Covenant; only they are of God’s making, as are the  
temple and the city.  
  
 3. “And they are singing the song of Moses the servant of  
God, and the song of the Lamb, saying, ‘Great and wonderful are  
thy works, Lord God of Hosts, just and true are thy ways, thou  
king of the nations.’”  
  
 There are two songs of Moses, Exod. xv. and Deut.  
xxxii.: which is intended here? The song at the Red  
Sea, evidently.  
 “And the song of the Lamb.” This book is destructive  
of the Gnostic doctrine of the contrariety of the  
Author of the Old Testament to the Author of the  
New. The Most High owns the great teacher of the  
Law; He confesses, too, and teaches His servants to  
recognize, the Great Agent of the Gospel. The elect  
martyrs of that day of tribulation meet before His  
throne in risen bodies, and join in one song of praise.  
 Jesus is the Lamb of whom Moses wrote. He is the  
Passover Lamb; and the passover is now to be fulfilled  
in the Kingdom of God.  
 The mixed character of the assembly is shown in the  
mixed origin of the song. That day of evil is the time  
in which faith, both in the Old and New Testaments,  
appears conspicuously. Antichrist denies both Testaments: the saved from his falsehood confess both.  
  
 “Great and marvellous are thy works, O Lord God of Hosts.”  
  
 The first part of this song runs most according to the  
tenor of the song of Moses: the latter part may perhaps  
be “the song of the Lamb.” For it certainly anticipates  
the gathering of all nations to God: the song of  
Moses does not. But to Jesus shall the gathering of  
the nations be. Gen. xlix. 10. “I, if I be lifted up,  
will draw all men unto me.” His ignominious lifting