

## The Veil of the Tabernacle

Now, the meaning of the word “veil” is “to separate” Communion with the very presence of God was to be found only in the Holy of Holies, for God told Moses in Exodus 25:22 that He would meet and commune with him from above the blood-sprinkled Mercy Seat. But notice how separated the Holy of Holies was from the surrounding encampment of the children of Israel. Three curtains had to be passed, each of which added to the sense of the great gulf which existed between God and man. Likewise, to enter the Holy of Holies, one had to pass the Brazen Altar, wash at the Laver, walk in the light of the Golden Candlestick, and come before the Altar of Incense before he was fit to come into the Holy of Holies and commune with Almighty God.

But remember this: while Aaron and his sons went twice each day to the Brazen Altar, the Laver, and then into the Holy Place to trim the lamps and place incense upon the Golden Altar, only once a year, on the Day of Atonement, did Aaron himself go beyond the veil of the Tabernacle and enter into the Holy of Holies. Read Hebrews 9:7, 8: “But into the second [i.e., the Holy of Holies] *went* the high priest alone once every year, not without blood, which he offered for himself and *for* the errors of the people. . . .”—the Holy Spirit thus signifying that the way into the holiest of all was not yet made manifest until the Veil of the Temple was rent when Christ died on Calvary. The Veil of the Tabernacle, then, emphasized the separation, the great gulf that existed between God and men until the Cross of Calvary.

(Charles E. Fuller, (Grace L. and Daniel P. Fuller, eds.), *The Tabernacle in the Wilderness*, Westwood, N.J.: Fleming H. Revell Company, MCMLV, 72-73; Excerpt from Chapter VIII, *The Veil of the Tabernacle*, text slightly modified)