



The Rent Veil

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—Matthew 27:50-51.

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, that is to say, his flesh—Hebrews 10:19-20.

THE DEATH of our Lord Jesus Christ was fitly surrounded by miracles; yet it is itself so much greater a wonder than all besides, that it as far exceeds them as the sun outshines the planets which surround it. It seems natural enough that the earth should quake, that tombs should be opened, and that the veil of the temple should be rent, when He who only hath immortality gives up the ghost. The more you think of the death of the Son of God, the more will you be amazed at it. As much as a miracle excels a common fact, so doth this wonder of wonders rise above all miracles of power? That the divine Lord, even though veiled in mortal flesh, should condescend to be subject to the power of death, so as to bow His head on the cross, and submit to be laid in the tomb, is among mysteries the greatest. The death of Jesus is the marvel of time and eternity, which, as Aaron's rod swallowed up all the rest, takes up into itself all lesser marvels.

Yet the rending of the veil of the temple is not a miracle to be lightly passed over. It was made of "fine twined linen, with Cherubims of cunning work." This gives the idea of a substantial fabric, a piece of lasting tapestry, which would have endured the severest strain. No human hands could have torn that sacred covering; and it could not have been divided in the midst by any accidental cause; yet, strange to say, on the instant when the holy person of Jesus was rent by death, the great veil which concealed the holiest of all was "rent in twain from the top to the bottom." What did it mean? It meant much more than I can tell you now.

It is not fanciful to regard it as a solemn act of mourning on the part of the house of the Lord. In the East, men express their sorrow by rending their garments; and the temple, when it beheld its Master die, seemed struck with horror, and rent its veil. Shocked at the sin of man, indignant at the murder of its Lord, in its sympathy with Him who is the true temple of God, the outward symbol tore its holy vestment from the top to the bottom. Did not the miracle also mean that from that hour the whole system of types, and shadows, and ceremonies had come to an end? The ordinances of an earthly priesthood were rent with that veil. In token of the death of the ceremonial law, the soul of it quitted its sacred shrine, and left its bodily tabernacle as a dead thing. The legal dispensation is over. The rent of the veil seemed to say—"Henceforth God dwells no longer in the thick darkness of the Holy of Holies, and shines forth no longer from between the cherubim. The special enclosure is broken up, and there is no inner sanctuary for the earthly high priest to enter: typical atonements and sacrifices are at an end."

According to the explanation given in our second text, the rending of the veil chiefly meant that the way into the holiest, which was not before made manifest, *was now laid open to all believers*. Once in the year the high priest solemnly lifted a corner of this veil with fear and trembling, and with blood and holy incense he passed into the immediate presence of Jehovah; but the tearing of the veil laid open the secret place. The rent from top to bottom gives ample space for all to enter who are called of God's grace, to approach the throne, and to commune with the Eternal One. Upon that subject I shall try to speak this morning, praying in my inmost soul that you and I, with all other believers, may have boldness actually to enter into that which is within the veil at this time of our assembling for worship. Oh, that the Spirit of God would lead us into the nearest fellowship which mortal men can have with the Infinite Jehovah!.....

Behold the blessed Son of God has come into the world, and taken upon Himself our nature! "Forasmuch then as the children are partakers of the flesh and blood, he also himself likewise took part of the same." Though He is God as God is God, yet is He as surely man as man is man.

Mark well how in the, person of the Lord Jesus we see God and man in the closest conceivable alliance; for they are united in one person forever. The gulf is completely filled by the fact that Jesus has gone through with us even to the bitter end, to death, even to the death of the cross. He has followed out the career of manhood even to the tomb; and thus we see that the veil, which hung between the nature of God and the nature of man, is rent in the person of our Lord Jesus Christ. We enter into the holiest of all through His flesh, which links manhood to Godhead.....

(Added to article)Scriptures and Quotes

1. *"He took us to the Cross with Him so we could identify with His death to our flesh and sinful nature."*
Galatians 2:20, Galatians 2Corinthians 5:14, Galatians 6:14
2. *"He took us to the grave with Him so the world could not follow us."* *Romans 6:3-6*
3. *"He raised us up in Him so that the Devil has no more power in our lives."* (New Birth) *2Corinthians 5:14-17 2Peter 1:4*
Quotes from Paris Reidhead. The Gospel—Death-Burial-Resurrection 1Corinthians 15:1-4, 11.

.....Now, you see what it is to have the veil taken away. Solemnly note that this avails only for believers: those who refuse Jesus refuse the only way of access to God. God is not approachable, except through the rending of the veil by the death of Jesus. There was one typical way to the mercy-seat of old, and that was through the turning aside of the veil; there was no other. And there is now no other way for any of you to come into fellowship with God, except through the rent veil, even the death of Jesus Christ, whom God has set forth to be the propitiation for sin. Come this way, and you may come freely. Refuse to come this way, and there hangs between you and God an impassable veil. Without Christ you are without God, and without hope. Jesus Himself assures you, "If ye believe

not that I am he, ye shall die in your sins." God grant that this may not happen to any of you!

For believers the veil is not rolled up, but rent. The veil was not unhooked, and carefully folded up, and put away, so that it might be put in its place at some future time. Oh, no! But the divine hand took it and rent it front top to bottom. It can never be hung up again; that is impossible. Between those who are in Christ Jesus and the great God, there will never be another separation. "Who shall separate us from the love of God?"

Only one veil was made, and as that is rent, the one and only separator is destroyed. I delight to think of this. The devil himself can never divide me from God now. He may and will attempt to shut me out from God; but the worst he could do would be to hang up a rent veil. What would that avail but to exhibit his impotence? God has rent the veil, and the devil cannot mend it. There is access between a believer and his God; and there must be such free access forever, since the veil is not rolled up, and put on one side to be hung up again in days to come; but it is rent, and rendered useless.

The rent is not in one corner, but in the midst, as Luke tells us. It is not a slight rent through which we may see a little; but it is rent from the top to the bottom. There is an entrance made for the greatest sinners. If there had only been a small hole cut through it, the lesser offenders might have crept through; but what an act of abounding mercy is this, that the veil is rent in the midst, and rent from top to bottom, so that the chief of sinners may find ample passage! This also shows that for believers there is no hindrance to the fullest and freest access to God. Oh, for much boldness, this morning, to come where God has not only set open the door, but has lifted the door from its hinges; yea, removed it, post, and bar, and all!

I want you to notice that this veil, when it was rent, was rent by God, not by man. It was not the act of an irreverent mob; it was not the midnight outrage of a set of profane priests: it was the act of God alone. Nobody stood within the veil; and on the outer side of it stood the priests only fulfilling their ordinary vocation of offering sacrifice. It must have astounded them when they saw that holy place laid bare in a moment. How they fled, as they saw that massive veil divided without human hand in a second of time! Who rent it? Who but God Himself? If

another had done it, there might have been a mistake about it, and the mistake might need to be remedied by replacing the curtain; but if the Lord has done it, it is done rightly, it is done finally, and it is done irreversibly. It is God Himself who has laid sin on Christ and in Christ has put that sin away. God Himself has opened the gate of heaven to believers, and cast up a highway along which the souls of men may travel to Himself. God Himself has set the ladder between earth and heaven. Come to Him now, ye humble ones. Behold, He sets before you an open door!

We now notice WHAT WE HAVE: "Having therefore, brethren, boldness to enter into the holiest," Observe the threefold "having" in the paragraph now before us, and be not content without the whole three. *We have "boldness to enter in."* There are degrees in boldness; but this is one of the highest. When the veil was rent it required some boldness to *look* within. I wonder whether the priests at the altar did have the courage to gaze upon the mercy-seat. I suspect that they were so struck with amazement that they fled from the altar, fearing sudden death. It requires a measure of boldness steadily to look upon the mystery of God: "Which things the angels desire to look into."

It is well not to look with a merely curious eye into the deep things of God. I question whether any man is able to pry into the mystery of the Trinity without great risk. Some, thinking to look there with the eyes of their natural intellect, have been blinded by the light of that sun, and have henceforth wandered in darkness. It needs boldness to look into the splendors of redeeming and electing love. If any did look into the holiest when the veil was rent, they were among the boldest of men; for others must have feared lest the fate of the men of Bethshemesh would be theirs.

Beloved, the Holy Spirit invites you to look into the holy place, and view it all with reverent eye for it is full of teaching to you. Understand the mystery of the mercy-seat, and of the Ark of the Covenant overlaid with gold, and of the pot of manna, and of the tables of stone, and of Aaron's rod that budded. Look, look boldly through Jesus Christ: but do not content yourself with looking! Hear what the text says: "Having boldness to *enter in.*" Blessed be God if He has taught us this sweet way of no longer looking from afar, but of entering into the inmost shrine with confidence! "Boldness to enter in" is what we ought to have.

Let us follow the example of the high priest, and, having entered, *let us perform the functions of one who enters in*. "Boldness to enter in" suggests that we act as men who are in their proper places. To stand within the veil filled the servant of God with an overpowering *sense of the divine presence*. If ever in his life he was near to God, he was certainly near to God then, when quite alone, shut in, and excluded from all the world, he had no one with him, except the glorious Jehovah. O my beloved, may we this morning enter into the holiest in this sense! Shut out front the world, both wicked and Christian, let us know that the Lord is here, most near and manifest. Oh that we may now cry out with Hagar, "Have I also here looked after him that seeth me?" Oh, how sweet to realize by personal enjoyment the presence of Jehovah! How cheering to feel that the Lord of hosts is with us! We know our God to be a very present help in trouble. It is one of the greatest joys out of heaven to be able to sing—Jehovah Shammah—the Lord is here.

At first we tremble in the divine presence; but as we feel more of the spirit of adoption we draw near with sacred delight, and feel so fully at home with our God that we sing with Moses, "Lord, thou hast been our dwelling place in all generations." Do not live as if God were as far off from you as the east is from the west. Live not far below on the earth; but live on high, as if you were in heaven. In heaven, you will be with God; but on earth He will be with you: is there much difference? He hath raised us up together, and made us sit together in heavenly places in Christ Jesus. Jesus hath made us nigh by His precious blood. Try day by day to live in as great nearness to God, as the high priest felt when he stood for a while within the secret of Jehovah's tabernacle.

The high priest had *a sense of communion with God*; he was not only near, but he spoke with God. I cannot tell what he said, but I should think that on the special day the high priest unburdened himself of the load of Israel's sin and sorrow, and made known his requests unto the Lord. Aaron, standing there alone, must have been filled with memories of his own faultiness, and of the idolatries and backslidings of the people. God shone upon him, and he bowed before God. He may have heard things which it was not lawful for him to utter, and other things which he could not have uttered if they had been lawful. Beloved, do you know what it is to commune with God?

Words are poor vehicles for this fellowship; but what a blessed thing it is! Proofs of the existence of God are altogether superfluous to those of us who are in the habit of conversing with the Eternal One. If anybody were to write an essay to prove the existence of my wife, or my son, I certainly should not read it, except for the amusement of the thing; and proofs of the existence of God to the man who communes with God are much the same. Many of you walk with God: what bliss! Fellowship with the Most High is elevating, purifying, strengthening. Enter into it boldly. Enter into His revealed thoughts, even as He graciously enters into yours: rise to His plans, as He condescends to yours; ask to be uplifted to Him, even as He deigns to dwell with you.

This is what the rent of the veil brings us when we have boldness to enter in; but, mark you; the rent veil brings us nothing until we have boldness to enter in. Why stand we without? Jesus brings us near, and truly our fellowship is with the Father, and with His Son Jesus Christ. Let us not be slow to take up our freedom, and come boldly to the throne. The high priest entered within the veil of blue, and purple, and scarlet, and fine twined linen, with blood, and with incense, that he might *pray for Israel*; and there he stood before the Most High, pleading with Him to bless the people.

O beloved, prayer is a divine institution, and it belongs to us. But there are many sorts of prayers. There is the prayer of one who seems shut out from God's holy temple; there is the prayer of another who stands in the court of the Gentiles afar off, looking towards the temple; there is the prayer of one who gets where Israel stands and pleads with the God of the chosen; there is the prayer in the court of the priests, when the sanctified man of God makes intercession; but the best prayer of all is offered in the holiest of all. There is no fear about prayer being heard when it is offered in the holiest.

The very position of the man proves that he is accepted with God. He is standing on the surest ground of acceptance, and he is so near to God that his every desire is heard. There the man is seen through and through; for he is very near to God. His thoughts are read, his tears are seen, his sighs are heard; for he has boldness to enter in. He may ask what he will, and it shall be done unto him.

As the altar sanctifieth the gift, so the most holy place, entered by the blood of Jesus, secures a certain answer to the prayer that is offered therein. God give us

such power in prayer! It is a wonderful thing that the Lord should hearken to the voice of a man; yet are there such men. Luther came out of his closet, and cried, *Vici*—"I have conquered." He had not yet met his adversaries; but as he had prevailed with God for men, he felt that he should prevail with men for God.

But the high priest, if you recollect, after he had communed and prayed with God, *came out and blessed the people*. He put on his garments of glory and beauty, which he had laid aside when he went into the holy place, for there he stood in simple white, and nothing else; and now he came out wearing the breast-plate and all his precious ornaments, and he blessed the people. That is what you will do if you have the boldness to enter into the holiest by the blood of Jesus: you will bless the people that surround you. The Lord has blessed you, and He will make you a blessing. Your ordinary conduct and conversation will be a blessed example; the words you speak for Jesus will be like dew from the Lord: the sick will be comforted by your words; the despondent will be encouraged by your faith; the lukewarm will be recovered by your love. You will be, practically, saying to each one who knows you, "The Lord bless thee, and keep thee: the Lord make his face shine upon thee, and give thee peace." You will become a channel of blessing: "Out of your belly shall flow rivers of living water." May we each one have boldness to enter in, that we may come forth laden with benedictions!

If you will kindly look at the text, you will notice, what I shall merely hint at, that *this boldness is well grounded*. I always like to see the apostle using a "therefore": "Having *therefore* boldness." Paul is often a true poet, but he is always a correct logician; he is as logical as if he were dealing with mathematics rather than theology. Here he writes one of his 'therefores'.

Why is it that we have boldness? Is it not because of our relationship to Christ which makes us "brethren?" "Having therefore, *brethren*, boldness." The feeblest believer has as much right to enter into the holy places as Paul had; because he is one of the brotherhood. I remember a rhyme by John Ryland, in which he says of heaven—

"They shall all be there, the great and the small;
...I shall shake hands with the blessed St. Paul."

I have no doubt we shall have such a position, and such fellowship. Meanwhile, we do shake hands with Him this morning as he calls us brethren. We are

brethren to one another, because we are brethren to Jesus. Where we see the apostle go, we will go; yea, rather, where we see the Great Apostle and High Priest of our profession enter, we will follow. "Having therefore, boldness."

The death of Jesus is the guarantee of the eternal life of all for whom He died. We have boldness to enter, for we shall not perish.

Our boldness arises from the perfection of His sacrifice. Read the fourteenth verse: "He hath perfected forever them that are sanctified." We rely upon the sacrifice of Christ, believing that He was such a perfect Substitute for us that it is not possible for us to die after our Substitute has died; and we must be accepted, because He is accepted. We believe that the precious blood has so effectually and eternally put away sin from us, that we are no longer obnoxious to the wrath of God.....

Moreover, we have his for certain, that as a priest had a right to dwell near to God, we have that privilege; for Jesus hath made us kings and priests unto God, and all the privileges of the office come to us with the office itself We have a mission within the holy place; we are called to enter there upon holy business, and so we have no fear of being intruders.

A burglar may enter a house, but he does not enter with boldness; he is always afraid lest he should be surprised. You might enter a stranger's house, without an invitation, but You Would feel no boldness there. We do not enter the holiest as housebreakers, nor as strangers; we come in obedience to a call, to fulfill our office. When once we accept the sacrifice of Christ, we are at home with God. Where should a child be bold but in his father's house? Where should a priest stand but in the temple of his God, for whose service he is set apart? Where should a blood-washed sinner live but with his God, to whom he is reconciled?

It is a heavenly joy to feel this boldness! We have now such a love for God, and such a delight in Him, that it never crosses our minds that we are trespassers when we draw near to Him. We never say, "God, my dread," but "God, my exceeding joy." His name is the music to which our lives are set: though God be a consuming fire we love Him as such, for He will only consume our dross, and that we desire to lose. Under no aspect is God now distasteful to us. We delight in Him, be He what He may. So you see, beloved, we have good grounds for boldness when we enter into the holiest by the blood of Jesus.

I cannot leave this point until I have reminded you that *we may have this boldness of entering in at all times*, because the veil is always rent, and is never restored to its old place. Dear child of God, you may at all times have "boldness to enter in." The veil is rent both day and night. Yea, let me say it, even when thine eye of faith is dim, still enter in; when evidences are dark, still have "boldness to enter in"; and even if thou hast unhappily sinned, remember that access is open to thy penitent prayer. Come still through the rent veil, sinner as thou art. What though thou hast backslidden, what though thou art grieved with the sense of thy wanderings, come even now! "Today, if ye will hear his voice, harden not your heart," but enter at once; for the veil is not there to exclude thee, though doubt and unbelief may make you think it is so. The veil cannot be there, for it was rent in twain from the top to the bottom.

Let us at this hour enter into the holiest. Behold the way! We come *by the way of atonement*: "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus."

I have been made to feel really ill through the fierce and blasphemous words that have been used of late by gentlemen of the modern school concerning the precious blood. I will not defile my lips by a repetition of the thrice-accursed things which they have dared to utter while trampling on the blood of Jesus. Everywhere throughout this divine Book you meet with the precious blood. How can he call himself a Christian who speaks in flippant and profane language of the blood of atonement? My brothers, there is no way into the holiest, even though the veil be rent, without blood. You might suppose that the high priest of old brought the blood because the veil was there; but *you* have to bring it with you though the veil is gone. The way is open, and you have boldness to enter; but not without the blood of Jesus. It would be an unholy boldness which would think of drawing near to God without the blood of the great Sacrifice. We have always to plead the atonement. As without shedding of blood there is no remission of sin, so without that blood there is no access to God.

Next, the way by which we come is *an unfailing way*. Please notice that word—"by a *new way*"; this means by a way which is always fresh. The original Greek suggests the idea of "newly slain." Jesus died long ago, but His death is the same now as at the moment of its occurrence. We come to God, dear friends, by

a way which is always effectual with God. It never, never loses one whit of its power freshness.

Dear dying lamb, thy precious blood
shall never lose its power.

The way is not worn away by long traffic: it is always new. If Jesus Christ had died yesterday, would you not feel that you could plead His merit today? Very well, you can plead that merit after these 19' centuries with as much confidence as at the first hour. The way to God is always newly laid. In effect, the wounds of Jesus incessantly bleed our expiation. The cross is as glorious as though He were still upon it. So far as the freshness, vigor, and force of the atoning death is concerned, we come by a new way. Let it be always new to our hearts. Let the doctrine of atonement never grow stale, but let it have dew upon your souls...

When we come to God, we still come through His flesh. There is no coming to Jehovah, except by the incarnate God. God in human flesh is our way to God; the substitutionary death of the Word made flesh is also the way to the Father. There is no coming to God, except by representation. Jesus represents us before God, and we come to God through Him who is our covenant head, our representative and forerunner before the throne of the Most High. Let us never try to pray without Christ; never try to sing without Christ; never try to preach without Christ. Let us perform no holy function, nor attempt to have fellowship with God in any shape or way, except through that rent which He has made in the veil by His flesh, sanctified for us, and offered upon the cross on our behalf.

"Let us draw near," at once, "with a true heart in full assurance of faith." Let us do so boldly, for we have a great high priest. Because He lives, we shall live also. We shall not die in the holy place, unless He dies. God will not smite us unless He smites Him. So, "having a high priest over the house of God, let us draw near with a true heart in full assurance of faith."

And then the apostle tells it's that we may not only come with boldness, because our high priest leads the way, but because we ourselves are prepared for entrance. Two things the high priest had to do before he might enter: one was, to be sprinkled with blood, and this we have; for "our hearts are sprinkled from an

evil conscience."

The other requisite for the priests was to have their "bodies washed with pure water." This we have received in symbol in our baptism, and in reality in the spiritual cleansing of regeneration. To us has been fulfilled the prayer—

"Let the water and the blood
from thy riven side which flowed,
be of sin the double cure,
cleanse me from its guilt and power....

Come near, beloved! May the Holy Spirit be the spirit of access to you now. Come to your God, and then abide with Him! He is your Father, you're all in all. Sit down and rejoice in Him; take your fill of love; and let not your communion be broken between here and heaven. Why should it be? Why not begin today that sweet enjoyment of perfect reconciliation and delight in God which shall go on increasing in intensity until you behold the Lord in open vision, and go no more out?

Amen and Amen.

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