

way into the holiest of all. He gave His flesh, His person, His humanity, His very self for the life of the world, putting away sin by the sacrifice of Himself. Of His flesh or humanity, He says to the Father: "A body hast thou prepared me." In His flesh or humanity "He was wounded for our transgressions, bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes are we healed." In His flesh or "in His own body," He bore our sins, on the tree.

Since mere grammatical considerations do not determine whether Heb. x., 20, means "the way of His flesh" or "the veil of His flesh," we must be determined by the unvarying tenor of Biblical teaching, by the context, and by the use of the words "way" and "veil" in relation to Christ. The latter word never means Christ, never can mean Him; the former does. Christ is never, in any one place or in any one sense, denoted as a veil of God, or as a veil of any one, or as a veil of anything; but throughout the whole Bible, without a solitary exception, He is denoted as the way to God, the only way, and now as the new and life-giving way. It was death to any one—except the high priest annually with blood, as a type of Christ—to enter the most holy place; but Christ, as the only true priest, with the true and only blood of atonement, having entered for us all, in the end of the Jewish age, the fulness of time, we are invited and enabled to enter with faith in His name, and find, not death but life. Let us speak no more of "the rent veil of the Saviour's flesh." There is no such thing; the expression is simply misapprehension and error. There is such a thing, blessed be God, as the way of the Saviour's flesh, though not the rent veil of His flesh, or a way through His flesh. Our blessed Lord is not the veil, or curtain, or concealment of God, or the middle wall among men, but the

adequate and glorious means of access to God. Since, in the estimation of such a Biblical scholar as Moses Stuart, the literal rendering of "through the veil, that is, of His flesh," or "through the veil of His flesh," which means a way through His flesh, involves an incongruous comparison, which only a distorted imagination can recognize with any degree of satisfaction, and also involves a confusion of conceptions; since bracketing the words, *δια του καταπαύματος* (through the veil), and regarding *οδον* (way) as governing *σαξ* (flesh) in the genitive, involves no grammatical difficulty whatever, but harmonizes the sense of the passage with itself and with the whole tenor of the Bible, and perfectly illuminates what else is dark and incongruous, let us hesitate no longer to read of "a new and living way, which he hath consecrated for us (through the veil)," that is to say, [the way] of His flesh.' In so reading, we are supported by the sense of the passage itself, which never could mean "a way through His flesh," and therefore must mean the only alternative, "a way of His flesh;" and we are supported also by the whole weight of the *usus loquendi*, the whole force and tenor of Biblical teaching, and also, as we shall see, by the context.

Perhaps a transposition of the clauses (always legitimate in complex composition, when done fairly, and sometimes necessary, especially in translation), may be helpful to right apprehension: "By a new and living way, that is, of His flesh, which [way] He hath consecrated for us through the veil;" or, "By a new and living way (which he hath consecrated for us through the veil), that is, of His flesh." However we adjust these clauses to each other, in either Greek or English, the sense is the same; and it takes us into the full current of the epistle. "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, that is to