

Exodus 15 is where Moses sings. William MacDonald overviews the song in this way: “Just as the Passover speaks of redemption by blood, the Red Sea tells of redemption by power. The song of Moses celebrates the latter.”

Dr. H. C. Woodring outlined it as follows:

- Prelude (v. 1)—The triumph of Jehovah.
- Stanza #1 (vv. 2, 3)—What He is: strength, song, salvation.
- Stanza #2 (vv. 4–13)—What He has done: victory over past enemies, deliverance of His people from Egypt.
- Stanza #3 (vv. 14–18)—What He will do: victory over future enemies; bring His people into their inheritance.
- Postlude (v. 19)—Contrast of the defeat of Egypt and the deliverance of Israel.
- Antiphonal response by Miriam and all the women (vv. 20, 21).

Nearly three centuries ago, the English commentator Matthew Henry expressed his appreciation and understanding of this great spiritual ode as follows:

“We may observe respecting this song, that it is:

- (1.) An ancient song, the most ancient that we know of.
- (2.) A most admirable composition, the style lofty and magnificent, the images lively and proper, and the whole very moving.
- (3.) It is a holy song, consecrated to the honour of God and intended to exalt His name and celebrate His praise, and His only, not in the least to magnify any man: holiness to the Lord is engraved on it, and to Him they made melody in the singing of it.
- (4.) It is a typical song. The triumphs of the gospel church, in the downfall of its enemies, are expressed in the song of Moses and the song of the Lamb put together, which are said to be sung upon a sea of glass, as this was upon the Red Sea.”

**First**, Prelude (v. 1)—The triumph of Jehovah. “Then sang Moses and the children of Israel this song unto the Lord, and spoke, saying, I will sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.”

*First, we see Moses calling praise to the Lord.* “Then sang Moses and the children of Israel this song unto the Lord, and spoke, saying, I will sing unto the Lord.”

*Second, we see why Moses calls praise to the Lord and rejoices in Him.* “For he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.”

Triumphed gloriously: “In a figurative sense, it speaks of a lifting up or exaltation (specifically of God). The verb emphatically describes God’s matchless power in Miriam’s song (Ex. 15:1, 21 And Miriam answered them, Sing ye to the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea).

First, God is glorious in His power because of His character of eternity.

The Bible starts with the powerful phrase, “In the beginning God created the heaven and the earth.” Think about Psalm 90:2. “Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.”

Second, God is glorious in His power because of His character of self-sufficiency, or God is self-existent.

“In the beginning God!!!” Before Creation and all it entails, God could eternally exist. He had no need for anything to enable Him to exist!!!

When Paul stands in Athens on Mars Hill in front of the altar to the Unknown God, he declares in Acts 17:25, “Neither is worshiped with men’s hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things.” Think of what is said in in Colossians 1:16-17. “For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or

dominions, or principalities, or powers: all things were created by him, and for him: 17 And he is before all things, and by him all things consist.”

Third, God is glorious in His power because of His Supreme Spirit that is everywhere present.

Genesis 1:1-2 says, “In the beginning God created the heaven and the earth. 2 And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.”

Jeremiah 23:23-24 “Am I a God at hand, saith the Lord, and not a God afar off? 24 Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord.”

**Second**, the triumph of Jehovah because of who He is: Stanza #1 (vv. 2, 3) “The Lord is my strength and song, and he is become my salvation: he is my God, and I will prepare him a habitation; my father’s God, and I will exalt him. The Lord is a man of war: the Lord is his name.”

*First, the Lord is my strength.* “The Lord is my strength.” “It depicts the Lord as one’s strength (Ps. 61:3[4]; Prov. 18:10; Isa. 12:2); and [shows] the power by which God led His people (Ex. 15:13).”

First, the characteristic. Psalm 18:1-2 “I will love thee, O Lord, my strength. 2 The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower.”

*First, God is our Strength because He is our Security:* “The Lord is my rock.”

Rock: “referring to a rock, a cliff. Its most memorable use is to describe God as a Rock.”

*Second, God is our strength because He is our Stronghold:* “My fortress”

Fortress: “In nature, eagles have their safe havens, inaccessible nests, or strongholds (Job 39:28). The Lord Himself is the greatest stronghold.”

*Third, God is our strength because He is our Safety:* “And my deliverer.”

Deliverer: “meaning to escape, to take to safety, to bring forth.”

*Fourth, God is our strength because He is our Shield:* “My buckler.”

Buckler: “meaning shield. It indicates protection, literal or figurative; a shield as a weapon. Metaphorically, it refers to persons or God as sources of protection or escape, a refuge; a king.”

*Fifth, He is our strength because He is our Salvation:* “And the horn of my salvation.”

Horn: “[Indicates strength], but its meaning is expanded to refer to the horn-like protrusions on the corners or edges of altars, possibly representing strength, power (Ex. 27:2; Jer. 48:25); blood was applied to these horns during the use of the altar (Ex. 29:12). Iron horns were manufactured (1 Kgs. 22:11). Horns were used to make musical instruments, shophar, ram’s horn, etc. (Josh. 6:5). The term describes strength, honor, rulership, dignity, fertility, descendants (1 Sam. 2:10; Ps. 89:17[18]); the power and source of salvation (2 Sam. 22:3). To raise up one’s horn meant to act arrogantly, insolently (Ps. 75:4[5]). The special anointing oil was sometimes kept in a horn, a container made of a hollowed-out horn (1 Kgs. 1:39). God is the power source of our salvation, our “deliverance, rescue, liberty, welfare.”

*Sixth, He is our strength because He is our Safe haven:* “My high tower.”

High Tower: “a place of refuge.”

Second, the confidence: Psalm 18:3 “I will call upon the Lord, who is worthy to be praised: so shall I be saved from mine enemies.”

“David called upon the Lord, he praised Him and realized in his prayer that God would be his salvation.”

Psalm 27:1 “The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?”

First reason for confidence is because of who he called upon. “I will call upon the Lord.”

Notice that the word call means “to summon, to invite, to read, to be called, to be invoked, to be named. Its context and surrounding grammatical setting determine the various shades of meaning given to the word.” Notice He called on the name of the LORD, or Yehōwah: The Great I AM is being invited into a situation David is going through. “A Psalm of David, the servant of the Lord, who spoke unto the Lord the words of this song in the day that the Lord delivered him from the hand of all his enemies, and from the hand of Saul.”

Second reason for confidence is because of the focus on God’s character. “Who is worthy to be praised.” Praised: “A verb meaning to praise, to commend, to boast, to shine.”

Third reason for confidence is because of where he puts his confidence. “I will call upon the Lord, who is worthy to be praised: so, shall I be saved from mine enemies.”

William MacDonald says, “David called upon the Lord, he praised Him and realized in his prayer that God would be his salvation.”

*Second, the Lord is my song.* Exodus 15:2 “The Lord is my strength and song.”

Song “is used as a metaphor to indicate the Lord as Israel’s song. Focus on giving fame to God in your song. When speaking of the One who brought the children into the Promise Land, this is what God told the Israelite’s in Deuteronomy 10:21-22, “He is thy praise, and he is thy God, that hath done for thee these great and terrible things, which thine eyes have seen. 22 Thy fathers went down into Egypt with threescore and ten persons; and now the Lord thy God hath made thee as the stars of heaven for multitude.”

*Third, the lord is my salvation* “The Lord is my strength and song, and he is become my salvation.”

Notice that because God was Moses’ strength and song, He became Moses’ salvation.

Become “is used with a variety of other words, normally prepositions, to express subtle differences in meaning, such as to be located somewhere (Ex. 1:5); to serve or function as something (e.g., gods [Ex. 20:3]); to become something or as something, as when a person becomes a living being (Gen. 2:7); to be with or by someone (Deut. 22:2); to be or come on someone or something (e.g., the fear of humans on the beasts [Gen. 9:2]); to express the idea of better than or a comparison (Ezek. 15:2), as in the idea of too small (Ex. 12:4).”

**Third**, Stanza #2 (vv. 4–13) What He has done: victory over past enemies, deliverance of His people from Egypt.

“Pharaoh’s chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red sea. 5 The depths have covered them: they sank into the bottom as a stone. 6 Thy right hand, O Lord, is become glorious in power: thy right hand, O Lord, hath dashed in pieces the enemy. 7 And in the greatness of thine excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, which consumed them as stubble. 8 And with the blast of thy nostrils the waters were gathered together, the floods stood upright as a heap, and the depths were congealed in the heart of the sea. 9 The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them. 10 Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters. 11 Who is like unto thee, O Lord, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders? 12 Thou stretchedst out thy right hand, the earth swallowed them. 13 Thou in thy mercy hast led forth the people which thou hast redeemed: thou hast guided them in thy strength unto thy holy habitation. 14 The people shall hear and be afraid: sorrow shall take hold on the inhabitants of Philistia.”

First, the enemy destroyed: vv. 4-5 “**4** Pharaoh’s chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red sea. **5** The depths have covered them: they sank into the bottom as a stone.”

First, the character of the enemy “Pharaoh’s chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red Sea.”

*First, the earthly viewpoint.* Egypt was strong in a two-fold way:

First, in elite chariots and equipment (**Exodus 14:7** And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them.)

Chosen: “to take a keen look at, to prove, to choose. It denotes a choice, which is based on a thorough examination of the situation and not an arbitrary whim.”

Second, in elite leadership.

Chosen: “It indicates what is the most desirable to have, the best (Gen. 23:6; Isa. 37:24; Jer. 22:7); elite men of rank, political, military troops, and officers (Ex. 15:4; Ezek. 23:7; Dan. 11:15); the animals of best quality for sacrifices (Deut. 12:11).”

Captains: “particular types of high-ranking officers.”

Second, heavenly response “hath he cast into the sea.”

Cast: “to shoot, to throw, to pour. God hurled Pharaoh’s army into the sea.”

Captains also are drowned in the Red Sea.

Drowned: “to drown, to sink; to penetrate. It refers to death by drowning (Ex. 15:4), sunk in the waters of the Red Sea.” “15:5 The depths have covered them: they sank into the bottom as a stone.”

Second, the character of God

First, the might of God shown. 15:6 “Thy right hand, O Lord, is become glorious in power: thy right hand, O Lord, hath dashed in pieces the enemy.”

The right hand: “Something on the right is said to have special significance: <sup>1st</sup> God swears by His right hand (Isa. 62:8); and <sup>2nd</sup> delivers His people by His right hand (Ex. 15:6, 12); a <sup>3rd</sup> right-handed oath is noted (Ps. 144:8, 11); a <sup>4th</sup> person of honor gets to sit at the right hand (1 Kgs. 2:19; Ps. 110:1). <sup>5th</sup> It is used figuratively of being morally upright (Deut. 17:11; 28:14; Josh. 1:7; 2 Kgs. 22:2). <sup>6th</sup> The right is indicative of being morally correct or just (Eccl. 10:2).”

Second, glorious in power.

Glorious: “to magnify, glorify, or, in the passive sense, to be magnified. Whereas the Hebrew noun pictures glory in terms of weight, this word pictures it in terms of size. The Hebrew word is used only three times in the Old Testament: to celebrate God’s power and holiness after the deliverance of Israel from Egypt (Ex. 15:6, 11); and to describe the Law given on Sinai as great and glorious (Isa. 42:21).”

Third, (v. 7) greatness, excellency. “And in the greatness of thine excellency.” Abundance of “exalted majesty.”

Overthrown: “to pull down, to break through, to overthrow, to destroy. In Miriam and Moses’ song, God threw down His enemies.” He overthrew one that rose (“to arise, to stand, to stand up.”)

“Sent forth thy wrath.” God’s fierce anger was poured out and consumed the rebel as straw.

Fourth, (v. 8) power over nature. “And with the blast of thy nostrils the waters were gathered together, the floods stood upright as a heap, and the depths were congealed in the heart of the sea.”

Third, the foolishness of the enemy. “9 The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them. 10 Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters.”

Fourth, the conclusion. “11 Who is like unto thee, O Lord, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders? 12 Thou stretchedst out thy right hand, the earth swallowed them. 13 Thou in thy mercy hast led forth the people which thou hast redeemed: thou hast guided them in thy strength unto thy holy habitation.”

First, God’s superiority. “Who is like unto thee, O Lord, among the gods? who is like thee, <sup>1st</sup> glorious in holiness, <sup>2nd</sup> fearful in praises, <sup>3rd</sup> doing wonders?”

First, mighty in holiness. “This word also designates divine holiness: the Lord alone can swear by His own holiness (Ps. 89:35[36]; Amos 4:2); and His ways are holy (Ps. 77:13[14]). In fact, God is marvelous in holiness (Ex. 15:11).”

Second, “fearful in praises.”

Fearful: “In the passive form, the word expresses the idea of being feared, held in esteem: God was feared and awesome.”

Praises: “By extension, it also represents the character of God that deserves praise (Ps. 111:10); and the specific divine acts that elicit human veneration (Ex. 15:11).”

Third, “doing wonders.”

Doing: “to do, to make, to accomplish, to complete.”

Wonders: “God’s acts of judgment and deliverance.”

Second, mighty in power. 15:12 “Thou stretchedst out thy right hand, the earth swallowed them.”

Third, God’s mercy. 15:13 “Thou in thy mercy hast led forth the people which thou hast redeemed: thou hast guided them in thy strength unto thy holy habitation.”

First, God leads His redeemed in mercy. “Because of His kindness, He meets the needs of His creation by delivering them from enemies and despair.”

Second, “thou hast guided them in thy strength unto thy holy habitation.”

Guided: “has the sense of guiding people, leading them in an orderly fashion and with great care.”

In God’s strength to a holy habitation: “depicting a shepherd’s abode, a camp; a flock. It refers to any place of habitation, natural or man-made. Its most famous reference is to the land of Canaan, Zion (Ex. 15:13; Ps. 79:7; Jer. 10:25).” Psalm 23:4 “thy rod and thy staff they comfort me.”

**Fourth,** Stanza #3 (vv. 14–18)—What He will do: victory over future enemies; bring His people into their inheritance. “The people shall hear, and be afraid: sorrow shall take hold on the inhabitants of Philistia. 15 Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away. 16 Fear and dread shall fall upon them; by the greatness of thine arm they shall be as still as a stone; till thy people pass over, O Lord, till the people pass over, which thou hast purchased. 17 Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in, in the Sanctuary, O Lord, which thy hands have established. 18 The Lord shall reign forever and ever.”

**Fifth,** Postlude (v. 19)—Contrast of the defeat of Egypt and the deliverance of Israel. Antiphonal response by Miriam and all the women (vv. 20, 21). “For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the Lord brought again the waters of the sea upon them; but the children of Israel went on dry land in the midst of the sea. 20 And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances. 21 And Miriam answered them, Sing ye to the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.”