

Sing This Song to the Lord

Exodus 15:1-10, "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! 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. The Lord is a man of war; The Lord 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 have covered them; They sank to the bottom like a stone. "Your right hand, O Lord, has become glorious in power; Your right hand, O Lord, has dashed the enemy in pieces. 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. 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. 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.' You blew with Your wind, The sea covered them; They sank like lead in the mighty waters."

Let's pray. Dear Lord, I thank You for what You have done. Thank You for Your glorious hand, redeeming Your people, saving us from all our enemies. I pray that we will understand You better through the word preached today. I pray that Your Spirit would be among us and the preaching of Your word and our hearing of it. Help us to know how we ought better to praise You to better walk in Your ways. We pray this in Your name, amen.

As we come to this song that I mentioned last week as the first song that's recorded in the Bible. There was some talk of singing by Laban when he confronts Jacob after Jacob leaves asking him why he didn't allow them to sing songs to you when you left. So clearly there was singing before this and there was clearly even the idea of celebrating in song before this. This is the first song that's recorded in Scripture. Before we delve into what the song says and what is expressed, I want to spend a little time thinking about songs because it's very easy to think they're not important. It's easy when we gather to worship, when we sing these songs, to let our minds wander, to not recognize this is a serious aspect of the worship of God. This is an important way that we're supposed to come before God. This is an important way that we're supposed to express our emotions towards God. It's really important that as we come to this song and consider this song and why the song was written, that we remember this is why songs are written. They are written so we can express our emotions towards God. Songs are supposed to be very important to Christians. Are we considering our singing like we ought to? Are we engaged in it like we ought to be? It's one of the most basic things that we're supposed to do for one another. In Ephesians 5, it talks about what basic Christianity is to look like and in verses 18-21, "And do not be drunk with wine, in which is dissipation; but be filled with the Spirit, speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord, giving thanks always for all things to God the Father in the name of our

Lord Jesus Christ, submitting to one another in the fear of God.” Then it goes on and it talks about how children submit to their parents, wives submit to their husbands and we talk a lot about that, but we should consider in that list, equally important with that is making melody in our hearts to the Lord, singing to one another psalms, hymns, and spiritual songs. Music is very important. The music that you listen to, the music that you sing, these are about worship. Not just on Sunday morning, these are about worship, these are about what we’re saying to other people, things that are important. When it says, ‘Speaking to one another in psalms, and hymns and spiritual songs’, there’s no aspect that this is what happens in the church. The aspect is this is what’s supposed to happen in life. One of the most basic ways that we are to honor God is to encourage and strengthen one another with songs that we choose to sing. The basic purpose of a song is to instruct and speak to one another. We don’t usually think of songs that way, but in Ephesians, in Colossians 3:16, “Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.” Again Paul says it’s to instruct. If you think about the songs that are widely sung now in churches and out of churches, our first thought isn’t instruction, but that would be wrong. They are instruction, that’s why God gave songs. When you think of the vain repetition, what is that teaching? That’s teaching the God is an idol, He is vanity. The songs we pick say things about who our God is. The songs we listen to, not just Sunday morning, the songs we listen to say who we think God is. The songs we sing to one another are about declaring who God is. Songs matter, the songs that God puts in Scripture matter because they are the things that tend to cling to us. They are the things that we tend to remember better than other things. I still remember a guy I knew that was the head of an Alzheimer’s clinic and he said he could walk into that clinic and he could start singing the first verse of Amazing Grace and all these people that had even forgotten their own name could sing all the verses of Amazing Grace. Not just the first verse, they could sing all the verses of Amazing Grace. When you think about that, recognize how important songs are. The songs that we sing to one another, they are instructing us as to who God is, as to what is important about God. Songs are about teaching and admonishing. Is that how you use songs? Whether you think it or not, that is how you are using songs because that is how Paul says that we teach and instruct one another, that is how you are using them. Don’t think that this song is just a praise chorus so I will repeat the same thing five hundred times. No, that says things about who God is, that says things about what’s pleasing to God, you are teaching theology. This song that Moses wrote is expressing some serious theological contents: God is my strength, God is a Man of war, God is glorious in holiness. The context of the song is what God has just done, but the purpose of the song was not just to rejoice in the defeat of the Egyptian, the purpose of the song is for people to realize what that means about God. It’s not them to just say, ‘Look! We’re not being chased by the Egyptians anymore!’ They’re saying that this is who God is, He destroys His enemies and you need to know that about God so I’m going to write a song and if I write a song you’re more likely to remember it than if I just tell you about the twelve plagues. We don’t think of it that way and part of that is because we think of it as a prose and not a song even though we read it as a song. I looked around to see if there was a version we could sing, but the Hebrew to English, I couldn’t find one that worked. Moses taught them a song because he wanted them to remember. Singing is also about expressing strong emotions. If you look at the time when people wrote songs in the Scriptures, it’s when they see what God is doing and they want to

express their emotions about it. It's certain the most common emotion expressed in song is rejoicing. That's the purpose of this song, to rejoice in what God just did. It's the purpose of the song of Deborah and Barak when they have a great military victory. There's another song they sing before they get to the Promised Land in Numbers 21:16-18, "From there they went to Beer, which is the well where the Lord said to Moses, "Gather the people together, and I will give them water." Then Israel sang this song: "Spring up, O well! All of you sing to it— The well the leaders sank, Dug by the nation's nobles, By the lawgiver, with their staves." And from the wilderness they went to Mattanah" They got water in the desert so they sang, they were rejoicing. We need to understand our duty which is referenced many times in the psalms, God's people are to be joyful and the sign of being a joyful people is that we express joy in the songs that we sing, joy about who God is. Psalm 98:4-5, "Shout joyfully to the Lord, all the earth; Break forth in song, rejoice, and sing praises. Sing to the Lord with the harp, With the harp and the sound of a psalm." This is what we are supposed to be like, but joy is not the only emotion which can be expressed in song in Scripture. If you look at the psalms there are a lot of psalms about David saying he has sinned, or when Saul and Jonathan died David taught a song of lamentation to Judah, a song of mourning over them being killed even though they had been chasing David. David still teaches all the children of Judah to sing a song to mourn their death. 2 Samuel 1:17-18, "Then David lamented with this lamentation over Saul and over Jonathan his son, and he told them to teach the children of Judah the Song of the Bow; indeed it is written in the Book of Jasher." Another major reason to write songs is to remember. Moses is writing this to Israel so they remember. Think about it, they are going to remember this, they are going to need to remember this in a year from now when they are standing close to Edom and they should remember that God will defeat Edom, they should remember that God will defeat Bashan, but instead they run scared because they don't remember this song. When a melody is running in your mind it's easier to remember the words. That's typically the purpose, or one of the main purposes that's related to teaching through songs, is that songs help retain doctrine. They sing this song with rejoicing, but they are also establishing things that they are supposed to remember, things that Moses even knows they need to remember because they will forget that God will defeat their enemies. They forget that God overthrew the horse and rider in the sea when they see the giants in the land and say they can't go in there. They need to remember this song and they didn't remember this song, but Moses is doing what he can. David used songs to remember doctrines that he should meditate on. Psalm 77:6, "I call to remembrance my song in the night; I meditate within my heart, And my spirit makes diligent search." He thinks of his songs and he says he is supposed to meditate on who God is. Of course God has Moses teach to Israel songs at the end of Moses' life. They will be responsible for remembering and they will be judged when they don't because the knowledge of it will stand as a witness against them because they were told to remember and they were given a song to help them remember. Deuteronomy 31:19-21, "Now therefore, write down this song for yourselves, and teach it to the children of Israel; put it in their mouths, that this song may be a witness for Me against the children of Israel. When I have brought them to the land flowing with milk and honey, of which I swore to their fathers, and they have eaten and filled themselves and grown fat, then they will turn to other gods and serve them; and they will provoke Me and break My covenant. Then it shall be, when many evils and troubles have come upon them, that this song will testify against them as a witness; for it will not be forgotten in the mouths of their descendants, for I know the

inclination of their behavior today, even before I have brought them to the land of which I swore to give them.” God says to Moses, give them this song because when I give them this song that has this doctrine in it, they now have a responsibility to remember the doctrine; I will hold them accountable to remembering the doctrine. That song is sung in Revelation 15, when God says, ‘Jerusalem, which is Babylon, is going to be destroyed because they forgot the song’, which is what the song said, you turn from Me and I will destroy you. I will wet my glizzering sword and wipe you out and give the gospel to the Gentiles. God is serious when He gives us songs. Songs are a serious thing. We can’t leave the concept of what songs accomplish without remembering that they are about the praise of God. We’re supposed to be singing because we’re supposed to be praising God with our lips continually. God says repeatedly that we are to praise Him in song. Psalm 28:7, “The Lord is my strength and my shield; My heart trusted in Him, and I am helped; Therefore my heart greatly rejoices, And with my song I will praise Him.” Do you truly praise God with psalms? When we come here in the morning and we sing this opening song and then three more, is it about praising God? The more we understand about God the more we should sing, the more we should sing it’s about praising God. Worshipping in Spirit and in truth is the picture of what a proper psalm should be. It should be about moving our heart, moving our emotions towards God, singing in spirit, but it should be because in the song we see who God is. The Lord is a Man of war, the Lord is excellent in His excellency. As we consider this song and we go through it, let’s remember the purpose of songs because God had Moses give this song and had the people of Israel sing this song so that they could fulfill these purposes.

Verses 1-2, “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! 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.” “Then Moses and the children of Israel sang this song to the Lord.” I think the right way to consider it is, because it says ‘I will sing to the Lord’ is that Moses wrote this song and he taught it to Israel so they sang it together. Frequently when someone, like Hannah will express her own emotions in this song, Moses and Israel are expressing their emotions. Moses is saying this is how you should respond, this is how you should think about it, so they sing this song. I think we should look at it that Moses is trying to get them to remember the lessons. He knows how faithless they were, it was the night before that they were saying after all the plagues come on and after God caused them to paint the blood on the doorposts and their firstborn sons aren’t killed, they are let go, and he tells them to go ask the neighbors for gold and silver. With all that, as soon as the Egyptian army comes up they say to him, did you just lead us to the desert to die? Moses knows what these people are like so he teaches them a song so they remember the next time they are standing there asking if God took them here to kill them to say, ‘Wait a minute, the whole army came and now they are all dead.’ The Lord is a Man of war, we don’t need to be afraid all the time. Think about this, as they are singing this song, they are looking on the corpses of the Egyptians. They all washed ashore, they are looking there, the bodies are there, and they are singing this song to say this is what God does to His enemies. It’s written in first person singular, I will praise Him, I will exalt Him. Even though it was sung as a group,

everybody there, each individual had the responsibility to praise Him. Each individual there had the responsibility to exalt Him. There are psalms that are written in first person plural where it's like all persons are to be singing it, but this is that "I will exalt Him". This is Moses' response and I think He is trying to get them to all respond this way. So they sang this song to the Lord. It's an important concept that they sang this song to the Lord. When you look at the Ephesians and Colossians passage we are supposed to sing to one another to instruct, but also understand that when we come together and sing as a body, we are singing to God, we are singing to the Lord. When you come to worship God, it's not about instruction. That's why I was saying the songs that are supposed to be in our life, because when we gather together to worship, we're singing to God. If you're coming here Sunday morning thinking you have a wonderful voice and you hope everyone hears you, that's not worship. At least it's not worshipping God. If you go, 'Well, my voice is really bad so I'm not going to sing loud because people might hear me', that's not worship of God either. Worship of God is to sing to the Lord, not be thinking what everyone else thinks, but to be saying you are here to worship God. Is your focus during our times of singing, singing the hymns and songs that we sing to the Lord or for the people around you? "Saying: "I will sing to the Lord." It's interesting when you think about it because when you sing to the Lord we have to do it by faith to say the Lord hears our song. Remember when they are standing there with those dead bodies, what else is there? The pillar. The pillar hasn't left them. They have the pillar of cloud and the pillar of fire. When they say they are singing to the Lord, the Lord is in their presence. They visibly saw Him destroy the Egyptians and now they can see the sign of Him and they can sing to Him. "For He has triumphed gloriously!" This song is a response to the expression to God's glory. God expressed His glory by destroying the Egyptian army. They sang this song in an explicit response to what He did. He triumphed gloriously. Moses knew they would be delivered, but until he was commanded to raise his rod to cause the sea to merge back together, God didn't know how they were going to perform the deliverance, but now He has seen it and the majesty of God was on display. How much greater He was than Pharaoh, how much greater He was than the Red Sea, how much greater was He than the wind? There was nothing like Him and He dealt with it with ease. "The horse and its rider He has thrown into the sea!" He has taken the horse and the riders and they were no more. Here's the picture of the horse and rider being the powerful element in the army and God took it like a piece of paper and bundled it up and threw it out in the water. Just like a rock that He just threw out in the water. This wasn't like it was hard for Him to defeat the Egyptian army. This was nothing for God to defeat the Egyptian army. The most powerful thing that man can do, the army that's coming, God just tosses them away. He tossed the horse and the rider into the sea. "The Lord is my strength and song." Moses uses the name of God repeatedly, which is interesting because he is using Jehovah repeatedly here. If you think when the Israelites in the story of what the Jews are now, they all say they were never allowed to say the name of God so that's why they call Him Yahweh, because they can't remember what His name was because they were never allowed to say it. Here's Moses saying to sing this song so you remember who God is. Part of remembering who God is, is remembering His name. You can't sing the song if you forget the name of the main character. Jehovah, the One who was, is, and always will be. Jehovah is the One that tossed Pharaoh's horses and riders into the sea. Jehovah is the One who could do this without putting forth any effort. Jehovah, the unchangeable God, the One who is outside of all things so He is not affected by anything, He is Moses' strength. The reason he

says 'Jehovah is my strength', is because if you believe in God, Jehovah is your strength because Jehovah doesn't change. He is teaching a very basic principle here. Jehovah is the strength of those who believe in Him. God isn't saying He has weakened or grow old. No, He's the One who always was, always is, and always will be. He's the One whose strength never fails. If He can do this to Egypt, He can do this to the US, He can do this to the biggest nuclear stockpile that you can imagine. With a toss of His hand like throwing a pebble into a pond, and it can all disappear. This is what it means that Jehovah is his strength, is our strength. Remember, it's personal for Moses and it should be personal for us. It's personal for Moses that because God doesn't waver, He doesn't flicker, He doesn't flip one way to another and this is where Moses gets his strength to go before Pharaoh. This is where Moses gets his boldness to lead the Israelites. This is where we're supposed to get our boldness because the Lord is my strength and song. This is a different word for a song that's used in other places. The other place it's more about singing, it's the noun form of 'to sing'. This is what's sung when we talk about this being the song. But here it's not that, it's really related to the music. It's more related to the melody. The Lord is what gives me a pattern, the Lord is my music. This word is only used in three places and every place it's used exactly the same way- the Lord is my strength and song. The Lord is supposed to be what we harmonize with, the Lord is what we match to, the Lord is our melody. "And He has become my salvation." He has become their deliverance. God is not just Moses' strength, He is not just the Israelites' strength, He is also their delivery. He delivered them from the hand of the Egyptian army. He delivered them from the same judgement that came on the Egyptian army. Some came out and some didn't. He is their salvation. God used the same means for one to be a deliverance and one to be absolute destruction. Moses is saying, 'I deserve that as much as the Egyptians did, but God saved me, God rescued me.' It's the only way we can be saved from the destruction of God's wrath, for God to be our salvation. "He is my God." The word translated God is 'El'. God is the typical translation, but the root of that word means 'strength'. It's like referring to God as the almighty God. So just as the Egyptians said they saw God was fighting for the Israelites, now God and the Israelites are saying God was fighting for them, God was the one who was exhibiting His strength. "And I will praise Him." Is that your response, to sing the power of God? That's what our response should be, to praise God. When He moves in judgement and destruction, when He moves in salvation, we're supposed to respond the same way, with seeing God move and praising Him. Then he says, "My father's God." It's interesting that he shifts. He is my God, but He is also my God. Moses is meaning Abraham, Isaac, and Jacob. When we say it is important for us to say that the God we worship is the God of Moses, it's the God of Abraham, it's the God of Noah. These things are important because otherwise it's my salvation and all about me. Moses has been using the first person here, but when he says it's his father's God, he is saying it's more than about just him. Jesus Christ came to save the church. He came to save those who are faithful, of which we should all greatly desire to be one, but let's not make it all about Him coming to save us. He is our fathers' God and not just our God. "And I will exalt Him." Exalt is to lift up and say, 'See who my God is'. Is that what your life is like? Saying to see who my God is? That's what Moses is doing and that's what we're supposed to be doing. That's what the preaching of the gospel is about, see who my God is. That's what our song should be about, see who My God is.

Verses 3-6, "The Lord is a man of war; The Lord 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 have covered them; They sank to the bottom like a stone. "Your right hand, O Lord, has become glorious in power; Your right hand, O Lord, has dashed the enemy in pieces." Think about it, the first part of the song was very much a summary, this is how you're supposed to think about God and what He did. Now this becomes more detailed, to put more emphasis on it so you remember it. It becomes more graphic so that you remember these are things that it's easy to think of and think of the pictures of them so that it helps us solidify and say, 'Ok, I understand this, I understand that God is worthy to be praised because He cast the horse and rider into the sea.' It starts with "The Lord is a man of war." That word 'man' there isn't expressing a humanness like male or something. It's really just expressing the existence of it. Jehovah, the self-existent One exists as somebody who goes to war. This is His nature, this is who He is. He is a warrior. There's been many sects that preach pacifism. They say we're the body of Christ so we're pacifists. That is contrary, remember they are standing there looking at this pillar and saying, 'This is Jehovah, this is who God is.' That was Christ and they are saying Christ is a man of war. The Quakers and other sects that say we should be peaceful at all times, they have rejected God. That is not who God is. If it is unrighteous to ever go to war, then God is unrighteous and God is righteous, God is just. There is such a thing as just war, there is nothing wrong with destroying enemies if it's done righteously, if it's done according to how God says it is righteous. Think about this, they are going to be wandering through the wilderness for forty years because they refuse to go into the Promised Land and they are going to be called to fight many times. It's important to remember that it is proper to fight. They don't need to be passive slaves that just accept the evil that's in the world, they have a duty to constrain the evil in the world. God is a man of war and His people are men of war. "The Lord is His name." This is His reputation. The church has ignored this reputation of God. We don't say the reputation of God is that He is a warrior, but that's the song of Moses, that's this thing that God has put that is supposed to help us remember how to think about God and He goes, 'This is who God is, God is a warrior.' Think of this as Christ, not just God the Father. Revelation 19:15-16, "Now out of His mouth goes a sharp sword, that with it He should strike the nations. And He Himself will rule them with a rod of iron. He Himself treads the winepress of the fierceness and wrath of Almighty God. And He has on His robe and on His thigh a name written: KING OF KINGS AND LORD OF LORDS." Jesus Christ is a man of war. The self-existent One is and always will be a man of war and this is the reputation that he's supposed to remember. Remember why all sorts of evil is accepted in our culture? It's because the church has stopped saying that God is a man of war and He destroys His enemies. You think this is a good idea? God destroys His enemies and this is a really dumb idea. The church just says that God is love so we can do what we want. It doesn't matter if we do what God says or not, He's just going to say 'I love you anyway'. Jesus loves me this I know, for the Bible tells me so, that's not what God says His reputation is. He says His reputation is that He is a warrior, that His wrath will go forth and it will destroy His enemies, that He will be covered with blood because He will slay so many people. That is who Christ is. We need to stop lying to the people around us as to who Christ is because that's who Christ is, that is His reputation, that is His name, that is what we're supposed to be declaring and that is Christ. The fact that He came on a donkey to show that He was a warrior coming in peace does not mean that He is not a warrior. The next time He comes He will come on a

charger and He will be coming with the sword and He will be shedding much blood. "Pharaoh's chariots and his army He has cast into the sea." Remember Pharaoh when this started back in chapter 2, he was casting the baby boys in the sea and now God says the end is Him casting Pharaoh and his men in the sea. God is a God who causes people to fall into their own trap. They rise up against God and think they are going to defeat this, this is going to work out well and what God does is He causes them to end up the same way that they were trying to cause other people. They said these helpless babies, what can they do? We will toss them into the sea. God said these helpless people can do nothing against Me, I will cast them into the sea and there is nothing they can do. This is what God does to those who are His enemy. The people upon whom God has put His name remember that if this is what God did for the wicked, this is what God did for Israel that had no faith, but were called by His name, how much more will He do for His beloved bride? This is what He did to protect those who were in rebellion to Him. What will He do for His faithful bride? Too often we forget this, too often we say, 'Well, you know, I don't know what will happen if I do this, I don't know what will happen if I go obey. All these enemies will rise up against me, what will happen?' The answer is, if God did this for Israel who despised Him, what will He do for those that love Him? He took the most powerful army on the earth at this time, they were on the seashore and He blinds them enough so that they go in the midst of this valley where there's stacks of water on both sides. Who would be insane enough to do that? They walk in the midst of that and then they are all killed. If God can blind Pharaoh the way that He did, don't think that God can't lead your enemies to destruction. This is what God does for His people. The Lord is the One who does this, this is the Lord, the One who was, is, and always will be. This is the unchanging God that does this, this is what God does for those who have His name and how much more will He do for those who have faith and do not just have His name nominally. "His chosen captains also are drowned in the Red Sea." So why give this detail? I think this is to help us remember, this wasn't just Pharaoh, this wasn't just the horse and the rider, this was also all his chosen captains. This was the best of his people, God took all of them and made them walk in the midst of these walls of water that nobody who had any sense at all would say this was a smart move. Let's go where there's more water than any tsunami on either side where God can snap His fingers and the water can fall down. God didn't just harden Pharaoh's heart, He caused all his captains to say it was a great idea to capture the Israelites and take them back. Think of the parallel with David, where at the end of his life all his chief captains are recorded as mighty warriors like David. This is recorded not just to show that David was not alone and that it was a group effort; it was also to show that this is how it was organized. So here when we see that six hundred captains all drowned, understand the chain of command is now gone. That means it will take years before Egypt can have an army again. When all your chain of command is gone, you can't reestablish an army. It used to be in the United States that the people we kept around was the chain of command because if you have the chain of command you can draft an army in three months. That's what we did before World War 1 and 2, but if you wipe out the chain of command it takes years to build an army. God wiped out the chain of command in the Egyptian army. So this is testifying and Moses is saying we don't have to worry about Egypt anymore because they won't chase them anymore, they can't put together anything. They've lost all their ability to do war. "The depths have covered them." Again, this is a graphic detail. Through the inspiration of God Moses is putting in these graphic details so we remember and think about what God did. These

men that are so powerful that have organized an army, He just covers them with water. He cast them into the sea and “they sank to the bottom like a stone.” Again, these details help us remember the importance of what’s being said. The Egyptian army had no ability to do anything any more than a stone does, any more than a rock does. We say to look at these people that are attacking the church, but when God decides to let His wrath go forth, they have no ability to do anything more than a stone. That’s what the Egyptian army became. “Your right hand, O Lord, has become glorious in power.” Throughout the interaction with Pharaoh the issue was whose hand was stronger. Pharaoh kept saying there was no hand mighty enough to move his, but now Moses is saying there was. God moved, His actions demonstrated that He was far more powerful than Pharaoh, far more glorious than any of the pomp that Pharaoh had. “Your right hand, O Lord, has dashed the enemy in pieces.” His glory is seen that He can destroy His enemies whenever He wants. Remember, before we did Exodus we did 2 Peter and it talks about how there are false teachers and God has appointed their day of judgement, but yet He continues to have them sit there because He’s got a purpose for them. He had a purpose for Egypt, but the day God says He has decided to judge, they are no more. He decided now was the time to judge the Egyptian army, it was no more. He said this is the time that He will make Jerry Fallwell Jr. fall and he is no more. This is what God does. He has the ability and He can dash His enemies to pieces whenever He wants. The only reason the Egyptian army lasted as long as it did is because God had appointed that this was the time to demonstrate His glory by having them be like a stone at the bottom of the Red Sea. There is no one that can stop His glory.

Verses 7-10, “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. 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. 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.’ You blew with Your wind, The sea covered them; They sank like lead in the mighty waters.” Moses used the picture of God using His right hand against the Egyptians, but now he gives another picture. All He has to do is snort at them, that’s how little effort it takes God. “And in the greatness of Your excellence.” This greatness is about an abundance, because His excellence is so exceeding. The most frequent translation of ‘excellence’ is ‘pride’, but God can’t be proud because that is thinking more highly of yourself than you are. If you are God, it’s not possible to think of yourself more highly than you are because you are God. The picture here though is somebody who has all the pomp and circumstances so everybody is looking at them and saying how majestic He is. That’s what God is doing by causing the Egyptians to drown in the Red Sea. It’s causing the people to say He is a majestic God and not just majestic, but an abundantly majestic God. “You have overthrown those who rose against You.” Again, Moses starts with the general and goes to the specific. He starts with a general idea that He overthrew those that rose against You and then goes back to the details about how they were killed and now he goes back to a more general point. Those who rise up against God won’t be victorious. They might think they are for a while, but they will be overthrown. This is what He did to Egypt and Moses is saying this is what He always does, He overthrows those

that rise up against the church. I will curse those who curse you, that's what God promises. "You sent forth Your wrath." God is a God of wrath. Remember Psalm 7:11, God is a just judge and God is angry with the wicked every day. Understand that, it's not that He's just a little upset with you about your sin. No, He is angry with the wicked every day. Those who have not repented and believed, He is filled with wrath towards you. You ask, then why doesn't He kill us? It's not that He's angry, it's that He's longsuffering. It's not that He doesn't say He shouldn't destroy you this minute, that's exactly what He is thinking about every unbeliever in this room. You deserve the wrath of God to be poured out on you, but God withholds His wrath not because there isn't anything He can do. It's like a breath and He can destroy an army. He withholds His wrath because He chooses to withhold His wrath, not because you can stop Him. God chose at that point in time He had been wrathful with them and He's wrathful with the Israelites and in the midst of that wrath He says He is going to blow forth and destroy the Egyptians and save the Israelites. Not because they're not children of wrath, they're children of wrath too. Don't think that because God hasn't destroyed you yet that you're not a child of wrath. When He sends forth His wrath "it consumed them like stubble." It consumed the Egyptians like stubble and consumes His enemy like stubble now. There is nothing that can stop Him, it's like straw against fire, it doesn't work. When God sends forth His wrath, you will not be able to stop it. The mightiest army in the world couldn't stop it, the mightiest army in the world was like straw against "the blast of Your nostrils." This isn't like a hard blast either, this is like Him going 'pfft' and they're all destroyed. It's like a snort, like a breath, and the most powerful army in the world is gone. We think of that mighty east wind that's separating the waters, that dried out in the midst of the sea and caused the water to stack up. If it's an average depth it's around 130 feet, God did that just by going 'pfft'. That's who God is. When He gets upset enough to just go 'pfft', armies disappear. He is great in His excellence. Again, the song is using this graphic language so we remember important doctrines and we remember how different God is than we are. Think about how much work you would have to do to gather a hundred gallons in some places and God goes 'pfft' and there are two walls of water bigger than any tsunami ever. God is not like us and God can destroy His enemies with a breath. It's no effort for Him. "The waters were gathered together." He exhales and the waters become a huge pile which is what that literally means. "The floods stood upright like a heap." Again, this is typical in Hebrew, in Psalms, and Proverbs, you say it one way and to emphasize it you say exactly the same thing using different words. It's not this big difference between the waters gathered together and the waters standing upright like a heap. We're supposed to remember that God breathes out and this is what happened. I talked last week about the Johnstown flood where a whole city was wiped up because a dam sixty feet deep broke. This is far bigger than that, the power and energy there, and all God did to do it was 'pfft'. "The depths congealed in the heart of the sea." The waters were thickened like curdled milk or when water freezes. That's what the word means, but we know it wasn't cold. His breath dried out the land at the bottom, but His breath was not only forceful, but it could do miracles, it caused water to solidify. That's what His exhale was like. Understand His greatness, understand His majesty, understand He is a God of war that fights against His enemies. Understand what His enemies are like, they are usually just like Pharaoh was. "The enemy said, 'I will pursue, I will overtake, I will divide the spoil.'" None of this stopped the enemy from saying what they thought they could do against God. Egypt had become the prey even though they thought they were the hunter. It still thinks

they are going to go after Israel, there's a path with these walls of water on both sides so I'm going to run through there because I'm going to have victory. Understand the blindness that sin gives you. They were the prey but they were sure they were the hunter. They continued to think that they had the upper hand. They continued to think, even through all the plagues and the death of the firstborn sons and all these things, Pharaoh is still confident that he is in control, he can chase them. The reality is that God is in control, God is drawing them into the midst of the Red Sea. No one, except someone who is totally blind to reality, could think it's a good idea to go down in there, but that's what sin does. He thinks he can catch them, they have no chance against them because they are the mighty army of Egypt, they will go through these huge walls of water, this is a brilliant decision. Don't ever overestimate the blindness that sin can bring upon a people. I will divide their spoil, their pride. Even going after them thinking that they would overtake them, control them, and divide the spoil. Not only the gold and silver they took from the people, but the Israelites as well because they are going to get their slaves back. "My desire shall be satisfied by them." At that point Pharaoh is completely convinced after everything that his desire is going to control the world. We've all seen this in our children, where even though they are doing things, there's nothing but foolishness there, they still think they are going to get their way, and God gives us that picture because we can be exactly the same way. Understand the blindness that sin causes. We look at this and we go, 'How could Pharaoh ever be this stupid? How could he ever think this was a good idea?' And then we turn around and think how many times we have sinned thinking it would work out well. You're no different than Pharaoh, it's just by God's grace that if you're saved He has delivered you because He has let you see the foolishness. Those of you who are not saved, don't deceive yourself, this is how foolish you are. "I will draw my sword." Think of the picture. You have 130 feet of water on the left of him, 130 feet of water on the right of him, and he says they need to watch out for him because he has a sword. This is how stupid people are because of sin, they walk into something that is utter destruction and all they can see is that they have a sword and they're going to be victorious. Sure, that's going to work really well against a tsunami. Brilliant. This is what sin does, this is what sin does to you, not just to Pharaoh. Pharaoh was convinced "my hand shall destroy them." Think about that, he is convinced as he goes through these heaps of water on both sides, he is convinced that his little sword is going to have this effect to destroy those who God is fighting for. It doesn't work, there is nothing that man can do to stop God and to prevent God from protecting those that He wants to protect. Moses is making sure and saying to make sure you understand, make sure you get how blind sin makes you and how different God is. "You blew with Your wind." Just as God split the Red Sea just by snorting, by going 'pfft' so that they all come in. He caused a nice wind to blow and they are all dead. The water goes back to its normal place. Pharaoh is so sure he can fight against God and then the wind blows and they are dead. This is what it means to rebel against God, it's not a fair fight, God is God and no one can defeat Him. "The sea covered them. They sank like lead in the mighty waters." When I first read that, the thought is that it's at the top and it kind of sinks to the bottom. That's not what the word actually means, it's more like it tumbles around, which can be if something sinks, a lot of time it sinks with movement like that, but the picture is more that they were on the bottom and they tumbled around like a piece of lead. Like if you had a piece of lead there and it got hit by a tsunami, it's not going to float at the top of the water, it's going to tumble around some. That's

what happened to the Egyptian army, they tumbled around some. These mighty waves came and it hit them.

Applications:

1. Make sure you're singing to the Lord. We gather and we sing, but make sure you're singing to the Lord and not just in the worship service of God. We are supposed to sing to the Lord. Psalm 149, "Praise the Lord! Sing to the Lord a new song, And His praise in the assembly of saints. Let Israel rejoice in their Maker; Let the children of Zion be joyful in their King. Let them praise His name with the dance; Let them sing praises to Him with the timbrel and harp. For the Lord takes pleasure in His people; He will beautify the humble with salvation. Let the saints be joyful in glory; Let them sing aloud on their beds.

Let the high praises of God be in their mouth, And a two-edged sword in their hand, To execute vengeance on the nations, And punishments on the peoples; To bind their kings with chains, And their nobles with fetters of iron; To execute on them the written judgment— This honor have all His saints. Praise the Lord!" We're supposed to sing about what God does, not just what He did. We're supposed to sing to the Lord a new song. This is what God is doing now, and what He does to defeat His enemies now. It's interesting because you go all over the world and so many of them go back to songs that were written in the 150 years after the Reformation because there was a response. This is what God is doing and there was a response in terms of writing songs. We should see what God is doing now and our response should be to write songs for God is still at work. It's an important aspect, singing is an important aspect of expressing joy in the Lord. It's an important aspect of saying, 'Look at what God did.' It's an important aspect of how we teach our children that this is who God is.

2. Do you use the power of song to help you remember true things about God? Moses and Israel are singing about these things because Moses is saying you need to remember this. You are about to go into war and you need to remember God is a man of war. You need to remember that God defeats His enemies. Before you can go up against giants you need to remember what God did to Egypt. Don't forget this and they immediately went and forgot it. As most of the homeschoolers in here know, you can use songs to cause your children to remember all kinds of things. There are songs about the 50 states so they can remember the 50 states, there are songs about the capitals and nations of the world and songs about all kinds of things to remember because that's how God made man. Use songs to remember things, but make sure you are using the power of songs to remember the important things, which is who God is. What songs do you bring into your house because you will use songs one way or another that you bring into your house. There are songs that do such a great job in declaring basic doctrines. Holy, holy, holy is the Lord God almighty. What'ere my Lord ordains is right, is not my God sovereign over everything? It's a great song. Do your children know this song so that they know a basic doctrine? This is who God is and this is what it means for God to be sovereign. How sweet and awful is the place with Christ within the doors. The song we are singing in parts now, that's a great song about limited atonement, a great song to teach the doctrine of limited atonement. Do you want your children to know the doctrine

of limited atonement? Learn that song. This is what God gave songs for, so they could learn real things about who God is. I'm not picking ones and saying they're the best, but these are the ones that came to mind as I was writing the sermon. Think and say how you are using the power of songs so they understand things about God because that's what the first song in the Bible is about, it's about saying, 'Israel, remember that this is who God is', and that's how we're supposed to use songs.

3. Then I want you to ask yourself the question, who do you sing for? Do you sing for yourself because you like to sing? Do you sing for others because you like the attention? Do you really sing to God? Are your thoughts really towards God as we go through the hymns? I know I'm not 100%, but we should really remember this is the point, it's to sing out of worship to God. It's to say that God is worthy. If you have to repeat it fifty times in order for you to think God is worthy, you're not actually singing to God, it's about you. Vain repetition is about you. Who do you sing for? Our audience is supposed to be one, our audience is God. Not the people around us or even ourselves, our audience is God. Is that your audience during the worship of God?
4. Poetic language has a real place for expressing truth. Moses anthropomorphizes God. He blew, He doesn't have a mouth, He's a Spirit, He doesn't have breath, but Moses uses that language so that we can understand by giving us things that we can see, that we could understand who God is that we don't see. In song and poetry this is a much more common way than in prose. It doesn't mean there aren't real truths that are expressed in different ways. When we read Scripture we need to read it in context. We need to say that a song is different than a proverb, which is different than a narrative text, which is different than a didactic text. Poetic language has a real way to express truth that causes people to remember things better than prose necessarily will, which is why we are supposed to teach and instruct one another in psalms, hymns, and spiritual songs making music in our heart to the Lord.
5. Do you think of God as a man of war? This is a really important application because this is not what the modern church thinks of God as. They think of Him as this helpless little being that can't do much except sit there and beg men to come to Him. That is not God. God is a man of war, He's the One who goes and He defeats His enemies and He takes captive the wife and He marries her and she is His bride. That's the picture of how He gets the church. So we went through Daniel and it's a stone that's cut without hands in Daniel 2:34-35, "You watched while a stone was cut out without hands, which struck the image on its feet of iron and clay, and broke them in pieces. Then the iron, the clay, the bronze, the silver, and the gold were crushed together, and became like chaff from the summer threshing floors; the wind carried them away so that no trace of them was found. And the stone that struck the image became a great mountain and filled the whole earth." This is the promise that God is still a man of war because He promises He will destroy all the kingdoms of the earth. That is what God is doing now, that is the promise of Scripture, God is a man of war and He will defeat His enemies. He still uses His body to do it. We are supposed to go forth and crush all the kingdoms of the earth. We don't do it with a sword. Jesus Christ says His sword is not of this world, you do it with His word which is sharper than a two-edged sword and it will cause all the nations of the

earth to be like chaff. You see these pictures here, the Egyptian army was like a stone that was thrown out in the water, it was like a lump of lead and now what you find out is all these nations that seem so powerful, they are like the chaff. You change whole wheat to refined flour and in that you get garbage and that's what the nations are like. Chaff is removed, that's what God says. To Him all the nations of the earth, the Roman empire, we have seen it, is like chaff. The Greek empire, chaff. The Babylonian empire, chaff. God is a God of war, you need to be thinking of Him in that light.

6. Never underestimate the blindness of those in rebellion to God. It's easy to look at Pharaoh and the Egyptians and wonder how anyone could be that stupid and not look at ourselves and say we can easily be that stupid, we can easily be that blind. It's only by the mercy of God that we're not. Look around, how many people do things that are destructive to themselves every day? How many people say it's a good idea to take a razor blade and slice their arms? There are people that do that every single day. How can they be so blind to think this is a good idea? Because that's what sin does, that's how blind sin makes people. Don't deceive yourself, sin can make your children that blind. If you're not a believer, sin makes you that blind. Never underestimate how much sin can blind. You look at the Egyptian army and you think there would be at least one foot soldier that would look and say, 'This is a really stupid idea. No way!' Every one of them walked in and they all drowned. Think about that, that's how blinding sin can be. Never underestimate the power of sin to do some really damaging things to yourself. Especially as pride right? Because pride is the one that comes before destruction and a haughty spirit before a fall. Pride is what causes you to be blind to this. Pride is why Pharaoh said he could beat them, he could catch them and take them back, they're going to be so afraid of his sword as he is in the middle of a valley with water on both sides that can destroy him in an instant. That's what pride is like. Make sure you constrain your pride because your pride will be equally destructive.
7. For the unbelievers that are sitting here, remember God is angry with you right now. Don't deceive yourself, don't say you're just a little kid. God is angry with you. If you are in rebellion to Him, which you are, unless you believe in Jesus Christ He is filled with wrath towards you. It is His mercy and His longsuffering that stops Him from destroying you. Don't think He has to stop that, He can choose when He decides to let His wrath go forth. He can do it at any time. The Israelites thought they were special. I go to a Christian church, I'm special. It's not true, He kills all the Israelites out in the desert. They weren't special even though they looked like they were saved. God was just waiting until His wrath came forth. Are you prepared for the wrath of God? The only way you can prepare for the wrath of God is to flee to Christ. He is the only refuge, He is the only defense against God. Don't think God can't send His wrath today. Don't think of yourself as being different than the Egyptian army. Think of yourself as that foolish foot soldier willing to walk in the midst of destruction saying his sword was going to be victorious. That's who you are if you don't believe in Christ. You say that this won't happen to you, you're going to have victory and God just goes, 'pfft' and you're gone.
8. If you're looking towards your righteousness to say that you don't need to worry about the wrath of God, remember God destroyed Egypt, God destroyed Israel, there are three

that walk out that are over the age of twenty. Unless you're looking towards the righteousness of Christ, unless you're looking towards the reconciliation that came through Christ, that's the only way that you can turn aside from the wrath of God. When God decides it's time for their foot to slip, if you remember and you look at all these things that are happening to Egypt, so many of the same things happen when Jesus Christ walks into Jerusalem. They know the prophecies are being fulfilled, they know all these things, they know He is going to come in on a donkey, they knew He was going to come in through Bethlehem, they know all these things, but they say He can't do anything to us, we will pursue Him, we'll overtake Him, we'll pull out our sword and kill Him, we'll pillage Him and take His kingdom from Him. What could possibly happen to us? Israel, when Christ comes, is exactly the same thing. They are saying the same words, they are thinking the same exact thoughts that Egypt was thinking. What does Christ do to them? He destroys them. They were looking towards their own righteousness, they were looking and saying they were fine because they were the people of God and what happened? They got destroyed just like the Egyptian army. Make sure you're looking towards Christ because to say you've turned from your sin isn't enough. It needs to be that you believe in the Lord Jesus Christ, He is the only one that can save me from my sin, I believe in the promises of God, I believe in the promise of eternal life through His Son. That's the only way to save yourself from His wrath. Don't think your sin can't make you as blind of Pharaoh, as blind as Caiaphas. These are given as examples so we can look at these things and we can remember that this is what God does to His enemies. Make sure you're adopted through the blood of Jesus Christ because that's the only way to not be an enemy of God.

9. Remember, if this is what God did for Israel when Israel had God's wrath upon it just like Egypt had God's wrath upon them; if this is what He does for people of wrath just because they are associated with His name, what will He do for His beloved bride? What will He do for His bride? Don't think God won't defeat the enemies of the church, God will destroy all the enemies of the church. They stand no chance at all. To destroy Egypt all God had to do was 'pfft' and they're gone and how much more is He willing to do that for His beloved bride? God loves His church. Believe that God who is a man of war loves His church and it means that He will bless those who bless her and curse those who curse her. We need to start walking as if we believe that God will curse the enemies of His bride because He is a man of war and He will.

Let's pray. Oh Lord God, we do thank You for this passage that You have us in. We thank You for all the lessons You have been giving us through Exodus. We pray that we take them to heart. We pray that we understand how to apply them. We pray that You give us a greater vision of who You are, a greater vision of Your might so that we sing Your praises with a greater zeal. We ask this in Your Son's name, amen.