

"Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation (atonement) for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy." Dan. 9:24. Did Jesus fail to make atonement at the appointed time (70 weeks), upon the cross? Or was atonement not made until hundreds of years after his crucifixion? Oh, no! He did not fail. When he was crucified he cried, "It is finished." Jno. 19:30. He gave his life a ransom for many. Matt. 20:28. Atonement (or reconciliation) was then made complete as far as the Lord was concerned. Its benefits remain with man to accept or reject.

The objection to the view that atonement was made upon the cross because it is utterly contrary to the type, is untenable. It contradicts New Testament teachings. The apostle Paul wrote, "For if, when we were enemies, we were reconciled to God by the death of the Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we **HAVE NOW received the atonement.**" Rom. 5:11. When Paul wrote the foregoing, atonement had been made. He did not teach that it could only be made over eighteen-hundred years later. Please consider also the following texts: 2 Cor. 5:18, 19; Col. 1:19, 20; Heb. 1:3, and 1 Peter 2:24.

If you are inclined to object to the view that atonement was made upon the cross, because of the type, remember the fact that Christ is a priest after the order of Melchisedec and not after the order of Aaron. Heb. 7:11-17.

The ministrations as carried on in the sanctuary by the Levitical priesthood is described in Lev. 16 and in the Hebrew letter. It was only a figure for the time then present. "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us." Heb. 9:11, 12.

After his crucifixion, Christ entered the most holy place in the heavenly sanctuary and is a mediator there. 1 Tim. 2:5, 6; Heb. 9:15. It is through the blood of Christ that fallen man is cleansed from sin. 1 Jno. 1:7-9. It cost the precious blood of Christ to purchase the Church of God. Acts 20:28. Will you, dear reader, accept the atonement made by Christ as far as he is concerned, and will you let him make you free? Whosoever will, may come.

John Kiesz.

WITHIN THE VAIL

Earth was created; man was made to inhabit it, and to rule thereon; and everything that God made was perfect. There must have been real bliss in the garden of Eden. No doubt, nothing better could have been wished for. But, alas!—one day humanity fell. The ground was cursed for man's sake, and death was pronounced upon him.

There was, however, a way provided for fallen man to live again. God promised a Saviour; it was through his blood that reconciliation was to be made. But the promise was afar off. Animal sacrifices which prefigured, or pointed to Christ were instituted; and when the children of Israel left Egypt, the land of sin, they were instructed under the leadership of Moses to build a sanctuary while they were wandering in the wilderness, in which the sacrificial services were to be conducted.

Descriptions of how the sanctuary was constructed may be found in Exodus, chapters, 25 to 27; and in Hebrews, chapter 9. Inside of the court was the tabernacle which was composed of two apartments—the holy place, and the most holy place. These two places were separated by a vail (spelled veil in the New Testament). This vail was the partition or entrance from the holy to the most holy place. The door of the tabernacle was a curtain; but it was never called a vail by the Old Testament writers. It was called the hanging for the door, or the door of the tabernacle. The expression, "before the door of the tabernacle," refers to the court in front of the tabernacle.

In the most holy place, "within the vail," were the ark, in which was placed the testimony; the mercy seat; and the cherubims; while without the vail, in

the holy place, were the candlestick, the table and the shewbread. Exo. 26:33-36; and Heb. 9:1-5. Into the second went the high priest alone once a year, not without blood, which he offered for himself, and the errors of the people. When Christ came these services ceased, for he offered himself once to bear the sins of many. Heb. 9:28.

"Within the Vail"

The expression "within the vail" is a Bible term. It is found once in the New Testament, and several times in the Old. They came in their order in the Old Testament as here reproduced. They all refer to the most holy place.

Exo. 26:33. "And thou shalt hang up the vail under the taches, 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."

Lev. 16:2. "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 before the mercy seat, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy seat."

Lev. 16:12. "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."

Lev. 16:15. "Then shall he kill the goats of the sin offering, that is for the people, and bring his blood within the vail, 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." See also Numbers 18:7.

"Without the Vail"

Since within the vail refers to the second apartment, the most holy place, without the vail refers to

the first apartment, the holy place, wherein were located the candlestick, the altar of incense, and the table of shewbread. Exo. 26:33-36; and 30:1-10. "Without the vail" is also a Bible expression. The following passages contain this expression, but we will reproduce only one to save space. Exo. 26:35; 27:20, 21; 40:22, and Lev. 24:3.

Exo. 26:35. "And thou shalt set the table without the vail, and the candlestick over against the table on the side of the tabernacle toward the south; and thou shalt put the table on the north side."

"Before the Vail"

Before the vail refers to the holy place the same as without the vail does. This term is found in the following places: Exo. 30:6; 40:26, and Lev. 1:17.

Vail in the New Testament

The word vail (veil) occurs several times also in the new Testament. In the following texts we find the account of the rending of the veil at the crucifixion and death of Christ; Matt. 27:51; Mark 15:38; and Luke 23:45. The Veil that was rent in twain from the top to the bottom was the curtain between the two apartments. In Hebrews 9:8 we read, "The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was standing." As soon as the veil was rent in twain, the way into the most holy place was opened and has been open ever since.

The other references, wherein the veil is mentioned, are found in Heb. 6:19, 20; 9:3; and 10:20. Heb. 6:19, 20 says, "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest forever after the order of Melchisedec."

When the Hebrew letter was written (A. D. 64)

Jesus had entered into the most holy place as the preceding verses prove. In fact, he entered that place at his ascension. Matt. 26:64; Acts 7:56; Heb. 1:3; 8:1, 2. From Heb. 4:14-16, we gather this: "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace (mercy seat: Luther's translation), that we may obtain mercy, and find grace to help in time of need." The mercy seat is in the most holy place. Exo. 26:34. That is where Christ entered to at his ascension, and that is where we are to boldly come to. He is our advocate there.

ATONEMENT BY CHRIST

Without shedding of blood there is no remission of sins. Just before the children of Israel left Egypt, they were instructed to kill a lamb without blemish and its blood they were to strike on the door posts of the houses; for in that night God passed thru the land of Egypt to smite all the firstborn, but the blood on the posts was a token, and wherever it was found God passed over and did not destroy anyone. Exodus 12.

Innocent lives had to be offered up to save souls from destruction. The lamb from the flock pointed forward to the Lamb of God. As the innocent lambs were offered all along the way to atone for a guilty man, so did the innocent Lamb of God shed his blood to atone for a guilty world. Jno. 1:29; 1 Jno. 2:2.