

FINISHING THE MYSTERY OF GOD

LESSON #15

WITHIN THE VEIL.

INTRODUCTION

All emphases are authors unless noted. All Scriptures are from K.J.V. Bible except where noted.

In this lesson you will have to put your thinking caps on. We are going to study some of the deep things of Hebrews, things that may be difficult to understand, as Peter said of Paul's writings:

2nd Peter 3:16. “As also in all *his* epistles, speaking in them of these things; **in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.**” (Italics in original).

NOTE: This is what has been done by many. This is especially the case of the objectors and critics who condemn the teaching of the sanctuary as false and not of any necessity for salvation.

There is much that we must look at in the subject of “within the veil” We will be looking at the first objection of our Critics addressed in lesson 14. “Within the veil,” does this statement refer to the holy or the most holy apartment in the sanctuary? These next lessons will call for you to use your reasoning ability! That, we should always do for God has ask us to reason with Him.

Isaiah 1:18. “Come now, and **let us reason together, saith the LORD:** though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.”

Job 13:3. “Surely I would speak to the Almighty, and I desire to **reason with God.**”

NOTE: God is a reasonable God and He wants us to think, to use our minds to contemplate the deep things He has revealed! That does not come

automatically, we have to think or reason about the things of God to understand them!

Let us pray:

Holy Father, we come into Your presence asking for the reasoning that will magnify your word! Help us understand the truth of this veil we are about to study. Grant us wisdom of discernment. These are quality properties of Thy spirit. Please grant us these properties so we may rightly divide Your Word. Forgive any sin we may have committed and cleanse us from all earthliness. I request these things in the name of Jesus Your only Son. Amen.

Question, the belief that Jesus entered the most holy place in 31 A. D., what does that do to the doctrine of 1844 and related beliefs? It BOMBS IT. It destroys the central pillar of the Adventist faith, Ellen White and her ministry, and the entire faith of the Philadelphian S. D. A. Church. We need to look closely at this verse, “within the veil,” that our critics use to try and destroy our faith! We must be able to rightly understand what Paul is talking about. Does he mean in the most holy or does he mean the first apartment as Ellen White suggests? We cannot us Ellen in defending this basic premise because the objectors do not believe her to be a prophet.

Hebrews 6:19. “Which *hope* we have as an anchor of the soul, both sure and steadfast, and **which entereth into that within the veil;**”

NOTE: The assumption is that this expression “within the veil” refers to the most holy place apartment in the sanctuary and not the first or holy place apartment as Ellen states! The question is, is Paul saying that Jesus entered the most holy when he wrote this in 65 A. D. if Paul is saying that then we are in serious trouble as Adventists. We have no support for our unique beliefs and all the pioneers were wrong in their studies of the early years! That

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cannot be true so there must be an answer to this dilemma. There is a lot of history behind these objections that we must look at and understand.

Are you familiar with A. F. Ballenger? Albion Fox Ballenger. He is the first S.D.A. to come up with the idea that Hebrews 6:19 is teaching that Christ entered the most holy and not the first apartment when he ascended to heaven in 31 A.D. and not in 1844. That created a controversy in the church that resulted not only in his credentials being revoked but his being disfellowship from the church. Today that probably would not happen because most are so confused about what the church believes it would not make any difference, but back in those days, everyone knew exactly what the church taught.

In 1909 Ballenger moved back to California and began presenting his views more prominently. He wrote a book entitled “Cast Out for the Cross of Christ” in which he presented his theories. That book has become the main book used by evangelicals to destroy the sanctuary service doctrine. In 1905 Mrs. White confronted Ballenger. Which has been recorded in MR760.

MR760 4:2. “And now again 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 giving us for the past half century.** I declare in the name of the Lord that the most dangerous heresies are seeking to find entrance among us as a people, and Elder Ballenger is making spoil of his own soul. The Lord has strengthened me to come the long journey to Washington to this meeting to bear my testimony in vindication of the truth of God’s Word and the manifestation of the Holy Spirit in confirmation of Bible truth. **The word is sure and steadfast, and will stand the test.** Human

investigations will be brought in, **but the Lord lives and He will bring to naught these inventions. We are to proclaim the full truth of the Word of God with decision and unalterable firmness.** **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. {MR760 4.2}.

NOTE: Why did she use the word “again?” Because Ballenger had advocated removing the Sabbath message from “The American Sentinel” the religious liberty magazine of the church in 1890. He thought it would increase the circulation by removing the message of the Sabbath from the magazine and Ellen said no way! In 1891 Ellen confronted Ballenger and in tears he accepted her counsel and repented.

But he would not accept her counsel about his teaching on the sanctuary and as a result he lost his credentials and was shortly after that disfellowshipped.

MR760 8:1, 2. “Our message does not need that which Brother Ballenger is trying to draw into the web. **He draws out certain passages so fine that they lose their force.** Let our ministers be content to take the Word as Christ has given it. Of Him it is written that the common people heard Him gladly. The truth that He presented was to them as the bread of heaven. {MR760 8.1}.

In clear, plain language I am to say to those in attendance at this conference that **Brother Ballenger has been allowing his mind to receive and believe specious error. He has been misinterpreting and misapplying the Scriptures upon which he has fastened his mind.** He is building up theories that are **not founded in truth.** A warning is now to come to him and to the people, **for God has not indited**

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the message that he is bearing. This message, if accepted, would undermine the pillars of our faith. {MR760 8.2}.

NOTE: Why was Ballenger so convinced about his teachings? Why wouldn't he accept Ellen White's counsel and admonitions? We will find out shortly.

Ballenger's response to Ellen's counsel was a letter. He tried to prove that Ellen White was on the wrong side of the issue. He gives an array of verses to prove he is right and Ellen is wrong. He faults Ellen of using within the veil to apply to the first apartment when he contends that the old testament clearly indicates that the phrase "within the veil" definitely points to the second apartment or most holy place. Let's go to his letter, it is really heart wrenching.

He says, "Dear sister White, for some time I have been constrained to write to you about my convictions on the sanctuary. Many of my friends have urged me to do this, while others have thought it useless as, in their opinion, the letter would never reach you. Never the less I have decided to write and state my difficulty frankly. My first difficulty is the interpretation you have given to the following Scripture found in Hebrews 6:19, 20. "Which *hope* we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; Whither the forerunner is for us entered, *even* Jesus, made an high priest for ever after the order of Melchisedec." (Italics in original).

Ballenger continues. "I cannot but believe that this Scripture refers to the holy of holies of the heavenly sanctuary and the scriptures that convince me are listed below."

Then he writes a table what the Bible teaches, what he believes is, supporting his view and what Ellen teaches which is contrary to his view of what the Bible teaching are.

Continuing with Ballenger's letter, "On one side I have placed the interpretation given in Scripture by

the Word of God, on the other side the interpretation you have given it. Even though you assert this term applies to the first apartment in the heavenly sanctuary. But you do not refer to any scripture that applies it to the first apartment."

What is he accusing her of doing? She is not defending her position from the Bible; she is just assuming her opinion is the truth. And those who do not follow and accept her opinion is of the devil! That is his implication. Let finish his paragraph.

"you do not refer to any scripture which uses the term and applies it to the first apartment.

What I am pleading for in this letter is that if there be a thus saith the Lord to support your statement that, out of compassion for my soul you furnish it. Sister White, You refer the term "within the veil" to the first apartment. GC 420, 421. While the Lord applies the term "before the veil," and "without the veil" to the first apartment as appears in the following Scriptures."

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

NOTE: In other words when Moses talks about the first apartment, he uses the term "without the veil," because "within the veil" is reserved for the second apartment or most holy place. But the first apartment is always "before the veil" or "without the veil."

Exodus 27:20, 21. "And thou shalt command the children of Israel, that they bring thee pure oil olive beaten for the light, to cause the lamp to burn always. In the tabernacle of the congregation **without the veil**, which *is* before the testimony,"

Exodus 40:22. "And he put the table in the tent of the congregation, upon the side of the tabernacle northward, **without the veil**."

NOTE: All referring to what? The first apartment.

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Exodus 40:26, “And he put the golden altar in the tent of the congregation **before the veil**.”

Leviticus 4: 5, 6. “And the priest that is anointed shall take of the bullock's blood, and bring it to the tabernacle of the congregation: And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the LORD, **before the veil** of the sanctuary.”

NOTE: Leviticus 4:17; 24:1-3. All say the same thing. Boy Ballenger really has a lot of ammunition to shoot down Ellen White! Continuing with Ballenger letter:

“Seven times the lord uses the term without the veil or before the veil and in every instance, he applies it to the first apartment or the tabernacle of the congregation and never to the court of the tabernacle. But if “within the veil” applies to the first apartment, as you teach, in your interpretation of Hebrews 6:19, 20 then the term without the veil must apply to the space in the court outside the tabernacle door.

Every one of these seven scriptures plainly state that before the veil and without the veil is in the first apartment is a divine witness to the truth that “within the veil in Hebrews 6:19, 20 must apply to the second apartment.

There are therefore 12 witnesses, and 12 thus saith the Lord testifying that the term within the veil refers to the holy of holies and not to the first apartment of the sanctuary as you assert.

And now Sister White what can I do? If I accept the testimony of the scriptures and follow my conscientious convictions, I find myself under your condemnation. And you call me a wolf in sheep's clothing and warn my brothers and my family against me. But when I turn in my sorrow to the Word of the Lord that Word reads the same and I fear to reject God's interpretation and accept yours. Oh, that I might accept both, but if I must accept but one had I better accept the Lord's! If I reject his word and accept yours, can you save me in the judgment? When side by side we stand before the great white throne,

if the master should ask me why I taught within the veil was in the first apartment, what shall I answer? Shall I say, because sister White who claimed to be commissioned to interpret the Scriptures for me told me that this was the true interpretation and that if I did not accept it and teach it that I would rest under your condemnation!

NOTE: Wow what a letter. We need to look at Mrs. White's comment in GC 420, 421. This is what Ballenger used to try to give the impression that Ellen did not know what “within the veil” meant.

GC420:3- 421:1. “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 420.3}.

“Thither the faith of Christ's disciples followed Him as He ascended from their sight. Here their hopes centered, “which hope we have,” said Paul, “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.” “Neither by the blood of goats and calves, **but by His own blood He entered in once into the holy place**, having obtained eternal redemption for us.” Hebrews 6:19, 20; 9:12. {GC 421.1}.

NOTE: Ellen specified this veil as the door separating the holy from the courtyard so there can be no controversy about which apartment she was referring.

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That finishes the introduction. From here on the study will be intense so, please, think about what we are studying and make application to the truth about the veil! In reality we can defend our beliefs from the Bible without using Ellen White. We will not use her to defend our belief anyway because our critics do not accept her as a true prophet. It is beautiful the way it all plays out. We need to know this because we never know when we will be called on to give an account of what we believe or to defend our faith.

Hebrews 6: 19, 20. “Which *hope* we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec.” (Italics in original).

Hebrews 9:12. “Neither by the blood of goats and calves, but by his own **blood he entered in once into the holy place**, having obtained eternal redemption *for us.*” (Italics in original).

NOTE: In this text the phrase “holy place” is correctly translated but is ignored by our critics. Our focus is “within the veil.” Is that in the holy place or the most holy place? During the time of Paul in 65 or 66 A. D. was he calling the believers to enter into the most holy place in the first century? If he was, then 1844 and the cleansing of the sanctuary doctrine, and our founding fathers with Ellen White were wrong and deluded as our critic’s claim. And that Ellen was a false prophet! Can you understand and see the seriousness of this issue?

How do we prove that Paul was calling people into the holy place or first apartment and not the most holy place or second apartment? Let’s look at some of the arguments of Ballenger. He correctly argues that in the old testament the statement “within the veil” always points to the most holy apartment in the sanctuary! **HE IS RIGHT!** This is the basis for his whole argument that nowhere in the old testament is the phrase ‘within the veil’ ever applied to the first apartment of the sanctuary, and he is right! (This is

why Ellen declared, his words are right but misapplied to vindicate error). He assumes that same is applied to the new testament as well. This is what we will study, is this same rule to be applied to Paul’s writings in Hebrews?

Leviticus 16:2. “And the LORD said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the **holy place within the veil** before the mercy seat, which *is* upon the ark; that he die not: for I will appear in the cloud upon the mercy seat.” (Italics in original).

NOTE: The text says “the holy place.” This is not referring to the first apartment but to the most holy. Why? Because that is where the “mercy seat” is located. Why does Moses say, holy place, instead of most holy place? That is odd. There is a reason for Moses doing that. We will address this issuing in a future lesson.

Leviticus 16:15, 12. “Then shall he kill the goat of the sin offering, that *is* for the people, and **bring his blood within the veil**, 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.” V. 12. And he shall take a censer full of burning coals of fire from off the altar before the LORD, and his hands full of sweet incense beaten small, **and bring it within the veil.**” (Italics in original).

NOTE: What is within the veil a reference to here? The most holy place. Ballenger gives a few more references in the book of Exodus. We will skip those because you can see that within the veil always, in the old testament, referred to the most holy place. But does this expression carry the same meaning in Hebrews where Paul refers to, “within the veil?” We will look at Paul’s use of that phrase and see his intended meaning.

In the old testament Hebrew language, there are two words for veil. One for the veil that separates the first apartment from the court yard and the same word is also used for the entrance veil to the

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courtyard from the camp of Israel. And there is another word used for the veil that separates the 1st and 2nd apartments. So, it was a lot easier in the Hebrew language to understand which apartment was being referred to because the word “veil” identified which apartment you were talking about. Let’s go back to Leviticus 16.

Leviticus 16:2. I will use the Hebrew word for veil. “And the LORD said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy *place* within the ‘po-reh-keth’ veil.” (Italics in original).

NOTE: It is the same in verses 12, 15. “veil” in Hebrew is word #6532 “**PO-REH-KETH**” It is consistent throughout the old testament “porehketh” is always used in the old testament to signify the veil separating the first and second apartments of the sanctuary.

Now let’s look at the word for veil for the second apartment. It occurs 17 times in the old testament and always refers to the veil separating the courtyard from the first apartment or it refers to the door to the courtyard.

Exodus 36:37. “And he made an hanging for the tabernacle door *of* blue, and purple, and scarlet, and fine twined linen, of needlework.” (Italics in original).

NOTE: “Hanging” Hebrew word #H4539 “**MAS-SAWK**” this word is used consistently to identify the veil that separates the courtyard from the first apartment. It is the word also used to identify the hanging at the entrance into the courtyard, but never for the veil separating the first and second apartments.

Exodus 38:18. “And the hanging (massawk), for the gate of the court *was* needlework, *of* blue, and purple, and scarlet, and fine twined linen: and twenty cubits *was* the length, and the height in the breadth *was* five cubits, answerable to the hangings of the court.” (Italics in original).

NOTE: Ballenger was right believing that within the veil in the old testament always referred to the most holy place! Porehketh. That is solid reasoning and I have no problem with that understanding.

However, this is not true in the Greek because there is only one word for veil in the Greek language. It doesn’t matter which veil you are talking about it is always one word and that is in the Greek word **#2665 KAT-AP-ET-AS-MAH**. This is a limitation in the Greek language. There is only one word for veil.

What does Paul do because of this limitation in the Greek language? He has to use some kind of identifier or qualifier to indicate the different veils, so to eliminate any confusion about which veil he was speaking of. We can see his method in Hebrews 9.

Hebrews 9:2-4. “For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary. V.3. And after the second veil, the tabernacle which is called the Holiest of all; V. 4. Which had the golden censer, and the ark of the covenant overlaid roundabout with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant.”

NOTE: what was the first apartment or first tabernacle called? “THE FIRST” and we know this is the first apartment because of the furniture listed within.

Now, what was the qualifier or identifier of the other apartment? And after the “SECOND VEIL” is the tabernacle or apartment called the holiest of all or the most holy. From this we can know definitely which veil Paul is speaking of, if he is referring to the most holy place, he will always use the identifying marker, “the second veil.” If second is not used, he is referring to the first apartment. That word second is not used in Hebrews 6:19. If the identifier second is not used what apartment is he speaking of? There are only two so, he has to be referring to the

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first apartment in Hebrews 6:19, 20. This cannot be the second apartment because Paul has given us a key to understand his meaning in chapter 9 and we need to apply that key in all his writings to be consistent.

Ballenger did not look at the key that Paul introduced in Hebrews 9. If he had, maybe he would not have refused Ellen Whites counsel. That would have saved much controversy for us and saved his own soul as well. Ballenger's dialog is like comparing apples with celery. The New Testament is written in Greek not Hebrew. To get a proper understanding of the text, proof testing, is not sufficient for understanding. Proof testing is good but sometime we need to go deeper than just that. We need to consider the nuances of each language to fully understand what is being translated. This is an instance of that very inadequacy of translation. To read a translation of the Bible is like kissing your wife with a veil in between.

Before we leave this issue, there is one more argument we need to address. Ballenger's brother Edward S. Ballenger to support the veil controversy. His contribution was to affirm that in the new testament the term within the veil is always a reference to the inner veil or the second apartment veil, and there are six occurrences of this. Three of these are in the Gospels.

What they do not consider is that these are two different sanctuaries. Paul's dialog is about the sanctuary in the wilderness, a tent with two veils, the temple in Jerusalem is the temple that the Gospel's are referring. This was a building and had only one veil located between the holy and the most holy that was ripped from top to bottom. The entrance to the holy place from the courtyard was a solid door. Naturally when the writers in the Gospels referred to, within the veil, it always referred to the veil of the holiest. His argument that these texts back up his brothers hypothesis therefore, do not substantiate it in the least.

We see that Mrs. White's statement that Hebrews 6:19 ,20 is referring to the first apartment is absolutely right. But she did not explain how Paul's statement meant the first apartment. That is why we had to look elsewhere to understand the truth. It is to bad that A. F. Ballenger did not study the subject thoroughly.

Now concerning the argument that Ellen simply did not understand the usages of the phrase "within the veil" and what it meant, I offer the following.

EW 55: 1. "I saw the Father rise from the throne, and in a flaming chariot go into **the holy of holies** within the veil, and sit down. Then Jesus rose up from the throne, and the most of those who were bowed down arose with Him. I did not see one ray of light pass from Jesus to the careless multitude after He arose, and they were left in perfect darkness."

NOTE: Ellen knew that the phrase within the veil could refer to the most holy place.

Why did Ballenger only use the quote in GC 420, 421? Could he have been biased? I think he was trying to put Ellen in a false light. He only picked the quotes that he liked and supported his theories and the ones that showed him to be wrong he ignored.

1T 566:1. "That which brings sickness of body and mind to nearly all is dissatisfied feelings and discontented repinings. They have not God, they have not the hope which reaches to that within the veil, which is as an anchor to the soul both sure and steadfast. All who possess this hope will purify themselves even as He is pure." {1T 566.1}.

NOTE: Here it is not clear which apartment she is referring to. It may be the tabernacle in general or to the most holy place. Listen, it doesn't matter because in the context it is not important. What is important is that we come to that which is within the veil, which is Christ. It is the context that determines how the phrase "within the veil" is to be understood. Ellen also uses the expression first veil and second veil in Early Writings.

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EW 32:2. “In the city I saw a temple, which I entered. I passed through a door before **I came to the first veil.** This veil was raised, and **I passed into the holy place. Here I saw the altar of incense, the candlestick with seven lamps, and the table on which was the shewbread.** After viewing the glory of the holy, Jesus raised **the second veil and I passed into the holy of holies.** {EW 32.2}.

NOTE: Ellen knew the expression first and second veils! I think she may have understood Paul’s keys to understand the veils in Hebrews 9.

Ballenger was not willing to present Ellen in a balanced way. He just picks one quote and declares, “see she is not in agreement with the Bible!” That is being biased and taking unfair advantage. We should give her a fair shake and consider more than just one statement on which to form our theology.

IN CONCLUSION

What was Paul teaching here? Is it just about the first or second apartments? NO! if you study the chapter before and this whole chapter, in context, Paul is admonishing the Jews not to go back to the sacrificial rituals of the law of Moses. Paul is encouraging the Jews to go on in faith into the first apartment where Jesus is officiating His atonement for sin. Otherwise they will not be able to receive atonement for sin or the salvation of their souls! Let’s read it in Hebrews 6.

Hebrews 6:1-3. “Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do, if God permit.”

NOTE: Paul is admonishing the Christian Jews to leave the courtyard experience and move into the first apartment experience of victory over sin. Paul has a label for this courtyard experience.

Hebrews 5:11-14. “Of whom we have many things to say, and hard to be uttered, **seeing ye are dull of hearing.** For when for the time ye ought to be teachers, **ye have need that one teach you again which be the first principles of the oracles of God;** and are become such as have need of milk, and not of strong meat. **For every one that useth milk is unskilful in the word of righteousness:** for he is a **babe.** But strong meat belongeth to them that are of full age, *even* those who by reason of use **have their senses exercised to discern both good and evil.**”

NOTE: The courtyard, or sacrificial ceremonies experience, is labeled the **BABY** experience of salvation and Paul is encouraging them to accept Christ’s work in the first apartment of the sanctuary in heaven. He refers to this experience as “strong meat” for those of full age!

I hope this study has helped you to understand that Paul is not referring to the most holy place in Hebrews 6:19, 20 but is referring to the first apartment instead. Our critics do not see this and do not study into Paul’s reason for explaining the first apartment administration and they mistakenly apply it to the most holy apartment which is for an entirely different function of the atonement. Satan is working with all deceivableness of understanding to deceive many. Please do not be trapped in his deception.

Let us pray:

Holy Father, we have looked at the first objection to the sanctuary doctrine that our critics have levied against your revealed truth. Please give wisdom and understanding that those who are seeking truth may see and understand. May all accept the truth of Your Word. Forgive our sins and cleans our minds of evil thoughts. Forgive us. I make this prayer in the name of Jesus. Amen.

Your brother in Christ

Virgil Prindle