

The Blood of Sprinkling II

1. **Lev 16:14-16**—On the Day of Atonement, the high priest went into the most holy place alone and sprinkled blood once onto the mercy seat and 7 times before the ark with the blood of the bullock and the blood of the Lord's goat;
 - a. **Lev 4:13-18**--This is in contrast with the daily service where blood from the sin offerings was brought into the first apartment of the sanctuary and sprinkled before the veil and on the horns of the altar of incense;
 - b. **Lev 16:16**—by the ritual of the sprinkling of blood on the Day of Atonement, the sanctuary was cleansed of the transgressions, sins and uncleanness of the people through their sin offerings;
2. These were the records of sins that had been pardoned during the year but remained in the books until the Day of Atonement, hence defiling the sanctuary;
3. They remained in the books all year long because the blood of the sin offerings which were offered daily did not make **full atonement (PP 355-356)**

Important truths concerning the atonement were taught the people by this yearly service. In the sin offerings presented during the year, a substitute had been accepted in the sinner's stead; but **the blood of the victim had not made full atonement for the sin**. It had only provided a means by which the sin was transferred to the sanctuary. By the offering of blood, the sinner acknowledged the authority of the law, confessed the guilt of his transgression, and expressed his faith in Him who was to take away the sin of the world; **but he was not entirely released from the condemnation of the law**. On the Day of Atonement the high priest, having taken an offering for the congregation, went into the most holy place with the blood and sprinkled it upon the mercy seat, above the tables of the law. Thus the claims of the law, which demanded the life of the sinner, were satisfied. **PP 355-356**.

The blood of Christ, while it was to release the repentant sinner from the condemnation of the law, **was not to cancel the sin**; it would stand on record in the sanctuary until the final atonement; so in the type the blood of the sin offering removed the sin from the penitent, but it rested in the sanctuary until the Day of Atonement. **PP 357**.

4. **TO RECAPITULATE:**
 - a. **Partial atonement**--The sprinkling of blood on the horns of the altar of incense and before the veil daily constituted a **partial atonement** and merely transferred the sins to the sanctuary while extending forgiveness to the sinner; this resulted in the defilement of the sanctuary;
 - b. **Final Atonement**--The sprinkling of the blood on the mercy seat and before the mercy seat on the Day of Atonement is what constituted the **full and final atonement**; it cleansed the

sinner and resulted in the blotting out of the records of sins that were found in the books placed before the Lord;

- c. **MOST IMPORTANT OF ALL:** This cleansing of the sinners and the expunging or blotting out of the records of their sins on the Day of Atonement is what **entirely** released them from the condemnation of the Law;

A Most Puzzling Statement

5. **QUESTION:** What did Ellen White mean when she said “the sprinkling of blood on the mercy seat above the tables of the Law on the Day of Atonement satisfied **the claims of the Law which demanded the life of the sinner?**” Did not Jesus satisfy the claims of the Law fully on behalf of sinners when He died on Calvary more than 2,000 years ago?

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6. Does this mean that Jesus did not really make full satisfaction of the Law in behalf of the sinner when He died in 31 AD? Why does the Law still demand the life of the sinner on the Day of Atonement?

Jesus suffered the extreme penalty of the law for our transgression, and justice was fully satisfied. The law is not abrogated; it has not lost one jot of its force. Instead, it stands forth in holy dignity, Christ's death on the cross testifying to its immutability. **Its demands have been met, its authority maintained. HP 15.**

. . . He planted His cross midway between heaven and earth, and made it the object of attraction which reached both ways, drawing both Justice and Mercy across the gulf. Justice moved from its exalted throne, and with all the armies of heaven approached the cross. There it saw One equal with God bearing the penalty for all injustice and sin. **With perfect satisfaction Justice bowed in reverence at the cross, saying, It is enough. 7BC 936.**

ANSWER: Again, the fullness of Christ's satisfaction of the claims of the Law in behalf of sinners at Calvary is not in question here, but rather the **application** of its merits to the sinner over time;

The Nature of the Law's Law Demands

7. **QUESTION:** What is the nature of the claims of the Law on sinners?
ANSWER: In short, the Law demands the forfeiture of every sinner's life, his total annihilation, with no hope of any resurrection;
 - a. **Rom 6:23**--The Law demands the total annihilation of the fallen, sinful Adamic life in every son and daughter of Adam; no one is excluded; none who has the Adamic life in him can inherit eternal life and enter the gates of heaven;

- b. **Matt 10:28**--The Law demands the extinction of **body** and **soul** in the second death; not just the body in the first death; in other words, both the physical and the spiritual nature of man;
- c. **Dan 6:8, 12, 15**---Divine justice demands eternal death for all of Adamic posterity; it cannot be changed nullified; it cannot be abrogated;

Sorrow filled heaven as it was realized that man was lost and that the world which God had created was to be filled with mortals doomed to misery, sickness, and death, and that there was no way of escape for the offender. **The whole family of Adam must die. . . EW 126.**

Dealing with Certain Objections

8. **QUESTION: John 3:16; John 5:24**---And so, according to these texts, Jesus died so that those who believe in Him do not have to die, right? In other words, they do not have to satisfy the claims of the Law which demands their total and complete annihilation, correct?
ANSWER: WRONG!
9. **COUNTERARGUMENT 1:** If the position is taken that since Jesus died for our sins, then we no longer have to die for our sins, then it must also hold true that since Jesus obeyed the Law, then we do not have to keep it!
10. **COUNTERARGUMENT 2:** This argument nullifies the claims of the Law which demands the life of the sinner, period; it bypasses the justice of the Law and therefore casts a shadow upon God's character:
 - a. **Rom 3:31**--the gospel of Jesus Christ does not make void the demands of the Law; grace and mercy do not ignore the just demands of God's Law; if the demands of the Law can be bypassed, then Jesus need not have to suffer and die at Calvary;
 - b. Hence, any gospel that makes void the claims of the Law of God is an illegitimate gospel!!!
11. **COUNTERARGUMENT 3:** What the gospel does is make it possible so that we can regain the life we forfeit, but only after we have satisfied the claims of the Law; everyone still has to satisfy the claims of the Law which demands the life of the sinner; there is no going around that!
12. **COUNTERARGUMENT 4: John 5:24** is not saying the justified believers do not die; it merely says they move onwards to eternal life from the state of being dead;
13. **The questions therefore is not, do righteous, forgiven sinners still have to die, but rather when do they die and satisfy the claims of the Law which demands the life of the sinner?**
14. **QUESTION:** But what about those who are translated without seeing death? Enoch and Elijah, for example? EGW also speaks of a people who "**do not taste death...**" How can it be said that these satisfied the claims of the Law which demands the life of the sinner?"
ANSWER: There are no exceptions, unless God decided to bypass the holiness and justice of His Law in their case;

The Death of Christ and the Christian Experience

15. A very Important principle operating in the Christian experience needs to be recognized at this point, in connection with the sanctuary service and its benefits:

- a. **Daily service benefit**--Perfect **IN CHRIST** (forgiveness, justification by faith; accepted in the beloved; Christian perfection)
- b. **Day of Atonement benefit**--perfect **LIKE CHRIST** (character perfection; reflecting the image of Jesus; no memory of sin; thought perfection; robes spotless)

TO BE PERFECT IN CHRIST, THE BELIEVER NEEDS TO DIE IN CHRIST FIRST!

16. **Rom 6:1-3; Gal 2:20** ---Before the penitent believer can reap the benefits of the daily ministrations in the first apartment of the heavenly sanctuary which is becoming **PERFECT IN CHRIST**, he is required to die **IN CHRIST** first;
- a. This death marks the beginning of the Christian experience;
 - b. This death does NOT "satisfy the claims of the Law **which demands the life of the sinner**" (**PP 355-356**);
 - i. The sinner did not really die; he still possesses the same original Adamic life he was born with before his conversion; he only died by faith, accepting the death of Christ as his own death to sin;
 - ii. **Rom 6:6, 11**-- the old man (the sinful Adamic nature) is crucified with Christ only in the mind by faith, but is not actually dead; we are to "**reckon** ourselves be dead indeed to sin. . .; "**consider**" ourselves to be dead indeed to sin; "**act**" like we are dead to sin, when in reality we are not; the fact that Christians still struggle with the "old man" every day is proof it is still alive!
 - c. Because the claims of the Law is not satisfied at this point, the sins of the believer are not cancelled. but remain in the books of heaven;
17. **1 Cor 15:31**--Believers die daily as they progress in their Christian walk;
- a. This daily dying to the old man of sin is called sanctification
 - b. This death does not satisfy the claims of the Law either because the Adamic life, the life that is condemned to die, remains intact and fully alive!
18. **Heb 10:1-3** ---Before the penitent believer can reap the benefits of the final ministrations of Jesus in the second apartment of the heavenly sanctuary which is becoming **PERFECT LIKE CHRIST**, he needs to die **LIKE CHRIST** as well;
- a. This death marks the end of the Christian experience;
 - b. This death is what satisfies the claims of the Law **which demands the life of the sinner**" (**PP 355-356**);

TO BE PERFECT LIKE CHRIST, THE BELIEVER NEEDS TO DIE LIKE CHRIST FIRST!

19. When Jesus makes His final atonement and sprinkles His blood on the mercy seat just above the Law, believers will go through the same experience He went through in the Garden of Gethsemane and the cross:
- a. **Matt 26:38**--Then saith he unto them, My **soul** is exceeding sorrowful, **even unto death**:
 - a. **Isa 53:12** --Therefore will I divide him [a portion] with the great, and he shall divide the spoil with the strong; because he hath poured out his **soul** unto death. . .
 - b. **Matt 5:17**--Jesus satisfied the demands of the Law on account of sin by laying down/surrendering His entire Adamic life (both body and soul); He left His Adamic humanity forever in the grave and resurrected with a new humanity that was no longer Adam's;
20. The Adamic life is made up of two components:
- a. **Adamic Life = body + human soul**

The soul = is the real me; my character; "soul" is often used in the Bible to represent the entire being, the entire person (**Luke 12:19**)

The body = is merely the house (the shell) where I (the soul) live in (**7T 64**)

John 6:63--the body of flesh profits nothing; it is the spirit or the soul that has the life

Ezek 37:8--the flesh and bones of themselves have no life in them;
 - b. **Matt 10:28** --And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

Benefits of the Final Sprinkling of Blood

21. In the final atonement, the believers totally and completely give up their Adamic life in exchange for the perfect life of Christ;
- a. **The claims of the Law of God satisfied**--In the final atonement the command "take away his filthy garments" completely destroys the Adamic life of the believer; the destruction of the Adamic soul is what satisfies the Law of God;
 - i. **Behold I have caused thy iniquity to pass from thee**--this brings an end to the Adamic life and consciousness; this explains why sins can no longer be remembered; the old Adamic life is gone;
 - ii. **Give him a change of raiment**--a new identity and consciousness is given to the believer; the same perfect humanity Christ resurrected with, is given in place of the old Adamic life;
 - iii. **In righteousness by faith**--Christ's character **stands in place** of your character and God looks at you as if you have not sinned (**SC 62**)
 - iv. **In character perfection**--Christ's character **takes the place** of your character. . .
 - b. **Sins canceled**--the sins that could not be canceled until the Day of Atonement (**PP 357**) are now canceled because the sinner has finally died, and his debts fully paid;
 - c. **"Sin dwelling in me" totally destroyed**-- The destruction of the Adamic soul in the final atonement does not only satisfy the claims of the Law but also completely annihilates "sin

dwelling in me," the one great hindrance to character perfection and fully reflecting the image of Jesus;

i. **sin dwelling in me** can only be destroyed by destroying "me";

22. **Phil 3:21**--Notice that the text says only the body is changed with when Jesus comes; the soul change must have taken place before this;
- a. **1 Cor 15:50-52**--Notice also that the change takes place **instantaneously**; if the Adamic body is replaced with Christ's glorified humanity instantaneously at His second coming (in the twinkling of an eye), is there any reason, anything to prevent the "soul" change to happen instantaneously as well, in the final atonement?
 - b. This explains why the perfected believers do not "taste" death, so to speak;
 - c. The backup battery analogy illustrates this point well;

Conclusion

23. Everyone with no exception, will satisfy the claims of the Law which demands the life of the sinner whether he or she like it or not; we are not given the choice of whether we want to give up our Adamic life or not;
24. The question is not, will I give God permission to take my Adamic life away, but rather what are the circumstances in which I would like to have it taken away from me; there are two choices:
- a. Repeatedly ignore the call to afflict the soul, to be zealous therefore and repent, live with no reference to the judgment and have the Adamic life taken away forever in the lake of fire; or
 - b. Let Jesus take away the Adamic life when He gives the command "Take away his filthy garments and give him a change of raiment;"
25. Those who desire this change will not find it hard to do so when that time comes, because when they finally become "**fully conscious of the sinfulness of their lives**," when they see their "**unworthiness**" to the point of "**despair**" (**PK 588**), and when they see the "**exceeding sinfulness of sin**" in the final atonement, they will no longer see any reason to hold on to their sinful Adamic selves and they will gladly have the High Priest take it away from them forever.