

DOCTRINE OF THE NEW COVENANT VEIL

The Doctrine of the New Covenant Veil is taken from:

(Heb.10:19-20) “Therefore, brethren, since we have confidence to enter the holy place (The Third heaven) (Heb.9:24) **by the blood of Jesus, by a new and living way which He inaugurated (egkainizo/ a.a.ind.3ps) [to make a new highway to heaven] (Heb.9:18) for us through the veil, that is, His flesh.”**

<p>This lesson will study <u>5 aspects of the Doctrine of the New Covenant Veil.</u></p>

Once again, the writer is emphasizing the superiority of the doctrines of the New Covenant over the Old Covenant.

This time it involves the veil system of the Holy place and the Temple’s Holy of Holies.

1. The Old Covenant veil system taught that Adam’s Original Sin separated sinful man from the Holiness of God (Col.2:17).

Under the Old Covenant veil system, only the Levitical priest could enter the Holy Place and only the High Priest could enter the Holy of Holies.

(Heb.9:6-8) “Now when these things have been prepared, **the priests are continually entering the outer tabernacle performing the divine worship**, but into the **second, only the high priest enters once a year**, not without blood, which he offers for himself and for the sins of the people committed in ignorance. **The Holy Spirit is signifying this, that the way into the holy place has not yet been disclosed while the outer tabernacle is still standing.”** (Heb.9:24)

2. The Old Covenant veil system taught the spiritual limitations of the Levitical system of Old Covenant Shadow Christology (Heb.9:8-10).

(Heb.7:11-12) “**Now if (1st Class Condition “if” = true) perfection** was through the **Levitical** priesthood (for on the basis of it the people received the Law), (then) **what further need** was there for another priest to arise according to the order of **Melchizedek**, and not be designed according to the order of Aaron? **For when the priesthood is changed, of necessity there takes place a change of law also.”** (Heb.7:18-19; 6:20; 1 Pet.2:5, 9)

(Heb.4:14-15) “Therefore, since **we have a great high priest who has passed through the heavens**, Jesus the Son of God, let us hold fast our confession. For we do not have a high priest who cannot sympathize with our weaknesses, **but One who has been tempted in all things as we are, yet without sin”** (Heb.2:17-18; 7:26-28)

3. It was impossible for any Old Covenant Jew or Gentile believer to have personal access to the Old Covenant veil system until Jesus Christ removed the sin barrier of Adam’s Original Sin by His death, burial and resurrection on the third day (1 Cor.15:3-4; Rom.1:16; Eph.2:8-9).

(2 Cor.5:21) “He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him.” (Impeccable flesh and blood) (1 Pet.1:18-19; 2:24; 3:18)

(John 1:29) “Behold, the Lamb of God who takes away the sin of the world!” (John 1:36; Isa.53:3-6)
(1 John 2:2) “And He Himself is the propitiation for our sins; and not for ours only, but also for those of the whole world.” (1 John 2:12) (unlimited atonement)

4. At the ninth hour of the Cross, the Old Covenant veil system became “obsolete and growing old and ready to disappear.” (Heb.8:13)

(Matt.27:44) “Now from the sixth hour (noon) darkness fell upon all the land until the ninth hour (3pm).”

(Matt.27:50-53) “And Jesus cried out again with a loud voice and **yielded His spirit**. And **behold, the veil of the temple was torn down in two from top to bottom**; and the earth shook, and the rocks were split. The tombs were opened, and many bodies of the saints who had fallen asleep were raised; and coming out of the tombs after His resurrection they entered the holy city and appeared to many.”

5. Every church age believer-priest has access into the presence of God at moment of grace salvation.

(Eph.2:18-19) “For through Him we both have **our access** in one Spirit to the Father. So that you are no longer strangers and aliens, but you are fellow citizens with the saints, and are of God’s household.”

(Eph.3:11-12) “This was in accordance with the eternal purpose which He carried out in Christ Jesus our Lord, in whom we have boldness and confident access through faith in Him.

(Rom.5:2) through whom also we have obtained our introduction by faith (prosagoge) [leading into favorable presence of] into this grace in which we stand; and we exult in hope of the glory of God.

(Heb.4:16) “**Therefore let us draw near with confidence** to the throne of grace, so that we may receive mercy and find grace to help in time of need.”