

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.

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