



“The Sanctuary Worldview”

What is a Worldview?

What is a Worldview? By definition, our Worldview is the frame of reference from which we understand the world and explain reality. Life is composed of many bits and pieces that sometimes appear to be contradictory and a Worldview is how we put those pieces together so that everything makes sense. The various events of the lives of individuals and of nations are like the pieces of a jigsaw puzzle and our Worldview puts the pieces together in a harmonious mosaic.

When people ask: ‘Where are you coming from?’ they are asking what your frame of reference or World View is. A World View is the big picture or the forest as compared with the individual trees. It allows a person to see the big picture and to explain and resolve individual problems of human existence by appealing to the frame of reference. James Anderson wrote an interesting article that explains, in practical terms, the importance of our Worldview.

“What Is a Worldview?” By JAMES ANDERSON JUN 21, 2017

“Abortion. Euthanasia. Pornography. Same-sex marriage. Transgender rights. Embryonic research. Genetic enhancement. Christians surveying the cultural landscape in the West have a clear sense that things are headed in a destructive direction. While most believers can easily identify the symptoms of decline, few feel competent to diagnose and address the root causes. There are many complex factors behind these developments, but one invaluable tool for better understanding and engaging with our culture is the concept of worldview. The sociological quakes and moral fissures we observe in our day are largely due to what we might call “cultural plate tectonics”: shifts in underlying worldviews and the collisions between them.

What is a worldview? As the word itself suggests, a worldview is an overall view of the world. It is not a physical view of the world, but rather a philosophical view, an all-encompassing perspective on everything that exists and matters to us.

A person's worldview represents his most fundamental beliefs and assumptions about the universe he inhabits. It reflects how he would answer all the "big questions" of human existence: fundamental questions about who and what we are, where we came from, why we're here, where (if anywhere) we're headed, the meaning and purpose of life, the nature of the afterlife, and what counts as a good life here and now. Few people think through these issues in any depth, and fewer still have firm answers to such questions, but a person's worldview will at least incline him toward certain kinds of answers and away from others.

Worldviews shape and inform our experiences of the world around us. Like spectacles with colored lenses, they affect what we see and how we see it. Depending on the "color" of the lenses, some things may be seen more easily, or conversely, they may be de-emphasized or distorted—indeed, some things may not be seen at all.

Worldviews also largely determine people's opinions on matters of ethics and politics. What a person thinks about abortion, euthanasia, same-sex relationships, environmental ethics, economic policy, public education, and so on will depend on his underlying worldview more than anything else.

As such, worldviews play a central and defining role in our lives. They shape what we believe and what we are willing to believe, how we interpret our experiences, how we behave in response to those experiences, and how we relate to others. Our thoughts and our actions are conditioned by our worldviews.

The challenge is greater than ever. But we shouldn't be discouraged, because the opportunities and resources available to us are also greater now than they have ever been. In the last half-century or so, there has been a remarkable renaissance in Christian philosophy and apologetics, much of which has focused on developing and defending a biblical worldview. Whatever God calls His people to do, He equips them to do (see [Eph. 4:11-12](#); [Heb. 13:20-21](#)). The problem is not that the church is under-equipped, but that she has yet to make full use of what Christ has provided for her.

Two foundational premises of the Seventh-day Adventist Worldview

The Seventh-day Adventist Worldview is based upon a **literal reading** of Scripture and includes two fundamental premises.

First, the sin problem is universal in scope because it originated in heaven when Lucifer rebelled against God. Therefore, the solution to the problem must be universal in scope as well. Lucifer was able to deceive one third (“nearly half”; The Truth about Angels, p. 43) of the angels so his arguments against God’s character must have been deceptively persuasive. Satan smeared the character of God before the heavenly beings who bought the idea that God was an autocratic and dictatorial despot who cared only about His own self-interests and craved the slavery of His servants. He claimed that God’s law restricts freedom and that it was his intention to establish a government where everyone would be free. This made it necessary for God to clear up all doubts about His character in order to bring unity and harmony back to the heavenly universe. The plan of salvation has the purpose of clearing up all doubts about God’s character and government.

Second, God created a perfect world in seven literal days. Adam and Eve were literal, perfect persons in a literal Garden. God created them with freedom of choice, Satan tempted them to sin, and they passed on the infection to all their descendants. The human race could not dig themselves out of the quicksand on their own and therefore they needed a redeemer.

God’s redemptive solution to the universal problem of sin consists of seven steps. When we see these seven steps as a whole, we have the key that allows us to explain the various phenomena and events that surround us. These seven steps find their center in the sanctuary service:

*“The correct understanding of the ministration in the heavenly sanctuary is **the foundation** of our faith.” Letter 208, 1906,*

Once Jesus completes the seven steps, the universe will be once again in absolute harmony as it was before the inception of sin. Thus, for Adventists, the sanctuary is not a mere doctrine of the church it is the Worldview that links all the doctrines in a harmonious whole.

If I was to ask which of the seven steps of Jesus is the **most important** the majority of Christians would probably answer, the cross! No doubt, the cross is central, but each step is actually just as important as the other is.

The Seven Steps

Here are the seven steps that Jesus takes through the sanctuary to solve the universal sin problem:

- Step #1: The sanctuary **Camp**: By His perfect life of obedience to the law in our midst, Jesus wove a robe of perfect righteousness that is available to every person who has ever lived. Every act of obedience was a thread that He added to the robe.
- Step #2: The **Altar of Sacrifice**: After living His holy life, the Father laid the sins of the whole world upon Him and He **felt** the pangs of second death that sinners deserve.
- Step #3: The **Laver**: Jesus resurrected from the dead in order to fulfill His **next function**—the application of the benefits of His atonement to **individual sinners**

- Step #4: The **Holy Place**: Jesus intercedes for individuals who come to Him in repentance, confession and faith. That is to say, He **applies the benefits** of the atonement to individuals who personally claim them. Jesus forgives the sins of the penitent and places them in the sanctuary through His blood.
- Step #5: The **Most Holy Place**: In the investigative pre-advent judgment, Jesus examines the cases of all who professed His name to reveal to the heavenly universe if they are **entitled** to the benefits that the atonement provided. The purpose of the judgment is to reveal if repentance was genuine and a changed life is the evidence of true repentance. During the intercessory ministry of Jesus, the sins of the truly penitent are temporarily imputed to the sanctuary until Jesus can roll them over upon the one who is truly responsible for the inception and existence of sin.
- Step #6: The outer **Court**: Jesus takes the sins of the truly penitent and disposes of them, placing them upon the being who is ultimately responsible for the origin and existence of sin—Satan. Thus in the daily service the sin moves from the sinner to Jesus to the sanctuary and on the Day of Atonement it moves from the sanctuary to Jesus to Satan. Satan—the scapegoat—is then exiled for a thousand years after which he is destroyed along with his angels and the impenitent.
- Step #7: The **Camp**: After the eradication of sin and sinners from the universe, Jesus will abide with His people, in their camp, for evermore.

Step Number One: The Work of Jesus in the Camp

Jesus takes human flesh in order to weave a robe of perfect righteousness that He can offer to everyone who comes to God through Him.

Biblical Evidence:

Matthew 1:23:

"Behold, the virgin shall be with child, and bear a Son, and they shall call His name Immanuel," which is translated, "God with us."

Exodus 25:8:

*"And let them make Me a sanctuary, **that I may dwell** among them."*

John 1:14: Jesus came to '**tabernacle**' with us in the sanctuary camp:

*"And the Word became flesh and dwelt [**same word for 'tabernacle'**] among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth."*

Physical and spiritual nakedness was the first consequence of sin (Genesis 3:8) and therefore the problem of human nakedness must be resolved first. We cannot offer the law a perfect robe of righteousness because 'all have sinned and come short of the glory of God', and 'there is none righteous, no, not one' (Romans 3:23, 10). For this reason, Jesus came to weave a robe of perfect righteousness that He could offer the law to cover the shame of man's nakedness. Each act of obedience during His life on earth was a thread that He added to the robe, and when He said on the cross, 'it is finished', the weaving of the robe was complete. The robe was then available for every single person who has ever drawn breath!

Biblical evidence:

In the Old Testament sacrificial system, the slain victim as well as the officiating priest had to be **without blemish**:

Leviticus 22:20-22: The **sacrificial victim** could have no blemish:

*“Whatever has a **defect**, you shall not offer, for it shall not be acceptable on your behalf. ²¹ And whoever offers a sacrifice of a peace offering to the Lord, to fulfill his vow, or a freewill offering from the cattle or the sheep, it must be **perfect to be accepted**; there shall be **no defect** in it. ²² Those that are blind or broken or maimed, or have an ulcer or eczema or scabs, you shall **not offer** to the Lord, nor make an offering by fire of them on the altar to the Lord.”*

Leviticus 21:17-21: The **officiating priest** could have no blemish as well:

*“Speak to Aaron, saying: ‘No man of your descendants in succeeding generations, who has **any defect**, may approach to offer the bread of his God. ¹⁸ For any man who has **a defect** shall not approach: a man blind or lame, who has a marred face or any limb too long, ¹⁹ a man who has a broken foot or broken hand, ²⁰ or is a hunchback or a dwarf, or a man who has a defect in his eye, or eczema or scab, or is a eunuch. ²¹ No man of the descendants of Aaron the priest, who has **a defect**, shall come near to offer the offerings made by fire to the Lord. He has **a defect**; he shall not come near to offer the bread of his God.”*

Exodus 12:5: The Passover **lamb** could have no blemish:

*“Your lamb shall be **without blemish**, a male of the first year. You may take it from the sheep or from the goats.”*

Note: The lack of a **physical** blemish on the victim and priest in the Old Testament system represented the fact that Jesus had no **moral blemish**. Sometimes we focus so much on the death of Jesus on the cross that we forget that His perfect life was just as necessary as His death. If Jesus had not lived a perfect life of righteousness, the Father would not have accepted His sacrifice.

1 Peter 1:18-20: Jesus is the unblemished lamb:

*“... knowing that you were not redeemed with corruptible things, like silver or gold, from your aimless conduct received by tradition from your fathers, ¹⁹ but with the precious blood of Christ, as of **a lamb without blemish and without spot**. ²⁰ He indeed was foreordained before the foundation of the world, but was manifest in these last times for you. . .”*

Hebrews 4:15: Jesus is also the **unblemished Priest** who offered Himself:

*“Seeing then that we have a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession. ¹⁵ For we do not have a High Priest who cannot sympathize with our weaknesses, but was **in all points tempted as we are, yet without sin**. ¹⁶ Let us therefore come boldly to the throne of grace that we may obtain mercy and find grace to help in time of need.”*

Hebrews 7:25: Jesus can serve as our high priest because He lived a **holy and blameless life**:

*“For such a High Priest was fitting for us, who is **holy, harmless, undefiled, separate from sinners**, and has become higher than the heavens.”*

John 19:6: Even the pagan ruler, Pontius Pilate, found **no fault** in Jesus:

*"Therefore, when the chief priests and officers saw Him, they cried out, saying, "Crucify Him, crucify Him!" Pilate said to them, "You take Him and crucify Him, for I find **no fault in Him.**"*

Note: The work of Jesus in the camp was **objective**. That is, the robe of righteousness that he wove is available to every human being who has ever lived. Jesus lived in place of all!

Step Number 2: The Work of Jesus in the Court: The Altar of Sacrifice

It was not sufficient for Jesus to weave a robe of perfect righteousness. Sin is the transgression of the law (1 John 3:4) and the wages of sin is death (Romans 6:23). After living a life of perfect righteousness, the Father laid on Him the sins of all and He suffered their penalty. In Gethsemane and on the cross, **every sin** that has ever been committed pressed upon His soul. On the cross He bore the nakedness that we deserve (John 19:23, 24). The events at Gethsemane and the cross reveal that sin is a **terrible monster**. In order to overcome sin, **we must** see **what it did to Jesus, our friend!**

Biblical Evidence:

John 3:16: The Father gave Jesus to die for the sins of the **whole world**:

*"For God so loved **the world**, that He gave His Only Begotten Son. . ."*

2 Corinthians 5:21: Jesus **knew no sin** (his perfect life) but then was **made sin** so that we could be found righteous in Him:

*"For He made Him who knew no sin **to be sin for us**, that we might become the righteousness of God in Him."*

Galatians 3:13: Jesus took upon Himself the **curse** that belonged to all humanity:

*"Christ has redeemed us from the curse of the law, having **become a curse for us** (for it is written, "Cursed is everyone who hangs on a tree")."*

Hebrews 2:9: Jesus tasted death **for everyone**:

*"But, we see Jesus, who was made a little lower than the angels, for the suffering of death crowned with glory and honor, that He, by the grace of God, might **taste death for everyone.**"*

1 John 2:1, 2: Jesus not only propitiated the sins **of the saved** but also the sins of **the whole world**:

*"My little children, these things I write to you, so that you may not sin and if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous. ²And He Himself is the propitiation for our sins, and not for ours only but also for the **whole world.**"*

Isaiah 53:5, 6: The sacrifice of Jesus **was vicarious**:

*"But He was wounded for **our** transgressions, He was bruised for **our** iniquities; the chastisement for **our** peace was upon Him, and by **His stripes** we are healed. ⁶ All we like sheep have gone astray; we have turned, every one, to his own way; and the Lord has **laid on Him** the iniquity **of us all.**"*

Ellen White concurs with the testimony of Scripture:

Selected Messages, volume 1, p. 321:

*“The guilt of **every sin** pressed its weight upon the divine soul of the world's Redeemer. The evil **thoughts**, the evil **words**, the evil **deeds** of **every son and daughter of Adam**, called for retribution upon Himself; for He had become **man's substitute**. Though the guilt of sin was not His, His spirit was torn and bruised by the transgressions of men, and He who knew no sin **became sin for us**, that we might be made the righteousness of God in Him.”*

Note: The life of Jesus in the **camp** and His death in the **court** was **for every single human being** who has ever lived. His perfect life of righteousness and His death for sin are the **benefits** of the atonement or **gift** that He purchased for each human being. However, as we shall soon see, the **individual sinner** must personally claim and receive the gift in order to enjoy the benefits that Jesus purchased.

Step Number 3: The Work of Jesus in the Court: The Laver

The laver was **located** after the altar of sacrifice and before the holy place of the sanctuary. This must mean that the laver represents an event that took place **between** the death of Jesus on the cross and the beginning of His high priestly ministry in the holy place upon His ascension.

After the Old Testament priest offered the sacrifice, his garments had the stain of death and death defiles. Therefore, before the priest could apply the blood of the sacrifice in the holy place, he needed to wash himself of every vestige of the defilement of death. A person who goes into the baptismal waters comes forth, and his sins are washed away and he resurrects to newness of life (see Acts 22:16).

Paul's letter to Titus places washing and regeneration in parallel fashion.

Biblical Evidence:

Titus 3:4, 5: The laver of **regeneration** represents the **resurrection** of Jesus in the court:

*“But when the kindness and the love of God our Savior toward man appeared, ⁵ not by works of righteousness which we have done, but according to His mercy He saved us, through the **washing** of **regeneration** and **renewing** of the Holy Spirit.”*

Note: According to Kittel's Theological Dictionary of the New Testament:

*“This word derives from *palin* [again] and *guenesis* [begin] and thus means ‘new genesis’ either in the sense of a. ‘return to existence,’ ‘coming back from death to life,’ or of b. ‘renewal to a higher existence,’ ‘regeneration’ in the usual sense.”*

In the Old Testament system the priest had to **cleanse himself from every vestige of death** before He could move on to **the next phase** of his work—intercession. Likewise, when Jesus resurrected, He ‘cleansed’ Himself from the stain of death once-and-for-all and therefore is able to intercede for us. Notice that this text underlines that Jesus resurrected from the dead (the laver) and therefore is able to intercede for us (in the holy place):

Romans 6:9, 10:

“. . . knowing that Christ, having been **raised from the dead, dies no more**. Death no longer has dominion over Him. ¹⁰ For the death that He died, He died to sin **once for all**; but the life that **He lives**, He lives to God.”

Romans 4:25: Most Christians assume that the death of Jesus justified sinners but in reality, His death provided **the means** whereby Jesus could justify them. Justification or forgiveness of sins is possible because Jesus resurrected from the dead:

“Now it [**the story of Abraham’s justification when he believed God**] was not written for his sake alone that it was **imputed** to him, ²⁴ but also for us. It shall be **imputed to us** who **believe in Him** who **raised up Jesus** our Lord from the dead, ²⁵ who was delivered up because of our offenses, and was **raised for our justification**.”

1 Corinthians 15:3-7, 17-19: Many Christians assume that the death of Jesus forgave the sins of individuals, however, **without the resurrection**, there could be no forgiveness for sin:

“For I delivered to you first of all that which I also received: that Christ **died** for our sins according to the Scriptures, ⁴ and that He was **buried**, and that He rose again the third day according to the Scriptures, ⁵ and that He was seen by Cephas, then by the twelve. ⁶ After that He was seen by over five hundred brethren at once, of whom the greater part remain to the present, but some have fallen asleep and after that He was seen by James, then by all the apostles. ⁸ Then last of all He was seen by me also, as by one born out of due time. ¹⁷ And if Christ is not risen, your faith is futile; **you are still in your sins!** ¹⁸ Then also, those who have fallen asleep in Christ **have perished**. ¹⁹ If in this life only we have hope in Christ, we are of all men the most pitiable. “

Summary of the work in the camp and the court of the sanctuary:

The work of Jesus in the camp and in the court are the **objective benefits** of his atonement and are **accessible** to all those who **claim them individually**. By His life and death, Jesus finished the atonement **in terms of provision** but not in terms of **individual application**.

Step Number 4: The Work of Jesus in the Holy Place

John 3:16 (second half of the verse). We previously noted that Jesus lived and died for every person who has ever lived. Does this mean that everyone on earth will finally be saved? Of course not! The benefits of salvation are available to every human being but individuals must **claim those benefits**.

“And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, ¹⁵ that whoever **believes in Him** should not perish but have eternal life. For God so loved the world that He gave His only begotten Son that **whosoever believes in Him** should not perish but have everlasting life.”

Jesus, by His life and death, purchased **the gift** of salvation for every person who has ever drawn breath (Romans 6:23). The giver pays for a gift but to the receiver it is free. However, the receiver has the option of accepting or rejecting the gift.

Bank Illustration:

The owner of a bank out of **kindness and mercy** decides to set up a special account with **sufficient capital** to pay **all the debts** of **every person** who has ever lived. There is enough capital in the bank to wipe out all debt, **mortgage loans, credit cards, department stores, educational bills, auto loans**—you name it!

However, what good would it do to have the capital in the bank if no one knew that it was available? Therefore, the owner of the bank **announces to everyone** on the planet that he has deposited enough capital in the bank to pay for all of their debts. Through word of mouth, the internet, Facebook, What's Up, Twitter, television, radio and the press he announces the good news!

However, there is a **catch**: the condition for debt cancellation is that individuals must **personally** come to the bank owner, repenting of incurring debt, confessing that they did wrong to incur it and trusting that the bank owner is serious about paying their debt. The capital is available for everyone but whoever does not come to the bank will remain in debt! Ellen White hinted at the bank illustration in the following quotation:

*“Christ has pledged Himself to be our substitute and surety, and He neglects no one. There is an **inexhaustible fund of perfect obedience** accruing **from His obedience**. In heaven, His merits, His self-denial and self-sacrifice, are treasured up as incense to be **offered up with the prayers** of His people. As the sinner's **sincere, humble prayers** ascend to the throne of God, Christ **mingles with them** the merits of His life of perfect obedience. Our **prayers are made fragrant** by this incense.” Australasian Union Conference Record, June 1, 1900.*

I cannot repeat enough that the work that Jesus did in the **camp** and in the **court** is **corporate** but the work that He does in the heavenly sanctuary is **individual and personal**. What has Jesus been doing in heaven for the last **two thousand years**? The answer is that He has been **crediting** His life and death to the account of those who come to Him in **repentance and faith** thus taking the capital in the bank and cancelling their personal debt.

After Jesus lived, died and resurrected on earth, he went to the **holy place** to apply to repentant individuals **the benefits** of His earthly work.

Biblical Evidence:

1 John 2:1, 2: Our advocate has perfect **righteousness** that He can impute to repentant sinners:

*“**My little children**, these things I write to you, so that you may not sin. And if anyone sins, we have an **Advocate** with the Father, Jesus Christ **the righteous**.”*

Hebrews 7:25: Jesus **intercedes only** for those who come to God through Him:

*“Therefore He is also able to save to the uttermost **those who come to God through Him**, since He always lives to make **intercession** for **them**.”*

Romans 8:31-34: Jesus intercedes only **for the elect**:

*“Who shall bring a charge against God's **elect**? God **justifies**.³⁴ Who is he who condemns? It is Christ who **died**, and furthermore is also **risen**, who is even at the right hand of God, who also **makes intercession** for **us**.”*

The **Bible does not** teach that Jesus **forgave** all sins at the cross:

Acts 2:38: The sins of **individuals are forgiven** when they repent and are baptized:

*"Then Peter said to them: **Repent**, and let every one of you be **baptized** in the name of Jesus Christ **for** the **remission of sins**; and you shall receive the gift of the Holy Spirit."*

Acts 5:31: Jesus **went to heaven** to give repentance to Israel:

*"Him God has **exalted** to His right hand to be Prince and Savior, **to give repentance** to Israel and **forgiveness** of sins."*

Acts 10:43. John 3:14-16: When individuals **believe** in Jesus, God forgives their sins:

*"To Him all the prophets witness that, through His name, whoever **believes** in Him **will receive remission** of sins."*

*"And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, 15 that **whoever believes in Him** should not perish but have eternal life. 16 For God so loved the world that He gave His only begotten Son, that **whoever believes in Him** should not perish but have everlasting life."*

1 John 1: 9: The sins of individuals are forgiven when they **confess** them and they confess them because they are sorry they committed them:

*"If we confess our sins, He is **faithful and just** to **forgive us our sins** and to **cleanse us** from all unrighteousness."*

Proverbs 28:13: Mercy comes when individuals **confess and forsake** sin:

*"He who covers his sins will not prosper but whoever **confesses** and **forsakes** them will have **mercy**."*

Ellen White concurs with Scripture:

Christ's Object Lessons, p. 311:

*"Only the covering which Christ Himself has provided can make us meet to appear in God's presence. This covering, the robe of His own righteousness, Christ will put upon every **repenting, believing** soul."*

The Faith I Live By, p. 107:

*"The grace of Christ is freely to justify the sinner **without merit or claim on his part**. Justification is a **full, complete pardon of sin**. The moment a sinner **accepts Christ by faith**, that **moment** he is pardoned. The **righteousness** of Christ is **imputed** to him, and he is no more to doubt God's forgiving grace."*

The story of the **prodigal son** helps us understand the steps in the process of justification:

- The **selfish** son left home, unhappy with the rules of the household
- For a season, he enjoyed the **pleasures of sin**
- When **disaster** finally struck, he realized the folly of his choices and **repented**
- When he hit rock bottom the goodness of his father **drew him** toward home (see Romans 2:4)
- His repentance led him to prepare a **confession speech**

- He **confessed** to his father that he was **not worthy** to be his son
- The father placed upon him **His choice robe**, forgiving him and reinstating him as son

Not all repentance and confession are **genuine and sincere**. During the holy place intercessory ministry of Jesus, the sincerity of repentance is **not tested**. When a person **claims** to repent and confesses his sin, Jesus takes that person at his word and **pours out the benefits** of his atonement. However, in the judgment, the person's works will reveal if they were sincere and are really **entitled** to the benefits.

Ellen White explained the relationship between **receiving the benefits of the atonement and being entitled to the benefits**:

The Story of Redemption, p. 386:

*"The rending of the veil of the temple showed that the Jewish sacrifices and ordinances would no longer be received. The great Sacrifice had been **offered** and had been **accepted**, and the Holy Spirit which descended on the day of Pentecost carried the minds of the disciples from the earthly sanctuary to the heavenly, where Jesus had entered **by His own blood**, to shed upon **His disciples** [not the whole world] the **benefits** of His atonement."*

The judgment will reveal whether the person was **entitled to the benefits**:

*"As the sins of the people were anciently transferred, in figure, to the earthly sanctuary by the blood of the sin offering, so our sins are, in fact, transferred to the heavenly sanctuary by the blood of Christ. Moreover, as the typical cleansing of the earthly was accomplished by the removal of the sins by which it had been polluted, so the actual cleansing of the heavenly is to be accomplished by the removal, or blotting out, of the sins that are there recorded. This necessitates an examination of the books of record to determine who, through repentance of sin and faith in Christ, are **entitled to the benefits of His atonement**." *The Faith I Live By*, p. 206*

Since the late forties and early fifties there has been a debate among Adventist scholars whether Jesus **finished the atonement** on the cross. **Desmond Ford** affirmed that the atonement was finished at the cross and therefore the Day of Atonement occurred at the cross and not in 1844. However, there is no need for a debate on this question. The simple fact is that the atonement was finished **as provision** on the cross but the **individual application** of the provision occurs during Christ's intercessory ministry in heaven:

*"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**

Step Number 5: The Work of Jesus in the Most Holy Place

During the sanctuary's daily service in the holy place, the priest transferred sin from the sinner to the victim to the sanctuary and this defiled the sanctuary. Therefore, once a year it was necessary to cleanse the sanctuary and this happened in the most holy place on the Day of Atonement. Two key texts refer to the cleansing of the heavenly sanctuary:

Hebrews 9:23:

*“Therefore it was necessary that the **copies [the earthly sanctuary]** of the **things in the heavens [of the heavenly sanctuary]** **should be purified** with these **[with the blood of animals]**, but the heavenly things **[the heavenly sanctuary]** themselves **[need to be purified]** with **better sacrifices [the blood of Jesus]** than these **[the earthly sanctuary]**.”*

Daniel 8:14:

*“And he said to me, “For two thousand three hundred days; then the **sanctuary** shall be **cleansed**.”*

How do we know if a person is **truly sorry for sin**? The answer is that the change in the life reveals the genuineness of repentance. For this reason, salvation is **by grace** through faith while the judgment is according to **works**. We are saved by **grace through faith** (Ephesians 2:8-10) but we will be **judged by works** because works reveal whether **faith is genuine** (Revelation 22:12; Matthew 16:27; Matthew 12:36, 37; Ecclesiastes 12:13, 14; the **parables of Jesus** in Matthew 24, 25).

*“There is no evidence of **genuine repentance** unless it **works reformation**.” *The Great Controversy*, p. 462*

*“The things they once hated they now loved, and the things they once loved they hated. The proud and self-assertive became meek and lowly of heart. The vain and supercilious became serious and unobtrusive. The profane became reverent, the drunken sober, and the profligate pure. The vain fashions of the world were laid aside.” *The Great Controversy*, p. 462*

Only those who **have claimed Jesus** as their savior come in review in the pre-Advent investigative judgment (1Peter 4:17; 1Timothy 3:15). At the second coming, Jesus will **take the faithful to heaven** (John 14:1-3; 1 Thessalonians 4:15-17) so their judgment must have taken place before He came.

Christ’s Object Lessons, p. 310:

*“It is while men are still dwelling upon the **earth** that the work of investigative judgment takes place in the courts of **heaven**. The lives of **all [‘guests’ (plural) were examined]** His **professed followers** pass in review before God. **All** are examined according to the record of the books of heaven, and according to his deeds the destiny of each is forever fixed.”*

There is **no urgency** to judge the wicked before the second coming because they will remain on earth, and their judgment will take place during the millennium.

New Jersey transit: When I lived in Trenton, New Jersey, I used to take the train to New York. Before the passengers boarded the train, they bought their tickets but the attendant did not ask for the tickets until the train was in motion. There was no fear as I saw the attendant asking for the ticket because I had bought mine. As long as we have the ticket, we have nothing to fear.

Does God Really Need a Judgment?

The answer to this question is no! God **knows the true condition** of all those who have claimed Jesus and does not need to **find out** who was truly repentant and who was not. The judgment is for the benefit of the universe. There are **true** and **counterfeit** believers and the universe must clearly see that God dealt faithfully and fairly in every case:

- There is **wheat** and there are **tares** in the church.
- The casting of the **gospel net** gathers both good and bad **fish** into the church.
- The church is composed of wise and foolish **virgins**.
- In the **wedding hall** are guests who have the wedding garment and those who do not.
- Among those who claim to follow the Lord are those who say “**Lord, Lord**” but do not do His will.
- There are Christian **wolves** that are clothed in sheep’s clothing
- The parables in Matthew 24:45-25:46 apply to those who profess to believe in Jesus. Clearly, there are faithful servants and unfaithful ones, wise and foolish virgins, those who use the talents that God gave them and those who did not, those who cared for the needy and those who did not. Our actions do reveal if we are truly saved or not.
- Even among the **clergy**, there are those who disguise themselves as **ministers of righteousness**.
- There are people who have a **form of godliness** without the power.
- **Ezekiel 33:12-16** clearly teaches that ‘once forgiven, always forgiven’ is not a biblical concept.
- The story of the **two debtors** (Matthew 18:23-35), clearly proves that if repentance is not genuine, the judgment will revoke forgiveness.

Step Number 6: The Ceremony at the Door of the Sanctuary

Leviticus 16:7: **Leviticus 16** provides the description of the scapegoat ceremony. The ceremony took place in the court **at the entrance** to the tabernacle:

*“He shall take the two goats and present them before the Lord **at the door** of the tabernacle of meeting.”*

Leviticus 16:20-22: The scapegoat ceremony took place after the cleansing of the sanctuary:

*“And when he has made an **end of atoning** for the Holy, the tabernacle of meeting, and the altar, he shall bring the live goat. 21 Aaron shall lay both his hands on the head of the live goat, **confess over it** all the **iniquities** of the children of Israel, and all their **transgressions**, concerning all their **sins**, putting them on **the head** of the goat, and shall send it away into the **wilderness** by the hand of a suitable man. 22 The goat shall **bear on itself all their iniquities** to an **uninhabited land**; and he shall release the goat in the wilderness.”*

Clearly, the high priest transferred to the head of the scapegoat the sins that had entered the sanctuary throughout the course of the year. The process in the daily service was to transfer sin from the sinner to the victim to the sanctuary. On the Day of Atonement, however, the process moved in the opposite direction. The high priest transferred the sins that had entered the sanctuary from the sanctuary to Himself to the scapegoat.

People often ask the question: How can **something as pure as heaven** contain the defiling record of sin? The best way to answer this question is by asking another: **How could Jesus bear** the sins of the world upon His body **if He was holy**? The answer is that sin does not belong to Jesus neither to the sanctuary. Sins were imputed to both until they could finally be placed upon to the one who is truly responsible for its origin and existence!

It is vitally important to remember that high priest **only placed on the scapegoat** the sins that He had **previously forgiven**. The scapegoat **did not forgive sin** because without the **shedding of blood** there can be no remission of sin and the scapegoat was not sacrificed on the Day of Atonement (Hebrews 9:22). Even further, the blood of the Lord's goat cleansed the sanctuary before the scapegoat ceremony.

Desmond Ford claimed that the fulfillment of the Day of Atonement took place at the cross because on that Day, **the priest offered a goat for the Lord**. It is true that the **sacrificial aspect** of the Day of Atonement took place at the cross but this does not mean that the **entire** Day of Atonement ritual took place at the cross. The priest offered sacrifices on the **Day of Pentecost** as well but this does not mean that the fulfillment of the Day of Pentecost took place at the cross. On the Day of Pentecost Jesus began to apply to individuals the blood He shed on the cross.

After the high priest placed the sins on the head of Azazel, a fit man bound it and took it to a non-inhabited wilderness. On a broader scale, after Jesus transfers the sins of the righteous from the sanctuary to Satan, God will exile Satan to a desolate and non-inhabited planet for one thousand years after which God will destroy him along with his angels and his followers in the lake of fire (see Leviticus 16 and Revelation 20:1-3). Although the book of Enoch is not part of the inspired record, it does give us a vivid picture of the scapegoat ceremony:

*"Azazel is represented in the Book of Enoch as the leader of the rebellious giants in the time preceding the flood; he taught men the **art of warfare**, of making swords, knives, shields, and coats of mail, and **women the art of deception** by **ornamenting the body**, **dyeing the hair**, and **painting the face** and the **eyebrows**, and also revealed to the people the secrets of **witchcraft and corrupted their manners**, leading them into wickedness and impurity; until at last he was, at the Lord's command, **bound** hand and foot by the archangel Raphael and **chained** to the rough and jagged rocks of [Ha] Duduael (= Beth Hadudo), where he is to abide in **utter darkness** until the great Day of Judgment, when he will be cast into the fire to be **consumed forever**" (Enoch viii. 1, ix. 6, x. 4-6, liv. 5, lxxxviii. 1; see Geiger, "Jüd. Zeit." 1864, pp. 196-204).*

Step Number 7: The Permanent Return of Jesus to the Camp

After the millennium Satan and the unrighteous will surround the camp of the saints, God will destroy them, and **eradicate sin from the universe** forever. The tabernacle of God will then be with men, He will dwell with them, He shall be their God, and they shall be his people.

Revelation 21:2-4:

*"Then I, John, saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband and I heard a loud voice from heaven saying, "Behold, **the tabernacle of God is with men**, and He will dwell with them, and they shall be His people. God Himself **will be with them** and be their God and God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away."*

The name of the capital city of the universe will be *Yahweh Shama*:

"And the name of the city from that time on will be: THE LORD IS THERE." (Ezekiel 48:35)