

DOCTRINE OF THE SEVENTH-DAY ADVENTIST CHURCH

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Abstract

The Temple Doctrine really needs to be fully understood by every Seventh-day Adventist Church congregation. Every congregation needs to have a theological understanding of the Temple Doctrine. This means understanding the death of Jesus on the cross as the Lamb of God who died and was slain in place of the death of His people. Including an understanding of His intercessory ministry. Immediately after His ascension to heaven, Jesus installed the New Testament High Priest and the intercessory duties of the holy priesthood in the booth as described in the daily service of the priest in the earthly Temple. The final stage of Christ's Priesthood ministry is to carry out the cleansing of the sins of His people from the book of records in Heaven as described in the work of the high priest in the annual service in the earthly Temple. Every member of the congregation should have this understanding in order to make the necessary preparations for the investigative judgment, namely that only those who have been "cleansed of their sins" are entitled to receive eternal life in His kingdom. The results of the study showed that the level of understanding of the Temple Doctrine of the congregation members was at a score of 3 or doubtful. Based on the results of this study, this study will provide input to the Pastor of the Congregation to foster the understanding of the congregation members regarding the doctrine of the Temple, so that the congregation members are ready to face the final judgment of Christ in His Temple.

Keywords: The doctrine of the sanctuary, Jesus' death on the cross

Introduction

The doctrine of the Sanctuary and the Priestly Ministry of Christ in the Heavenly Sanctuary is the 24th doctrine of the 28 descriptions of the doctrine of the GMAHK belief. Every member of the congregation must have a theological understanding of the doctrine of the Sanctuary and the priestly ministry of Christ in the Heavenly Sanctuary. However, many members of the congregation, especially GMAHK members, do not understand the doctrine of the Sanctuary and the priestly ministry of Christ.

Research conducted by the author on June 21, 2014 in a congregation in the West Java Conference with 32 respondents, namely baptized members of the congregation from various backgrounds and ages, showed that many members of the GMAHK congregation still do not understand the main doctrine of the Sanctuary and the priestly ministry of Christ in the Heavenly Sanctuary. Of the 24 statements of the doctrine of the Sanctuary and the ministry of Christ in the Heavenly Sanctuary submitted to 32 respondents, only 10 people (31%) understood the doctrine. The majority of respondents, namely 17 people (53%) felt uncertain or hesitant, and 5 people (16%) were in a position of really not knowing...

The next research conducted by the author on GMAHK members in one congregation in Pematangsiantar City showed a condition that was not much different. Of the 32 respondents,

only 14 people (43%) had understood 70-80 percent of the doctrine of the Temple. There were 12 people (38%) who felt uncertain, and 6 people (19%) were in a position of really not knowing. Based on this problem, the author is interested in researching the theological understanding of GMAHK members throughout the Siantar City district regarding the doctrine of the Kaabah with the title: Analysis of Theological Understanding of the Kaabah Doctrine among Seventh-day Adventist Church Members throughout Pematangsiantar City.

The results of this study are useful for congregation members, especially GMAHK members in Pematangsiantar City, as a self-evaluation to determine the extent of their understanding of the doctrine of the Temple. This study is also useful as input for pastors or shepherds of GMAHK congregations in the Siantar City district in carrying out their role in educating and teaching the doctrine of the Kaabah to their congregation members.

The Seventh-day Adventist Church (SDA) accepts the Bible as its only belief and holds a definite basis of belief as a direct teaching of the Holy Scriptures. To facilitate members' understanding of their beliefs, the SDA General Meeting has formulated the basics of their beliefs in the Explanation of Basic Biblical Doctrines, which in 1931 consisted of 22 basic beliefs. Furthermore, in 1980 it was expanded to 27 doctrinal descriptions and in 2005 the SDA General Meeting reformulated the SDA doctrine of belief into 28 basic Biblical doctrinal descriptions.

The 24th doctrine of the 28 SDA doctrinal descriptions is the doctrine of the Sanctuary and the Priestly Ministry of Christ in the Heavenly Sanctuary. The doctrine of the Sanctuary is one of the main doctrines in the SDA belief system, and is even one of the pillars of the SDA doctrine. Every SDA member is required to have a theological understanding of the doctrine of the Sanctuary and the Priestly Ministry of Christ in the Heavenly Sanctuary. In the dictionary sense, to understand means to understand correctly. Having a theological understanding of the doctrine of the Sanctuary and the priestly ministry of Christ means fully and correctly understanding the main teachings or doctrine of the Sanctuary and the priestly ministry of Christ in the Heavenly Sanctuary.

Ellen G. White in her writings emphasized: "As a people, we must be serious students of prophecy; we must not rest until we become proficient in the Temple studies, shown in the visions of Daniel and John."¹ Advanced level understanding in this writing can be measured through seven indicators. The seven indicators are as follows:

1. The Heavenly Sanctuary is a real place.
2. The Heavenly Sanctuary has a building structure.
3. The Wilderness Tabernacle is a miniature of the Heavenly Sanctuary.
4. William Miller's view of the Heavenly Sanctuary is contrary to SDA doctrine.
5. Desmond Ford's view of the Heavenly Sanctuary is contrary to SDA doctrine.
6. Daily Rites Symbolize the Work of Redemption and Mediation
7. Annual Rites Symbolize the Work of Judgment

The Heavenly Sanctuary is a Real Place

The book of Hebrews states that the true temple is in heaven, made by God and not by man. In Hebrews 8:1-2 it says:

¹Ellen G. White, *Evangelism* (Bandung: Indonesia Publishing House, 2009), 223.

“Now what we are saying is this: We have such a high priest, who is seated at the right hand of the throne of the Majesty in the heavenly places, ministering in the holy place, in the true tabernacle, which the Lord pitched, not by man.”

The book of Hebrews describes the actual sanctuary in heaven. The reality of the sanctuary in heaven is further recognized by the use of the adjective ‘true tabernacle’ in Hebrews 8:2. The Greek term used here and in Hebrews 9:24, which is also used of the heavenly setting, is *alethinos*. This Greek adjective means ‘real’ as opposed to merely ‘apparent.’ In contrast to the classical Greek adjective *alethes*, meaning ‘true’ as opposed to ‘false,’ the adjective *alphanos*, used twice of the heavenly sanctuary, clearly points to the reality of a sanctuary in heaven. Ancient Jewish writings also show that many rabbis believed in the existence of a literal heavenly temple. Commenting on Exodus 15:17, one rabbi said, “The earthly temple corresponds to the heavenly temple and (the position of) the ark of the covenant to the heavenly throne.” Another commentary states: ‘There is no difference of opinion that the lower temple is the counterpart of the upper temple.’²

The Heavenly Temple Has a Building Structure

The term “true tabernacle” in Hebrews 8:2 is a translation of the Greek word *ta hagia*, the plural of holy places (things). Additional uses of this plural term can be found, for example, in Heb. 9:8, 12, 24, 25; 10:19; 13:11. The various translations give the impression that Christ ministered only in the Most Holy Place or the Holy Place, which is not correct. This is because the translators consider *ta hagia* to be an intensive plural, translatable as a singular. However, a study of the Septuagint and Josephus shows that the term *ta hagia* always refers to “holy things” or “holy places.” This is a general term used to refer to the entire Temple, including the Holy Place and the Most Holy Place.

The use of *ta hagia* in Hebrew to refer to the temple as a whole is strongly supported by the interpretation of the Gospel itself. In Hebrews 8:5 it is clearly stated that the “tabernacle” (*skene*) refers to the entire temple, so what is meant in Hebrews 8:2 *ta hagia* must be the entire temple in heaven. In general, in any context most translations translate *ta hagia* as “temple”³

From various studies on the earthly temple and the sanctuary in Heaven, the pioneers of the SDA concluded that the sanctuary in Heaven also has a building structure, consisting of two parts, namely the Holy Place and the Most Holy Place. To understand more clearly about the Heavenly Sanctuary as a building that has a structure, we can understand it by studying the “Holy Place” on earth which is a copy or shadow of the Heavenly Sanctuary. (Heb. 9:1-9).

The Wilderness Tabernacle as a Miniature of the Heavenly Temple

When Moses was on Mount Sinai, God revealed to him a wonderful vision. He, along with Aaron, Nadab, Abihu, and seventy of the elders of Israel were allowed to see God and the beauty of the Heavenly Temple (Exodus 24:9-10). God commanded Moses to build a sanctuary following the pattern of the heavenly Temple, so that Jehovah could dwell among His people (Exodus 25:8-9). Moses did all that the LORD commanded him, namely building a sanctuary on earth and its furnishings. It was the first sanctuary on earth with a building structure following

²Leon Nemoy, *The Midrash on Psalms*, terjemahan William G. Braude [New Haven, Conn.: Yale University Press, 1959], 386.

³Journal Ministry, *Christ and His High Priestly*, Oktober 1980), 49.

the pattern of the heavenly Temple, called the Tabernacle of the Wilderness, or often also called the Tabernacle of Moses.

The Tabernacle of Moses, which in Hebrew is “משכן” (mishkan) is a beautiful building that could be dismantled and moved around while the Israelites were in the wilderness, as a center of worship and rescue work. The Wilderness Tabernacle founded by Moses was the Old Testament Tabernacle erected according to the example or pattern shown to him by God on Mount Sinai.

The Tabernacle of Moses consisted of two parts, namely: the Court of the Tabernacle and the Holy Place. The court of the Tabernacle is the porch or courtyard of the holy tabernacle. The Court of the Tabernacle in Hebrew “חצר משכן” (Khatser Misykan) or in English "The Court of Tabernacle" is a rectangular building. The two long sides face north and south, the two short sides face east and west. The long sides are each 100 cubits long, while the short sides are each 50 cubits long, and 5 cubits high. In the Court of the Tabernacle there are two furnishings, namely the Altar of Burnt Offerings and the Laver. To enter the Court of the Tabernacle there is one entrance, namely the gate which is located on the east side. (Exodus 27: 9-19; 38: 9-20).

The Holy Place in Hebrew “מקדש” (miqdasy) and in English called “Sanctuary” is a rectangular building consisting of two rooms, namely: the Holy Place and the Most Holy Place. The Holy Place was 30 cubits long and 10 cubits wide. The long side faced North and South, and the short side faced East and West, the same as the side of the courtyard. With a curtain, the holy place was divided into two rooms, namely: the Holy Place and the Most Holy Place. God commanded Moses to build a sanctuary for Him, so that He could dwell among His people (Exodus 25:8). The Holy Place was the first room of the Holy Place. In Hebrew, the Holy Place was called “ה קדש” (haqqodesy) or in English called “The Holy Place”. The Holy Place was 20 cubits long, 10 cubits wide and 10 cubits high. In this room there were three furnishings, namely: the table of showbread, the lampstand or seven lampstands, and the altar of incense or the altar of incense (Exodus 26:33; 28:29).

The Most Holy Place was the innermost room of the Sanctuary, 10 cubits long, the width of both rooms was the same, namely 10 cubits and the height was 10 cubits (Exodus 26:33). The Most Holy Place in Hebrew is called “ה קדש קדש” (Haqqodesy qodesy) or in English it is called "The Most Holy Place". The Bible tells us about the Most Holy Place that in that room there was the Ark of the Covenant, a chest made of precious wood overlaid with gold, where the two stone tablets on which the ten commandments were written by God were kept (Exodus 25: 10-22). Above the ark of the covenant, which became the cover of the holy chest, was the mercy seat, a beautiful workmanship, and above it were two Cherubim, namely: one at each end and all overlaid with pure gold (Exodus 26:33; 28:29). The structure of the Tabernacle in the wilderness, although it cannot be said to be exactly the same, is a photocopy or depiction of the Temple in Heaven (Exodus 25:8-9).

William Miller's View of the Heavenly Sanctuary

William Miller was a famous American reformer, the most prominent preacher of the second coming of Jesus in the United States. Ellen G. White, an eyewitness who saw his life closely, wrote, “He was a true and honest farmer, of sound and strong constitution, and possessed of more than ordinary intelligence.”⁴ He was a serious Bible student. He studied the Bible text Daniel 8:14 “the sanctuary shall be restored to its natural state” and related it to the second coming of Christ. One of William Miller’s unforgettable contributions to church history

⁴Ellen G. White, *Kemenangan Akhir*, (Bandung: Indonesia Publishing House), 332.

was his success in solving the mystery of the calculation of the 2300 evening and morning prophecy in Daniel 8:14. Through a serious study of the Scriptures, he discovered that the beginning of the 2300 evening and morning prophecy was the time when King Artashat issued the decree to rebuild Jerusalem and its walls, namely in 457 BC. The end of the prophecy was October 22, 1844, when “the sanctuary shall be restored to its natural state” (Dan.8:14).⁵

Based on the discovery of the 2300 evening and morning prophecy calculation, William Miller and his friends preached that Jesus would come on October 22, 1844. Many people left their church and joined the movement of William Miller (Millerites) ready to welcome the second coming of Jesus. When Jesus did not come to this world as they expected, they were disappointed, and this is what is called the experience of the great disappointment of October 22, 1844. Of course there is nothing wrong with the calculation of the 2300 evening and morning prophecy which began in 457 BC and ended on October 22, 1844. That is not what made them have to experience great disappointment, but William Miller's view of the Holy Place or Temple. William Miller, like Christians in general at that time, believed that the "sanctuary" was the church and this earth. And the restoration of the sanctuary to a natural state means the cleansing of the church from sin, and the purification of this earth with fire at the time of Christ's second coming.”⁶ Paul A. Gordon writes about William Miller's beliefs specifically regarding the "sanctuary and its restoration" as follows: "The sanctuary is the church and the earth. The restoration of the sanctuary to its proper state means the cleansing of the church from sin, and the cleansing of the earth by fire at the second coming of Christ.”⁷

A wrong understanding of the main teaching or doctrine of the Kaabah (Sanctuary) is what led William Miller and his followers to experience disappointment in the past, namely October 22, 1844. The sanctuary referred to by the prophet Daniel in Dan. 8:14 not the church, nor the earth. The holy place referred to is the sanctuary in Heaven and the “restoration of the holy place to its natural state” refers to the work of Christ, as the Most High High Priest began the work of cleansing the Holy Temple in the Most Holy Place of the Heavenly Sanctuary. Restoration or cleansing of the Holy Place in a reasonable condition as intended in Dan. 8:14 is the erasure of the sins of God's people from the records of the books in Heaven which will qualify God's people to receive eternal life and be declared legitimate heirs of the kingdom of Heaven.

Desmond Ford's Views on the Heavenly Sanctuary

Desmond Des Ford was born in Townsville, Queensland, Australia on February 2, 1929. He is an Australian evangelist and Theologian. He graduated from Avondale College in 1958. He received his Master's degree in Systematic Theology from SDA Washington Seminary in 1959. In 1961 he successfully obtained his Ph.D. from Michigan State University and a second Ph.D. from the University of Manchester. He worked as a pastor and evangelist for 7 years. He was then called to be a lecturer at Avondale College and taught various courses. However, he was later expelled from the SDA because he criticized the SDA teaching on the Heavenly Sanctuary and the teaching on the investigative judgment. In his book *Right With God Right Now* Desmond Ford affirms his beliefs about the Heavenly Sanctuary and the ministry of Christ. He asserted that the work of reconciliation was complete on the cross and that no further action was

⁵Ellen G. White, *Kemenangan Akhir*, (Bandung : Indonesia Publishing House, 2010), 429.

⁶Paul A. Gordon, *The Sanctuary, 1844 and the Pioneers*, (Silver Spring, Maryland: Ministerial Association General Conference of Seventh-day Adventist, 2000), 12

⁷Paul A. Gordon, *The Sanctuary, 1844 and the Pioneers*, (Silver Spring, Maryland: Ministerial Association General Conference of Seventh-day Adventist, 2000), 12

needed in the Heavenly Sanctuary, since salvation had already been fully experienced by believers. He based his belief on the Bible text Romans 3:21-26.⁸

Many Protestant theologians have beliefs like Desmond Des Ford. They say that the work of reconciliation or atonement was complete and perfect at the time of Jesus' death on the cross, so that there was no longer a need for the priestly mediatory service of Christ and the work of investigative judgment. Such a concept of belief arose because of a lack of understanding of the ceremonial system of the tabernacle of Moses and the priestly service in the worship of the ancient Israelites. The priestly service in the tabernacle of Moses contained three important teachings, namely: the service of substitute sacrifice carried out in the courtyard of the tabernacle, the priestly mediatory service carried out in the holy place, and the service of atonement on the day of atonement carried out in the most holy place. Thus, what Desmond Des Ford taught about the Heavenly Sanctuary and the priestly service of Christ in the Temple in Heaven clearly contradicts the teachings of the Scriptures.

Daily Rites Symbolize Christ's Redemptive Work and Priesthood

The earthly sanctuary and all its ceremonies symbolize what is in Heaven. As previously discussed, the tabernacle of Moses was a shadow of the Sanctuary in Heaven. Likewise, the priest's service in the ceremonies of the tabernacle of Moses symbolizes the service of Christ in the Temple in Heaven. There are three important things carried out in the earthly sanctuary ceremony, which depict Christ's service, namely: The sacrificial animal that was slaughtered as a substitute sacrifice, the priest's intercessory service in the daily ceremony, and the service of the high priest in the annual ceremony.⁹

The Daily Rite is performed daily for every convert from the nation of Israel. The daily Rite is a picture of Golgotha and the priesthood of Christ in Heaven.¹⁰ The principle contained in every sacrifice for sin is the principle of substitution or substitute sacrifice, offering the life of an innocent animal as a substitute for the life of the sinner himself. To teach that the wages of sin is death, the animal dies at the hands of a sinner who has repented, as a substitute. the sinner bore his sins. Before killing the sacrificial offering, the sinner laid his hands on the animal's head and confessed all his sins, thereby symbolizing the transfer of his sins to the sinless animal.¹¹

According to the Jewish Encyclopedia: "The laying on of hands on the head of the victim was the ordinary ceremony by which restitution and transference of sin took place." "In every offering there is a substitute idea; the sacrifice takes the place of the sinner."¹² When a sinner regrets and repents he comes to the Tabernacle with an offering, he lays his hands on the animal while confessing his sins. This act symbolizes the transfer of his sins and the punishment of the sacrifice. As a result, he obtained forgiveness for his sins.

In the daily ceremonial system, all confessed sins accumulated in the Temple and defiled the Holy Place and required a special cleansing ceremony at the end of the year. The penitent sinner

⁸Wilson Paroschi, *The Cross and the Sanctuary: Do We Really Need Both* (Ministry International Journal for Pastor, Silver Spring: Pacific Press Publishing Association, 2014), 6.

⁹Roy Adam, *The Sanctuary: Understanding the Heart of Adventist Theology* (Hagerstown, MD: Review and Herald Publishing Association, 1993), 125.

¹⁰Frank Breaden, *Penuntun Alat Peraga Baru* (Bandung: Publishing House, 1987), 174.

¹¹Frank Breaden, *Penuntun Alat Peraga Baru* (Bandung: Publishing House, 1987), 174, 175.

¹²Departemen Kependetaan Masehi Advent Hari Ketujuh Se-dunia, *28 Uraian Doktrin Dasar Alkitabiah*, (Bandung: Indonesia Publishing House, 2006), 357.

goes home free until the last day of the year – the day of Grafirat – when his sins are reviewed to determine the final verdict for them.¹³

Jesus as a Substitute Sacrifice

Every repentant sinner came to the court of the tabernacle bringing a lamb without blemish. In front of the priest the sinner places his hands on the head of the sacrificial animal while confessing his sins. After this is done, the sinner who has repented slaughters the innocent sacrificial animal with his own hands, while the priest collects the blood. By doing this, symbolically the repentant sinner transfers his sins to the innocent sacrificial animal, and the animal dies in the sinner's place. The sacrificial animal that has been slaughtered is then cut into pieces and cleaned in a washing vessel and then burned on the burning altar. It all symbolizes the work of Jesus on earth and was fulfilled through Christ's death on the cross on the hill of Golgotha. That is the main essence of the plan of salvation and reconciliation which has been demonstrated through a ceremonial system. Died as a substitute sacrificial animal" for the salvation of every sinner, who believes in Him and who wants to repent (John 3:16). Because only by the shedding of blood can there be forgiveness of sins. (Heb.9:22). Jesus is the "sacrifice animal without blemish and without guilt" who took on the sins of the whole world and was willing to die in place of every sinner who repented and confessed his sins (John 1:29; 1 John 1:9). To teach that the wages of sin is death, the animal dies (at the hands of a repentant sinner) as the sinner's substitute or as the bearer of his sin.¹⁴ The daily ceremony is a picture of Golgotha and the priesthood of Christ in Heaven.¹⁵

The principle contained in every sacrifice for sin is the principle of substitution - offering the life of an innocent animal as a substitute for the life of the sinner himself (Lev. 1:4, 4:4,15,24,29; 16:21).To teach that the wages of sin is death, the animal dies at the hands of a sinner who has repented as the sinner's substitute or as the bearer of his sin..¹⁶

Jesus As Mediator of the Priesthood

The priest who sprinkled the blood of the sacrifice before the veil in the holy place symbolized the transfer of sins to the sanctuary. Thus sins were stored in the Sanctuary for later examination or consideration. By this daily ceremony, all confessed sins were transferred into the Sanctuary and defiled the Sanctuary, requiring a special purification ceremony at the annual ceremony or atonement ceremony. The repentant sinner went home free until the Day of Atonement, the annual feast when his sins were reviewed to determine the final verdict for his sins.

The priest's ministry in sprinkling the blood of the sacrificed animal on the veil of the Sanctuary symbolized Christ's mediatorial ministry in the heavenly sanctuary. This has been going on since the inauguration of Jesus Christ as the Most High High Priest by God the Father, immediately after Jesus was taken up into heaven. There Christ ministered in the heavenly sanctuary for the sake of His people and to make reconciliation for every believer.

Annual Ceremony Symbolizes the Work of Judgment

¹³ *Ibid.*

¹⁴ Frank Breden., *Penuntun Alat Peraga Baru*, (Bandung: Indonesia Publishing House, 2004), 174.

¹⁵ *Ibid*, 175.

¹⁶ *Ibid*, 174..

The second ceremony carried out in the ceremonial system of the Tabernacle of Moses is the annual ceremony. This ceremony is carried out once a year, namely on the 10th of the month of Tishri in the Jewish calendar (Leviticus 23:27) or October 22 in the general calendar. The annual ceremony was a picture of final judgment, and the cleansing of this world from sin. The annual ceremony in the Most Holy Place could only be performed by the high priest himself. This ceremony is known as the "Graffirat Day" or Day of Atonement celebration. After the preliminary offering had been made by the high priest, they cast lots for the two goats provided by the people. One for "God's own", and the other for "Azazel", or "scapegoat" which represents Satan. The high priest killed the goat of God and brought a basin of the goat's blood into the Most Holy Place, sprinkling the blood on and before the Mercy Seat for the entire people. When he came out, he sprinkled the blood again on the furniture in the Holy Place, then on the laver and the burning altar. Finally the high priest confessed the sins of the entire congregation which had piled up on the head of the live goat, which would be taken into the wilderness to die with those sins.¹⁷

To ensure that their sins were forgiven, all the children of Israel were required to attend the ceremony on the day of atonement or the day of graffiti. If he deliberately does not attend or refuses to participate, he will be exiled from the congregation. So the day of the Graphirate was seen as an annual day of judgment, and to this day, the Jewish people still consider it that way.¹⁸ Two male goats are required for the purification of the Tabernacle, which is a requirement, namely a male goat for the Lord God and a male goat for Azazel. In offering the goat to God, the high priest made atonement "for the holy place and the tabernacle of meeting and the altar" (Leviticus 16:20; 16:16-18).¹⁹

The blood of the goat for the Lord, which was taken, representing the blood of Christ, was brought into the Most Holy Place, directly applied by the high priest, in the presence of God, to the mercy seat, the cover of the ark of the covenant containing the ten commandments, to satisfy the demands of God's holy law. His action symbolizes the priceless price that Christ paid for our sins, showing how eager God is to reconcile his people to himself (2 Corinthians 5:19).²⁰

After making atonement and blessing his people, the high priest, in front of the East Gate, laid his hands on the goat of Azazel as a sign of transferring the sins transferred from the Holy Place to the goat, which symbolizes Satan, the person who is actually responsible for everything. the sins of God's people had been removed from them. Next, Azazel's goat was led to an unknown place in the desert, far from the camp of God's people. This action symbolizes God's act of imprisoning Satan for a thousand years (Rev. 20:1-5).

Wempie Linturan stated that the Goat for Azazel symbolizes Satan, as the culprit of sin. He does not represent Christ, based on the following facts: a. The goat Azazel was not slaughtered as a sacrifice or sin offering. That is why it cannot bring about forgiveness. The Word of God says, "without the shedding of blood there is no forgiveness" (Heb. 9:22). b. The Sanctuary was completely cleansed with the blood of the goat for the Lord, then the goat for Azazel was included in the ceremony (Leviticus 16:20). c. Leviticus 16 clearly describes Azazel as someone who is opposed to God (Lev.16:8).

¹⁷Frank Breaden., *Penuntun Alat Peraga Baru*, (Bandung: Publishing House, 1987), 175.

¹⁸*Ibid.*

¹⁹Departemen Kependetaan Masehi Advent Hari Ketujuh Se-dunia, *28 Uraian Doktrin Dasar Alkitabiah*, (Bandung: Indonesia Publishing House, 2006), 358.

²⁰*Ibid.*

The last part of the annual ceremony or atonement ceremony was to hold the evening altar as a closing ceremony. At the evening altar the high priest offered burnt offerings as was done at the morning altar. After doing this, the high priest washed his hands and feet in the laver. . Next, he took off his royal garment, the high priest's robe, and put on a white robe, his daily robe. After taking the censer that was near the Ark of the Covenant, the high priest washed his hands and feet again, took off his white robe and would not put it on again until it was replaced with the white robe. new. This symbolizes the work of the New Testament High Priest, Jesus Christ, who will lay aside His priestly robes when the work of the priesthood is finished, and He will be clothed with His royal robes as King of kings. (1 Tim 6:15; Rev. 17:14).

Just as the high priest's work on earth brought cleansing to the people, so Jesus' work in the heavenly sanctuary does the same for us. White says that, "The blood of Christ, while it must free the repentant sinner from the demands of the law, it does not take away sin; sin would remain recorded in the sanctuary until the final atonement; so in the symbolic ceremony, the blood of the sacrifice for sin removed the sin of the repentant, but the sin remained in the sanctuary until the coming of the day of atonement."²¹ After His ascension, Jesus began the work of intercession for us, but since October 22, 1844 He carried out the work of judgment as prophesied by the prophet Daniel, "Until two thousand three hundred evenings and mornings, then the Holy Place will be restored to its natural condition." (Dan. 8:14) The annual ceremony is a picture of final judgment, and the cleansing of this world from sin.²² This is often called the "eschatological Day of Atonement. Eschatological, because it relates to the end of the time of atonement, as symbolized by the service of the Day of Atonement in the earthly Sanctuary.

The judgment scene is central to Daniel's entire vision and involves two key figures. The Bible says, "The Ancient of Days and the Son of Man" (Daniel 7:10). God the Father is depicted as the Most High, the Ancient of Days, the wise Judge without peer. The "Son of Man" is Jesus himself, as the Mediator (Intercessor/Advocate) of the believers in the heavenly courts. Martin Probstle writes: "The Day of Atonement serves as the most natural typological setting for the Heavenly Sanctuary scene. Jesus Christ is in fact the Heavenly High Priest. The High Priest in the True Sanctuary is depicted as coming wrapped in the smoke of incense to the Ancient of Days."²³

The priestly work of Jesus in the Most Holy Place is to judge and examine God's people by "opening the books" (Daniel 7:10). Books play an important role in the Heavenly judgment. There are several heavenly books mentioned in the Bible. First, the Book of Life (Ps. 69:29; Phil. 4:3; Rev. 3:5; 13:8; 17:18). White says that, "The Book of Life contains the names of all who have ever entered into the service of God,"²⁴ The Bible also says that Jesus told his disciples, "rejoice because your names are written in Heaven," (Luke 10:20). The Apostle Paul spoke of his faithful coworkers, "whose names are written in the Book of Life (Philippians 4:3). Daniel also emphasized that, "a time of great trouble, such as has never been," yet God's people will be spared," (Dan.12:1). The beloved Apostle John further emphasized that, "only those whose names are written in the Lamb's book of life may enter the city of God." (Revelation 21:27). In short, the Book of Life contains the names of all people who have entered the field of service of

²¹Ellen G. White, *Alfa dan Omega* jilid 1, (Bandung: Indonesia Publishing House, 2011), 357.

²²Frank Breiden, *Penuntun Alat Peraga Baru*, (Bandung: Indonesia Publishing House, 2004), 175.

²³Martin Probstle., *Pelajaran Sekolah Sabat Dewasa*, (Bandung: Yayasan Indonesia Publishing House, 2013), 62.

²⁴Ellen. G. White., *Alfa dan Omega Jilid 8*, (Bandung: Indonesia Publishing House, 2010), 502.

God's work on earth (Luke 10:20; Phil. 4:3). Those whose names remain written in the Book of Life will be spared during the great tribulation (Dan. 12:1) and they are the ones who will be allowed to enter the city of God (Revelation 21:17).

Second, the Book of Warning (Mal. 3:16; Neh. 13:14; Psalm 56:9). The Bible states, "a book of remembrance" was written before God, in which were recorded the good deeds of those "who feared the Lord and of those who honored his name" (Malachi 3:16). Their words of faith, their deeds of love, were recorded in a book of remembrance in Heaven. Nehemiah referred to this when he said, "O my God, remember me and do not erase the good deeds that I have done towards the house of my God." (Neh.13:3) In God's book of remembrance, every action is recorded or overlooked. In it is written every temptation resisted and endured, every evil overcome, every gentle word spoken, all faithfully recorded in its proper time. And every act of sacrifice, every suffering and sorrow endured for Christ's sake, all is recorded. The psalmist says, "My affliction You keep count of them; you put my tears into your bottle; have you not written them all?" (Psalm 56:9). White writes, "Heavenly warnings and slighted reproofs, wasted hours, opportunities not developed, influences used for good or for evil with far-reaching consequences, are all recorded by the recording angel."²⁵ Jadi jelas bahwa semua perbuatan-perbuatan baik maupun perbuatan-perbuatan jahat akan dicatat oleh malaikat pencatat di dalam buku peringatan.

In short, the Book of Remembrance contains a record of the good deeds of those who fear the Lord and honor his name (Mal. 3:16). Good deeds include: Words of faith, deeds of love, righteous deeds, every temptation resisted and endured, every evil overcome, every gentle word spoken, every sacrifice and suffering for Christ. Third, the Book of Sin or the Book of Death. The Bible states, "For God will bring every work into judgment, with every secret thing, whether it be good or evil" (Ecclesiastes 12:14). Matthew also writes, "For every idle word that men may speak, they will give account thereof in the day of judgment. For by your words you will be justified, and by your words you will be condemned" (Matthew 12:36). It is clear that Jesus' ministry in the Most Holy Place judging and examining every human work was essential to determining who was worthy to inherit the kingdom of Heaven. White says that every human work is examined before God, and recorded as faithful or unfaithful."²⁶ In the Book of Sins or the Book of the Dead are recorded all vain words, unwholesome intentions and motives, Every wrong word, every selfish act, every unfinished task, every hidden sin, every pretense, every warning and warning ignored, time wasted, opportunities not developed and influence used for evil. (Ecclesiastes 12:14; Matthew 12:36,37; 1 Cor. 4:5). Those whose names are recorded in the Book of Sins or the Book of the Dead do not have the right to eternal life. Instead, they will experience death or eternal death, because the wages of sin is death (Romans 6:23). While Jesus is still tasked with carrying out His work of intercession in the Most Holy Place before the Throne of God the Father, the greatest opportunity is open for all believers on earth to ask for forgiveness and the erasure of every sin, until we truly have the assurance that our sins have been resolved. blotted out from the Book of Sin or the Book of Death through the blood of Jesus Christ. This is the theological understanding that every member of the congregation must know so that they can prepare themselves as well as possible, by living faithfully to carry out God's

²⁵Ellen. G. White., *Alfa dan Omega Jilid 8*, (Bandung: Indonesia Publishing House, 2010), 502.

²⁶Ellen G. White, *Alfa dan Omega, Jilid 8*, (Bandung: Indonesia Publishing House, 2010), 504.

will, shunning all sin and evil, utilizing the services of Christ as the High Priest and Defender of His people in Heaven's Court..

Research Method

The method used in this study is descriptive analysis. Nazir explained that the descriptive method is a method in researching the status of a group of people, an object, a set of conditions, a system of thought or a class of events in the present. The goal is to create a description, picture or painting systematically, factually and accurately regarding the facts, characteristics and relationships between the phenomena being investigated.²⁷ Descriptive research in writing this journal uses: Survey method, namely by using a questionnaire to members of the congregation, Library research and analyzing existing data. The descriptive analysis research method used in this study is focused on finding out "The understanding of GMAHK members throughout the city of Pematangsiantar about the doctrine of the Kaaba and the ministry of Christ in the Heavenly Temple.

Population and Sample Respondents

According to Arikunto, "Population is the entire research subject." Sasmoko defines population as a research generalization area consisting of subjects or objects of observation with certain characteristics determined by the researcher for drawing conclusions..²⁸

The population in this study were active and baptized members of the GMAHK congregation throughout the city of Pematangsiantar. The number of active GMAHK members was 820 people from eight congregations, namely the GMAHK congregation on Jl. Simbolon no.6, the GMAHK congregation on Jl. Nias, the GMAHK congregation on Tomuan, the GMAHK congregation on Rambung Merah, the GMAHK congregation on Parluasan, the GMAHK congregation on Martoba, the GMAHK congregation on SLA III, and the GMAHK congregation on SLA-PTASN Pematangsiantar.

The sample in this study were baptized church members and active members, namely members of the congregation council from each congregation, with a total of 110 respondents. With the following details: (1) Members of the GMAHK congregation council on Jl. Simbolon No.6 totaled 15 people, (2) Members of the GMAHK congregation council on Jl. Nias totaling 10 people, (3) Members of the GMAHK assembly of the Tomuan congregation totaling 10 people, (4) Members of the GMAHK assembly of the Parluasan congregation totaling 15 people, (5) Members of the GMAHK assembly of the Rambung Merah congregation totaling 10 people, (6) Members of the GMAHK assembly of the Martoba congregation totaling 15 people, (7) Members of the GMAHK assembly of the SLA-PTASN congregation totaling 25 people, and (8) Members of the GMAHK assembly of the SLA III congregation totaling 10 people. The total sample of respondents in this study was 110 people.

Results and Discussion

The Heavenly Sanctuary is a Real Place

The study was conducted on 110 respondents to find out whether GMAHK members throughout Pematangsiantar City understand that the Heavenly Temple is a real place, the following results were obtained: 45 people (41%) stated that they strongly agree, 49 people

²⁷ Muhamad Nazir, *Metode Penelitian* (Jakarta: Balai Aksara Jakarta, 1985), 63.

²⁸ Sasmoko, *Metode Penelitian* (Jakarta: FKIP UKI, 2004), 4.

(44%) agree, 14 people (13%) are undecided, 2 people (2%) disagree and none answered strongly disagree. (see Table 1).

Table 1 The Heavenly Sanctuary Is a Real Place

Response	Frequency	Percentage
Strongly Agree	45	41%
Agree	49	44%
Undecided	14	13%
Disagree	2	2%
Strongly Disagree	0	0%
Total	110	100%

1. The Heavenly Temple Has a Building

The study was conducted on 110 respondents to find out whether GMAHK members throughout Pematangsiantar City understand that the Heavenly Temple has a building structure, the following results were obtained: 60 people (54%) stated that they strongly agree, 31 people (28%) agree, 16 people (15%) are undecided, 2 people (2%) disagree and 1 person (1%) answered that they strongly disagree. (see Table 2).

Table 2 The Heavenly Temple Has a Building Structure

Response	Frequency	Percentage
Strongly Agree	60	54%
Agree	31	28%
Undecided	16	15%
Disagree	2	2%
Strongly Disagree	1	1%
Total	110	100%

2. The Wilderness Tabernacle Is a Miniature of the Heavenly Temple

The study was conducted on 110 respondents to find out whether GMAHK members throughout Pematangsiantar City understand that the Tabernacle of the Wilderness or the Tabernacle of Moses is a miniature of the Heavenly Temple, the following results were obtained: 40 people (36%) stated that they strongly agree, 45 people (41%) agree, 19 people (17%) are undecided, 4 people (4%) disagree and 2 people (2%) answered that they strongly disagree. (see Table 3).

Table 3 The Wilderness Tabernacle Is a Miniature of the Heavenly Temple

Response	Frequency	Percentage
Strongly Agree	40	36%
Agree	45	41%
Undecided	19	17%
Disagree	4	4%
Strongly Disagree	2	2%
Total	110	100%

3. William Miller's View of the Heavenly Sanctuary Contradicts SDA Doctrine

The study was conducted on 110 respondents to find out whether the members of the SDA Church throughout Pematangsiantar City understand that William Miller's view of the Heavenly Sanctuary is contrary to the SDA Church doctrine, the following results were obtained: 9 people (8%) stated that they strongly agree, 30 people (27%) agree, 69 people (63%) are undecided, 2 people (2%) disagree and none answered that they strongly disagree. (see Table 4).

Tabel 4 William Miller's View of the Heavenly Sanctuary Contradicts SDA Doctrine

Response	Frequency	Percentage
Strongly Agree	9	8%
Agree	30	27%
Undecided	69	63%
Disagree	2	2%
Strongly Disagree	0	0%
Total	110	100%

4. Desmond Ford's Views on Heavenly Sanctuary Contradict Seventh-day Adventist Doctrine

The study was conducted on 110 respondents to find out whether the members of the SDA Church throughout Pematangsiantar City understand that Desmond Ford's view of the Heavenly Sanctuary is contrary to the SDA Church Doctrine, the results obtained were as follows: 3 people (3%) stated that they strongly agree, 5 people (4%) agree, 87 people (79%) are undecided, 15 people (14%) disagree and none answered strongly disagree. (see Table 5).

Tabel 5 Desmond Ford's Views on Heavenly Sanctuary Contradict Seventh-day Adventist doctrine

Response	Frequency	Percentage
Strongly Agree	3	3%
Agree	5	4%
Undecided	87	79%
Disagree	15	14%
Strongly Disagree	0	0%
Total	110	100%

5. Daily Ceremonies Symbolize Christ's Work of Redemption and Intercession in the Heavenly Sanctuary

The research was conducted on 110 respondents to find out whether GMAHK members throughout Pematangsiantar City understand that daily ceremonies symbolize Christ's redemptive and intercessory work in the Heavenly Temple, and the following results were obtained: 24 people (22%) stated that they strongly agree, 36 people (32%) agree, 44 people (40%) are undecided, 4 people (4%) disagree and 2 people (2%) answered that they strongly disagree (see Table 6).

Tabel 6 Daily Ceremonies Symbolize Christ's Work of Redemption and Intercession in the Heavenly Sanctuary

Response	Frequency	Percentage
Strongly Agree	24	22%
Agree	36	32%
Undecided	44	40%

Disagree	4	4%
Strongly Disagree	2	2%
Total	110	100%

6. Annual Ceremony Symbolizes the Work of Judgment

The study was conducted on 110 respondents to find out whether GMAHK members throughout Pematangsiantar City understand that the annual ceremony symbolizes the work of judgment, the following results were obtained: 20 people (18%) stated that they strongly agree, 43 people (39%) agree, 42 people (38%) are undecided, 3 people (3%) disagree and 2 people (2%) answered that they strongly disagree. (see Table 7).

Tabel 7 Annual Ceremony Symbolizes the Work of Judgment

Response	Frequency	Percentage
Strongly Agree	20	18%
Agree	43	39%
Undecided	42	38%
Disagree	3	3%
Strongly Disagree	2	2%
Total	110	100%

Conclusion And Suggestions

Conclusion

Based on the data obtained that was analyzed and tested scientifically about the research on the theological understanding of GMAHK members throughout Pematangsiantar City regarding the Doctrine of the Kaabah summarized in 7 summaries of the Kaabah doctrine, the following conclusions can be drawn:

1. GMAHK members throughout Pematangsiantar City do not yet understand that Desmond Ford's view of the Heavenly Sanctuary is contrary to GMAHK doctrine.
2. GMAHK members throughout Pematangsiantar City understand the Heavenly Sanctuary as a real place.

Suggestions

1. Based on the research results and conclusions obtained, the author provides the following suggestions: 1. To GMAHK members throughout Pematangsiantar Municipality to pay more attention to studying the doctrine of the Kaabah, because the subject of this teaching is closely related to the eternal salvation of every believer.
2. 2. Congregation Pastors, as well as the Leaders/Staff of the North Sumatra Regional GMAHK and lecturers at Surya Nusantara Pematangsiantar College are advised to hold a Kaabah doctrine seminar for GMAHK members throughout the Pematangsiantar Municipality so that they understand the Kaabah doctrine which is very useful for their spirituality, especially so that members The congregation can take full advantage of the intercession services of Christ for their salvation.

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