704 HEBREWS.   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSIO:   
 19 Having therefore, brethren, |!" Having therefore, bre   
 thren, boldness to enter into   
 . « Tboldness to enter ‘into the holy the holiest by the blood   
 au. place by the blood of Jesus, 2 by| of Jesus, 2 by a new and   
 « ‘a new and living way, which he living way, which he hath   
 tchizs, inaugurated for us, ‘through the consecrated for us, through   
 ryhitts s having “a great priest the veil, that is to say, his   
 veil, that is to say, his flesh; \*land|fesh; and having an   
 over \* the|Aigh priest over the house   
 ye.iv.i® house of God; 22¥ let us: draw near | 2s let us draw   
   
 Cuar. X. 19—XIIL] Tar trp as in ch. ix, 25, is in fact to make us,   
 GREAT DIVISION oF THE EristeE: OUR as priests, renew Christ’s offering of Him-   
 DUTY IN THE INTERVAL OF WAITING BE- self “We enter,” says Stier, «with   
 TWEEN THE BEGINNING AND ACCOMPLISH- the blood of Jesus, even with the same,   
 MENT OF OUR SALVATION. And herein, wherewith He entered before us:”” which   
 x. 19—39, exhortation to enter boldly into is very like a contradiction in terms,   
 the holiest place, 19—22: to hold fast our and is at all events inaccurate theology.   
 profession, 23: to stir np one another, 24, We do not take the blood of Christ with us   
 25: in consideration of the fearful punish- into the presence of God : it there already   
 ment which awaits the rejectors of Christ, once for all, and onr confidence of access is   
 26—81: and in remembrance of the pre- therein grounded, that it is there. See note   
 vious sufferings which they underwent on ch. xii, 24), which He initiated (first   
 when first converted, 32-34. Finally, opened: better than A. V. ‘consecrated,’   
 exhortation not to cast away confidence, which seems as if it before) for us,   
 for the time until His coming is short, and (as) a way recent (new, ‘of late origin.”   
 uring that time, faith is life of soul. “None before Him trod this way; no   
 There has been no exhortation, properly believer under the Old ‘Test. dared or could,   
 speaking, since ch. vii. 1, during the though under a dispensation of preparatory   
 great doctrinal argument of the Epistle. grace, approach God so freely and openly,   
 Before that, argument and exhortation were so fearlessly and joyfully, so closely and   
 rapidly alternated. But so exquisite is intimately, as we now, who come to the   
 skill of and development, that Father by the blood of Jesus, His Son.”   
 the very exhortation with which he closed Stier. The rendering given here in the   
 the former portion of the Epistle, where notes is the literal one, and the only one   
 first began to prepare the way for his which gives the force of the original. But   
 great argument, ch. iv. 14—16, is now re- in an English version, it is absolutely   
 sumed, deepened indeed and expanded hy necessary to invert the clauses and disturb   
 the intervening demonstration, but in spirit the meaning) and living (as contrasted with   
 and substance the same: “let us dato near the mere dead ceremony of entrance into   
 with a true heart in full assurance of the earthly place. ‘This entrance is a   
 faith” here, answering to “let us approach real, living, and working entrance; the   
 with boldness to the throne of grace” animated substance of what is imported,   
 there, and “let us hold fast the confession not the dead shadow. Most Commentators   
 of our hope” here, to “let us hold fast make living mean “ life-giving,” produc-   
 our confession” there. ing, or leading life. Others interpret it   
 19.] Having (placed first as carrying “everlasting :” so Chrysostom), through   
 the emphasis: “ ing, as we do.” .”) (in its primary, local meaning, ‘through,’   
 therefore (as above proved: it collects not in its derived instramental one) the   
 and infers), brethren (sce on ch. iii. 1), that is, his flesh (on the veil, sce   
 confidenee (sco on ch. iii. as regards note, ch. vi. 19. ‘The flesh of Christ   
 the (onr: sce below) entering into the is here spoken of as the veil hung hefore   
 holy place in (ox, by : see below) the blood the holiest place ; weak human mortal   
 of Jesus (Ile having once entered in with flesh was the state through which He had   
 His blood as our High Priest, and thereby to pass before He could enter the holiest   
 all atonement and propitiation having been in heaven for us, and when He put off that.   
 for ever accomplished, it is in that blood flesh, the actual veil the temple was rent,   
 that our boldness to enter in is grounded. from top to bottom, Matt. xxvit. 51); and   
 To understand in, with Bleck and S (shaving?) a great Priest (j.c. a great