

2 The Seven-fold Purifying Messages of Revelation 14, II

1. It is very important to be able to distinguish clearly the difference between the purification and cleansing found in the messages of **Rev 14** and that of **Lev 16:30-33**;

. . .While the investigative judgment is going forward in heaven, while the sins of penitent believers are being removed from the sanctuary, there is to be a special work of purification, of putting away of sin, among God's people upon earth. This work is more clearly presented in the messages of Revelation 14.

When this work shall have been accomplished, the followers of Christ will be ready for His appearing. **GC 425.**

2. The dual cleansing of human character is typified in the dual cleansing of the temple by Jesus: the first at the beginning of His public ministry (**John 2:12-25**), and the second time at its close (**Luke 19:45-48**);
 - a. these two cleansings serve as object lessons that typify
 - i. a **special work of cleansing** that starts at the moment of conversion,
 - ii. a **final cleansing** at the end of the Christian experience:

In the cleansing of the temple, Jesus was announcing His mission as the Messiah, and entering upon His work. . . .The courts of the temple at Jerusalem, filled with the tumult of unholy traffic, represented all too truly the temple of the heart, defiled by the presence of sensual passion and unholy thoughts. In cleansing the temple from the world's buyers and sellers, Jesus announced His mission to cleanse the heart from the defilement of sin,--from the earthly desires, the selfish lusts, the evil habits, that corrupt the soul. **DA 161.**

3. Confusion and fear of the judgment and the time of trouble results when the dual nature of spiritual cleansing is not clearly understood and appreciated:

Cleansing of Rev 14	Cleansing Lev 16
1. A work of justification and sanctification (conviction, confession, conversion. . .)	A work of perfection of the conscience (Heb 9:8; Heb 10:1-2); no more memory of sin
2. Cleansing at the beginning of the Christian experience	Final Cleansing at the end of the Christian experience
3. Results in defilement being transferred to the heavenly sanctuary and defiling it	Results in sins being removed from the sanctuary and cleansing it (Lev 16:30) "And as the typical cleansing of the earthly was accomplished by the removal of the sins by which it had been polluted, so the actual cleansing of the heavenly is

	to be accomplished by the removal, or blotting out, of the sins which are there recorded. . . GC 421-422.
4. Present cleansing; cleansing must take place now while the work on investigative judgment takes place in heaven	Takes place during the final atonement which is still future for the living <ul style="list-style-type: none"> • Rev 6:9-10—final atonement for the dead in Christ; opening scenes of the great day of atonement • closing scenes of the great day of atonement for the living at the final atonement (closing scenes of the great day of atonement, PK 587, 591)
5. Results not permanent;	Results final and permanent; Rev 22:11 ; <ul style="list-style-type: none"> • “nevermore to be defiled by the corruptions of the world;” “Eternally secure from the tempter’s devices” (PK 591); “ • characters remain spotless for all eternity” (5T 216)
6. Washing of garments; a work of justification and sanctification (1 Cor 6:11; 5T 215-216) “It is now that we must keep ourselves and our children unspotted from the world. It is now that we must <u>wash our robes of character and make them white in the blood of the Lamb</u> . It is now that we must overcome pride, passion, and spiritual slothfulness. It is now that we must awake and make determined effort for symmetry of character.” 5T 215.	Taking away of the filthy garments; a work of perfecting the character or conscience (Heb 10:1-2, 17-18; PK 591)
7. The work of a lifetime	The work of an instant! <ul style="list-style-type: none"> • Christian perfection—perfect in Christ the moment the Christian believes (Col 2:10) • Character perfection—perfect like Christ in the final atonement (PK 587) • Sinless perfection—receiving Christ’s glorious body at the resurrection or translation (Phil 3:21)
8. The early rain experience	The latter rain experience
9. Benefit of the work of atonement associated with the daily service in the heavenly sanctuary	Benefit of the final atonement

4. **Preparation for the final Cleansing**—the cleansing from sinful practices called for in the 3 angels messages are a preparation for the final cleansing which the great high Priest Jesus will effect during the final atonement; it is evidence of faith in Christ and in the closing work He is doing
- The dual nature of spiritual cleansing is clearly seen in the quote below:

Preparatory cleansing work outlined in the messages of Revelation 14:

What are you doing, brethren, in the great work of preparation? Those who are uniting with the world are receiving the worldly mold and preparing for the mark of the beast. Those who are distrustful of self, who are humbling themselves before God and purifying their souls by obeying the truth these are receiving the heavenly mold and preparing for the seal of God in their foreheads.

The final cleansing of Lev 16:30

When the decree goes forth and the stamp is impressed, their character will remain pure and spotless for eternity. **5T 216.**

5. Only those who are daily advancing in the work of purifying themselves from sin (as a result of embracing the 3 angels messages) have the final cleansing to look forward to; this is the ground of their present assurance of salvation;

Focusing on the Third Angel's Message

6. The third angel's message contains the last 3 steps in the cleansing process:
 - a. Sabbath reform
 - b. Health Reform
 - c. Receiving the imputed and imparted righteousness of Christ by faith
7. How do the reforms called for by the third angel contribute to the cleansing process? Also, why is the 3rd angel called the sealing angel?

I then saw the third angel. Said my accompanying angel, "Fearful is his work. Awful is his mission. He is **the angel that is to select the wheat from the tares**, and seal, or bind, the wheat for the heavenly garner. These things should engross the whole mind, the whole attention." **EW 118.**

- a. The 3rd angel's message separates the wheat from the tares
 - i. The "wheat"—here are they who keep the commandments of God
 - ii. The "tares"—the disobedient who end up receiving the mark of the beast in the final crisis
8. Embracing the third angel's message means keeping the commandments of God on the **physical** and **spiritual** planes
 - a. **Sabbath reform**—obedience to the 4th commandment which is the heart of the moral Law
 - b. **Health reform**-obedience to the natural laws

Transgression of physical law is transgression of the moral law; for God is as truly the author of physical laws as He is the author of the moral law. His law is written with His own finger upon every nerve, every muscle, every faculty, which has been entrusted to man. And every misuse of any part of our organism is a violation of that law. **COL 347.**

The health reform is one branch of the great work which is to fit a people for the coming of the Lord. It is as closely connected with the third angel's message as the hand is with the body. The law of ten commandments has been lightly regarded by man; yet the Lord will not come to punish the transgressors of that law without first sending them a message of warning. **Men and women cannot violate natural law by indulging depraved appetite and lustful passions, without violating the law of God.** . . .To make natural law plain, and to urge obedience to it, is a work that accompanies the third angel's message. --**CTBH 9.**

See **Appendix A, The Health Reform and The Third Angel's Message** for more statements.

- c. **The 1888 message of righteousness by faith**—synonymous with “the faith of Jesus” a reference to the gospel and the message of righteousness by faith; the faith of Jesus is the faith that believes Christ’s righteousness completely, totally, entirely save the believer from sin; this transcends the typical evangelical understanding of the gospel that only allows for the forgiveness of sin, but not entire deliverance from its power and presence; this is why the 1888 message was not just a rediscovery or a reiteration of the gospel taught by the reformers;

“ . . .It has been necessary to exalt the great standard of righteousness, but in doing this, many have neglected to preach the faith of Jesus. If we would have the spirit and power of the third angel’s message, we must present the law and the gospel together, for they go hand in hand. As a power from beneath is stirring up the children of disobedience to make void the law of God, and to trample upon the faith of Christ as our righteousness, a power from above is moving upon the hearts of those who are loyal to exalt the law, and to **lift up Jesus as a complete Saviour**. . .RH Sept 3, 1889.

“The faith of Jesus.” It is talked of, but not understood. What constitutes the faith of Jesus, that belongs to the third angel’s message? Jesus becoming our sin-bearer that he might become our sin-pardoning Saviour. He was treated as we deserve to be treated. He came to our world and took our sins that we might take his righteousness. And faith in the ability of Christ to save us **amply** and **fully** and **entirely** is the faith of Jesus. **3SM 172**..

9. Failure to carry out the reforms mandated by the third angel confirms one in his disobedience and prepares him to receive the mark of the beast
10. The third angel’s message shows the way to the Most Holy Place and embracing it enables one to follow Jesus by faith

Those who rejected the first message could not be benefited by the second; neither were they benefited by the midnight cry, which was to prepare them to enter with Jesus by faith into the most holy place of the heavenly sanctuary. And by rejecting the two former messages, they have so darkened their understanding that **they can see no light in the third angel’ message, which shows the way into the most holy place**. . .EW 260-261.

Many saw the perfect chain of truth in the angels' messages, and gladly received them in their order, **and followed Jesus by faith into the heavenly sanctuary**. These messages were represented to me as an anchor to the people of God. Those who understand and receive them will be kept from being swept away by the many delusions of Satan. **EW 256**.

Conclusion

11. Understanding the three angels messages more fully in terms of what they are designed to accomplish along with the sanctuary service helps us see clearly how the mystery of God will be finished

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Appendix A

The Health Reform and the Third Angel's Message

I was shown that the work of health reform has scarcely been entered upon yet. While some feel deeply and act out their faith in the work, others remain indifferent and have scarcely taken the first step in reform. There seems to be in them a heart of unbelief, and, as this reform restricts the lustful appetite, many shrink back. They have other gods before the Lord. Their taste, their appetite, is their god; and when the ax is laid at the root of the tree and those who have indulged their depraved appetites at the expense of health are touched, their sin pointed out, their idols shown them, they do not wish to be convinced; and although God's voice should speak directly to them to put away those health-destroying indulgences, some would still cling to the hurtful things which they love. They seem joined to their idols, and God will soon say to His angels: Let them alone. **1T 486.**

The health reform, I was shown, is a part of the third angel's message and is just as closely connected with it as are the arm and hand with the human body. I saw that we as a people must make an advance move in this great work. Ministers and people must act in concert. God's people are not prepared for the loud cry of the third angel. They have a work to do for themselves which they should not leave for God to do for them. He has left this work for them to do. It is an individual work; one cannot do it for another. . . Gluttony is the prevailing sin of this age. Lustful appetite makes slaves of men and women, and beclouds their intellects and stupefies their moral sensibilities to such a degree that the sacred, elevated truths of God's word are not appreciated. . . **CDF 32.**