



the perfect covenant God always intended to establish (cf. Col. 2:1-3; Heb. 8:4-5).

also must retain the veil of that Law (i.e. the obscure, mysterious, and imperfect nature of the Law), just as Paul teaches (cf. 2 Cor. 3:15-16). In Christ the Law is fulfilled and ended, and in His Gospel the mystery of the Law is revealed as a shadow of

In contrasting the apostles' in spreading the Gospel to Moses' behavior, Paul proves that the glory of the Lord can be fully realized in His New Covenant. We may, in fact, be "transformed into the same image from glory to glory, just as from the Lord"! Sadly, a veil still remains over the hearts and minds of many of our religious friends—Jews or otherwise. Let us strive to imitate the apostles and never shrink from declaring the whole counsel of God that others may be given liberty from sin and the law in Christ (cf. Acts 20:27).



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ISSUE

14.9

BULLETIN OF  
THE OLSEN  
PARK CHURCH  
OF CHRIST

# Faithful Sayings

February 26  
2012



## Services

Sunday: 9:30 AM  
10:20 AM  
6:00 PM  
Wednesday: 7:00 PM

### Elders:

Pat Ledbetter  
Jeff Nunn  
Kyle Pope

### Deacons:

Dean Bowers  
Eddie Cook  
Bill Davis  
Steve Dixon  
Pat Goguen  
Jack Langley  
Neil Ledbetter  
Brady McAlister  
Walker McAnear  
Lance Purcell  
Rusty Scott

### Evangelists:

Kyle Pope  
Jason Garcia

## The Veil of Moses

By Jason Garcia

Most are familiar with the Exodus story as it is recorded for us in the Old Testament. One detail, however, that may not be as well known as the other peculiar events is that of Moses' veil. Nevertheless, this seemingly inconsequential detail is revealed in the New Testament as being emblematic of the very dispensation that was delivered through Moses. If we look to the Exodus account, there is little information and virtually no explanation as to why Moses would have done such a thing. We're simply told that "**Moses did not know that the skin of his face shone because of his speaking with Him**", so "**he put a veil over his face**" and, because the Israelites feared what they saw, "**Moses would replace the veil over his face until he went in to speak with Him**" (Ex. 34:29, 33, 35). Though difficult for us to imagine, after Moses spoke with the Lord, his face was illumined to such an extent it was apparently difficult or uncomfortable for the people to look intently at him. So, in order to counteract the effect, he would

cover his face while addressing and teaching them. The apostle Paul, however, was given further revelation by the Holy Spirit as to the significance of this event, and it is here our study begins.

In writing to the church at Corinth, Paul draws upon Moses' behavior to teach us the truth regarding the Law given through Moses. Here is what he says:



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**But if the ministry of death, in letters engraved on stones, came with glory, so that the sons of Israel could not look intently at the face of Moses because of the glory of his face, fading as it was, how will the ministry of the Spirit fail to be even more with glory? For if the ministry of condemnation has glory, much more does the ministry of righteousness abound in glory. For indeed what had glory, in this case has no glory because of the glory that surpasses it. For if that which fades away was with glory, much more that which remains is in glory (2 Cor. 3:7-11 NASB).**

Just prior to these words, the apostle stresses his ministry as a servant of a New Covenant—not of the letter, but of the Spirit (cf. 2 Cor. 3:5). Thus, in our context Paul emphasizes the superiority of Christ's Covenant (“ministry of the Spirit”) to that of the Old Law (letters engraved on stones”). To prove the surpassing greatness of the New Covenant, Paul calls upon Moses to illustrate the glory of the Old Covenant, citing specifically his illumined face or “the glory of his face”. Notice also the parenthetical note “fading as it was” to stress the *temporary* glory of the Old Covenant. In this argument from the lesser to the greater, Paul draws upon his audience's existing confidence in a proposition (the glory of the Old Law) to argue for a second proposition (the greater glory of the New) deserving of even more confidence than the first.

Just as he concludes, “**If that which fades away was with glory, much more that which remains is in glory.**” Yet, Paul goes further still in explaining another reason that Moses veiled his face. The apostle continues, saying,

**Therefore having such a hope, we use great boldness in our speech, and are not like Moses, who used to put a veil over his face so that the sons of Israel would not look intently at the end of what was fading away. But their minds were hardened; for until this very day at the reading of the old covenant the same veil remains unlifted, because it is removed in Christ. But to this day whenever Moses is read, a veil lies over their heart; but whenever a person turns to the Lord, the veil is taken away. Now the Lord is the Spirit, and where the Spirit of the Lord is, there is liberty. But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the Spirit (2 Cor. 3:12-18).**

Moses not only veiled his face to counteract the exceeding brightness of it, but also that the Israel-

ites “**would not look intently at the end of what was fading away**”! In this, we see Moses become emblematic of the very Law he was delivering! The Israelites could not see “the end” of the Law—the ultimate purpose and design it would serve or its abolition in Christ. Why? Because their “minds were hardened” and their hearts were veiled just as Moses' face. The Old Law obscured the glory that was to be ultimately realized as a child of God in Christ. Thus, Paul tells them the veil is only removed “in Christ” because He is the “**end of the Law for righteousness to everyone who believes**” (Rom. 10:4). Furthermore, those who choose to retain the Law delivered through Moses,