
THAT WITHIN THE VEIL.

HEBREWS vi. 17-20.

“**W**HEREIN God willing (*boulomenos*, devising) more abundantly to show unto the heirs of promise” (*tees epaggelias*, the promise; *i. e.* the promise made to Abraham of Christ the Saviour of man. “For ye are all the children of God, by faith in Christ Jesus. * * * — ye are all one in Christ Jesus. And if ye be Christ’s, then are ye Abraham’s seed, and heirs

according to the promise." *Gal. iii. 26-29*) the immutability of his counsel (*to ametatheton tees boulees autou*, the unchangeableness of his design, purpose, device), confirmed (it) by an oath (*emesiteusen horkooi*, interposed with an oath; so as to stay up, as it were, his purpose, his design. *Emesiteusen* is from *mesiteuoo*, to mediate, interpose; and this from *mesitees*, a mediator, interposer): that by two immutable things (the promise, and the oath) in which (*en hois*, by which, on account of which; *i. e.* either the promise, or the oath: and not that the two combined were necessary to secure us from falsehood on the part of God: for, so far as he was concerned neither was necessary; his purpose, design, having been formed; but as we needed both for our encouragement; for the exciting, invigorating, maintaining our faith; he gave them both; showing that it is not requisite that we wring salvation from his reluctant hand, but that we obtain our own consent to accept what he so earnestly presses upon our acceptance) it was impossible for God to lie, we might have a strong consolation (*ischuran parakleesin*, very well rendered by "strong, mighty, consolation;" and demonstrating that it is not our Father's plan to stint us in the supplies of grace, of which his store is so abundant; for he "—giveth to all (men) liberally, and upbraideth not." *James i. 5.* But it is well to analyze this consolation, this *parakleesin*. The word is from *parakaleoo*, a word compounded of *para*, to, or intensive, and *kaleoo*, to call; and signifying to send for, or to call to one's self, to entreat, to exhort, to console, etc. So, we being in sorrow, trouble, doubt, about our salvation, our loving Father calls us, that we may repose our heads upon his kind, compassionate breast, and have him talk to us, explaining to us the groundlessness of our apprehensions, in view of his own exhaustless resources, and equally exhaustless love. The weak and doubting

should always go to God. There they are always welcome. There they have a standing invitation; "Come unto me, all ye that labor and are heavy laden;" and a standing promise, "I will give you rest." *Matth.* xi. 28. The invitation and the promise are both recorded; both upon the same book; always to be found in company; never separated; they are inseparable; God hath joined them together, and no man dare put them asunder; to the very last moment of time it will be "Come, and I will give." We must look in the Scripture for these, and many other words of strong consolation: they are ever there; and our feeble faith may well lean and rest upon them, for they will never fail us: the heaven and earth may pass away and be no more; but the word of the Lord endureth forever; and forever has consolation for the sad and weary), who have fled for refuge to lay hold upon the hope set before us (the figure is that of fleeing to take hold on the horns of the altar, as *I Kings* i. 50; "And Adonijah feared because of Solomon, and arose, and went, and caught hold on the horns of the altar." It is pleasant, also, to notice, that it is not a threat that is set before us, but a hope: no hearer of the gospel is warranted to despair; for a hope is held out to him, which he should grasp and rejoice in; for it is a blessed hope): which (hope) we have as an anchor of the soul, both sure and steadfast (the anchor is a simple, but very ingenious instrument, so constructed that when it is thrown overboard, it is certain to plunge its fluke into the bottom, and hold the ship: the adjectives sure, *asphalee*, and steadfast, *bebaian*, seem to refer to this fact, as the anchor is sure, certain, safe, because it goes (*bebaian* being from *baoo* or *bainoo*, to go) into the bottom of the river or sea, thus enabling the ship to resist the wind or tide), and which entereth into that within the veil (*to esooteron*, the inward part), *i. e.* of the Most Holy Place, and, therefore, within the veil, *katapetasmatos*, which was spread,

expanded before the Mercy Seat; and through which the High Priest, once a year, with great special ceremony, entered into the Most Holy Place, to cover the Mercy Seat with a cloud of incense, and sprinkle the blood of atonement upon it. These two words are used by the LXX. in describing the ceremonies of the day of atonement alluded to: *Levit. xvi. 2*; "And the Lord said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy (place) within the vail (*to hagion esooteron tou katapetasmatos*) before the Mercy Seat, which is upon the Ark:" and verses 12, 13; "And he shall take a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and bring (it) within the vail (*esooteron tou katapetasmatos*): and he shall put the incense upon the fire before the Lord, that the cloud of incense may cover the Mercy Seat that is upon the testimony," etc.: and ver. 15; "Then shall he kill the goat of the sin-offering, that is for the people, and bring his blood within the vail (*esooteron tou katapetasmatos*), and do with that blood as he did with the blood of the bullock, and sprinkle it upon the Mercy Seat, and before the Mercy Seat." The Hebrew words thus rendered in these citations from the LXX. are, *mibbeith lapparoketh*.

And what are we to understand by THAT within the vail? We would prefer a modified rendering; as, "an anchor sure and steadfast, and entering within the vail:" the vail of the figure being the surface of the sea, vailing from the seaman's sight whatever may be within it; *i. e.* the bottom, which is beneath the surface, and veiled from the eye of the seaman, who drops the anchor from the bow, it plunging out of sight, and fastening its fluke into the clay below. And as that anchor passed within the vail, the sea, and laid hold so as to secure the ship; so the High Priest, who acted for (*huper*, in the

stead of, *Heb. v. 1*), the whole nation, and was their hope, their representative, their anchor, entered once a year within the veil, that shut off from the sight of the Jews, the Mercy Seat, where the sprinkled blood atoned (in a figure) for the sins of the people, and laid hold upon that Mercy Seat, and secured the people: and so Jesus the forerunner (*prodromos*) is for (*huper*, in the stead of us; he being our High Priest, acting for us, men, Jew and Gentile) us entered within the veil, heaven, that conceals him from our sight; but he has taken hold upon the true Mercy Seat, which he has sprinkled with his own most precious blood; while our faith fastened to him, as the cable to the anchor, holds us secure. Jesus is our hope, our anchor, there within the veil; but we are here, outside the veil, and the connection between our anchor, and our ship (the Church), is our faith. There is no danger of the anchor failing us; it is sure, steadfast; the only peril is in the breaking of our faith: and to prevent this we may ever recur to the promise **and the oath; the two immutable** things; ever the same; the promise of God, the oath of God; the promise of God that as our day so shall our strength be, the oath by himself that blessing he will bless us.

Jesus is our forerunner, we are where he is, he represents us there: and as an army may be said to have entered the city, when its commander is quartered there; so the Church may be said to have entered heaven, in the person of its forerunner, its Head. Quite a number of the troops are also there; and after a while, we shall all enter that peaceful, eternal residence of the soul.

One army of the living God,
To his commands we bow;
Part of the host have crossed the flood,
And part are crossing now.

NOT A DEFINITION OF FAITH.

HEBREWS xi. 1.

IT cannot be, that this is presented as a definition of faith. Would "A good king is the hope and stay of his kingdom," be a definition of a king? It would be the statement of a proposition; but could not be a definition. This section of Scripture could not answer the question, What is faith? It would though very well answer the question, Of what importance is faith? Answer: It is the substance of things hoped for; the evidence of things not seen.

But how is this made to appear? By considering what faith is, and by explaining the terms used in this passage. Then what is faith? We have an item of history to assist us, in our inquiry. Abraham is given as affording an illustrious example of faith, by some interesting incidents in his life. "Now the Lord had said to Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. So Abraham departed," etc. *Gen.* xii. 1-4. God said to him, that he would make of him a great nation, from which should come the Christ: he believed what was told to him, and departed. Of this incident Paul says, *Heb.* xi. 8; "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went." All this means, that Abraham having heard the word of God believed it: which was faith: and his faith impelled his departure.

And so throughout his entire history : " He believed in the Lord, and it was counted to him for righteousness." *Gen.* xv. 6. Faith, then, is believing the divine word, in a filial, loving manner, that impels to obedience.

What is meant by the substance? The Greek word is *hupostasis*, from *hupo*, under, and *stasis*, a standing, the latter from *histeemi*, to place : so *hupostasis*, something that stands under, a *substans*, or *subsistens*, a foundation. So a filial, cordial belief of the word of God, faith, is the foundation, the *substans*, the *hupostasis* of things hoped for. All the spiritual help we need to enable us to overcome our spiritual foes ; all the grace we need to persevere in our duty and be useful ; to give us victory over death and the grave ; our happy entrance into heaven ; our share in the blessed smile of the Lord ; our reunion with our loved and lost ones ; our harp, and crown ; our blissful eternity ; all these, and the other multitudinous things we hope for, rest on this one foundation, faith. In the very same moment in which that foundation is destroyed, there is an end of all these things hoped for : they cannot remain an instant, after faith is gone. It is the word of God that declares to us all these things, and if we do not, like Abraham, believe that word, we will never set out to seek them, for they will be as nothing to us.

The apostle does not mean, of course, that the things, grace, providence, heaven, etc., will fall into ruin : they will abide, though our faith may fail : but they will be as nothing to us, as the sun or moon is nothing to a blind man, as music is nothing to the deaf. He means that in the absence of faith, we cannot hope for things of which we know nothing, but that they are revealed or stated in the word of God, which we do not believe. Therefore he affirms so solemnly, at the close of the preceding chapter, " Now the just shall live by faith : but (*kai*, and) if (any man) draw back, my soul shall

have no pleasure in him :” i. e. it cannot be a pleasing sight to one who has such a deep interest in you as I have ; that any one of you should cease to have faith, which is the only basis of Christian character, and a fitness for heaven, and of all hope for a sinner. Upon this same principle he affirms a few verses on, “— without faith it is impossible to please God ;” for God who so loved us, as to devise this plan, that the great tidings of the gospel should be proclaimed to us, that we might believe and live ; cannot be pleased when we disbelieve and die. Thus, too, we interpret ; “— they that are in the flesh cannot please God :” i. e. while they remain in that condition ; because their loving Father in heaven, who has devised a plan for their elevation to purity, usefulness, and happiness, cannot be pleased to see them remain in wickedness, mischief, and misery. Faith is as indispensable to the hopes inspired by the word of God, as a foundation is to the edifice that rests upon it.

“The evidence of things not seen.” The evidence is not a good rendering of the Greek word *elegchos*, here : for *elegchos* is produced by credited evidence. Dr. Robinson defines it, here, *conviction, persuasion, firm belief* : Dr. Parkhurst, *conviction, evident demonstration or manifestation* : Dr. Clarke, “such a *conviction* as is produced in the mind by the *demonstration* of a *problem* : after which demonstration no doubt can remain, because we see from it that the thing *is* ; that it *cannot but be* ; and that it cannot be *otherwise* than as it is, and is proved to be.” But this is knowledge. One does not believe what is demonstrated ; he knows it. Faith does not come by demonstration, but by hearing (*akoe*, fame, hearing, rumor, ear, audience, report, preached ; such are its N. T. renderings ; and something reported, is its general sense), and hearing by the word of God. *Rom. x. 17.*

Conviction produced by mathematical demonstration, is knowledge. No mathematician *believes*, that “the

square of the base of a right-angled triangle is equal to the difference of the squares of the other two sides :” he knows it to be so ; and that it cannot but be so. But the conviction here spoken of is such as occurs to a juror, who has heard evidence, judged by him to be reliable. If he believes the testimony given by the witness, he is convinced that the occurrences stated by him were facts, although unseen by the juror. His belief of the witness’ report, produces the conviction of the unseen facts : and his conviction is impossible if he do not believe his report.

Did Paul believe that Jesus rose from the dead? No : he knew it. Did he believe in the resurrection of the dead? Yes : that has been reported by the Holy Ghost, through the instrumentality of the Prophets, and has not been demonstrated ; is not a matter of knowledge. So far from believing the report of Peter and the other appointed witnesses of the resurrection, Paul looked upon them as deluded fanatics at best, probably scandalous liars ; and breathed out threatenings and death against them, until the Master, who elected him to be the twelfth apostle, appeared to him, and made him, in common with the other apostles, KNOW that he had risen from the sepulchre, and given the final highest proof of his Messiahship. All the apostles *knew* that Jesus arose from the dead ; they saw him ; conversed with him ; ate with him ; that they might be witnesses qualified to testify to that glorious fact.

Elegchos, conviction, occurs when a credited witness makes his report, gives his testimony. Of the things concerning which he testifies, you have seen not one : to you they are absolutely “ things unseen : ” your faith in his report, is essential to your conviction : did you disbelieve his report, conviction would be impossible. “ Through faith we understand (*nooumen*, to see mentally, to perceive, comprehend) that the worlds (*tous*

aionas, the world, the visible universe) were framed by the word of God, so that the things which are seen were not made of things which do appear." Ver. 3. That is, we read, *Gen. i.*, "In the beginning God created the heavens and the earth," etc., and believing the testimony of the sacred writers, who wrote as they were moved by the Holy Ghost, we are convinced that the universe came into existence at the fiat of the Almighty; "who spake and it (the universe) was: he commanded and it stood fast (in the order appointed). Our belief of the testimony, *Gen. i.*, is the cause of our conviction, that the world was *created*; not that it was organized out of eternal matter; and that probably in the Epicurean, accidental, chance manner, the eternal atoms dropping and whirling into position; just as we (do not) see now the snow flakes, falling perpendicularly, aslant, whirling about, for hour after hour, day after day, and aggregating into all sorts of form, birds, beasts, men: or we might give in to the conjectures and fancies of Darwinianism. But we are saved from all such vanities, because we have God's word, sent us through his appointed agents, that he created and ordered the world: "framed" might imply that he arranged the world out of then existing matter; but the qualifying phrase, "so that things which are seen were not made of things which do appear," puts it beyond dispute, that the framing was of the things God had created.

How evident, then, is it that faith, a filial belief of God's word, is essential to our having a conviction of the things unseen, but reported in that word! Those very things hoped for, mentioned in the first section of this verse first! Faith is indispensable to the Christian; when that is gone, all that distinguishes him is gone; the locks of Samson having been sheared off, Samson "became weak, and like any (other) man." *Judges xvi. 17-20.*

One may *know* that certain statements are made in the Scripture. The creation; the fall; the promise of the Christ; the election of the agents in fulfilling that promise; the Abrahamic nation, and its agency; the coming of the Christ, his rejection by the Jews, his death, burial, resurrection, ascension; the witnessing of the apostles; the outsetting of the Church: one may *know* that these statements are in the word: but he will not accept them as true, on the ground of knowledge; he cannot *know* that they are true: but he can accept them only by believing the word reporting them to him; *i. e.* by faith: by faith he perceives that all those unseen facts occurred; and by them, as by a chart and compass, he steers his rocking bark across the sea of time. The port is unseen by him; he has never been there; it lies due east, says the chart; he steers due east, and arrives.

FAITH ACTIVE.

JAMES ii. 26.—Faith without works is dead.

WE have defined faith to be a filial belief of the word of God, impelling to obedience. There can be no other evangelical faith than this. "With the heart man believeth unto righteousness." *Rom. x. 10.* The heart, the affections, must be involved in true faith, saving faith, and it is the heart that is its energy: "—faith which worketh by love (*pistis di' agapees energoumenee*, faith energized by love, faith made operative by love)." *Gal. v. 6.* Wherever saving faith, the faith that is counted for righteousness, is, it is operative. "What (doth it) profit, my brethren, though a man say he hath faith, and have not works?" That is, how

absurd for any one to profess faith, and yet not obey the word of God! Such a one is defective in mind, or in morals. The thing is impossible. The man is not a Christian. "Can faith (such a pretense as he makes to having faith) save him?" *James ii. 14.* The salvation by faith, is so heartily to believe that Jesus is the Christ, as to place one's self at his command: glad to trust and to obey.

Look at Abraham, the man whose faith was counted to him for righteousness. Do you not see that his was a working faith? He was commanded to offer up Isaac, the wonderful Isaac, the elect Isaac, "upon the altar." How *could* this consist with the promise, that Isaac was to be a stone, an indispensable stone, in founding the "great nation" from which the Messiah was to spring? Abraham could not answer that question; but he believed that God could; and, thus believing, he obeyed, in spirit, in intention; and, as his uplifted hand was staid, he understood, that the difficult question had needed no solution; for it had not been God's intention, to have the father to redden his hand with the blood of his son, and he the son of the promise; but to exhibit to all coming generations that brilliant spectacle of childlike, unquestioning, unhesitating faith in God; to instruct mankind, that he who obeys God is never the loser, always the gainer.

See also, the case of Rahab, the harlot, who believed the report of the spies, and, therefore, shared their peril, identifying her, with their fate; and securing eventually the lives of herself and relatives. She had heard of the wonders done in Egypt by Jehovah, in behalf of Israel: and how he had been keeping them in the desert, to weed out the generation of rebels, and establish their children in Canaan; and now here were the spies sent to spy out the land, in view of the advance of the grand host; and her faith in the confirmatory report of these two men, who brought her the direct

word of God, impelled her, to ask to be identified with God's people, and to appropriate action. Neither the faith of Abraham, nor of Rahab, was in complete condition, except by working, by being energetic, operative.

We must now comprehend the figure used. A body without the spirit, *to sooma chooris pneumatos*, the body without breath. *Pneuma*, from *pneoo* to breathe, has three general significations. I. A breathing, breath, breath of air, a breeze, a blast, the wind. II. The spirit of man, i. e. the vital spirit, life, soul; the rational spirit, mind, soul. III. A spirit, i. e. a simple, incorporeal, immaterial being, possessing higher capacities than man in his present state: in this last signification it includes the Deity and the angelic hosts. It is used in all these senses in the New Testament: its special meaning, to be determined by the context. It can be found with widely variant meanings, in the same verse: "The wind (*to pneuma*) blóweth (*pnei*) where it listeth (*thelei*, willeth) and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit (*tou pneumatos*)." *John* iii. 8. The senses of *pneuma* are measurelessly apart here; but there can be no embarrassment, in determining each sense. In the case before us, we have given the proper sense of *pneuma*, to be *breath*; thinking that to be consistent with the figure used.

In riding along, we meet with a human form bruised and bloody; and alight to make some investigation; taking it to be a case of murder, suicide, or fatal casualty. Upon examining, we find life not extinct, for the lungs are in motion; the body is not without breath; it is not dead. But, if upon examining, we find the body without breath, we know that death has occurred, our help is not needed, the body without breath is dead. Because breathing is a vital function; like the circulation of the blood: and when these functions cease, either of them, life ends. On this account, our Maker

has made them involuntary ; their use not being voluntary on our part : we not being capable of such a trust. Seeing and the other senses, he has committed to us : for their exercise, though important, is not vital. By neglect, in those respects, we might subject ourselves to inconvenience and suffering, to remind us of our carelessness, and impel us to seek to remedy it ; but neglect of vital functions would be fatal.

There is motion in the body, if the lungs be moving ; and if motion, life. As the motionless body is dead ; so with the motionless professor of faith. Motion is essential to the life of the body ; and quite as much so to the life of faith. The body without the acting lungs cannot be in life, is inert, insensible ; and faith that is not energized by love, cannot be, exist, as the faith that saves.

When Paul concludes " that a man is justified by faith without the deeds of the law ;" *Rom.* iii. 28 ; he is not contradicting James. It is quite unnecessary to say, that Paul is treating of the justifying faith of the penitent ; and James, of the continuous faith of the believer. They both allude to the one only faith, believing the word of God in that filial manner, that impels us to obey him. The man with this kind of faith comes to God, walks with God. It is useless to attempt to approach God, with half of the heart : all, or none ; ye cannot serve God AND mammon : the AND plan is impossible : it must be OR ; for that is possible and sure. There is absolutely no evangelical, saving faith, where there are no works, Christian works, such as praying, trusting, praising, watching, doing good as we have opportunity. We do not mean the works of the law, circumcision, offering animal sacrifice, etc. ; but, Christian works ; doing things, but doing everything to the glory of God : living in the propriety of Christian life.

THE SUFFERINGS OF CHRIST: THE GLORY THAT SHOULD FOLLOW.

I PETER i. 10-12.

THE words of the heading are the centre of the passage. The prophets are represented as predicting it; the preachers of the gospel, as reporting its fulfilment. The prophets inquired and searched diligently what, or what manner of time the Spirit of Christ which was in them did signify, when it (he) testified beforehand, the sufferings of Christ, and the glory that should follow. The Spirit moved them to predict the sufferings appointed unto Christ (*ta eis Christou patheemata*), "It is quite erroneous to take (these words) *I Pet. i. 2* for *ta Christou patheemata* (the sufferings of Christ) as in ch. v. 1. It means (similar to *peri tees eis humas charitos*, verse 10) *the sufferings (destined) for Christ.*" WINER, 193. And so the prophets had testified; not comprehending it clearly, and earnestly searching into the signification of the words dictated to them. What time would it be; and what sort of time, or condition of the world it would be, when these marvels should occur: when the Christ, the Mediator, should bear the sin of the world in his own body, that by his stripes men might be healed.

And now the preachers inspired by the same Spirit, report these wonders as accomplished; and they with similar energy of search, inquire, in vain, into the fullness of the event. "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable his judgments, and his ways past finding out!" *Rom. xi. 33.*

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Christ, the Lord from heaven, is the Second Man. This fact is the foundation of the whole gospel scheme. The First Man betrayed his trust, and brought humanity into sin, death, and ruin. The Second Man interposed in our behalf; to accomplish our recovery from ruin. The First Man had merely to retain his high, pure, brilliant position, by abstaining from an act, the abstinence by no means limiting his supply of everything needful for his happiness. The Second Man had to empty himself, and assume the likeness of sinful flesh; assuming all the consequences of the First Man's dreadful failure, as they affected him and his race; requiring him to go down into the very depths of death, and there to bring life into himself and into all those dead bones lying in that silent, cheerless valley. This he did, as Adam did that, FOR ALL, *huper pantoon*, in the stead of all.

The order of the recovery, was, of necessity, the reverse, precisely the reverse, of the order of the fall. With Adam, the record was *tas eis Adam doxas kai ta meta tauta patheemata*, the glory appointed to Adam, and the sufferings that followed. But with Christ, the sufferings appointed to Christ, and the glory that followed. And as the glory of Adam terminated in suffering; so, the suffering of Christ terminated in glory. His own arm brought salvation to him and to us. It was a strong arm, and it won a great salvation.

What a glorious thing to break the bar of the grave, death's prison house, which appeared to be inviolable! What a glory, to win for every human being the certainty of such a resurrection! To acquire for every such person the mysterious enabling of the Holy Ghost; the teachings of the gospel, through the agency of the Church; and the influences of Christian association and example, together with the care of Providence; so that

when the certain resurrection shall occur, it will be unto everlasting life in heaven: where the greater, brighter, everlasting glory shall beam upon the saints, in the endless kingdom of the Father.

Suffering and glory. Such is the order of Christ. The suffering first; then the glory to follow, and that surely. Paul and Barnabas "— returned again to Lys-tra, and Iconium, and Antioch, confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God." *Acts* xiv. 21, 22. There it is: no avoiding of tribulation: we must encounter it: but it ends surely in the kingdom of God: in GLORY.
