

RST-07

# The Dual Dispensational Nature of the Sanctuary Service Seen in Light of the Vision of Joshua and the Angel

## Review

1. In our previous study, we looked at the dual and dispensational nature of the sanctuary service and its impact on the Christian experience
2. For 18 centuries, Jesus made atonement daily in the first apartment of the heavenly sanctuary which resulted in partial limited benefits for those showed repentance towards God and faith towards their Lord Jesus Christ
  - a. Although the penitent believer was pardoned, justified, and accepted with the Father, he was not **entirely** released from the condemnation of the law
  - b. his pardoned sins were not cancelled but remained in the books until the final atonement
  - c. this in turn, resulted in the continuous defilement of the heavenly sanctuary
  - d. although the believer was pronounced righteous on account of Christ's righteousness **imputed** to him by faith, he was not righteous of himself; he remained **defective** in himself until death
  - e. the believer who was nonetheless saved as a result of Christ's continuous work of intercession in the first apartment of the heavenly sanctuary, was only deemed perfect Christ, his Substitute, but not perfect like Christ
3. for the millions of previous generations who benefited from Christ's incomplete work in the first apartment of the heavenly sanctuary and will be saved, this is not issue
4. why? They lived and died while there was an Intercessor in the heavenly sanctuary who justified them and substituted their imperfect characters with His perfect character
5. But for those who will live through the time of trouble without an intercessor, this experience will not suffice for several reasons:
  - a. No Substitute will be available
  - b. The presence of character defects will disqualify them from receiving the seal of God

I also saw that many do not realize what they must be in order to live in the sight of the Lord without a high priest in the sanctuary through the time of trouble. Those who receive the seal of the living God and are protected in the time of trouble must reflect the image of Jesus fully.  
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- c. Hidden imperfections of character will naturally manifest themselves during the time of trouble when the pressure to transgress the law of God will be unbearable

6. So now we see why a final atonement and cleansing is needed especially for those who will be alive when probation closes and the time of trouble sets in
  - a. This atonement full and complete, meaning it does for the believer what the partial atonement made daily could not accomplish
    - i. Cleanse the believers of their deep-seated, hidden character flaws so they can be entirely released from the condemnation of the law and their sins cancelled
7. We also see that the work of dual atonement produces two sets of Christian experience, two levels of character development
8. The dual work of atonement in the heavenly sanctuary and its impact on the Christian experience is beautifully illustrated in the dual application of the vision of Joshua and the angel in **Zech 3:1-4**

### The Vision of Joshua and the Angel

9. There are two applications of this vision, to teach that there are two sets of experiences for God's people, one different from the other in terms of time frame and level of character development achieved, as a result of the dual ministration of Jesus in the heavenly sanctuary
  - a. **First** application found in **PK 583-585**—a daily service application and its impact on the Christian experience
  - b. **Second** application found in **PK 587-591**—a day of atonement application, more specifically, during the closing scenes of the great day of atonement

Daily Service Application (PK 583-585)	Day of Atonement Application (PK 587-591)
<p><b>Applies to God's people of all ages</b></p> <p>"As Satan accused Joshua and his people, so <b>in all ages</b> he accuses those who seek the mercy and favor of God. . . Over <b>every soul</b> that is rescued from the power of evil, and whose name is registered in the Lamb's book of life, the controversy is repeated. <b>PK 585</b></p>	<p><b>Applies exclusively to God's people during the closing scenes of the great Day of Atonement</b></p> <p>"Zechariah's vision of Joshua and the Angel applies with peculiar force to the experience of God's people in the <b>closing scenes of the great day of atonement</b>. . . As he influenced the heathen nations to destroy Israel, so in the near future he will stir up the wicked powers of earth to destroy the people of God. Men will be required to render obedience to human edicts in violation of the divine law." <b>PK 587</b></p>
<p><b>The filthy garments symbolize the "sins" of God's people</b></p> <p>"In filthy garments, symbolizing <b>the sins</b> of the people, which he bears as their representative, he</p>	<p><b>The filthy garments represent their defective characters, their unlikeness to Christ</b></p>

<p>stands before the Angel, confessing their guilt. . .PK 583-584</p>	<p>“He points to their <b>filthy garments, their defective characters</b>. He presents their weakness and folly, their sins of ingratitude, their unlikeness to Christ, which has dishonored their Redeemer.” PK 588</p>
<p><b>The taking away of the filthy garments and the change of raiment results in “the spotless robe of Christ imputed to the believer</b></p> <p>“As the intercession of Joshua is accepted, the command is given, “Take away the filthy garments from him;” and to Joshua the Angel says, “Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.” “So they set a fair miter upon his head, and clothed him with garments.” Verses 4, 5. His own sins and those of his people were pardoned. Israel was clothed with “change of raiment”—<b>the righteousness of Christ imputed</b> to them. PK 584</p>	<p><b>The taking away of the filthy garments and the change of raiment results in “the spotless robe of Christ is placed upon the tried tempted faithful children of God” permanently</b></p> <p>“As the people of God afflict their souls before Him, pleading for purity of heart, the command is given, “Take away the filthy garments,” and the encouraging words are spoken, “Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.” Zechariah 3:4. The spotless robe of Christ's righteousness is placed upon the tried, tempted, faithful children of God. The despised remnant are clothed in glorious apparel, <b>nevermore to be defiled by the corruptions of the world</b>. Their names are retained in the Lamb's book of life, enrolled among the faithful of all ages. They have resisted the wiles of the deceiver; they have not been turned from their loyalty by the dragon's roar. <b>Now they are eternally secure from the tempter's devices</b>. Their sins are transferred to the originator of sin.” PK 591</p>

## Conclusion

10. The Christian experience God requires from those who will go through the rigors, the tests, and the trials of the time when the great controversy is coming to a close, and which He Himself provides, is much better than that experienced by those who lived prior to the final atonement
11. As the final generation, it is our privilege to patiently wait for “the hope of righteousness” which we will receive when the command is given “take away their filthy garments and give them a change of raiment. . .” (**Rom 8:24-25; Gal 5:5**)

## While Waiting for the Final Atonement. . .

12. Just because the final cleansing and the perfecting of the character waits until the final atonement does not mean God's people are to sit idly by doing nothing to overcome sin

*“And every man that hath this hope in him purifieth himself, even as he is pure. 1 John 3:3*

13. While waiting for the final atonement, it is our privilege even now to keep growing in grace

14. While waiting for the final atonement, we are to afflict our souls in answer to such a call on the day of atonement (**Lev 16:29; Lev 23:27-32**)
15. it is our privilege to walk with God even today as Enoch did in his day
16. the Spirit of Prophecy says that there are many Enoch even in this our day (**COL 332**)