

# The Mechanics of Sanctuary Defilement

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1. Adventists teach that the sprinkling of the blood of the sacrifice in the earthly sanctuary typified the transfer of pardoned sins into the heavenly sanctuary through the blood of Christ, resulting in its defilement,
2. This notion Ballenger rejects:

## A. Defilement of the Sanctuary

The most important part of the daily ministration was the service performed in behalf of individuals. The repentant sinner brought his offering to the door of the tabernacle, and, placing his hand upon the victim's head, confessed his sins, thus in figure transferring them from himself to the innocent sacrifice. By his own hand the animal was then slain, and the blood was carried by the priest into the holy place and sprinkled before the veil, behind which was the ark containing the law that the sinner had transgressed. By this ceremony the sin was, through the blood, transferred in figure to the sanctuary. In some cases the blood was not taken into the holy place; but the flesh was then to be eaten by the priest, as Moses directed the sons of Aaron, saying, "God hath given it you to bear the iniquity of the congregation." Leviticus 10:17. Both ceremonies alike symbolized **the transfer of the sin from the penitent to the sanctuary.**

Such was the work that went on day by day throughout the year. **The sins of Israel being thus transferred to the sanctuary, the holy places were defiled, and a special work became necessary for the removal of the sins. PP 354-355.**

## B. Sin Transfer

As anciently the sins of the people were by faith placed upon the sin offering and through its blood transferred, in figure, to the earthly sanctuary, so in the new covenant **the sins of the repentant are by faith placed upon Christ and transferred, in fact, to the heavenly sanctuary. GC 421**

## Ballenger's Objections to the Adventist Teaching of the Sanctuary

3. Ballenger rejects the idea that the sprinkling of the blood of the sin offerings in the first apartment of the sanctuary during the Daily service is what defiled it, for he thinks that such concept naturally leads to the conclusion that the blood of Jesus defiles, instead of purifies **Heb 9:13, 22, Num 35:31, 33-34;**

**"This and many other scriptures plainly declare that blood cleanses, and nowhere in the scriptures is the blood of the sinner or the sinner's substitute ever represented as defiling the sanctuary or the land." – A. F. Ballenger, Cast Out for the Cross of Christ, p. 36.**

a. Another proof:

"There is another conclusive proof that the sprinkled blood did not defile the sanctuary. This proof lies in the fact that the holy of holies was defiled by sin and needed to be cleansed on the day of atonement although no blood was sprinkled upon it during the daily service." --A.F. Ballenger, **Cast Out for the Cross of Christ, p. 37.**

4. **The precious blood of Christ**--The teaching that the blood of Christ, called in Scripture "precious blood," became so polluted with sin that when sprinkled in the sanctuary, defiled it, is sacrilegious;

"Yet again, the sinner has no right to place his sins on Christ. God alone exercises this prerogative. "The Lord hath laid on him the iniquities of us all." And we not only have no right to do this but no opportunity to do it, because it was already done before we were born." --A.F. Ballenger, **The Cross of Christ, p. 38.**

5. **Defilement of the sanctuary**--Ballenger believes sins defile the sanctuary as soon as it is committed, not when confessed, as Adventists teach (**Lev 20:1-3; Num 19:20; Lev 15:31**)

6. **Daily cleansing of the sanctuary**--The sanctuary is cleansed of these sins daily by the blood of Christ as soon as they are repented of and confessed; in this manner, the blood of the Christ does not defile the sanctuary, but purifies it instead;

7. **Day of Atonement Cleansing**--Ballenger scoffed at the idea that the sanctuary which was defiled by sin-polluted blood daily became cleansed from that defilement on the Day of Atonement by the sprinkling upon it more sin-polluted blood;

"And again, if the sprinkling of the blood upon the altar of incense sprinkled sin upon it and thereby defiled it, how could that same altar be cleansed from that sprinkled sin on the day of atonement by the sprinkling of more sin-laden blood on that same altar?" --A. F. Ballenger, **Cast Out for the Cross of Christ, p. 37.**

8. **Into the camp of Calvinists**--If confessed sins are the only sins that are admitted into the sanctuary, then Christ suffered only for the those who are saved; this, according to Ballenger, is Calvinism;

9. **Sin Transfer**--Ballenger believed that the sin offerings transferred no sins into the sanctuary; they merely served as channels whereby the worshippers can exercise faith in a Redeemer to come:

On the other hand, the daily sacrifices which were brought by the people, gave opportunity for them to express their faith in Christ's death for them. The lamb was but a channel of faith, just as the bread and wine of the Lord's supper are channels of faith today; but no one but a Roman Catholic would say that our sins pass from us to the emblems at the time we partake of them. No, no! The lamb furnished the Israelite an opportunity to express his faith in the death of Christ yet to come, and the Lord's supper furnishes us with an opportunity to express our faith in the death of Christ which has come. --A. F. Ballenger, **The Cross of Christ, p. 38.**

10. **The 1844 scenario**--Since the sanctuary is cleansed of the sins of the penitent daily through the sprinkling of the blood of Christ, then the only sins left in the sanctuary to be cleansed in 1844 is that of Satan's and the impenitent; every sin has a dual component; man's part and Satan's part

## Objections to Ballenger's Objections

11. These objections by Ballenger seriously challenge and undermine the historic teaching of the sanctuary if accepted! If Ballenger is correct, then the entire Adventist doctrine of the sanctuary falls to the ground and brings about the demise of the Seventh-day Adventist denomination!
12. Some of the questions that need to be addressed are:
- Do sins defile the sanctuary the moment they are committed, or the moment they are confessed?
  - Does the blood of the sin offerings (and of Jesus, for that matter) defile the sanctuary or does it purify it?
  - Are pardoned sins in fact, transferred to Christ and to the sanctuary or not?
  - Does the blood of Christ become polluted because of sin-bearing?

## Serious Objections to Ballenger's Objections

13. Ballenger's sanctuary teaching fails to consider the extremely crucial role of the laying on of hands in the work of atonement;
14. This results in another major failure—the failure to recognize that the blood of the victim (and that of Christ, for that matter) can have a dual action—cleansing and defiling;
15. Ballenger's theory of the atonement fails to explain why sanctuary still needed to be cleansed of the "uncleanness, sins, transgressions and iniquities" on the Day of Atonement when it was supposed to have been cleansed daily by the sprinkling of the blood of the sin offerings (**Lev 16:16**)
16. Ballenger's theory of sanctuary also fails to explain why the worshippers still needed to be cleansed on the Day of Atonement when they are supposed to have been already cleansed of their sins daily, through the sprinkling of the blood of the sacrifice (**Lev 16:30**)

## The Principles of Sanctuary Defilement and Cleansing

17. **PRINCIPLE #1:** The blood of the sacrifice which prefigured the blood of Christ never defiles, but purifies:
- During the daily service, the sprinkling of the blood of the sacrifice (and of Christ for that matter) purified the sinner of his sin (**Lev 4:31; 1 John 1:9; 1 Pet 1:19; Rev 1:5**);
- \*\*\* REMEMBER:** It is the sinner that is cleansed daily, not the sanctuary; it is the sinner that needs cleansing daily, not the sanctuary!! (1 John 1:9)
18. **PRINCIPLE #2:** It is the sin that is confessed that defiles the sanctuary, not the blood of the sacrifice; the blood of the sacrifice only acts as a carrier for the sin which is taken away from sinner (**John 1:29**); when brought into the sanctuary through the sprinkling of the blood of the sacrifice, the sin

defiles it;

**\*\*\* REMEMBER:** It is the sin, not the blood, that defiles the sanctuary;

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19. **PRINCIPLE #3:** The presence or the absence of the rite of the laying on of hands is what determines whether the sprinkling of the blood of the sacrifice will have a defiling action or a cleansing action; the blood of the sin offering becomes a carrier of sin only because hands were laid on the victim in confession of sin:
  - a. In the case of the **priests**, hands were laid on the sin offering (**Lev 4:4**)
  - b. In the case of the **congregation**, hands were laid on the sin offering (**Lev 4:15**)
  - c. In the case of the **rulers**, hands were laid on the sin offering (**Lev 4: 24**)
  - d. In case of the **individual**, hands were laid on the sin offering (**Lev 4:29**)
20. On the Day of Atonement, the reason why the sprinkling of the blood of the Lord's goat and Aaron's bullock did not defile the sanctuary, but cleansed it instead, is because no hands were laid on them;
  - a. No hands laid on Aaron's bullock (**Lev 16:3, 6, 11-14**)
  - b. No hands laid on the Lord's goat (**Lev 16:5, 7-10, 15**)
  - c. Hands laid on the scapegoat only on the Day of Atonement so it can bear the sins that have defiled the sanctuary (**Lev 16:20-22**)
21. Ballenger's erroneous view on the sanctuary is the result of failing to understand and appreciate the role of the laying on of hands in sacrificial setting and the dual action of the sprinkling of sacrificial blood;

## The Shower Analogy

22. The nexus of defilement and cleansing of the sanctuary is well illustrated by the shower analogy:
  - a. Clean water washes off impurities from the body some of which are deposited on the walls and floor of the bathroom; it is not the water that stains the bathroom walls and floor, but the dirt and impurities coming from the body; water only acts as carrier; this is a good illustration of what happens in the sanctuary during the daily service as a result of the sprinkling of blood that carried confessed sins;
  - b. After some time, the bathroom is cleansed of all the deposits of dirt and impurities that have accumulated on its walls and floor over a period of time using the same water that brought contamination into the bathroom every day; that this water does not add more contamination into the bathroom during the cleansing process, should be obvious; this is a good illustration of what transpired during the cleansing of the sanctuary on the Day of Atonement;

## When Is the Sanctuary Defiled?

23. What about Ballenger's supporting texts? **Lev 20:1-3; Num 19:20; Lev 15:31?**

**Lev 15:31, Num 19:20**

- a. A careful examination of all the texts in question shows that sin and uncleanness which are not brought into the sanctuary as a result of the refusal of individuals to avail of God's means to be separated from their sin and uncleanness, defile the sanctuary, anyway.
  - a. This defilement is indirect;
  - b. Since God is associated with and related to His people in a covenant relationship; ("be ye holy for I am holy)," any sin or uncleanness proliferating in the camp and not brought into the sanctuary reflects on His purity and holiness and "contaminates" His dwelling place!
- b. These passages do not teach that sin defiles the sanctuary at the time of commission;

**Lev 20:1-3**

- a. In this case, God refuses to take the sin into the sanctuary
- b. Child sacrifice belonged to the category of high-handed, abominable sins that could not be atoned for and cleansed through sacrifice; this meant that the uncleanness remained in the perpetrators and could not be transferred to the sanctuary; because of this, they have to die because the holiness of God will not allow such defilement to remain in the camp to defile His dwelling place and profane His holy name;
- c. This passage does not teach that sin defiles the sanctuary at the time of commission;

\*\*\* **REMEMBER:** God's holiness demands that His people be clean at all times and the sanctuary service is God's ordained means of having their uncleanness and defilement taken away from them and moved to the sanctuary through faith and repentance; failure to take advantage of the service means death because God's holiness is a consuming fire to the unclean;

24. **PRINCIPLE #4:** The sanctuary is defiled whether or not sin is brought into it via the blood of a sacrifice!

**a. Legal contamination of the sanctuary**

- i. Defilement brought into the sanctuary directly through a sacrifice
- ii. This defilement is allowed by God in mercy and love for the sinner, God accepts his humble repentance and allows his defilement (sin) to be taken into His dwelling place;
- iii. This defilement does not result in the death of the sinner, but rather the forgiveness of sin and the extension of life;

**b. Illegal contamination of the sanctuary**

- i. Defilement not brought into the sanctuary and yet defiles it indirectly because God’s name is profaned and His purity and holiness are stained by His association with His covenant people
- ii. This defilement is not tolerated; because God will not tolerate the person who holds on to his defilement and refuses to be cleansed of it through an atoning sacrifice; this kind of defilement of the sanctuary is fatal;

## Conclusion

25. The sanctuary is like a fixed structure. All components are an exact fit. Any attempt to “stir a pin” or adjust the position of a component will cause all the other components to have to move, shift, making the entire structure unsymmetrical and unstable. . .

I saw a company who stood well guarded and firm, giving no countenance to those who would unsettle the established faith of the body. God looked upon them with approbation. I was shown three steps—the first, second, and third angels’ messages. Said my accompanying angel, “Woe to him who shall move a block or stir a pin of these messages. The true understanding of these messages is of vital importance. The destiny of souls hangs upon the manner in which they are received.” I was again brought down through these messages, and saw how dearly the people of God had purchased their experience. It had been obtained through much suffering and severe conflict. God had led them along step by step, until He had placed them upon a solid, immovable platform. I saw individuals approach the platform and examine the foundation. Some with rejoicing immediately stepped upon it. **Others commenced to find fault with the foundation. They wished improvements made, and then the platform would be more perfect, and the people much happier.** Some stepped off the platform to examine it and declared it to be laid wrong. But I saw that nearly all stood firm upon the platform and exhorted those who had stepped off to cease their complaints; for God was the Master Builder, and they were fighting against Him. **EW 258.**

- a. This is what Ballenger and others like him have ended up accomplishing by attempting to improve on the sanctuary message...
- b. The sanctuary service truth has been firmly laid from the beginning; it needs no further tweaking by mortals who think God’s truth is incomplete;

Many of our people do not realize how firmly the foundation of our faith has been laid. My husband, Elder Joseph Bates, Father Pierce, Elder [Hiram] Edson, and others who were keen, noble, and true, were among those who, after the passing of the time in 1844, searched for the truth as for hidden treasure. I met with them, and we studied and prayed earnestly. Often we remained together until late at night, and sometimes through the entire night, praying for light and studying the Word. Again and again these brethren came together to study the Bible, in order that they might know its meaning, and be prepared to teach it with power. When they came to the point in their study where they said, “We can do nothing more,” the Spirit of the Lord would come upon me, I would be taken off in vision, and a clear explanation of the passages we had been studying would be given me, with instruction as to how

we were to labor and teach effectively. **Thus light was given that helped us to understand the scriptures in regard to Christ, His mission, and His priesthood. A line of truth extending from that time to the time when we shall enter the city of God, was made plain to me, and I gave to others the instruction that the Lord had given me. 1SM 206.**