

## “Judge Me, God?!”

### Presentation Handout

#### You’ve Got to Be Kidding...

- When I mention God’s judgment, what emotions well up in you—fear, joy, dread, etc.?
- For most people it’s not positive emotions, nor do they see God in a positive way either.
- Many see God’s judgment—God as Judge—like going through an airport body scanner.
  - *Follow the rules:* Pull out all your electronics and put it a bin; take your off shoes, belts, etc., put them in a bin....
  - *Hurry up:* Do all the above in 10 seconds or less. Don’t hold up the line!
  - *Perfectly:* Put your feet on the painted foot markers on the floor of the scanner, hold up your hands in a certain way, don’t move, etc....
  - *Apprehension:* Did I leave something in my pockets that will set off the scanner? The TSA agent is watching everything on the scanner screen, etc.
  - *Scrutinized:* Did I leave something in my carryon bag that makes the TSA agents pull me aside so they can hand inspect my bag?
- I’m thankful for all that the TSA agents do to keep us safe when we travel. But..., it’s not a good experience if this is how we view God as Judge or the judgment!! Many view God as Judge and/or His judgment with the following emotions/attitudes:
  - *Fear.* God is “out-to-get-me!” How can I be in the presence of a holy God? I’m not perfect.
  - *Apprehension.* God is watching my every move! And I don’t always do things correctly—many times I don’t.
  - *Unsure assurance.* If I’m unsure of where I stand with God in relationship to my salvation, I will not have peace in Jesus! I will always be uncertain.
  - *Performance pressure.* If God is judging my works/obedience, then I will be living under a lot of pressure to be perfect!
  - *“Evil-eye” syndrome.* If God is a scrutinizing Judge who watches my every action, thoughts, motives, etc. then I’ll see Him as an Authoritarian Taskmaster who is out to condemn me.

**Take-Away:** Into this confusing, distorted, even fearful understanding of God as Judge and His judgment that many people experience, David prays: “Judge me, O Lord!” {*Psalm 7:8; 26:1; 35:24; 43:1* (though the word “vindicate” is used, the literal meaning is “judge”)}. Are you kidding?! Is David deranged, insane? He prays, longs for God to judge him! What is going on here? Does David understand something we don’t? Maybe?

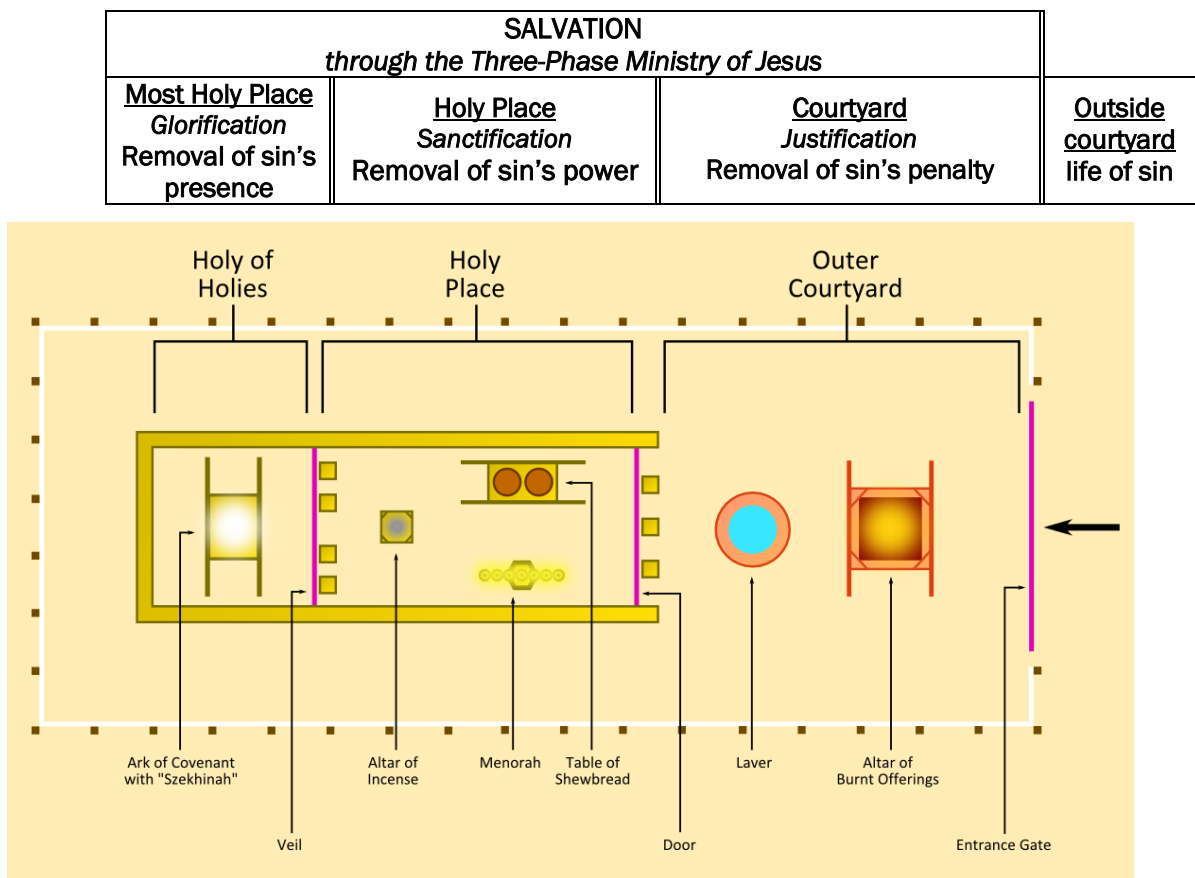
Could God as Judge and His judgment be good news that isn’t in opposition to the gospel? I believe it is! Come on a journey, again..., into the Most Holy Place of God’s sanctuary.

## Sanctuary Feasts/Festivals

- Associated with the sanctuary daily/continual service was yearly feasts/festivals that specifically symbolized God’s salvation plan and history through Jesus and our response to it.
  - The festivals were organized into two times of the yearly calendar:
    - Spring festivals
      - ❖ Passover & Unleavened Bread
        - ✓ All Israelite males, all others encouraged, were required to attend in person at the temple in Jerusalem after it was built {*Exodus 23:14-17; 34:23-24; Deuteronomy 16:16*}.
      - ❖ Wave Sheaf
      - ❖ Pentecost
        - ✓ All Israelite males, all others encouraged, were required to attend in person at the temple in Jerusalem after it was built {*Exodus 23:14-17; 34:23-24; Deuteronomy 16:16*}.
    - Fall festivals
      - ❖ Trumpets
      - ❖ Day of Atonement
      - ❖ Tabernacles
        - ✓ All Israelite males, all others encouraged, were required to attend in person at the temple in Jerusalem after it was built {*Exodus 23:14-17; 34:23-24; Deuteronomy 16:16*}.
  - The weekly, seven-day Sabbath was distinct/separate from these festivals {*Leviticus 23:3, 38*}.
    - God’s weekly Sabbath bookends the ceremonial festivals listed in *Leviticus 23* but is not one of them, meaning the Sabbath is not ceremonial—passing away or nailed to the Cross when Jesus died.
      - ❖ Moses used the word “besides” to designate a distinction between God’s weekly Sabbath and the yearly festivals—another category {*Leviticus 23:38*}.
- **Passover & Unleavened Bread** {*Leviticus 23:4-8; Exodus 12:1-8*}
  - Coincides with our calendar’s March-April
  - Commemorated God’s miraculous deliverance of the Israelites from Egyptian slavery.
  - Symbolized Jesus death for sinful humanity as the Lamb of God {*John 1:29, 36; 1 Corinthians 5:7*}.
- **Firstfruits/Wave Sheaf** {*Leviticus 23:9-14*}
  - Coincides with our calendar’s March-April – first day of Unleavened Bread
  - Symbolizes Jesus as our Surety for our salvation and His followers resurrection from the grave {*1 Corinthians 15:20, 23; 1 Thessalonians 4:14; Revelation 14:14-16*}.
- **Weeks/Pentecost** {*Leviticus 23:15-22*}
  - Commemorated God’s giving of His law on Mt Sinai.
  - Symbolized the outpouring of the Holy Spirit on the Day of Pentecost {*Acts 2*}.
- **Trumpets** {*Leviticus 23:23-25*}

- Coincides with our calendar's September-October
- Trumpets were blown to remind the people that the Day of Atonement, 10 days later in the month.
- **Day of Atonement** {*Leviticus 23:26-32*}
  - Coincides with our calendar's September-October
  - See the detailed description following in this handout.
- **Tabernacles** {*Leviticus 23:33-43*}
  - Coincides with our calendar's September-October
  - Commemorated Israelites wilderness wandering for 40 years.
  - Native Israelites were to live in booths during this festival.

## Day of Atonement – Cleansing & Judgment



- Progression of Salvation/Redemption Experience –**  
 Most Holy Place (God) <- Outside the Courtyard (people) | west <- east
- Progression for Day of Atonement cleansing –**  
 Most Holy Place -> Courtyard | west -> east | God -> people

- **Process of salvation: forgiveness, cleansing & glorification**
  - **Daily** – Courtyard & Holy Place ministry (see *Living 02* handout for more details)
    - **Outside the Courtyard: lost in sin without Jesus** {*Ephesians 2:1-3, 11-12*}

- ❖ The offeror who sinned came from the east into the sanctuary courtyard with their offering.
  - ✓ The compass direction of east or eastward, or in this sense coming from the east symbolizes a life of sin—separation from God because of sin and/or a drifting from God, perceived or not, because of poor/sinful choices {*Genesis 4:14-17 (16); 11:1-4; 13:11-13*}.
- **Courtyard: Justification – removal of sin’s penalty** {*Ephesians 2:4-5, 8-9*}
  - ❖ Jesus lived and died as the type-fulfilling Lamb of God who was spotless in His righteousness, receiving the sins of the world on His “head” as He suffered the sin penalty for all humans on the altar of Calvary {*John 1:29, 36; 4:42; 1 John 4:14; Isaiah 53:4-10*}.
  - ✓ In a general sense, humans receive the benefit of His sacrifice physically through His grace for all {*John 1:4, 9; Matthew 5:4 43-(45); Acts 17:24, (25, 28)*}.
  - ✓ Spiritually, all humans benefit as well as the Holy Spirit woos all to Jesus, though not all will receive His gift of salvation {*John 1:4, 9; Titus 2:11-12*}.
  - ❖ Jesus’ death provides reconciliation for sinners, who are justified as they accept Jesus’ sacrifice on their behalf.
- **Holy Place: Sanctification – removal of sin’s power** {*Ephesians 2:10; 4:17-24*}
  - ❖ The removal of the penalty of sin springs forth in a dynamic, powerful force that removes the power of sin in the believer. We’re justified in order to be sanctified
  - ❖ This happens as Jesus applies the benefits of His atonement-sacrifice by imparting His enabling/empowering grace to believers through faith {*Hebrews 4:14-(16)*}.
  - ✓ This enabling grace empowers the believer to obey God, maintaining a growing experience with Him. from a heart captured by His love through faith {*1 Corinthians 15:10; Philippians 2:12-13; Titus 2:11-12; 3:3-8*}.
  - ✓ The Holy Place furniture is replete with symbolism of growth/sanctification, of course, rooted in and dependent upon justification by faith.

**Take-Away:** As one follows Jesus through the sanctuary by faith, He ministers His shed blood to our lives, giving us forgiveness and cleansing—growth/transformation—into His likeness {*Hebrews 9:11-15; 10:19-25*}.

Yet God’s ultimate desire/plan is not complete until the daily justification-sanctification process reaches its climax in **glorification**—the removal of the presence of sin forever!

#### ○ **Yearly – Most Holy Place**

##### ➤ Veil into Most Holy Place

- ❖ The Most Holy Place with its Art summarizes the entire scope of the God’s salvation/redemption plan, with emphasis on its consummation—glorification.
  - ✓ **Glorification -> Removal of sin’s presence**
  - ✓ Once per year during the Day of Atonement
  - ✓ Future picture/hope of the eradication of the very presence of sin, emphasizing the final glorification or full restoration of redeemed

humans to God—into His presence {*Revelation 21:3-5*} as it was in the beginning before sin {*Genesis 3:8*}.

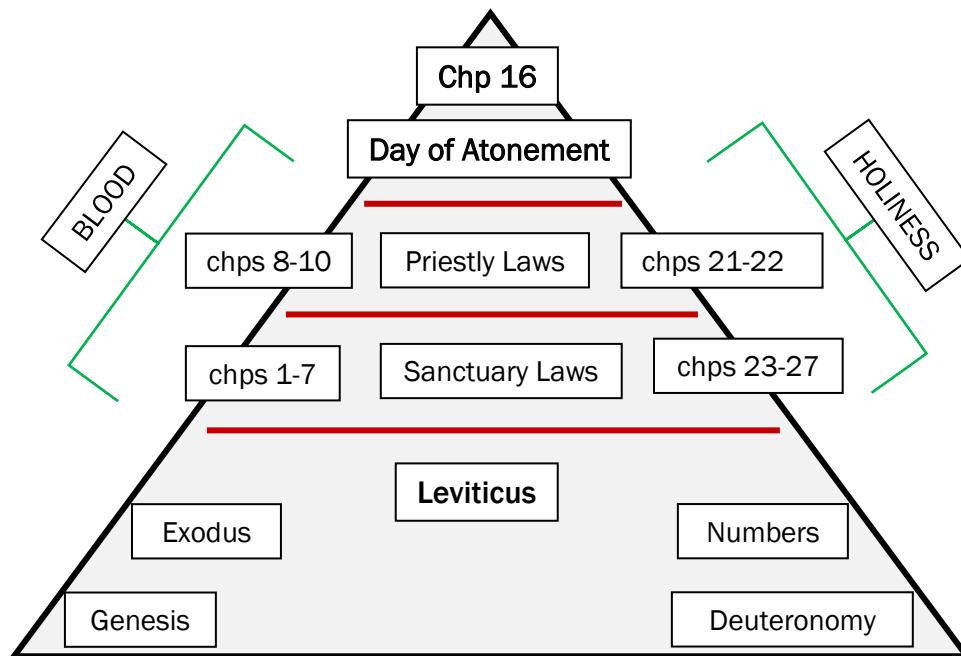
- ✓ The dimensions of the Most Holy Place, a perfect cube, 10x10x10 cubits, seems to parallel the holy city, New Jerusalem {*Revelation 21:16*}, where God’s redeemed people live with Him forever {*Revelation 21:3-5*}.
- ❖ Again, it’s only through Jesus—His life, death, resurrection, and high priestly minister—that we enter into the presence of our heavenly Father {*Ephesians 2:17-18; Hebrews 4:14-16; 10:19-23*}.
- ❖ Entrance reveals a surrendered heart or life to God, desiring/longing to live in His presence, allowing the Holy Spirit to purify one’s life to live in the Father’s holy presence {*Hebrews 9:11-15; 10:19-25*}.
- Ark of the Covenant with Szechinah/Shekinah Glory & Mercy Seat
  - ❖ God’s holy presence symbolized by His Shekinah Glory rested on the Ark’s mercy seat that was on top of the Ark {*Exodus 25:21-22; 30:6; 31:6-(7); 40:20; 37:1, 6; Leviticus 16:1-(2); Hebrews 9:1-(5)*}.
  - ❖ God’s 10 Commandment Law was also contained inside {*Exodus 25:16; 40:20 -> Exodus 31:16-18; 24:12; 32:15-16; Deuteronomy 4:13; 5:1-(22)*} which rested on gold (covered inside and out) {*Exodus 25:(10-11), 16-17*}, reminding us of God’s perfect, holy character that can only be kept/obeyed through faith in God’s promises and power {*1 Peter 1:6-(7); 2 Peter 1:3-7 (3-5); Ezekiel 36:26-27*}.
    - ✓ God’s 10 Commandment law is the basis/foundation of His covenant with human beings.
    - ✓ This law is really 10 Promises of what God’s love and grace will do in the life of one who receives God’s salvation and grace in Jesus and is in-filled with the Holy Spirit.
    - ✓ God’s law is an expression of His character of love—codified love—lived out in heart obedience.
    - ✓ Though God’s law is love it also pronounces death upon the sinner—the transgressor of it. This is the penalty God paid in Jesus as He died for our sin.
  - ❖ The mercy seat reminds us of God’s mercy and grace in His willingness to forgive our sins and cleanse us of all unrighteousness {*Exodus 34:5-7; Titus 3:3-8*}.
    - ✓ Humans, the transgressors of God’s law, could never stand/live in the presence of God—His holiness—because sin separates us from God {*Isaiah 59:1-2*}!
    - ✓ God’s justice—the just demand of the law—could only be met by the death of the transgressor/sinner {*Romans 6:23*}, which God Himself met in Jesus as He died for our sin, in place of the sinner/us {*Isaiah 53:4-7, 8b, 10a*}. This is why Paul calls Jesus our Mercy Seat {*Romans 3:25*}.
    - ✓ In Jesus, mercy and truth met, along with righteousness and peace {*Psalms 85:10*} revealing God as both just and the justifier of those who believe in Jesus {*Romans 3:26*}.
    - ✓ Thus, God’s law must never be divorced from His grace and mercy, or one will struggle in the “ditch” of legalism, perfectionism, or defeatism or in the other “ditch” of cheap grace—it doesn’t matter what I do, God loves me anyway....

**Take-Away:** This salvation-atonement process through the year in the daily service polluted the sanctuary with the sins of the confessing, repentant sinner/offendor, requiring this sin in the sanctuary be dwelt with through an once-a-year cleansing process, in the Yearly service—*Day of Atonement*—that involved the Most Holy Place in a particular, special way.

▪ **Why all the fuss?**

- Why so much focus on one Jewish festival service and one chapter in the Bible?
  - It's the centerpiece to God's redemptive process for sinful humanity as revealed in the sanctuary and the crescendo to the daily-yearly festivals cycle.
  - This is illustrated by it's location in the Pentateuch (first five books of the Old Testament) and the book of Leviticus (see charts below).

**Chiastic Structure of the Pentateuch**



**Leviticus 16 Chiastic Structure**

- A–Limitations on Aaron’s ability to enter into the Most Holy Place {v. 2}
- B–Aaron officiates the blood of the sin & burnt offerings wearing the holy garments {vv. 3-4}
- C–Sacrificial victims provided by the people {v. 5}
- D–Aaron’s bull, goat for the Lord & goat for Azazel {vv. 6-10}
- E–Aaron’s bull sacrificed as a sin offering {vv. 11-14}
- F–Community’s goat offered as a sin offering {v. 15}
- G–Atonement made {vv. 16-19}**
- G’–Atonement finished {v. 20a}**
- F’–Community’s goat for Azazel sent to the Wilderness {vv. 20b-22}
- E’–Aaron’s closing activities {vv. 23-25}
- D’–Goat for Azazel, Aaron’s bull & goat for sin offering {vv. 26-28}
- C’–People rested & humbled themselves {vv. 29, 31}
- B’–Anointed priest officiated blood of sin offering wearing the holy garments {vv. 30, 32-33}
- A’–High priest goes into the Most Holy only once a year {v. 34}



- Based on the two charts above one notices:
  - ❖ The book of Leviticus is the central focus in the entire Pentateuch.
  - ❖ **Chapter 16** and the Day of Atonement is the central focus of the book of Leviticus.
  - ❖ God's atonement is the central focus of **chapter 16**.
    - ✓ The Day of Atonement comprises the climactic salvation act of God in which Jesus as our heavenly High Priest goes into the Most Holy Place in the heavenly sanctuary to do the holiest work of all time, the climactic work of final atonement, so that redeemed humanity may live in the Father's presence forever.
- **Why atonement was needed:**
  - The sanctuary was defiled by the forgiven sins of the confessing Israelites and non-Israelites through means of the sacrifices.
    - The forgivable sins—the confessed sins of the people—are what polluted/defiled the sanctuary *{Leviticus 16:16, 21}*.
      - ❖ The Day of Atonement dealt only with these confessed sins of repentant, forgiven people, not all people in general.
      - ❖ Those participating are followers/professed followers, of God who have/profess to have a faith in God *{Leviticus 16:29-31}*.
      - ❖ This ritual service will make no sense or will be scary unless we remember this background and those participating have a forgiven-faith-relationship-walk with God.
    - When the repentant offeror confessed their sin over the sacrifice their sin was transferred to the sacrificial animal, which represented Jesus the substitute for the offeror *{John 1:29, 36}*.
    - Depending on the offering being made, the blood of the sacrificed animal was taken directly by the priest into the sanctuary, or the priest ate some of the sacrifice (if a priest was not making the offering) thus bearing the sin upon himself and to the sanctuary too.
    - Through this process the repentant sinner was forgiven but the record of his/her sin was by means of the blood or the priest eating part of the sacrifice transferred into the sanctuary.
    - The sinner was ransomed (justified – the penalty of their sin was forgiven) but the sanctuary was defiled by his/her sin.
  - These actions symbolize God through Jesus (as the sacrifice and/or priest) taking our sin upon Himself to make an atonement for us so that we could experience His forgiveness (justification – courtyard) and His righteousness/righteous life (sanctification – holy place) *{Isaiah 53:4-6, 10; 2 Corinthians 5:21}*.
    - God through Jesus provided the answer for redemption from sin by becoming the answer, taking sin upon Himself in the sanctuary.
    - This was step #1 in the atonement (at-one-ment) for our salvation. Salvation at the Cross has an on-going effect that is finally accomplished in the step #2 of atonement—the Day of Atonement—when God ultimately deals with the sin problem.
- **Day of Atonement events and their lessons**
  - *The “daily/regular/continual” ministry of the priests continued.*

- The whole burnt offering still burned “continually” on the Altar of Burnt Offering {*Numbers 29:11*} and the incense wafted “continually” from the Altar of Incense and the special censor {*Leviticus 16:12-13 -> Exodus 30:36*}.
- Symbolized the people’s continual dependence upon the blood of the sacrifice (Jesus’ death/sacrifice – *John 1:29, 36*) and the intercession of the incense (Jesus’ righteousness – *Revelation 8:3-4*).
  - ❖ The basis of acceptance before God on the Day of Atonement remains the same as throughout the year—the blood of the sacrifice (Jesus) and incense (Jesus’ imputed righteousness)!
  - ❖ This is why the high priest offers a burnt offering for himself and the people after he finishes his Day of Atonement ministry {*Leviticus 16:24*}
  - ❖ Even when the service of cleansing was finished the people (us) still need the covering of Jesus’ blood as long as we have a sinful nature.
- *Atonement movement is outward*
  - Most Holy Place -> Courtyard | west -> east
    - ❖ The same as the progression for the sanctuary’s construction plans {*Exodus 25:10-27:19*}.
    - ❖ Atonement is a “God-job”—not something human beings can accomplish themselves.
    - ❖ Since God took upon Himself through Jesus the sins of His confessing people, He takes the responsibility for the cleansing and eradicating of these sins too!
    - ❖ The sins move out of the sanctuary
  - Progression of atonement:
    - ❖ *Most Holy Place*: high priest sprinkles the blood of his offering and the people’s offering – once eastward on the Mercy Seat and seven times eastward before the Mercy Seat {*Leviticus 16:14, 15b-16a*}.
    - ❖ *Holy Place*: high priest applies blood of his offering and the people’s offering to the four horns of the Altar of Incense and sprinkles the blood seven times before the veil—in front of the Altar of Incense {*Leviticus 16:16b-17*}.
    - ❖ *Courtyard*: high priest applies a mixture of the two offering’s blood (his & the people’s) to the horns of the Altar of Burnt Offering and (implied) pours the remainder of the blood at the base of the Altar {*Leviticus 16:18-19*}.
- *The blood of the Lord’s goat is “sin-free,” not “sin-laden.”*
  - The blood of the sin offering (the Lord’s goat) cleanses the sanctuary—removing the sins of God’s people. It doesn’t defile the sanctuary like the blood of the offering throughout the year did.
    - ❖ This is implied by the fact that no hands were laid on this offering like was done throughout the year when repentant offerors confessed their sins upon their offering.
- *The Lord’s goat sin offering accomplishes atonement that goes beyond forgiveness.*
  - Surprisingly, there is no mention of the word “forgiveness” in *Leviticus 16* or any other Scripture passages addressing the Day of Atonement.
    - ❖ This service isn’t dealing with forgiveness of sins (justification), nor growth in our walk with God (sanctification)—see above note: “Why atonement was



needed.” Instead, it’s dealing with God and His character vindication (and ultimately ours too).

- God took upon Himself all the forgiven sins, as it were, in the sanctuary, for the purpose of demonstrating His mercy and justice in saving lost humans and forgiving their sins *{Ephesians 2:4-(7), Romans 3:21-26 (25-26)}*.
- ❖ There is a cosmic great controversy raging right now in which Satan and sinful humans have accused God of being unjust/unfair in how He deals with sin and sinners, that He is by nature selfish *{Job 1:6-12 (9-11); 2:1-7 (4-5)}*, and ultimately responsible for all the sin in the world *{Genesis 3:8-13 (12-13)}*.
- *Divine investigative judgment is implied.*
  - God’s people were to “afflict their souls” on this Day—humble themselves in repentance *{Leviticus 29, 31; 23:27, 29, 32}*.
  - ❖ If they didn’t, they would be “cut off,” which in the Old Testament predominantly means to experience premature death, thus coming under God’s divine investigative judgment.
    - ✓ This is not arbitrary on God’s part since the participants claim faith in the blood of the sacrifices over the religious year.
    - ✓ Their refusal indicated they had not really accepted, or they have since neglected, rejected God’s forgiveness (justification – removal of sin’s penalty through the sacrifices), or the priest’s ministry in the Holy Place (God’s sanctification – removal of sin’s power).
    - ✓ In other words, they don’t care about God—His character, reputation, etc. in the great controversy. They’re selfish!
    - ✓ We’ll see how this attitude plays out in the following point.
- *Promise of a work of corporate cleansing for God’s people.*
  - The overall goal of the Day of Atonement was: to make atonement/cleanse the people so that they could be clean of all their sins *before* the Lord *{Leviticus 16:30}*.
  - ❖ Implying more than just the removing of outward sin or a reformed outward performance *{Hebrews 9:11-14}* of the sin principle *{Romans 6:6; 7:5, 15-24}* at work in our lives—what makes us sin and struggle.
  - God’s internal at-one-ment cleansing:
    - ❖ Internal cleansing, not outward performance of “gritting-one’s-teeth” *{Hebrews 9:11-14}*.
      - ✓ Our *inner consciences* cleansed from dead works = the faculty of our inner being that distinguishes between right and wrong and prompts us to choose the right instead of the wrong (Complete Word Study Dictionary: NT).
        - God wants to heal our inner hurts, wounds, etc. so we can stop living out of our brokenness (dead works).
        - This could happen through good Christian counseling, encouragement of other Christian mentors, etc.
        - Doing the same sin over and over again maybe an indication of something deeper that has not been healed (see *Evil 03* handout).
    - ❖ God cleanses, we cooperate *{Ezekiel 26:24-27; Malachi 3:1-3}*
      - ✓ Six times God (“I” in *Ezekiel* verses) makes a promise to provide the spiritual cleansing we need.

- ✓ He personally assumes ultimate responsibility for this cleansing and His people's obedience. Here's the good news of His judgment!!
- ✓ We cannot obey in our own human power, nor is this obedience outward performance.
- ❖ God's empowering heart obedience in His people's (our) lives is amazingly used by Him to vindicate His character {*Ezekiel 36:21-23*}.
  - ✓ Satan, God's enemy, is silenced by the beauty of His salvation in our lives, which includes our justification—freedom from sin's penalty in our lives and our sanctification—freedom from sin's power in our lives!
  - ✓ However, Satan's accusation is: God is selfish, unfair, and unjust. God's ultimate, forever cleansing of His people answers his accusations {*Zechariah 3*, particularly *vv. 1-2*}.
  - ✓ Satan is silenced by God's actions in our lives, and we are safe to eternally save, living forever with God!!
  - ✓ This is symbolized in the goat for Azazel—the Scapegoat.
- The Scapegoat—Azazel's goat
  - This scapegoat is not Jesus as some Christian commenters have taught.
    - ❖ This goat is not slain, nor is its blood used for atonement {*Leviticus 16:8-10*} that was led alive out into the wilderness {*Leviticus 16:21-22*}.
    - ❖ The ritual involving the scapegoat occurs after the work of atonement has been accomplished {*Leviticus 16:20-21a*}.
    - ❖ The scapegoat never enters into the Holy or Most Holy Places during the Day of Atonement {*Leviticus 16:20-21, 23*}.
  - The scapegoat seems to symbolize Satan who ultimately bears the responsibilities of all the confessed sins of God's people {*Leviticus 16:21, 23*}.
    - ❖ This is a vivid reminder that Satan is the originator of sin and the accuser of God and His people.
    - ❖ Like the scapegoat is led out into the wilderness to die bearing the confessed sins of God's people that were cleansed from the sanctuary, Satan will be "bound" 1,000 years on the desolate earth during the Millennium {*Revelation 20:1-3*}.
      - ✓ God and His people will be vindicated and rid of their arch-enemy who has caused so much brokenness, hurt, pain, sin, etc. in our world and lives!

## God's Judgment Is Good News

- God's judgment is good news because of Jesus! Here's why.
  - *Jesus is our Substitute* {*John 1:29, 36*}
    - As the Lamb of God, our Substitute, Jesus has been accepted in our place.
      - ❖ We are covered with His robe of righteousness {*Genesis 3:21; Isaiah 61:10; Zechariah 3:4*}.
      - ❖ We are acquitted, pardoned, and cleansed because of Him!
  - *Jesus is our Lawyer/Advocate* {*1 John 2:1*}
    - And He has never lost a case. A courtroom loses its fear with a good lawyer.
  - *Jesus is our Star Witness* {*Revelation 3:14*}

- He brings evidence to the heavenly jury in support of His people (us) that silences the false accusations of our adversary—Satan {*Zechariah 3:1-2*}
- *Jesus is our Judge* {*John 5:22*}
  - Our Elder Brother, our Friend is our Judge.
  - And Jesus is not a stern, harsh Judge seeking to damn all He can, but a loving, gracious God seeking to save all He can!
- *Jesus is our Purifier* {*Ezekiel 36:24-25; Malachi 3:1-3*}
  - Jesus is the One who takes responsibility to cleanse His people, like the high priest in the Old Testament Day of Atonement {*Leviticus 16:30*}.
- *Jesus is our Vindicator* {*Psalms 35:24*}
  - In Jesus, the tables are turned on Satan, who has been our accuser, condemner, adversary, etc. in this great controversy between Christ and Satan.
  - God’s judgment is in favor of His people in Jesus {*Daniel 7:22*}.
  - In the judgment God instead condemns/judges Satan and his allies {*Daniel 7:23-26*}.
  - In the judgment God will write all wrongs done to us!

### God’s Ultimate Desire Realized

- Will God’s ultimate desire for His cleansed, purified people to “hang” with Him forever be realized? Yes!!!
  - We see God’s desire fulfilled, His new covenant promise realized, in the symbol of the 144,000 in the book of Revelation. Because of their defiled, sinful human nature they can only enter the Most Holy Place by faith, but in the end they will enter God’s temple and take their place on the throne of glory with Jesus {*Revelation 7:9-17; 14:1-5; 3:20-21*}.
  - Their corrupt, sinful humanity will be transformed by faith into a spiritual, incorruptible humanity for eternity that follows the Lamb (Jesus) wherever He goes and wherever He leads {*Revelation 14:1-5*}!
  - And ultimately, God’s redeemed people will live with Him forever in the New Jerusalem in the new earth {*Revelation 21:1-5*}.

**LIVING CHOICE:** Will you trust Jesus in full assurance for your salvation as your Savior, Advocate/Lawyer, and Judge? Knowing He will not leave or forsake you!