

**God Will Lead You Through:
“To Freedom’s Song”
Exodus 15:1-21**

Big Idea: God is able to turn sighing into singing.

1. What changed their sighing into singing?

“Then sang Moses and the children of Israel.” contrast this with their slavery in Egypt. While they were in the of bondage of Pharaoh no joyful songs were sung. Instead, we read in Exodus 2:23, 24 that they “sighed by reason of the bondage, and they cried.... and God heard their groaning.” But now their sighing gives place to singing; their groans to praising. They are no longer absorbed with themselves, but with the Lord.

What had caused this startling change? Two things: the blood of the Passover Lamb, and the power of the Lord.

Interesting that we never read in Scripture of angels “singing.” In Job 38:7 they are presented as “shouting,” and in Luke 2:13 they are seen “praising” God, while in Revelation 5:11, 12 we hear them “saying,” Worthy is the Lamb. I remember a Gospel song titled “A Song Holy Angels Cannot Sing”; the chorus goes, “It’s a song holy angels cannot sing, ‘Amazing grace how sweet the sound, It’s a song holy angels cannot sing, I once was lost but now I’m found.” Truly only redeemed people of God “sing!”

On the Passover-night Israel was secured from the doom of the Egyptians; at the Red Sea they were delivered from the Power of the Egyptians. So, delivered — “redeemed,” they sang. It is only a redeemed people,

conscious of their deliverance, that can really praise Jehovah, the Deliverer.

Worship is impossible for those still dead in trespasses and sins, but intelligent worship cannot be done by professing Christians who doubt their standing before God. Why? Praise and joy are essential elements of worship; but how can those who question their acceptance in the Beloved, who are not certain whether they would go to Heaven or Hell should they die this moment, — how could such be joyful and thankful? Impossible! Uncertainty and doubt reap fear and distrust, not gladness and adoration.

Notice the first word of Exodus 15:1 — “Then believed they His words; they sang His praise.”

Deliverance – produced by two things:

- Passover lamb – 1 Jn. 1:7
- Power of the Lord

2. Notice the object of their song – vs. 1

“Then sang Moses and the children of Israel this song unto the Lord.”

And what did they sing about? Their song was entirely about Jehovah. They not only sang unto the Lord, but they sang about Him! It was all concerning Himself, and nothing about themselves. The word “Lord” occurs no less than twelve times within eighteen verses! The pronouns “He,” “Him,” “Thy,” “Thou,” and “Thee” are found thirty-three times!! How significant this is! How entirely different from modern music today, which puts most of the emphasis on man, and man’s experiences.

“Rejoice in the Lord always” — in the Lord, not in your experiences nor circumstances; “and again I say, Rejoice” Philippians 4:4.

3. The Subject of their Praise to God – His:

- **Salvation – vs. 2**

“And He is become my salvation” (v. 2).

Exodus 14:13 “Fear ye not, stand still and see the salvation of the Lord, which He will show to you today.”

On three special occasions recorded in Scripture, the Jews sing, "The Lord is my strength and song, and he is become my salvation" (Ex. 15:2): when God delivered Israel from Egypt, when the Jewish remnant laid the foundation of the second temple (Psalm 118:14), and when the Jews are regathered and return to their land to enjoy the blessings of the kingdom (Isaiah 12:2). In each instance, the Lord gives strength, salvation, and a song.

- **Strength**

(Nehemiah 8:10; Job 35:10; Acts 16:25)

“The Lord is my strength and song” (v. 2). The connecting of these two things is significant. Divine strength and spiritual song are inseparable. Nehemiah said, “The joy of the Lord is your strength” 8:10. Just as assurance leads to rejoicing, so rejoicing is essential for practical holiness.

“At midnight Paul and Silas prayed and sang praises unto God...” Acts 16:25

Job 35:10 says that God gives “songs in the night.”

Just as much as we are rejoicing in the Lord will we have power for our walk.

- **Judgment on His enemies – vss. 3 - 5**

“The Lord is a man of war: The Lord is His name” (v. 3).

One of God's names is "Jehovah-Sabaoth," which means "Lord of hosts, Lord of armies," a title used 285 times in the Old Testament.

Martin Luther wrote in his Reformation hymn "A Mighty Fortress Is Our God":

Did we in our own strength confide,
Our striving would be losing,
Were not the right Man on our side,
The Man of God's own choosing.
Dost ask who that may be?
Christ Jesus, it is He;
Lord Sabaoth His name,
From age to age the same,
And He must win the battle.

If there is in this world an enemy like Satan, and if sin and evil are hateful to God, then He must wage war against them. "The Lord will march out like a mighty man; like a warrior He will stir up His zeal; with a shout He will raise the battle cry and will triumph over His enemies" (Isaiah. 42:13)

Here's an aspect of God's character which is very largely ignored today. God is "light" 1 John 1:5, as well as "love;" holy and righteous, as well as long suffering and merciful. And because He is holy, He hates sin; because He is righteous, He must punish it. This is something for which the believer should rejoice like Israel at the Red Sea. They praised God because He had dealt in judgment with those who stoutly defied Him. They looked at things from the Divine viewpoint. They referred to Pharaoh and his hosts as God's enemies, not as theirs. "In the greatness of Thine excellency Thou hast overthrown them that rose up against Thee" (v. 7).

The same thing is seen in Rev. 18,19. Immediately after the destruction of Babylon by the fearful plagues of God, we read, "And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honor, and power, unto the Lord our God; for true and righteous are His judgments; for He hath judged the great whore which did corrupt the earth with her fornication, and hath avenged the blood of His servants at her hand. And again they said, Alleluia" Rev. 19:1-3.

When they magnified Jehovah as a Man of War their meaning is clearly expressed in the next words of their song: "Pharaoh's chariots and his hosts hath He cast into the sea; his chosen captains also are drowned in the Red Sea. The depths have covered them; they sank into the bottom as a stone." They did not regard this Divine judgment as a reflection upon God's character; instead, they saw in it a display of His perfections. "He hath triumphed gloriously."

Power

Exodus 15:6 "Your right hand, O LORD, is glorious in power. Your right hand, O LORD, smashes the enemy.

7 In the greatness of your majesty, you overthrow those who rise against you. You unleash your blazing fury; it consumes them like straw."

Strikingly the Song of Exodus 15 sets forth the perfect ease with which the Almighty overthrew His enemies:

Exodus 15:9 "The enemy boasted, 'I will chase them and catch up with them. I will plunder them and consume them. I will flash my sword; my powerful hand will destroy them.'

10 But you blew with your breath, and the sea covered them. They sank like lead in the mighty waters."

The Lord had promised to bring His redeemed into Canaan, the proud Egyptians thought to resist the purpose of the Most High. With loud boastings of what they would do, they followed Israel into the parted waves of the Red Sea. With one breath of His mouth the Lord overthrew the marshaled forces of the enemy, in their mightiest array, as nothing more

than a cob-web which stood in the pathway of the onward march of His eternal counsels.

Holiness – vs. 11

Exodus 15:11 “Who is like you among the gods, O LORD— glorious in holiness, awesome in splendor, performing great wonders?”

Mercy – vs. 13

Exodus 15:13 “You in Your mercy have led forth the people whom You have redeemed; You have guided *them* in Your strength to Your holy habitation.”

Future victories yet to be won – vs. 14 -17

Exodus 15:15 “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. “

Notice the confidence in what God can do in the future! What God had done at the Red Sea was the guarantee to Israel that He who had begun a work for them, would finish it. They were not counting on their own strength — “By the greatness of Your arm they (their enemies) shall be as still as a stone.” Their trust was solely in the Lord — “You will bring them in,”

Great illustration of simple but confident faith! Sad that this early simplicity is usually so quickly lost. Sadly it is often displaced by the workings of an evil heart of unbelief. We need to believe like Israel here and the Apostle Paul in 2 Corinthians 1:10,

“Who delivered us from so great a death, and doth deliver; in whom we trust that He will yet deliver” 2 Cor. 1:10.

Opposition there would be, enemies to be encountered. But utterly futile

would be their puny efforts. Impossible for them to resist successfully the execution of God's eternal counsels.

It is the same for our enemies, whether human or demoniac, to keep us out of the promised inheritance. "Who shall separate us from the love of God in Christ Jesus?" Romans 8:35

Who, indeed!

Israel's confidence was not misplaced. Notice a couple of examples in later Scriptures of how tidings of Jehovah's judgments on Israel's behalf became known far and wide, and were used by him to humble and alarm.

Jethro, the Midianite, comes to Moses and says, "Blessed be the Lord, who hath delivered you out of the hand of the Egyptians and out of the hand of Pharaoh... now I know that the Lord is greater than all gods" Ex. 18:10, 11

Rahab of Jericho declared to the two spies, "I know that the Lord hath given you the land and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you. For we have heard how the Lord dried up the water of the Red Sea for you," Josh. 2:9, 10

Said the Gibeonites to Joshua, "From a very far country thy servants are come because of the name of the Lord thy God; for we have heard the fame of Him and all that He did in Egypt" Joshua 9:9

Hundreds of years later the Philistines said, "Who shall deliver us out of the hand of these mighty Gods? These are the Gods that smote the Egyptians with all the plagues in the wilderness" 1 Samuel 4:8

- **Sovereignty**

"The Lord shall reign forever and ever" (v. 18).

Isaiah 46:9 "Remember what happened long ago. Remember that I am God, and there is no other God. I am God, and there is no one like me. 10 From the beginning I told you what would happen in the end. A long time ago I told you things that have not yet happened. When I plan something, it happens. What I want to do, I will do."

Here the Song ends —the next verse is simply the inspired record of the historian, giving us the cause and the occasion of the Song.

The Song ends as it began — with “The Lord.” Faith views the eternal future without a tremor. Fully assured that God is sovereign, sovereign because omnipotent, immutable, and eternal, the conclusion is irresistible and certain that, “The Lord shall reign forever and ever.”

Romans 8:28 “...according to His purpose.”

It is also part of God’s wise purpose that they should pass through the wilderness before they enter into the promised inheritance.

God’s purposes in the trials and testings of the wilderness:

1. To humble us to see our inadequacy and insufficiency

We see the evil of our hearts, and the incurable corruption of the flesh, and this is in order that we may be humbled

2. To magnify God’s power, mercy and all-sufficiency toward us

when Jehovah leads His people into the wilderness He goes with them and makes His presence and His love manifest among them. Inasmuch as it is His purpose to display His power in saving His redeemed from the consequences of their failures, and thus make their need the opportunity of lavishing upon them the riches of His grace, we are made to see not only Israel, but God with them and for them in the waste and howling desert.

The wilderness may and will make manifest the weakness of His saints, and their failures, but this is only to magnify the power and mercy of Him who brought them into the place of testing. Further: God has in view our ultimate wellbeing — that He may “do thee good at thy latter end” Deut. 6:18, and when the trials are over, when our faithful God has supplied our “every need,” all, all shall be found to be to His honor, praise, and glory. Thus God’s purpose in leading “His people through the wilderness was (and is) not only that He might try and prove them Deut. 8:2-5, but that in

the trial He might exhibit what He was for them in bearing with their failures and in supplying their need.

The “wilderness,” then, gives us not only a revelation of ourselves, but it also makes manifest the ways of God.