

The Song of Moses and the Lamb.

Rev. 15.

This scene is very evidently laid at the end of the gospel dispensation, as it is when the wrath of God is being completed, by the pouring out of the seven last plagues. Without discussing the merits of different views in regard to the *Sea of Glass*, as it were; and the condition of those who are said to stand on it; I would call attention briefly, to the *song*.

Some think that by the song of Moses, is meant the song of deliverance, sung by the children of Israel, after crossing the Red Sea, in coming out of *Egypt*. But notice that the song is as here *given*. Does it not evidently refer to the harmonious *teaching* of Moses and Christ, as found in the scriptures; and those who have attained to the condition represented, having *learned*, they sing to, or *teach* others? The song, as given in the "Emphatic Diaglott," reads: "Great and wonderful are thy *works*, O Lord God, the omnipotent! Righteous and true are thy ways, O King of the nations." (Ethnon means *nations*; not saints, as in the authorized version.)

Who shall not fear, O Lord, and glorify thy name since thou alone art bountiful? *for all* the nations shall come and worship in thy presence; because thy righteous acts were made manifest. The Greek word rendered *judgments*, in the *fourth verse*, by King James' translators, is not Krisis nor Krima, which are rightly rendered Judgment; but Di-Kaiomata, properly rendered, righteous acts.

It occurs in Rev. 19:8. "The fine linen is, or represents the righteous acts of the saints. The force and beauty of the expression: For his righteous acts are made *manifest*, is seen, when we remember that the great mass of the gospel church, for centuries have taught, and the majority *are teaching* that the nations, except a comparatively *few* individuals, have been "turned into hell," in a condition of hopeless misery, without even having the gospel *preached* to them, giving them an *opportunity* to repent, and thus escape the awful doom.

Such teaching makes God appear very *unrighteous*; and has driven the multitudes of those who have heard it away from God; and the Bible. Even if the sentence be eternal death, as many believe, still it *has been* without a knowledge of *truth*. But *now* many have learned, and many more *will learn*, and *teach*, the glorious *song* of Moses and Christ: That *all nations* shall come and *worship* in the presence of God; thus *manifesting* the righteousness of him: "Who so *loved* the *world*, that he gave his only begotten Son, that whosoever *believeth* on him shall not *perish*, but have everlasting life." Before they can *believe* they must *hear*. Rom. 10. The billions who have died in *ignorance* must be made *alive* before they can *hear*; hence God will have *all* men to be *saved* made alive, and to come to a knowledge of the *truth*: *For* there is one *mediator* between God and men, the *man* Christ Jesus, who gave himself a *ransom* for all, to be testified in due time. 1 Tim. 2:4,6. B. W. K.

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