

RST-08

The Experience We Do Not Now Possess

Review

1. Why does the Spirit of Prophecy give the vision of Joshua and the Angel in Zechariah two applications?
2. The two applications represent two experiences, two levels of character development
3. This is due to the fact that the Christian experience is a benefit of the sanctuary service and the sanctuary service being dual and dispensational in nature, has an impact on the Christian experience
 - a. **First application**—pp 583-585
 - i. Filthy garments represent sins
 - ii. Taking away of the filthy garments represent the pardon of sin and Christ's character imputed to the believer
 - iii. The believer partially cleansed because "the atonement is made was not full" (it had only provided a means by which sins could be transferred to the sanctuary," PP 355)
 - iv. Hence the sanctuary is defiled in the process
 - b. **Second application**—pp 587-591
 - i. Filthy garments represent the defective character
 - ii. Taking away of the filthy garments represent the complete removal of the defective character and the full impartation of the perfect character of Christ
 1. "Nevermore to be defiled by the corruptions of the world"
 2. "Eternally secure from the tempter's devices"
 3. "Sins transferred to the originator of sin"
 4. Hence, the sanctuary cleansed
 5. This experience is the benefit of the full and final atonement on the day of atonement
4. Again, why two applications of the vision of Joshua and the Angel?
 - a. Sin is dual in nature and requires a dual solution
5. **Mark 7:21-23**—Jesus taught that sin is a dual problem
 - a. **The heart or the character**—the root or source of all human sinning; as long as the character is defective there will be sinful behavior in the life
 - b. **The sinful thoughts and actions**—sinful behavior (fornication, murder, theft, etc.)
6. The iceberg is a good illustration of the dual nature of the sin problem
 - a. The tip of the iceberg—represents sinful behavior (sin on us)
 - b. The hidden massive ice beneath the water line—represents the heart which is defective (sin in us)
 - i. Selfishness, pride, ambition, covetousness
 - c. **Jer 17:9**—the full extent of the sinfulness of the heart is unknown ("Thou knowest not)
7. Because sin is a dual problem, two cleansings are required

- a. **1 John 1:9; 1 Cor 6:9-11**—The sins represented by the tip of the iceberg is cleansed through the daily service
 - i. **This experience is called justification and sanctification**
 - b. **Lev 16:30**—The deep-seated sinfulness of character is cleansed through the final atonement
 - i. **This experience is called “perfecting of the conscience” in Heb 9:9; Heb 10:1-2**—no more memory of sin; nevermore to be defiled by the corruptions of the world; eternally secure from the tempter’s devices
8. Which of these two experiences do we now possess?
 - a. The first cleansing, the first experience
 9. IMPORTANT: to be saved, all that is needed is the first cleansing
 10. So, why is a second cleansing needed?
 11. A second cleansing is necessary for the final generation who must go through and survive the unique trials and experiences former generations were never required to go through—going through a time of trouble without an intercessor
 12. Going through this experience require being more than just pardoned and clothed with Christ’s imputed righteousness

The Great Time of Trouble

1. The time of trouble requires an experience which no one yet possesses

The “time of trouble, such as never was,” is soon to open upon us; and **we shall need an experience which we do not now possess** and which many are **too indolent** to obtain. It is often the case that trouble is greater in anticipation than in reality; but this is not true of the crisis before us. The most vivid presentation cannot reach the magnitude of the ordeal. **In that time of trial, every soul must stand for himself before God.** “Though Noah, Daniel, and Job” were in the land, “as I live, saith the Lord God, they shall deliver neither son nor daughter; **they shall but deliver their own souls by their righteousness.**” Ezekiel 14:20. **GC 622**

2. This statement immediately tells us that the experience we now possess, will not be enough to deliver us in the time of trouble
3. The reason why we shall but deliver ourselves by our own righteousness and not through the righteousness of another is explained in the next statement—Jesus no longer intercedes and stands between God and guilty man in the time of trouble
4. In Dan 12:1, the time of trouble begins when Jesus stands up (assumes kingly power) as His work of intercession in the heavenly sanctuary comes to an end

As Jesus moved out of the most holy place, I heard the tinkling of the bells upon His garment; and as He left, a cloud of darkness covered the inhabitants of the earth. There was then no mediator between guilty man and an offended God. **While Jesus had been standing between God and guilty man, a restraint was upon the people;** but when He stepped out from between man and the Father, the restraint was removed and Satan had entire control of the finally impenitent. It was impossible for the plagues to be poured out while Jesus officiated in the sanctuary; but as **His work there is finished, and His intercession closes,** there is nothing to stay the wrath of God, and it breaks with fury upon the shelterless head of the guilty sinner, who has slighted salvation and hated

reproof. In that fearful time, after the close of Jesus' mediation, **the saints were living in the sight of a holy God without an intercessor.** EW 280

5. Before we go any further, why should we even bring up the subject of the time of trouble, when it is such a depressing, frightening subject?
 - a. Answer: it is "soon to open upon us. . . ."
 - b. We could be the generation who will be alive when the work in the heavenly sanctuary closes and probation ends!

What We Need to Survive in the Time of Trouble

6. What exactly is this "**experience**" which Ellen White says "**we do not now possess**" and which we must have, at some point in our lives, or we are lost in the time of trouble?
7. In other words, what **level of character development** must we have, if we are to go through the time of trouble and survive that fearful ordeal?

"In that time of trial, every soul must stand for himself before God. . . They shall but deliver their own souls by their righteousness" GC 622

8. The implication of statement in **GC 622** is, the experience we now possess will not suffice in the time of trouble
9. Today, we stand and deliver our souls through Christ's imputed righteousness
10. In the time of trouble, **imputed righteousness** will no longer work, according to **GC 622!**
11. Why? Because it is the benefit of the sanctuary service
12. The imputation of Christ's righteousness to believers requires the full-time operation of a high priest in the sanctuary to offer gifts and sacrifices for sin and stand before God and guilty man (**Heb 2:17**)
13. REMEMBER: When the sanctuary service terminates, Jesus "no longer stands before God and guilty man" as Substitute and therefore there will be no service that will provide believer the righteousness they need to cover their unrighteousness, their character defects
14. This is why in the time of trouble, as the statement says, "every soul must stand for himself before God" . . . "they shall but deliver their own souls by their own righteousness," not through someone else's righteousness

The Experience We Now Possess

15. What is the experience we now possess and why will it not be enough to deliver us in the time of trouble
 - a. Imputed Righteousness through a Substitute is the experience we now possess
16. In this experience we now possess, someone else's righteousness covers us
17. **Phil 3:19**—Christ's perfect righteousness stands in place of our unrighteousness; this is the experience we now possess—it's called righteousness by faith (justification by faith)
18. Remember: **imputed righteousness is substitute righteousness!**
19. Christ is our Substitute today;
20. benefits received through substitution
 - a. Accepted in the Beloved (**Eph 1:16**)

- b. Perfect in Christ (**Col 1:28**)
- c. No condemnation now in Christ Jesus (**Rom 8:1**)
- d. Justified by faith (**Rom 5:1**)
- e. And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith (**Phil 3:19**)

“If you give yourself to Him, and accept Him as your Saviour, then, sinful as your life may have been, for His sake you are accounted righteous. **Christ's character stands in place of your character, and you are accepted before God just as if you had not sinned.**” SC 62

“Through His sacrifice, human beings may reach the high ideal set before them, and hear at last the words, “Ye are complete in him,” not having your own righteousness, but the righteousness that He wrought out for you. **Your imperfection is no longer seen; for you are clothed with the robe of Christ's perfection.**” 7BC 907

“...if you will come to Jesus just as you are, weak, helpless, and despairing, our compassionate Saviour will meet you a great way off, and will throw about you His arms of love and His robe of righteousness. He presents us to the Father clothed in the white raiment of His own character.” MB 8

- 21. This experience requires a Substitute; we deliver our souls by Christ’s righteousness, not our own righteousness
- 22. This experience is good enough to be saved today, while probation is open, while there is a High Priest in the heavenly sanctuary who will offer gifts and sacrifices for sin!
- 23. But for those who must stand before God without the benefit of an Intercessor who stands between God and guilty (defective) man, this level of character development will not suffice
- 24. Before probation closes and the time of trouble starts, we must have Christ’s righteousness **in and of** ourselves, not simply **imputed** to us or **credited** to us
- 25. This means we must have Christ’s perfect character ourselves

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.** EW 71

- 26. When we come to the point where we reflect the image of Jesus fully, we will not need a substitute!

Obtaining the Experience We Do Not Now Possess

- 27. The questions we need to ask at this point:
 - a. **HOW** does one come to the point in his Christian experience where he reflects the image of Jesus "**FULLY**" in order to be sealed?
 - b. **WHEN** are God’s people going to obtain this experience which they do not now possess
- 28. How it is not obtained
 - a. Some say when can obtain it now;
 - b. just by overcoming bad habits until there are no more bad habits to overcome

- c. the truth is, it will not be attained just by going through the normal process of daily sanctification and cleansing
29. How it is to be obtained—a special atonement is needed
- a. **Lev 16:30**—the final cleansing; Jesus must make a final atonement
30. The final cleansing experience is **reserved** for the final generation; Christ’s perfect righteousness is given only to who will be alive in the time of trouble when there is no more intercession in the heavenly sanctuary
31. Not even our pioneers experienced this cleansing

“True sanctification means perfect love, perfect obedience, perfect conformity to the will of God. We are to be sanctified to God through obedience to the truth. Our conscience must be purged from dead works to serve the living God. **We are not yet perfect**; but it is our privilege to cut away from the entanglements of self and sin, and advance to perfection.” AA 565 (1911)

Laodicea Offered the Experience No One Else Possesses Today

32. **Rev 3:18**—Laodicea, the last church, offered to buy the “white raiment” (the experience no one possesses and which many are indolent to obtain)
33. The righteousness Jesus offers to Laodicea is not merely **imputed righteousness**
- a. It is the righteousness that can stand without a Substitute
 - b. **Rev 19:6-8**--It is rightly called “the righteousness of the saints” meaning it is no longer imputed righteousness
 - c. With this righteousness, they can stand for themselves during the time of trouble
 - d. With this righteousness, they will deliver themselves in the time of trouble without hiding behind the righteousness of a substitute by imputation
34. This experience is the benefit of Christ’s final ministrations in the Most Holy Place of the heavenly sanctuary
35. **IMPORTANT:** Not until God’s people are about to enter into the time of trouble that their characters are perfected; in other words, it is only moments before probation closes and the earth is plunged into a great time of trouble, that Jesus gives the command “take away their filthy garments and give them a change of raiment!”

As the members of the body of Christ **approach the period of their last conflict**, “the time of Jacob’s trouble,” they will grow up into Christ, and will partake largely of His Spirit. As the third message swells to a loud cry, and as great power and glory attend the closing work, the faithful people of God will partake of that glory. It is the latter rain which revives and strengthens them to pass through the time of trouble. Their faces will shine with the glory of that light which attends the third angel. 7BC 984.

Why Imputed Righteousness Through Substitution Is Not God’s Final Answer to the Sin Problem

36. Why is substitute Righteousness not God’s final answer to the sin problem?
- a. It requires the ministrations of priest, sanctuary
 - b. prolongs the great controversy
37. Substitution presupposes deficiency, inability to satisfy the requirements of the law

38. Standing before the law perfect through a substitute supports Satan's claim that the law cannot be kept
39. This is why the experience of righteousness by faith through imputation is not God's final solution to the sin problem
40. Righteousness by faith in Christ's substituted righteousness is only a temporary solution to the sin problem—like band aid!

Present Duty

41. God is calling for a people who He can point to and say, Here are they that keep the commandments of God and the faith of Jesus
 - a. They keep the commandments of God perfectly, as Jesus did
 - b. Therefore, they do not need to be propped up by someone else's righteousness
42. Wouldn't it be awesome to be a part of this group?
43. What do we need to do to be part of the 144,000?
44. Answer the call to be zealous therefore and repent
45. Laodicea must take the call to be zealous therefore and repent to receive the benefit of the final cleansing
46. Faith and repentance required to receive the experience we do now possess (**GC 421**)

If there ever was a time when serious reflection becomes every one who fears God, it is now, when **personal piety** is essential. The inquiry should be made, "What am I, and what is my work and mission in this time? On which side am I working—Christ's side or the enemy's side?" Let every soul **now humble** himself or herself before God, for now **we are surely living in the great Day of Atonement**. The cases even now of many are passing in review before God, for they are to sleep in their graves a little season. Your profession of faith is not your guarantee in that day, but the **state of your affections**. Is the soul-temple cleansed of its defilement? Are **my sins confessed** and am I repenting of them before God, that they may be blotted out? Do I esteem myself too highly? Am I **willing to make any and every sacrifice** for the excellency of the knowledge of Jesus Christ? Do I feel every moment I am not my own, but Christ's property, that my service belongs to God, whose I am?

We should ask ourselves, "For what are we living and working? And what will be the outcome of it all?"
LDE 72