

THE LAW OF MOSES IN THE LIGHT OF REVELATION 14

"Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments." Malachi 4:4

For many years the Seventh-day Adventist church has been giving the judgment hour message, which began with the judgment of the dead in 1844. Just prior to October, 1844, voices were heard everywhere saying: "Fear God, and give glory to him; for the hour of his judgment is come." Rev. 14:7. Because of the seriousness of the work, ministers proclaiming the third angel's message since 1844 have likened their work to that of Elijah of old.

Jesus said that John the Baptist was Elijah (Matt. 11:14). In EW 233 the Lord's servant says that William Miller was "raised up in the spirit and power of Elijah to proclaim the message." (Davidians read 2SR 241). Here we have three types of Elijah and by this we understand that the prophetic office of Elijah is progressive.

There were two servants endowed with the prophetic gift to proclaim the Judgment of the Dead (Rev. 14:6-11): (1) William Miller (GC 321) (2) Mrs. E.G.White (EW 255); hence the two movements: (1) First-day Adventists (Rev. 14:6-8), and (2) Seventh-day Adventists (Rev. 14:9-13). However, these two movements do not represent all the messages contained in Revelation 14. For instance, "All classes of second advent believers (Rev. 14) represents the advent message, to the church and world. If this is true, then all FIVE of the ANGELS brought to view in this chapter present FIVE DISTINCT MESSAGES, PRIOR to the advent, or we are left WITHOUT A RULE to interpret this chapter." A WORD TO THE LITTLE FLOCK, pp. 10-11.

In Early Writings, page 258, Sr. White says, "I was shown three steps - the first, second, and third angels' messages." On page 259 of EW she writes: "I was again brought down through these messages. ... God had led them along step by step until He had placed them upon a solid, immovable platform."

Here the Lord's servant shows five steps, five angels' messages. You may say the two steps on page 259 are just a figure of speech. But please note that it was in her second vision of the advent people where Sr. White saw that God had led His people on two steps beyond the three steps of her vision recorded on page 258. When the two additional steps were taken, God's people were on a solid, immovable platform. Therefore, the three steps are the first three angels' messages of Rev. 14:6-11 (EW 258). The two additional steps (EW 259) coincide with the last two angels' messages of Rev. 14:15-17. The angel of Rev. 14:15 is the same angel as the one in Rev. 7:1-8; and the angel of Rev. 14:17 is the same as Rev. 18:1. The five angels' messages constitute the three sealing truths for the 144,000. See Rev. 3:12; EW 15. The three angels' messages are but one three-fold message since 1844 (GC 693). These three messages fly in the midst of heaven and tell us that the correct way to worship God is by keeping His commandments; they constitute the first sealing truth. The angel of Rev. 14:15 comes out of the

temple, or from the judgment scene in Heaven. (Rev. 4:2-4). He has a message of the judgment. The message of this angel is also represented by the angel ascending from the east, Rev. 7:1-8. Here we see that the first angel that follows the third angel has also a sealing message of the New Jerusalem, or the second sealing truth for the 144,000. Since this angel's message is also telling about the judgment (from the temple) and since we have seen that the antitypical prophetic office of Elijah is progressive, it is easy to realize that the angel of Rev. 14:15 can well be called an Elijah message. Therefore, this angel has a two-fold work to do, - the sealing of the 144,000 and announcement of the judgment of the living.

Likewise, the angel of Rev. 14:17; Eze. 9:3,4 comes out of the temple, from the judgment scene in Heaven, which denotes the judgment is still going on and that probation has not closed for everyone. Since this angel is the same as Rev. 18:1 which comes down to lighten the earth with his glory, to pronounce judgment upon the wicked, and to separate the unjust from the just, which is represented by the sickle, his message can truly be called the Elijah message. The message of this angel is the second angel's message that follows the third angel and therefore is the fifth step of EW 258-9 and the fifth angel's message of Rev. 14. We see that there are two sealing messages for the 144,000, (1) the third angel of Rev. 14:6-11 (2) and the fourth angel of Rev. 14:15 that have gone before the angel of Rev. 14:16-20, which is the same as Rev. 18:1-4. This angel of Rev. 18:1, Eze. 9:3, 4, has the third and last sealing truth for the 144,000 and inhabitants of the earth. This is, therefore, the Elijah message that restores all things (Matt. 17:11); it marks and delivers the 144,000 who stand on Mount Zion with the Lamb, Rev. 14:1.

If you have taken three steps toward the Kingdom and your feet are well-grounded, and firmly planted in the third angel's message, through great effort and an open mind you may be able to take the fourth step and thereby be strengthened to take the fifth and last step into God's everlasting Kingdom. Likewise, for those of you who have taken the fourth step, if you are of a mind to continue progressing with Truth, you will no doubt take the fifth step, overcome in the strength of the Mighty One and be saved in the Kingdom. There is a danger signal for those who have taken the five steps and planted their feet upon the solid, immovable platform, but who are prone to criticize God's method of laying the foundation. The warning here to those who take the sixth step and begin to examine the platform: beware, lest you fail to hear the warning cry and fail to get back upon the firm, immovable platform of the fifth angel's message. Read EW 14, 15, 259; Word to the Little Flock, p. 14. God forbid that any who have started out for the city should get discouraged and fall from the path into the dark wicked world below.

Let us reason yet a little further. All Seventh-day Adventists know that the message of the Judgment of the Dead began in 1844 (Rev. 4:2-5; Dan. 7:9) which includes the three angels' message of Rev. 14:6-11. But the Lord's servant says, "...our Advocate presents the cases of each successive generation, and closes with the living." GC 483. Therefore, there are two prophetic movements, Millerite and SDA, for the judgment of the dead and two prophetic movements for the judgment of the living. These four angels' movements are bound in the river Euphrates (Babylon), Rev. 9:14. Inspiration tells us that the judgment of the living begins with the church first, then goes to the world (1 Pet. 4:17). Therefore, the last two messages are what God uses to judge His people, - the living.

The message of Rev. 14:15 announces the judgment of the living and the message of Rev. 14:16, 17, separates the tares from the wheat. First the tares are bound in bundles to be burned and the wheat is to be put into His barn, Matt. 13:30.

Plainly, then, the last two messages of Rev. 14 necessarily would be different from the first three and will test God's professed people just as the third angel's message was different from Rev. 14:6-8 and was a test to God's people in Miller's day. The Son of man reaps the first fruits (144,000 of Rev. 14:1, 4) before the Loud cry of Rev. 14:18; 18:4, and therefore is the message of Mal. 4:4. Since all Israel was commanded to keep His statutes and judgments throughout their generations (Lev. 23:14, 24-28, 34-39; Ex. 23:15) we see that where it says for us to "Remember" the laws of Moses, the Bible means in reality not to forget them.

Therefore all who keep holy the first day of the Bible seventh month and likewise keep the Atonement, confessing sins and afflicting their souls (GC 419-422) along with keeping the other laws of statutes and judgments (Ex. 23, Lev. 23) and the ten commandments will have pardon written after their names. In the end they will have their sins blotted out.

"As anciently the sins of the people were by faith placed upon the sin offering and through its blood transferred, in figure, to the earthly sanctuary, so in the new covenant the sins of the repentant are by faith placed upon Christ and transferred, in fact, to the heavenly sanctuary. 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. But before this can be accomplished, there must be an examination of the books of record to determine whom through repentance of sin and faith in Christ, are entitled to the benefits of His atonement. The cleansing of the sanctuary therefore involves a work of investigation -- a work of judgment. This work must be performed prior to the coming of Christ to redeem His people; for when He comes, His reward is with Him to give to every man according to his works. Rev. 22:12." GC 421-2

Some may object to keeping these laws of Moses, but remember that the saved in the earth made new will from one new moon to another and from one sabbath to another "come to worship before me, saith the Lord." Isa. 66:23. Why not keep them now since they are so important?

When the Judgment of the Dead began the message began warning the world that the seventh-day (Saturday) was the Sabbath. So the message of the Judgment of the Living begins to warn the world that Israel's national laws are to be kept along with the ten commandment law. The warning begins in the church and ends in Babylon. This is the difference in the Judgment of the Dead, Rev. 14:6-13, and the Judgment of the Living, Rev. 14:14-20. When this judgment work is finished for the church and the world, the plagues will fall. See Revelation, chapters 15, 16.

"The solemn scenes of the Judgment, the great day of atonement, should be kept before the people, and urged upon their consciences with earnestness and power. The subject of the sanctuary will give us correct views of the importance of the work for this time." 5T 421

"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 sin, among God's people on earth. This work is more clearly presented in the messages of Revelation 14." G.C. 425.

Revelation 14 as we have explained is divided into four periods: (1) The first and second angels before Oct. 22, 1844, of Rev. 14:6-8; (2) The work of the third angel since 1844, the seal of God; (3) The loud voice of the fourth angel of Rev. 14:15, the seal of New Jerusalem; (4) The work of separation by the fifth angel of Rev. 14:16-20, the seal of Jesus' new name.

Please note that the first four angels of Rev. 14:6-15 do not have a sickle with which to harvest the living. Evidently, the Judgment work carried on during their periods is the investigative Judgment of the Dead in the courts above. The angel with the loud voice of Rev. 14:15, the fourth angel, announces the fifth angel, or the one with the sickle. The sickle in the hand of this last angel suggests a harvest of the standing grain - the living. Obviously, since the fourth angel announces the work of the fifth angel, his loud voice must have been heard by the professed people of God, telling them about the cleansing work that is done by the fifth angel.

Now in order to get the proper understanding of the progress of the work under the fourth and last period of Rev. 14 by the fifth angel, we shall sub-divide the last period into three steps. These three steps of the harvest of the living souls who are to possess God's everlasting Kingdom, we shall liken unto the three steps of the natural harvest and to the three harvest rites of the laws of Moses. (1) The wave-sheaf of barley at the Passover (Lev. 23:11-14). The wave-sheaf is the first of the first-fruits (Ex 23:19). This harvest rite of the wave-sheaf does not represent any certain number. It finds its counterpart in Rev. 14:16. (2) The two wave-loaves of Lev. 23:15-18. This is the first fruit harvest (Ex. 23:16, first part), and represents the bundling of the tares first and putting the wheat into the barn. Being two in number (Lev. 23:17) and made from wheat, the wave-loaves are figurative of Judah and Israel, Twelve tribes. Being baked with leaven, shows that His people will be filled with the Holy Spirit. (Acts 2:1-2). (3) The Feast of Tabernacles, Rev. 14:19; Lev. 23:34-44.

The Passover lamb (Lev. 23:12) was symbolic of the Lamb of God, Christ. (1 Cor. 5:7) Therefore the seven lambs without blemish that are offered with the bread are figurative of God's people. See John 21:15. "The number seven indicates completeness." AA 585. Obviously the seven lambs are figurative of the seven thousand of Israel who had not bowed the knee to Baal in ancient Elijah's day (1 Kings 19:18). Since seven thousand indicate a complete number of thousands, they are therefore a type of the 144,000 (Rev. 7:1-8) who have not bowed the knee to Baal in antitypical Elijah's day. Plainly then, the seven unblemished Lambs are figurative of the 144,000 guileless servants of God, Rev. 14:1-5. The two rams of Lev. 23:18, being the fathers of the seven unblemished lambs and the rams' bodies, being offered for a meat offering made by fire, a symbol of the Holy Spirit, and the meat being a symbol of God's word (Heb. 5:14), we conclude that the bodies of the two rams are figurative of the Old and New Testament Scriptures -- the Bible, that which begat the Bible people, the Old and New Testament churches.

Now since the lambs are symbolic of God's elect and the two rams are figurative of the Bible, the bullock must also be symbolic of something. Of what then, could the bullock be a symbol? Let

us reason; a bullock is the father of cattle, and God's people are likened unto cattle (Eze. 34:17). This bullock then, represents something that begets God's people. The bullock being younger and much larger than the rams seems to indicate that since the rams represent the Bible, the bullock would represent some inspired writing, written after and much more voluminous than the Bible. The young bullock, therefore, is figurative of the writings of the Spirit of Prophecy.

Here we see that the harvest rite of the offering of the wave-loaves, first fruits, is figurative of a people "which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17. "For the testimony of Jesus is the spirit of prophecy." Rev. 19:10. They are men wondered at; they are the 144,000 guileless first fruits of the twelve tribes of Israel, which follow the Lamb whithersoever he goeth. (Rev. 14:4)

In Lev. 23:19, the priest was commanded to offer one kid of the goats for a sin offering and two lambs for a peace offering. These were waved with the two wave-loaves. Now that we see that the symbolic service of the gospel in the days of Ancient Israel pointed forward to the gospel in our day and by the fact that "In the Revelations all the books of the Bible meet and end." AA 535. It is easy to see that Rev. 14 is the counterpart of Lev. 23. It stands to reason that since the wave-loaves, the seven lambs, the two rams, and the bullock are symbolic of God's Word and His people, then by the fact the goat is an offering for sin and the two lambs for peace offerings, they evidently are figurative of the forgiveness for sin and the gospel of peace in our day.

The goat which was offered on the day of Atonement, anciently (Lev. 16:8), represented the Lord's atonement for our sins. The blood of Christ is offered for the forgiveness of our sins in this day of antitypical atonement. Hence, the goat represents the message of the investigative judgment -- Third Angel's message of Rev. 14:6-11. In the light of this fact the two lambs that were holy unto the Lord and offered for a peace offering and waved with the two wave-loaves are symbolic of the two angels' message of Rev. 14:15-17 which tell of Christ's peaceful kingdom. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come." Matt. 24:14. "Behold upon the mountains the feet of him that bringeth good tidings, that publish peace! O Judah, keep thy solemn feasts" Nah. 1:15. Plainly, the goat offered for sin and the two lambs as peace offerings are symbolic of the three sealing truths for the 144,000, "God, New Jerusalem and ... Jesus's new name." EW 15.

Please note that there are no more messages represented in Lev. 23 after the messages that have been given as represented by the goat and two lambs in the wave-loaf ceremony. For the third and last harvest rite, the Feast of Tabernacles, there are sacrifices, but the Scripture does not specify what they are. We conclude, then, for this harvest rite, which typifies the great harvest during the loud cry, the message of the two former harvest rites (wave-sheaf and wave-loaves) will be repeated, offered by fire (Lev. 23:34-44). This is just what Rev. 14:9-11 teaches. After the purification and out-pouring of the Holy Spirit in Rev. 14:18, the angel that had power over fire cried with a loud cry, to the angel which had previously been given the sickle (message) to thrust in his sickle to reap the second fruit harvest, which is the great harvest of the earth and is represented by the Feast of Tabernacles. Revelation 14:19. Read Zech. 14:16-19; PP 541; GC 612:2. So we see that the five angels' message of Rev. 14 are given before the out-pouring of the Holy Spirit. This none can deny.

By the weight of evidence presented in this study, one can readily see why Inspiration says,

"Remember ye the law of Moses my servant which I commanded unto him in Horeb for all Israel, with the statutes and judgments." Mal. 4:4. By this also we can see why the Lord's servant wrote of the Elijah to come: "Let Heaven Guide. Prophecy must be fulfilled. The Lord says: 'Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord'. Somebody is to come, in the spirit and power of Elijah, and when he appears, men may say: 'You are too earnest, you do not interpret the Scriptures in the proper way. Let me tell you how to teach your message.'" TM 475.

The Bible student can easily see that the Elijah message in Rev. 14:16, 17, comes after the Elijah message in Rev. 14:6-11 and the Elijah message in Rev. 14:15. The Elijah message with the sickle is the fifth and last message and comes before the out-pouring of the Holy Spirit. We see the Elijah spoken of here is an interpreter of the Scriptures. He has a message of the great and dreadful day of the Lord. Some say he is teaching his message in the wrong way, and they wish to tell him how it should be taught. This Elijah message is the Judgment of the Living and has come to call Israel to repentance and call their attention to the law of the statutes and judgments of Moses. This message is to restore all things (Matt. 17:11).

The Spirit of Prophecy declares: "The purpose which God seeks to accomplish through His people to-day is the same that He desired to accomplish through Israel when He brought them forth out of Egypt...It is His purpose that those who practice His holy precepts shall be a distinguished people. To the people of God today as well as to ancient Israel belong the words written by Moses through the Spirit of Inspiration: 'Thou art a holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth.' Deut. 7:6. 'Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes and say, Surely this great nation is a wise and understanding people. ...' Deut. 4:5-8." 6T 12-13.

According to the Jewish calendar, September 21 (Sept 30 at even) is the first day of the seventh Hebrew month, this year; and October 1 (Sept. 30, at even) is the day of Atonement.

Here we see that the man with the dirt brush has come in and swept up the jewels of truth in Rev. 14 that so many have scattered on the floor and trampled upon. (See Miller's dream, EW 81). Since the porter (John 10:3) has come in and started the housecleaning, we see that the dirt has disappeared out the window and now the jewels of truth are shining ever so brightly and the casket containing them has become much larger than the former one.

All who do not wish to be bundled with the tares, keep the Atonement.

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