

holiest of all was not made manifest, while as the first tabernacle was yet standing: which was a figure, etc." Now here we have the veil and its accompaniments declared to have precisely this force in the mind of the Holy Ghost. According to the whole system of scripture, and that in its deepest moral elements, whether of man's relationship with God, or in reference to the peculiar position of Israel, which we know historically was then closing in, the rending of the veil had the most clear and weighty significance. Nothing could have had so much. It was the central expression of the whole change of the divine way of dealing with man, and of man's relationship with God by the cross. And here I would remark, that to ascertain the importance and genius of a fact relating to a given part of any system, I must take such system within itself. . . . But within itself—and the veil was a part, and a central part, of the system then established of God—nothing could have such a distinct signification as its rending. It signified, as I have said, the change of the whole relationship of God and man. If I refer to a veil and its rending, I must consider the meaning of its being there, to know the importance of its being rent. God's being concealed or revealed is not an unimportant idea; and the rending, at Christ's death, of the veil which concealed His throne and glory, is not difficult to understand. It is a figure, of course, as all these parts of the tabernacle or temple were, but a figure of the most intelligible simplicity, and pregnant with meaning.