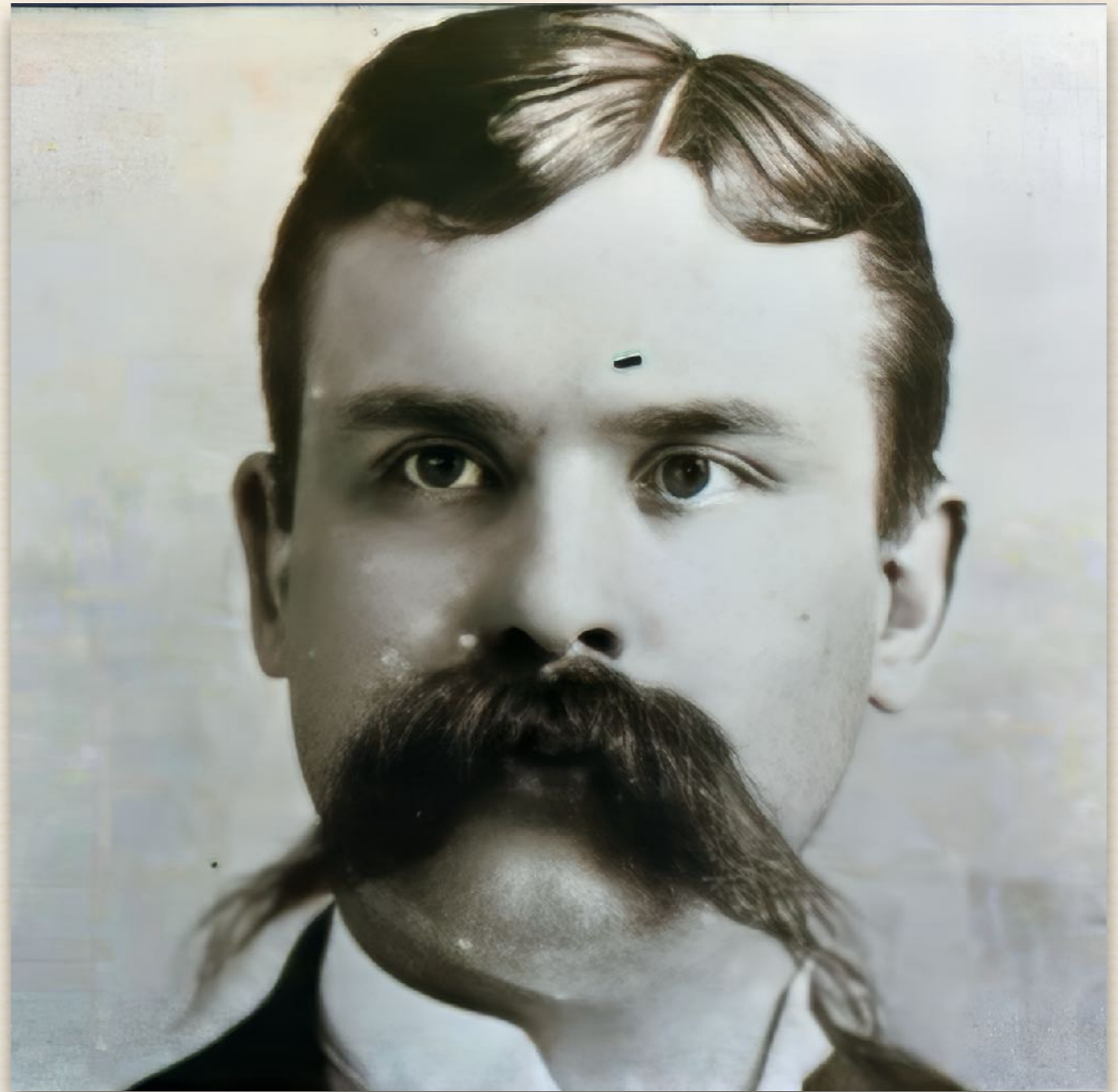


The Sanctuary

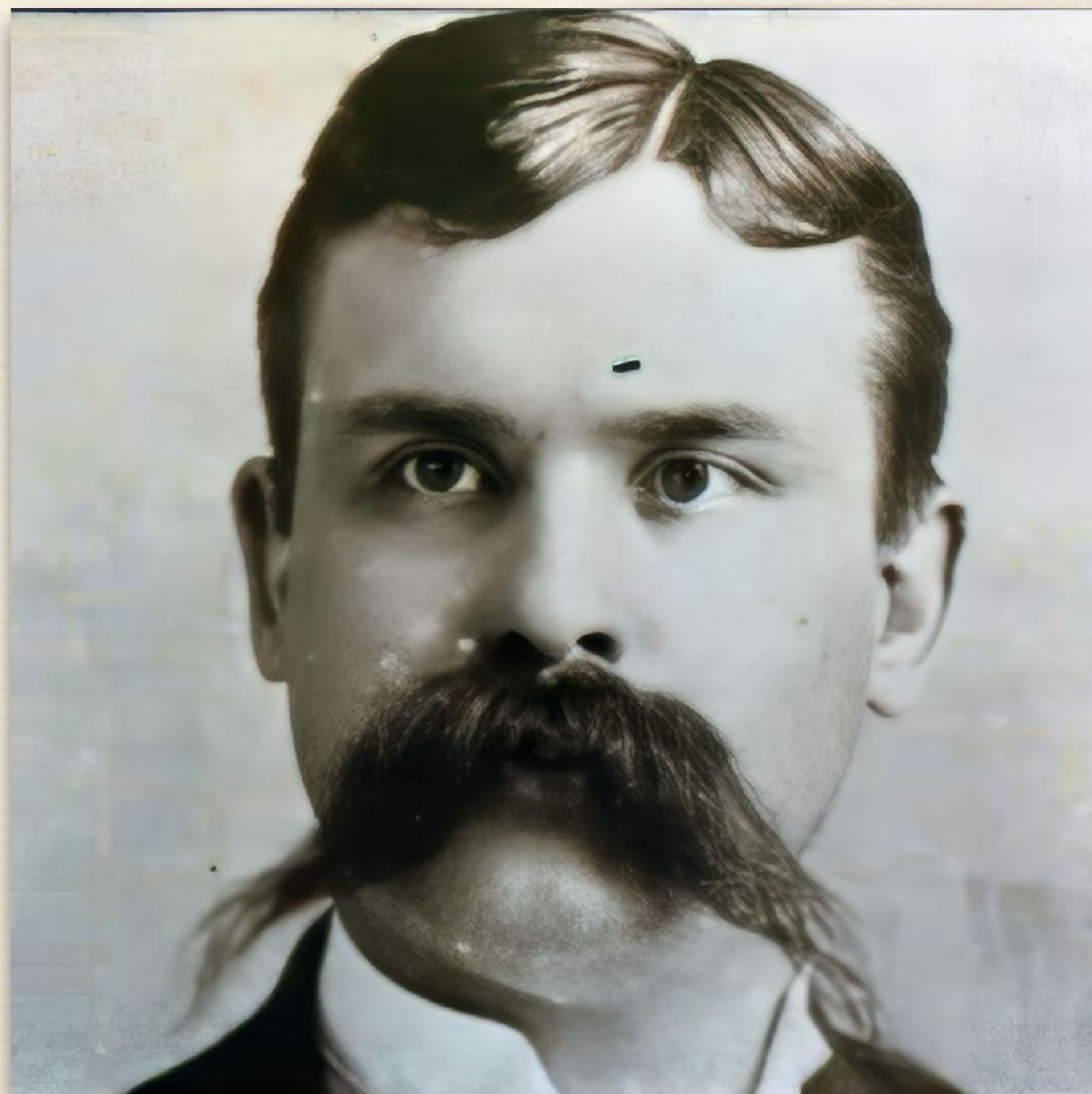


Lesson 8—The Heavenly Sanctuary

Albion F. Ballenger
was a skilled writer
and was on the
staff (1893) of the
American Sentinel,
under the
editorship of A. T.
Jones; however,
while working there
he urged that the
Sabbath truth not
be printed in the
American Sentinel.



I saw an assembly in a room in Battle Creek, and one standing up held up the *Sentinel* and said, “The Sabbath question must be cut out of this paper; then the circulation will be largely increased and the truth will come before thousands.”
(*20LtMs*, Ms 59, 1905, par. 3, 4)



One of authority came forward and said solemnly, “Bind up the testimony and seal the law among my disciples.” [Isaiah 8:16.] Then came the reproof, decided, firm, and cutting: “The Sabbath truth is to be proclaimed. It is the truth for these last days.” The words found in (Exodus 31:12–18) were repeated with great solemnity. (20*LtMs*, Ms 59, 1905, par. 3, 4)



And now again [about 12 years later] our Brother Ballenger is presenting theories that cannot be substantiated by the Word of God. It will be one of the great evils that will come to our people to have the Scriptures taken out of their true place and so interpreted as to substantiate error that contradicts **the light and the testimonies that God has been given us for the past half century.** . . . There is not truth in the explanations of Scripture that Elder Ballenger and those associated with him are presenting. The words are right but misapplied to vindicate error. We must not give countenance to his reasoning. He is not led of God. Our work is to bind up the Testimonies God has given and seal the law among His disciples.

(*20LtMs*, Ms 59, **1905**, par. 12)



❖ In “Have We Followed Cunningly Devised Fables?” Robert Weiland cites Ballenger, Conradi, Cottrell, Fletcher, Ford, Grieve, Hilgert, Prescott, Snide.

Let us all cling to the established truth of the sanctuary. . . . I testify in the name of the Lord that Elder Ballenger is led by satanic agencies and spiritualistic, invisible leaders. (*20LtMs*, Ms 59, 1905, par. 14)

- ❖ Did Jesus began his work as our high priest in the most holy place at his ascension?
- ❖ Which *hope* we have as an anchor of the soul, both sure and stedfast, and which entereth into that **within the veil** (*katapetasma*). Whither the forerunner is for us entered, *even* Jesus, made an high priest for ever after the order of Melchisedec. (Hebrews 6:19–20)
- ❖ Leviticus 16:15—Then shall he kill the goat 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:

Within the Veil

- ❖ **Veil.** Gr. *katapetasma*, “curtain,” “veil” occurs six times in the NT. Three times it is used of the veil of the Temple that was rent at the time of the crucifixion. The other occurrences are in Hebrews 6:19; 9:3; 10:20. The fact that the curtain at the door of the tabernacle and the inner curtain separating the holy from the most holy place were both called *katapetasma* provides a simple **explanation for the use of the term** “*second veil* [*katapetasma*]” in Heb. 9:3 to describe the inner curtain. (Andreasen, *SDA BC*, slight edits)
- ❖ Which *hope* we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil (*katapetasma*); (Hebrews 6:19)
- ❖ And after the second veil (*katapetasma*), the tabernacle which is called the Holiest of all; (Hebrews 9:3)
- ❖ By a new and living way, which he hath consecrated for us, through the veil (*katapetasma*), that is to say, his flesh; (Hebrews 10:20)

The ministration of the priest throughout the year in the first apartment of the sanctuary, “within the veil” which formed the door and separated the holy place from the outer court, represents the work of ministration upon which Christ entered **at His ascension**. It was the work of the priest in the daily ministration to present before God the blood of the sin offering, also the incense which ascended with the prayers of Israel. So did Christ plead His blood before the Father in behalf of sinners, and present before Him also, with the precious fragrance of His own righteousness, the prayers of penitent believers. Such was the work of ministration in the first apartment of the sanctuary in heaven. (*GC* 1911 and 1888, p. 420.3)

For eighteen centuries this work of ministration continued in the first apartment of the sanctuary. The blood of Christ, pleaded in behalf of penitent believers, secured their pardon and acceptance with the Father, yet their sins still remained upon the books of record. As in the typical service there was a work of atonement at the close of the year, so before Christ's work for the redemption of men is completed there is a work of atonement for the removal of sin from the sanctuary. This is the service which began when the 2300 days ended. At that time, as foretold by Daniel the prophet, our High Priest entered the most holy, to perform the last division of His solemn work—to cleanse the sanctuary. (*GC* 421.2)

- ❖ Nevertheless the foundation of God standeth sure, having this seal, **The Lord knoweth them that are his.** (2 Timothy 2:19). Because of this some ask is there a need for an investigative judgment.
- ❖ For the time *is come* that judgment must begin at the house of God: and if *it first begin* at us, what shall the end *be* of them that obey not the gospel of God? (1 Peter 4:17)
- ❖ For we must all appear before the judgment seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad. (2 Corinthians 5:10)

- ❖ Others claim that the year-day principle is not biblical. (Numbers 14:34; Ezekiel 4:6; Daniel 9:24)
- ❖ Using the symbolism of the year-day principle for Daniel 8:14 is in harmony with the symbolic visions of Daniel 7 and 8.





After breakfast I said to one of my brethren, “Let us go and see, and encourage some of our brethren.” We started, and while passing through a large field I was stopped about midway of the field. Heaven seemed open to my view, and I saw distinctly and clearly that instead of our High Priest coming out of the Most Holy of the heavenly sanctuary to come to this earth on the tenth day of the seventh month, at the end of the 2300 days, He for the first time entered on that day the second apartment of that sanctuary; and that He had a work to perform in the most holy before coming to this earth. That He came to the marriage at that time [as mentioned in the parable of the Ten Virgins]; in other words, to the Ancient of days to receive a kingdom, dominion, and glory; and we must wait for His return from the wedding. . . .

While I was thus standing in the midst of the field, my comrade passed on almost beyond speaking distance before missing me. He inquired why I was stopping so long. I replied, “The Lord was answering our morning prayer, by giving light with regard to our disappointment.” (Hiram Edson, quoted by Francis D. Nichol, *The Midnight Cry*, p. 458)

After the passing of the time in 1844 we searched for the truth as for hidden treasure. I met with the brethren, and we studied and prayed earnestly. Often we remained together until late at night, and sometimes through the entire night, praying for light and studying the Word. Again and again these brethren came together to study the Bible, in order that they might know its meaning, and be prepared to teach it with power. When they came to the point in their study where they said, "We can do nothing more," the Spirit of the Lord would come upon me. I would be taken off in vision, and a clear explanation of the passages we had been studying would be given me, with instruction as to how we were to labor and teach effectively. Thus light was given that helped us to understand the scriptures in regard to Christ, his mission, and his priesthood. **A line of truth extending from that time to the time when we shall enter the city of God, was made plain to me,** and I gave to others the instruction that the Lord had given me. (Ellen White, *The Review & Herald*, May 25, 1905, par. 24)

Many errors arose, and though I was then little more than a child, I was sent by the Lord from place to place to rebuke those who were holding these false doctrines. There were those who were in danger of going into fanaticism, and I was bidden in the name of the Lord to give them a warning from heaven.

We shall have to meet these same false doctrines again. . . .

In the future, deception of every kind is to arise, and we want solid ground for our feet. We want solid pillars for the building. Not one pin is to be removed from that which the Lord has established. **The enemy will bring in false theories, such as the doctrine that there is no sanctuary. This is one of the points on which there will be a departing from the faith.** Where shall we find safety unless it be in the truths that the Lord has been giving for **the last fifty years?**

(Ibid., par. 24, 26, 27, 28)

Melchisedec

The LORD said unto my Lord, Sit thou at my right hand, until
I make thine enemies thy footstool.

The LORD shall send the rod of thy strength out of Zion: rule
thou in the midst of thine enemies.

Thy people *shall be* willing in the day of thy power, in the
beauties of holiness from the womb of the morning: thou hast
the dew of thy youth.

The LORD hath sworn, and will not repent, Thou *art* a priest
for ever after the order of Melchizedek.

The Lord at thy right hand shall strike through kings in the day
of his wrath.

He shall judge among the heathen, he shall fill *the places* with the
dead bodies; he shall wound the heads over many countries.

He shall drink of the brook in the way: therefore shall he lift up
the head.

(Psalm 110)

As the divine Sufferer hung upon the cross, angels gathered about Him, and as they looked upon Him, and heard His cry, they asked, with intense emotion, “Will not the Lord Jehovah save Him?” ... Then were the words spoken: “**The Lord hath sworn, and He will not repent.** Father and Son are pledged to fulfill the terms of the everlasting covenant.

God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” Christ was not alone in making His great sacrifice. **It was the fulfillment of the covenant** made between Him and His Father before the foundation of the world was laid. **With clasped hands** they had entered into the solemn pledge that Christ would become the surety for the human race if they were overcome by Satan’s sophistry.

(FLB 76.3)

While the Pharisees were gathered together, Jesus asked them, Saying, What think ye of Christ? whose son is he? They say unto him, *The Son* of David. He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son? (Matthew 22:41–45)

How is he his son? In other words, if David calls him *Lord*, how can he also be his *son*, and thus be younger than David? The only answer is that the Christ (Messiah) existed prior to his incarnation on this earth. As David's *Lord*, he was the Son of God, as David's *son*, he was the Son of man. The Jewish leaders could not answer this question without admitting that Jesus was the Messiah, the Son of God.

Ps. 110 was written by David. It has been called the pearl of Messianic psalms, for Christ is presented not only as King and Ruler of this world but also, by God's solemn oath, as Priest. We read about this also in Zechariah 6:13, where the Messiah is referred to as both Priest and King.

Even he shall build the temple of the Lord; And he shall bear the glory, And shall sit and rule upon his throne; And he shall be a priest upon his throne: And the counsel of peace shall be between them both. (Zechariah 6:13)

Some have mistakenly looked to the priesthood of Melchisedec for the types of Christ's priestly ministry instead of to the Levitical service. But no record of the priestly ministry of Melchisedec is to be found in the Scriptures, neither is there found a record of the shedding of blood nor the offering of sacrifices by him. No work of atonement is revealed. (W. H. Branson, *Drama of the Ages*, pp. 246, 247)

Melchizedek was an Amorite king whom Abraham met during his sojourn in the land of Canaan sometime during the first quarter of the second millennium, B.C. Evidently, the king ruled over a city-state, Salem (known later as Jerusalem, cf. Ps 76:2). Melchizedek was a priest of “God Most High” as well as a king (Gen 14:17–21). This brief allusion to the Deity indicates that the worship of the true God, originally held by all the immediate descendants of Noah, had not died out entirely. Apparently a genuine faith in the Creator still existed in some family lines other than Abraham’s, and the patriarch did not hesitate to give this priestly believer a tenth (tithe) of the spoils of war . . . (Frank Holbrook, “Christ’s Inauguration as King-Priest”)

We do, however, find all the work of a priesthood in type and symbol set forth in the work of the Levitical priests. Here is revealed every detail of the work of Christ in the heavenly sanctuary. Without the types of the Levitical priesthood, we are left entirely without a typical ministrations. Looking to the Levitical ministry, however, we have a complete typical service, which teaches every essential principle of the plan of redemption. (Branson, p. 247)

It is true that in one outstanding respect Christ was a priest after the order of Melchisedec rather than after the order of Aaron. Melchisedec could not have served as a priest under the law of Moses, for he did not become a priest by inheritance.

He was “without father, without mother, without descent.”

Hebrews 7:3. His genealogy could not be traced to some particular tribe or family in Israel, and thus prove that he had an inheritance in the priesthood. The sons of Aaron were priests, because their fathers were priests. It was an inheritance.

The office was handed down from father to son. But not so with Melchisedec. He was appointed to the priesthood by an oath. (Ibid., pp. 247, 248)

This was also true of Christ. He was of the tribe of Judah and not of Levi. According to the ceremonial law, therefore, Christ had no inheritance in the priesthood. He was without priestly parentage, or pedigree.

(Ibid., p. 248)

Thus the apostle Paul declares: “The priesthood being changed, there is made of necessity a change also of the law. . . . the law maketh men high priests which have infirmity; but the word [*logos*] of the oath which was since the law, maketh the Son, who is consecrated for evermore.”

Hebrews 7:12, 28

In this respect, therefore, Christ was a priest after the order of Melchisedec.

Let it be carefully noted that it was not Christ’s priestly service that was likened to that of Melchisedec, but rather the manner of his appointment to the priesthood. The types of Christ’s ministration as priest are found only in the Levitical service. It was in the services of Israel’s sanctuary that Christ’s ministry was prefigured. (Ibid., pp. 248, 249)

As the divine Sufferer hung upon the cross, angels gathered about Him, and as they looked upon Him, and heard His cry, they asked, with intense emotion, “Will not the Lord Jehovah save Him?” ... Then were the words spoken: “**The Lord hath sworn, and He will not repent.** Father and Son are pledged to fulfill the terms of the everlasting covenant.

God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” Christ was not alone in making His great sacrifice. It was the fulfillment of the covenant made between Him and His Father before the foundation of the world was laid. **With clasped hands they had entered into the solemn pledge** that Christ would become the surety for the human race if they were overcome by Satan’s sophistry.

(FLB 76.3)

1. Where is the Lord's sanctuary located? Ps. 102:19.
2. What sanctuary was a figure or pattern of it? Heb. 9:8, 9, 23.
3. In what respect does the one in heaven differ from the worldly sanctuary? Verse 11.
4. What articles of furniture have been seen in the heavenly temple? Rev. 4:5; 8:3; 11:19.
5. In what apartments of the earthly sanctuary were these articles kept?
6. What is said in regard to the holy places made with hands? Heb. 9:24.
7. Of what was the service of the Levitical priesthood an example? Heb. 8:4, 5.
8. In how many apartments did the priests then minister?
9. Then what must we conclude concerning the ministration in the heavenly temple?

10. Who is the Minister of that sanctuary? Heb. 8 : 1, 2; 4 : 14.
11. What is said of His experience and character? Heb. 4 : 15; 5 : 7-9.
12. To what order of priesthood does He belong? Heb. 5 : 10; 6 : 20.
13. Who was Melchisedec? Heb. 7 : 1, 2. Note 1.
14. What is said of his genealogy? Verse 3.
15. In what respect was Christ like Melchisedec? Verses 3, 15-17, 24.
16. Why could He not belong to the Levitical priesthood? Verses 13, 14.
17. Why was it necessary that He should belong to another line of priesthood? Verses 11, 19.
18. Why did the service of the Levitical priesthood make nothing perfect? Heb. 9 : 8-10; 10 : 1-4, 11.
19. Wherein does Christ differ from the priests in the former dispensation? Heb. 7 : 23-28. Note 2.

20. What is said of the blood which He offers? Heb. 9 : 11-14.
21. What is said of the efficacy of His sacrifice and priestly service? Heb. 7 : 27; 9 : 25, 26, 28; 10 : 10-14. Note 3.

1. What is necessary in cleansing the heavenly temple? Heb. 9 : 11, 12, 23.
2. From what must it be cleansed? Note 2.
3. Considering the type, what must be the nature of this work?
4. How will the Lord carry on the work of judgment? Rev. 20 : 12; Dan. 7 : 9, 10.
5. What will He bring into judgment? Eccl. 12 : 13, 14. Note 3.
6. Upon what class will the work of the judgment begin? 1 Peter 4 : 17. Note 4.
7. Where are the names of believers written? Phil. 4 : 3; Luke 10 : 20.
8. Whose names will not be blotted out of the book of life? Rev. 3 : 5.
9. To whom will deliverance come in the time of trouble? Dan. 12 : 1.
10. What will be done with their sins? Acts 3 : 19.
11. How will this be accomplished, and by whom? Note 5.
12. When will this be done? Acts 3 : 19-21. Note 6.
13. When sins were borne from the earthly sanctuary by the high priest, what was done with them? Lev. 16 : 21.

14. When the sins of God's people are blotted out of the books of record, upon whom are they placed? Note 7.

15. Of whom, then, was the scapegoat a type?

16. Of whom was the goat for the Lord a type?—Christ. He was *the goat for the Lord* (Lev. 16 : 8, 9), or to represent the Lord.

17. When and how did Christ fulfill the type? 1 Peter 2 : 24.

18. When, according to the type, must Satan bear the sins of God's people? Note 8.

19. What takes place soon after the blotting out of sin? Acts 3 : 19, 20; Rev. 22 : 11, 12; 1 Thess. 4 : 16; 1 Cor. 15 : 51–55.

20. What resurrection is this called? Rev. 20 : 4–6.

21. What is done with Satan at that time? Verses 1–3. Note 9.

1. IT was a work of judgment. It was so regarded by ancient Israel. The people were to afflict or humble their souls, or be cut off from Israel. Lev. 23 : 29.

2. SIN has been conveyed to the sanctuary by the ministration of the priest, as shown by the type, and it must be removed or cleansed by blood. The sanctuary is, therefore, to be cleansed from sin, and not from physical impurity.

3. EVERY work will be brought into judgment. This shows that sins are not blotted out at conversion. They remain on the books of record till the judgment, the great antitypical day of atonement, the cleansing of the heavenly temple. "The blood of Christ, while it was to release the repentant sinner from the condemnation of the law, was not to cancel the sin; it would stand on record in the sanctuary until the final day of atonement; so in the type, the blood of the sin offering removed the sin from the penitent, but it rested in the sanctuary until the day of atonement."—*Patriarchs and Prophets, p. 357.*

4. JUDGMENT will begin first upon the people of God, and their cases must be decided before Christ comes, because the saints are to judge the world after He comes. Dan. 7 : 22; 1 Cor. 6 : 1-3; 4 : 5; Rev. 20 : 4.

5. "IN the great day of final award the dead are to be 'judged out of those things which were written in the books, according to their works.' Then, by virtue of the atoning blood of Christ, the sins of all the truly penitent will be blotted from the books of heaven. Thus the sanctuary will be freed, or cleansed, from the record of sin. In the type this great work of atonement, or blotting out of sins, was represented by the services of the day of atonement,—the cleansing of the earthly sanctuary, which was accomplished by the removal, by virtue of the blood of the sin offering, of the sins by which it had been polluted."—*Patriarchs and Prophets*, pp. 357, 358.

6. THIS scripture locates the time of the blotting out of sin just before the second coming of Christ. He completes His priestly work before He comes. The blotting out of the sins of His people is, therefore, just before He comes to gather His elect.

7. CHRIST, as our great High Priest, bears our sins from the heavenly temple, as indicated in the type, and they are placed upon the head of Satan, the antitypical scapegoat. "Since Satan is the originator of sin, the direct instigator of all the sins that caused the death of the Son of God, justice demands that Satan shall suffer the final punishment. Christ's work for the redemption of men and the purification of the universe from sin, will be closed by the removal of sin from the heavenly sanctuary and the placing of these sins upon Satan, who will bear the final penalty. So in the typical service the yearly round of ministration closed with the purification of the sanctuary, and the confession of the sins on the head of the scapegoat."—*Patriarchs and Prophets*, p. 358.

8. IN the typical service the sins of God's people were placed on the head of the scapegoat at the close of the yearly round of service. It was an act performed after the sanctuary was cleansed, and the priest had come out from it, bearing the sins of the people. Hence the sins of God's people will be placed upon Satan at the close of our Saviour's priestly service in the heavenly temple.

9. AT the resurrection of the just, which takes place at the commencement of the thousand years, when Christ comes the second time, Satan is cast by an angel into the bottomless pit—*abussos*—abyss (see Revised Version), which means a waste, void, uninhabited place. This was very plainly symbolized by the scapegoat being sent away by the hand of a fit man into the wilderness, into a land not inhabited. Lev. 16 : 21, 22. When Christ comes, the righteous will be taken to heaven (1 Thess. 4 : 16, 17; John 14 : 1-3), and the living wicked will be destroyed (Isa. 24 : 1-3; Jer. 4 : 19-27; 2 Thess. 2 : 8). Thus the earth will be desolate and waste till the wicked are raised from the dead at the end of the thousand years. Rev. 20 : 5, first clause, 3, 7, 8.