

RENDING OF THE 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.” (Matt. xxvii, 50, 51.)

The rending of the veil has the most obvious meaning, at the same time it has the highest possible importance and an especially characteristic meaning. Under the Jewish system, God had conferred benefits, given laws, sanctioned them by judgments; but man had been kept at a distance. God had never revealed Himself. He dwelt “in the thick darkness;” and if He condescended to dwell amongst men, He was within the veil, where none could approach—in a word, unseen. He governed from His throne; but direct approach was forbidden. The thick darkness and the barrier of Sinai, or the veil of an unlighted holy of holies, secluded Him from man. Had He shown Himself in light to a sinful world, it must have been utter condemnation. Darkness had no communion with light. Unseen, He might in patient grace bear much which man’s ignorance committed, and govern in mercy. But in due time, when man had been fully proved in all possible ways,—without law, under law, under promise, prophecy, government, and even grace in the mission of God’s own Son—and proved utterly bad, the time was come for God to show Himself in grace, such as He really was. Had He done so before, man could not