

FINISHING THE MYSTERY OF GOD

LESSON #17

THE MOST HOLY PLACE.

INTRODUCTION

All emphases are authors unless noted. All Scripture is from the K.J.V. unless stated.

In the last three lessons we have begun the apologetics or defense of the sanctuary message because it is under serious attack. This is understandable because Satan does not want this message understood, he hates it because it exposes him as our adversary and enemy. And will one day bring about his death.

This sanctuary service message is the most needed and necessary message to the Christian world today! It is the one most controverted and challenged. It is also the most controverted and maligned and slandered and hated doctrine of Adventism. To accept this message will put you at variance with the world. But isn't that the experience of Christ? I would rather suffer for Christ than have the praise of the world. Wouldn't you?

We have looked at some of these challenges and hopefully have defended them properly from the word of God. Today we will look at more of these objections misinterpreted from Scripture, and show how they are misused to destroy but, which actually support the doctrine of the sanctuary instead. I think it is amazing how the enemy uses verses from the Bible that actually support the truth to try and defeat the truth! That is one reason that sin is so sinful. Satan takes something perfectly good, if used the way God intended, and makes it absolutely evil, by applying it in a wrong way to support his falsehood!

Let us pray:

Holy Father, I ask for wisdom to present this lesson in clarity of thought. May it be understandable to all. Please give Your holy spirit to us that we might

know the mind of God. Forgive our sin and cleanse us is always my prayer. Help us now for we are weak and cannot survive without Your presence. I ask these blessings in the name of Jesus. Amen.

Daniel 9:24. "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, **and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.**"

NOTE: This text is used by Ballenger and critics to teach that Jesus entered into the most holy place in the period of the 70-week prophecy. We know and understand that this prophecy ended in 34 A. D. at the stoning of Steven. It is also claimed that this time was the beginning of the atonement and not in 1844! To anoint the most holy place is said to represent the inauguration of the work of atonement. And associated with that is the beginning of Christ's work in the most holy place in 31 A. D. and not in 1844.

While it is true that the atonement did began in 31 A.D. It **did not** begin in the most holy place! It began in the first apartment or "holy place" and did not begin in the second or "most holy place." This can be confusing. You must know the different works of atonement being accomplished in each apartment to have a correct understanding!

The statement "**bring in everlasting righteousness**" is argued to mean the beginning of the atonement because, that is when Christ began the work of atonement in heaven when he sat down at the right hand of the Father. And that is true, they say, because in Leviticus the word atonement is the same word used here for reconciliation in Daniel 9:24. The objectors say this is really "to make atonement for iniquity." Since the high priest made atonement

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for iniquity on the Great Day of Atonement in Leviticus 16. For that reason, when it says Christ is to make reconciliation (atonement) means that Christ actually went into the most holy place after His ascension in 31 A.D. and not in 1844.

If this is true what does that do to our belief about the atonement? What does that do to our credibility as God's remnant church? It makes us deceived and deluded dupes and fools of Satanic deceptions. I know that is not a nice statement but that is what they think! We have to find the truth of this or we fall, in their conception of us as, a people of God. It is time to refute this, we have endured their castigations for so long that many have accepted their objections as true. Most have never bothered looking into this subject. But we must be able to refute their accusations. If there are no answers and this is true then I, for one, have to give up my faith. I do not relish that idea at all!

The first thing that our critics do not understand is the sanctuary on earth and that the work of the earthly priest is a type of the work in the heavenly sanctuary and is a model of the work of Christ in those apartments. They think that the sacrificial law was completely done away with at the cross. While the animal sacrifices were abolished, it does not mean the sacrificial purpose for the blood of Christ was ended. No! It was still necessary and continued to be administered in the heavenly sanctuary. They do not understand that the first apartment ministration was the beginning of the first phase of the atonement process. YES, THIS IS THE BEGINNING OF THE ATONEMENT! This is where the blood of Christ was administered for the removal of sin from the sinner and his victory over sins he had committed! Yes, this began in 31 A.D. but was performed in the first apartment, not the most holy. But this atonement did nothing to remove the knowledge, experience, and memory of sin in the penitent's mind. This memory and experience are as

debilitating to recall as was the sin when committed. This work is done in the first apartment or holy place in the sanctuary but does not make full atonement for sin! We all can still remember sins we have committed. We all have the experience and knowledge of sin even though it has been forgiven. This must also be removed from the sinner for complete victory over all the debilitating effects of sin. This work began in 1844 as the second phase of the atonement where all effects of sin are removed!

We have two things to look at. We will begin with the anointing of the "most holy." Then move to making atonement for iniquity. This is all part of Daniel 9:24. Remember the time is the end of the 70-week prophecy, that is in the first century and not 1844. How have we defended our position on anointing the "most holy?" by saying that this anointing was the anointing of Jesus at his baptism. This is not technically correct. Although Christ did anoint the most holy in 31 A.D. He did not begin his work there till after he finished His work in the first apartment. Remember the whole sanctuary was anointed before any work was begun in the sanctuary in the wilderness. So also, was the heavenly completely anointed before Christ began His work as intercessor there.

Now back to Daniel 9:24. In the old testament, anointing the most holy, is never applied to an individual. So why, all of a sudden, is it applied to an individual in the New Testament? Anointing can be applied to people, places, things, buildings. But anointing the most holy is only applied to objects and never to people!

Exodus 26:33, 34. "And thou shalt hang up the veil under the taches, that thou mayest bring in thither within the veil the ark of the testimony: and the veil shall divide unto you between the holy place and the most holy. And thou shalt put the mercy seat upon the ark of the testimony in the most holy place." (Italics in original).

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NOTE: This is where Ballenger took his idea that the “most holy” place within the veil always represented the 2nd apartment of the sanctuary. But if you look carefully you will find there are 46 texts that refer to other things as most holy. I have selected 10 different items out of these 46 texts that call different articles “most holy” beside the 2nd apartment.

1. Altar of burnt offerings. Exodus 29:37; 40:10.
2. Horns of the altar of burnt offerings. Exodus 30:10; 40:10.
3. The Laver and his foot. Exodus 30:28,29.
4. Incense beaten small. Exodus 30:36.
5. The meat offerings that the priest was to eat. Leviticus 4:3.
6. The meal, sin, and trespass offerings. Leviticus 6:17.
7. Every devoted thing to the Lord. Leviticus 27:28.
8. The courtyard. Numbers 18:10.
9. The whole tabernacle. Leviticus 8:10: 1st Chronicles 6:49.
10. Your faith. Jude 1:20.

There are 49 verses that use the phrase “most holy” and none of them refer to a person as “most holy.” I think it is not a proper explanation to say that the statement “to anoint the most holy” in Daniel 9 is a reference to Christ’s anointing at His baptism. That is just not correct. His anointing was by the holy spirit to begin His ministry, not as a most holy person which he was a holy man.

This is where Ballenger gets his concept that the reference in Daniel 9:24 that says “and to anoint the most Holy.” That phrase is, in his thinking, always

meaning the 2nd apartment in the sanctuary. But we have shown that the “most holy” phrase can also refer to the entire sanctuary including the courtyard and altar and all other things in the tabernacle! It is almost like a generic term for things dedicated to God!

The anointing of the “most holy” in Daniel 9:24 is a reference to the anointing of the entire sanctuary not, just the most holy place! To anoint the “most holy” was one of the most looked for events during the 70-week prophecy. This was fulfilled at Christ’ inaugural ceremony after His ascension which resulted in the descent of the holy spirit on the day of Pentecost.

This will be fulfilled again when Christ finishes the atonement. That is when the soul sanctuary is anointed and the memory and experience of sin will be forever removed from the saved host of God! Sin will never enter again. God has promised **“to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.”** Daniel 9:24. This will be the experience of the last generation! And it does not reach its full fulfillment till that time. Praise God what an awesome wonder He is fulfilling in each one of His children.

The “most holy” is where the law of God is written and stored. Has He not promised to write that law in our minds? YES! Therefore, it is the mind of man that becomes the “most holy” place when the operation of God is finished! That “most holy” place will be anointed when sin and iniquity are eradicated and replaced by the divine mind.

The anointing of the “most holy,” remember that is referring to the whole sanctuary, was to be the primary event in the 70-week prophecy. What does that say about the anointing of the “most holy” place of the mind at the inauguration of the saints on the sea of glass in heaven? That is the main event that God has been working toward for 6,000 years! Will it not be a grand celebration?

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Can you see that the anointing of the “most holy” is not rigid? It is not just the anointing of the holy of holies but has reference to the anointing that Christ will perform for the whole temple, and the 144,000, after the atonement is finished, at the end of time! You can see that this anointing is not just the anointing of the “most holy” place in the sanctuary but has more than one application.

What about that the statement, making reconciliation, does that have reference to the day of atonement only? This statement **“to make reconciliation for iniquity, and to bring in everlasting righteousness.”** is talking about victory over sin and does have reference to the day of atonement, but can it have other applications as well? We will see.

The word “reconciliation” is the word in Greek “kaw-far.” The same word is used in Leviticus 16 for atonement. Ballenger uses atonement instead of reconciliation in Daniel 9:24. In the Jewish Bible this is rendered “make atonement for iniquity” instead of reconciliation for iniquity. So, is Ballenger right in believing that “make reconciliation for iniquity” refers only to the atonement taking place in the sanctuary?

Here is what Ballenger states about this. “It will be noticed that I have used the words “atonement for iniquity instead of reconciliation for iniquity, and the reason I have done this is that the word translated reconciliation is **KAWFAR** and is used for the word atonement in Leviticus 16. In describing the work of atonement. It is translated “to atone for iniquity in the Jewish translation. And now since the Scriptures declare the atonement for iniquity was made in the 70-weeks, but the sanctuary is not cleanse until the end of the 2300 days. What right have we to declare that the atonement for iniquity **was not** made within the 70-weeks and to teach that **it was made** at the end of the 2300 days.”

What is Ballenger saying? that we have no right to teach that the atonement did not start until after the 2300 days, when Daniel 9:24 specifically states that

the atonement took place within the 70-week prophecy? In other words, by 34 A. D. and not in 1844.

In Daniel 9:24 there are three words that are applied representing the cleansing of the sanctuary. They **are transgression, sins, and iniquity** in the statement “to finish **transgression**, and to make an end of **sins**, and to make reconciliation for **iniquity**! Where do you find these three words?

Leviticus 16:21. “And Aaron shall lay both his hands upon the head of the live goat, and confess over him **all the iniquities** of the children of Israel, and **all their transgressions** in **all their sins**, putting them upon the head of the goat, and shall send *him* away by the hand of a fit man into the wilderness.” (Italics in original).

NOTE: It sounds like Daniel is taking these words right out of Leviticus 16 and therefore, Ballenger comes to the conclusion that Daniel is talking about the atonement only. Once again Ballenger has only partially studied the subject.

Is Ballenger right in believing that reconciliation for iniquity always refers to the atonement? To answer that, let us look at another place where these three words are used.

Psalms 32:5. “I acknowledged my **sin** unto thee, and mine **iniquity** have I not hid. I said, I will confess my **transgressions** unto the LORD; and thou forgavest the **iniquity** of my **sin**. Selah.”

Romans 4:6-8. “Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, *Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin.*” (Italics in original).

NOTE: These two texts are not speaking of the second apartment work of Christ but are addressing sin in the every day experience. This is associated with the first apartment partial atonement and not the second apartment atonement for sin which is the

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complete blotting out of iniquity. These expressions are therefore linked with the partial forgiveness of sin in the holy place. You can readily see that the expressions iniquity, transgression, and sin are not always “most holy” place atonement language.

Where is Ballenger getting the idea that Jesus made the final atonement before 31 A.D.

Hebrews 9:26,28. “For then must he often have suffered since the foundation of the world: **but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.** V. 28. So **Christ was once offered to bear the sins of many;** and unto them that look for him shall he appear the second time without sin unto salvation.”

Hebrews 10:10, 12, 14. “By the which will **we are sanctified through the offering of the body of Jesus Christ once for all.** V. 12. But this man, after he had **offered one sacrifice** for sins **forever**, sat down on the right hand of God. V. 14. **For by one offering** he hath perfected for ever them that are sanctified.” (Italics in original).

NOTE: What are all these verses talking about, what is the common link? Jesus was offered once, and because of these truths Ballenger’s perception is that Christ only made atonement once. This is why Mrs. White stated “The words are right but misapplied to vindicate error.” I call this stinking thinking! Ballenger does not consider all Scripture to form his beliefs. Therefore, no matter who does this, Satan will always be standing by to impress wrong conclusion and error to deceive and destroy. We must make a thorough investigation of each subject to know the truth!

So, Ballenger’s assumption that Christ only made one atonement was the basis or premise for all his stand on the sanctuary doctrines.

Ballenger’s understanding of these things is not Biblical. Just because Jesus died only once does not mean that He makes only one atonement! Yes! Jesus died only once but that death was only the beginning

of the process for atonement.

If you look at the services of the sanctuary you see two atonements. The daily atonement and the yearly on the Great Day of Atonement which took place once a year. This is what Ballenger is missing. He does not respect or follow the type. The daily atonement dealt with the forgiveness of sin but did not deal with the knowledge, experience, and memory of sin. The daily only made a partial atonement! Until the knowledge and experience and memory of sin is destroyed there is only a partial atonement received. This must not be confused with the yearly atonement, which dealt with the total removal of even the memory and experience of sin.

Hebrews 2:17. “Wherefore in all things it behoved him to be made like unto *his* brethren, that he might be a merciful and faithful high priest in things *pertaining* to God, to make reconciliation for the sins of the people.” (Italics in original).

NOTE: “reconciliation” word in the Greek G2433 Hal-as-kom-ahee meaning ---to atone for.

In the NIV. Reconciliation is translated atonement and is closer to the Greek. My question is—if all atonement was made in 31 A.D. why does Christ have to make another atonement after His ascension to heaven as high priest?

Romans 4:25. “Who was delivered for our offences, and **was raised again for our justification.**”

NOTE: “Raised again for our justification” that is talking about his ministration as intercessor in our behalf in heaven before the Father. That is His atoning work after His resurrection.

If the atonement was done at the cross why does Jesus have to be raised as our high priest for our atonement and justification. If everything was finished at the cross why are we still here and subject to Satan’s sophistries. No! the atonement was not finished at the cross. We still have to be cleansed from sin and that requires the blood of Jesus to be applied in our

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lives. His life is in His blood. We need His life to live the victorious life. His blood makes that possible!

Romans 5:10. “For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being **reconciled, we shall be saved by his life.**”

NOTE: This life is not His life on earth but His life after His resurrection in heaven. Paul is saying even though there is much in Christ dying for the sinner, there is much more, in his life in the heavenly sanctuary where he ever liveth to make intercession for us. If we are saved by his death on the cross—**MUCH MORE**—are we saved by His high priestly intercession in the heaven sanctuary. The atonement did not stop at the cross, it continues in the heavenly sanctuary.

Hebrews 7:25. “Wherefore he is able also **to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.**”

NOTE: I hope you can see more clearly that the sanctuary message stands on solid rock and we can defend it from Scripture.

Let us pray:

Holy Father, thank You for Your love and the power of Your word, please help us understand. May we always be learning of Your great love and salvation You have provided for each of Your children. Forgive our sin and may we have a home in Your kingdom at last. I ask this in the name of Jesus. Amen.

Your brother in Christ

Virgil Prindle