



The VAIL of the
TEMPLE.



The Rending of the
VAIL
 OF THE
TEMPLE
 AT THE
 Crucifixion of Our
 LORD & SAVIOUR
Jesus Christ.

Consider'd in a
Sacramental Discourse
 Had in Boston N. E.

By BENJ. COLMAN V.D.M.

The Second Edition.

BOSTON:
 Reprinted & Sold by B. Green.

1 7 2 2.



T H E

Rending of the VAIL at the Death of CHRIST.

MARK XV. 38.

*and the Vail of the Temple was
rent in twain, from the top to
the bottom.*

IN this Chapter, which fell in
Course to be Read to Day, we
have an Account of the *muck*
Trial and *Crucifixion* of the
Blessed JESUS, our Saviour.
Many *Prodigies* attended His
Passion, *that* being it self the greatest
Prodigy of all. One was the mira-
culous *Darkness* that was over the
whole Land for three Hours. “The
“Rays of our LORD’s *Divinity* and
“the Glory of His *God-Head* shone
A 3 “forth

“ forth in that awful Darknefs. The
 “ GOD of Nature suffer’d, and the
 “ Courfe of Nature alter’d. The Sun
 “ in the Firmament became close
 “ Mourner, and the whole Frame
 “ of Nature put on a Fu-
 ¶ Mr. Burkit. “ neral Habit ¶. “ Now
 “ the Scripture was fulfilled, Amos
 “ 8. 9. *I will caufe the Sun to go down*
 “ *at noon, and darken the Earth in*
 “ *the clear day.* It was a fign of the
 “ Darknefs coming on the Jewifh
 “ Nation, now they were doing their
 “ utmoft to extinguifh the Sun of
 “ Righteoufnefs. The Day of the
 “ L O R D was coming on them, a
 “ day of darknefs and gloominefs. It
 “ was indeed a Decd of Darknefs they
 “ were now doing *in the face of the*
 “ Sun, which turn’d dark as it were
 “ in Horror at the
 † Mr. Henry in Loc. “ Execrable Fact †.

Befides this *Prodigy in the Heavens*,
 there were alfo others on the Earth.
The Earth quak’d, the Rocks rent, the
Graves opened. The Earthquake was
 to a very great Degree of Terror, for
 the

the Rocks were rent by it. Thus as *Isaiah* speaks, *The Earth shook, the Heavens trembled, the Sun and Moon were dark, and the Stars withdrew their shining.* A Universal Horror spread it self over the Heavens and Earth: the *Sun* lost it's Light, and could not shine or look upon the Death of it's *Maker*? the *Earth* trembled under the Guilt of the *Fact*, and Rocks less Obdurate than the Hearts of the *Jews*, rent at it.

And now to come to that particular Instance which the *Text* presents to our Meditation: *The Vail of the Temple was rent in twain from the top to the bottom.* This also was altogether *Miraculous*; for no Hand tore it, but the Invisible and Almighty One, the Right Hand of GOD, or the immediate Agency of His Holy *Angels*.

This was a Divine Sign and Testimony to the *Priests* more immediately, a multitude of whom were now at *Jerusalem* to keep the *Passover*, and who had the chief hand in our *Lord's* Death, from a causeless envy and

and malice. While therefore they were *Insulting* in His Death, behold the Hand of GOD *against them* in their very *Temple*; tearing, profaning and rejecting both *them* and it. This was either to *convince* them, or to *harden* 'em for ever.

The Critic's first, and from *then* Bp. Patrick, observe, That the Hebrew Word *Parakeib*, which we read the *Vail* (made by *Moses* in the *Tabernacle*) signifies *Hardness*: which hath made some conclude that it was of a great *thickness*; and some say *Four Fingers thick*: Which makes it the more wonderful that it should be thus rent asunder. But the Power which rent the *Rocks* could easily tear this.

Having said these things for a brief *Introduction*, I would now for your *Instruction*, and to assist your *Devotion*, propound these *Four Enquiries*.

1. What *Vail* this was?
2. What the *Mystery* and *Signification* of it was under the Law, both in the *Tabernacle* & *Temple*.
3. What

3. What the *Rending* of it signified, at the Death of our Saviour?

4. What the *Use* of this Meditation may be to us in our present Devotions?

I. *What Vail of the Temple was this which the Text may be supposed to speak of?*

In Answer to which Enquiry we must Observe, That there was, both in the Tabernacle which *Moses* rear'd for the *Ark*, and afterward in the Temple which *Solomon* built for it, both the *Sanctum*, and the *Sanctum Sanctorum*, the *Holy Place*, and the *Most Holy*. To Each of these there was a *Vail* made by the Appointment of GOD in *Moses Tabernacle*, called the *Outward* & the *Inward Vail*. Within the *Inward Vail* was the *Petrate* or *Inmost Recess*, containing the *Secrets* and *Mysteries* of that Dispensation. Here were the *Mercy-seat*, and the *Ark of the Covenant* hid from the sight of the Priests; Only the *High Priest* once a Year enter'd thither, *scil.* on the *Great Day of Expiation*.
The

The most plain & exact Account of this matter is given us by the Apostle to the Hebrews, in the Ninth Chap. from the second to the seventh Verse: For there was a Tabernacle made, the first wherein was the Candlestick, and the Table, & the shew-bread; which is called the Sanctuary: (or HOLY.) And after the **SECOND VAIL** the Tabernacle which is called the **HOLIEST OF ALL**: Which had the Golden Censer, and the Ark of the Covenant overlaid round about with Gold, wherein was the Golden Pot that had Manna, and Aarons Rod that budded, and the Tables of the Covenant; And over it the Cherubims of Glory shadowing the Mercy seat. Now when these things were thus Ordained, the **PRIESTS WENT ALWAYS** into the **FIRST** Tabernacle, accomplishing the service of **GOD**: But into the **SECOND** went the High Priest alone, once every Year, not without Blood, &c.

The Divine Order for the making of this *Inward Vail* (the other being call'd

call'd the *Hanging for the Door of the Tent*) we have *Exod. 26. 31---34.* And thou shalt make a Vail of blue and purple, and scarlet, and fine twined Linen, and cunning work : with Cherubims shall it be made : — that thou mayest bring in thither within the Vail the Ark of the Testimony : and the Vail shall divide unto you between the Holy Place and the Most Holy.

In *Solomon's Temple* we expressly read of his care to keep unto this Order : Namely, That he made a Partition before the Oracle, *1 Kings 6. 21.* Which Partition or Entering of the Oracle had doors of Olive tree, and upon them carvings of Cherubims, ver. 21. But before these a Vail also : *2 Chron. 3. 14.* And he made the Vail of blue and purple, and crimson, and fine Linen, and wrought Cherubims thereon.

Now of this *Inward Vail* we suppose it is that the Text speaks ; for tho' we have but a very General Account of the *Form of the second Temple*, yet we must needs think it fram'd

8 *The Rending of the Vail*

fram'd after the *Model* of the *First*; more especially in these first and chief *Divisions* of it, the *Holy Place*, and the *Most Holy*, and a *Vail of Partition* between them.

Within this *Vail* the High Priest Himself might not go at pleasure, Lev. 16. 2. *Speak to Aaron thy brother, that he come not at all times into the Holy Place within the Vail, before the Mercy seat, which is upon the Ark, that he die not.* Into the Holy Place without the Vail, the Priests went every day to order the Lamps and to burn Incense Morning and Evening; But the *Holy of Holies* being the *Presence Chamber* of the Great GOD (as Bp. Patrick speaks) none might enter it but His principal Minister, nor He but according to the Divine Appointment, which was once a Year.

We must suppose then some *Hanging* or *Curtain* of great *Thicknes*s and of most *curious* Workmanship, something like what was in *Solomon's Temple* and in the *Tabernacle* which *Moses* rear'd, which cover'd and parted

parted the *Holy of Holies* in the *Second Temple* from the *Holy Place*, wherein the Priests used daily to Officiate. Or if we should think it only a *Wall* or *Partition* made of *Stone*, as Dr. Hammond seems to think it ||, the *Miracle* & the *Mystery* is the same.

|| See his *Paraphrase* on *Mat. 27. 51.* and *Annota.* on *Luke 23. 46.*

II. Wherefore in the *Second Place*, let us Enquire, *What was the Mystery or Signification of this Vail in the Tabernacle and Temple of Old?*

Every thing almost in that *Legal Dispensation* had its *Spiritual Meaning* and *Significancy*, *Shadowing out* some *Gospel Truth*, or *Typifying* something of the *Person, Offices, States* or *Benefits of CHRIST*. Particularly this *Vail of the Temple* did shadow forth,

I. *The Humane Nature of our Lord Jesus Christ*, adorned with *Heavenly Gifts & Graces*, as that was wrought with the most exquisite *Art*, in various *Colours* and of the finest *Thread*

Hence the Apostle to the Hebrews speaks of a *greater and more perfect Tabernacle, not made with Hands, nor of the same Building* with the Old, Heb. 9. 11. Which many Expositors understand of that immediate Work of GOD & *Power of the Highest*, the *Humane Nature* of CHRIST; it being of a *Transcendent Creation*, and perfectly suited for the *Divine Nature* in the Person of the SON of GOD to dwell in. But more fully yet and expressly doth the Apostle speak in the next Chapter, Heb. 10. 20. *By a new & living way which He hath consecrated for us thro' the VAIL, that is to say, His Flesh.* So then *His Flesh* is called the *Vail*, because as within that Vail was of Old the Dwelling of GOD, * So in Christ dwelt the GOD-head bodily. And as the Glory of the Lord dwelt between the *Cherubims* over the *Mercy Seat* within that Vail, so did it truly reside on Christ, whose Glory was beheld as the *Glory of the only begotten of the Father*, full of Grace and

* Outram. de
Sacrif. p 31.

and Truth. And as the *Vail* was a piece of Workmanship of great Art and Price; so *here* was hid all the Cost & Treasure of Hea-

ven †. *That* bore the Characters of *Angelical* Holiness in the Cherubims

† *Wishij Mif. cel. sacra p. 424.*

wro't upon it; *This* had the *Spirit of Holiness without Measure*, the *Brightness of the Fathers Glory*. The *Vail* bore the *Images* of Angels, the *Man Christ Jesus* had their *Attendance, Ministrations, Worship & Obedience* always with Him, and another Day He will come in the *Glory of the Father with all the holy Angels*. Finally, as there was no *Entry* into the Holy of Holies, but thro' the *Vail*, so neither is there any *Entrance into Heaven* but by the Faith in the Incarnation and Death of the Son of GOD.

2. The *Vail* before the most holy Place held forth the *Obscurity, Imperfection, & temporary Intention* of the legal *Institutions or Dispensation*. The *Way into the Holiest* was not yet made manifest, as the *Apostle* explains

the thing to us, Heb. 9. 8. *The Holy Ghost this signifying* (says he expressly) *while as the first Tabernacle was yet standing, which was a Figure for the time present.* The Covenant & the Law, the Ark & the Tables of Testimony, were veiled to them. They saw but a *little* way into the Covenant of Salvation & the Commandments of GOD ; to what GOD intended Mankind should do, and we actually now do by the Gospel. What the *Apostle* says of the *Vail on Moses face*, we may apply to *that* before the *Mercy Seat*, *That the Children of Israel could not see unto the end* of the Legal Administration.

The *Vails* signified (says the Learned *Witsius*) that there were Mysteries yet *hidden* under the Ceremonial Worship & Observances, which as the *People*, so neither the *Priests* themselves could arrive to the clear *discerning* of. It was their great advantage compared to the rest of the World, that they had these *Shadows* of Christ the Saviour, but they saw into them but very darkly & imperfectly. 3.

3. The Vail before the most Holy Place was to the Church then, *as the Visible Heavens are to us a Covering of the Heavenly Glory from us*; Signifying *how little of Heaven can be known in this Life by the holiest and most Improved Worshipers of GOD*. The Visible Heavens are but as a Vail that cover the *Third Heavens* from mortal Eyes. Within are the Things Invisible & Inaccessible in these mortal Bodies. There is the *Light* which no man can approach unto and live. If the Face of *Moses* needed a Vail when his *Skin* shone, how do we need one between us & the Face of GOD, Whom no Man hath seen or can see. The Vail made the Holy Place the more *awful & venerable*; How great are the *bidden things of GOD*? which Eye hath not seen, nor Ear heard, neither hath it enter'd into the Heart of man to conceive of.

In Heaven within the Vail is the Throne of Glory ||, and the Mercy Seat of GOD; Here are the Cherubims, the Ce-

|| Dr. Outram.

lestial Ministers standing in the Divine Presence ; Hence came the Oracles of the Living GOD to us, and here it is that Saints look for the Perfection of Knowledge, Holiness & Joy.

The *Visible Heavens* are the Vail thro' which our *High Priest* hath entered unto the Presence & right Hand of GOD, and whither our Faith enters after Him. Heb. 6. 19. *Which Hope we have as an anchor of the soul, both sure & stedfast, and which entreib in to that within the Vail ; whither the Forerunner is for us entered, even Jesus.* Our Life is now hid with Christ in GOD within that Vail. The Vail told of some most Excellent & Glorious things within it, † as † *Witsius.* the beautiful Heavens over us do suggest to us the Glories of the Place above it, the Excellency of its Inhabitants, & the Immenfity of GOD whose Palace it is.

III. I pass now to Enquire, *What the Rending of this Vail of the Temple at the Death of our Saviour might signifie ?* I answer,

1. It certainly and eminently signified the *Opening of Heaven unto sinners by the Death of Christ*. The Vail that had cover'd the Place which was the Type of Heaven, rent to signify that now Heaven was indeed opened to us, which we by Sin had shut & barr'd against our selves. Now was held forth the *Propitiation* thro' Faith in His Blood, at the shedding whereof the Vail which before hid the *Mercy-Seat, or Propitiatory* flew open. Then the *Gates of Heaven* open'd of their own accord.

2. The rending of the Vail signified the *Crucifixion of the Saviour*, the rending of *His Humanity*, even of *His holy Soul from the Body*. While the *Jews* with wicked hands were doing this on His Cross, GOD rent the *Type of His Flesh or Humanity*: To tell us, that thro' His torn Flesh, His broken Body was indeed the Way, and the only way to Heaven: *That there is Salvation in no other, but in the Crucified Jesus, by whom Life and Immortality is bro't to light.*

3. The

3. The rending the Vail at Christ's Death plainly declared Him to be the true High Priest, entering for us into Heaven by his own Blood ; There to make Intercession for us, having made Atonement for Sin by the Sacrifice of Himself.

So long the High Priests, from the days of Moses, had once a Year gone within the Vail, with the blood of Sacrifices, and now the Vail rent in twain to signify the Completion of that Action or Sacred Rite in Jesus the Great Antitype, the High Priest of our Profession, whose blessed Spirit was that moment Ascending unto GOD, entering into the Holy Place not made with hands. Heb. 9. 24. For Christ is not entered into the holy Places, made with hands, which are the Figures of the true, but into Heaven it self, now to appear in the presence of God for us.

4. The rending of the Vail signified the Efficacy of the Sacrifice and Death of Christ, as the Consummation and Completion of all that the Law had figur'd,

figur'd in the Offering up the Body of JESUS once for all. To Him the Priesthood look'd, to Him the Sacrifices; and now that He had offer'd up Himself without spot unto GOD, being Himself both Priest & Sacrifice, the Vail rent in token that the Priesthood and Sacrifices were compleated in Him, and were to cease henceforth & expire; were at an end in His Death, & had answer'd all their End.

5. The rending the Vail signified GOD's leaving that Temple, the Abrogation of the Ceremonial Law, and the abolishment of the Legal Worship. The Mosaic Institution and Dispensation came to a Period. The Sacred Mysteries of the Temple were now profan'd, and laid in common with the wide World; which was to say, that no more at this Temple nor yet at Jerusalem should men worship the Father; (that this should no longer be the singular place of Worship) but that the true Worshipers should hereafter Worship the Father in Spirit, and in Truth, all the World over. *Job. 4.23.* They might

might hold on their Sacrifices, Offerings, Washings & many Ceremonies, but no more were they the Religion of GOD. A more *Spiritual Worship* was now to succeed, and the *Ceremonial Law* to oblige no longer.

The *Talmudists* have a *known Story* of the flying open of the Doors of the Temple one Night of their own Accord, about *Forty Years* before the Destruction of *Jerusalem*, and of a *Voice* which was then heard *Migremushinc*, let us go hence. *Josephus* also relates something of the same Nature, That the *Brazen Gates* flew open with a mighty *Noise*, in such a manner as scarce *Twenty* Men could have flung them open. Whatever there may be in these *Stories*, yet of this *Prodigy* in the *Text* we are certain, & what less cou'd it mean, than

1. *The breaking down the Partition Wall between Jew & Gentile*, and the ceasing of the *Temple Service*, & those narrow *Limits* of the Church which it was calculated for.

2. *The Rejection of the Jews, & GOD's*
going

going forth to the Gentiles. GOD rent that People & Nation from that time from Himself, their Iniquity being full.

To be sure the *Jews* could put no other sense upon this *Prodigy*, if they wou'd at all attend unto the Nature and Circumstances of the *Sign*, than

1. That it was a high Testimony of the *Anger* & Displeasure of GOD, for some great Sin or other. *Hof. 5. 14. I will tear and go away.*

2. That it was a *Charge* of some *National & Publick Guilt* upon them.

3. That it was a *Threatning* of some *Publick Judgment*, an *Omen* of some dreadfull *Wrath* impending over them.

4. That the Judgment threatned did peculiarly relate unto their *Ecclasiastical State*, would break upon the *Temple*, affect their Church State, & strike at their Covenant Relation to GOD.

5. That what ever the Judgment impending were, it was for *this very Fact of theirs*, the blood of that Innocent & Just Person who was now Expiring on the *cross*, and had been a
Prophet

Prophet mighty in Word & Deed among them: Who had told 'em that He was the *Son of GOD*, & came forth from Him to teach men the *Way of GOD*: Who had led a most *holy Life* among them, Preach'd most holy & *Sublime Truths* to 'em, wro't many glorious *Miracles* before them; but had also freely *reprehended* their *Errors* and *Corruptions*, and especially thwarted their *darling Traditions* about the *Person & Manner* of the appearance of the *Messiah*. Upon all which they might have *inferred* again,

6. That the *Prodigies* at the *Crucifixion* of *JESUS*, and especially this *Rend of the Vail*, call'd them as by a loud voice from *Heaven* to *Mourning & unto Repentance* for this *flagitious deed*; at which *Heaven rent its Garments*, I may say *more Judacio*, after the manner of the *Jews* when they heard *Blasphemy* spoken, or when they saw some *Enormous deed* done of which they would express their *Detestation*. So did *Heaven* at this their *Impious Act*. Lately the *High-Priest*
had

had rent his clothes at our Saviours assuming the Glory to Himself, of being the Son of G O D and Judge of the World ; he tore his Robe, and said, Ye have heard his Blasphemy : And now when for this true and good Confession they had adjudg'd the Lord of Glory to be worthy of Death, & with wicked hands had crucified and slain Him, GOD rent the Vail of His Temple at their Blasphemy of His S O N, and call'd them to rend their Hearts for what they had done, or He would rend them from Himself for ever.

Indeed it could mean no less, and the dire *Event* has prov'd it. God has rent the Covenant of *Peculiarity* in twain, & cast off his People in high Indignation & Wrath, until they repent & look unto Him whom they have pierced and mourn.

In the last place,

6. The rending the Vail of the Temple signified, *the laying open the Myseries of our Salvation to the Light & Understanding of all Orders & Degrees of People, of whatever Nation & Language.*

guage. It signified that *no more* should Divine Truths be cover'd or wrapt up in *Figures & dark Shadows, in Types, Ceremonies and carnal Ordinances* : That now there should be *more Light* among Men, and a clear *Revelation* of what was before *vail'd & obscur'd* : That now with *open face* men should behold the Glory of the LORD ; the *vailed Ark & Testimony & Mercy-Seat* ; the *Sacrifices, Washings & Purifications of the Law*, should be now *Explain'd in the Gospel of Christ* ; in all their *Spiritual Mystery* ; the *Types* be all *Interpreted in the Great Anti-type*, and the *Shadows in the Substance.* Now is the *Vail taken away in the Reading of the Old Testament* : 2 Cor. 3. 14. And tho' it *remains* on the minds of the *blinded Jews, untaken away unto this day*, yet to Us it is done away in Christ. What the *Jews* could not see to the *end* of by reason of the *Vail on Moses face*, is now made manifest by the *appearing of our Saviour Jesus Christ.*

IV. It remains now only to Enquire, Of what USE all this may be to us in our present Devotions? And,

1. It serves greatly to Confirm and Strengthen our Faith in the Lord Jesus Christ, as the Son of GOD and the true Messiah, and the World's Judge and Saviour. If the Jews would not be convinc'd by the Preternatural Darkness, the Earth's quaking, the Rocks rending, the Graves opening, and the Vails tearing in twain; yet let Us with the unprejudic'd Centurion and his Guard, when they saw these Prodiges, readily cry out, — Truly this is the Son of GOD. Let us receive this Witness & Testimony of GOD concerning Christ, and observe the Judicial Hardness on that miserable Nation, who wou'd not believe & tremble, tho' the Earth shook under them, and the Sun over them turn'd into blackness. O let not our Hearts be more Obdurate, than the Rocks! Let not the Vail of Unbelief blind us.

2. Is the Vail rent, See what we owe to the Death of Christ, and how wor-

why it is of our Solemn, Continual and Everlasting Remembrance. That Death which has bro't us nigh to GOD, and into a Covenant-Relation to Him, under the Adoption & the Promises! that Death which has finished Transgression & put an end to Sin, and abolished Death! that Death which has blotted out the Hand-writing of Ordinances that was against us and contrary to us, & took it out of the way, nailing it to His Cross! that Death which has unveiled the Law & Abrogated it, fulfilled & finished it; so that the Knowledge of it now it ceases, is more profitable to us than the very Burden of the Observances was unto them who of old bare it. Let us with Admiration, Love, Joy, and Thanksgiving, shew forth this Blessed DEATH, and with adoring Souls see how the Vail his Flesh was rent and torn, His Body broken for us.

3. Let us rend our Hearts in the sense of our Sins, in Spiritual Mourning, in Godly Sorrow, in tears of Contrition, in Agonies of Supplication.
Shall

shall the *Rock* be more sensible, penetrable, softer & more yielding than our Hearts? See what *Sin* has done! & what the Wrath & Justice of Heaven express'd against it! how the *Heavens* have mourn'd it in Sable darkness! and the *Earth* trembled in Horror at the Guilt & Punishment of it! and shall not Sinners themselves dissolve in Tears! Let me for the *Phrases sake* address you now in the *Prophets Words*, Joel 2. 12, 13. *Therefore also now saith the LORD, Turn ye even to Me with all your Heart, and with fasting, & with weeping & with mourning, and RENT your Hearts —*

4. Is the Vail rent, Let us be very Thankful for our Light under the Gospel. The Light from Heaven is broke forth upon us. The Obscurity of the Law is gone, and the true Light now shineth. The Prophets & righteous Men of old desired to have seen our Days; for us they knew they Prophesied, to whom the Felicity of the *Messiah's* Kingdom is reserved, however unworthy we are of the Grace

wherein we stand. Our Father *Abraham* saw our Day, and bless'd it, but we it may be are little sensible of our Privilege. *Isaiah* Prophesied of it with Extasie & Transport, *Isa.* 60. 1, 2. *Arise, shine, for thy Light is come, and the Glory of the LORD is risen upon thee: — And the Gentiles shall come to thy Light & Kings to the Brightness of thy Rising.* The Face of *Moses* was glorious, but veil'd, the Face of *JESUS* more Glorious & Unveiled. Let us believe & walk in His Light.

5. Is the Vail rent, See our *inexcusable Guilt* if we remain in *Darkness*. This is the *Condemnation*, that Light is come into the World, but men love *Darkness*. The *Times of Ignorance* GOD winked at, but now He calls all Men every where to Repent. The *Jews* who rejected *CHRIST* did it ignorantly, as to the generality of them, *for if they had known they would not have crucified the LORD of Glory*; But if *We* now reject Him, after the Conviction which we have in our Consciences that He is the Son

of GOD, we do it most Presumptuously & Audaciously. Joh. 15. 22. 'If I had not come & spoken unto them, they had not had sin; but now they have no cloke for their sin. Heb. 10. 26, 27, 28. For if we sin wilfully after that we have received the knowledge of the Truth, there remaineth no more sacrifice for sins: but a certain fearful looking for of Judgment & fiery Indignation which shall devour the Adversaries: He that despised Moses Law dyed without mercy, under two or three witnesses; Of how much sorer punishment suppose ye shall be be tho't worthy, who hath trodden under foot the Son of GOD, ——— 2 Cor. 4. 3, 4. But if our Gospel be hid, it is hid to them that are lost, in whom the God of this World has blinded the minds of them that believe not, lest the light of the glorious Gospel of CHRIST, who is the Image of GOD, should shine into them.

6. Is the Vail rent, Let us then improve thankfully & zealously the Liberty of Prayer. Heb. 10. 19, 20. Having

ving therefore, Brethren, boldness to enter into the Holiest by the Blood of JESUS, by a new and living way which HE hath consecrated for us thro' the Vail, that is to say His Flesh: — Let us draw near with a true Heart, in full assurance of Faith, &c. Let us pray every where, pray always, pray without ceasing. Let us pray in Faith, having an High-Priest in Heaven, Entered within the Vail. GOD promis'd under the Law, Lev. 16. 2. *I will appear in the Cloud upon the Mercy-Seat.* This Cloud is understood by most Learned Expositors of the *Smoke of the Incense* which the High-Priest burnt in the most Holy Place; and accordingly Bp. Patrick renders it, *I will be approached in a Cloud, scil. of Incense.*

We have *Boldness* to enter, says the *Apostle*. “Not as Aaron under the Law, with fear & dread lest he die.”
 * Henry in Lev. 16. 2. “We may enter the Holiest every Day, He only once a Year. While the Manifestations of

“ of GOD’s Prefence & Grace were
 “ *sensible*, It was meet they should
 “ be Confin’d and Reserv’d ; because
 “ that *Objects of sense* the more fa-
 “ *miliar* they are made, the *less aw-*
 “ *ful* and delightful they become ;
 “ but now our Approaches to GOD
 “ are *purely Spiritual*, ’tis far other-
 “ wise ; for the *Objects of Faith* the
 “ more they are convers’d with, the
 “ more doth their Greatness & Good-
 “ ness appear. We go to the *Holy*
 “ *Place not made with Hands*, and the
 “ *stronger Faith* carries us thither,
 “ the *more Welcome* we are. Thus al-
 “ ready by Faith we are made to *sit*
 “ *together in Heavenly Places by Christ*
 “ *Jesus*. In short, *Aaron* must not
 “ come near at all times lest he die,
 “ We must be ever *coming* that we
 “ may *live* : It is Distance only that
 “ is our Death.

7. And lastly, Is the Vail rent,
 Let us then not rest in the Outward
 Act, the External Exercise and Form
 of Worship, or in a Visible Church State ;
 but let us be Inward & Spiritual, ex-
 crising

30 *The Rending of the Vail, &c.*

exercising a lively Faith in the Intercession of our Lord Jesus Christ within the Vail. We may not trust in our Covenant Relation to G O D, in His Name on us, nor in a Name in His Church : We must not rest in Duties and Outward Observances, crying, The Temple of the LORD, the Temple of the LORD are these : But let us draw near with a true Heart, sprinkled from an evil Conscience, and our Bodies wash'd as with pure water. Let us look within the Vail to JESUS the Forerunner and High Priest over the House of G O D. Strong let be our Faith in His Death and the Power of His Resurrection. Let us worship G O D in the Spirit, and rejoyce in CHRIST JESUS, and have no Confidence in the Flesh.

F I N I S.