

## BFF314 The Veil

"We have confidence to enter the holy places by the blood of Jesus, by the new and living way that He opened for us through the curtain, that is, through His flesh."

**Scott Moore:** Welcome to the "Building Faith Families" podcast with Steve Demme. I'm your host, Scott Moore. Thanks for joining us today. Good morning, Steve. How are you today?

**Steve:** We're back to the tabernacle. The tent of the tabernacle itself. This is fascinating stuff. I was digging and digging, and then all of a sudden...You know how you dig and it's just pretty normal stuff, and then you start finding gems. It's been very rich this morning.

Let's pray. Father, thank You for each word of Your sacred writings, which are profitable and inspired, and helpful. Thank You for quickening this whole topic of the tabernacle, and then revealing Jesus in it. Help us today as we consider more about what we're pursuing. In Jesus' name, amen.

**Steve:** When God gives the directions for the tabernacle, it includes the courtyard, the gate, the altar, and the basin, which we've covered already. Then, you have the tent within the courtyard, which is the tabernacle.

**Reading in Exodus 35:10-18** "Let every skillful craftsman among you come and make all that the LORD has commanded: the tabernacle, its tent and its covering, its hooks and its frames, its bars, its pillars, and its bases; the ark with its poles, the mercy seat, and the veil (SH6532 paroketh) of the screen/covering (SH4539 masak) the table with its poles and all its utensils, and the bread of the Presence; the lampstand also for the light, with its utensils and its lamps, and the oil for the light; and the altar of incense, with its poles, and the anointing oil and the fragrant incense, and the screen (SH4539 masak) for the door (SH6607 Happetah entrance/doorway), at the door (entrance/doorway) (SH6607 Lepetah) of the tabernacle (SH4908 Hammiskan); the altar of burnt offering, with its grating of bronze, its poles, and all its utensils, the basin and its stand; the hangings of the court, its pillars and its bases, and the screen (SH4539 masak) for the gate of the court; the pegs of the tabernacle and the pegs of the court, and their cords."

I'm not going to spend too much time on the covering. I was layers of stuff. The first thing they did was they made these big curtains. These curtains were 28 cubits. If a cubit is a foot and a half, that's 42 feet long. The width of each curtain was four cubits, which would be six feet wide.

"All the curtains had the same measurements. They were the same size." They were coupled together. They had loops and they had edges. They all came together. The material was fine twined linen in blue and purple and scarlet yarns, with cherubim skillfully worked among them.

There were designs within these curtains. That's the first thing you would see if you looked up from inside the tent. These were covered with goats' hair, on top of these. Then, you had skins covering it, which makes sense because it would make it waterproof. Not that I get the idea that there was a lot of rain out in the desert, in the wilderness, but you had skins, tanned rams' skins and goats' skins.

**Scott:** I'm envisioning kind of a hairy circus tent.

**Steve:** On the outside though they would've been tanned. All you would've seen would've been the smooth leather pieces, which would keep out the weather. Then you had the goat's hair underneath them. Then underneath them, you had these beautiful fine twined linen blue, purple, and scarlet yarns, with cherubim worked into them.

If you were inside looking up, you'd see the cherubim, you'd see the beautiful fabric. You'd see the fine twined linen blue, purple, and scarlet. If you were looking from the outside, you wouldn't see anything except leather.

**Scott:** It's a big leather tent on the outside, and a royal circus tent from the inside.

**Steve:** You used the word "circus," not me :-)

**Steve:** What we're going to talk about today though, is how you get into this tent. There are two words we're going to study. The first one is used several times and it is "masak" which means a covering, or a screen.

It's used 25 times in the Bible. Most of them are in the Pentateuch. 19 times in Exodus, 3 times in Numbers. This has to do with the tabernacle. There are three doorways or screens or coverings.

We have studied the entrance into the gate of the court. That's where we had the shoulders on the side and the first gate. As you came through this gate, you would encounter the bronze altar, then the basin. After the basin is the entrance to the tent, which is the same word "masak."

There is also another screen which divides the Holy Place, from the Most Holy Place within the tent. There are two compartments in the tent.

The word "masak" comes from the root word "cakak" which means to overshadow or to cover. And it means screen, or interwoven.

This word is used when Moses was standing near God and God said, "I'll cover you with my hand as I go by." (Exodus 33:22) It's also in Psalm 91:4, "He will cover you with His wings."

Seven times, this word is used talking about the angels covering the ark. That's a separate study, we haven't got to that yet. It means a cover, but it also means a screen.

Remember there are three screens or entrances; coming into the courtyard, coming into the Holy place in the tent, and coming into the Most Holy Place. Three different times, but the same word is used.

Exodus 35:12, "The ark with its poles, the mercy seat, and the veil of the screen, or the veil of the covering." Now I want to talk about the veil, because this word veil is only used to separate the two inner chambers of the tent. This is the really Holy Place.

"You shall make a **veil** of blue and purple and scarlet material and fine twisted linen; it shall be made with cherubim, the work of a skillful workman. You shall hang it on four pillars of acacia overlaid with gold, their hooks also being of gold, on four sockets of silver. You shall hang up the **veil** under the clasps, and shall bring in the ark of the testimony there within the **veil**; and the **veil** shall serve for you as a partition between the holy place and the holy of holies." (Exodus 26:31-33)

We've talked about blue being truth, purple is royalty, and scarlet represents sacrifice. "Fine twisted linen," is royalty material probably came from Egypt. "It shall be made with cherubim the work of a skillful workman." This sounds gorgeous."

The veil is hung on four pillars of acacia overlaid with gold. Their hooks also being of gold on four sockets of silver." Wow.

Now, we know that the priest only went into the Holy of Holies once in a year. However the priests entered the first chamber which had the showbread and the Menorah regularly. But the Holy of Holies was very special and a very special veil separated it.

This word veil is used 25 times. If we go into the Septuagint, which is our link to the New Testament, we're going to see where this word veil is used. The New Testament has a Greek word "katapetasma," which is used six times, and all the New Testament references are referring to this same veil.

It is the same word in the old Testament, and same word in the New Testament.

I'm going to back up just a minute. I've always been amazed as I've read my Old Testament every year to know that there was rhythm in the Old Testament. IN the Spring there is the Feast of Passover, followed by the Feast of Weeks, then the Day of Atonement, and lastly the Feast of Tabernacles.

Passover celebrated coming out of Egypt, the Feast of Weeks some people call it the Feast of First Fruits, is also the same time the law was given.

Then you go to the Feast of Tabernacles in the fall, and that's the Feast of harvest, which hasn't been fulfilled. The first Feast, Passover, obviously commemorated Egypt, the Exodus. Then you had the Feast of Weeks, the giving of the law and the coming of the Holy Spirit and the spirit of God coming on the exact time that Jerusalem was filled with all these people from many nations returning to Jerusalem to celebrate this Feast.

God doesn't change and He sets this annual rhythm. While the Feast of Passover was being celebrated at the time of Jesus. There is no longer a mobile tabernacle, instead the permanent temple, but it has a very similar layout with a veil. I haven't studied this in detail, but I've heard it's quite an ornate piece of fabric and quite thick.

During the crucifixion, at the time of Passover, all three gospels, Matthew, Mark, and Luke say, "Behold, the veil of the temple was torn in two from top to bottom and the earth shook and the rocks were split." When Jesus died that veil was split.

If you happened to be in the temple, and all of a sudden the earth shook. Luke adds the sun was obscured. This is a cataclysmic event. The son of God just died, and the veil of the temple was torn in two from top to bottom.

Now, I'm going to read a wonderful passage from Hebrews 9 and Hebrews 10. I don't know how much I'm going to read, but let's just look at it and see.

**Hebrew 9:2**, "A tent was prepared. The first section in which were the lampstand, and the table, and the bread of the presence, it is called the Holy Place. Behind the second curtain was a second section called the Most Holy Place, having the golden altar of incense and the ark of the covenant covered on all sides with gold, all right?"

Now we're going to go to Hebrews 10:19–22, "Therefore, brothers, since we have confidence to enter the holy places by the blood of Jesus, by the new and living way that He opened for us through the curtain, that is, through His flesh, and since we have a great priest over the house of God, let us draw near with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water."

The key verse is the 20th verse which says, "He opened for us through the curtain, that is through his flesh."

I don't know how we can take this in. I feel like we just need to stop, and be like the people in Revelation and just kneel down and worship the Lamb because when His flesh was given, He had died, when it was finished, the veil opened.

The objective had been accomplished. Our sins which had separated us from God, were gone and there was no more separation. Because of Jesus we are able to walk into the Holy of Holies.

What do you think? Maybe you and I should start singing the hallelujah chorus because that's what I feel like doing.

**Scott:** It's such a visceral and visible depiction of what's happening there. It could be, from a visual standpoint, seeing His son crucified on the cross, and all the pain He's going through, you'd think that would be enough.

He goes a step further and says, "Oh, this curtain by the way that no one was allowed to enter except the priest once a year, that separated you from the Holiest Place, I'm

going to shred it in two." It's like a giant exclamation point on the end of the whole crucifixion scene.

**Steve:** I have let my imagination go a little bit. If I was a Jew, and I was there in the temple and saw the veil torn at the same time that this man was crucified, that would make an indelible impression on me.

The veil, that beautiful, heavy, thick, expensive curtain was torn in two pieces. I don't even know how you tear something like that. It was supernatural, and it was torn from top to bottom while there's also an earthquake, and the sun is obscured.

Perhaps they ruminated for 50 days, and came back for Pentecost, the Feast of Weeks, in Jerusalem again.

When they return they find common fishermen standing up and preaching in power. This was the first major harvest, several thousand people came to Christ. Perhaps these were the same people, from foreign places, and they said, "Well, I was only going to go to the Feast of Passover this year. My budget didn't make it possible to go to all three." I'm going to the second feast because when I was there the last time, you know what happened.

It just helps to see it in context that God did it on the exact time of the Passover, and the Spirit of God came on the exact time of the Feast of Weeks.

There's another veil, it's not the same word and it's found in Exodus 34:33–35 "When Moses had finished speaking with them, he put a **veil** over his face. But whenever Moses went in before the LORD to speak with Him, he would take off the **veil** until he came out; and whenever he came out and spoke to the sons of Israel what he had been commanded, the sons of Israel would see the face of Moses, that the skin of Moses' face shone. So Moses would replace the **veil** over his face until he went in to speak with Him.

In the Septuagint, the veil in Exodus 34 uses the word, "kaluma," which is also found in one part of 2 Corinthians 3:13–18 Moses, who would put a **veil** over his face so that the Israelites might not gaze at the outcome of what was being brought to an end. But their minds were hardened. For to this day, when they read the old covenant, that same **veil** remains **unlifted** (SG343), because only through Christ is it taken away. Yes, to this day whenever Moses is read a **veil** lies over their hearts. But when one turns to the Lord, the **veil** is removed. Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. And we all, with **unveiled** (SG343) face, beholding the glory of the Lord, are being transformed into the same image from one degree of glory to another. For this comes from the Lord who is the Spirit.

"Even if our gospel is **veiled**, it is **veiled** to those who are perishing. In their case the god of this world has blinded the minds of the unbelievers, to keep them from seeing the light of the gospel of the glory of Christ, who is the image of God." (2 Corinthians 4:3–4)

I often pray, "God, remove the veil, help them to see Jesus." Sometimes I bind the strong man because if a god of this world -- the devil, is blinding the minds of the unbelievers, we need to bind the strong man before we can spoil His house and set people free to see Jesus clearly.

**Steve:** When you see Him, you will know Him, and you will love Him, and you'll believe in Him. There's going to be a day when every eye is going to see Him, and every tongue is going to confess that He is Lord because He's going to be revealed.

Are we going to ask mountains to fall on us because the sight is too much, or are we going to have our arms raised in worship, and say, "Blessed is he who comes in the name of the Lord?"

There you go. I don't know how you respond to that again, except we sing the Hallelujah chorus some more.

**Scott:** There you go.

**Steve:** I think is really something that God carefully worked into this tabernacle, this whole concept of this veil, a ornate piece of fabric that separated the Holy Place from the Most Holy Place, which is what Jesus tore in His flesh.

Thank you, Jesus, dying for us. Thank you for doing so much more that we're able to comprehend now. We'll have eternity to learn and deepen our understanding of your incredible sacrifice and the far reaching worldwide, universe-wide implications of that veil being torn from top to bottom in your flesh.

Thank you for giving your flesh for the world. Thank you for giving your flesh for me, Scott, and for all that are listening. Thank you, Father, for sending Your son, and thank You for carefully crafting Your word to lay a foundation so that we could appreciate in greater detail and in greater depth his sacrifice. We worship you in Jesus' name, amen.

**Scott:** Amen. That's our show for this week folks. Thanks for joining us for the Building Faith Families' podcast with Steve Demme. If you have a question for the show, email Steve at [spdemme@gmail.com](mailto:spdemme@gmail.com). If you have a question for me, you can reach me at [scott@unsocializedmedia.com](mailto:scott@unsocializedmedia.com). Thanks for joining us. Have a great week.