*The Veil Rent in Twain**

Ephesians 1:1-3 (1) Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus:
(2) Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ.
(3) Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:
The matter of our salvation is Christ, in whom only we are endued with all spiritual blessings of salvation. Under the influence of the Holy Spirit the Apostle said; For there is none other name under heaven given among men, whereby we must be saved (Acts 4:12). *In heavenly places means, the blessings originated in heaven and are heaven sent, which God our Father has given us from His high throne from above, for our advantage.*
Our subject matter or spiritual blessing under consideration today is the 'Veil of the temple rent in twain' or torn in-two from the top to the bottom. The Veil of the temple was no mere curtain that one could hang to cover a window, it was about 4+ inches thick consisting of interwoven layers that would make it impossible to tear under normal conditions as we know them. However, the Veil of the temple was rent in twain by monumental conditions, which occurred at the death of our King and Saviour Jesus Christ. Let's read that occasion, turn with me to;
Mark 15:33-39 (33) And when the sixth hour was come, there was darkness over the whole land until the ninth hour.
(34) And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?
(35) And some of them that stood by, when they heard it, said, Behold, he calleth Elias.
(36) And one ran and filled a spunge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.
(37) And Jesus cried with a loud voice, and gave up the ghost.
(38) And the veil of the temple was rent in twain from the top to the bottom.

(39) And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.
{This veil separated between the holy and most holy rooms in the temple. Through it the high priest went on the day of atonement to offer a service of blood for the sins of the people (Leviticus16:29-30). Jesus died at the hour that the animal was slain for the sacrifices, and hence it was fitting that this veil be rent at the same time, signifying that the great High Priest was ready to offer himself as a ransom for all. The quaking of the earth and renting of the rocks was God's method of opening the graves. One thing that is often overlooked in referring to this event, is that it was after His resurrection that the saints arose (Matthew 27:52-53). That was in order to make Christ the first one to come from the dead to die no more (Acts 13:34, 26:23). Also, it was necessary for it to occur this close to the resurrection of Jesus in order that he could be the first 'among many brethren' (Romans 8:29). Bible Commentary by E.M. Zerr**}**
Now turn with me to;
Hebrews 10:16-20 (16) This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;
(17) And their sins and iniquities will I remember no more.
(18) Now where remission of these [is, there is] no more offering for sin.
(19) Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,
(20) By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;
{It was the duty of the officiating priest, on the evening of the day of preparation, at the hour of evening prayer, which would correspond to the time of our Lord's death, to enter into the holy place, where he would of course be between the two curtains, or veils, the outer veil, or κάλυμμα, and the inner veil, or καταπέτασμα. It would then be his business to roll back the outer veil, thus exposing the holy place to the people, who would be in the outer court. And then and there they would see, to their amazement, the inner veil, rent asunder from the top to the bottom. These veils or curtains, according to Josephus, were each forty cubits in height and ten in breadth, of great substance, very massive, and

richly embroidered with gold and purple. Now, this rending of the veil signified
(1) that the whole of the Jewish dispensation, with its rites and ceremonies, was now unfolded by Christ; and that thenceforth the middle wall of partition was broken down, so that now, not the Jews only, but the Gentiles also might draw nigh by the blood of Christ.
(2) But it further signified that the way to heaven was laid open by our Lord's death. "When thou hadst overcome the sharpness of death, thou didst open the kingdom of heaven to all believers." The veil signified that heaven was closed to all, until Christ by his death rent this veil in twain, and laid open the way. (Pulpit Commentary).**}**
Now there is another item to explore. Immediately after His last passover, Jesus broke bread significantly to make known His body would be torn and wounded for our sake. However, there is the question of bones in the bread, that is, when the bread is broken significantly, are bones broken? Please notice again Hebrews 10:20, that a new and living way consecrated for us is through His flesh, it was His flesh that was bruised, torn asunder by scourging leaving His bones visible, but not broken (Psalm 34:20), by nails skillfully driven through His flesh in-between the bones in His hands and feet but no bones were broken, pierced by a sword through His side and into His heart but no bones were broken. Now listen to this prophecy in John 19:36; For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken. *This prophecy is fulfilled perfectly and is unchangeable, there is nothing anyone can do to alter fulfilled prophecy. So then, because this prophecy is already fulfilled, it is impossible for a bone to be broken when the bread is blessed and broken significantly according to the example given by Christ, by His authority, and taught by the Apostles under the influence of the Holy Spirit. Now it is true that Jesus instituted His memorial before His episode on the cross, but a bone of Him did not brake when He instituted breaking bread as a memorial, therefore a bone has not been broken in breaking bread from that time forward. Furthermore, by scripture, the broken body of Christ is made known by the bread in its blessed and broken state, not before. Do not take my word, turn with me to;*
Luke 24:30-35 (30) And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them.

(31) And their eyes were opened, and they knew him; and he vanished out of their sight.
(32) And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?
(33) And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together and them that were with them,
(34) Saying, The Lord is risen indeed, and hath appeared to Simon.
(35) And they told what things were done in the way, and how he was known of them in breaking of bread.
It was not until the bread was broken, that He was known to them, not before. It should be observed that in all examples of scripture; it is when the bread is blessed and broken, that it is recognized or made known as His body. It is also significant of the new and living way consecrated for us through the veil, that is to say, His flesh, and is a parallel of the temple veil torn in twain. He was the sacrifice, He was the actual partaker of the cross, He was the actual partaker of bruises and wounds. There was no need to eat of the broken bread to remember Himself, He lived and died the ordeal. This memorial was a way for His disciples to remember Him from the cross forward to the end of the world. Now after the last passover supper Jesus instituted His own Supper; And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me (Luke 22:19). *Listen, the Passover pointed back to deliverance out of Egypt, and forward to the coming of the Messiah, so the new supper points back to His death, and forward to His coming in Glory. The Jewish high priest entered into the most holy place through the veil that divided the holy from the most holy place once each year. Through the veil, that is His flesh, Christ passed through once for all and is now our High Priest. As the veil had to be passed through in order to enter the holiest place, so the weak, human suffering flesh (Heb 5:7) of Christ's humanity (which veiled His God head) had to be passed through by Him to enter the holiest place for us. In putting off His rent flesh, the temple veil, in its type, was simultaneously rent from top to bottom (Matt 27:51). Through the veil, that is to say, His flesh: the veil that separated the holy place from the holiest of all, was in it's type, signifying the flesh of Christ through the breaking and rending of which*

by death, he opened the way to the throne of grace in the holiest, in heaven, and so made God accessible to obedient believers.
The bread when blessed and broken, is a testimony of these events. For 14 centuries the Passover had been pointing forward to the coming of the Paschal Lamb. Jesus ate the Passover with the twelve, then substituted in its place His Own Supper, and then was Himself slain as the Paschal Lamb. Jesus expired on the cross on the same day in which the paschal lambs were being slain in the Temple. To have access to the blessings in the communion of the body of Christ, the bread must be broken in agreement with the broken body of Christ, the veil of the temple rent in twain at His death, and that Christ has passed through the veil, that is His flesh, into the Holiest of all as our medium to God. Bread unbroken, substituted as His body does not agree with the broken body of Jesus or the veil of the temple rent in twain, or that Christ has passed through the veil, that is His flesh, into the Holiest of all. In the Lord's Supper the bread must be blessed then broken significantly, in that broken state it is in agreement with these three, His body broken and wounded for us, the veil of the Temple rent in twain, and His passing into the Holiest of all through the veil, that is to say His flesh, these are blessings heaven sent (Heb 10:20). Now turn with me to;
2Corinthians 3:13-17 (13) And not as Moses, which put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished:
(14) But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ.
(15) But even unto this day, when Moses is read, the vail is upon their heart.
(16) Nevertheless when it shall turn to the Lord, the vail shall be taken away.
(17) Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.
The agreement of infinite holiness with pardoning mercy, was not clearly understood until the human nature of Christ, the Son of God, was wounded and bruised for our sins. Our way to heaven is by a crucified Saviour; His broken body is to us the way of life, and to those who believe this, He will be precious. The simple idea which seems to have

been in the mind of the apostle was, that the veil of the temple and the body of Jesus were alike in this respect, that each was the medium of access to God in it's age. Therefore it is by the offering of the body of Jesus; by the fact that He was clothed with flesh, that in His body He made an atonement for sin, that with His body raised up from the dead He has ascended to heaven, and is reason that we have access now to the throne of mercy.
That the Veil of the temple was rent in twain at the death of Christ signifies to us that the Jewish temple became forsaken, that Christ passed through the veil once, and now the blessings in Him are made available to and for us today. Blessed and broken bread makes known the blessings in Him, unbroken bread offers nothing for the soul. Why was the Jewish priesthood unwilling or unable to accept or receive the blessings in Christ that were heaven sent from the throne of God? Perhaps it's the same reason that people today are unwilling or unable to accept the truthful nature of Christ's broken body. Turn with me to;
Ephesians 2:13-22 (13) But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.
(14) For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;
(15) Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace;
(16) And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:
(17) And came and preached peace to you which were afar off, and to them that were nigh.
(18) For through him we both have access by one Spirit unto the Father.
(19) Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;
(20) And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;
(21) In whom all the building fitly framed together groweth unto an holy temple in the Lord:
(22) In whom ye also are builded together for an habitation of God through the Spirit

All things that are rightfully connected to the Church is subject to, or is regulated by Christ. Any movement or work, or organization that cannot be shown to be directed by Him has no scriptural relation to His Church. Listen, when Jesus had broken the bread after His last supper He said; Take eat: this is my body, which is broken for you: this do in remembrance of me (1Corinthians 11:24). *Is this not a directive of Jesus? If so, then why not do it! Why not be observant in the breaking of bread? In doing so is made known the body of Christ broken on the cross, and the veil of the Temple rent in twain that makes God available to Jew and Gentile alike. It has been said 'broken' means; to break off a piece for oneself. If that were true, then there would have to be a signatory of like manner concerning the veil of the temple, a piece broken off. There is not. Listen, when the bread is blessed and broken, it shows forth the veil of the temple torn in twain at the moment the veil of Jesus Christ, that is His flesh, underwent a similar verdict at death.*
By faith then, the children see in the broken bread the broken body of Christ because when He had broken it He said; Take eat: this is by body.
After Jesus was risen, Thomas did not believe, Turn with me to;
John 20:24-29 (24) But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.
(25) The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails. And thrust my hand into his side, I will not believe.
(26) And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.
(27) Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.
(28) And Thomas answered and said unto him, My Lord and my God.
(29) Jesus saith unto him, Thomas because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.
The children of God in our age have not seen, yet by faith do as the brethren at Troas; And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart

on the morrow; and continued his speech until midnight (Acts 20:7). *His children who have not seen Him, by faith see in the broken bread the Lord broken on the cross, and in the cup, His blood as a ransom for all. In partaking of these they search out His wounded body. Therefore, blessed are they that have not seen, and yet have believed. The broken bread begs the question, What was the significance of the temple veil rent in twain when Jesus died?" During the lifetime of Jesus, the holy temple in Jerusalem was the center of Jewish religious life. The temple was the place where animal sacrifices were carried out and worship according to the Law of Moses was followed faithfully. Hebrews 9:1-9 tells us that in the temple a veil separated the Holy of Holies from the rest of the temple. This signified that man was separated from God by sin (Isaiah 59:1-2). Only the high priest was permitted to pass beyond this veil once each year (Exodus 30:10; Hebrews 9:7) to enter into God's presence for all of Israel and make atonement for their sins (Leviticus 16). Solomon's temple was 30 cubits high according to 1 Kings 6:2, but Herod had increased the height to 40 cubits according to the writings of Josephus, a first century Jewish historian. There is uncertainty as to the exact measurement of a cubit, but it is safe to assume that this veil was somewhere near 60 feet high. An early Jewish tradition says that the veil was about four inches thick, but the Bible does not confirm that measurement. The book of Exodus teaches that this thick veil was fashioned from blue, purple and scarlet material and fine twisted linen. The size and thickness of the veil makes the events occurring at the moment of Jesus' death on the cross so much more momentous.* "And when Jesus had cried out again in a loud voice, he gave up his spirit. At that moment the curtain of the temple was torn in two from top to bottom" (Matthew 27:50-51).

So, what do we make of this? What significance does this torn veil have for us today? Above all, the tearing of the veil at the moment of Jesus' death dramatically shows that His sacrifice, the shedding of His own blood, was a sufficient atonement for sins. It shows forth that now the way into the Holy of Holies was open for all people, for all time, both Jew and Gentile. When Jesus died, the veil was torn, signifying God was through with that temple and its religious system, leaving the temple and Jerusalem "desolate" (destroyed by the Romans) in A.D. 70, just as Jesus prophesied in Luke 13:35. As long as the temple stood, it

signified the continuation of the Old Covenant. Hebrews 9:8-9 refers to the age that was passing away as the new covenant was being established (Hebrews 8:13). The veil rent in twain shows forth that Christ Himself is the only way to the Father (John 14:6). This is indicated by the fact that the high priest had to enter the Holy of Holies through the veil.

Now Christ is our superior High Priest, and as believers in His finished work, we partake of His better priesthood. We can now enter the Holy of Holies through Him. Hebrews 10:19-20 says that the faithful enter into the sanctuary by the "blood of Jesus, by the new and living way which he opened for us through the veil, that is, through his flesh." In the broken bread we see the image of Jesus' flesh being torn for us just as He was tearing the veil for us. The veil being torn from top to bottom is a fact of history. The profound significance of this event is explained in glorious detail in Hebrews. The things of the temple were shadows of things to come, and they all ultimately point us to Jesus Christ. He was the veil to the Holy of Holies, and through His death the faithful now have free access to God. The veil in the temple was a constant reminder that sin renders humanity unfit for the presence of God. The fact that the sin offering was offered annually and countless other sacrifices repeated daily showed graphically that sin could not truly be atoned for or erased by mere animal sacrifices. Jesus Christ, through His death, has removed the barriers between God and man, and now we may approach Him with confidence and boldness (Hebrews 4:14-16). Turn with me to;

Romans 6:1-11 (1) What shall we say then? Shall we continue in sin, that grace may abound?

(2) God forbid. How shall we, that are dead to sin, live any longer therein?

(3) Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

(4) Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

(5) For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:

(6) Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.
(7) For he that is dead is freed from sin.
(8) Now if we be dead with Christ, we believe that we shall also live with him:
(9) Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.
(10) For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.
(11) Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

The Apostle Paul wrote this epistle to the Romans. He is exquisite in explaining the rite of baptism and what it does. It's buried with Christ into death and raised in the likeness of His resurrection. It's our old man of sin crucified with Him thereby freeing one from sin. Paul was accused of 'much learning doth make thee mad' (Acts 26:24). *However Paul was not mad, but spoke the truth. Paul and the other Apostles spoke the words of Jesus that the Holy Spirit brought to their remembrance. Jesus said,* He that believeth and is baptized shall be saved: *Do you have faith in what Jesus said? Faith in Christ is the effect of belief and baptism is the effect of faith. Faith without baptism is dead being alone. So then, one must believe, by faith repent, by faith confess that Jesus is the Son of God, and by faith be baptized into the death of Jesus Christ for remission of sin. This is the gospel way and there is no other.*

If there is one here that believes and by faith has repented, why wait any longer? Come and by faith confess Jesus Christ and be baptized for remission of sins. This is the gospel way. Prayer for the faithful will be recognized also. Express your desire while we sing.

This message approved by
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