

REV. 15  
Song of Lamb

(1) V. 1 God is never in a hurry.  
Gen. 6 - Rev. 6:17 day wrath - Jude 14 Enoch prophesied as 2  
Pet. 3:7-9.

Enoch --65-- Methuselah --187-- Lamech --182-- Noah  
365 969 777  
--500-- Shem, Ham and Japheth

We could have wrapped this up with a few H-bombs!

(2) Holy, Holy, Holy

There Is A Fountain

Jesus never changes.

It seems Jesus died yesterday - Luther

1. Moses: Psalm 90 (unison)  
Dt. 31:30-32:43  
Ex. 15

2. Laver and 10 lavers, Solomon's temple, 1 Kings 7  
Baptism

Dead Sea = Ex. 15 by Sea, Deliverance by Moses 1 Cor.  
10:1-2

Fiery = Wrath  
Bowls = urns dipped in sea  
God's wrath

3. Flood judged earth, 1 Pet. 3:20-21

Lamb Gen 22 - God provided v. 8 Exodus 29 a daily lamb  
Is. 53 Lamb to slaughter

John 1.29 Lamb of God

Revelation 5:6 Slain

Revelation 5:12 Worthy

Revelation 6:16 Wrathful

Revelation 7:17 Wipe away tears

Revelation 21:9 Wife, lamb (Old Testament + church)

(3) Heaven is open

(4) God's Final Call

Some day it will be too late

1. Gen. 6:4 Smoke = judgment
2. Lk. 12:20 (No smoke tabernacle/temple,  
but smoke with judgment,  
Ex. 19:18/Is. 6:4)
3. Heb. 3:9 + 15
4. Mt. 25:1-13 Lam. 3:43-44

1 - Real victory not living cautiously, prudently, preserving life.  
Real victory = falling evils worst and being faithful to death.  
2 - No fool who gives what he cannot keep to gain what he  
cannot lose.

**MOSES**

**LAMB**

Red Sea	Crystal Sea
Triumph Egypt	Triumph Babylon
How God brought out people	How God brings in
First Song	Last
Execute foe	Same
Expect saints	Same
Exalt Lord	Same
Sung by redeemed	Raptured

*Morris, Prelude to Doomsday, p. 286:*

"Long before even that deliverance, there had occurred an even  
greater judgment and redemption by the waters of the sea,  
'when once the long-suffering of God waited in the days of

Noah,.... wherein few, that is, eight souls were saved by water' (1 Pet. 3:20). The same waters which had destroyed an ungodly world had saved the believing remnant from destruction by that world. It is interesting also that the waters of baptism, symbolizing death to sinfulness and resurrection unto holiness, are compared both to the waters of the Red Sea (1 Cor. 10:1, 2) and to the waters of the great Flood (1 Pet. 3:20, 21).

“Thus will the sea at the heavenly throne perpetually call to remembrance the waters of the *Flood*, the waters of the *Red Sea* and the waters of *baptism*, all speaking both of God’s judgment on the wickedness of rebellious men and His great salvation for those who trust Him and obey His Word. This last company of persecuted believers had experienced these also, in high degree, and so could join heartily in singing the ancient song of Moses.

“But also they could gladly join all the other redeemed hosts (Rev. 5:8-14) in the great anthem of the Lamb. It was only because of His gracious work on their behalf that God was able to save them. They had been able to overcome the beast and the dragon not only because of their willingness to witness and to die for their faith, but first of all ‘by the blood of the Lamb’ (Rev. 12:11).

“There is surely no conflict, as some have taught, between the dispensations of Moses and the Lamb. The written law was given by Moses, and grace and truth came through Jesus Christ (Jn. 1:17); both are integral components of God’s will for man. The contrasting ‘but’ of Jn. 1:17 is not in the original. The redeemed saints could with equal faith and enthusiasm sing the song of Moses and the song of the Lamb.

“Though neither of these songs, as recorded in Exodus 15 and Revelation 5, contains the precise ascriptions cited in

this passage, the exalted words are perfectly consistent with both. His works (whether the mighty miracle at the Red Sea or the even greater miracle at Calvary and the empty tomb) are indeed ‘great and marvelous.’ His ways (whether the destruction of rebellious Pharaoh or the sacrifice of His sinless Son on a cross of substitution) are surely just and true. Whatsoever God doeth is right, and whatsoever He saith is true.

“He is the ‘Lord God Almighty’ (a term used five times in Revelation, and nowhere else). ‘Almighty’ (Greek *pantokrator*) is a synonym for ‘omnipotent.’ He is also long-suffering, desiring men to come to repentance, but one day soon He will assume His great power and reign (Rev. 11:17). He is Creator of all--therefore Sovereign of all!

“But also He is ‘King of saints.’ This title is used in no other passage, and a few of the manuscripts render it ‘King of nations,’ others ‘King of ages.’ However, neither of these two titles appears anywhere else either, and the King James rendition, based on the Received Text, best fits the context.”

...The martyrs died the most savage deaths and yet they are said to have emerged victorious. It was the very fact that they had died that made them victors; if they had remained alive by being false to their faith, they would have been the defeated. Again and again the records of the early church describe a day of martyrdom as a day of victory. In the record of the martyrdom of Saint Perpetua we read: “The day of their victory dawned, and they walked from prison to the amphitheatre as if they were walking to heaven, happy and serene in countenance.” Jesus said: “Whoever would save his life will lose it, and whoever loses his life for my sake will find it” (Mt. 16:25). The real victory is not prudently to preserve life but to face the worst that evil can do and if need be to be faithful to

death. "May God deny you peace," said Unamuno the Spanish mystic, "and give you glory."

THE SONG OF THE VICTORS OF CHRIST  
Barclay Revelation p. 118-20

Rev. 15:3, 4

And they sing the song of Moses, the servant of God,  
and the song of the Lamb:

Great and wonderful are your works,  
O Lord, God the Almighty;  
Just and true are your ways,  
King of the nations.

Who shall not fear and glorify your name, O Lord?  
Because you alone are holy;  
Because all the nations will come and worship  
before you;  
Because your righteous judgments have been  
made plain for all to see.

The victorious martyrs sing two songs. They sing the song of the Lamb which, as we have seen, is the song which they alone could learn (14:3). They sing the song of Moses, the servant of God. This was the song which Moses sang in triumph to God after the safe crossing of the Red Sea. It is in Ex. 15:1-19. "The Lord is my strength and my song, and he had become my salvation.... Who is like thee, O Lord, among the gods, who is like thee, majestic in holiness, terrible in glorious deeds, doing wonders?... The Lord will reign for ever and ever." This song was stamped upon the memory of the Jews. It was sung at every Sabbath evening service in the synagogue. At every Jewish service the recital of the *Shema*, the creed of Israel, was followed by two prayers--it still is--and one of these prayers refers to this song: "True it is that thou art Jehovah our God,

and the God of our fathers, our King, and the King of our fathers, our Saviour, and the Saviour of our fathers, our Creator, the Rock of our Salvation, our Help and our Deliverer. Their name is from everlasting, and there is no God beside thee. A new song did they that were delivered sing to thy name by the seashore; together did all praise and own thee King, and say, Jehovah shall reign, world without end! Blessed be the Lord who saveth Israel." The song of Moses commemorated the greatest deliverance in the history of God's people Israel, and the victorious martyrs, brought through the sea of persecution to the promised land of heaven, sing that song.

But the martyrs have their own song. Two things stand out about it.

(1) It is almost entirely composed of quotations from the Old Testament. We set down first the words in the song and below them the Old Testament passages of which they remind us.

*Great and wonderful are your works.*

O Lord, how great are thy works! (Ps. 92:5); The works of the Lord are great (Ps. 111:2); he has done marvellous (wonderful) things (Ps. 98:1); Wonderful are thy works (Ps. 139:14).

*Just and true are your ways.*

The Lord is just in all his ways, and kind in all his doings (Ps. 144:17).

*Who shall not fear and glorify your name, O Lord?*

All the nations thou hast made shall come and bow down before Thee, O Lord; and shall glorify thy name (Ps. 86:9).

*You alone are holy.*

There is none holy like the Lord (1 Sam. 2:2); Let them praise their great and terrible name! Holy is he! (Ps. 99:3); Holy and terrible is his name (Ps. 111:9).

*All the nations will come and worship before you.*

All the nations thou hast made shall come and bow down before thee, O Lord (Ps. 86:9).

*Your righteous judgments are made manifest.*

The Lord has made known his victory, he has revealed his vindication in the sight of the nations (Ps. 98:2).

A passage like this lets us see how steeped in the Old Testament John was.

(li) There is another thing which must strike anyone about the song of the triumphant martyrs. There is not one single word in it about their own achievement; from beginning to end the song is a lyric outburst on the greatness of God.

Heaven is a place where men forget themselves and remember only God. As R. H. Charles finely puts it: “In the perfect vision of God self is wholly forgotten.” H. B. Swete puts it this way: “In the presence of God the martyrs forget themselves; their thoughts are absorbed by the new wonders that surround them; the glory of God and the mighty scheme of things in which their own sufferings form an infinitesimal part are opening before them; they begin to see the great issue of the world-drama, and we hear the doxology with which they greet their first unclouded vision of God and his works.”