

7-23-43

THE SANCTUARY.

The following is a copy of a letter written by A. F. Ballenger as a reply to a letter aiming to show him he was in error in his position on the Sanctuary.

Your kind letter received and carefully read several times. My first thought was to make no reply, because a reply would only bring sadness to you, since I must disagree with your position. On the other hand, to ignore your effort to convince me of error would be unkind. Hence I have decided to write.

You say there were two veils, and it would be entirely possible for the expression the veil to mean either ~~one~~, the context showing which one is meant."

The scripture under consideration reads: "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 Melchisedek." Heb. 6:19, 20.

No where in our Bible is the first curtain called "The veil". Once and once only, is it called by implication "the first veil" in Heb. 9:3. Now if the Holy Spirit had said in Heb. 6:19, 20 that Christ had entered within the first veil, then this scripture would have some weight in proving your position; but the Holy Spirit uses the term "within the veil". Has the Lord ~~so~~ often referred in the Old Testament to the first curtain of the sanctuary as "the veil" that the Hebrew student would understand at once that ~~He~~ here meant the first curtain? By no means. The Lord had occasion to speak of the first curtain of the tabernacle 53 times in the Old Testament, and every one of these 53 times He calls that first curtain "the Door of the tabernacle". Take your concordance and see that I am right in this statement.

The scripture under consideration does not say "the veil", much less, the "first veil" but says "Christ has entered "within the veil".

70

Again, in this term an expression so often applied to the first apartment of the sanctuary that the Hebrew student would readily apply it here to the first apartment? Five times the Holy Spirit uses the term "within the veil", ⁱ in the Old Testament, and in every case applies it to the second apartment. Seven times the Holy Spirit has occasion to use the terms "Within ^{out} the veil" and "before the veil" in the Old testament and in every case they are, without all controversy, applied to the first apartment. "Within the veil" must always mean in the second apartment. Here are, therefore, twelve infallible proofs that the term "within the veil" of Heb. 6:19 applies to the holy of holies of the heavenly sanctuary.

Mr. Love in his debate with Bro. Jones, objected to the latter's going to the Old Testament to learn the meaning of the term "Lord's day in Rev. 1:10, and why? For the same reason that you object to my going to the Old Testament to learn the meaning of the expression "within the veil". Because just as surely does the Old Testament prove that "within the veil" is the second apartment of the sanctuary.

But, if we should confine our study to the New Testament, it would not help your case in the least. The Holy Spirit has occasion in the book of Matthew to refer to the second curtain of the sanctuary, and in doing so He does not say "and the second veil" of the temple was rent in twain, but "and the veil of the temple was rent in twain". Matt. 27:51. To break the force of this scripture, the assertion is made that the reason why the Holy Spirit does not say second veil here, is because there was but one veil in the Herodian temple. But are you able to prove that? The historians say there were two. No, it was ~~was~~ because the second curtain was known as "the veil of the temple" just as the second curtain in the Mosaic sanctuary was known as "the veil of the sanctuary". Lev. 4:6, 7.

But should I do as you desire, and confine myself to the one Epistle to the Hebrews, the case would not fare any better.

First the Scriptures say in Heb 6:19,20 that Christ entered within the veil at His ascension and Heb. 8:1 says He "is set on the right hand of the throne of the Majesty in the heavens". See also Heb. 10:11, 12, and 12:2. Hebrews 9:3,4 locates the ark with its law, its cherubim of glory which are the chariot of God's throne (1 Chron. 28 : 18, Ezek. 1:1-27) in the second apartment of the sanctuary and the Bible Reading Gazette, authorized by resolution of the Gen. Conf. of 1888, asks this question: "What was there in the type that represented God on His throne in heaven? and the answer is, "Lev. 16:2" which describes the ark in the holy of holies above which are the cherubim of glory, the chariot of God's throne. Therefore the rest of the book of Hebrews is in harmony with the statement in Chap. 6:19, 20, that Christ entered within the veil of the heavenly ^{sanctuary} where the antitypical ark and throne of God has its abode.

I am aware of the effort that is made to escape this overwhelming testimony by separating God's throne from the ark, the law, and the mercyseat and moving that separated throne from its foundation into the first apartment of the heavenly sanctuary, to enable the Lord to sit down on His Father's throne without entering the holy of holies; but this makes the Father and Son minister the gospel (which is salvation from transgression of the law) from a throne that is separated from the ark, the mercyseat, and the law which is the foundation of that throne. This is too unreasonable and unscriptural to be entertained for a moment.

And now, Bro. in the face of all this testimony of Scripture you urge me to accept a testimony which merely says that I am wrong, but does not contain one single scripture to prove that I am wrong. After reading the testimony, a leading Bible teacher in this denomination, voiced my heart's cry when he said to me, "O, that Sister White would do as the Apostle Paul did when he would correct those in error -- give scripture to prove the error."

to be an error". The night ⁷apostle to the Gentiles, a man filled with the Holy Ghost, possessing the spirit of prophecy, seeing vision upon vision, and hearing unspeakable words, a man healing the sick, casting out devils, and raising the dead, never asked the humblest disciple to accept a correction that he did not support with the Scriptures.

You ask me to accept the testimony of Sister White which seems to me to be arrayed against the united testimony of the Scriptures. I am now going to ask you to take your own medicine.

For sixty years "Early Writings" has contained this statement: "Then I saw in relation to the 'daily' (Dan. 8:12) that the word 'Sacrifice was supplied by man's wisdom and does not belong to the text; and that the Lord gave correct view of it to those who gave the judgment hour cry". Early Writings (Edition of 1893) p. 64.

For sixty years Seventh-day Adventists have taught that the "daily" of Dan. 8:12 was paganism and was taken away to make way for the papacy in 508 A.D. This is the position to be found in all their books dealing with the subject. A few years ago Eld. Conradi published a book in Germany in which he teaches that the "daily" of Dan/ 8:12 refers to the daily ministry of Christ in the heavenly sanctuary, which, as he teaches, was taken away from the minds of men by the establishing of false worship of Romanism. This new view has been accepted by Elds. Prescott, Daniells, Wilcox, Evans, W. C. White, and many others. not so prominent now, among them Elds. Jones and Waggoner. In support of the old view which appears in the books, there are arrayed such pioneers as Elds. Houghborough, Haskell and Butler, supported by younger men such as Elds. O. A. Johnson, Bible teacher in the College Place, Wash. College, R. S. Owen, Bible teacher at Loma Linda, L. A. Smith, Editor of the Watchman, E. B. Andross, Pres. Sc. Csl. Conf. &c. Those holding the old view have quoted this statement in Early Writings to convince thier opponents that the new view is wrong.

The Editor of the Watchman voices the strong convictions of the champion of the denominational view as regards the quotations from Early Writings, thus: This new view of the 'daily' therefore squarely contradicts the spirit of prophecy. There is no possible escape from this conclusion". "The only reason why this statement in 'Early Writings' does not settle the question in the minds of ~~some~~ is that they contend that it does not mean what it says." "We believe the Lord has given us a firm platform, a definite message, not a block or pin of which is to be stirred. See Early Writings, p. 121. The position that the 'daily' was paganism, that it was taken away in 508, and the explanation of the prophetic periods of Dan. 12 from that standpoint, has had a place in our teaching from the first." "The Daily", by L.A. Smith, pages 2 and 31.

To this the objections of the new view, voiced by Edl. Prescott, answers: "It will be shown later in this leaflet that any effort to use this passage in Early Writings to maintain the view that the 'daily' was paganism and that it was taken away in A.D. 508, arrays the spirit of prophecy squarely ~~ag~~ against the united testimony of history."

And now comes a testimony from Sister White which contains this startling statement "I entreat Elders. —, —, —, and others of our leading brethren that they make no reference to my writings to sustain their views of 'daily' /.. I now ask that my ministering brethren shall not make use of my writings in their arguments regarding this question; for I have had no instruction in that point under discussion." "A Call to the Watchman." Aug. 8, 1910, page 5.

And now Bro. will you accept this new testimony that states that the statement in Early Writings which for sixty years has been accepted by the denomination as instruction from the Spirit of ~~P~~prophecy, settling the question of the "daily" forever, is not instruction on the point at all, and

~~It~~ does not settle the question?

And now, as Bro. Prescott says the denominational view of the "daily" ~~Varreys, the Spirit of Prophecy~~ squarely against the united testimony of history", so, it seems to me that the testimonies quoted by the brethren to prove that "within the veil" is "without the veil" arrays the Spirit of Prophecy squarely against the united testimony of Scripture.

And it is interesting to note that the very brethren who united to condemn my position and who quoted the testimonies to that end, and who forced me out of the denomination, have since then fallen out on the subject of the Sanctuary and are hopelessly divided concerning the meaning of the same authority which they used to drive me out of the church.

You spoke of Bro. Jones as one who "uses his utmost effort to show that she (Sister White) is modern Jezabel, the one who is calling with all her authority, and that, with that most authoritative book, for the Advent people to forsake God and rally to the worship of the beast and his image". I am astonished to read this from you after you have read Bro. Jones' positive denial that he had Sister White in mind when he used the words "that woman Jezabel". Other people read that same statement and got from it just what Bro. Jones meant, the Roman Catholic Church; and, before Bro. Jones had ever issued his denial, these unprejudiced readers had denied that he referred to Sister White. Bro. Jones knows, and you know, and I know that the term "that woman Jezabel" is a symbolic term and applies not to an individual but to a fallen church; and it would be silly for him or any one else to apply this term to an individual. As well apply the term "mother of harlots" to a single woman or the "beast" to a single man. And now why is it that after he has positively denied the silly charge, the brethren continue to insist that he did ~~not~~ really mean it any way. The fact is, Parker, these men want him to say it so they can go among the people and injure his influence with them.

^{who} God knows the hearts of all men will deal with both him and them in the judgment. In that day I would rather be the one against whom this false witness is borne than those who are bearing it.

But it is argued that if he did not say it or think it, his assertion that she has given wrong advice in this crisis, is just the same as calling her Jezebel. But is it?

Peter was an apostle most closely associated with the Lord. He was one of the three to behold the transfiguration, to see the ruler's daughter raised from the dead, and one chosen to behold his Master's agony in the garden. On the day of Pentecost, he is recorded spokesman for the apostles. He was filled with the Holy Ghost, spoke with tongues, healed the cripple, raised the dead, had the spirit of prophecy and saw visions. This man whose very shadow was a channel of healing, made a serious mistake in doctrine. And the mistake was in allowing himself to be influenced by "certain who came from James". "For before that certain came from James, he did not eat with the Gentiles; but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation." Here we have a spirit-filled apostle who spoke in tongues, prophesied, healed the lame, raised the dead and saw visions, departing from the uprightness of the gospel,-- going directly contrary to what he had seen and heard in vision, and contrary to the testimony of the vision which he had borne to the church. And all this because of the influence brought to bear upon him by members of the church at Jerusalem. Here we have a mighty apostle bearing testimony (actions speak louder than words) on a vital point of truth in direct contradiction to the visions and testimonies which he had formerly ^S seen and testified, and all because he feared them of the circumcision.

I am bold to confess that I sympathize with Bro. Jones in this matter. I presume that this testimony giving this new interpretation of the

~~of the~~ mark of the beast is as startling to me as the new testimony on the "daily" is to you, Bro. L.A. Smith and Bro. Haskell, Loughborough, Butler, Owen and the rest. I have read all its books, heard all its prominent preachers, have preached the message in association with others in this country and in Europe; and I never saw it written or heard it preached in all these years as it is now interpreted. Twenty years ago I met a minister not in good standing at the time, and since separated from the body, who held this new position; and argued that obeying laws enforcing Sunday observance was not receiving the mark of the beast, but that obeying a decree demanding Sabbath desecration is receiving the mark. I now remember how astonished I was, and how earnestly I tried to convince him of his error both from the Bible and the Testimonies.

Again, I was for years connected with the Religious Liberty Assn. was its first Assistant Secretary and afterward its Secretary. It also fell to my lot to attend the trials of Adventists prosecuted for refusing to obey the law requiring Sunday observance. I have prayed with them in their homes before the trials, and in the jails after the trials. I have sat by their side in the dock while the trials were in progress. I have heard their noble testimony in explanation of why their modest testimony upon the people in the crowded courtroom. I have seen an ex-governor of the state and an ex-senator together walk within the rail, and seat themselves beside the prisoner, in protest against the wickedness of the prosecution and in honor of the noble stand taken by the defendant in refusing to bow to a law compelling him to observe an institution of man in opposition to his God. At that time I wrote the tract "Why do Seventh-day Adventists Suffer Imprisonment Rather Than Keep Sunday?" which was then the position of the denomination on the point, and it was circulated by the hundreds of thousands throughout the country.

In all these years it was never hinted by any man of the prominent

leaders connected with the denomination or with the Associations, that these persecuted brethren were doing wrong in following their ordinary work on Sunday. This new interpretation of the mark of the beast was unknown in these days.

And now after these noble men have suffered from one ~~to~~^{to} three terms of imprisonment, each without a murmur, and thereby won a glorious victory in every state where they were persecuted, forcing from their state officials the recognition of their rights of conscience, - after the persecution has surrendered to the principle for which they stood, Now! Now! after ^{the} victory is won, a new position is taken which condemns all these noble men as wrong in the course they took during these years of struggle. And these very men who won the victory, are now commanded to cease work on Sunday in obedience to the same law, after they had won from their persecutors the recognition of their right to work in the face of that law. And yet some say that they can see no change in the position of the denomination on this point!

It is the right of a denomination to change its teaching; but it is *not* honorable for it to change its teaching, and then, to save its claim of infallibility, say it has not changed. Then a mighty apostle and prophet can be influenced by fear of consequences, to go contrary to a former vision and testimony.

And now who is used of God to save the church from this apostasy, when all have gone astray, from James, the Lord's brother at Jerusalem, to Barnabas, Paul's companion at Antioch? Paul is the man chosen; a man who had had nothing to do with the laying down of the planks of the platform of truth, (Who had nothing to do with the '44 movement,) a man who had embraced the truth in later years; who had not seen Peter in vision when he received that gospel testimony that God is no respecter of persons, and which he is now repudiating. The seriousness of this apostasy is appreciated only when it is

seen from Paul's rebuke that Peter's course meant repudiation of righteousness by faith, and the establishment of salvation by works, which thing is the foundation of the mystery of iniquity. Hear Paul.

"But when Peter was come to Antioch I withstood him to the face because he was to be blamed /// But when I saw that he walked not uprightly according to the truth of the gospel, I said unto Peter before them all//. A man is not justified by the works of the law, but by the faith of Jesus Christ .[do not frustrate the grace of God. (Peter did), for if righteousness come by the law then Christ is dead in vain." Gal. 2:11-21. No doubt the beginning who felt that this rebuke of those "who seemed to be pillars" from James to Barnabas, was most unbecoming in one who had not been through the "movement". And no doubt they thought it if they did not speak it; that for such a one silence was eloquence. ?

And now Bro. did Paul call Peter the man of sin? Did Paul, in rebuking Peter repudiate all of his visions and prophecies? Did he deny that Peter had ever had visions or had borne a true testimony to the church? Did he repudiate all that Peter had ever said or done in receiving and preaching the message? No doubt Paul's enemies who continued to come from James, circulated the report that Paul had called Peter "the man of sin", and when Paul denied it, they continued to insist that if he did not seem to say it, his words to Peter did logically teach that.

And this is not the whole story nor the worst of it. Later Paul determined to go to Jerusalem; but the Lord did not want Paul to go to Jerusalem, and warned him twice by prophets to stay out of Jerusalem, just as He had warned him before to get out. But Paul went, and the lone man whom the Lord ~~when the Lord~~ had before used to save the "pillars" from their course of apostasy, falls under the same influence which he withstood at Antioch, and is only saved from compromising by a mob from which ~~from~~ he was delivered by a Roman captain who sent him out of Jerusalem in chains, first to Caesarea, then

to Rome. For Paul and the gospel which he had received from the Lord, and not from those who had had an experience in the movement, were safer in the court of Nero in the city of Rome than they were with the church of the "Pioneers" in the city of Jerusalem. P

And now this lays the foundation for my reply to your reference to the position of Bro. Jones on the "Mark of the Beast".

You say, "Can one receive the unmingled wrath of God for doing whole hearted missionary work in soul-saving on Sunday or any other day, because by so doing he receives the mark of the beast? Absurd, and fit only for one whose wisdom God has made foolish?"

When this new teaching appeared it startled others besides Eld. Jones and myself. Here is how Eld. E. T. Russell, President of the Central Union Conference viewed the new teaching. I quote from a letter written by him to Eld. A. G. Daniells, Mar. 4, 1909, and duplicated by him and sent to conference presidents and religious liberty secretaries throughout the United States. The Italics are his.

"I have been impressed for some time that something should be done to counteract the impression that seems to have been received in the minds of many of our people, that it is proper for them, when the civil law insists upon it, to rest on Sunday. This impression seems to have arisen from a misunderstanding of a testimony given to the Melbourne Publishing House years ago, having, as I understand it, a local and not a general application, — that they should observe two days; one in inference to the command of God and the other to comply with the long established and general teaching of the denomination, as well as a direct refutation of that divine revelation given us, 'Great Controversy'. If the view be admitted as a doctrinal tenet, then certainly we no longer have a message to give the world. And our religious liberty department may be compared to 'a man of straw'. According to the teaching of the Bible and the testimonies, ours is a real conflict with a real

crisis in view; and this crisis, in short, results from a persistent refusal to receive the Sunday Institution.

Just as Bro. L. A. Smith wrote that "the new view of the 'daily' eq squarely contradicts the Spirit of Prophecy, there is no possible escape from this conclusion", so Eld. Russell says of the new teaching concerning the mark of the beast: "This belief is in direct opposition to the long-established and general teaching of our denomination as well as a direct refutation of that divine revelation given us, -- 'Great Controversy'."

Are you not rather severe when you characterize as "absurd" and "fit" only for one whose wisdom God has made foolish, Bro. Jones' statement on this point which is in perfect accord with that of Eld. E. T. Russell?

When Bro. Russell says that "if we can observe two days, one in deference to the commands of God, and the other to comply with the requirements of the state" "then certainly we no longer have a message to give to the world, "has God made his wisdom foolishness? When Bro. Jones says the same thing, has God made foolish his wisdom? When Bro. Russell said this new "belief is in direct opposition to the long-established and general teaching of our denomination, as well as a direct refutation of that divine revelation given us, 'Great Controversy'" has God made foolish Bro. Russell's wisdom? When Bro. Jones says the same thing, has God made foolish his wisdom?

But you reply that "we still believed that it is wrong to obey Satan's inspired Sunday law, enforced to compel observance to the Sunday institution. "The new instructions do not command us to cease work on Sunday it is argued. It only commands us to change our work. That is Sunday, is argued. It only commands us to change our work. That is instead of doing as we have been doing "aforetime" hold open - air meetings, work from house to house, sing genuine revival hymns, speak with power and assurance of the Savior's love. By this work" we are told that we will still be doing work on Sunday just as surely as if we were to continue to plow. But if this work fulfills

the commandment, six days shalt thou work" then when that same identical "work" is done on Sabbath, is it not a violation of the commandment" in it thou shalt not do any work"? Is it any wonder that such teaching should be thought by Eld. Russell to be a direct refutation of "Great Controversy which, speaking of the Waldenses, says:

"Amid the prevailing error and superstition many, even of the true people of God became so bewildered that, while they observed the Sabbath, they refrained from labor also on Sunday." Gt. Gn. p. 65.

Then there is a question of the value of such gospel work when done only to escape the penalty of the law. Today, they are singing genuine gospel hymns, but, if the law were repealed, they would cease singing and return to their own work. Should the law be repealed, they would ^{cease} ~~come~~ to do missionary work and return to their own work. They would cease speaking of a Savior's ~~love~~ love, and return to splitting posts and sawing logs.

If a whole denomination of eighty thousand people are by the Sunday law transformed into genuine missionaries, singing gospel hymns, speaking in power of a Savior's love on one whole day of the week, why is not the law enforcing Sunday observance, a blessing to Seventh-day Adventists and to the world? Why should a law be opposed that would, in a day, create a missionary movement eighty thousand strong, by which the warning against the worship of the beast and his image and the reception of his mark would, to that extent, be extended to the world, and the consummation hastened?

But you ask, Do you teach that doing missionary work on Sunday is receiving the mark of the beast? No, not in itself. But when this work is done to dodge obedience to a law enforcing Sunday observance, that missionary work takes on a different nature. Paul told the Corinthian christians that they might eat things offered to idols with the knowledge that an idol is nothing, so long as they did not cause their brethren to stumble who did not have that knowledge. But if you are invited to dine with a heathen, and the host should tell them

that the meat was offered to idols, then, said Paul, refuse to eat. We may preach or plow, on Sunday when Sunday observance is not demanded as a test of loyalty to the beast power; but when the powers from beneath attempt to enforce the observance of the false Sabbath, then to cease plowing would be to yield to the powers from beneath.

To illustrate: If you and I had been travelling through the plain of Dura on the day before the dedication of the golden image, I might have knelt and prayed in the shade of that image and you would have had no cause for charging me with bowing down to idols, knowing that "there is none other God but one", but on the next day when that golden image is dedicated and all men are commanded to fall down, can we then fall down?

Suppose we were there the next day and the command is given to fall down. We are in trouble. We look first at the image and then at the fiery furnace. I say, "That furnace is dreadfully hot and it will be awfully humiliating to be bound before all this crowd and cast into that furnace." At last I say what I have a thought. It will be very easy to avoid the difficulty. Let us do missionary work. When the music starts we fall down with the rest, but we will do missionary work. When we have already worshipped our God, now let us fall down as the law says, but do missionary work. So down we go. Then I say, "Let us get to work for our only way to escape obeying the law and receiving the mark of idolatry is to do missionary work."

But you ask, "What shall I say to the heathen next to me?" "Why,— tell him how wrong it is for him to bow down to images." "But — but suppose he asks what I am doing down there?" "Well— tell him— tell him you are doing missionary work. "But suppose he should ask ^{whether} the Jews have not always taught that to bow down to images was to receive the mark of an idolator. What shall I say? "Tell him we have changed our position. No, don't tell him that for we never change. Tell him we haven't changed. Tell him we have always taught the same thing." "I fear I will not be able to make

any converts under the circumstances. But suppose I succeed and they ask me what to do, what shall I tell the man? "Tell them to get up like men. No, tell them to do missionary work."

No, Bro. the thing to do that day was not to bow down and do missionary work, but to stand up in silence. There are times when silence is eloquence. Their silent standing up that day did do real missionary work. It evangelized ~~the~~ a whole kingdom. If they had fallen down they would have warned no one and had no place in the history of missions.

Again, if this interpretation of the mark of the beast is the correct one then there has never been any danger of any man's receiving the mark of the beast during all the sixty years during which the denomination has been proclaiming the warning. And more, there will be no danger of any man's receiving it until the decree goes forth to begin to say/ "No, we will not regard the institution of the beast", we will have waited too late for ~~the~~ then that other decree will have gone forth, "Let him that is filthy be filthy still."

Now, Bro. Parker, this is what I have been taught from a child, and what I have preached, and heard preached for forty years about the mark of the beast. If it is wrong, I am willing to change to the new view, but I cannot hold both. My regard for you and my interest in the truth involved is measured by the length of this letter.

Yours faithfully,

(Signed)

A.P. Ballenger.

I want to add that my beloved father has the best presentation of the subject in the fewest words, that I have ever seen. I refer to his answer to a question published in the Review of March 9, 1867.

Since writing the above — he has received your kind letter. I hope you will feel free to write either of us at any time you believe

16.

that you have any evidence to present against our position, and I will not advise the burning of our arguments as Eld. Mc Cord publicly advised the Los Angeles church to burn my books. It was easier to burn John Hass than to answer his Scriptural arguments. Your letters will always be treated with candor and fairness.

A.F.B.

(A copy from the original manuscript)

A Refutation of the Ballinger Theory. By J. Whittle.

In a pamphlet entitled "Cast Out," by A. F. Ballinger, the writer enumerates a number of points upon which he disagrees with the teaching of S. D. A., in their interpretation of the sanctuary question. In the introduction to this pamphlet, he calls upon the reader who rejects his conclusions, to come out boldly and refute them.

The writer of this paper, in carefully examining Mr B's contentions and conclusions, feels quite justified in rejecting them, and in answer to his invitation to refute them he advances the following statements: One of the first difficulties that Mr B. raises is the position of the throne of God in the heavenly sanctuary. The throne of God, according to his contention, has no other location than the inner apartment, the Holy of Holies in the sanctuary above. On this conclusion he bases his claims, that the ministry of Christ upon his ascension, must necessarily begin in the inner apartment, because when he ascended on high, he sat down on his Father's throne, at the right hand of God. Heb 8:1. The Adventist position is, that his ministry began in the outer apartment. Now the question resolves itself into this:— where was the throne situated upon which Christ sat down when he ascended? If it was ⁱⁿ the holiest of all, then Mr B. is right in this matter. If it can be ~~shown~~ ^{shewn} that this throne upon which Christ sat down, was in the outer apartment, then "vice versa"

In the first place, Mr B. assumes that the throne of God pertains only to the holiest apartment. He raises some intricate questions in the event of its being removed from the inner apartment to the outer, and he enquires, If the throne was removed from the inner to the outer apartment, was the law and the mercy seat left in the inner apartment, etc, etc,

These questions are designed to establish the questioners position, regarding the permanent position of God's Throne in the inner apartment. To the writer's mind they are beside the mark, and should be met with a counter question: - What evidence can be produced showing that the throne of God occupied the inner apartment of the heavenly sanctuary, perpetually and exclusively, after the cross, thus necessitating Christ commencing his work upon his ascension, in the inner apartment?

The proof advanced is, that the Throne of God occupied only the inner apartment in the typical sanctuary. As this was a "pattern of things in the heavens", therefore it is claimed, that the throne upon which Christ sat down, must, in the antitypical sanctuary occupy the inner apartment. This is where his teachings part from Adventist teachings. "But suppose these conclusions clash with some of the plain facts revealed regarding the throne of God, and its position in the heavenly sanctuary, during Christ's administrations, are we to accept them, and turn down the facts, or "vice versa"?

Let us examine the matter carefully, with the prayer that the Spirit of truth will guide us.

Let us see whether the facts revealed in scripture, bear out the claim, that because the throne of God occupied only the inner apartment in the type, that it necessarily follows, that the antitypical Throne ~~upon which Christ sat down at his ascension~~ occupied only the inner apartment, and that this was the throne upon which Christ sat down at his ascension. This is the Ballinger position. Let us test it by plain scriptures.

Before referring to the texts of scripture that will be found to refute this claim, let us carefully notice some leading features of the sanctuary itself.

No. 3.

We see in the heavenly sanctuary, as revealed in scripture, that there are two vails, two apartments, certain articles of furniture, an altar, a sacrifice, a priesthood, a throne in each apartment, when the apartments are in use, two cherubims, a mercyseat, and we also see that each throne, both in the outer and in the inner apartment, has ^{an} occupant. Dan 7: 9, 10. Rev 4.

Now the earthly sanctuary is lacking in two of these particulars. It has no throne in the outer apartment, and the throne in the inner apartment has no occupant at any time. The earthly sanctuary is not therefore a perfect type. Most earthly types of heavenly things carry with them some features that do not correspond with heavenly things, and which are not intended to come into use in the type as representing the antitype. It is so in this case. All types are perfect upon the one, two, or three points as the case may be, they are intended to typify. A sheep is a perfect type in the one feature, that it is intended to typify. It is selected as a type because it submissively lays down its life when called upon to do so. It must not be carried beyond this. There are other characteristic features about a sheep, it eats and drinks, and it is not carnivorous, but these are not typical, so with the typical sanctuary. It had features about it which were not typical. The one and only thing that the earthly sanctuary was intended to set forth in type, was the judgment, as set forth in the day of atonement. ^{No proof}

All else was ~~necessary~~ accessory. In this matter it was a perfect type. It had features about it which were not intended to be ^{What were they?} typical. This must be taken into consideration, and when we are in a position to compare the type with the revealed antitype, as in this case, the antitype must be our criterion, and the earthly must be judged by the heavenly, and not the heavenly be made to

harmonize with the earthly, especially when there are plain scriptures to shew where the type applies, and where it does not, as we shall find in this case as we advance. In examining the sanctuary question, the great point to be considered is this: what was the earthly sanctuary intended to set forth in type? As before stated, it was the judgment, as set forth in the annual day of atonement. This solemn service was intended to set before the jews and the people living before the cross under a set of ceremonies, God's dealings with sin and sinners in the final act in the scheme of redemption, the closing work in the heavenly sanctuary. It is to this culmination that all the services in the earthly or the heavenly sanctuary lead. On this occasion, the great central figure that transcends all else, is not the high priest, nor the throne, it is not the sacrifice. It is the law, the Judge sits upon this occasion in the heavenlies to administer the law. The throne is established upon it. All else is subordinate. It was for the administration of the law, that the sanctuary was instituted, with its priesthood, and services.

The occasion of its operation, was the dealing with sin and sinners. The typical sanctuary was an object lesson to keep this grand event, in all its solemnity, before the people of God, and to give a clear knowledge of its vast and far reaching importance.

The real essential work of the sanctuary on high began when the Judge ^(importance) took his seat, and the high priest took his place before him, in 1844, in the inner apartment of the holy of holies. The services in the outer apartment were preliminary. The highest functions of the law, here and here only, come into active operation.

The Judge and High Priest are now also called to exercise functions never before called into use, the one as administrator of, the other as a sacrifice to the law.

Thus it will be seen that the throne and the law in the inner

No. 5.

apartment, were inoperative in their special functions, (for the exercise of which the sanctuary was instituted) until the day of atonement judgment.

The inner apartment is untempled, and unused until then. It is entered on the opening of the judgment according to Dan 4. 9. The inner apartment in either sanctuary has no use whilst the services in the ~~outer~~ outer apartment are in operation. In both sanctuaries ^{see Solomon's prayer, 2Ch 6} neither the judge, throne or law come into action until the judgment. ^{in 1844} In the earthly sanctuary they occupied space in anticipation of coming into use at the end of ^(the year) the year.

The presence of the throne in the inner apartments of the earthly sanctuary during the services of the outer apartment, was largely a matter of utility. It will be seen, that if it occupied the holy of holies during the day of atonement only, when in use, it would need to be placed in position at the beginning of the day, and removed at the close. This would entail a good deal of handling, and the solemnity of the services would have been marred, and the sacred inviolability of the sanctuary would have been destroyed by the presence of other than the High Priest on the great day of in the holy of holies. This was averted by having the throne stand in the inner apartment during the year until wanted. The typical day of atonement came many times during the centuries before the cross. The antitypical day came but once.

This is why the throne was a fixture in the type, and why the throne was not placed in the heavenly sanctuary until it was needed on the opening of the day of atonement in 1844.

From this it will be seen, that the presence of the throne in the inner apartment of the earthly sanctuary, was not typical, but was a matter of utility, which does not apply in the case of the antitype.

No. 6.

How shall we
know the Heavenly?

Under no circumstances should the effect be made to make the features of the heavenly sanctuary adapt themselves to the earthly, where they differ in any way.

The case is the other way about. The type pointed to the antitype, until the antitype came. We now have a very clear revelation of ^{the} heavenly sanctuary, and of all things concerning it, and we are ^{not} under the necessity of studying the type, we go to the antitype. The type was not given to instruct believers since the cross. It was given to instruct the Jews primarily. When it had finished its course it was abolished.

The study of the antitype shews us, that the type of the heavenly sanctuary, like many others was not perfect. The facts which we have ascertained pertain to the heavenly must not be tried by the earthly. but where a question is raised, the earthly must be made to conform to the heavenly, and where there is an irreconcilable divergence the clear facts concerning the heavenly must stand. The fact that the throne is not placed in the inner apartment of the heavenly sanctuary until the beginning of the judgment, as shewn in Dan 7:9 when the King takes his seat or judge, and the son of man stands before him, must not be tampered with. It is too clear, too significant to be manipulated in any way. The earthly must be adapted to the plain teaching of the heavenly ^{S.D.A.S.} when this is done in respect to this sanctuary question, then it will be found that the Adventist doctrines do not clash with the type in any way.

There is considerable evidence in scripture to shew, that the throne revealed in the inner sanctuary in heaven at the antitypical day of atonement, was a special throne, prepared for the occasion. The scriptures bring to view five thrones, and we find that God sits upon them all at different times.

No. 7.

5 thrones.

We need to study therefore, which throne it was that Christ sat down upon when he ascended. One throne is brought to view in Isa 6:1, another throne is revealed in Rev 4:1-6. A third is found in Rev 20:11, another in Ezek 1:26. We now turn to the fifth throne which we find in Dan 7:9, in connection with which some most important statements are made, bearing directly on this question. This throne pertains exclusively to the inner apartment of the heavenly sanctuary. "I beheld till the thrones were cast down (placed) and the ancient of days did sit" (took his seat). Here it is quite evident that a vacant throne is requisitioned, and placed in position for the occasion, and was sat upon for the first time, this is the judgment throne, such a thing never was called for before. The judge takes his seat. The occasion is unique. Sometimes at a session of an earthly supreme court a case of unusual importance is listed, and the attention of the whole country is absorbed in its findings. In every rank of life it is the burden of conversation for the time being. But what comparison is there between the most important earthly tribunal that ever sat, and the occasion of the heavenly judgment. The eternal God is on His judgment throne. Billions and millions of beings are to be tried at the bar of the supreme law of the universe for eternal life or eternal death. The statement found in Dan 7:9, 10, carries a tremendous significance in respect to the present enquiry. It shews that when the ministration begins in the heavenly sanctuary, the Father alone sits upon the throne, this then is not the throne upon which Christ took his seat when he ascended, and there is no other throne revealed, as pertaining to the inner apartment. Here is the plainest proof that the work of Christ did

How do you know it was 777 - holy or H?

not begin in the inner apartment when he ascended. There is another scripture which confirms this position. It is found in Psa 9:7. "He hath prepared his throne for judgment" This makes it apparent that the judgment throne on high is a special throne, Only God sits upon this throne. Christ stands before it. "And I saw in the night visions, and behold one like the Son of Man come with the clouds of heaven, and come to the ancient of days, and they brought him near before him" Don 7:13.

Here is the initiation of the work of the inner sanctuary. When the Ancient of Days takes his seat in the judgment, the Son of Man is revealed for the first and only time entering within the second veil.

The forgiveness of sin extended to sinners during the ministrations of the outer sanctuary did not conceal the sin on the books of heaven. If it did then there would have been no need for a future judgment, when all will be judged according to the things "written in the books" Acts 17:31. Don 7:10. Rev 20:12.

This is where the atonement begins, the cleansing of the sanctuary. It is here, for the first time, that the blood of Christ is actually applied in meeting the demands of the law.

In this sanctuary question the point is sometimes raised regarding the Holy of Holies, as to what it is that confers this title upon it. Why is this inner apartment termed the "holiest of all" Heb 9:3. It is thought by some that it is because the throne rests within its sacred precincts. This throne being the seat of the most high. If this is so, then it will be seen that if the throne of God occupies at any time a place in the outer apartment then the very presence of that throne would constitute the outer apartment, The Most Holy, whilst the throne remained there.

Now it should be carefully ^{noticed} ~~noted~~ here, that although it is clearly revealed in scripture, that the throne of God, with God himself sitting upon it, has occupied the outer apartment Rev 4:1-6, yet it has never been called other than the holy place, and never the most holy. It is evident from this, that we must look deeper into this matter to find an answer to this question. Upon examination it will be found that there is a very satisfactory answer forthcoming, drawn from Scripture, why this title is given to the "inner apartment" exclusively. In Heb 9:3, it is called the "Holiest of all" this clearly distinguishes it from any other apartment. Now there must be something in the use to which this apartment is put, which makes it especially holy. Let us now examine as to what it is, that gives this sacred dignity to the inner apartment, shrouded by the second veil, from all human gaze ~~except~~ the High Priest, on the solemn day of atonement, and from all earthly tread with this one exception. It is not because of the presence of the throne of the Lord. We are never once told that the throne of God occupies this apartment until the judgment sits in 1844. Dan 7:9,10. The article of furniture occupying the inner apartment of the typical sanctuary, is never once referred to as a throne. It is always the "ark of the testament". So also when the second apartment is opened in the heavenly sanctuary as shown in Rev 11:19. The statement is brief and concise on this point "There was seen in his temple the ark of the testament". No throne is here disclosed. This is highly significant in respect to our present enquiry. What is it connected with the ark, that at this time and this association eclipses for the time being, (the use of this apartment is temporary?) What can eclipse God?

the glory and holiness even of the throne and its glorious occupant, so much that they are not referred to. What does the ark contain? It states that it is the ark of the testament. What is the testament? The Law of God it is eternal, and has always existed, but it is never revealed under such special sanctions of majesty and holiness as here. Why is this? Is there some special call for the exercise of its holy functions? Some unusual display of its jurisdiction? Yes! The law is called into ~~existence~~ exercise in a manner in which it has never been exercised before, and never will again, throughout all the eternities. What is this awfully solemn occasion? this stupendous event? It is the great judgment. Here we strike the great elemental principle, the grand fundamental of the kingdom of God. His law sustains his throne. His kingdom is established upon the just administration of his supreme law.

It is not the mere presence of the law, that confers this holiness on the inner apartment. It is the fact that in this inner apartment in heaven, the eternal king, seated on his throne, is to administer his law for the first and last time in all his existence. Was this before or after 1844 V.S? The law of the Most High is as eternal as its author in its requirements, but its administration has never been called for before. The fallen beings of heaven and earth have never come before it for judgment until the judgment opens in heaven in 1844 in the inner sanctuary. The Great Judge has never adjudicated on their ~~cases~~ ^{cases} until this time. Rewards and punishments have never been given hitherto in a judicial light.

This unique transaction is what hallows this apartment.

Although it may have been unthought of for ages, yet it is saved (to,

and it is reserved for this transaction. At its close it will disappear.

This is what confers its special holiness upon it, and it cannot be transferred to any other apartment. "He will magnify His law and make it honourable" Isa 42: 21. Psa 138: 2. It will be seen from this that it is not the mere presence of the law that constitutes the holiness, but it is the supreme occasion of the administration of the law; the sublime display for the first time of the exercise of its high prerogatives, the highest operations of its just principles, hitherto possible, now called into active use, by the acquittal or condemnation of the human and angelic subjects of the Kingdom of God, who have been called to its bar. The solemnity of the occasion is seen when it is remembered that the question at issue, and upon which the law must adjudicate at the hands of the judge, is one of eternal death or eternal life to multitudes of intelligent beings.

This exhibition of the active exercise of God's law in judgment for the first and last time is an object lesson to the universe. God is now demonstrating the latent virtues and blessings that lie in obedience to his law, and he will later give an appalling exhibition of the curses that lie unseen in disobedience. Here the sinners universe see unfolded the mystery of godliness, and the mystery of iniquity, once for all, in all their grand and in all their awful reality. Never again will this be needed.

To the writer's mind, wherever the throne of God appears, on whatever occasion, the law will also accompany it beneath the seat of the King of kings, as shown in the earthly sanctuary, under the
Where was it ever seen and 1st Apt?

No. 12.

"mercy seat, and the two cherubims" Psa 89:1. The throne's stability is guaranteed only by the righteous administration of a just law. This is why it appears beneath the "mercy seat and the cherubims." (Psa 89:1) Has no bearing,

We can see from these things that it is not God's presence alone that confers the special holiness on the inner sanctuary, but the special purpose to which it is put. This cannot be conferred on any other locality. It is the "holiest of all"

There is another scripture which may to some seem to have a bearing of this subject. In Heb 10:19, we read as follows "Having therefore brethren boldness to enter into the holiest by blood of Jesus, By a new and living way, which he hath consecrated for us through the veil, that is to say his flesh." This scripture may seem to teach that at the time of Paul's writing the Sacraire was ministering in the holiest of all: the inner sanctuary.

A careful examination of the whole scripture including verses 19-21 will reveal that this scripture does not allude either to the earthly or the heavenly apartment. Both these apartments are material in their nature. Using the material inner apartment as a figure, Paul is pointing to spiritual privileges that belong to the people of God. They can now enter in through the veil, Christ figuratively, and enjoy the ~~spiritual~~ spiritual privileges that abound to his people, through the High Priest of the house of God. This "house" is not the heavenly sanctuary. In Heb 3:6, we are told that the "house of Christ" is the church. Thus then as members of the same priesthood we have access to the holiest things of the kingdom of God, which pertain to the house of God, the Church through the symbolic veil, Christ. Only

priests had access to the holy places. Thus as fellow priests, we enter into the holies through the mystic veil.

This priesthood, although spiritual, is very real. As priests we have an altar, separate from the old sanctuary. It is the Lord's table which holds the symbols of the great sacrifice, as we partake of it, we renew our vows of self-sacrifice, even as he sacrificed Himself. Sacrifice is the law of the priesthood, whether earthly or spiritual. Rom 12:1. 1 Pet 2:5, 9. Heb 13:10, 15. "Gather my saints together which have made a covenant with me by sacrifice." Psa 51:6.

The statement found in scripture that when he ascended Christ sat down on his Father's throne (Heb 1:3) need not be taken in the literal sense. The full authority and full all the prerogatives pertaining to the throne were conferred on the Son. In this sense it is said that "He sits at the right hand of ~~God~~ the majesty in the heavens" Heb 8:1. When Stephen stood before his persecutors, it is stated that he looked into the heavens, and saw Christ standing by the throne of God Acts 7:56. In Rev 3:21, we read as follows:—
"To him that overcometh will I grant to sit with me in my throne, even as I overcame and am set down with my Father on His throne."

This gives us the true application, The redeemed sit with Christ in heavenly places, that evidently means that every honour and all glory conferred on Christ pertaining to rulership is summed up in this expression, and is all conferred upon the Church. This statement cannot be applied literally, as the redeemed will consist of many millions of saints. There comes a time when Christ will

will literally sit upon his throne. This throne is brought to view in Matt 25:31. "When the son of man shall come in his glory, and all the holy angels with him, then ^{shall} ~~will~~ he sit upon the throne of his glory."

This statement conveys the impression that there comes a time when all that has been implied in the varied statements concerning Christ and the throne will find a literal realisation. The emphasis would seem to rest on the words "when", and "then" and "sit".

In dealing with the heavenly sanctuary and its administration before the cross, Mr B makes a strong claim for an angel-priesthood. This establishment of this claim is vital to his theory, but it is absolutely baseless. There can be no such thing as an angel-priesthood. It is quite contrary to scriptural requirements.

If this can be proved, then Mr B's whole theory falls to the ground.

Mr B's teaching is that the administrations in the earthly sanctuary in the outer apartment were typical of the administrations in the heavenly first apartment before the cross. That this administration was carried on by angel priest is what he emphatically states in his book, "Forty Fatal Errors". The angels are priests according to his contentions, and he cites the example of the angel ministrations in the case of Isaiah when cleansed from sin by the application of a live coal. This case cuts the other way about as we shall see. That the angels are ministering spirits to human beings is plainly stated but that they exercise priestly functions is nowhere stated. When Isaiah was cleansed, it was not a priestly function which the angel exercised, as no sacrifice was in any way

connected with it. It is blood that represents sacrifice, not fire. Fire is a purifying agent, but it does not atone. Let us see what attaches to the office of a priest, and what the one indispensable feature is that separates him from his fellow men, and constitutes him a priest. We must turn to the book of Hebrews, where we shall find the sanctuaries and their priesthoods clearly portrayed, with all their essentials. We find in Chap 5:1. this statement - "For every high Priest taken from among men is ordained for men in things pertaining to God. that he may offer both gifts and sacrifices for sins". It is made quite clear here that the offerings of gifts and sacrifices pertains to the ordained priesthood exclusively. There is still another statement which takes us on to a very important conclusion respecting the essential qualifications of a priest. It is found in Heb 8:3, 4. It reads as follows. For every high priest is ordained to offer gifts and sacrifices, wherefore it is of necessity that this man have somewhat also to offer, for if he were on earth he should not be a priest, seeing that there are priests that offer gifts according to the law". It is here shown that until Christ had a sacrifice he could not act as a priest. It further shows that the law of the priesthood operated in demanding from earthly priests gifts and sacrifices. The sum of the matter is this. No priest could officiate without a sacrifice and none but one ordained for the priesthood could offer a sacrifice. Until Calvary became a fact and the offering had been made, and the blood shed, Christ himself was not qualified to act as a priest. This is the law of the priesthood.

No. 16

The Holy Spirit cannot under these conditions act as a priest, neither can his associate angels. The case of Isaiah and the angel show this. The angel had not been ordained a priest, and according to priestly law, could not use blood representing sacrifice. The priesthood calls for the shedding and the offering of blood. In Heb 2:16, we read these words:—"For verily he took not on him the nature of angels, but he took on him the seed of Abraham, wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful high priest in things pertaining to God" From this ~~verse~~ we see that the angel nature unfitted them to become priests, It called for the adaption of humanity. Now when the blood of Christ becomes available, and he entered upon his priesthood he did not employ the angels as his assistant priests, thus again showing that the angels could not engage in the priesthood. It will be seen that one of the essentials of a priest is that he must be experienced in earthly life, must be able to sympathize with its trials and its difficulties, in order to be able to administer his office successfully. When Christ ascended his assistant priest were members of the human family raised from the dead, who during their lifetime had made the great sacrifice and had immolated self on the altar in harmony with Rom 12:1. 1 Pet 2:5-9. Angels have never been called upon to make a sacrifice. Gods human children have Ps 50:5. This makes it quite evident that the administrations in the earthly sanctuary with their shedding of blood were in no sense typical of the administrations in the heavenly before the cross. The great

essential was lacking as shown in the case of Isaiah, the sacrificial blood. The sin was cleansed, but by no priestly function.

A very brief study of the covenants will show that the Ballinger teaching on the ~~sanctuary~~ ministry in the heavenly sanctuary before the cross is quite erroneous. The Mosaic administration including the Aaronic priesthood was associated with, and was designed to set forth the operations of the old covenant. Heb 9:1. "Then verily the first covenant had also ordinances of divine service and a worldly sanctuary." This old covenant was ratified with the blood of animals. Nothing in heaven before the cross corresponds with this. If the administration in the earthly sanctuary were typical, as Mr. B. claims they were, of the heavenly sanctuary before the cross, then what resembled the old covenant in the heavenly sanctuary? The old covenant and the earthly sanctuary cannot be disassociated. There is nothing to point to above that has the remotest connection, so far as the old dispensation is concerned. At its close the old covenant, and its services disappears with the earthly sanctuary, and the new takes its place in a most decided manner. "In that he saith a new covenant he hath made the first old, now that which decayeth and waxeth old is ready to vanish away" Heb 8:13. We find that Christ inaugurate the new covenant on the night of the betrayal. It is soon after ratified by the shedding of his own blood. Christ superseded the priest of the old dispensation, and become the mediator of a better covenant in the place of the priests of the old dispensation, and began the heavenly ministrations by virtue of his own blood,

which he presented, not typically, but symbolically. We carried no real blood, but the heart wound in his side spoke eloquently of his death. This five wounds gave satisfactory evidence of the tragedy on Calvary. Type had merged into antitype.

These things being so, no place can be found for a typical representation of things in the heavenly sanctuary before the cross. There was nothing there that called for a type, and the teaching that calls for it is of human manufacture. The old covenant which comprised all that pertained to the earthly sanctuary typified only the new covenant and sanctuary, which does not come into operation until after the cross. There are only two phases of this work brought to view in the scriptures, the work of the first apartment and the work of the second. Both these phases are types of things to come. These two phases are actually necessary to the nature of the case. In the Ballinger theory we find three phases, the service before the cross, the work in the inner ^{heavenly} apartment sanctuary before 1844, and then the atonement for Satan. This does violence to the plain facts of the case. There are only two phases called for in the antitype if we are to accept the type as a figure of the true Heb 9: 8, 9.

Here is the Ballinger teaching set forth by himself: - "One reason why the atonement for iniquity, made within the seventy weeks did not cleanse the sanctuary is, because there are two sinners involved in every sin of man, and the atonement for iniquity was made for only one of these sinners, and not for the other. The two sinners involved in man's sin, are, Satan instigator of all sin, and man the agent through whom he works," Page 73. The teaching that the judgment sits to determine Satan's share in the guilt of sin and to ~~cleanse~~ (cleanse

No. 19.

it from the sanctuary is a doctrine unknown to scripture. The 16 chapter of Lev. is a final authority of this subject. It tells us just what was cleansed away in a most specific manner, when the typical day of atonement took place. In verses 16, 19, 30 we find that it is the sins of the people only. When these have been cleansed and the sanctuary purified, then at the close of the cleansing process, the sins that have been cleansed from God's people fall back onto the head of the originator, the scape-goat, Satan. It is not to determine what share of guilt belongs to Satan, as taught by the B. Theory, that the 1844 judgment sits, any more than it is to determine the place, form, and duration of his punishment. These things all fallaw in the investigative judgment that takes place upon the coars of wicked men and angels, during the 1000 years of the millennium that follows the day of atonement, 1 Cor 6:1-4. The cleansing of the sanctuary clears the way for all these things, but in no other way is it concerned with them. The heavenly tribunal in the inner sanctuary, sits for the sole purpose of finally pardoning the sins of God's repentant people, and securing for them eternal life. It is in this day of atonement that the blood of Christ is actually applied, for the first time in meeting the demands of the law.

Before leaving this question it should be noticed that a reference is made several times in the B. Theory teaching to a statement found in Dan 9:24, "Severely wehs are determined to make reconciliation for iniquity," and upon it he basis his
(claim

No. 20.

that final atonement for man's sin was made at the cross. It is this position that forces him to find some application for a second atonement in 1844.

This is why he falls back on the Satan theory. It may look plausible, but it is unscriptural. The expression in Heb 9:24, need cause no difficulty. All will admit, ~~no atonement would have been possible at any time.~~ The ~~that~~ without the death on the cross within the seventy weeks, no atonement would have been ~~made~~ possible at any time. The death on the cross made ~~the~~ essential provision for the atonement which took place later beginning in 1844. It is in this anticipatory sense that this scripture applies. When the day of atonement fully arrived, this death on the cross was and is one of the cardinal features. It alone, by its application, for the first time before the law in the cancellation of sin, gives the day of atonement any force. This is how the death on the cross make reconciliation for iniquity," It reconciles the law and the law breaker on the occasion of the judgment. No atonement could be made until the law and its claims are ~~justified~~ satisfied. Provision for this was made at the cross. That death made it possible.

The ^{main} ~~mind~~ difficulty in the mind of Mr. B. regarding the Adventists' teaching on the subject of the sanctuary, lies in their application of the statement, that upon his ascension Christ entered into "that within the veil", The Adventists hold that this refers to the "first veil." As the context does not give any clue, this question must be decided by the tenor of the scriptures, and a study of the facts deduced therefrom in such a manner, that in the conclusion no violence is done to any of the scriptures involved

No. 21.

In other words, a student must not select a set of passages connected with a subject in order to reach a conclusion, if that conclusion does violence to other plain statements on the same subject. An obscure statement must be construed to harmonise with the plain facts of the case, or brought to view in the general teaching of scripture. This only is safe.

Now let us take the B. construction of Heb 6: 19. 20. "which hope we have as an anchor for the soul both sure and steadfast, and which entered in that within the vail, whether the forerunner is for us entered even Jesus, made a High Priest forever after the order of Melchizedek." A number of texts are taken containing the expression "before the vail," "within the vail," etc.

Let us notice the facts connected with the vails. It is a fact that there are two vails brought to view in the heavenly sanctuary Heb 9: 3. It is a fact also, that two thrones are situated in the heavenly sanctuary. It is a fact that they are different thrones, brought to view on different occasions. Rev 4: 5. Dan 7: 9. It is a fact that one throne is situated between the vails, in the outer apartment. It is a fact that the other throne is not brought to view until the opening of the judgment in 1844, at the atonement, Rev 11: 19. It is a fact that this throne is associated only with the second apartment, and that it has only one occupant. It is a fact that when this throne comes into use, in the inner apartment, the Son of Man does not sit down upon it, but stands before it to appear for his people. This is a short recapitulation

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but what ^{does} it show with regard to the veils. It demonstrates clearly,
that the throne upon which Christ sat down when he ascended was not
situated within the second veil as taught by the B. theory, but
that he sat down within the first veil, as Adventists teach.

In respect to the throne of God being seen in the same apartment as
the elders and the seven branched candlestick or the seven lamps as
brought to view in Rev 4:5. The B. recognizes that this feature
of the Revelation is entirely opposed to his theory respecting the
throne being limited in locality to the second apartment, and he
adapts the following argument to dispose of the difficulty. His
teaching makes it appear that when John looked into the temple
the two apartments in the heavenly sanctuary has become but
one owing to the removal of the second veil. This being so the
throne visible was none other than the throne in the Holy of Holies,

The removal of the intervening veil dividing the holy from the most
holy took place according to ~~scripture~~ his teaching in the
following way, and time, when Christ expired on Calvary we
read that the second veil of the earthly temple was rent in twain
from top to bottom. This event he claims, to be a type, and
therefore he makes the statement in the book "Cost Out" that
at precisely the same moment the veil of the heavenly sanctuary
was rent, thus rendering the throne of judgment in the second
apartment visible, from the door of the first apartment. This is
of course forcing the point. In the first place the rending of the
veil was not typical. Anything of the nature of type must

take place once a year. The rending of the veil to be a type must take place every time the High Priest was about to enter the second apartment, if the heavenly veil was rent just as Christ was about to enter the second apartment in heaven. This is according to Mr. B's own ~~and~~ ^{contention} ~~contentions~~ of found of page 11, "Forty Fatal Errors". If a type, it must be repeated every year". He is not here referring to the rending of the veil, but it will be seen that he contradicts this statement when he claims that the rending of the earthly veil which took place only once at the end of the dispensation was a type of the rending of the heavenly veil. There is another feature of this teaching that must ^{not} be lost sight of. If the heavenly veil was rent at the crucifixion as he claims how could Christ enter into that "within the veil" at his ascension three days later? The second veil according to the B. Theory has been abolished, and all his quotations and contentions about the veil amount to nothing. The heavenly veil was not rent on Christ's ascension, and nothing typical of such a thing occurred in the earthly sanctuary. The rending of the veil at the death of Christ signified the end of the dispensation, and the transference of the service of the earthly sanctuary to the sanctuary above.

The position taken in the B. Theory pamphlets has a ^{sequel} ~~sequel~~. As he discards the teaching that the ministration in the outer apartment in the earthly sanctuary represents the work of Christ on his ascension in the first apartment, he finds himself under the necessity of finding some application for it, he boldly claims

that it is typical of the ministry ^{in the} ~~of the~~ heavenly sanctuary before the cross. Regarding this question he writes as follows:—"The ministry in the first apartment during the year was a type of the ministry in the first apartment of the heavenly sanctuary." until the cross, and the ministry in the second apartment was a type of the ministry of Christ in the second apartment from the cross onwards "Cast Out p. 54.

Respecting his statement by which he makes the angels minister in the heavenly, before the cross, there is one important feature connected with the earthly sanctuary which completely demolishes his position. It is this, his teaching brings to view the type operating during the operations of the antitype. This is so incongruous that it cannot be entertained for a moment. It is as if some one began to teach that the typical sacrifices of bulls and of goats were to be continued after Christ's death, why, it would be said type and antitype cannot run together, so in this case, type and antitype cannot run together. The position is devoid of any scriptural foundation.

There is another feature connected with the ministrations in the earthly sanctuary, in the first apartment, which reappears in the ministrations of the first apartment of the heavenly, and nowhere else, showing conclusively that these first apartments are unmistakably type and antitype. It is this, In the services of the earthly sanctuary, in the first apartment, there were four and twenty assistant priests who officiated by course see 1 Chron 24: 1-19. Luke 1: 5. Keeping this feature in mind, it is

quite easy to indentify the services in the first apartment in heaven, or the ontitype of those held in the first apartment of the earthly sanctuary.

A reference to Rev 4:4. and other scriptures bring to view the heavenly order in the first apartment, with the ontitypeical, twenty four assistants around the altar of incense and the seven golden candlesticks Verse. 5. Rev 5:8, 9.

There is still another point raised by the B theory which now calls for attention. He contends that in the Adventist teaching, Christ is keep waiting in the outer apartment for centuries, before entering the holiest, whereas in the type the High Priest enters the holiest immediately the goat is slain, on the day of atonement, the goat sacrifice being in the B teaching, the typical representation of Christ's sacrifice on Calvary. This offering is not designed to represent the sacrifice of the blood on Calvary. There is another sacrifice attached to these services which does that, the goat sacrificed on the day of atonement prefigured the application of Christ's blood before the law on the ontitypeical day of atonement. The type of the sacrifice on Calvary was found in the sacrifice offered at the altar of burnt offering at the door of the Tabernacle at any time during the year, when the sinner come to the priest, confessed his sin and was accepted. Num chapters 1, 2, & 3. This was a conditional forgiveness.

The final cancellation of sin takes place in the antitypeical day of atonement. Heb 10:1, 2, Matt 18:23-25. The sacrifice of the goat on the day of atonement represented Calvary's sacrifice in point of

No. 26.

fact, but not in point of time. This feature was met by the sacrifices at the altar of burnt offering, at any time during the year, the time elapsing between the date of the offering and the day of atonement, corresponding to, and representing the lapse of time between Calvary and the opening of the inner apartment on the antitypical day of atonement.

We see from this that the difficulty raised by the B. theory on this point has no real ground, and ~~may~~^{may} therefore be dismissed.

It is interesting to note that the application of the blood of Christ in type, is brought to view in two phases. One where the blood is sprinkled once, on the altar of the door at the Tabernacle at the individual sacrifice, and again at the day of atonement when the blood of the goat is sprinkled seven times on the mercy seat. This feature also appears in the antitype.

In Heb 12:24, we read of the "blood of sprinkling that speaks better things than the blood of Abel." also in 1 Pet 1:2,

This is the preliminary stage corresponding to the application in the earthly first apartment. But when we come to the time of the application of the blood in the heavenly second apartment in the judgment, again we find a beautiful correspondence between type and antitype. The operation of the blood in the cancellation of sin finally, is characterized by the words; "blotted out" Acts 3:19. "Repent.... that your sins may be blotted out when the times of refreshing shall come and he shall send Jesus Christ". The fulness of this work corresponds to the seven

No. 27.

sprinklings in the typical day of atonement, showing again conclusively that it is in these two heavenly apartments this side the cross, that ~~times~~ typical finds its ontotype, and not before the cross.

There was a time when no sanctuary existed, and there will be a time when it will cease to exist. Rev 21: 22. It was called into existence, with its sacrifices and priesthood by sin.

Its services reveal and illustrate the remedy God has provided for sin. ^{2500 years after the sin entered} It certainly existed in heaven from the fall, but there is no little data to go on, as to the nature of the services conducted in it before the cross, that at best we can only surmise, and the subject is at best left alone. There can be no question, but that the blood to be shed on Calvary availed in some form for the pardon for sinners, the Lamb was "foreordained" before the foundation of the world, 1 Pet 1: 20. It was slain from the foundation of the world.

In studying the sanctuary and its object it should always be borne in mind, that its grand central designs was not to supply a place of worship nor a dwelling place for God amongst his people. These purposes were served, but the real vital purpose ~~amongst his people~~ of the sanctuary on earth and in heaven, was and is, to set forth in its services the operations of God's law and government in their highest phases. The only time in the history of the Universe, throughout the eternities, past or future, when God's government and Law, when his administration as king will be seen in the

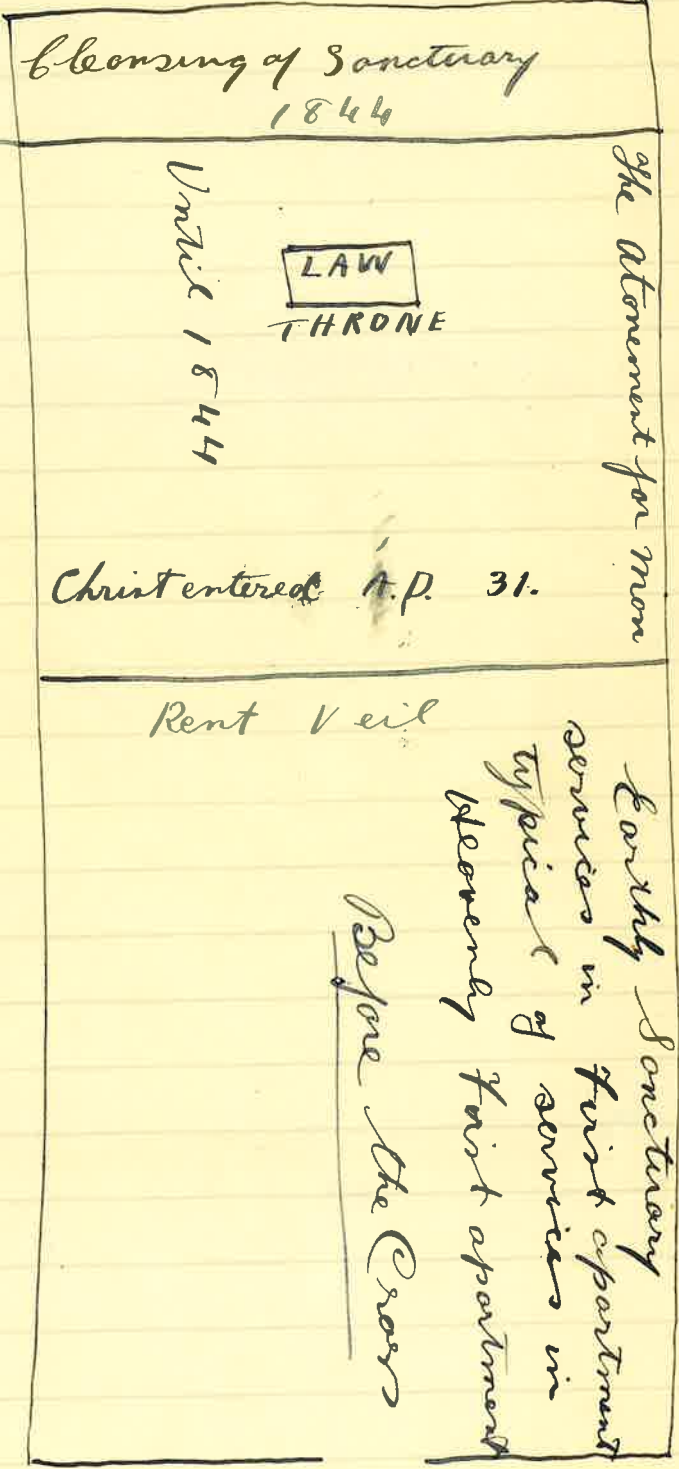
No. 28

highest phase of operation, when the loyal and disloyal subjects of the kingdom will see the king of kings exercising his highest functions and attributes, will be in the sanctuary at the ontotypical day of judgment, Sin will then be dealt with for the first ~~time~~ and only time in its existence, calling into active exercise all the latent attributes, the quiescent powers of the supreme law, and the fullest exercise of the jurisdiction of the king. For the first and last time the king will exercise the functions of a judge in deciding for eternal life or death the destiny of millions of his creatures made in the own image. The occasion is clothed with awful, indescribable majesty, On this occasion a kingly authority is judging the measure of the guilt of sinners in the light of the Holy Law and is possessed of a sacred grandeur beyond expression. This is especially so when the final decree for the eternal extinction of incorrigible sinners is pronounced. This is the culmination of the exercise, both by the law and by the king of legitimate authority, and is probably the most sublime event in the history of the Universe. "It never occurred before and it will never occur again" to hat do ye imagine against the Lord? He will make an utter end, Affliction shall not rise up the second time" Job 1: 9.

This is the cardinal purpose for which the sanctuary sanctuaries and their work were instituted, every thing else was subordinate. It began in 1844, and Must soon Close Reader, where do you stand?

No 29

of Baalenger Sanctuary.



Blessing of Sanctuary
1844

The Atonement for men

LAW
THRONE

Until 1844

Christ entered A.P. 31.

Rent Veil

Earthly Sanctuary
services in spirit apartment
typical of services in
heavenly spirit apartment

Before the Cross

DOOR

Atonement for Satan
— 1844