the Son to be the Saviour of the world.

15) Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

16) And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. (KJV)

You see, love comes by God and Christ dwelling inside us. We express that love back to the Father and to Jesus Christ at His right hand and to all mankind. So, these are three of the gifts that Paul is outlining here; power, love and a disciplined mind. You see, through the indwelling of God's spirit we have all three. We have supernatural help that no human being has ever had prior to this happening; very few being called down from Adam and Eve to now. What a privilege. That's something, closing out this fifth point, sometimes we don't appreciate what the tearing of the veil means and how privileged we are, because we are so few, given everybody that's ever lived.

Let's conclude now. We have seen that there is great symbolism in God's word, none greater than the tabernacle and the temple and the fact that they symbolize what already exists in heaven, God's throne in heaven. We have seen that it is God who dwells in the holy of holies both in the tabernacle and the temple and what they symbolize in heaven. Let us understand that that veil was a divider between God the Father and Ancient Israel, God the Father and mankind. When Christ died, that veil was torn apart and that divider no longer exists. When you think about that and the fact that God called us and they are dwelling in us and that veil no longer exists, what a privilege, what an honor. When that veil was rent in two, it symbolized one of the most important events affecting human beings; mere humans having the ability to have God and Christ available at any time, to have a direct relationship with the Father. That hasn't happened before until this curtain rent. Let's close with one final scripture in Revelation 11:15-19 looking forward to an event that involves God's temple. If we make it, we will be there. Things are winding up. The seventh angel just sounded the trumpet. Notice what happens here.

Revelation 11:15. *And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord [God the Father], and of his Christ; and he [God] shall reign for ever and ever.*

16) And the four and twenty elders, which sat before God on their seats ... (KJV)

This is in heaven. This is real time when this is happening.

*16b) ... fell upon their faces, and worshipped God,
17) Saying, We give thee thanks, O Lord God Almighty ... (KJV)*

There is only one Almighty and that is God the Father.

17b) ... which art ... (KJV)

This means you are, exist right now.

17 continued) ... and wast ... (KJV)

You were, existed for all eternity in the past.

*17 continued) ... and art to come; because thou hast taken to thee thy great power, and hast reigned.
18) And the nations were angry ... (KJV)*

They don't like it; human nature at the fore.

18b) ... and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; ... (KJV)

That is us. Think about that, our reward.

18 continued) ... and shouldest destroy them which destroy the earth. (KJV)

Notice what happens in verse 19.

19) And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail. (KJV)

Here we see that the true temple, the one that was symbolized by the tabernacle and Solomon's temple, is opened up to all of us. The ark of the testament is there and if we make it we will see it with our own eyes.

Let's understand that on this earth the tabernacle and the temple were physical representations of God's throne, which already has existed and currently exists in heaven. They were symbols of that. When the veil was rent at the death of Jesus Christ, all of us who have been called have access to the greatest power in the universe by having God and Christ dwell in us as symbolized by the tearing of the veil.