

Exodus 15:1–21

“O Yahweh!—the First Corporate Worship Song”

click bit.ly/3p1izWU to hear this sermon as preached (or scan QR code→)



¹ Then Moses and the children of Israel sang this song to the LORD, and spoke, saying:

- “I will sing to the LORD,
For He has triumphed gloriously!
The horse and its rider
He has thrown into the sea!”
- ² The LORD is my strength and song,
And He has become my salvation;
He is my God, and I will praise Him;
My father’s God, and I will exalt Him.
- ³ The LORD is a man of war;
The LORD is His name.
- ⁴ Pharaoh’s chariots and his army He has cast into the sea;
His chosen captains also are drowned in the Red Sea.
- ⁵ The depths have covered them;
They sank to the bottom like a stone.
- ⁶ “Your right hand, O LORD, has become glorious in power;
Your right hand, O LORD, has dashed the enemy in pieces.
- ⁷ And in the greatness of Your excellence
You have overthrown those who rose against You;
You sent forth Your wrath;
It consumed them like stubble.
- ⁸ And with the blast of Your nostrils
The waters were gathered together;
The floods stood upright like a heap;
The depths congealed in the heart of the sea.
- ⁹ The enemy said, ‘I will pursue,
I will overtake,
I will divide the spoil;
My desire shall be satisfied on them.
I will draw my sword,
My hand shall destroy them.’
- ¹⁰ You blew with Your wind,
The sea covered them;
They sank like lead in the mighty waters.
- ¹¹ “Who is like You, O LORD, among the gods?
Who is like You, glorious in holiness,
Fearful in praises, doing wonders?”

- ¹² You stretched out Your right hand;
The earth swallowed them.
- ¹³ You in Your mercy have led forth
The people whom You have redeemed;
You have guided them in Your strength
To Your holy habitation.
- ¹⁴ “The people will hear and be afraid;
Sorrow will take hold of the inhabitants of Philistia.
- ¹⁵ Then the chiefs of Edom will be dismayed;
The mighty men of Moab,
Trembling will take hold of them;
All the inhabitants of Canaan will melt away.
- ¹⁶ Fear and dread will fall on them;
By the greatness of Your arm
They will be as still as a stone,
Till Your people pass over, O LORD,
Till the people pass over
Whom You have purchased.
- ¹⁷ You will bring them in and plant them
In the mountain of Your inheritance,
In the place, O LORD, which You have made
For Your own dwelling,
The sanctuary, O LORD, which Your hands have established.
- ¹⁸ “The LORD shall reign forever and ever.”
- ¹⁹ For the horses of Pharaoh went with his chariots and his
horsemen into the sea, and the LORD brought back the waters of
the sea upon them. But the children of Israel went on dry land in
the midst of the sea.
- ²⁰ Then Miriam the prophetess, the sister of Aaron, took the timbrel
in her hand; and all the women went out after her with timbrels and
with dances. ²¹ And Miriam answered them:
- “Sing to the LORD,
For He has triumphed gloriously!
The horse and its rider
He has thrown into the sea!”

Main Idea: After displaying Himself in Israel's salvation, Yahweh gave Israel a song about it in which their hearts might be penetrated with the knowledge of Who Yahweh is—not only to Israel corporately but also to each Israelite individually.

(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording referenced above)

Exodus 15 verses 1 through 21. These are God's words Then Moses and the children of Israel saying this song to Yahweh and spoke saying I will sing to Yahweh for. He is, triumphed gloriously, The horse and its rider. He has thrown into the sea, Yahweh is my strength and song, and he has become my salvation.

He is my God, and I will praise him, my father's God and I will exalt him. Y'all is a man of war. Yahweh is his name Pharaoh's chariots and his army. He has cast into the sea. His chosen captains. Also are drowned. In the Red Sea, The depths of covered them.

They sank to the bottom, like a stone, your right hand of Yahweh has become glorious and power. Your right hand though. Yahweh has dashed the enemy in pieces And in the greatness of your excellence you have overthrown those you rose against you You sent forth your wrath that consumed them like stubble and with a blast of your nostrils.

The waters were gathered together, The floods stood up, right? Like a heap, the depths congealed and the heart of the sea. The enemy said, I will pursue. I will overtake. I will divide the spoil. My desire shall be satisfied on them. I will destroy. I will draw my sword.

My hand shall destroy them. You blew with your wind the sea covered. Then They sank like lead in the mighty waters, who is like you? Oh, we always among the gods. Who is like, you, glorious and holiness, fearful and praises doing wonders. You stretched out, your hand, your right hand, the earth swallowed them, you and your mercy have led forth, the people whom you have redeemed.

You have guided them in your strength to your holy habitation. The people will hear and be afraid sorrow will take. Hold of the inhabitants of Philistia than the chiefs of Eden will be dismayed. The mighty men of Moab? Trembling will take. Hold of them, all the inhabitants of Canaan will melt away, fear and dread will fall on them by the greatness of your arm.

They will be as still as a stone tell your people pass over. Oh, Yahweh. Till the people Passover whom you have purchased, you will bring them in and plant them in the mountain of your inheritance in the place. Oh Yahweh, which you have made for your own dwelling. The sanctuary.

Oh yahweh, which your hands have established your way shall reign forever and ever. For the horses of Pharaoh, went with his chariots and his horsemen into the sea. And you always brought back the waters of this upon them, But the children of Israel went on dry land, in the midst of the sea, Then Miriam the Prophetess, the sister of Aaron, took the timbrel in her hand and all the women went out after her with timbrels and with dances and Miriam answered them Sing to your way.

For He is, triumphed gloriously the horse and its rider. He has thrown into the sea So far. The reading of God's inspired and an errant worked. We've just recently come through in Colossians 3, how God wants His Word to dwell in us richly. And one of the things that he gives us to make that word, dwell more richly in us, and by which his spirit fills us by means of that word, is to sing his word and the apostle gives his evidence that God has put many different kinds of songs into his word.

And he quotes there in Colossians, 3:16 or Ephesians 5. Believe it's verse 19. If you're in, if Ephesians 5, he quotes from three different types of Psalms in the Psalter, The superscripts, those introductions at the top of the Psalms. Well, for instance up, David or a Mick Tom or so forth, those are actually Hebrew scripture, that's the word of God.

And one of the reasons why those are there is not only to give us instruction about this particular Psalm, but so that we may see that God wants us to sing, all sorts of different kinds of scripture for all sorts of purposes. And here, God summarizes. What he has done in the deliverance of Israel.

From the Egyptian army, at the Red Sea in a song and he does. So, in a song that especially focuses upon him, interspersed throughout the, the narrative of the song, which, you know, we might, for instance, sing a ballad, or if a song was long enough, it may be an epic ballot.

And it's a song that tells a story. Yeah, they University of Michigan's football coach, really loves the wreck of the Edmund Fitzgerald and it's a song that tells a story for a very long time. But Here, the song tells the story, that it also tells you theology. That the point of the story is who this Yahweh is, and what he has made, displayed himself in himself to be and what he has done for his people in bringing them to himself.

And we see that because the stanzas all have this concluding formula around the phrase. Oh Yahweh And so the first stanza of the song that the Lord gives them is found in verses 1 through 6. And you have this couplet, you're right hand. Oh Yahweh has become glorious and power.

Your right hand. Oh you always has dashed the enemy in pieces and then The second stanza versus 7 through 12. Sorry. 7 through 11. Comes to a conclusion verse 11 who is like you? Oh Yahweh among the gods. Who is like, you, glorious and holiness, fearful and praise is doing wonders.

And then, third stanza versus 12, through 17, concludes in the place. Oh, Yahweh, which you have made for your own dwelling, the sanctuary O, Lord, which your hands have established. And so, the Lord gave his people not only his name to sing but three special things about the covenant name, by which he had introduced himself to them.

First, the glory of his right hand that he is an almighty Savior. So, your right hand Yahweh at the end of the first hands. And then in the second place that here alone is God, His exclusivity, Let's god, that he alone is God and everything else is creature. He's the Creator.

He has existence in himself and he defines everything else and nothing else defines in. You remember, when the, when Moses had originally asked, whom shall they say to sent me? Or who shall I say, he sent me and he said, I am that I am and he gave his memorial name.

This is one of the many lessons of the entire Exodus event. God alone is God. That wonderful That wonderful declaration that he makes of himself, for instance, and Deuteronomy 6 Hero Israel. You also your God. Yahweh is one and then Yahweh Joel. Chapter 2 is going to pour out his spirit upon you and you're gonna call upon the name of Y'all way to be saved.

And then you find out in Acts chapter two, that Jesus is the one who pours out the spirit and Jesus is the name that you call upon to be saved. And you say, wait a minute, If you all are God is one and Yahweh is Jesus. There's a little more to God perhaps than we had

previously understood.

He's telling the truth the whole time and revealing these things about himself. But he reveals himself triune, especially when Jesus comes. So, the glory of his hand and then he alone is God, One God, but not believe in three Gods. There is not some mission within the Godhead. God, the Son has to become a man in order to submit.

There is only one will in God so you don't have separate wills of the father and the Son and the spirit or else you have three gods. But this is part of the glory of our God, He alone is God. And then the last stanza that this God who is completely other and holy has yet redeemed for himself, a people whom he with whom he is going to dwell and among whom or who are whom he is drawing to himself that he is present to them.

So in the place, oh, Yahweh which you have made for your own dwelling, The third stands are there. Focusing not only on what the Lord has done to Egypt, but taking that as a lesson for what God is going to do to all of his other enemies. This was not good news for Philistia or Edom or Moabricated.

This was good news for Israel And for any who would convert, but those would all be would all be destroyed. And so we rejoice in the glory of the Lord's power You and I, We have a hard time. Don't we getting through our minds and our hearts just how powerful our God is.

It doesn't occur to us in the midst of every trouble that the Lord doesn't even have to speak. Or think, as it was the utterance of his voice would make the whole earth to melt Psalm 46 that the nation's rage. And they shake things a little bit. The Lord utters to translate a little more, literally there and the earth melts.

How great is the power of our God? And one of the things that he gives us to sing is the almightyness of his power. So that that which we have a hard time having to penetrate our thoughts and our affections. He supplies singing, He supplies music and he wants us to sing it in the assembly.

And he he says that that power is especially for us. It's not just this distant power that he has, but because he is ours, It is for us. Look at the, you know, after you know, for he has triumph, glorious, say the horse and its rider is thrown into the sea.

Look at how personal and Covenantal verse 2 is. Yahweh is my strength and song. In other words, my son, he has become my salvation. He is my God and I will praise him. My father's God and I will exalt him and then it goes back to singing of his power.

Is a man of war. You always his name, ferrets Pharaoh's chariots, and his army has cast into the sea, Even the way that they and the song, which is, you know, singing the Lord's word is always worship, but this is also victory parade celebration, something that every culture has done after it has conclusively won a great war, but even the way that they sing this song, drives home that which the Lord has made himself to his people corporately that which he has done.

In other words for Israel, he has also made himself to each of his people individually that he has made himself that not just to Israel, not just done it for Israel but to every Israelite and done it for every Israelite. And so, he teaches us to sing with first person singular pronouns, There's nothing wrong with singing to God, eyes and mess, especially if their eyes, and means that he has taught you, right?

You say, what do we learn from the breakfast to the Lord Lord's Prayer? Our Father which art in heaven and we learn to pray to him as children to a father. But we also learned to pray with and for each other. Why? Because there's a first person, plural, throw down there.

Our Father. Well he also teaches you that that which he has done for his people and that strength that he is displayed on behalf of his people as a whole. He has also done for every one of you. Who believe in him as an individual, He is your personal individual strength.

Is your personal individual song, and you can almost see at here rather than this in the antipinyl singing. So after they're done learning the song as a whole, what happens. Well the ladies break off and they sing back and forth. Now it's not that long a song, maybe the men sang, the whole song and then the lady saying the whole song.

But the fact of the matter is it just gives us a stanza when the ladies take it up. And so it might have and it might have or actually not even entire stands, just a couple of verses And so maybe, you know, they sang, a couple of lines, the men saying, and then the women, and then the men and then the women.

But you have to be, you have to watch for where your part is. Some of you love to sing, 119 W, and you know where your part is. Some of you are just learning to say one, nineteen W, and it looks like a mess on the page and you're still trying to figure out where's my apartment.

So that you can come in when you're supposed to come in. Well, in that kind of antifinal, singing, the Lord drives home. That you personally individually have a part in what he has done corporately for His people. There's even in the structure of the, the way they sing the song versus 20 and 21 that communication.

So you always your Almighty strength and song he alone is is God. He is powerful over all the forces of creation, especially versus

seven through 11. We could look at, you know, what he does with the scene. What he does with the wind, it's not just the enemies that he's Lord over, it's all of creation.

When the enemy is attacking, you Revelation 12 last week. If you remember the earth of Princeton's mouth and swallows, the flood that the serpent tries to use to just why? Because that serpent can't do anything to you. That God hasn't already ordained for your good. He's Lord over the serpent, and he's Lord over the whole creation.

Everything everywhere is always doing you personal individual good. This Romans 8:28 isn't it? That? Because he's the Lord of all creation and because he's your personal God, redeeming you every single atom in the universe exists, to glorify Him. But he's decided that it's going to do it by doing you.

Good. There's not a subatomic particle vibrating that God hasn't intended to do, you good with that's marvelous. And they've been singing that since they got to the other side of the Red Sea and have to wait, to get a letter to roam from the Apostle Paul. And finally, he's present to his people, He wasn't just bringing them into Canaan to give them a land flowing with milk and honey.

He's bringing them into Canaan to build them and plant them in the mountain of his inheritance, the place, which he made for his dwelling, which we hear at the end of the Bible, don't we? The dwelling place of God is with his people. That was the great promise of the promised Land.

Not that various food commodities would be there, But that was the place in which he would make them to know his presence and he does that for you too. Not just corporately for his people for you individually. He is desired and planned from before the world began that you would end in his immediate presence.

Fully enjoying him, fully glorifying him, not just perfectly holy forever. But because the perfectly holy person completely has god as His happiness, that you will be perfectly happy in him and in his presence forever, in his presence is fullness of joy. It has right hand are pleasures, forevermore and that's for every one of you individually.

Even who believe in him? Let's pray, our father. Sometimes we hear different aspects of your gospel and we realize that we have not yet begun to grasp how good your good news is. And so we pray that your spirit would make this and the rest of your word to penetrate our hearts that he would help us.

Not just when we preach and hear preaching, but when we sing that, he would instruct our minds with what we are singing from your word. So that it would dwell richly in our hearts for. We ask it in Jesus name, Amen.