

THE RENTING OF THE VEIL

MATTHEW 27:50-51 • TV064B

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Matthew 27:50-51

“Jesus, when he had cried again with a loud voice, yielded up the ghost. 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.”

I’m going to use two passages of Scripture for the message today. The first will be taken from the book of **Matthew chapter 27** and the other will be taken from **Hebrews chapter 10**.

Now our subject is: **“THE RENTING OF THE VEIL.”**

Now, we’re not in the entertainment business. Preachers, I believe, ought to get out of the entertainment business. I believe we are sent of God to preach the Gospel. I believe we’re sent of God to exhort and reprove and rebuke with all long suffering and to preach the Word of God and to teach men.

Our Lord said, *“Go into all the world and make disciples of all nations baptizing them in the name of the Father, the Son, and the Holy Ghost, teaching them to observe all things, whatsoever I’ve commanded you.”*

And when He went back to glory, He left in the church prophets, apostles, evangelist’s, pastors, and teachers that the people of God might be mature, that they might have a foundation on which to build their hope. And we’re to be able to give an answer to everybody who asks us a reason for the hope that is within us.

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I want to teach you if I can. I want the Spirit of God to be our teacher but God uses men. He uses men to preach His Word and to teach His Word.

You know, when the Ethiopian Eunuch was going down from Jerusalem to his home and he was treasurer of the whole country and was riding with the caravan in his chariot and Phillip came along side and this man was reading from **Isaiah 53** and as he read Phillip said, *“Do you understand what you’re reading?”*

He said, *“How can I except somebody show me.”* He said, “Now the man that he is talking about here; is this the prophet himself or some other man that he’s talking about?”

And Phillip climbed up in the chariot and sat down and took the Word of God and preached to this man and taught him the Gospel and the man was converted.

Now, we can’t just go into the world singing songs and entertaining sinners and crying, “Believe, believe, believe” to the people sitting out there. Believe what, trust whom? What is the foundation; and this is important?

I want you to get your Bible now and turn to **Matthew 27 verses 50 and 51**. Now listen to God’s Word; *“Jesus, when He had cried with a loud voice yielded up the ghost 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 did rent.”*

When our Lord died on the cross many wonders and miracles surrounded His death and accompanied His death. It’s not at all surprising to me that the sun actually refused to shine when our Lord died.

It’s not surprising to me at all that the graves should be opened and many who have died appeared. It’s not surprising to me at all that the earth should quake and tremble and the rocks be split open.

The very fact that the Lord of glory should condescend and be born of a woman and to clothe Himself in human flesh and be a part of this sinful race is beyond understanding, the fact that He should come into this world and actually clothed Himself in the likeness of sinful flesh; that’s beyond comprehension.

Or that He should, as a man, subject Himself to temptation. *“He was tried in all points as we are, yet without sin. He was a man of sorrows acquainted with grief.”* The wrath of the Creator was laid upon Him.

He subjected Himself, not only to the wrath of His Father, but to the wrath of men and to the wrath of devils or that He should allow Himself to be beaten and spat upon and lied about and finally nailed to a cross between the lowest forms of humanity. That’s a marvel of time and eternity.

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Oh the wonders of Calvary, the wonders of Calvary, there God at Calvary, there God with the power to destroy His enemies just with a word and many of them to nail Him to a cross.

Can you think about it, the wonders of Calvary, there God who delights to show mercy poured out His wrath on His only begotten Son? The wonders of Calvary, there God who clothes the lily in a beauty beyond that of Solomon's glory, left His Son to hang on that cross naked before all the gazing multitude.

Calvary, oh the wonders of Calvary; there God who hears the raven cry and feeds the sparrow would not hear His own Son cry from that cross in agony, *"I thirst."* Calvary; oh the wonders of Calvary; there God who said, *"I'll never leave you and I'll never forsake you."* And yet, the Father turned His back on His only Son.

**"Oh wondrous love to bleed and die
To bear the cross of shame
That guilty sinners such as I
Might plead His gracious name.**

**Well might the sun in darkness hide?
And shut His glories in
When Christ the might maker died
For man the creature's sin."**

Yes, many miracles and wonders surrounded the death, the agony, and the suffering of our Lord and Saviour when He died on that cross.

But there was one miracle that was most significant. There was one thing that took place that you need to understand, that you need to know something about, one of the most significant miracles to take place at Calvary, at the death of Christ, was the renting of that veil. It's repeated over and over again in the New Testament.

And when Jesus cried with a loud voice and had given up the ghost the veil down there in the temple was torn in two from the top to the bottom as if God himself had reached down and took hold of that awesome veil, that four or five inches thick veil, that had been hanging there for centuries and just ripped it apart from top to bottom, laid it open, the veil between the Holy of Holies and the Holy place.

What was it all about? Do you know?

First of all; while that temple stood it was a type of Christ; the temple was where God met man and where man met God. And the temple, the tabernacle, consisted of two parts.

There was the Holy Place out here and then beyond that veil; that veil went from wall to wall, from ceiling to floor. Beyond that veil was another room. It was called the "Holy of Holies."

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Now, the priest of God, the high priest out in the courtyard; he would bring a lamb and he would sacrifice that lamb on the altar and he would roast it with fire. Then he would catch the blood once a year.

And he'd come into the Holy Place and he would go about the burning of incense and the bread and the candlesticks and all of these things. And then once a year on the Day of Atonement he would crawl under that veil, and he would take that blood, the blood of the atonement and put it upon the mercy seat.

The Scripture says; *"It's the blood that maketh atonement for the soul. I have given it to you upon the altar to make an atonement for your soul. The life of the flesh is in the blood."*

He would take that blood under that veil by himself into the very presence of God, that little cubicle there 15x15x15, the Holy of Holies, the Holy Place, was the dwelling place of God. It represented the dwelling place of God.

And there in that Holy of Holies was the Ark of the Covenant. Inside that little Ark were the tables of stone on which were written the Ten Commandments that Moses brought down from the mountain inside that little Ark.

And on the top of that Ark was a mercy seat with beaten gold. And on the mercy seat were two cherubim's facing one another, overlooking the mercy seat.

And that high priest once a year would crawl under that veil into the presence of God and for his sins and the waiting people out there; he would put that blood on that Ark. He would put that blood on that mercy seat covering the broken law.

The blood covers our sin. The blood blots out our sin. The blood atones for our sin. The blood puts away our sins. The blood comes between a Holy God and the broken law and he put that blood there. He did that every year, once a year, until Christ came.

And when Jesus Christ the Son of God came to this earth and took upon Himself a human body and went to that cross and died as the Lamb of God; that's what John said when he saw Him coming down that riverbank.

He said, *"There's the Lamb of God that taketh away the sin of the world."* There's the Lamb of God. There's the Lamb of which all lambs are a type. There's the Lamb of which all lambs are but symbols. There is Christ the Lamb of God.

So, when He hung on that cross for our sins, and God's wrath and judgment fell upon Him and His blood was shed and His blood was poured out; that blood was taken, *"not into the Holy Place made with hands, but into heaven itself,"* Paul wrote in Hebrews.

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With His own blood He appeared in heaven itself to make atonement for our sins. And by one sacrifice, by one atonement, by one shedding of the blood, His blood; *“He perfected forever them that are sanctified.”*

And when He died, when the last sacrifice was made, when the last atonement was made, God almighty took that veil which says, the way into the presence of God is not open to all of you, only to the high priest, the way into the presence of God.

As long as that veil hung there; the presence of God was not available to men, only to the high priest. When God tore that veil apart He said; *“Come unto me. Let us come boldly before the throne of grace that we may find mercy and grace to help in time of need.”*

In the book of **Hebrews**, it's all about this priestly work of Christ, pictured by the Old Testament priests. There were many of them, hundreds of them. One was born and lived and did his work and died. Another came and did his work and died. Another came and did his work and died. There were many of them at once.

Christ was only one, one priest, one high priest. Their priesthood was temporary because they died. They were natural men. His is an eternal priesthood like unto Melchisedek, having no mother or father, having no beginning of days or ending of years. They died, *“He ever lives.”*

They offered many sacrifices; He offered one. Their sacrifices were the sacrifices of animal blood; He gave His own blood. Their sacrifices could never take away sin. Paul said in **Hebrews**, *“The blood of bulls and goats can never put away sin.”* But His blood did.

Now, if you will take your Bible and turn to the book of **Hebrews chapter 10** I'll show you some things about the renting of that veil that you need to know and will be of great comfort to you and great assurance and confidence to you as you look to God for redemption and as you come to God in prayer and as you look to God for mercy.

In **Hebrews 10:12** it says; *“But this man.”* It talks about all the Old Testament priests, how there were many of them and how that they lived and died and how they made sacrifices for their own sin.

And *“He had no sin,”* and how they made many sacrifices and He brought one. How they brought the blood of animals; He brought His own blood. How they came into the Holy Place made with hands and He went into heaven itself.

And it says in **Hebrews 10:12**: *“But this man after he had offered one sacrifice for sins forever, sat down on the right hand of God.”* These Old Testament priests never sat down. There was not a chair in that tabernacle or in that temple.

Why do they never sit down? Their work was never done. Their work was never completed. Their sacrifices were never finished. *“But after Christ offered one sacrifice for sin forever, He sat down on the right hand of God.”*

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Why? **Verse 14 in Hebrews 10**; *“For by one offering, He hath perfected forever them that are sanctified.”* And there’s no further need of any sacrifices. Our sins are put away. *“The blood of Jesus Christ God’s Son cleanseth us from all sin.”* God says; *“Their sins and iniquities I will remember no more.”*

When He died He made a perfect atonement. And when God tore that veil into; and I’ll tell you what He was saying. If you will read **Hebrews 10** there, now look at it in **verse 17**; here’s what God’s saying, God’s saying five things:

First of all: God is saying this, **verse 17**, *“Their sins and iniquities will I remember no more.”*

That veil represented our sins. That’s right! It’s your sins that have separated you from the presence of God. It’s your sins that keep you from God. It’s your sins that prevent a Holy God from having fellowship with you.

It’s our sins that prevent God from allowing us to come into His presence. That’s right; it’s our sin. David said, *“Your sin like a cloud has separated you from your God.”* When Christ died He put our sins away.

And God says, *“Their sins and their iniquities will I remember no more. They are blotted out. They are cast behind His back. They are cast into the depth of the sea. They are separated from us as far as the east is from the west.”*

They exist no more. They were laid on Christ and He paid for them. And therefore, the veil is gone because our sins are gone. And now our fellowship is with the Father and with His Son Jesus Christ.

What’s God saying when He ripped that veil into?

First of all: He’s saying, their sins are gone; the cause for the veil is gone.

Secondly: Verse 18: *“Now where remission of these is, there is no more offering for sin.”* There’s no more sacrifice to be offered, no more sacrifice.

And I don’t care what you call it, whether you call it a “Sacrament,” whether you call it a “Mass,” whether you call it a “Sin-offering,” or whatever you call it, a “Peace-offering;” there’s no more offering for sin.

Now you listen to God’s Word: *“Where remission of sins is, there’s no more offering for sin. Christ by one offering hath sanctified forever.”* He hath put away sin forever by one offering and there’s no more offering for sin.

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That's the reason God tore the veil into. That's the reason He cast it aside. There's no more reason for offering, a sin-offering. The eternal, effectual, offering of Christ, has been completed. He said when He died on the cross. It's finished, the work is finished.

Would you add to His work? Would you add to His offering? Would you add to His task? His work is sufficient. His work is complete. I rest in Christ.

**“My hope is built on nothing less
Than Jesus' blood and His righteousness.”**

Don't mix with it or try to mix with it any offering from these frail, foolish, sinful, hands.

**“There's a fountain filled with blood
Drawn from Immanuel's veins
And sinners plunged beneath that flood
Lose all their guilty stain.**

**Dear dying lamb, thy precious blood
Shall never lose its power
Until all the ransomed church of God
Be saved to sin no more.”**

Thirdly: What's God saying? Look at **verse 19**; *“Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus.”* Now you need to hear this; every believer is now a priest and can come boldly into God's presence, every believer.

When He tore the veil into; there's no need now for an earthly priest, an earthly high priest to represent you and me. The veil has been removed and every believer is a priest. Listen to **verse 19**: *“Having boldness, therefore brethren, (not priest, brethren, not representatives) to enter into the holiest by the blood of Christ.”*

Back yonder in Old Testament days when that veil still hung in that temple between the Holy of Holies and the Holy Place; no human being in the tribes, in the 12 tribes of Israel, would dare have ventured unto that veil into that Holy Place because they would have drug him out feet first. He would have been immediately consumed before the awesome Holy presence of God.

Only the high priest and not without the blood atonement, not without the representative blood of Christ, would dare, but once a year would go into that Holy Place, unto that veil, into the presence of God.

But now the veil's torn into. And every believer is a priest. And He said, “Brethren; come on, come on brethren, and come into God's presence. Your sins are put away. Christ has offered the eternal, effectual; sacrifice and your sins don't exist anymore.”

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And God says, “Come boldly into His presence.” He’s torn the veil into. He had divided and He separated. He’s opened the Holy of Holies for you to come before Him, not with your blood-offering, with your sacrifices of praise, faith, love, and thanksgiving. That’s right!

Fourthly: God is saying that the old, legal ordinances and the old ceremonies are all put away.

Verse 20; “*By a new and living way which He hath consecrated for us through the veil, that is to say, his flesh.*” Let us come boldly into the presence of God.

Why do people want to hold onto old religious ceremonies and try to make themselves acceptable to God with all of these rituals, ceremonies, sacraments, all of these marches and all of these things that they go through?

God says, “Just come my children.” Will you come into the Father’s presence? You don’t have to dress up in a special garb. You don’t have to fold your hands a certain way. You don’t have to get into a processional.

You don’t have to sprinkle water everywhere and go through some motions and recite all of these foreign tongues that nobody understands what’s being said. You’re God’s child. He’s your Father. You’ve come into His presence and cry, “*Abba Father.*”

I don’t care whether you are in the barn milking the cow or whether you’re in the living room sweeping the floor or standing by the sink washing the dishes or down at the church singing, “Oh how I love Jesus” or standing down at the mill rolling steel or wherever you might be. He’s your Father. Come into His presence.

Aw, but we’re such slaves to tradition aren’t we and ceremony? The Father said, “I put away all those holy days and feast days.” They want to change today to special days, special ordinances, special buildings, special ceremonies, and special uniforms, and special words, and all of these things.

And somebody else, “I confess my sins into priest’s ear and he goes to God.” Foolishness! I go to God, I go to God. He’s my Father.

And He went and opened that veil and He said; “*You come boldly into my presence by a new way, (not the dead way of ceremonialism), the new and living way, through Christ, the new and living way.*”

It’s a living way, not the old, dead, ritualistic, ceremonial, and the dead feasts and Sabbath Days and all of these things. God has junked them. They fulfilled what He gave them to do, to represent as Christ.

Now Christ is here. Put your pictures away. Put your crosses away. Put your images away. Put your ceremonies away. Put your Sabbath Days away. Put all these things away and walk in the

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light of the Son of God, the revealed light of the Son of God. *“Come boldly into God’s presence, come boldly.”*

What’s He saying when He ripped that veil into? Oh yea we have a high priest, yes we do. He doesn’t live in Rome. He doesn’t live in New York and He doesn’t live in Huntington. He lives in heaven.

Fifthly: Look at **verse 21-22:** *“And having an high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.”*

And having a high priest over the House of God let us draw near. Who is that high priest? That High Priest is our Lord Jesus Christ. He’s our High Priest. Yes sir; we still have a High Priest. We’re priests; *“we are a royal priesthood.”* Every believer is a priest. Every believer is invited into God’s presence.

But we have a High Priest, a Great High Priest and He represents us. He offers not the blood of animals but His own blood. *“He ministers not in the tabernacle made with hands but at the right hand of God.”*

He pleads not the righteousness of the creature but His wounds, His blood, which was shed for us, His righteousness. And let me tell you something; you listen good; those who refuse Christ, Jesus the Lord, the sacrifice, the High Priest; those who refuse Him refuse the only access to God.

He said, *“I am the way, the truth, and the life. No man cometh to the Father but by me. I am the door. By me; if any man enter in, he shall be saved and shall go in and out and find pasture. He that believeth on the Son of God hath everlasting life. He that believeth not the Son of God shall never see life.”*

Those who refuse Christ refuse the only sacrifice for sin and there remaineth no more sacrifice for sin. You go down and read that verse of Scripture in **Hebrew 10:26**, that says, *If we sin willfully after coming to a knowledge of the truth, there remaineth no more sacrifice for sin.”*

In other words; you go back to Judaism, you go back to the sacrifices of Moses, you go back to the Law of Moses, you go back to these things that God’s put away; you don’t have any sacrifice for sin. Christ is the only sacrifice. And if you leave Him, there remains no other sacrifice for sin.

Before Christ came, when Able offered his sacrifice it was still in effect. It represented Christ. When Abraham and Isaac offered their sacrifices; they represented Christ.

When David offered the sacrifices; they represented Christ. But now those sacrifices have been done away with because Christ has died. You refuse Him and His offering there remaineth no sacrifice. You don’t have one.

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You don't have a way to God. He's the only way to God. There remaineth no more offering, no more sacrifice, if you turn from Christ. God is not approachable except through Christ. Come by Christ and come, welcome.

Refuse Christ and the veil still stands between you and God and there's no way in. But those who are in Christ are within the veil.

I wish you would take those next verses and read them, starting with verse, there with **verse 21**. It says: "*Having a high priest over the house of God; let us draw near.*"

You mean it's possible that a man who has been blessed with this great privilege of having access to God's presence should have to be exhorted to avail himself of it? Oh yes; do you know why? I'll tell you why and you may need this right here; I do.

Our knowledge of our sinfulness, ("Oh but preacher I'm so sinful, if you just knew.") I know. Be aware of our unworthiness. "I'm so unworthy if you just knew." I know. "I'm so aware of my weakness. I'm so aware that I'll sin again and that just makes me reluctant to just come into God. I'd rather have somebody go for me."

Do you see? "I'm so sinful?" They are too. "I'm so weak." They are too. "I'm so unworthy." They are too. But He isn't. He's strong, He's worthy, and He's righteous.

And through our Great High Priest we can come. He says, "*Let us come boldly*, (the weakest, let us the lowest, the guiltiest, come) God's merciful. Let us come boldly, boldly with a true heart of faith.

Now, no insincere heart is welcome, no hypocrisy. You come with a true heart, with a true heart sprinkled by the blood and our bodies washed with pure water. That's the Word of God and the Spirit of God in sanctification, the sacrifice of Christ and the sanctification of the Word.

Come into God's presence. The veil is gone! Come to Christ!