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**Song of Moses -
Revelation's "New
Song" Is About A
New Covenant
World**



By Dan Maines

Revelation's "New Song" Is About A New Covenant World

Introduction

† Scripture repeatedly connects singing with God's acts of redemption, deliverance, judgment, and covenant renewal.

† Israel sang after God delivered them from Egypt, the prophets described new songs connected with God's coming salvation, and Revelation presents new songs surrounding the victory of the Lamb.

† These songs aren't random worship interludes. They announce what God has accomplished and celebrate the new

redemptive reality created by His victory.

† Revelation's "new song" belongs to this biblical pattern. The Lamb has accomplished a greater exodus, established the New Covenant, redeemed His people, and brought them into a kingdom that can't be shaken (Hebrews 8:6-13; Hebrews 12:22-28).

† The new song is therefore the music of a new covenant world. The old order was passing away, the Lamb was reigning, redemption had been accomplished, and God's people were entering the reality promised by the prophets.

Exodus 15:1-2

Then Moses and the sons of Israel sang this song to the Lord, saying: I will sing to the Lord, for He is highly exalted; The horse and its rider He has hurled into the sea. The Lord is my strength and song, And He has become my salvation; This is my God, and I will praise Him; My father's God, and I will exalt Him.

† The first great redemption song in Scripture follows the exodus. Israel didn't sing this song while still enslaved in Egypt. They sang because God had defeated their oppressor and brought His covenant people through the waters of deliverance.

† The sequence matters. God acted, God judged the enemy, God delivered His people, and then His people sang. The song interpreted what God had accomplished (Exodus 14:30-31).

† Revelation follows this same pattern. God's people sing because the Lamb has conquered, redeemed, and established His reign. The new song announces a greater deliverance accomplished through Christ (Revelation 5:9-10).

Psalms 96:1-3

Sing to the Lord a new song; Sing to the Lord, all the earth. Sing to the Lord, bless His name; Proclaim the good news of His salvation from day to day. Tell of His glory among the nations, His wonderful deeds among all the peoples.

† The new song is directly connected with proclaiming God's salvation. Something God has accomplished becomes the reason His people sing.

† Notice that the vision expands beyond Israel. The earth and the nations are called to hear about God's salvation and glory. This anticipates the worldwide proclamation of the gospel under the New Covenant (Matthew 28:18-20; Romans 16:25-26).

† Revelation doesn't invent the expression "new song." It draws from an established prophetic vocabulary in which a new song celebrates a new manifestation of God's saving rule (Revelation 5:9).

Isaiah 42:9-12

Behold, the former things have come to pass, Now I declare new things; Before they sprout I proclaim them to you. Sing to the Lord a new song, Sing His praise from the end of the earth! You who go down to the sea, and all that is in it; You islands, and those who live on them. Let the wilderness and its cities raise their voices, The settlements which Kedar inhabits. Let the inhabitants of Sela sing aloud, Let them shout for joy from the tops of the mountains. Let them give glory to the Lord And declare His praise in the coastlands.

† Isaiah gives us one of the clearest explanations of why a new song appears. God declares "new things," and immediately the people are commanded to sing a "new song."

† The song changes because God is bringing about something new in redemptive history. The former things have reached their appointed purpose, and God's promised salvation is being revealed.

† Isaiah's surrounding prophecy identifies God's Servant as the One who brings justice to the nations and becomes a covenant for the people and a light to the nations (Isaiah 42:1-7).

Revelation's new song celebrates the fulfillment of that mission through the Lamb.

† This is covenant language. Revelation's new song isn't primarily about God replacing the physical universe. It's about celebrating the redemptive order established through the victorious Messiah.

Revelation 5:8-10

When He had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each one holding a harp and golden bowls full of incense, which are the prayers of the saints. And they sang a new song, saying, "Worthy are You to take the scroll and to break its seals; for You were slaughtered, and You purchased people for God with Your blood from every tribe, language, people, and nation. You have made them into a kingdom and priests to our God, and they will reign upon the earth."

† Revelation tells us exactly why the new song is being sung. The Lamb was slain, people were purchased by His blood, and they were made a kingdom and priests.

† That's New Covenant reality. Jesus didn't merely rescue individuals from personal guilt. His sacrifice created a covenant people who have direct access to God through Him and participate in His kingdom (Hebrews 10:19-22; 1 Peter 2:5, 9).

† The song reaches beyond ethnic Israel because the Lamb purchased people from every tribe, language, people, and nation. The boundaries of the old covenant order no longer define the people of God (Galatians 3:26-29; Ephesians 2:13-19).

† The Lamb's blood is the foundation of the song. A new covenant established by His blood produces a new covenant people, and that redeemed people sings a new song (Luke 22:20; Hebrews 9:15).

Revelation 14:1-3

Then I looked, and behold, the Lamb was standing on Mount Zion, and with Him 144,000 who had His name and the name of His Father written on their foreheads. And I heard a voice from heaven, like the sound of many waters and like the sound of loud thunder, and the voice which I heard was like the sound of harpists playing on their harps. And they sang a new song before the throne and before the four living creatures and the elders; and no one was able to learn the song except the 144,000 who had been purchased from the earth.

† The new song appears again with the Lamb standing on Mount Zion. Revelation's Zion must be read alongside the New Testament's identification of the heavenly Zion to which believers had already come (Hebrews 12:22-24).

† These redeemed people belong to the Lamb. His name marks them as His covenant people, in deliberate contrast with those identified with the beast (Revelation 13:16-17).

† The song belongs to the redeemed because they understand the deliverance being accomplished through the Lamb. Just as Israel sang after Egypt, the redeemed community sings around the Lamb who has accomplished the greater redemption.

Revelation 15:2-4

And I saw something like a sea of glass mixed with fire, and those who were victorious over the beast and his image and the number of his name, standing on the sea of glass, holding harps of God. And they sang the song of Moses, the bond-servant of God, and the song of the Lamb, saying, "Great and marvelous are Your works, Lord God, the Almighty; Righteous and true are Your ways, King of the nations! Who will not fear You, Lord, and glorify Your name? For You alone are holy; For all the nations will come and worship before You, For Your righteous acts have been revealed."

† Here Revelation makes the exodus connection unmistakable. The victorious saints sing "the song of Moses" and "the song of the Lamb."

† Moses and the Lamb aren't two unrelated stories. Revelation deliberately places the first exodus beside the greater redemption accomplished through Christ.

† In Exodus, God's people came through the sea while the oppressing power was judged. In Revelation, God's redeemed people stand victorious while God's covenant judgments are being revealed against the persecuting world that opposed the Lamb and His people (Exodus 14:26-31; Revelation 15:1).

† The first exodus produced the song of Moses. The greater covenant deliverance produces the song of the Lamb. The

pattern is deliverance, judgment, victory, kingdom, and song.

Revelation 19:1-2

After these things I heard something like a loud voice of a great multitude in heaven, saying, "Hallelujah! Salvation, glory, and power belong to our God, because His judgments are true and righteous; for He has judged the great prostitute who was corrupting the earth with her sexual immorality, and He has avenged the blood of His bond-servants on her."

† Revelation's songs reach a climax when the harlot is judged. Heaven celebrates because God's covenant judgment has vindicated His servants.

† The fall of the harlot prepares the way for the marriage celebration that immediately follows (Revelation 19:6-9). Judgment upon the unfaithful order and the public vindication of the bride belong to the same covenant transition.

† This is why Revelation moves from judgment to marriage and ultimately to New Jerusalem. The book is showing the removal of the old covenant world and the full establishment of the New Covenant order in Christ (Revelation 21:1-3).

Historical References

† Josephus described the destruction of Jerusalem and the temple in AD 70 as an overwhelming national catastrophe, including famine, internal violence, Roman conquest, the burning of the sanctuary, and the devastation of the city. His account gives historical background for understanding the covenant judgment imagery surrounding Jerusalem's fall (Josephus, Wars of the Jews, Books 5-7).

† Tacitus also recorded the Roman siege of Jerusalem under Titus and described the city's immense strength, population, religious significance, and desperate resistance during the war (Tacitus, Histories, Book 5).

† Eusebius later connected Jerusalem's destruction with divine judgment and preserved the early Christian tradition that believers in Jerusalem escaped to Pella before the city's catastrophe (Eusebius, Ecclesiastical History, Book 3, chapters

5-7).

† These writers don't establish our doctrine, Scripture does. Their value is historical. They confirm that the first-century generation experienced the catastrophic end of Jerusalem and its temple order that forms the historical setting for fulfilled prophecy.

How It Applies To Us Today

† We're not waiting for the Lamb to establish another covenant. Jesus has already established the New Covenant through His blood (Luke 22:20; Hebrews 8:6).

† We're not waiting to become citizens of His kingdom. Believers have already been transferred into the kingdom of God's beloved Son (Colossians 1:13).

† We're not standing at Sinai waiting for another Moses. We've come to Mount Zion, the heavenly Jerusalem, and to Jesus, the mediator of the New Covenant (Hebrews 12:22-24).

† The new song reminds us that Christianity isn't an unfinished version of the old covenant system. Christ accomplished the redemption toward which that system pointed.

† We live on the fulfilled side of the greater exodus. Our worship celebrates a Lamb who has conquered, a sacrifice that has been completed, a covenant that has been established, and a kingdom that can't be shaken (Hebrews 12:28).

† Revelation begins with conflict and judgment, but it moves toward a redeemed people dwelling with God in New Jerusalem. That's the new covenant world created through the Lamb's victory (Revelation 21:2-3).

† The Bible's pattern is beautiful. Moses sang after deliverance from Egypt. The prophets anticipated a new song when God's promised salvation arrived. Revelation's redeemed people sing because the Lamb accomplished the greater deliverance. Scripture sings when God creates a new redemptive order.

Q & A Appendix

Q: Why does Revelation call it a "new song"?

A: Because the song celebrates the new redemptive reality

accomplished by the Lamb. He was slain, purchased a people by His blood, and made them a kingdom and priests (Revelation 5:9-10).

Q: Does the new song mean God created a new physical universe?

A: No. The immediate explanation of the song concerns redemption, covenant identity, priesthood, and kingdom. The Lamb purchased people by His blood and created a redeemed covenant community (Revelation 5:9-10; Hebrews 9:15).

Q: Why does Revelation connect the song of Moses with the song of the Lamb?

A: Because the exodus from Egypt provided the pattern for the greater redemption accomplished through Christ. Moses led Israel out of Egyptian bondage, while Jesus accomplished the greater covenant deliverance through His death, resurrection, reign, and judgment (Exodus 15:1-2; Revelation 15:2-4).

Q: What does Mount Zion have to do with the new song?

A: Revelation places the Lamb and His redeemed people on Mount Zion, while Hebrews says believers had come to Mount Zion and the heavenly Jerusalem. This identifies Zion with the New Covenant reality centered in Christ (Revelation 14:1-3; Hebrews 12:22-24).

Q: Are believers still waiting for this New Covenant world?

A: No. Jesus is already the mediator of the New Covenant, believers have already come to heavenly Jerusalem, and they've already received a kingdom that can't be shaken (Hebrews 12:22-24, 28).

† This is the fulfilled perspective we proclaim at Fulfilled Prophecies †

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Source Index

† Exodus 15:1-2; Psalm 96:1-3; Isaiah 42:9-12; Revelation 5:8-10; Revelation 14:1-3; Revelation 15:2-4; Revelation 19:1-2
† Josephus, Wars of the Jews, Books 5-7; Tacitus, Histories, Book 5; Eusebius, Ecclesiastical History, Book 3, chapters 5-7

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