Moses and the children of Israel sung  
when delivered from the Red Sea and  
from the Egyptians, Exod. xv. In Exod,  
xiv. 31, Moses is called, as here, the ser-  
vant of God [sec also Numb. xii. 7; Josh.  
xxii. 5]: and this song is formed on the  
model of parts of that one: see below)  
**and the song of the Lamb** (it is not  
meant that there are two distinct songs:  
the song is one and the same; and the  
expression which characterizes it betokens,  
as do so many other notices and symbols  
in this book, the unity of the Old and  
New Test. churches. Their songs of  
triumph have become ours: the song of  
Moses is the song of the Lamb. In this  
great victory all the triumphs of God’s  
people are included, and find their fulfil-  
ment), **saying** (the song is a reproduction  
of several portions of the Old Test. songs  
of praise), **Great and wonderful are thy  
works** (Ps. cxi. 2, cxxxix. 14), **Lord God  
Almighty: just and true are thy ways**(Ps. cxlv. 17; Deut. xxxii. 4 in Moses’  
song), **thou King of the nations: {4} who  
can but fear [Thee]** (these two clauses  
are from Jer. x. 7. The title “King of  
nations” is especially appropriate, as it is  
God’s judgments on the nations, and their  
effects on them, which are the theme of  
the Church’s praise) **and** [**who**] **shall**  
[**not**] **glorify** (so literally) **thy Name?  
cause Thou only art holy** (this first **because** grounds the question in the  
*attributes of God*): **because all the na-  
tions shall como and worship before thee**(so it is declared in Ps. lxxxvi. 9. This  
second **because** grounds the question in  
*matter of fact*): **because Thy righteous  
acts** (thy judgements: thy deeds of righteousness acted out towards the nations,  
both in the publication of the Gospel and  
in the destruction of Thine enemies) **have  
been made manifest** (this third **because**  
grounds the fact announced in its immediately exciting cause—the manifestation  
of God’s judgments). {5} **And after these  
things I saw, and there was opened tho  
temple of the tabernacle of the testimony  
in heaven** (sec on ch. xi. 19, xvi. 17. The  
**temple** (proper) is the holy place of the  
tabernacle, to which latter the appellation  
**of the testimony** is here peculiarly appropriate, seeing that the witness and covenant  
of God are about to receive their great fulfilment): {6} **and there came forth the seven  
angels** (viz, who were before mentioned:  
**the** does not point out any particular  
seven, such as the archangels) **which had**(or, “*having*.” ‘This was their office : but  
they *had* them not yet) **the seven plagues  
out of the temple** (see ch. xiv. 15,17), **clad  
in linen pure and glistening** (the well-  
Imnown clothing of angels aud heavenly be-  
ings, see Acts x. 30 (i. 10), ch. xix.8; Matt,  
xvii. 2 and parallels, xxviii. 3), **and girt**