

The Blood of Sprinkling III

This study focuses on the defilement and cleansing of the sanctuary through the work of atonement and affirms the validity and correctness of the historic Adventists sanctuary message.

1. **OPENING QUESTION:** Does the sprinkling of the blood of the sin offering **defile** or **purify**?
2. Historic Adventism teaches that the sprinkling of the blood of the sacrifice in the earthly sanctuary which resulted in its defilement typified the transfer of pardoned sins into the heavenly sanctuary through the blood of Christ:

Defilement of the Sanctuary through the transfer of sin

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.**

Objections to the Adventist Teaching of the Sanctuary

3. **OBJECTION #1:** Many reject the idea that the sprinkling of the blood of the sin offerings in the sanctuary during the Daily service defiled it, for they think 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**);
4. **OBJECTION #2:** The idea is also unacceptable to many, because it presupposes that the blood of Christ becomes polluted with sin;
5. **OBJECTION #3:** Many also argue that the sprinkling of blood of the sin offering in the sanctuary daily cannot possibly be the source of defilement because on the Day of Atonement the second apartment needed cleansing even though no blood was sprinkled upon it during the daily service.

6. People who believe that the blood of the sacrifice purifies and does not defile are led to conclude that the sanctuary is cleansed daily when the blood of the sacrifice is sprinkled before the veil and on the horns of the altar,
 - a. **The 1844 scenario**—this teaching seriously undermines the Adventist teaching of 1844 and the cleansing of the sanctuary on the Day of Atonement
7. Moreover, those people are also led to conclude that sanctuary is defiled as soon as the sin is committed, not when it is confessed (**Lev 20:1-3; Num 19:20; Lev 15:31**);
8. **OBJECTION #4: Day of Atonement Dilemma**--Objectors argue that if the sprinkling of the blood in the sanctuary sprinkled sin upon it and thereby defiled it, how could it be cleansed from sin on the Day of Atonement by the sprinkling of more sin-laden blood? In other words, if the sprinkling of blood in the sanctuary daily polluted the sanctuary, then to be consistent, Adventists must also teach that the sprinkling of blood in the sanctuary on the Day of Atonement also polluted it, and not cleansed it!

More Questions

9. These objections seriously challenge and undermine the historic Adventist teaching of the sanctuary, if accepted! They undermine the entire Adventist doctrine of the sanctuary and invalidates the denomination's reason for existence;
10. Some of the questions that need to be addressed in this study are:
 - a. Does the blood of the sin offerings (and of Jesus, for that matter) defile or does it purify?
 - b. Do sins defile the sanctuary the moment they are committed, or the moment they are repented of and confessed?
 - c. How do we explain our teaching that the sanctuary was defiled by the sprinkling of blood during the Daily service but cleansed by the same sprinkling on the Day of Atonement?
 - d. Should Adventists even continue holding up the sanctuary message considering the fact that it is so controversial and faces a myriad of objections?

The Principles of Sanctuary Defilement and Cleansing

11. PRINCIPLE #1: THE BLOOD OF THE SACRIFICE NEVER DEFILES, BUT PURIFIES

- a. 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)

12. If the blood of the sacrifice (and Christ's, for that matter) purifies, then why does the sprinkling of blood in the sanctuary defile it?

13. PRINCIPLE #2: IT IS SIN THAT CONTAMINATES THE SANCTUARY, NOT THE BLOOD OF THE SACRIFICE ;

- a. 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 via the blood of the sacrifice, sin defiled it; the “precious” blood of Christ itself does not become polluted when it carries sin into the heavenly sanctuary!

*** REMEMBER: IT IS THE SIN, NOT THE BLOOD, THAT DEFILES THE SANCTUARY;

14. PRINCIPLE #3: THE LAYING ON OF HANDS ON THE HEAD OF THE SACRIFICE OR THE ABSENCE OF IT, DETERMINES WHETHER THE BLOOD WILL HAVE A DEFILING ACTION OR A CLEANSING ACTION WHEN SPRINKLED IN THE SANCTUARY.

- a. **IMPORTANT:** In other words, the blood of the sin offering becomes a carrier of sin only when hands are laid on the victim in confession of sin:
 - b. In the case of the priests, hands were laid on the sin offering (**Lev 4:4**)
 - c. In the case of the congregation, hands were laid on the sin offering (**Lev 4:15**)
 - d. In the case of the rulers, hands were laid on the sin offering (**Lev 4: 24**)
 - e. In case of the individual, hands were laid on the sin offering (**Lev 4:29**)
15. 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**)
16. Erroneous view on the atonement 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

17. 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, is 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?

18. Is the sanctuary defiled as soon as sin is committed or when the sin is confessed and brought into the sanctuary?

- a. **Lev 20:1-3; Num 19:20; Lev 15:31**--These passages are used to teach that the sanctuary is defiled the moment sin is committed and not when it is confessed and brought into the sanctuary through the sprinkling of sacrificial blood

19. A careful examination of all the texts in question however, does not prove that the sanctuary is defiled at the moment of the commission of sin; these passages cannot be used to teach that the sanctuary is defiled immediately when the sin is committed:

Lev 15:31, Num 19:20, 13

- a. These passages teach us that the sanctuary can be defiled even if the sin or uncleanness is not brought into the sanctuary; refusal on the part of the individual to avail of the provision God has ordained in mercy to have the sin or uncleanness atoned for, taken away and transferred into the sanctuary, results in the uncleanness and sin remaining in him--this defiles the sanctuary! He then becomes the object of divine wrath!
- b. How is the sanctuary defiled when the impurity was not brought into the sanctuary to begin with?
 - I. The sanctuary is defiled even though the impurity is not brought into the sanctuary because God dwelt in the midst of the congregation and any flaw, any sin and any uncleanness proliferating in the camp reflects on His holiness; God's association with Israel in a covenant relationship demands that the people be clean and holy as He is holy; "be ye holy for I am holy;" ". . .wherever impurity is found, our God is a consuming fire" (**Heb 12:29**);
 - II. God told Moses to inform the people to wash and be clean for He was going to come down from heaven to Mount Sinai (**Exo 19:9-10, 14**)
 - III. The priests needed to meticulously clean by washing many times as they move about in the sanctuary;

- c. This is the rationale behind the sanctuary service; the sanctuary service was established by God so that sin, uncleanness and iniquity can be removed from the camp and transferred to the sanctuary! Through the sanctuary service, God "absorbs" the impurities of the camp!
- d. Though the sanctuary service, there was no reason, no excuse for anyone in camp to be found with sin or any type of uncleanness!

Lev 20:1-3

- a. In this passage, it is not the individual refusing to bring his defilement into the sanctuary through a sin offering, but God refusing 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 in the time of Moses; this meant that the uncleanness remained in the perpetrators and could not be transferred to the sanctuary; because of this, they had 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; defilement that is not removed and taken away from an individual, is fatal to that individual;
- c. This passage also has nothing to say about sin defiling the sanctuary at the time of its commission; this idea is simply not there;

*** **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 and the sinful;

The Dual Defilement of the Sanctuary

20. PRINCIPLE # 4; THE SANCTUARY IS DEFILED WHETHER OR NOT SIN IS BROUGHT INTO THE SANCTUARY

- a. In other words, the sanctuary is defiled when sin is brought into it via the sprinkling of the blood of a sacrifice; however, the sanctuary is ALSO defiled when the sin or uncleanness is NOT brought into the sanctuary and remains in the individual!
- b. There is more to the contamination of the sanctuary than is typically understood;

LEGAL DEFILEMENT OF THE SANCTUARY	ILLEGAL DEFILEMENT OF THE SANCTUARY
Defilement is carried into the sanctuary through the sprinkling of blood	Defilement is not brought into the sanctuary; defilement remains in the individual (Num 19:13)
The sanctuary is defiled by direct contact with the sin or impurity (horns of altar of incense and before the veil)	The sanctuary is still defiled-- indirectly by association with a pure and holy God who dwells in the midst of the encampment
The priest makes atonement for the sinner	The individual is condemned and atonement for the

and the sin is forgiven and the sinner lives	sin with his own blood
The defilement is covered by God's holiness and is not seen	The defilement remains is exposed
The defilement remains in the sanctuary until the Day of Atonement	The defilement is dealt with immediately; the individual
This defilement is allowed by God	This defilement is not allowed which is why the perpetrator becomes of immediate object of divine wrath
This defilement does not profane the name of the Lord	This defilement profanes the name of the Lord (Lev 20:3)

Conclusion

21. The sanctuary service message also teaches us that if we refuse to let go of our sins in repentance and confession, so they can be transferred to the sanctuary through the blood of the atoning Sacrifice Jesus Christ, our uncleanness remains in us and we defile the sanctuary anyway;
 - a. this kind of defilement has no atonement because there is **deliberate refusal** on the part of the sinner to avail of the merciful provision God has put in place for the sin to be removed and transferred to the sanctuary;
22. By extension, this uncleanness in an individual can also come in the form of sins that have yet to be acknowledged and confessed;
 - a. the books of heaven record a lot more sins than we are aware of and we are a lot more guilty of sins than we confess every day;
23. Sinfulness of life must be fully acknowledged, confessed and moved to the sanctuary before the service there is done; when the High Priest leaves the sanctuary, it will be too late for sins to be pardoned and borne to the land of forgetfulness;

Oh, let us live wholly for the Lord and show by a well-ordered life and godly conversation that we have been with Jesus and are His meek and lowly followers. We must work while the day lasts, for when the dark night of trouble and anguish comes, it will be too late to work for God. Jesus is in His holy temple and will now accept our sacrifices, our prayers, and our confessions of faults and sins and will pardon all the transgressions of Israel, that they may be blotted out before He leaves the sanctuary. When Jesus leaves the sanctuary, then they who are holy and righteous will be holy and righteous still; for all their sins will then be blotted out, and they will be sealed with the seal of the living God. But those that are unjust and filthy will be unjust and filthy still; for then there will be no Priest in the sanctuary to offer their sacrifices, their confessions, and their prayers before the Father's throne. Therefore what is done to rescue souls from the coming storm of wrath must be done before Jesus leaves the most holy place of the heavenly sanctuary. **EW 48.**