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THE RENDING OF THE VEIL.

THE incident of the rending of the Temple veil at the time of our Lord's death is especially mentioned by the three first Evangelists, and we may therefore infer that they regarded it as of sufficient significance to deserve mention. At the same time we can hardly suppose that this significance was due to the incident in itself apart from any further meaning intended to be conveyed by it. No doubt the coincidence of the death of Christ and the rending of the veil, if merely an accident, was a notable accident, but scarcely one that the Evangelists would have recorded because of its intrinsic importance. We can hardly fail to believe that they intended to imply that a symbolic significance attached to it, and that corresponding teaching was to be derived from it. Nor can we hesitate as to what that teaching was when we find the writer of the Epistle to the Hebrews saying, with manifest allusion to this same incident, "Having therefore boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh; and having a High Priest over the house of God: let us draw near with a true heart in full assurance of faith." It becomes perfectly clear that the three Evangelists and this writer alike saw in the rending of the veil an indication that the symbolic purpose of the veil before the Holy of Holies was fulfilled when Christ died, and that He, as the great High Priest, had brought to an end the functions of the hereditary high priests when "He entered in once into the holy place, having obtained eternal redemp-