

The Veil
and
Two Forms of Justice

By
Tom Start, Dr. Glenn Kerr
&
Friends

The Veil

In the final judgment we have seen that the punishment for sin is inherent within sin itself. We have also seen that God's justice inflicts no artificial penalties, and that the punishment actually fits the crime or sin. **Jer. 2:19** and **Gal. 6:7,8**.

God's justice is free from all forms of arbitrariness. (That's what makes Him just.) Remember: the intrinsic nature of sin is such that it is as unchanging or immutable as the law of gravity, a kind of physics, a natural law which is non negotiable. Sin is death! This is the **JUSTICE OF REALITY**. Because of this reality, sin and life are mutually exclusive.

This would explain why Christ, rather than an angel, was sent to die at the hands of sin. Angels are created beings, but Christ is the Creator. His death, therefore, reveals what the death of an angel never could. Namely, that even...

The Veil

...creative power itself, at its very source and on its own behalf was powerless to circumvent the reality that sin is death. His punishment was inflicted by sin itself.

Question: How is it then, that these penalties can and have been averted for nearly 6,000 years defying the very laws of reality? There is only one way that this could take place. God would have to shield us from this reality, and He does so through the Veil. But to deny the justice of reality, which is death, presents God with some interesting dilemmas and liabilities. But before we reveal these, we need to discuss **another dimension** of divine mercy, justice and fairness. This dimension is, in certain respects, **opposed** to what we have called ...

The Veil

... the justice of reality. This we will call, the **JUSTICE OF EXTENUATION**.

Note: This form of justice is diametrically opposed to the Justice of Reality.

Extenuate, means to qualify or lessen one's guilt because of the circumstances under which the offense was committed. A person, who, for want of opportunity, has not attained perfection, ought not to be condemned.

For example, those who are just beginning the Christian walk have not as yet had the opportunity to develop the character that only time can produce.

The Veil

The process of sanctification is not instant, and the justice of extenuation **withholds** condemnation on this basis. This forms the doctrine of **substitution**. So Christ is substituting His life for ours, giving us a probationary time to reveal what our true desires are. Because of this, there is a certain degree of freedom from condemnation to be obtained through substitution.

Question: Why? Why is there a certain degree of freedom from condemnation?

Answer: Because of the Veil.

Ultimately, substitution cannot override the justice of reality **for those that abuse it**.

But for now, God does forgive and accept the sinner by this means.

The Veil

We know that by substitution, the just penalty for sin is removed from the sinner, and placed upon Christ. This gave us a stay of execution.

Question: But what is the penalty that Christ endured in our stead?

Answer: It is the **wrath of God**.

Question: But what is the wrath of God?

Answer: On the Cross it is shown to be a terrible realization of the enormity of sin, as perceived through the eyes of sin itself. **God is powerless to circumvent this reality.** The experience of God's punishment is thus the experience of realization (reality).

Example: **Isa. 6:1-6** tells us that Isaiah caught just a glimpse of the throne of God. The immediate result was that he realized his wretchedness and confessed ...

The Veil

... that he was a man of unclean lips. Thus, the experience of God's punishment is the experience of realization. Wrath comes as a form of awareness; the awareness of the horror and depth of sin; an awareness that sin itself enforces with fearful terror. This was the punishment for our sins that Christ endured.

If, then, by His sacrifice, we are spared from this punishment, we are also thereby spared from a full realization of the enormity and horror of our sins.

This dimension of reality is, to a great degree, hidden from us by the Veil.

The Veil

What sense of the enormity of sin the sinner does perceive is shown him largely vicariously. He sees what sin did to Christ. He sees Christ's sufferings, but largely from the outside. He does not, to any great degree feel them himself, for he himself does not receive a full first-hand revelation of the evil of his sin. Thus, what he sees of Christ's sufferings, he cannot fully understand.

The Veil

Dilemmas and Liabilities of the Veil:

Dilemma #1: In being shielded from God's love and wrath, the sinner is thereby shielded from a full realization of the **truth** (God's Law, God's Glory, God's Character) that reveals the **evil of sin**.

Note: Growing in the understanding of truth as it is in Christ, one becomes aware of the sinfulness of sin. Remember Isaiah 6.

The punishment that is diverted from the sinner, is in fact this very awareness. This is why, in connection with substitution, there is much said concerning Christ's role as a shield, as a covering, indeed, as a Veil, shielding the sinner from the glory of God.

Heb.10:20 says, "By a new and living way, which He hath consecrated for us, through the Veil, that is to say, His flesh;"

The Veil

Dilemmas and Liabilities of the Veil: (cont)

Note: The Veil that God Himself has placed, does not extend so high that all light from the Most Holy Place is cut off from us. And were we faithful to such light as does reach us, we would gladly welcome the full revelation when it comes.

But unfortunately, the Veil of God we treasure more than the Glory of God. We wrap ourselves more in His Veil than in His truth. Thus, what has been hidden we deny.

Some argue that saving faith, the faith that will bring them through at the end, will require no more intellectual discernment than that of undeveloped minds of small children....

The Veil

Dilemmas and Liabilities of the Veil: (cont)

...While it is true that small children can possess saving faith, avoidable ignorance on the part of those who are older will prove to be a fatal liability.

The simplicity of children is a poor excuse for intellectual sloth.

Conclusion: Disaster is the sure fate of all who sanctimoniously shun opportunities to become learned in spiritual things. It is not without reason, then, that God in His mercy, will raise up those of insight among the people, those who give understanding to the many.

To be shielded from glory is to be shielded from light, which in turn means, to be shielded from truth, from a certain awareness and realization. And this means to be left in partial darkness and ignorance....

The Veil

Dilemmas and Liabilities the Veil: (cont)

...This is one of the dilemmas that God is faced with, as well as man. This shielding gives the sinner a false sense of security, which leaves him in a precarious situation. This is the best that God can do for us at this moment. But by means of the Veil, punishment and condemnation are diverted from the sinner (for a time).

Dilemma #2: And to that extent the fundamental deception of all sin goes unexposed, the deception, “**YE SHALL NOT SURELY DIE.**” This shielding leaves sinners with a false perception. That perception being that sin and life are NOT mutually exclusive, at least for the time, leading many to presumption. “Presumption led them [our first parents] to transgress His law, believing that His great love would save them from the consequence of their sin.” **DA 126.**

The Veil

Dilemma #3: This presents God with yet another dilemma.

Question: How can He expose this deception when there is a Veil?

Answer: To some, it would seem that God is trying to save us in our sins rather than from our sins. Thus it is the purpose of Divine Justice to expose this deception by lifting the Veil. For now, it is giving us a probationary time. In a sense, the Veil is being lifted as God's love is revealed in us.

The Veil

Because sin is death by definition, and because no amount of atonement can alter this fact, the justice of extenuation (substitutionary atonement) cannot ultimately override the justice of reality for the abusers (wicked).

Yet, the two forms of justice stand in potential opposition of each other. For imperfect believers, **the justice of extenuation** decrees **life and freedom** from condemnation, while the **justice of reality** decrees **condemnation and death**.

DA 762: Since the cross “Satan declared that mercy destroyed justice, that the death of Christ abrogated the Father’s Law.” (Substitution is one form of God’s mercy).

Refer to “Two Forms of Justice” chart slide 29

The Veil

But for those who have begun on the path, it is the justice of extenuation (or substitutionary atonement) that prevails.

The one form of justice thus partially blinds the sinner to the other, partially defeating one purpose of the cross, namely, to reveal the justice of reality.

We don't know to any great degree how horrible **SIN** really is, because of the Veil.

Yet we know that for thousands of years, ever since Eden, God, through substitution, has accepted His people within their imperfections.

The Veil

At best, as we have seen, salvation through substitution and with imperfections, inescapably incorporates certain liabilities.

Were the ultimate triumph of the saints impossible, these liabilities would be sufficient to destroy the viability of the entire plan of salvation.

The Veil

Without the final perfection of the saints, these liabilities would prove to the universe that **Satan's accusations** were correct: that sin and life are not mutually exclusive; thus denying the true evils of sin and the true goodness of righteousness. Justice and truth would fall together.

Thus, if God has accepted people in their imperfections (prior to the last generation), it is necessary that in the last generation He has a perfect people. Only in this way are the liabilities of substitution eradicated.

Remember the sinner is spared from condemnation because of substitution, he is Veiled from the realization of the enormity of sin. The function of the Justice of Reality in revealing sins full enormity, is thus to a degree countered.

The Veil

This delay ultimately defiles the sanctuary for a time by denying reality. In contrast, the little horn or Satan defiles by denying reality, “**sin and you shall not surely die.**”

A premature termination of substitution would cause despair to overwhelm and destroy God’s people. From this despair they would never recover. For this reason they must be shielded from a knowledge of the enormity of their sin until, through faith, through victory, and through a knowledge of Christ’s sufferings, they are prepared for substitution to end and for the affliction that they will then experience.

The Veil

But for now, substitution plays an indispensable role in man's redemption. It permits God to give **hope** and **qualified victory** to those who, because of their sinfulness, would otherwise be destroyed by despair.

But still, as long as substitution continues, sparing the sinner from the full knowledge of the enormity of his sin, the final victory can never come.

The Veil

The last battle must, therefore, be that of the cross itself. During this battle, faith will be put to the ultimate test of condemnation and despair. The experience of Christ upon His cross will then be the experience of the saints upon theirs. Then with substitution behind them, Christ's cross is no longer a substitute for theirs, but rather an **example** of theirs, and the **power** of example. From His cross they will derive strength of faith to gain the very victory that He, on His cross, won on their behalf. They will then overcome even as He overcame.

The Veil

The experience of Christ upon His cross will then be the experience of the saints upon theirs. In other words, **THE CROSS OF CHRIST WAS A PROPHECY, THE CROSS OF THE SAINTS, WILL BE A FULFILLMENT TO THE PROPHECY.**

It was not through self-reliance that Christ overcame on Calvary. Much less will it be through self-reliance that the saints at last overcome.

DA 756 reads, “Amid the awful darkness, apparently forsaken of God, Christ had drained the last dregs in the cup of human woe. In those dreadful hours ...

The Veil

... “He had relied upon the evidence of His Father’s acceptance heretofore given Him. He was acquainted with the character of his Father; He understood His justice, His mercy, and His great love. By faith He rested in Him whom it had ever been His joy to obey. And as in submission He committed Himself to God, the sense of the loss of His Father’s favor was withdrawn. By **faith** Christ was victor.”

God calls upon us to accomplish the same victory through Christ.

Substitution then clearly stands in need of vindication. For without the final victory, this form of justice becomes...

The Veil

...a fraud, and Christ's victory alone is not sufficient to settle the issues.

Note: Or the controversy would have ended 2,000 years ago!

The cross itself, then, must be vindicated. Will its prophecy come true? Its proofs and predictions must be proven true before it can vindicate the work of atonement of past centuries.

But until this happens, the entire system of extenuation has the potential of being the very lie that Satan would have it be. For Satan denies the possibility of perfection, and thereby claims, at least to a degree, that man must be saved **in** his sins rather than **from** them...

The Veil

...He sees none of the **New Covenant** in the **Old**. For him, the Veil is so high that no light from the Most Holy shines over it. He deliberately extends the Veil so as to repudiate totally the light shining from the law and the gospel. Again we see the Veil of God treasured more than the glory of God.

And as century after century passes with the saints and the church remaining imperfect, it indeed appears that Satan's accusations are true.

The Veil

First, let us summarize what has gone before. The realities of existence, we have seen, are ironclad. And substitution does not circumvent them. **PP 357** states, “The blood of Christ, while it was to release the repentant sinner from the condemnation of the law, was not to cancel the sin; it would stand on record in the sanctuary until the final atonement.” We are under solemn obligation to retain our “conscience of sins” (**Heb. 10:2**) as long as substitution exists.

To the extent that the sinner **is** spared from condemnation, he is **shielded** from the full realization of the enormity of his sin, for it is this very realization, as enforced by sin itself, that Christ endured in his place. The function of justice, in revealing sin’s full enormity, is thus to a decree countered by substitution. The blood of this substitution therefore defiles the sanctuary with a defilement resembling that of the little horn, though to a lesser degree....

The Veil

...And because the sinner is by substitution kept from a knowledge of the full enormity of his sin, he is not entirely freed from his sinfulness. Only through a **total realization** of the **evil of sin** can the power of sin be fully broken. For this reason, substitution does not bring about entire cleansing. In substitution, therefore, is a remembrance again made of sins every year. The sins are kept on record because the underlying power of them has not yet been entirely broken, **as repeated confessions testify**. Continuous atonement, with continuous substitution, is therefore needed. This phase of Christ's work is thus aptly termed, the **DAILY** or "the continual." From all of this, it is clear that the **DAILY**, with its defilement, is not God's final solution to the problem of sin. That is why the **last battle** must be that of the cross itself.

The Veil

Conclusion:

We have much to be thankful for, because of the Veil.

There are considerations. First of all, it gives us a probationary time to reveal our true desires and intentions to God and the universe.

Secondly, the wicked receive a stay of execution, at least for a while.

Ultimately, the Veil will be lifted, but for now it buys us precious time. Let us not abuse this valuable time God has given us.

The Veil

Conclusion: (cont)

From all of this, it is evident how absolutely critical is a perfect last generation to the entire 6,000 year process of redemption. We find that substitutionary atonement, in and of itself, was never designed to save anyone apart from total victory.

Beautifully, that God is willing to entrust us with helping Him to vindicate a plan that was so masterly contrived, is beyond our comprehension. He will do so through the very people whom Satan deems unworthy.

Two Forms of Justice

The one form of ***justice*** denies the other.

HOLY PLACE

- Justice of Extenuation (**Substitution**)
- The one decrees life and freedom.
- Since sanctification is not instant, God withholds condemnation on that basis.
- To the sinner it feels as though faith and sin somehow co-exist. (Sin & Life).
- Shadow of things to come.
- Not the very image.

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MOST HOLY PLACE

- Justice of Reality (**Sin is Death**)
- While the other decrees condemnation and death.
- Substitution cannot override the Justice of Reality for the abusers!
- Faith and Sin are mutually exclusive. The two stand in opposition to each other. (Sinless Life)
- **Reality**

Substitution denies reality for a time, and is not the end means for salvation. (It is only the beginning).