

## **The Song of Moses and The Lamb**

Happy Sabbath to everyone.

This week, I read through the last part of the last chapter of the Letters to Rachel Series. As it turns out, this letter will need some revision in order to make it suitable to be the final entry in the audio edition that I pray will continue forward. The changes will largely be a matter of wording, however... such as when I speak about wanting to go into more depth about the Mark of The Beast in the “next letter.” The content itself actually turns out to be a fairly good place to end, and what I would like to discuss with you in this week’s study is one of the final images that would be left in the mind of a reader or hearer of this work.

In one of the last paragraphs, I describe the Redeemed standing before the Father (in a spiritual sense), waiting for the final plagues to fall upon the earth. It is not that they are looking forward to the suffering of those on the earth, but they know that these things must come to pass, and these judgments must be measured out upon the unrepentant, before sin can forever be purged from the creation. The passage from which this event is drawn is found here:

“And I saw another sign in Heaven, great and marvelous: seven angels having the seven last plagues, for in them is filled up the wrath of God.

“And I saw as it were a sea of glass mingled with fire, and them that had gotten the victory over the Beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.

“And they sing the song of Moses the servant of God, and the song of the Lamb, saying, ‘Great and marvelous are thy works, Lord Yahweh Almighty; just and true are thy ways, thou King of saints.

“Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.’

“And after that I looked, and, behold, the Temple of the Tabernacle of the testimony in heaven was opened:

“And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.

“And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth forever and ever.

“And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.” (Rev 15:1-8)

[Please read the above biblical statements before continuing]

Now, there is quite a lot that we can learn from this passage. One of the first insights may be gained by asking why it exists in the first place.

Here we see a description of plagues to be visited on the earth, which we know will be terribly destructive to the planet. We understand this in the context of penalty for sin, and the destruction of the wicked...So then why, at this point, do we see the redeemed? Why talk about their singing?

One might be tempted to conclude that the Saved seem insensitive to the horrors about to fall on the earth, that they should be able to sing in the moments leading up to global destruction. The reality, however, is a matter of the divine perspective. Of course, the Redeemed are sensitive to individual human suffering, but it is clear that as long as sin continues unpunished, as long as rebellion remains unchecked, then as Paul writes, “we know that the whole creation groaneth and travaileth in pain together until now.” (Rom 8:22)

The destruction at the end of human history is described in language often reserved for childbirth, (Isa 13:8, 1Th 5:3) and Yahshua specifically described the trouble ahead for His followers in this way: “Verily, verily I say unto you, that ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned to joy. A woman when she is in travail hath sorrow, because her hour is come – but as soon as she is delivered of the child, she remembereth no more anguish, for joy that a man is born into the world.” (John 16:21, 22)

The events at the end of the world will, on the one hand, be justice for its rejoicing and singing while the saints were under its persecution. On the other, it will be a direct parallel, because the world’s “hour has come” at the close of human history, but there is about to be great joy when a Man, the Savior, will return to the world.

The redeemed know that, as long as Satan is the god of this world, for every moment of peace, and of joy, countless souls suffer neglect, violence, and fear. They suffer things no worse than the plagues that will fall now upon all mankind, and when they are finally over, all sorrow and suffering will be forever banished from the universe.

There are other things this passage teaches us. Despite most modern Churches neglecting or explaining away the Law of Yahweh, we see that this unchanging standard for worship and behavior, this representation of our Father’s character in words – to be represented in Human thoughts and actions thereby, is the foundation for the judgments.

As we read, when the Redeemed sang the Temple was filled with smoke from Yah’s glory. The seven angels bearing the plagues come out of the Temple where the Law is resident, and it is the “works” of Yah, which involve His dealings with mankind through His Law and His Spirit, that give the redeemed cause to sing His praises.

As we have explained in previous studies, the song that the redeemed sing is called that of Moses and the Lamb, because the song involves both Law and Grace. It involves both Justice and Mercy, and it is for this reason that this passage has the Saints praising Yah right before the plagues.

Of all the works that Yah does among mankind, the direct taking of human life is the strangest. It is called, in the Scriptures, His “strange work,” His “strange act.” (Isa 28:21) It is so strange; in fact, that some groups deny altogether that Yah will act directly against an individual to slay him.

The Scriptures have many such incidents described, however, and by clearly supernatural means (lest one say that He only works in this way through cause-and-effect). We might speak of an army wiped out in a single night, (2Kings 19:35) or the killing of the Egyptian firstborn before the Exodus from Egypt. (Exo 12:29)

These cannot be explained by any natural means, and therefore – if we accept the testimony of the Scriptures at all – it is clear that our Father has, and does, work at times directly or through His angelic servants, to destroy life.

But why does He do this? Why give life only to remove it, regardless of the nature and quality of that life?

These lives are testimonies to the universe of what sin does, and how it must be cleansed away, and the Saints who sing the song of Moses and the Lamb provide an important aspect of that judgment: agreement.

The saints are shown agreeing with the destruction of sin and sinners upon the earth. It is important – critical, really – to the Great Controversy that these be human beings described here, and at this most vital moment in time.

Why were angels not shown singing? Surely, they have lived longer than any human being, and would have judgment that may be trusted...but the reason is because they have never been mortal.

Just as humans are appointed to share the Gospel, and not divine messengers, so human beings are the most “legitimate” examples of agreement with Yah’s will, because we have been through the darkness of sin, and have been brought into the light of everlasting life directly by Yah’s power.

As such, we know – better than even the angels – that Yah’s love saves, that Yah saves, that Yahshua who walked among us is the express image of the Father’s Person, and therefore our testimony before the universe is the most meaningful that can be given.

An angel may say, “Yah is worthy of worship,” because he has always stood in the light of the Throne. An un-fallen creature may say, “Yahweh is to be praised,” because he has never known the sting of mortality, or the burning of a violated conscience.

But when one who was born in ignorance and darkness, and who has been brought through death into life, when such a one can praise Yah both for His Law (Moses) and His Mercy (The Lamb) then no hellish argument, no Satanic subtlety, can counteract it.

The victorious ask, “Who shall not fear thee, Oh Lord, and glorify thy name?”

None shall fail to do these things, and three reasons are given: because Yah is Holy, because the nations will worship Him, and ultimately because His judgment has come.

As we saw last week, our Father's judgments are the safety of the saints. The Judgment of Yah is the salvation of the universe, and when He says, "The time has come," sending the angels out with their final plagues before the end, those who are Yahweh's rejoice, even in the face of the immediate, but temporary, travail.

The redeemed sing – not in spite of the terrible plagues – because they understand Yah's judgment. They agree with it.

For a world that cannot tell the difference between sentimentality and love, this might seem strange, but we already know that the world will hate us because we are not of them, and because we are like the Father.

We, who understand the final fate of the sinner, truly have a cause to rejoice, because we know that even the worst of sinners, even the wickedest of angels and humans, will eventually come to know peace.

The tragedy of sin is that this peace will not be a living peace for those who do not know Moses and The Lamb. Because of this tragedy we work while it is yet day, walking the talk, and speaking the truth as it is in Yahshua, so that when peace returns finally and forever to the universe, those whom we have touched with the Word of Yah will be standing with us, singing a new song of joy, and of love.

We, of the Church of the 144,000, sing a song that the Word tells us "no man" will be able to learn. (Rev 14:3) It is a song of agreement with the Father, in perfect understanding of His love and His wrath, His mercy and His judgment, His creation of life, and His sending of the plagues of final destruction.

Because we have this understanding, because we know these things of our Father, we can sing, even when there is darkness all around us. And further, we can teach others this song. We can teach, more than doctrine, more than beliefs and practices...we can show others the character of our Father in Heaven, which is about to be vindicated before the universe, and when they see, and when they understand, they will also join in our song.

These are the things that the Revelation of Yahshua the Messiah and these scenes in particular, teach us, from which we may draw comfort, and strength, and the spiritual music by which our lives are guided unto the everlasting inheritance.

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