

The Blood of Sprinkling, I

Shed Blood vs. Sprinkled Blood

1. **Lev 4:16-18**;—aside from the death of the sacrifice, another big component of the atoning process was the bringing in of the blood of the atoning sacrifice into the sanctuary by the priest and the sprinkling of it on the horns of the altar of incense and before the veil, daily;
 - a. Not until the blood of the sacrifice was brought into the sanctuary and blood sprinkled did the priest make atonement and the sin forgiven;
2. Hence, the sanctuary service clearly teaches us that it was not enough for the sacrifice to be killed and offered on the altar of burnt offering; priestly ministrations were also needed to effect atonement for the forgiveness of sin;
3. This observation is extremely important to note because the Christian world takes no notice of this fact and merely focuses on the shed blood at Calvary as the sole basis for the work of atonement;
4. **IMPORTANT:** Again, the Bible teaches us that the blood that Jesus shed at Calvary does absolutely no one any good unless it is brought into the sanctuary and sprinkled; in other words, the death of Christ does not avail anyone unless the High Priest who is seated at the right hand of the throne of God **applies the merits of His sacrificial dying through the sprinkling of blood**;
5. In trying to counteract the Evangelical teaching of their day that everything was completed at the cross, our pioneers went as far as saying that no atonement was made on the cross because atonement was made by the priest and not by the sacrifice, and Jesus did not become Priest until He ascended to heaven; they declared that Jesus was merely Sacrifice at Calvary; this belief was also incorporated in the **1872 Fundamental Principles of Seventh-day Adventists** (See **Appendix A**)
6. The work of Atonement may be expressed in the following formula:

Work of Atonement = (the death of a sacrifice) + (priestly ministrations of the blood of the sacrifice in the sanctuary)

Work of Atonement = shed blood + sprinkled blood

Problematic Passages

7. If all Jesus had to do to save man was to die at the cross, then the following verses do not make sense:
 - i. **1 Cor 15:17**—If Jesus had not been raised from the dead, we are still in our sins; if the death of Christ was all that was needed to save man from sin, then His resurrection would not even be needed;
 - ii. **Rom 4:25**—Jesus raised again for our justification; the death of Jesus of itself does not bring justification

- iii. **Rom 8:34**—there is no condemnation because Jesus was raised again and sat down at the right hand of God making Intercession
- iv. **Acts 5:31**—repentance and forgiveness are benefits derived from the ministration of Jesus in the first apartment of the heavenly sanctuary
- v. **Rom 5:10**--there is much more to be gained than just the reconciliation through the death of Christ; His life as the Great High Priest in the sanctuary offers transformation of character, sanctification and perfection of character;
- vi. **Heb 9:12**--If all that Jesus needed to do to save mankind was to shed His blood at Calvary, then what is the point of Him bringing His own blood into the heavenly sanctuary? Unless of course, one realizes that it was part of the atoning process;

The intercession of Christ in man's behalf in the sanctuary above is as essential to the plan of salvation as was His death upon the cross. By His death He began that work which after His resurrection He ascended to complete in heaven. We must by faith enter within the veil, "whither the forerunner is for us entered." Hebrews 6:20. **GC 489**

- 8. **Heb 9:14; Heb 10:22**—the sprinkled blood of Christ is better than the blood of bulls and goats because the latter purified the flesh only (ceremonial cleansing), the blood of Christ purifies the conscience of dead works (spiritual cleansing)
- 9. **Heb 12:24**-- the sprinkling of blood by the High Priest in the heavenly sanctuary, produces "**just men made perfect**" who become members of the church of the firstborn whose names are written in heaven;
 - a. **sprinkling of blood**--is sanctuary language for the application of the merits of Christ's atoning death to the experience of the believer by the High Priest in the heavenly sanctuary;
 - b. **just men made perfect**--is not a reference of disembodied spirits of men, but people who are alive now who are righteous by faith, perfect IN Christ; not a reference to the righteous dead of past ages¹ but to living Christians
 - 1. **Eph 2:4-7**--we have been raised up together with Christ and made us sit together us heavenly places in Christ Jesus
 - 2. **Phil 3:20**—our citizenship is in heaven
 - ii. Justification and perfection in Christ (righteousness by faith) are the benefits obtained by following Jesus by faith in His ministration in the first apartment of the heavenly sanctuary
 - 1. **Eph 1:5-7**—accepted in the Beloved, redemption through His blood, the forgiveness of sins
 - 2. **Col 1:9**—perfect in Christ Jesus
 - 3. **Col 2:10**--complete in Him
- 10. The benefits of the blood of the sprinkling are available only to those who follow Jesus by faith in His ministration in the heavenly sanctuary;

¹ See The Seventh-day Adventist Bible Commentary, Vol. 7, p. 847

Calls to Follow Jesus by Faith in the Heavenly Sanctuary

11. Paul makes 4 calls in the book of Hebrews to the Hebrew converts to Christianity to follow Jesus in His ministration in the first apartment of the heavenly sanctuary after He ascended to heaven;
- c. of course, if we believe that everything needed for salvation had been obtained at the cross once and for all, then the ministration of Christ in the heavenly sanctuary is purposeless, pointless and the calls to follow Him in His ministration there by faith, do not do anyone any good;
 - d. if Jesus had already obtained everything needed for salvation, then anything else He does in heaven adds nothing to what He had already achieved at the cross for the believers;
 - e. **first call: Heb 4:16**—come boldly to the throne of grace;
 - i. That the throne of God was in the first apartment of the heavenly sanctuary in the time of the writing of the book of Hebrews in 65 A.D., is confirmed by John in **Rev 4:1-5**;²
 - f. **second call: Heb 6:19-20**—Jesus as **Forerunner** has entered within the veil of the heavenly sanctuary
 - i. **Within the veil** points to the first apartment of the heavenly sanctuary not the second; if Paul went the second apartment (the most holy place) he would have said “second veil” (**Heb 9:3-5**); Jesus was ministering in the first apartment of the heavenly sanctuary at the time of the writing of the book of Hebrews;
 - ii. The term **Forerunner** necessitates a people who will follow after; if no one is presupposed to follow after, then the use of the term is misplaced;
 - g. **third call: Heb 10:19**—enter with boldness into the holiest by the blood of Jesus
 - i. “**holiest**” is a reference to the first apartment of the heavenly sanctuary, not the second in the time of the writing of the book of Hebrews in 65 A.D.;³
 - h. **fourth call: Heb 12:22-24**—those who heed Paul’s appeal to follow Jesus into the first apartment of the heavenly sanctuary are said to have come to the heavenly Mount Zion, and are become members of the general assembly, the church of the firstborn which are written in heaven
12. Again, the benefit of the Christ’s atoning ministry in the heavenly sanctuary profits us nothing unless we heed the call to follow Jesus in His work of ministration in the heavenly sanctuary;
- i. the fact that the call to follow Jesus by faith into the heavenly sanctuary is repeated many times indicates that these calls cannot be taken lightly; these calls are still very much valid today;

² For a more detailed explanation of why the expression “within the veil” of **Heb 6:19** refers to the first apartment of the heavenly sanctuary and not the second, please listen to the following online study: <http://lobm.org/recordings/dvs/dvs-02-within-the-veil.html>.

³ For a more detailed explanation of why the expression “holiest” in **Heb 10:19-20** refers to the first apartment of the heavenly sanctuary, please listen to the following online study: <http://lobm.org/recordings/dvs/dvs-03-enter-holiest.html>

13. The sprinkling of blood in the heavenly sanctuary has a daily service application and a Day of Atonement application to those who heed the call to enter boldly into the holiest by the blood of Jesus:

Daily Service application of the blood of sprinkling

If it was necessary in ancient times for the unclean to be purified by the blood of sprinkling, how essential for those living in the perils of the last days, and exposed to the temptations of Satan, to have the blood of Christ applied to their hearts daily. **FLB 200.**

Day of Atonement application of the blood of sprinkling

Those who are living upon the earth when the intercession of Christ shall cease in the sanctuary above are to stand in the sight of a holy God without a mediator. Their robes must be spotless, their characters must be purified from sin by **the blood of sprinkling**. Through the grace of God and their own diligent effort they must be conquerors in the battle with evil. **GC 425.**

14. Hence, the entire Christian experience from beginning to end (justification, sanctification and finally character perfection) is made possible only if the merits of Christ's atoning sacrifice at Calvary is applied daily through the High Priestly ministration in the heavenly sanctuary;
15. Again, these incredible benefits are granted solely to those who correctly understand Christ's High Priestly work in the heavenly sanctuary and follow Him there by faith;

The correct understanding of the ministration in the heavenly sanctuary is the foundation of our faith.-- Letter 208, 1906. **Ev 221**

The Nexus of Sanctuary Defilement and Cleansing

16. **QUESTIONS:** Does the sprinkling of blood purify or defile the sanctuary? How can the sprinkling of the same blood of the sacrifice defile the sanctuary during the daily service and cleanse the sanctuary on the Day of Atonement?

- j. **A. F. Ballenger** - objected to the Adventist teaching of the cleansing of the sanctuary on the Day of Atonement based on his argument that the sprinkling of blood on the mercy seat and before the ark on that day cannot possibly cleanse the sanctuary, because it only brought more defilement in, as in the daily service;

ANSWER: the blood of Christ is clean, and never defiles; it purifies the sinner of impurities (**Heb 9:14; Heb 10:22**) but carries the sinner's impurities into the sanctuary daily (**Lev 4:16-18**); it is not the blood of the sacrifice that defiles the sanctuary but the sins and impurities which it carries;

IMPORTANT: The blood of the sacrifice only acts as a carrier of sin and impurity when hands are laid on it signifying transference;

- sin offering for the priests--hands were laid (**Lev 4:3-4**)
- sin offering for the elders of the congregation--hands were laid (**Lev 4:13-15**)
- sin offering for the rulers--hands were laid (**Lev 4:22-24**)

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- sin offering for the individual hands were laid (**Lev 4:27-29**)

On the Day of Atonement, no hands were laid on the Aaron's bullock and the Lord's goat; therefore, the blood carried no impurities and the sprinkling of blood did not defile the sanctuary but purified it;

Hands were laid on the scapegoat;

- Aaron's bullock--no hands were laid (**Lev 16:11-14**)
- Lord's goat for the congregation--no hands were laid (**Lev 16:15-16**)
- scapegoat--hands laid (**Lev 16:20-22**)

- k. **Shower analogy**--water cleanses the person but deposits some of the bodily impurity on the walls of the bathroom everyday; it is not the water that is the source of the defilement but the people who walked into the shower dirty and who needed cleansing; at some point in the future, the bathroom needs to be cleansed of all the grime and the stains that have accumulated on the walls and on the floor with the same water that carried the bodily impurities and deposited them on the walls of the shower;

Conclusion

17. Have we followed Jesus in the Most Holy Place of the heavenly sanctuary and are we deriving benefit from ministration there? Is the blood of the sprinkling having a continuous effect on our hearts and characters, purifying us from sinful practices daily? Will the blood of the sprinkling finally cleanse us during the closing scenes of the great Day of Atonement, make our robes of character spotless and make us reflect the image of Jesus fully?
18. **Heb 13:15-19; 1 Cor 10:11**--The Jews in the time of Christ failed to receive the benefits of Christ's ministration in the first apartment of the sanctuary because of ignorance and unbelief; they sadly repeated the mistake of their forefathers in failing to enter the land of Canaan because of unbelief;

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.**

19. **IMPORTANT:** We **enter** the holiest by faith in the shed blood of Jesus; we **receive** benefit from Christ's ministration there only by faith in the blood of the sprinkling. . .

Adventist Pioneers and the Atonement

A Declaration of Fundamental Principles of the Seventh-day Adventists, Article, II:

"That there is one Lord, Jesus Christ, the Son of the Eternal Father, the One by Whom God created all things, and by whom they do consist; that He took on him the nature of the seed of Abraham for the redemption of the fallen race; that he dwelt among men, full of grace and truth; lived our example, died our sacrifice, was raised for our justification, ascended on high to be our only mediator in the sanctuary in heaven, where, with his own blood, he makes atonement for our sins; which atonement; so far from being made on the cross, which was but the offering of the sacrifice, is the very last portion of his work as priest, according to the example of the Leviticus priesthood, which foreshadowed and prefigured the ministry of our Lord in heaven." See Leviticus 16; Hebrews 8:4, 5, 9:6, 7.

a. Uriah Smith

"The death of Christ and the atonement are not the same thing. . .Christ did not make the atonement when he shed his blood upon the cross. Let this fact be forever fixed in the mind."

"In this case as in the type, the offering and the usual priestly work precede the atonement. But when Christ suffered for us, in what capacity was he acting? Not as our priest but only as the offering." (The Sanctuary, 224 pages, quoted from p. 181 onwards)

b. J. H. Waggoner

"So far from his mediatorial work being completed on the cross, it had not yet commenced."

"There is a clear distinction between the death of Christ and the atonement." "The killing of the offering did not make the atonement." (**The Atonement**, 368 pages, quoted from pp. 190, 182, 187).

c. J.N. Andrews

Said the "when on earth, Christ was not a priest" on page 84 of his book "The Sanctuary and the 2300 Days"

d. C. H. Watson

"Some believe that the work of the atonement was completed at the cross. If it was, it was completed without a priest. Again if it is contended that Christ at the cross was priest, then our priest must have died. Atonement is not made by the mere shedding of blood. (**The Abiding Work of Christ**, p. 94-96)