The veil rent

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Preacher: Rev Murdo Alex Macleod

[0:00] Let us turn now to the Gospel according to Mark, chapter 15, reading at verse 37.

Mark's Gospel, chapter 15, reading at verse 37. And Jesus cried with a loud voice and gave up the ghost, and the veil of the temple was rent in twain from the top to the bottom.
Now we return to the scene of the theme which we had the past two months, the sayings of our Lord from the cross.
And God willing, one would like to linger there for a week or two and consider the events that unfolded immediately after his death.
We have the, in the following order, the rent, or the renting rather, of the veil, which we have before us tonight.
[1:37] Then the earthquake, the opening of the graves, and the resurrection of some from the dead, we read, who went into the holy city, into Jerusalem.

And then we have a full account of the burial of our Lord, and then the glorious resurrection of our Lord Jesus Christ.
Perhaps for the next four weeks, leading up to the special evangelistic services, which will be held here the second week of January, I would like to dwell on these themes with you.
Tonight we have the rending of the veil. Now there are some people who claim that the rending of the veil of the temple was as a direct result of the earthquake that took place at the death of Jesus.
But that view can be discounted because there is no record at all, either in the Bible here or in secular history, that the temple or its foundations was in any way affected by that earthquake.
[3:12] The evidence before our eyes here, as we read this account in Matthew, Mark, and Luke, is that this was a supernatural occurrence, one in which the hand of God was obviously operating.

Someone has called it God's first utterance after the death of Christ. And if it is that, as we believe it is, it was an utterance which took place within the temple.
It was a temple address. God, someone else says, makes his majestic appearance at its portals and addresses his people from its front steps.
Scarcely has the Lord of glory and the Lord of life bowed his head and given his life on the cross, than the awful sin is changed.
Heaven no longer withholds its recognition of the man of sorrows. The cry of the dying mediator, it is finished.
[4:39] Receives the most bright confirmation and the most brilliant confirmation.

And in lieu of the hostile tumult, which he says hitherto raged around him, a sublime celebration of his incomparable triumph ensues.
And it is to that celebration that we turn to consider tonight this account of the rending of the veil of the temple.
Now one or two things I want to discuss with you. First of all, the veil and its teaching. Secondly, and more particularly, the veil and its tearing.
And thirdly, an application of the significance of that great event to ourselves here this evening.
[5:46] What in the first place was the significance and the teaching of the veil of the temple? Well, you know that the temple was built on the lines of the tabernacle.

And to understand the significance of this meaning we have for a little, just to have a look at the temple itself, the layout and the furniture.
The temple was in effect divided into three areas. There was first of all the outer court to which the worshipper came with the sacrifices.
You know that in the history of Israel, and in the religious say, in the worship of Israel, sacrifice was at its heart. And you know, it is an interesting study, just to look at the sections in the Old

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Testament, and then in the New Testament, particularly the epithet of the Hebrews, to find out how the Israelite worshipped.
Well, just simply, for our sake, let us remind ourselves that he came to the outer court of the temple with a sacrifice.
[6:57] And there the sacrifice was slain, and the offering made on the altar of burnt offering. And leaving the altar of burnt offering, the priest would proceed towards the laver, and the brazen laver, and there the sacrifice, and the priest himself, on occasion, would wash his hands.

And then, he would pass through the outer court, through a veil, or through a curtain, into the holy place. And in that holy place, were the golden candlestick, and the table, with the showbread, and the altar of incense.
Now, the veil that separated the outer court, from the holy place, was about 60 feet wide, and 40 feet long. It was very, very heavy.
It took over 100 priests, when the Israelites in the Old Testament, when they moved, when the tabernacle moved, it took a hundred of them, to take down and to carry, that very heavy veil.
It was hung on golden eyelids, which were attached to a long pole. And then, as you entered into the holy place, there before you, was another veil, another curtain, which separated the holy place, from the most holy place, or the holy of holies.
[8:36] And when the priest, passed through that, and it was only the high priest, who was allowed to enter there, once a year, on the day of atonement, when he passed through that veil, he was in the holy, the most holy place, where God was represented, and the presence of God represented, by the Ark of the Covenant, overlaid, with the golden mercy seat, on which were the two cherubim, one at either end, and in the Ark, a copy of the tables of the law, together with Aaron's rod, Aaron's rod that budded, and the golden pot that had manna.

And in there, the high priest went once a year, with the blood, of the atoning sacrifice. And the significance of, and we believe that that was the veil, that is here referred to, the significance, of the veil, that hid, the most holy place from you, lies exactly there.
It was a veil, that hid, from you, what was inside, that place. A veil, the significance of the veil, in the Bible, is that it hides, it covers, it comes between, someone, and, something, else.
Now, it taught, and the worship of Israel, the worship of the Israelites, taught it. Every time he came, it taught him, that though he could come, with a sacrifice, he could never, enter into the, most holy place himself.
Even the entrance, of the high priest, once a year, taught the Israelites, that they, could never, enter, that, place.
[10:43] And so, the significance, of the veil, is this. It was that, which, spoke of, restricted, access. only, the high priest.

It was that, which spoke of, separation. The people, were separated, from the high priest. It spoke to them, of separation, from, the most holy place.
It was a symbol, to them, of the barrier, that existed, between the worshipper, and, his God. And, a barrier, which could only, be penetrated, by the high priest, and that, only, as he, carried, with them, into the holy place, the blood, of the sacrifice.
It was a symbol, to the, a sign, to the Israelite, that sin, came, between them, and God. That is, sin, always, remaining, no matter, how often he came.
And, that God, always, remained, the holy God. And, because these two things, were unchangeable, sin, in its nature, and God, in his nature, then, he was, cut off, from God, and from all, that was represented, from all, that the furniture, of the tabernacle, represented, concerning God.
[12:17] God. It signified, to him, that he was, unfit, to come near, God. It told him, that that distance, existed, between him, and God.

It told him, that there was, a darkness, between him, and God. And, it told him, that the only way, of approach, was by someone else, acting in his name, and carrying, the blood, of the sacrifice, that he, had brought.
Now then, that, was the significance, of the veil, in the temple. What happened, at Calvary? What happened, when Jesus died, on the cross?
Well, what happened, was this, that, that great, thick, and heavy veil, was torn, in two, from the top, to the bottom.

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Now, what, secondly, does the tearing, teach us? Well, let us linger, at that scene, for a minute. Jesus died, roughly, at three o'clock, in the afternoon.
[13:32] He hung, on the cross, for six hours, he was nailed, to the cross, about nine o'clock, in the morning. At least, he was, hung on the pole, at nine o'clock, in the morning. For three hours, he hung there, till darkness, descended, about noon.

And, we did the darkness, enveloped the scene, for three hours. And, immediately, after the darkness, as we saw, the past few weeks, he uttered, the three last, saints, from the cross, I thirst, it is finished.
And, Father, into thy hands, I commit my spirit. And, there were only a few hours, just from that time, until, six o'clock, in the evening, the end, of the Jewish day, and the beginning, of the preparation, for the Passover.
There was only that, limited period of time, during which, and especially, at the Passover, during which, the priests, were especially, busy, in the temple, preparing, for the evening, sacrifice.
All of a sudden, this temple veil, before their very eyes, was torn, from the top, to the bottom.
[14:48] And, that from which, they were excluded, was now, opened, to their view. There is no doubt, that if you believe, the Bible at all, you must accept this, as a supernatural, as a divine act, in which, God was speaking, not only to them, but to us, and speaking us, powerfully, through the rending, of the veil, as Jesus, had spoken, himself, from, the cross.

What was, God saying, by this act? Well, several things, and this will contain, the body, of this address, tonight.
First of all, God was answering, a question. And some of you, may be surprised, to think, that such a question, had, to be answered.
Well, of course, it had to be answered. The question was this, who, was going, to sit, as Lord, in that temple?
To whom, was that temple, to belong? To whom, was the worship, to belong? Was it going, to belong, to the Lord, and to the people?
[16:15] Or was it going, to belong, to Satan, and to his emissaries? Because, on the cross, and in the death, of Jesus, that great question, was posed, and answered.

To whom, did the victory, belong? Do it belong, to Jesus, or, to Satan? And let us, remind ourselves, of the significance, of the Bible's teaching, on this great, great work, of Jesus Christ, on the cross.
death. Never think, in terms of, Jesus, being taken, by death. Never think, in terms of, Jesus being taken, by death. Those of you, in the morning, in the scouting, says, forgive me, if I just, refer to this, briefly, in the passing.
Never ever, think of the Lord, as being, as being, captured, by death. Jesus, gave himself, to death. Death, was a strong, man armed, that Jesus, himself, spoke about, on more than one occasion. And in his, in his obedience, unto death, he was confronting, death, in its threefold capacity, spiritually, eternal, physical, on that cross.
[17:34] And when the moment, came, for him to die, he died, triumphantly. He wasn't taken, he wasn't defeated, he wasn't overcome, he wasn't enveloped, he wasn't arrested, he gave himself, to death.

He gave himself, to death. And in doing it, he conquered, death, in his threefold capacity, and on the third day, he rose, triumphant over it, to show, his victory, over physical death, and over the grave, as well.
We will come to that, God willing, in a week or two. But, the point at issue, is this, when Jesus died, a great question, was decided, did the world, belong to Jesus, or did it belong, to Satan?
Would Satan, defeat Jesus in death, or would Jesus, defeat him? would the temple, come under the power, and dominion of Satan, or would it come under the power, and the dominion of the Lord?
And here is the answer, would Satan, take over the spiritual realm? Or was Jesus, he who was crucified, and weakness, would he become, the one mighty, to save?
[18:58] Would God act? Would God answer? And here is the answer, here is the work of God, he tore the temple, as someone put it, he came from within, in the temple, and opened up, the way to himself, for those who were without, it was God, working from within, from within, as he walked from above, tearing it wide open, and allowing, the insulite to see, what he had never seen before, and in doing it, bringing to an end, worship through sacrifice, bringing to an end, the need, of a burnt

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offering, of the altar of burnt offering, the need, for the braced labor, the need, for the candlestick, and the table, of the showbread, and the altar of incense, the need, for the earth, of the covenant, and the mercy seat, and the cherubim, and the golden, pot, and the rod, that budded, bringing to an end, the need, for all these things, it was open to view,

God was now, accessible, to the common man, to priests, and people, God was speaking, through the death, of Jesus, as we read here tonight, in Hebrews chapter 10, and saying, loudly, and clearly, a new way, has been opened up, through the death of Christ, for sinners, into the immediate, presence, of God, that was the teaching, of the rending, of the veil, God was saying, and clearly, Christ, has paid, the price, Christ, and his death, has given us, a right, to enter, he, has carried away, the sin, that obstructed, entrance, he, has opened up, a way, for God, to come to us, and for us, to come to God, he, has accomplished, the priestly, act, no more, sacrifice, for sins, this man, has offered up, one sacrifice, for sins, forever, and there is no need, to repeat, it is now, a case of an exclusive,
God, as someone put it, for an exclusive, people, God, is accessible, to all, and the presence, of God, and the fellowship, and the favor, and communion, with God, now becomes, the privilege, that is open, to the sinner, that, was what God, was saying, with the rending, of the veil, now a third question, what exactly, then, what exactly, if God was saying that, what exactly, did the death of Jesus, do, for you, and for me, well, let us remind us, again, of what this veil, signified, sin, sin, bar, our entrance, into the presence, of God, but this is the clear teaching, of the word of God,
Christ, took our sins, upon himself, and, bore, our sins, away, in his obedience, unto death, the justice, of God, barred our way, a sinner, God's justice, had to be met, and Jesus, satisfied his justice, in his death, the wrath, and the curse, of God, was opposed to us, and our approaches, to him, but he bore, the wrath, and he bore, the curse, in his death, and he took that, away, he satisfied, the demands, of God, there was a great distance, signified, by the veil, between us, and God, but Christ, by his obedience, unto death, bridged the God, there was a darkness, between us, and God, but Jesus, entered into that realm, and took it away, and restored, the light, and gave us, the bridge, and the door, is now open, so that in answer, to the question, we sang here tonight, who is the man, that shall ascend, into the hill of God, and who within his holy place, shall have a firm abode, can we, in our own, native sinfulness, no, we can't, because the Bible, goes on to say, whose hands are clean, whose heart is pure, and who has not, lifted up his heart, into iniquity, that's the man, who shall ascend, into the hill of God, into the very presence of God, but that's not us, there was only one man, of whom that was true, the Lord,
Jesus Christ, he has gone in there, for you, and for me, and opened up for us, the way, into the presence, of God, and he did it, tells the writer of the Hebrews, he did it, through his own death, we, he says, and remember how the passage goes there, we're right here tonight, and this is exactly, what it means, it's a reference, to what happened, when the veil, of the temple, was rent, as we read there, in chapter 10, of Hebrews, the, having therefore brethren, boldness, to enter into the holiest, by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, and he explains it, that is to say, his flesh, the veil of the temple, was opened, when the flesh of Jesus, was torn, now what exactly, does that mean, was the flesh of Jesus, not torn, when they put, a crowd of thorns, upon his head, yes, was the flesh of Jesus, not torn, when nails, were driven, through his hands, and through his feet, yes, was the flesh of Jesus, not torn, when the soldier, thrust the spear, into his side, yes, is that, is any, are any of these things, the rending of his flesh, or the tearing of his flesh, that Hebrews 10 speaks about, no, what Hebrews 10 speaks about, is the death, of Jesus, in which, his soul, was severed, from his body, that is death, when Jesus, gave his spirit, into the hand, of his God, then, the humanity, of our Lord, was torn, it was intact, to that moment, in time, intact, united, to his person, but then, when he dismissed, the spirit, it was torn, from his body, his humanity, his humanity, was torn, in death, and the veil, of the temple, was opened, do you remember, that when we spoke, last, a four-year ago, about Jesus saying, [27:11] Father, into thy hands, I commit, my spirit, you remember the word, that the New Testament, uses for that word, Father, I dismiss, my spirit, you and I, in death, and that's the difference, in the death of Jesus, and your death, and mine, when you die, and when I die, our soul is, our spirit is, taken, from our body, that's death, but when Jesus died, he, dismissed, his spirit, from his body, he was, active, in death, our passive, death takes us, and takes our spirit, away with it, but he was active, and when death came, he dismissed, his spirit, into the hands, of death, and that was the rending, of the veil, of his flesh, you see, his humanity, was the veil, that covered, as

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they tend to put it, it covered, the glory, of his person, and, people saw him, as the writer, of the Philippians, tells us, and all, if only you and I, could get a grip, through the wonderful, teaching of the Bible, on the person, and the work of Jesus, remember what it says, about this man, who was in the world, and whose birth, some people celebrate, ostensibly, in a week, in a couple of weeks time, and they forget, the significance, of the birth of Jesus, that was God, in all nature,

Emmanuel, God with us, and he was in this world, nearly 2,000 years ago, and people looked at him, they saw him, he was a mere man, they treated him, as less than a man, they couldn't see, what the flesh, veiled, and from time to time, you know, that the glory, which was as it were, behind that veil, shone through, it shone through, on the Mount of Transfiguration, it shone through, in the Garden of Gethsemane, from time to time, a rest, of his glory, penetrated, the veil, but in essence, the veil, was a covering, for the glory, of his Godhead, and that's a, that's something, that you and I, find so difficult, to come to terms with, how the glory, of God, could be veiled, or covered, by human nature, but it was, but you see, when that human nature, was torn, when the soul, was severed, from the body, then, it, it ceased, does it work, it ceased, to be, intact, as someone put it, as long, as that flesh, remained, intact, unbroken,
God, couldn't be revealed, but in death, the veil, the body, and the soul, the body, and the soul, were severed, one, from the other, though not, of course, from the Persia, and on, Golgotha, it has been said, the veil, of the supreme, temple, was rent, in the form, of the body, of Christ, hence, the veil, of the lower, temple, was simultaneously, torn, when he died, that is the, rending of the veil, the death, of Jesus, soul, from body, torn, asunder, then, the tearing, of this, physical, visible, veil, of the temple, was torn, asunder, as well, and notice, how we dispute, from the top, all the significance, of the way, in which the Bible, puts things, from the top, it was,
God, who was acting, remember, what Paul says, to Corinthians, God, was in Christ, reconciling, the world, unto himself, we couldn't reach up, to the top, only the hand of God, could do this, and he began, with himself, God, reconciled to us, in the death, of his son, and he tore it, right down, to the bottom, to us, that's where we were, at the foot, of that veil, God, came right down, to us, and he tore it, we read, in the midst, in the midst, in the middle, he tore it, wide open, there are some, who believe, that the word, here, the verb, is used, right, signifies, the anger, of God, angry, that sin, had interposed, between him, and man, thank, for that sin, had been done away, in the death, of his son, and so he acts, and he does it himself, from the top, right, down, to the bottom, in the midst, wide open, completely, nothing, left, to be done, he went, the whole way, from himself, to us, and there is no, excluded, the way, is now open,
God, now receives, sinners, God, can now, come, to the sinner, in Christ, and the sinner, can now, come to God, in Christ, the name, and the work, of Jesus, prevails, no one, is excluded, and no one, who comes, is refused, you have a right, to come, not in yourself, but, in the name, of Jesus, and no one, dares, obstruct you, no one, dare, come between you, and the God, who has, come to you, in Christ, no one, can dare, repel you, no one, can dare, check you, for coming, no one, can accuse, you, for coming, and this, is the thrust, of that epistle, of that passage, in Hebrews, chapter 10, the way is open, let us therefore, come with boldness, and with a full assurance, of faith, to God, for acceptance, and forgiveness, it was, it was Rabbi Duncan, who used the words, the worship, of the church, on earth, and how wonderful, this is, the worship, of the church, on earth, is conducted, in heaven, what do you mean, ah, my friend, that's where you, and I, come tonight, in the name, of Jesus Christ, what I wonder, that is, that heaven's gates, are open wide, to receive you, and to receive me, tonight, in the name of Jesus,
[34:48] God, says the psalmist, is in his holy temple, and that's where you, and I, are encouraged, to come, into the secret place, of the most high, as we sang here tonight, he that dwells, in the secret place, of the most high, he that resides there, has shelter, in God, and he comes, not as the high priest, came once a year, to the most holy place, he comes, time, and time, again, this is our privilege, this is a great blessing, of the gospel, that we come, to him, and we come, in a way, that is described, for us further, as a, new way, devised, by God, and provided, for us, by God, and procured, for us, by Jesus Christ, you know that, if you think of, the Old Testament, worshipper, coming with a sacrifice, maybe on Monday, and the sacrifice, is offered, and the blood is slain, and he has to come again, maybe on Wednesday, and he cannot come, with the same sacrifice, because by then, the blood, with which he came, on Monday, has perished, no blood, is perishable, it only lasts, so long, it only lasts, so long then, he had to come, with a sacrifice, a new one, every day, the old, was perished, but here is, a new way, new every day, new every morning,

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Jesus Christ, the infant, of days, there is, a newness, in the sacrifice, it was in the name, of Jesus, that they came, two thousand years ago, it's in the name, of Jesus, that the reformers came, the covenanters came, our forefathers came, our fathers came, and will you come, it is new, always new, never old, a new, and a living way, it is always sufficient, to meet your needs, always efficacious, to cover your sins, and to give you acceptance, before God, it is a living way, living, because this is where life is, life flows to us, from him, life is maintained, in our souls, by, him, we come to God, in this new, and living way, you know, there is a wonderful story, recorded for us, in the Bible, in the life, of the man, you were hearing about, this morning here, in the life of, Abraham, who, after, one of the wonderful promises, that God, renewed to him, engaged, entered into covenant, with God, and I'm just going to read this to you, bear with me, while I read it, Abraham, we read here, made a, a sacrifice, unto God, in Genesis chapter 15, when the sun, was going down, he took, he took unto him, various animals, a hither, a she goat, a ram, a turtle dove, and a young pigeon, and he took unto him, all these, and divided them in the midst, and laid each piece, one against another, but the birds, divided, you see, he put the sacrifice, one piece, opposite the other, and there was a channel, running through, the sacrifice, that he had made, on the ground, and this is what happened, came to pass, when the sun went down, and was dark, behold, a smoking furnace, and a burning lamp, that passed, along that channel, between these pieces, and Abraham, made a covenant, with God,

God made a covenant, with Abraham, that, day, well my friend, let me put it like this, you and I, come to God, tonight, and we can only come, as we pass, through, the broken, humanity, of Jesus, he, he laid himself, on the altar, his, human nature, was torn, when he gave himself, to death, and that is a way, of approach, for the sinner, tonight, into the presence, of God, you have no hope, in yourself, you have only hope, in him, we come, in his name, we come, by way, of the blood, and we come, with freedom, of approach, and assurance, of acceptance, and, of access, we come, to him, who is the altar, we come, to him, who is the labor, we come, to him, who gives light, to the candlestick, we come, to him, who is the bread, of life, we come, to him, in whom, our prayers, are as incense, before the Lord, we come, to him, who is the ark, of the covenant himself, to him, who is the mercy seat himself, to him, whose blood, has up, has opened the way, and has given to us, a right, and a title, into the very presence, of God himself, oh my friend, what a privilege is yours, what a privilege is yours, do you feel your need, of God tonight, do you feel your need, of forgiveness, of acceptance, of renewal, do you feel, as a sinner, that you want, to come, but you're afraid, to come, is your conscience, accusing you, are your friends, worrying you, and annoying you, the thought, of what awaits you, is that a barrier, and a hindrance, to you tonight, you remember, that the Lord, and his death, has removed them all, and his blood, cleanses, cleanses the conscience, from dead works, of course, there'll be people, accusing you, your conscience, will accuse you, the devil, will accuse you, remember, what Paul said, right to the Romans, who is he, that condemneth, it is Christ, that died, yea, rather, that is risen again, who is even, at the right hand, of God, the Father, when the way, into his presence, is open, so wide, who will obstruct you, in coming, and you, in your approaches, to God,

God, is merciful, to the sinner, who comes, in the name of Jesus, let us pray, O, to thou helpest, Lord, to come to thee, may we say, with a psalm, as, Lord, I come, as he himself, said, come into the world, I come, to do thy will, O God, to thou enableest, by thy grace, so to come to thee, in the name, of the one, who fulfilled, completely, and perfectly, all that thou, hast willed, all that thou, hast willed for him, bless us, in our fellowship, tonight, in the gospel, undertake for us, and part us, with thy blessing, and forgive all, our sins, and holy things, for Jesus sake, Amen.

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