

# Christ Takes Away the Veil

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2 Corinthians 3:12-18 Seeing then that we have such hope, we use great plainness of speech: And not as Moses, which put a veil over his face, that the children of Israel could not stedfastly look to the end of that which is abolished: But their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the old testament; which veil is done away in Christ. But even unto this day, when Moses is read, the veil is upon their heart. Nevertheless when it shall turn to the Lord, the veil shall be taken away. Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

- I. One of the greatest differences between the Old Testament and the New Covenant is the absence of the veil in the new.
  - A. A veil is a covering, or a thing used to hide something from view.
  - B. The face of Moses was veiled as a sign or symbol of what the situation concerning the law of God would be to the Jews from then on.
  - C. A veil is thrown over the Old Testament when they read it just as a veil was thrown over the face of Moses when he came down from the mountain and tried to reveal to them what God had said.
    - 1. ...until this day remaineth the same veil untaken away in the reading of the old testament ...
    - 2. Their minds were blinded because of the hardness of their hearts.
    - 3. They could never get past their selfishness and unbelief, and were therefore never able to understand, as a whole, what the Scriptures were about.
    - 4. This is true of anyone, Jew or Gentile, who will not believe and submit to God simply on the grounds of who He is.
  - D. They could not stedfastly look to the end of that which is abolished.
    - 1. They could not look to the end of the law; they could not see that it was all about Christ and it all pointed to Him as the end of the law.

Romans 10:3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

Romans 10:4 For Christ is the end of the law for righteousness to every one that believeth.

- 2. To the ordinary Jew, and to the ordinary Jewish spiritual leader, the law was the end in itself, and the keeping of the law was the only means of being justified with God.
- 3. There is not a great deal of difference in their religion and that of the Muslims, because it simply consisted of laws and penalties.

- II. Consider how hard it was and still is for the Jew, or any person who tries to understand God and salvation through the veil.
  - A. The Old Testament must have been very confusing for them because it talked about a Messiah that would be a man yet be God himself; who would suffer, and yet reign; who would die, but would live forever; a mighty Prince, a King, and a conqueror, but a man of sorrows, a humble servant.

- B. All these prophecies about Him were true and consistent, but not understandable until you view them in the light of Christ – then the veil is taken away.

(v. 14) But their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the old testament; **which veil is done away in Christ.**

- III. No Jewish priest or prophet could speak with the clarity that we have now of the plan of God's redemption.

- A. John the Baptist was the first to lift the veil by proclaiming Christ to the Jews.

Acts 4:13 Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.

John 7:46 The officers answered, Never man spake like this man.

- B. Philip lifted the veil for the Ethiopian eunuch.

Acts 8:35 Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.

- C. Jesus did the same for the Emmaus disciples.

Luke 24:13-16 And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. But their eyes were holden that they should not know him.

Luke 24:25-32 Then he said unto them, **O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.** And they drew nigh unto the village, whither they went: and he made as though he would have gone further. But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed *it*, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight. 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?

- D. Now the Lord is that Spirit: and where the Spirit of the Lord *is*, there *is* liberty. (v.17)
1. There is liberty to proclaim the message of redemption with great clarity.
  2. There is liberty to see the glory of God in a fullness that is not permitted to those who must look through a veil.
  3. The justice, the mercy, the grace, and the love of God are obscured by the veil, but made wonderfully visible and real in Christ.

- IV. Seeing then that we have such hope, we use great plainness of speech. (v. 12)

- A. We have no excuse for trying to understand or explain God with dead religion and rituals and laws.
- B. We have a the living Savior, who came and walked among us and took away the veil from our face, just as a bridegroom lifts the veil on his bride on their wedding day.
- C. We can see clearly now and so we have a clear message to proclaim.

**Matt. 13:16-17 But blessed *are* your eyes, for they see: and your ears, for they hear. For verily I say unto you, That many prophets and righteous *men* have desired to see *those things* which ye see, and have not seen *them*; and to hear *those things* which ye hear, and have not heard *them*.**