

The Anointing of the Most Holy/Make Reconciliation for Iniquity

Another Objection to the 1844 Datum from Dan 9:24

1. A. F. Ballenger and other critics of the Adventist sanctuary doctrine argue that the Lord Jesus began His ministration in the Most Holy Place of the heavenly sanctuary when He ascended to heaven in 31 A.D. and not in 1844;
 - a. **“The anointing of the most holy”**—of **Dan 9:24** is thought to refer to the inauguration of the second apartment of the heavenly sanctuary and the beginning of Christ’s ministration there, all within the timeframe of the 70 prophetic weeks or 490 years;
2. Along with this divergent view is the belief that the antitypical Day of Atonement began, not in 1844, but when Jesus died on the cross in 31 A.D.;
 - a. **“Make reconciliation for iniquity”**-- A. F. Ballenger teaches that the antitypical Day of Atonement began in 31 AD when Jesus died on the cross and not in 1844 as Adventists believe; as proof, he quotes **Dan 9:24** and claims that the expression “make reconciliation for iniquity” literally translates to “make atonement (“kaphar”) for iniquity” and therefore points to the final atonement made on the Day of Atonement in line with **Lev 16:30** (and also **Lev 23:27, 28**);
3. Again, If these arguments are correct, then Seventh-day Adventists are found to be in serious error with regards to 1844 and their credibility as God’s end-time church all falls apart!

The “Anointing of the Most Holy”

4. Ballenger argues that since the expression “most holy” in **Exo 26:33-34** is obviously a reference to the second apartment of the sanctuary, then using the proof text method, it would appear that the expression “most holy” in **Dan 9:24** is also a reference to the second apartment of the heavenly sanctuary;
5. How have we typically defended the 1844 datum against this objection? We have typically countered this objection by saying that the “anointing of the most holy” in **Dan 9:24** is a reference to the anointing of Jesus at His baptism, not to the anointing of the Most Holy Place of the heavenly sanctuary!
6. The problem with the above counter-argument is that while the word “**anointing**” in the Old Testament can be applied either to objects or persons, the expression “**most holy**” is nowhere applied to persons;
7. The expression “most holy” in the Old Testament is exclusively used in connection with the objects of the sanctuary or with places; we have yet to find a single instance in the Old Testament where “most holy” is applied to an individual!
 - a. **Exo 30:34-36**---perfume of the sanctuary referred to as “most holy”
 - b. **Lev 2:3, 10; Lev 6:17; Lev 10:12**---certain meat offerings called “most holy”

- c. **Lev 7:1, 6**---trespass offering called “most holy”
 - d. **Lev 24:5-9**---the showbread called “most holy”
 - e. **Exo 30:10**---the altar of incense called “most holy”
 - f. **Lev 6:25**---the sin offering is called “most holy”
 - g. **Lev 7:6**---the trespass offering is called “most holy”
 - h. **Num 18:9-10**---the courtyard of the sanctuary called “most holy”
8. In reality, the expression “anointing of the most holy” in **Dan 9:24** is technically not exclusive to the dedication of the second apartment of the sanctuary; it is applied to the anointing of the other parts of the sanctuary as well (i.e., the courtyard and the first apartment);
- a. **Exo 29:37; Exo 40:10**-- the altar of burnt offering in the courtyard is called “most holy” after it is anointed;
 - b. **Exo 30:26-29**—Anointing of the first apartment (tabernacle of the congregation) and the second apartment (ark of the Testimony) including all the furniture in both apartments (the table of showbread, the altar of incense, the candlesticks other vessels of the sanctuary, the laver), when completed the building and all its parts are called “most holy.”
 - c. **Exo 30:26; Lev 8:10**—the sanctuary anointed as a whole all at once; not only the second apartment;
9. It is therefore more reasonable to say that the expression “anointing of the most holy” in **Dan 9:24** is a reference to the dedication of the heavenly sanctuary in its entirety after Jesus ascended to heaven in 31 A.D. and not just the second apartment;
10. The anointing of the heavenly sanctuary and Jesus as High Priest was one of the major events to be accomplished within the time frame of the 70 prophetic weeks prophecy, following the type;

Anointing of the priests in the Old Testament	Exo 30:30; Lev 8:1-36
Anointing of Jesus as High Priest	Heb 1:9

Anointing of the earthly sanctuary	Exo 30:26-29; Lev 8:10; Heb 9:21
Anointing of the heavenly sanctuary alluded to	Heb 9:23; Heb 10:20

- a. **Lev 9:23-24; Acts 2:1-4**---Just as the dedication of the Aaron, his sons and earthly sanctuary was followed by fire coming down from heaven, the dedication of the heavenly sanctuary was followed by the Holy Spirit descending upon the waiting disciples of Christ in the form of “tongues of fire;”

Christ's ascension to heaven was the signal that His followers were to receive the promised blessing. For this they were to wait before they entered upon their work. When Christ passed within the heavenly gates, He was enthroned amidst the adoration of the angels. As soon as this ceremony was completed, the Holy Spirit descended upon the disciples in rich currents, and Christ was indeed glorified, even with the glory which He had with the Father from all eternity. The Pentecostal outpouring was Heaven's communication that the Redeemer's inauguration was accomplished. According to His promise He had sent the Holy Spirit from heaven to His followers as a token that He had, as priest and king, received all authority in heaven and on earth, and was the Anointed One over His people. **AA 38-39.**

Make Reconciliation (Atonement) for Iniquity

11. A. F. Ballenger teaches that the antitypical Day of Atonement began in 31 AD when Jesus died on the cross and not in 1844 as Adventists believe; as proof, he quotes **Dan 9:24** and claims that the expression “make reconciliation for iniquity” literally translates to “make atonement (“kaphar”) for iniquity” and therefore points to the atonement made on the Day of Atonement based on **Lev 16:30**;
12. One might also argue that the words “transgression,” “sin,” “iniquity” in **Dan 9:24** are the same words employed in **Lev 16** to identify the objects from which the sanctuary was to be cleansed of (**Lev. 16:16, 21**);

BALLENGER: Dan. 9:24 reads thus: "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 atonement for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy."

“It will be noticed that I have used the words "atonement for iniquity" instead of "reconciliation for iniquity" and the reason why I have done this is that the word here translated "reconciliation" is Kopher, and is the word used for "atonement" in Lev. 16, in describing the work of the day of atonement. It is translated "to atone for iniquity" in the Lesser or Jewish translation.

“And now since the Scriptures declare that the atonement for iniquity was made within the seventy weeks, but that the sanctuary is not cleansed until the end of the 2,300 days, what right have we to deny that the "atonement for iniquity" was made within the seventy weeks, and to teach that it was made at the end of 2,300 days? And where in type did the High Priest make atonement for iniquity? Assuredly, "within the veil," in the holy of holies. If, therefore, our great High Priest, Christ, made atonement for iniquity within the seventy weeks, it follows that he must have entered "within the veil," into the holy of holies, in order to make that atonement, before the seventy weeks were ended. --**Cast Out for the Cross of Christ.**

13. **Ps 32:1-2**---Righteousness by faith, a daily service benefit received by the penitent along with forgiveness is also associated with the expression “transgression,” “sins,” and “iniquity.” The words are not exclusively to be applied to the Day of Atonement;
 - a. Besides, the word “uncleanness” is missing in **Dan 9:24**; if an argument is going to be made in support of the 31 AD-Day of Atonement datum based on **Lev 16:16, 21**, then the word “uncleanness” must also be present;

The Dual Nature of the Atonement

14. Just because the bible teaches that Christ was offered only once (**Heb 9:26, 28; Heb 10:10, 12, 14**), does not mean He makes atonement only once (at the cross)!
15. Consider the following arguments:
 - a. **Heb 2:17**---Why would Jesus as High Priest (in the heavenly sanctuary) make atonement again for the sins of the people if the entire atonement process was completed during the final week of the 70 prophetic weeks of **Dan 9:24** (in 31 A.D.), as Ballenger teaches?

“For this reason he had to be made like his brothers in every way, in order that he might become a merciful and faithful high priest in service to God, and that he might **make atonement** for the sins of the people.” **Heb 2:17**, NIV.

- i. Ballenger’s monolithic view of the atonement fails to explain why Jesus had to make another atonement after His death, and as High Priest in the heavenly sanctuary for the sins of the people!
 - b. **Rom 4:25**---Why was Jesus raised again for our justification if the atonement was already obtained at the cross? The work of effecting justification in this verse is clearly associated with a post-mortem work of Jesus in the heavenly sanctuary (**Heb 7:25**)
 - c. **Rom 5:10**—Christ’s ministration in the heavenly sanctuary after His resurrection has much more to offer than His sacrificial dying on the cross!
- 16. Ballenger’s divergent view on the 1844 date is the result of failing to recognize the dualistic nature of the atonement based on the typical sanctuary service:
 - a. the work of making an atonement is clearly a dual process, not just once on the Day of Atonement as Ballenger teaches;
 - b. The atonement made daily being partial and not final, and the one made on the Day of Atonement being the full and final atonement;
 - i. Following the type, Jesus as High Priest makes atonement daily for the forgiveness of sin (**Lev 4:27-31**) and a final atonement to effect the blotting out of sin and the perfecting of the characters of God’s people at the end of the 2300 prophetic days of **Dan 8:14**;
 - c. The daily atonement results in the “early rain” experience--forgiveness, justification, sanctification, growth in grace
 - d. The final atonement brings in the added “latter rain” experience—character perfection, blotting out of sin and the sealing. . .