

Adventist Core Beliefs Primer #3

4 The Seven-fold Purifying Messages of Revelation 14, IV

1. The third angel's message, once again, includes the following components:
 - a. call for Sabbath reform (**1846**)
 - b. call for health reform (the right arm of the third angel, **1863**)
 - c. call to receive the righteousness of Christ which is manifested in obedience to all his commandments (**1888, TM 91**)

2. With the introduction of a call for Sabbath reform in the third angel's message in 1846, one finds two calls to observe the Seventh-day Sabbath in the three angels' messages:
 - a. **The first call**--The first call for Sabbath observance is in the first angel's message and is found in the expression ". . .and worship him who made the heavens, the seas and the fountains of water (**Rev 14:7**);" this language is taken right out of **Exo 20:8-11** and is an implicit command to observe the fourth commandment Sabbath as a memorial of creation;
 - b. **The second call**--The second call for Sabbath observance is found in the third angel's message; it was understood in 1846 as being part of the third angel's message (**1T 78-79**)

3. **QUESTIONS:** Why two calls to observe the Sabbath? Why was there a need to include another call to observe the Sabbath in the third angel's message? Is there a difference between these two calls? Finally, is the second call merely a reiteration or repetition of the first call?

4. An important observation to make while finding answers to the previous questions is found in the fact that the first and second angel's messages were proclaimed by the Millerites from 1840 to the summer of 1844 while Jesus was still ministering in the first apartment of the heavenly sanctuary; whereas, the third angel's message started to be proclaimed after Jesus moved to the second apartment of the heavenly in October of 1844, on the antitypical Day of Atonement; the Millerites no longer had any part in its proclamation;
 - a. This difference in timing has important implications and affects one's understanding of the nature of the two calls to observe the Sabbath

As the ministration of Jesus closed in the holy place, and He passed into the holiest, and stood before the ark containing the law of God, He sent another mighty angel with a third message to the world. A parchment was placed in the angel's hand, and as he descended to the earth in power and majesty, he proclaimed a fearful warning, with the most terrible threatening ever borne to man. . .

After Jesus opened the door of the most holy, the light of the Sabbath was seen, and the people of God were tested, as the children of Israel were tested anciently, to see if they would keep God’s law. I saw the third angel pointing upward, showing the disappointed ones the way to the holiest of the heavenly sanctuary. . . **EW 254-255**

5. **IMPORTANT:** The call for Sabbath reform in the third angel’s message carries with it an added significance which is not implicit or included in the call for Sabbath observance found in the first angel’s message; this is a Day of Atonement tie-in or connection:
 - a. **Call for Sabbath reform in the first angel’s message**
 - i. **Worship him who made the heaven.** . . a direct reference to the creation Sabbath of **Exo 20:8-11;**
 - ii. memorial of a seven-day creation
 - b. **Call for Sabbath observance in the third angel’s message**
 - i. Tied to the command on the Day of Atonement to do no work (**Lev 16:29; Lev 23:26-31**);

Twin Sabbaths

6. The weekly Sabbath and the Day of Atonement have a peculiar relationship even though the **former** is the moral Sabbath and the latter is a **ceremonial** Sabbath—they are twin Sabbaths!
7. How is this so? The Day of Atonement Sabbath is placed on the same footing or the same level as the weekly moral Sabbath of the fourth commandment, even though it is only a ceremonial Sabbath; none of the ceremonial feasts (Passover, feast of unleavened bread, Pentecost, etc.) holds this distinction:
 - a. All the 7 national feasts were called (ceremonial) Sabbaths; however, only the Day of Atonement Sabbath mirrors the weekly Sabbath

Seventh-day Sabbath	Day of Atonement Sabbath
Called a “Sabbath of rest” or “Shabbath shabbatown” $\text{!AtiB}^{\text{v}}; \text{tB}; \text{v}$ (Lev 23:2; Exo 31:13-15; Exo 35:2)	Called a “Sabbath of rest” ($\text{!AtiB}^{\text{v}}; \text{tB}; \text{v}$) unlike other the ceremonial Sabbaths associated with the national feasts (Lev 16:31; Lev 23:32)
Prohibited any work (Exo 20:10; Lev 23:2) <ul style="list-style-type: none"> • “thou shalt not do any work” • “you shall do no work” 	Prohibited any work as opposed to the other ceremonial Sabbaths that only prohibited “servile” or regular work (Lev 23:27-31 cf Lev 23:7-8, 21, 25, 36-37) <ul style="list-style-type: none"> • Shall do “no work” • Whatsoever soul it be that doeth “any work” • Ye shall do “no manner of work”
Three-fold death threats for violations of the weekly Sabbath (Exo 31:15-16)	Three-fold death threats for violations of the weekly Sabbath (Lev 23:27-31); the other ceremonial feasts carried no death threats

8. Therefore, these two Sabbaths are like **twin Sabbaths!!**
9. **Lev 16:30**---The reason for the repetitious mention of the work prohibition on the Day of Atonement is given: “For on that day, the priest shall make atonement for you to cleanse you. . .”

- a. **The fact that the command to do no work is repeated many times and the fact that a stern punishment was attached to it, tell us something of the seriousness of the event this feast commemorated**

10. QUESTION: Why was the Day of Atonement ceremonial Sabbath placed on equal footing with the weekly moral Sabbath?

- a. This is to simply teach us that the Day of Atonement Sabbath carries as much significance and redemptive value as the weekly moral Sabbath
- b. Both points to a **completed perfect work**
 - i. The weekly Sabbath looks back to a perfect creation before sin entered; whereas
 - ii. the Day of Atonement Sabbath looks forward to and anticipates a creation restored to its original perfection

11. Why not place the Passover feast which pointed to the cross, on equal footing with the moral Sabbath? Did not Jesus say “It is finished” at the cross?

- a. The cross began the process of salvation but did not end it; the eternal redemption obtained at the cross (**Heb 9:12**) absolutely does no one any good unless it is applied to the believer personally through a High Priestly work of intercession in the heavenly sanctuary

The intercession of Christ in man’s behalf in the sanctuary above is as essential to the plan of salvation as was His death on the cross. By His death **He began that work which He ascended to complete in heaven.** We must by faith enter within the veil, “whither the forerunner is for us entered.” Hebrews 6:20. There the light from the cross is reflected. There we gain a clearer insight into the mysteries of redemption. **GC 489.**

The Redemptive Significance of the Weekly Sabbath

12. Gen 2:1-3--The Sabbath was given to Adam before sin entered to serve as a memorial of finished, perfect, completed creation

13. Ezek 20:12--After sin came, the Sabbath took an added meaning; it also became a sign of God’s power to save and sanctify His fallen, sinful people.

14. Deut 5:14-15—the redemptive significance of the weekly Sabbath is more clearly seen and illustrated in the **immediate, weekly** deliverance it provided for servants and slaves from servitude; notice that in this passage, the call to observe the seventh-day Sabbath is not in commemoration of creation, but in commemoration of the great deliverance of the nation from slavery in Egypt;

15. This deliverance from slavery in Egypt is a type of the greater deliverance from sin which Jesus obtained by His death and resurrection (**John 8:34; Heb 2:14-15; Rom 6:16-22**)

16. Because the servants and slaves did not have to work on this day, the Sabbath was embraced with great anticipation; to them, the weekly Sabbath had a significant redemptive value because it meant complete rest from all the hard and grueling labor for at least one day during the week;

- i. Life as a servant in Old Testament Mediterranean culture very tough;

- ii. Slaves did not enjoy the same conveniences that we living in the 21st century all take for granted; No social status;
- iii. No civil rights; Slaves could not think or decide for themselves;
- iv. People were normally sold to slavery and servitude for unpaid debts, death of the breadwinner in the family and conquests;

17. **IMPORTANT:** The weekly Sabbath provided rest from labor and sin in the HERE and NOW for the slaves in the time of Moses; likewise, believers keep the Sabbath now, not only to commemorate a finished creation, but to rest from carrying heavy burdens in the here and now! (**Matt 11:28-29**); Jesus provides this rest because the sinner's immediate need;
18. The Sabbath rest and deliverance that is enjoyed here and now however, is at best, PARTIAL and INCOMPLETE;
- b. In the time of Moses, the slave who was permitted to rest on the Seventh-day, had to go back to work the following day and for five more days
 - c. The sincere believer today is still crying out for deliverance from sin (**Rom 7:25**) and longing for a final and permanent deliverance from the yoke of sin even though he has experienced forgiveness and growth in grace

The Redemptive Significance of the Day of Atonement Sabbath

19. **Lev 25:8-10, 28, 39-40**--The servants and slaves at the time of Moses looked forward to the time within their lifetime when their servitude and slavery would be brought to a complete and final end; this was a time when slaves also regained their lost possessions;
- a. This day was the day of the jubilee which was ushered in on the day of Atonement
 - b. The 10th day of the seventh month was also the beginning of year of jubilee—the year when all debts were cancelled, properties lost reverted back to the original owners and slaves and servants allowed to go free;
20. Hence, for the servants and slaves, the weekly Sabbath and the yearly Sabbath (the Day of Atonement), were twin signs that had redemptive value:
- a. **The weekly Sabbath**—immediate but partial release from slavery
 - b. **The yearly Day of Atonement Sabbath**—a foretaste of the future freedom from slavery which would be full, complete and final; it pointed to the time when slavery would totally end;
21. **Lev 16:30**--The final deliverance from the slavery of sin does not happen until Jesus makes the final atonement and gives the command “take away their filthy garments. . .”
- i. On this day, the high priest makes an atonement to cleanse the people completely from sin; this is the final deliverance
 - ii. The beginning of the year of jubilee
 - b. Note the parallels:

- i. **The weekly Sabbath**—provided partial release from slavery (the slave went back to work the following week); this is parallel to the release provided by the daily service which was also partial
- ii. **The day of atonement Sabbath**—anticipates the final and full release from sin’s captivity through the final atonement of the high priest

22. Is it possible to keep the Sabbath only as a memorial of creation? Remember, there were Sabbath-keepers in the time of Miller, like Rachel Oaks; yet their Sabbath-keeping was only in recognition of the Sabbath as a memorial of creation; Seventh-Day Baptists who observe the Seventh-day Sabbath, only observe it as a memorial of creation; this kind of Sabbath keeping is not in line with the Sabbath reform called for in the third angel’s message because it fails to see the tie-in between the Sabbath and Day of Atonement realities;

23. Only as the redemptive significance of the Sabbath is fully grasped will one understand why he needs to keep the Sabbath holy; one who understands the truth about the Sabbath will not pollute the Sabbath, but will call the Sabbath a delight!

A High Day

24. **John 19:31**—when the weekly Sabbath coincided with the ceremonial Sabbath, the Jews called it a “high day;” it was considered a very special Sabbath and had added solemnity to its keeping

25. Since Seventh-Day Adventist now live in the antitypical Day of Atonement, every Sabbath they keep is a “high day” because on this day, the weekly Sabbath and the Day of Atonement Sabbath coincide; Adventists should, therefore treasure the Sabbath reform called for in the third angel’s message for the added significance it carries;

26. Do we have faith in Christ as a “complete Savior,” one who can “amply, fully and entirely” save us from sin? If not, there is no point in observing the third angel’s message Sabbath!

27. Adventists who teach that believers will go on sinning until Jesus comes, will abandon the Sabbath when the test comes because they are really keeping the Sabbath for the wrong reason!

. . .A decree went forth to slay the saints, which caused them to cry day and night for deliverance. This was the time of Jacob’s trouble. Then all the saints cried out with anguish of spirit, and were delivered by the voice of God. The 144,000 triumphed. Their faces were lighted up with the glory of God. Then I was shown a company who were howling in agony. On their garments was written in large characters, “Thou art weighed in the balance, and found wanting.” I asked who this company were. The angel said, “**These are they who have once kept the Sabbath and have given it up.**” I heard them cry with a loud voice, “We have believed in Thy coming, and taught it with energy.” And while they were speaking, their eyes would fall upon their garments and see the writing, and then they would wail aloud. I saw that they had drunk of the deep waters, and fouled the residue with their feet—**trodden the Sabbath underfoot—and that was why they were weighed in the balance and found wanting. EW 36-37.**

This Study Is Available Online

Follow the link below to listen to the audio recording of this study

<http://lobm.org/recordings/MDS/MDS-19-Seven-fold-Cleansing-Messages-4.htm>