

Within the Veil

Introduction

1. The sanctuary service truth is the most unique doctrine held by the Seventh-day Adventist church, and it also the most controverted and the most challenged teaching of the church;
2. **Challenge Question:** What would become of the Seventh-day Adventist Church and its unique teachings on the sanctuary, the investigative judgment and the 2300 days if it can be proved from the Bible that Jesus moved to the Most Holy place of the heavenly sanctuary after his ascension in 31 AD instead of in 1844?

Enter A. F. Ballenger

3. While still reeling from the pantheism crisis that Dr. J. H. Kellogg created in **1901-1903**, the Seventh-day Adventist church faced another controversy over the sanctuary through the efforts a prominent Adventist minister by the name of **Albion Fox Ballenger**;
4. A. F. Ballenger, a prominent advocate of religious liberty and a powerful preacher, created a stir in the Adventist church by advocating in **1904** that “the atonement occurred at the cross at Christ's crucifixion and that He had entered ‘within the veil’ of the Most Holy Place at His ascension;” he based his conclusion on his personal study of **Heb 6:19**;
5. **Brief summary of A. F. Ballenger's background:**
 - a. Born in **1861** in Winslow, Illinois to an Adventist minister by the name of John F. Ballenger;
 - b. Received his ministerial license from the SDA church in **1885** and became prominent in SDA circles as an advocate of religious liberty;
 - c. Stationed in England, Ireland and Wales in **1901** as a missionary;
 - d. While in England in **1904**, Ballenger began to entertain doubts about the Adventist teaching of the sanctuary and began presenting the idea that atonement was made when Jesus was crucified and that He immediately went into the Most Holy Place to begin His work of ministration in that apartment after His ascension;
 - e. For this reason, he was removed by the British Union Conference from his post as superintendent of the Irish Mission;
 - f. On **May 21, 1905**, during the General Conference session held in Washington D.C., Ballenger was permitted to present his views to the General Conference Executive Committee, but refused to turn away from his views despite the counsels of Ellen White and the brethren;
 - g. Ballenger's ministerial credentials were withdrawn and he was subsequently disfellowshipped from the church;
 - h. In **1909**, Ballenger moved back to California and began to promote his theories about the sanctuary more actively. He published his studies in a book entitled "**Cast Out for the Cross of Christ**;" he convinced his father J. F. Ballenger and his brother Edward S. Ballenger, who was educational secretary of the Southern California Conference, at that time, to his views.
 - i. Ballenger died on **August 19, 1921**.

- j. Ballenger's views on the sanctuary is still being widely used today by critics of the Seventh-day Adventist church;

Ellen White on Ballenger's Divergent Sanctuary Views

6. Ellen White writes that she traveled all the way to Washington DC from Elmshaven so that she can bear testimony against Ballenger during the 1905 General Conference:

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.**

7. The reason why Ellen White, in the above statement said "And **now again** our Brother Ballenger is presenting theories that cannot be substantiated by the Word of God. . ." is because this was not the first time Ballenger entertained strange views;
 - a. Ballenger was part of a movement to take the Sabbath truth out of the religious liberty publication of the denomination (The American Sentinel) in order to increase its circulation;
8. Ellen White saw Ballenger in vision, in Salamanca, New York in 1890, as standing with a group of people who were "**urging that if the Sabbath truth were left out of the *American Sentinel*, the circulation of that paper would be largely increased.**"
9. Ellen White writes that she counseled Ballenger in 1891 regarding the matter and that Ballenger, "brokenhearted and in tears, accepted her testimony and took the right position;"
10. At the 1905 General Conference, however, Ballenger tenaciously clung to his divergent views on the sanctuary despite Ellen White's repeated counsels and that of the brethren;

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.

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 the message that he is bearing. This message, if accepted, would **undermine the pillars of our faith.**

Brother Ballenger does not discern what he is doing any more than Dr. Kellogg discerned that the book Living Temple contained some of the **most dangerous errors** that could be presented to the people of God. The most specious errors lie concealed in these theories and suppositions, which, **if received, would leave the people of God in a**

labyrinth of error. Those who cherish these theories are building upon the sand, and when the storm and tempest shall come the structure will be swept away.

. . . I am instructed to say to Elder Ballenger, Your theories, **which have multitudes of fine threads and need so many explanations, are not truth**, and are not to be brought to the flock of God. The good that you and your associates might have received at this meeting, you have not received. God forbids your course of action-- making the blessed Scriptures, by **grouping them in your way, to testify to build up a falsehood.**

Let us all cling to the established truth of the sanctuary. . . **MR 760 8.3.**

Ballenger to Ellen White

11. In his book "Cast Out for the Cross of Christ,"¹ published in 1909, Ballenger included a letter he wrote to Ellen White, explaining his views (See **Appendix 1**):
 - a. In that letter, Ballenger presents an array verses in the Old Testament to prove that the expression "**within the veil**" points the second apartment of the sanctuary and not the first; based on this he concludes that Jesus ministered in the second apartment of the heavenly sanctuary after He ascended to heaven in 31 AD;
 - b. In that letter, Ballenger also faults Ellen White for using "**within the veil**" in the context of a ministration in the first apartment of the heavenly sanctuary; Ballenger states that Ellen White's view contradicts the Bible and that he is constrained to go against her and her writings in order to avoid condemnation in the judgment!

Understanding the Meaning of "Within the Veil" of Heb 6:19

12. Consider the following questions at this point:
 - a. Is Ballenger correct or is he wrong in his understanding of **Heb 6:19**?
 - b. Does **Heb 6:19** teach that Jesus went to the Most Holy Place of the heavenly sanctuary after His ascension to begin His work of ministration there?
 - c. Is Ellen White wrong in teaching that the expression "within the veil" as used by Paul in **Heb 6:19**, applies to the first apartment of the heavenly sanctuary and not the second (GC 421)?
 - d. Why did Ellen White say that Ballenger's "words are right but misapplied to vindicate error." (MR 760)?
13. **POINT 1:** There are two Hebrew words in the Old Testament translated in the English as "vail" or "veil":
 - a. "**masach**" ---occurs 17 times in the Old testament and almost exclusively used to identify the vail or hanging that separated the courtyard from the first apartment of the sanctuary (**Exo 36:37; Exo 38:18; Exo 40:5, 8; Num 3:5; Num 4:25-26**, etc.)
 - b. "**paroketh**" occurs 24 times in the Old Testament and is used exclusively to identify the vail that separates the first apartment from the second apartment of the sanctuary (**Exo 26:31, 33; Lev 4:6; Lev 16:2, 15; Num 4:5**);
 - c. Hence, Ballenger is correct in saying that "within the vail" **as used in Exodus 26:33, Leviticus 16:2, 15** and others, refers to the second apartment of the sanctuary;

¹ <http://www.bible.ca/7-1909-ballenger-cast-out-for-the-cross.htm>

14. **POINT 2:** In the Greek language however, there is only one word for "veil"—**katapetasma** and it is used for all the three veils or hangings of the sanctuary (courtyard, first apartment and second apartment veils);
 - a. Therefore in the Septuagint (LXX) which is the Greek translation of the Old Testament, there is only one word used for the veil that separates the courtyard from the first apartment of the sanctuary, and the for the veil that separates the first apartment from the second apartment of the sanctuary---"**katapetasma**;"
15. **POINT 3:** Aware of the limitation in this Greek language Paul, under inspiration, used an "identifier" or a "qualifier" to clearly identify the veil that separated the first apartment from the second apartment of the Hebrew sanctuary, (**Heb 9:1-3**)
 - a. "**second veil**" (**deuteron katapetasma**)-- Paul used the identifier "**second**" to identify the veil that separated the holy place from the most holy place of the sanctuary
 - b. this qualifier ("second") is understandably absent in **Heb 6:19**; therefore Paul could not be referring to the Most Holy Place of the heavenly sanctuary in his expression "**within the veil**;"
16. Hence, while Ballenger is correct is teaching that "**within the veil**" in the Old testament is a reference to the second apartment of the heavenly sanctuary, that is not necessarily the case in **Heb 6:19**, because in the Greek language, "**katapetasma**," is an indefinite word for "veil" and can either be taken for the first or the second veil, unless a qualifier or identifier is used;
17. E. S. Ballenger, A. F. Ballenger's brother, presents the argument that the word "vail" or "veil" in **Matt 27:51; Mark 15:38; Luke 23:45**, refers to the hanging that separated the Most Holy Place to the first apartment of the temple; therefore "vail" in **Heb 6:19** should also be taken to mean the same thing;
18. **POINT 4:** Since there was only one veil in the temple at Jerusalem (the entrance to the tabernacle was made of solid wood), it is of necessity that the "**katapetasma**" that was rent asunder in **Matt 27:51, Luke 23:45** and **Mark 15:38** can only refer to the veil that separated most holy from the holy place; Paul's rule of using an identifier to qualify the use of **katapetasma** does not apply because there is only one veil to begin with; this is not the case of the Mosaic tabernacle of which Paul writes about in his epistle to the Hebrews;

Ellen White's Use of Within the Veil

19. **POINT 5:** Ellen White's use of "within the veil" is not limited to the first apartment of the heavenly sanctuary only, as Ballenger would like everyone to believe (see his letter to Ellen White (Appendix 1)

Ellen White also uses "within the veil" in reference to the Most Holy Place:

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. **EW 55.**

Once a year, on the great day of atonement, the priest entered the most holy place for the cleansing of the sanctuary. The work there performed completed the yearly round of ministration. On the day of atonement, two kids of the goats were brought to the door of the tabernacle, and lots were cast upon them, "one lot for the Lord, and the other lot for the scapegoat." [Leviticus 16:8, 21, 22.] The goat upon which fell the lot for the Lord was to be slain as a sin-offering for the people. And the priest was to bring his

blood **within the veil**, and sprinkle it upon the mercy-seat, and before the mercy-seat. The blood was also to be sprinkled upon the altar of incense, that was before the veil. **GC 419.**

Ellen White uses "within the veil" homiletically, without reference to any particular apartment of the heavenly sanctuary:

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.**

Those who will put on the whole armor of God and devote some time every day to meditation and prayer and to the study of the Scriptures will be connected with heaven and will have a saving, transforming influence upon those around them. Great thoughts, noble aspirations, clear perceptions of truth and duty to God, will be theirs. They will be yearning for purity, for light, for love, for all the graces of heavenly birth. Their earnest prayers will enter into that **within the veil**. This class will have a sanctified boldness to come into the presence of the Infinite One. They will feel that heaven's light and glories are for them, and they will become refined, elevated, ennobled by this intimate acquaintance with God. Such is the privilege of true Christians. **5T 112.**

What Ballenger's Study Failed to Consider

20. Ballenger focused entirely on a shallow, proof-text analysis of "within the veil" to the exclusion of other important factors such as **a)** sanctuary typology which is basic to any exploration of the sanctuary service; **b)** he failed to consider the Hebrew and Greek origin of the word "veil" and ended up with an oversimplistic explanation of the word "veil" in **Heb 6:19**; **c)** He also failed to consult Paul's interpretive rule in **Heb 9:1-3** which deals with the use of an identifier to correctly identify the veils of the Hebrew sanctuary in all of the book of Hebrews; **d)** he presented a one-sided view of Ellen White's writings, making it appear that she only understood "within the veil" to mean the first apartment of the heavenly sanctuary; this demonstrates a lack of fairness and borders on insincerity;

What Heb 6:19 Teaches

21. **Heb 6:19** does not teach that Jesus went into the second apartment of the sanctuary and ministered there in 31 AD; Ballenger's teaching that this is what Jesus did is a direct frontal attack against a message that was firmly laid during the 1848 Sabbath and Sanctuary conferences (**1SM 206**);
22. **POINT 1:** It must be understood that Paul recognized and respected the validity of the typological relationship between the Mosaic tabernacle and the heavenly sanctuary with its dual ministrations, daily first and then yearly service; (**Heb 9:1-7**);
 - a. If he taught in **Heb 6:19** that Jesus ministered in the second apartment of the heavenly sanctuary immediately after His ascension, he would have contradicted himself and broken this typological relationship;
23. **POINT 2: Heb 6:19** is actually part of and is the highlight of Paul's appeal to the Hebrew converts to Christianity to abandon the temple and its services in Jerusalem and follow by faith, Jesus, the "Forerunner" in His ministration in the first apartment of the heavenly sanctuary (**Heb 6:20**), in whose ministration there all hopes centered;

- a. The fact that Paul describes Jesus as **Forerunner** or "advance party" (**Heb 6:20**), implies that they were expected to follow after
24. **POINT 3:** In **Heb 6:1-2**, Paul makes the point of spelling out what it means experientially to remain in the courtyard of the sanctuary and to stagnate there:
- a. Paul refers to the courtyard experience it as:
 - i. The "**first principles of the oracles of Christ**" (**Heb 5:12**)-- which is an experience characterized by being babes fed with milk and not strong meat; unskillful in word of righteousness;
 - ii. The "principles (basics) of the doctrine of Christ" (**Heb 6:1**)--characterized by the foundational experience of repentance and faith (altar of burnt offering), baptism (laver), laying on of hands (a rite typically performed after baptism in Paul's time, **Acts 6:16-17; Acts 19:5-6**)
 - b. **Heb 6:1-2** parallels and enlarges on his appeal in **Heb 5:11-14** to move on from being spiritual "babes" to those who are "full of age," to move on from being fed "milk" to "strong meat";
 - c. **Therefore, Paul's appeal in Heb 6:19-20 to follow Christ by faith in the first apartment of the heavenly sanctuary, is a call to leave the courtyard of the sanctuary and advance in their spiritual walk by following Jesus by faith into the first apartment of the heavenly sanctuary;**
25. Likewise, Seventh-day Adventists today are being urged to follow by Jesus by faith in His final ministration in the second apartment of the heavenly sanctuary and not stagnate in the first apartment experience of justification and sanctification only; it must be understood that unless we follow Jesus by faith in sanctuary and understand His work correctly, we too, are liable to falling into error and losing our way;
26. Unless the remnant church lives up to her high calling as the people who will reap the benefits of Christ's final atonement and be perfected in character, she will, like Hebrews who refused to follow Jesus by faith in the first apartment of the heavenly sanctuary, fail of receiving the benefit of His ministration and will be cut off and spewed out;

It is those who by faith follow Jesus in the great work of the atonement who receive the benefits of His mediation in their behalf, while those who reject the light which brings to view this work of ministration are not benefited thereby. The Jews who rejected the light given at Christ's first advent, and refused to believe on Him as the Saviour of the world, could not receive pardon through Him. When Jesus at His ascension entered by His own blood into the heavenly sanctuary to shed upon His disciples the blessings of His mediation, the Jews were left in total darkness to continue their useless sacrifices and offerings. The ministration of types and shadows had ceased. That door by which men had formerly found access to God was no longer open. The Jews had refused to seek Him in the only way whereby He could then be found, through the ministration in the sanctuary in heaven. Therefore they found no communion with God. To them the door was shut. They had no knowledge of Christ as the true sacrifice and the only mediator before God; hence they could not receive the benefits of His mediation. **GC 430.**

Appendix 1:

A F. Ballenger's Letter to Ellen White

Dear Sr. White:

For some time I have been constrained to write to you regarding my convictions on the sanctuary. Many of my friends have urged me to do this, while others have thought it useless inasmuch as, in their opinion, the letter would never reach you.

Nevertheless I have decided to write, and state my difficulty frankly. My first difficulty is with the interpretation which you give to the following scripture found in **Heb. 6:19,20**, '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 Melchisedec.'

I cannot help believing that this term '**within the veil**' refers to the holy of holies of the heavenly sanctuary and the scriptures which convinced me, are given below.

On one side I have placed the interpretation given this scripture by the Word of God and on the other side the interpretation which you have given it. You will note that you merely assert that this term applies to the first apartment of the heavenly sanctuary, but 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.

'Within the veil' As the Bible Interprets it	'Within the veil' As you Interpret it
<p>'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.' Ex. 26:33.</p> <p>'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.' Lev. 16:2.</p> <p>'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.' Lev. 16:12.</p> <p>'And he shall kill the goat of the sin offering that is for the people, and bring his blood within the veil, and do with his blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat.' Lev. 16:15.</p> <p>'Therefore thou and thy sons with thee shall keep your priest's office for everything of the altar, and within the veil.' Num. 18:7.</p>	<p>"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 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.</p> <p>"Thither the faith of Christ's disciples followed him as he ascended from their sight. Here (in the first apartment) 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.'" G.C. 420, 421.</p>

Sr. White, you refer the terms "within the veil" to the first apartment, while the Lord applies the terms "without the veil" and "before the veil" to the first apartment, as appears from the following scriptures.

'And thou shalt set the table (of shew bread) **without the veil.**' Ex. 26:35.

'And thou shalt command the children of Israel that they bring thee pure olive oil 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.' Ex. 27:20,21.

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

'And he put the golden altar in the tent of the congregation **before the veil.**' Ex. 40:26.

'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.' Lev. 4:5,6.

'And the priest that is anointed shall bring of the bullock's blood to the tabernacle of the congregation, and the priest shall dip his finger in some of the blood, and sprinkle it seven times before the Lord, even **before the veil.**' Lev. 4:17.

'And the Lord spake unto Moses, saying, Command the children of Israel that they bring thee pure olive oil beaten for light, to cause the lamps to burn continually **without the veil** of the testimony, in the tabernacle of the congregation.' Lev. 24:1-3.

Five times the Lord uses the term 'within the veil' and in every case it is applied to the second apartment of the sanctuary, and not to the first. Seven times the Lord uses the terms 'without the veil,' and 'before the veil,' and in every instance he applies it to the first apartment or tabernacle of the congregation, and never to the court outside of the door of the tabernacle. But if 'within the veil' applies to the *first apartment* as you teach in your interpretation of Heb. 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 which plainly state that "without the veil" and "before the veil" is in the first apartment, is a divine witness to the truth that "within the veil" in Heb. 6:19,20, *must* apply to the second apartment.

There are therefore twelve witnesses, a twelve-fold '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 heavenly sanctuary as you assert. ...

And now Sister White, what can I do? If I accept the testimony of the Scriptures, if I follow my conscientious convictions, I find myself under your condemnation; and you call me a wolf in sheep's clothing, and warn my brethren and the members of 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, hadn't 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 that 'within the veil' was in the first apartment of the sanctuary, 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 I would rest under your condemnation? ---A.F. Ballenger, *Cast Out for the Cross of Christ* (1909), Chapter 12.