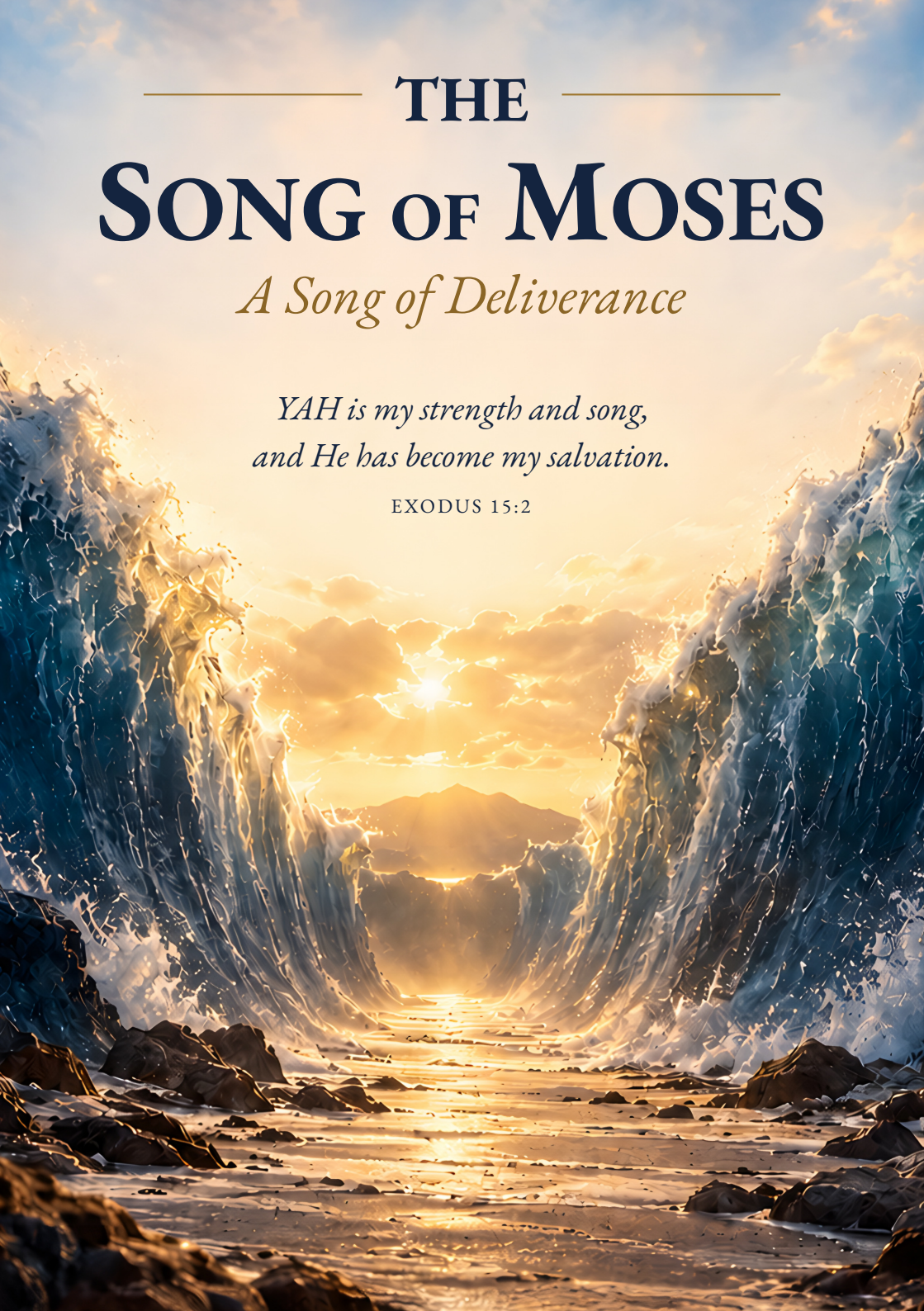
THE SONG OF MOSES

A Song of Deliverance

YAH is my strength and song,
and He has become my salvation.

EXODUS 15:2



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YOVEL PUBLICATIONS
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DEDICATION

Our beloved brother Denis — of blessed memory.

Each week, as the Song of Moses was read aloud at our meetings, Denis would call out, "Come on, Miriam!" His voice rallied us to take up the praise, as Miriam and the women of Israel once answered the mighty deliverance of YHVH. That joyful summons has not been forgotten.

Denis has gone to be with the Lord, and we miss him deeply. His beloved wife, Carole, remains amongst us. This dedication is for her also: with gratitude for the life they shared, affection for the fellowship we continue to enjoy with her, and the assurance that she does not walk through this parting alone. We remember Denis with Carole, and we cherish Carole as one of our own.

Together we look towards the promised gathering, when those who sleep in Messiah and those who remain will be caught up to meet the Lord in the air (1 Thessalonians 4:16–17). We look also to the vision of the redeemed standing upon the sea of glass, singing the Song of Moses and the Song of the Lamb (Revelation 15:2–3).

Until then, the Song goes on.

"Come on, Miriam!"

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The sea is not the end of the journey.
It is where the song begins.

INTRODUCTION

FROM THE SEA TO THE SONG

There are moments in Scripture when history passes into song. The crossing of the Red Sea — the Yam Suf — is one of them.

Israel has left Egypt, but Egypt has not yet released Israel. Pharaoh comes after them with horsemen and chariots. The sea lies before them. The people who had gone out with a high hand now lift their eyes and see the army approaching, and fear overtakes them. No military answer remains, no ordinary road of escape, and no human strength on which to rest.

Then Moses speaks: "Don't be afraid. Stand still, and see the salvation of YHVH." Those words are the doorway into the Song of Moses. Before Israel can sing, "YHVH is my strength and song. He has become my salvation," they must come to the end of their own strength. Before they can praise Him as a man of war, they must watch Him fight. Before they can confess that He has become their salvation, they must pass through a way that He alone can open.

Exodus 14 recounts Israel's passage through the Red Sea, while Exodus 15 records Moses' song of triumph in response to that deliverance. The Song is not detached poetry placed after the account of the crossing. It is Israel's testimony to what they have just witnessed. The horse and its rider have been thrown into the sea. The right hand of YHVH has shattered the enemy. The people whom He has redeemed are being led towards His holy habitation. And the Song already reaches its royal conclusion: YHVH will reign for ever and ever.

This is why the Song must first be heard from the Egyptian side of the sea. We need to feel the pursuit before we hear the praise. We need to stand where Israel stood, with bondage behind them, the water before

them, and the strength of Egypt closing in. Only then do the words "YHVH is my strength and song" carry their proper weight.

The Exodus is history, but Scripture itself teaches us to receive it also as instruction. Paul says that these things happened "by way of example" and were written for our admonition. He then reaches directly back to the cloud and the sea: the fathers were under the cloud, all passed through the sea, and all were immersed into Moses in the cloud and in the sea. The crossing therefore becomes a pattern of redemption, separation, covenant, faith, and the continuing danger of desiring Egypt again after having been delivered from it.

The route considered in this study follows the biblical itinerary from Egypt to the Yam Suf, taking seriously the biblical account of a real crossing and Paul's statement that Sinai is in Arabia. The precise identification of Pi Hahiroth, Migdol, Baal Zephon and the route between them requires care. Proposed locations should be weighed against the text rather than allowed to govern it. The controlling fact is the one Exodus itself makes unmistakable: YHVH led Israel to a place from which Israel could not save itself.

That apparent trap is no navigational mistake but a divine appointment. Hemmed in by the sea, constrained by the terrain, and pursued by Pharaoh's army, Israel has no avenue of escape. YHVH does not merely rescue His people from Pharaoh; He teaches them who their Deliverer is. Egypt has been judged plague after plague, yet Pharaoh still refuses to yield and continues his pursuit. Israel has witnessed mighty works, yet fear can still make slavery appear safer than faith. At the sea, both Pharaoh and Israel are brought to a point of decision, where human strength, strategy, and courage cannot deliver them.

The Song of Moses begins beside one sea and reaches, by the end of Scripture, to another. At the Yam Suf, Israel is told to stand and see the salvation of YHVH. In Revelation, the overcomers stand upon a sea of glass and sing the Song of Moses and the Song of the Lamb. Between those two seas, He delivers, He judges, He leads, and He reigns.

CHAPTER 1

THE BATTLEGROUND IS SET

The armies of YHVH leave Egypt

Israel did not leave Egypt as a confused crowd wandering into the wilderness. They had been slaves, but they were now the people YHVH had brought out with a strong hand. Yet deliverance did not mean that they were immediately ready for war. YHVH deliberately refused the shorter road through the land of the Philistines because He knew that the sight of battle might cause the people to change their minds and return to Egypt. The longer route was therefore not a needless detour, but an expression of divine wisdom and mercy. Instead, He led them by the wilderness towards the Sea of Suf. Exodus nevertheless says that the children of Israel went up armed out of Egypt.

There is already a tension here. Israel comes out equipped for a journey it does not yet understand. They may carry weapons, but weapons will not deliver them at the sea. They have left the house of bondage, but they must still learn to live as a people whose safety rests upon the word of YHVH rather than upon the strength they can see.

That is one of the first lessons of the Exodus. Deliverance may take place in a night; the formation of a delivered people takes longer. Israel has eaten the Passover and departed under the protection of the blood, yet the habits of bondage have not disappeared with the first steps into the wilderness. Egypt is behind them geographically, but its ways have not yet been driven from their hearts.

In 1 Corinthians 10:11, Paul therefore tells us to receive these events as instruction. The danger is not Pharaoh behind us alone; it is the continuing desire for Egypt within us. Bondage may begin to look strangely secure when obedience leads into uncertainty. What is

familiar can appear safer than what YHVH has promised simply because faith has not yet seen the outcome.

Exodus 14 then opens with an unexpected command. Israel is told to turn back and encamp before Pihahiroth, between Migdol and the sea, opposite Baal Zephon. From a human point of view the movement appears to make their position worse. Pharaoh will hear of it and conclude that Israel is entangled and that the wilderness has shut them in. Yet the very place that appears to Pharaoh to be evidence of Israel's confusion has been chosen by YHVH.

The verb Shuv – to turn or return – deserves to be heard in the simplicity of the command. Israel changes direction because YHVH has spoken. Obedience does not always take the shortest road or the road that appears safest. Sometimes the word of YHVH leads His people into circumstances in which His faithfulness, rather than their own calculation, must explain what happens next.

The Israelites are also commanded to encamp. They are not brought to the shore because they have finally become strong enough to defeat Egypt. The battleground is chosen precisely so that Israel's helplessness and YHVH's power will stand together in full view. Pharaoh will see a trapped people. YHVH has already declared that He will gain honour over Pharaoh and his armies, and that Egypt will know who He is.

This matters because Pharaoh's resistance has always been larger than a dispute with Moses over labour. His first great question was a challenge to the authority of YHVH. The plagues answered that challenge judgement by judgement. At the sea the answer will reach its conclusion. The king of Egypt who refused the word of YHVH will discover that neither chariots, captains nor the machinery of empire can overturn His authority.

Pharaoh therefore prepares six hundred chosen chariots together with the chariots of Egypt. Israel possesses nothing comparable. One side has the visible strength of empire; the other has the promise and presence of YHVH. The contrast is deliberate. Israel is being brought to a place

where deliverance cannot reasonably be confused with military achievement.

Scripture says that Israel went out of Egypt with a high hand. There is confidence in their departure. Egypt has been judged, the firstborn have been spared beneath the blood, and the people who had been held as slaves have walked openly from the land. Yet whatever confidence they felt as they departed is about to be tested when the power they thought had been defeated appears behind them once more.

Later, the disciples will also pray for boldness while asking God to stretch out His hand. Biblical boldness is not mere noise or self-confidence. It rests upon the conviction that God acts and that His word stands. The believer's confidence therefore never rests ultimately in the hand he raises, but in the hand of God stretched out to save.

Then Pharaoh draws near.

Israel lifts its eyes and sees the Egyptians marching after them. The danger is real. The chariots are real. Fear is not produced by an imaginary enemy. Yet the moment Israel makes what it sees the final authority, fear begins to rewrite the story of its redemption.

The people who cried out under Egyptian bondage now speak as though Egypt had been the safer place. The house of slavery begins to appear preferable to a road whose end they cannot yet see. Their complaint exposes one of the most searching truths in the whole account: a person may be physically outside Egypt while still carrying an Egyptian heart within.

This is why faith is not the denial of visible facts. Israel really does have a sea before it and an army behind it. Faith does not require them to pretend otherwise. It requires them to refuse to make those facts greater than the word of YHVH. The army is real, but it is not the last word. The sea is real, but it is not the end of the road.

The same principle will later be expressed plainly: we walk by faith, not by sight. Sight describes the circumstances before us; faith receives the word of the One who is not limited by them. Israel sees water blocking

the way. YHVH sees the road He is about to open. Israel sees an army it cannot defeat. YHVH sees an army whose judgement has already been decreed.

Fear also reveals what has not yet been renewed. It reaches backwards and edits the memory. Slavery becomes tolerable. Bondage becomes familiar. The cost of obedience suddenly appears greater than the cost of returning. That temptation does not belong to Israel alone. Scripture records it because the redeemed in every generation must learn not to romanticise the bondage from which YHVH has brought them.

Revelation 12:12 presents the enemy in similar terms: the dragon comes down in great wrath because he knows that his time is short. The pursuit is fierce precisely because the conflict is moving towards judgement. The pattern at the sea is not identical in every detail, but the spiritual warning is recognisable: the enemy does not willingly release what he once held.

Yet the answer to fear is not bravado. It is not pretending that the danger does not exist, nor is it producing enough religious confidence to overcome anxiety by force of personality. Fear must be brought beneath the word of the Redeemer until His promise becomes greater than what the eye can see.

Israel has now reached the end of every natural calculation. They cannot return to Egypt without returning to bondage. They cannot defeat Pharaoh by military strength. They cannot cross the sea by ordinary means. The battleground YHVH has chosen leaves no room for Israel to mistake salvation for its own achievement.

The question at the shoreline is therefore larger than escape. Pharaoh still claims the people whom YHVH has commanded him to release. Two words stand opposed to one another: Pharaoh's claim and YHVH's command. The sea will reveal which word stands.

Before the waters move, Moses gives Israel no military strategy. He gives them the word they most need to hear: Do not be afraid. Stand still. See the salvation of YHVH.

CHAPTER 2

STAND STILL AND SEE

The salvation of YHVH

Moses' answer to the terrified people is one of the great declarations of the Torah:

"Don't be afraid. Stand still, and see the salvation of YHVH, which he will work for you today; for you will never again see the Egyptians whom you have seen today. YHVH will fight for you, and you shall be still." — Exodus 14:13–14

Everything changes with those words. Fear has already begun to distort Israel's understanding of what is happening. The people see Pharaoh approaching and conclude that their deliverance has failed. Moses calls them away from that conclusion. They are not told that the danger is imaginary. They are told not to fear it as though Pharaoh has the final word.

The command translated "stand still" is from the Hebrew Yatsav: to station oneself, to take one's stand, to stand firm. Moses is not calling Israel into helpless passivity. They are already helpless in themselves. He is telling them to stop retreating inwardly before an enemy that has not yet reached them. They are to take their position beneath the word of YHVH.

A related Biblical Aramaic word, Yetsab, carries the idea of firmness and certainty. The connection is fitting. Israel must stand upon what is certain while its eyes are filled with chariots. Faith does not remove the chariots from sight; it refuses to allow them to determine what is true.

Paul will later use the same language when he tells believers to put on the whole armour of God so that, "having done all," they may stand.

The posture is not inactivity but steadfastness. Faith knows when movement would simply be panic in another form.

The same principle appears in the days of Jehoshaphat. Judah faces a multitude it cannot defeat, and the word given to them is again to set themselves, stand still and see the salvation of YHVH. The battle belongs to Him; the people answer with faith, obedience and praise. The command to stand therefore does not glorify weakness. It locates strength where it belongs.

Then comes the heart of Moses' declaration: see the salvation of YHVH.

The Hebrew Yeshuah belongs to the language of salvation and deliverance. Long before the sea, Jacob had waited for the salvation of YHVH. Now Israel is told not merely to wait for it but to see it. In the Song that follows, they will confess that YHVH has become their salvation.

Wait for His salvation.
See His salvation.
Sing because He has become salvation.

For those who confess Yeshua, the resonance is impossible to ignore. The Name Yeshua belongs to the same saving language. Matthew records the angel's words to Joseph: "You shall name him Yeshua, for it is he who shall save his people from their sins."

The Name and the verb Yoshia therefore belong to the same Hebrew root: he will save. What Israel is commanded to behold at the sea — the saving work of YHVH — reaches its fullness in Yeshua. The Song does not cease to belong to YHVH when it reaches Messiah. It is precisely the salvation of YHVH that Messiah brings to completion.

Israel is also told that it shall be still. The Hebrew Charash can carry the sense of silence or quietness. That matters here. The people have filled the shoreline with fear, accusation and a suddenly sentimental memory of Egypt. Their words cannot open the sea. Their complaints cannot defeat Pharaoh. Fear has spoken long enough.

There is a silence that comes from unbelief, when a person refuses to answer the word of God. But there is another silence that belongs to faith: the silence that has stopped arguing long enough to hear what YHVH will say next.

And what He says next prevents us from turning "stand still" into a theology of passivity.

YHVH says to Moses: "Why do you cry to me? Speak to the children of Israel, that they go forward."

The same people who have just been commanded to stand are now commanded to move. There is no contradiction. They must first stand against fear; then they must go forward in obedience.

This is one of the most important movements in the whole account. Faith is neither panic nor paralysis. It will not run back to Egypt because danger appears ahead, but neither will it remain on the shore when YHVH opens a way through the sea.

The command to go forward is therefore as much an act of faith as the previous command to stand still. Israel does not yet possess the road it is being told to take. The road will exist because YHVH makes it.

Moses is told to lift his rod and stretch out his hand over the sea. The instrument is visible, but the power is not Moses'. The rod has no independent authority, and the outstretched hand does not divide water by human strength. The gesture serves the word of YHVH.

This distinction must remain clear throughout the Song. Scripture will speak repeatedly of the hand, the right hand and the arm of YHVH. Moses stretches out his hand because he has been commanded to do so; YHVH performs the deliverance. The servant obeys. YHVH saves.

At the Yam Suf, the children of Israel will enter the midst of the sea on dry ground. The impossible road becomes the commanded road. What looked like the end of the journey becomes the place through which YHVH brings His people into freedom.

Paul later takes the assembly at Corinth back to this very crossing. The fathers were under the cloud, passed through the sea and were immersed into Moses in the cloud and in the sea. The WMBB language is important here. They enter the waters as a people still pursued by Pharaoh and emerge on the other side separated from the master who claimed them.

The sea does not redeem them apart from the blood already shed in Egypt, nor does the blood leave them standing permanently in the house from which they were called. Passover and passage belong to one movement of deliverance: brought out, separated, and led onward beneath the presence of YHVH.

So with Messiah. Redemption is not permission to remain where bondage held us. The One who brings His people out also commands them forward.

Stand firm. Then go forward.

Faith refuses both errors: the panic that would send us back to Egypt and the passivity that will not move when YHVH opens the way.

Israel has stood beneath the word. Now the sea must open.

CHAPTER 3

THROUGH THE MIDST OF THE SEA

A way through the waters

Before the sea opens, another extraordinary movement takes place.

The angel of God, who had gone before the camp of Israel, moves and goes behind them. The pillar of cloud also moves from before them and stands behind them, coming between the camp of Egypt and the camp of Israel. What had led Israel now becomes its rear guard.

The change of position is significant. Israel has accused Moses as though YHVH had brought them into the wilderness to die. The pillar itself silently answers that accusation. His presence has not abandoned them. It moves precisely to the place where the danger is greatest.

The same presence has opposite effects upon the two camps. To Egypt there is cloud and darkness; to Israel there is light through the night. The pillar does not change. The camps do.

This distinction runs through the whole account. The same YHVH who saves also judges. The same presence that protects the redeemed prevents the pursuer from reaching them. Salvation and judgement meet at the same sea.

Then Moses stretches out his hand over the water.

The WMBB says that YHVH causes the sea to go back by "a strong east wind all night", making the sea dry land so that the waters are divided. Israel then goes "into the middle of the sea on the dry ground", with the waters standing as a wall on their right hand and on their left. In the Yovel rendering, LORD is rendered as YHVH where it represents the divine Name.

The Hebrew verb Baqa carries the sense of splitting or cleaving open. That is exactly what takes place here. Israel does not discover a hidden

road through shallow water. YHVH makes a road where there was no road.

The path is not found.

It is opened.

Scripture repeatedly presents the sea as something under the authority of its Creator. Job speaks of God treading upon the waves of the sea. Isaiah later remembers YHVH as the One who "makes a way in the sea, and a path in the mighty waters."

The Gospels give this imagery a remarkable further depth. In Matthew, Mark and John, the disciples see Yeshua walking upon the sea while the water is being driven by a great wind. They are afraid, and He comes to them upon the very surface that men cannot master.

The parallel should be handled carefully, but it should not be missed. The sea is not an independent power standing alongside God. It is part of His creation. At the Yam Suf, YHVH commands it. In the Gospels, Yeshua walks upon it.

The language of Exodus also recalls creation itself.

In Genesis, the Spirit of God moves over the face of the waters. The waters are ordered, and dry land appears. At the Yam Suf, wind, water and dry ground once again come together beneath the command of God. The Creator who brought order out of the deep now employs the waters in the redemption of His people.

Dry ground is a recurring theme in Scripture. Dry land emerges at creation. Moses is given a sign of water poured out upon dry ground and becoming blood. Israel crosses the sea on dry ground. The next generation will cross the Jordan in the same way. Jonah is finally cast upon dry land when the great fish has completed its appointed work.

Again and again, YHVH makes a place to stand where there was no place.

But the road through the sea is not simply available to whoever wishes to use it.

The Egyptians pursue Israel and enter the middle of the sea after them. That is Pharaoh's final mistake. Israel enters because YHVH has opened the way for His people. Egypt enters because it assumes that the same road may be used to continue the pursuit.

But the road belongs to YHVH.

During the morning watch, YHVH looks upon the Egyptian army through the pillar of fire and cloud and throws the army into confusion. The chariots that had seemed so terrifying upon the shore become useless in the path that YHVH has opened.

Then Egypt itself recognises what Israel had struggled to believe:

YHVH is fighting for Israel.

The boast of Pharaoh is over. The question is no longer whether Egypt possesses enough chariots to recover its slaves. The Egyptians themselves now confess that the battle is not between their army and an escaped people. They are fighting against YHVH.

Moses stretches out his hand again.

The sea returns to its strength as morning appears. The waters cover the chariots, the horsemen and the army that had followed Israel into the sea. The WMBB gives the conclusion without qualification: not one of them remains. Israel, however, has walked through the middle of the sea upon dry ground.

The same waters therefore become salvation to one people and judgement to another.

The pattern recalls the Flood. Water judges, yet YHVH provides a means of preservation for those who trust His word. Noah passes through judgement in the ark. Israel passes through the sea by the way YHVH has opened.

The imagery of immersion also carries the sense of changed status. The Israelites enter the sea pursued by the master who claims them and emerge on the other side beyond his power. They are no longer Pharaoh's slaves. They belong to YHVH.

That change is not created by the far shoreline. It takes place in the passage between the two shores. When Israel steps between the walls of water, it is moving through the boundary between bondage and freedom.

Paul later describes the fathers as being immersed into Moses in the cloud and in the sea. The language does not turn the Exodus into a mere symbol; it takes the historical event seriously enough to recognise its continuing pattern. Redemption brings a people out, separates them from the old master, and brings them under a new allegiance.

The sea therefore does more than provide an escape route. It establishes a boundary that Pharaoh can no longer cross.

Exodus then says that YHVH saved Israel that day out of the hand of the Egyptians. Israel sees the Egyptians dead upon the seashore. They see the great work YHVH has done, and the fear that had been directed towards Pharaoh is redirected towards YHVH. The people fear YHVH and believe in Him and in His servant Moses.

The movement of the chapter is striking.

At the beginning, Israel sees Pharaoh and is afraid.

At the end, Israel sees the work of YHVH and fears Him.

The object of their fear has changed because their understanding of power has changed. Chariots appeared overwhelming while the people looked only at the pursuing army. Once they have seen the hand of YHVH, Egypt lies powerless behind them.

They must also remember who stood at their back during the night. The opening of the sea is rightly remembered as the great visible miracle, but the pillar had already moved between Israel and Egypt

before the waters divided. His presence stood where the enemy threatened them.

Later, when Amalek attacks, Scripture will again draw attention to the rear of the camp. Israel will need to learn repeatedly that its safety does not depend upon seeing every danger before it arrives. YHVH knows where the enemy is even when His people cannot see him.

This chapter therefore begins with the presence of God standing between Israel and Egypt and ends with Egypt unable to follow any farther.

The old master is gone.

The sea is behind them.

The people are alive.

And now, for the first time, Israel can turn from fear to song.

Yeshua would later say that those who truly believed Moses would believe Him, because Moses wrote concerning Him. That does not permit us to force every detail of Exodus into an artificial allegory. It does require us to read Moses with the expectation that the redemption he records points beyond itself.

The sea has been crossed. The enemy has fallen. The redeemed stand upon the shore.

Now the Song can begin.

CHAPTER 4

YAH IS MY STRENGTH AND SONG

He has become my salvation

Only when the sea has closed behind them does Israel begin to sing. The pursuing army has disappeared beneath the waters, and the people who stood trembling on the shore have witnessed a deliverance beyond anything they could have imagined. Moses now leads them in a song that will echo throughout Scripture.

"Then Moses and the children of Israel sang this song to YHVH" (Exodus 15:1).

That opening word, *then*, is important. The Song does not bring about their deliverance; it arises because they have been delivered. Israel is not singing in the hope that YHVH might act. They are singing because they have seen Him act. Their fear has given way to worship, and the helplessness they experienced before the crossing has become the very ground of their praise.

The Song begins with the triumph of YHVH. The horse and its rider have been thrown into the sea. Egypt's military strength, which had seemed irresistible only hours before, has been brought to nothing. Israel has not gained the victory by the sword. YHVH has fought for His people, and the people now give Him the glory.

Then comes the declaration that stands at the heart of the Song:

"YHVH is my strength and song. He has become my salvation." (Exodus 15:2)

There is a wonderful simplicity in these words, but their meaning reaches far beyond the shores of the Red Sea. Israel does not merely confess that YHVH has given them strength or provided a way of escape.

He Himself is their strength. He Himself has become their song. Their salvation is inseparable from the One who has saved them.

On the Egyptian side of the sea they had no strength to boast of. They could neither overcome Pharaoh nor open a passage through the waters. Yet on the other shore they possess something infinitely greater than confidence in themselves. They have learned to trust the One whose power is not diminished by their weakness.

The words are personal: *my strength, my song, my salvation*. The God of Abraham, Isaac and Jacob has made Himself known to a generation that has now witnessed His faithfulness with its own eyes. The promises given to their fathers have become the testimony of their children.

And this testimony does not remain confined to Exodus.

The same declaration appears in the Prophets and again in the Writings. In Isaiah 12:2, the very words of the Song return:

"For YAH, YHVH, is my strength and song; and he has become my salvation." (Isaiah 12:2)

The opening words of the verse speak of trust rather than fear. Its closing declaration repeats the confession first heard at the sea: YHVH is the strength and song of His people, and He has become their salvation.

Isaiah speaks in the setting of judgement, restoration and the hope of a people gathered under the righteous reign of the promised King. The words first sung beside the sea are heard again when the prophet looks towards the consolation of Israel. The circumstances have changed, but the Deliverer has not.

Then Psalm 118:14 takes up the same confession:

"YHVH is my strength and song. He has become my salvation." (Psalm 118:14)

Here the Song is heard amidst thanksgiving, conflict and victory. The psalmist speaks of the righteous entering the gates of YHVH, and of the

stone rejected by the builders becoming the cornerstone. What began as Israel's testimony at the sea is carried forward into a larger revelation of the salvation of God.

The Torah sings it. The Prophets proclaim it. The Writings preserve it.

This repeated testimony is not simply a memorable phrase passed from one generation to another. It is a thread of revelation, drawing the reader onward through Scripture. Wherever the people of YHVH learn that their strength cannot save them, the same confession is ready upon their lips.

There is something more to hear in the Hebrew.

The shortened divine name Yah is present in the original declaration, while the word translated salvation is Yeshu'ah. The name Yeshua belongs to this same language of salvation. Matthew brings the significance into clear view when the angel tells Joseph to name Miriam's son Yeshua, because He will save His people from their sins (Matthew 1:21).

THE SONG THAT ECHOES THROUGH SCRIPTURE

The connection between Exodus 15:2, Isaiah 12:2 and Psalm 118:14 is more than a shared theme. The Hebrew refrain is substantially the same. Exodus and the psalm confess that Yah is strength and song and has become salvation; Isaiah takes up the words and adds the full divine Name, YHVH, after Yah. We are invited to hear these three passages together.

In the Exodus narrative, these are the words of people who have crossed the sea. Their deliverance is not a figure of speech. They have walked on dry ground and watched Pharaoh's power fall. The historical event remains the foundation for everything Scripture will later say through the Song.

Isaiah places the refrain in a remarkable new setting. Chapter 11 speaks of the Branch from Jesse, the gathering of Israel's remnant, and a

highway recalling the day Israel came up out of Egypt (Isaiah 11:1–16). Then Isaiah 12 begins, "In that day". The Song first heard beside the sea becomes language for the restoration YHVH has promised.

Isaiah also answers the fear of the first shoreline: "Behold, God is my salvation. I will trust, and will not be afraid" (Isaiah 12:2). At the sea the people were commanded not to fear; here trust has become their own confession. The prophet then speaks of drawing water with joy from "the wells of salvation" (Isaiah 12:3). Salvation is not merely remembered; it is celebrated as an enduring provision.

At Sukkot, the Feast of Tabernacles, Yeshua invites the thirsty to come to Him and drink, and Yochanan, the apostle John, explains that He spoke concerning the Spirit (John 7:37–39). Isaiah 12:3 was also associated with the water-drawing tradition of the feast. John does not explicitly identify Yeshua's words as a quotation from Isaiah, but the meeting of water, joy and salvation is a powerful biblical resonance, not one we need to force.

Psalm 118 develops the refrain in another direction. After its confession in verse 14, the psalm celebrates the victorious right hand of YHVH. The worshipper approaches the gates of righteousness and thanks YHVH because He has answered him and has become his salvation (verses 19–21). Immediately afterwards comes the rejected stone becoming the cornerstone (verse 22). The salvation confessed by the psalmist and the rejected stone belong to the same psalm.

The song then cries, "Save us now" (verse 25). The Hebrew Hoshi'ah Na lies behind Hosanna. Verse 26 blesses the one who comes in YHVH's name. The crowds take up these words at Yeshua's entry into Jerusalem (Matthew 21:9), and Yeshua Himself quotes the rejected cornerstone from Psalm 118:22–23 (Matthew 21:42). The Gospel joins the public welcome of the King to the stone the builders refused.

Peter makes the link unmistakable. Before Israel's rulers he identifies Yeshua as the rejected stone made the cornerstone, and immediately declares that salvation is found in no one else (Acts 4:10–12). This application is explicit in the apostolic witness. It does not erase the

psalm's original setting; it shows how the New Testament directs its language of salvation towards Messiah.

Psalm 118 also belongs to the Hallel, Psalms 113–118, traditionally used in Passover praise. Matthew records that Yeshua and the disciples sang a hymn after the supper (Matthew 26:30), but does not identify it. We cannot say certainly that they sang this psalm. Its place in Passover worship nevertheless binds its language of salvation to Israel's remembrance of deliverance.

Revelation carries the Song to another sea. Those who have overcome stand on a sea of glass and sing the Song of Moses and the Song of the Lamb (Revelation 15:2–3). The passage does not quote the refrain of Exodus 15:2; it explicitly joins Moses and the Lamb in one scene of worship, with victory and judgement in view.

The Torah celebrates salvation accomplished at the sea. The Prophets repeat the confession amidst the hope of restoration. The Writings preserve it within a psalm that Yeshua and His apostles apply to the rejected cornerstone. Revelation then names the Song of Moses beside the Song of the Lamb. Some links are shared Hebrew words; others are explicit New Testament quotations; still others are careful theological echoes. The distinctions matter, and together they strengthen the witness.

What Israel sang upon the shore was true of their deliverance, and it remains true. The people could not yet see everything that Scripture would disclose, but their confession would be sung again: YHVH is my strength and song. He has become my salvation.

We must not overlook the historical deliverance at the sea in our eagerness to see its fulfilment. Israel was truly rescued from Pharaoh. The waters were truly divided, and the Egyptian army was truly overthrown. But neither should we overlook the testimony that Scripture itself carries forward. The God who revealed His salvation to Israel has made known the fullness of that salvation in Yeshua the Messiah.

Yochanan tells us that the Word became flesh and lived amongst us (John 1:14). Paul speaks of the great mystery of godliness, declaring that God was revealed in the flesh (1 Timothy 3:16). The salvation that Israel celebrated in the mighty acts of YHVH is thus brought into the light of the Messiah, in whom the promises of God find their fulfilment.

The words *He has become my salvation* therefore deserve to be heard with all their force. YHVH has not remained distant from the people He redeems. He has acted in their history, made His faithfulness known, and ultimately drawn near in the person of Yeshua the Messiah.

The Exodus was not the whole of the story, but neither was it a mere illustration to be set aside. It was a mighty act of redemption through which YHVH made Himself known, establishing a testimony that the prophets would take up and that the coming of Messiah would illuminate more fully.

Jacob had waited for the salvation of YHVH (Genesis 49:18). Israel now stood upon the shore and sang of having seen it. And those who belong to Yeshua can confess that the salvation promised and revealed throughout Scripture has come to them in Him.

The Song therefore calls us to something deeper than admiration for an ancient miracle. It calls us to the same confidence that Israel was learning beside the sea. When human strength has reached its end, the faithfulness of YHVH has not. When every visible way appears closed, He remains the God who opens a passage where none can be found.

Israel's strength was not in the road ahead, nor in the waters now lying behind them. It was in YHVH Himself.

And so the Song rises from the confession of salvation to the revelation of the Deliverer. The people have witnessed His power. They will now proclaim His greatness, His holiness and His incomparable glory.

The question that follows is as searching as it is glorious:

Who is like You, O YHVH?

CHAPTER 5

WHO IS LIKE YOU, O YHVH?

Glorious in holiness

The question left at the end of the previous chapter now rises from the Song itself: Who is like You, O YHVH? Israel has crossed the sea and seen the strength of Egypt brought to nothing. The people are not asking for an abstract description of God. They have witnessed His judgement and deliverance, and the question becomes their confession: no one compares with the One who has acted for them.

Before the question is spoken, however, the Song gives YHVH a title that we must not soften or explain away:

"YHVH is a man of war. YHVH is his name." — Exodus 15:3

These are not the words of a conquering empire celebrating its own violence. They are the testimony of former slaves whom YHVH has rescued from an oppressive king. Pharaoh had commanded their labour, threatened their children and refused the command to release them. His chariots pursued the people even after they had left his land. At the sea, judgement fell upon the power that sought to drag them back into bondage.

Nor does the expression mean that YHVH is merely a stronger version of a human soldier. Scripture uses the language of warfare to disclose His power and His opposition to evil. He is the Creator and Judge; His victory is not won because He possesses better weapons than Pharaoh. The sea itself answers His command. The army that had seemed so formidable cannot stand when He acts.

The declaration of His name also answers a question raised much earlier. When Moses first spoke to Pharaoh, the king had challenged the authority of YHVH and refused to obey His voice (Exodus 5:2). The

plagues exposed the emptiness of that defiance. At the sea, the answer is final. The king who would not acknowledge YHVH discovers that his own power is neither ultimate nor secure. The Song confesses the name that Pharaoh rejected.

The text then turns repeatedly to the right hand of YHVH:

"Your right hand, YHVH, is glorious in power. Your right hand, YHVH, dashes the enemy in pieces." — Exodus 15:6

Moses had stretched out his hand at the command of YHVH, but the Song gives no independent power to Moses or his staff. Israel knows whose hand achieved the victory. In Hebrew poetry, the right hand is the language of effective strength and sovereign action. Here it is more than an image of might: the hand that delivers the helpless has also brought the oppressor to judgement.

This is one reason the refrain in Psalm 118 belongs so naturally beside the Song of Moses. Immediately after declaring that YHVH has become his salvation, the psalmist celebrates the right hand of YHVH and repeats that it acts valiantly (Psalm 118:14–16). The historical circumstances differ, but the confession is recognisable. Salvation belongs to YHVH, and the glory of His victory cannot be claimed by those He has rescued.

Exodus names Pharaoh's chariots, his army and his chosen captains. It tells us that the depths covered them and that they sank like a stone. The Song does not conceal the severity of judgement. Israel had watched that same military force drawing near and had feared that its redemption was about to be overturned. Now the army is gone. Those who threatened the people could not follow them to the farther shore.

The language of the depths also recalls the waters that appear at the beginning of Scripture and in the account of the Flood. The Hebrew term associated with the deep belongs to this wider biblical vocabulary, although these passages are not descriptions of one identical event. Creation, the Flood and the Exodus each testify, in different ways, that the waters are not beyond the rule of their Maker. At the sea, the waters

which make a road for Israel become the means by which Pharaoh's pursuit is ended.

Listen also to the contrast between the enemy's words and the act of YHVH. Pharaoh's forces say that they will pursue, overtake, divide the spoil and destroy (Exodus 15:9). Their boast is filled with what they intend to do. But the next verse overturns the whole speech: YHVH blows with His wind, and the sea covers them. Human ambition has spoken at length; divine judgement needs no such boast.

We must read this without turning the Song into a licence for our own anger. The enemies in Exodus are not people whom Israel was free to hate at whim; they are the armed pursuers of a people YHVH had commanded to be released. The passage witnesses to His judgement, not to a general right for believers to declare their personal conflicts holy wars. The New Testament still reserves vengeance to God and calls His people to overcome evil with good (Romans 12:19–21). His holiness is never an excuse for ours to be abandoned.

Now the great question is heard in full:

"Who is like you, YHVH, amongst the gods? Who is like you, glorious in holiness, fearful in praises, doing wonders?" — Exodus 15:11

The Hebrew opening is often remembered as Mi Chamocha — Who is like You? It is not a request for Israel to name a rival who might be nearly equal. The form of the question declares that no such comparison can be made. Egypt had its own gods and Pharaoh had claimed an authority that could not endure before YHVH. The people who had seen the end of his chariots now confess the incomparable greatness of the God of Israel.

Notice what the verse joins together: holiness, praise and wonders. Israel does not admire power detached from righteousness. YHVH is glorious in holiness. His acts reveal the One who is utterly distinct from the gods men fashion and the rulers who exalt themselves. He is to be praised with reverence, not handled as a force that can be recruited to bless whatever men choose to do.

The words "fearful in praises" may sound unusual to modern ears. They preserve something important. Praise does not remove the fear of YHVH; it gives that fear its proper voice. The fear that drove Israel to despair before the sea is being transformed into awe before the One who delivered them. The people are no longer trembling merely because Pharaoh is near. They have seen the power and holiness of YHVH, and worship must reckon with both.

The phrase "doing wonders" also anchors their praise in what has happened. They have not been asked to adore a mystery without testimony. They have seen the cloud, the divided waters, the dry ground and the fall of the Egyptian army. The wonders belong to the same YHVH who made covenant promises to their fathers. His acts are not interruptions to His character; they reveal His faithfulness.

THE ANSWER OF THE PROPHETS

The question sung beside the sea does not fade when Israel leaves its shore. The Prophets take it up, and through them YHVH Himself declares the answer. What Moses asks in worship, YHVH establishes by His own word: there is no one like Him. This is not merely because His power exceeds every other power. He has no equal in His being, His holiness, His knowledge, His rule or His salvation.

Isaiah 40:25 records the challenge of the Holy One: "To whom then will you liken me? Who is my equal?" The prophet immediately turns our eyes towards the heavens, whose hosts YHVH calls by name. The One who opened the sea is the Creator of the waters and of the stars. Pharaoh could command men and chariots; YHVH commands creation itself. No earthly king, and no god fashioned by human hands, can stand beside Him.

Isaiah 44:6–8 brings the answer still closer to the words of Moses. YHVH, the King of Israel and his Redeemer, declares, "I am the first, and I am the last; and besides me there is no God." Then comes His own question: "Who is like me?" The question from the sea is now heard

from the mouth of YHVH. He is not asking which rival might qualify. He is declaring that no rival exists. He alone announces and fulfils His purposes, and His people are witnesses that there is no other God.

The declaration reaches its clearest expression in Isaiah 46:9: "I am God, and there is no other. I am God, and there is none like me." Notice the setting. Isaiah has contrasted the idols that men must lift and carry with YHVH, who has carried His people from their birth and promises to bear them still (Isaiah 46:1–4). False gods are burdens upon their worshippers. YHVH bears and delivers His people. The contrast is devastating: the idols must be rescued from falling; YHVH rescues those who trust Him.

This incomparable greatness is inseparable from salvation. In Isaiah 43:10–11, YHVH calls Israel His witnesses and declares, "Besides me, there is no saviour." In Isaiah 45:21–22 He announces that there is no other just God and Saviour, then summons the ends of the earth to look to Him and be saved. The Song of Moses has become the proclamation of the Prophets. The God who overthrew Pharaoh is not simply Israel's deliverer in one moment of history. He alone is the Saviour, and His call reaches to the nations.

Jeremiah joins the confession without reservation: "There is no one like you, YHVH" (Jeremiah 10:6). His words are set against the folly of idols made by craftsmen, adorned with silver and gold, and fastened in place because they cannot stand by themselves. The living God cannot be measured against the works of human hands. He is the King of the nations, and the fear that belongs to Him belongs to no other (Jeremiah 10:6–10).

Then Micah takes the confession into a depth that demands our attention. He first promises wonders "as in the days of your coming out of the land of Egypt" (Micah 7:15). The Exodus is deliberately in view. Only a few verses later he asks, "Who is a God like you, who pardons iniquity" (Micah 7:18). His answer is found in YHVH's compassion, His delight in loving kindness, and His faithfulness to the covenant promises made to Abraham and Jacob.

And Micah goes further: "You will cast all their sins into the depths of the sea" (Micah 7:19). At the first sea, the depths covered the army that sought to reclaim Israel as slaves. In Micah, the depths receive the sins of the people whom YHVH has promised to forgive. The imagery is unmistakable. The sea that witnessed the defeat of their oppressor now becomes the prophet's image of sins removed. YHVH is incomparable not only in the judgement He executes, but in the mercy by which He pardons.

Here is the full force of Mi Chamocha. Who is like the God who judges the oppressor and saves the oppressed? Who is like the God who alone declares the end from the beginning, carries His people, forgives their iniquity, and casts their sins into the depths? The Prophets do not weaken Moses' confession. They unfold it. His holiness is not opposed to His mercy, and His mercy does not set aside His righteousness. The same YHVH is glorious in both.

The Gospel proclaims this same incomparable salvation in Yeshua. Peter identifies Him as the rejected stone made the cornerstone and declares that salvation is found in no one else (Acts 4:10–12). Here the testimony reaches its Messianic fulfilment: the salvation belonging to YHVH is made known in His Messiah. The One whose right hand delivered Israel at the sea has made His salvation known to the nations through Yeshua.

The answer to the Song is clear: there is none like YHVH. No other God. No other Saviour. None equal in holiness, power, judgement or mercy. The sea bore witness to it; the Prophets declared it; the Gospel announces its fulfilment in Yeshua.

The Prophets continue to use this language. Isaiah speaks of YHVH going forth like a mighty man, stirring up zeal like a man of war and triumphing over His enemies (Isaiah 42:13). Later Isaiah pictures a figure coming from Edom with garments marked by the winepress of judgement (Isaiah 63:1–6). These prophetic passages are not simply repetitions of the Red Sea account. They extend its assurance that evil will not finally escape the righteous judgement of God.

Revelation likewise does not leave judgement behind when it reveals the Lamb. The rider on the white horse is called Faithful and True, and He judges and makes war in righteousness (Revelation 19:11). The one who gives Himself for sinners is not indifferent to the wrongs that enslave and destroy. Yet the distinction between His righteous judgement and human vengeance remains essential. His victory is His to accomplish; His disciples are not given licence to imitate the violence of Pharaoh while speaking in the name of the Lamb.

For those who follow Yeshua, the Song therefore holds together truths that must not be separated. The Lamb who was slain is worthy of worship, and the King who comes in righteousness will judge. Mercy is not indifference to evil, and holiness is not cruelty. The salvation of YHVH includes the defeat of that which holds His people captive, but the power to judge rightly belongs to Him.

And the Song does not end with the destruction of the enemy. Immediately after the confession that none is like YHVH, Moses sings of His loving kindness towards the people He has redeemed and of His guidance towards His holy habitation (Exodus 15:13). This is the direction of His victory. He fights not merely to put an end to Pharaoh's claim, but to lead a redeemed people onwards into His presence.

Who, then, is like YHVH? The question has been answered in the waters, in the silence of Pharaoh's chariots, and in the song of those who survived. He is glorious in holiness, fearful in praises and the worker of wonders. His right hand has delivered; His covenant faithfulness will now lead. The next words of the Song turn from the enemy who has fallen to the people whom He has redeemed.

CHAPTER 6

THE PEOPLE WHOM YOU HAVE REDEEMED

To Your holy habitation

The question of the previous chapter has received its answer. There is none like YHVH. But the Song does not leave Israel standing upon the shore, occupied only with the destruction of Pharaoh. It turns from the enemy who has fallen to the people who have been delivered, and from the judgement of the sea to the purpose for which YHVH has brought them out. His victory is not an end in itself. He has redeemed a people whom He intends to lead into His presence.

Moses sings: "You, in your loving kindness, have led the people that you have redeemed. You have guided them in your strength to your holy habitation." — Exodus 15:13

Every part of this declaration matters. YHVH has redeemed them. He leads them in loving kindness. He guides them in strength. And the journey has a destination: His holy habitation. Redemption, mercy, guidance and dwelling are not separate themes laid beside one another. They are the single movement of the Song. The God who opened a way through the waters now claims responsibility for the people who have passed through them.

The words "loving kindness" convey the Hebrew Hesed, the faithful love by which YHVH keeps His covenant. This is not passing affection or a sudden change of mood after the severity of judgement. It is the same covenant faithfulness that caused Him to remember Abraham, Isaac and Jacob when Israel groaned beneath Egyptian bondage. The arm that overthrew Pharaoh was moved by the faithfulness of the One who had promised to be their God (Exodus 2:24; 6:2–8).

Long before Israel could sing of being redeemed, YHVH had declared what He would do: "I will redeem you with an outstretched arm, and with great judgements" (Exodus 6:6). The Song is the testimony that His word has stood. What had been promised in the house of bondage is now celebrated on the other side of the sea. The people did not redeem themselves, and Pharaoh did not release them out of generosity. YHVH brought them out.

The Hebrew verb behind "redeemed" in Exodus 15:13 is Ga'al. It belongs to the language of the redeemer who acts on behalf of one who needs rescue, and it becomes a great covenant word throughout the Prophets. YHVH is repeatedly named as Israel's Redeemer. The word carries more than the fact of escape. It declares an enduring relationship between the One who redeems and those He has made His own.

The Passover belongs to this history. Before Israel walked between the walls of water, the blood of the lamb had marked their households in Egypt. The judgement upon the firstborn, the departure from bondage and the crossing of the sea are joined in the biblical account. We must not turn them into disconnected pictures. The same YHVH who spared His people beneath the blood brought them out by His mighty hand and separated them from Pharaoh's claim.

Exodus 15:16 then speaks of those whom YHVH has "purchased". This is another Hebrew expression, not merely a repetition of Ga'al. The two words together press home the same truth: Israel now belongs to the One who has delivered them. They are not unclaimed wanderers released into the wilderness without a master or a future. YHVH has taken them to Himself.

That does not mean Scripture describes a payment made to Pharaoh. The Exodus is a deliverance accomplished through judgement and power, not a bargain in which the king of Egypt received a price for his slaves. The language of purchase speaks of YHVH's rightful claim upon those He has rescued. Their freedom from Pharaoh is the beginning of their belonging to YHVH.

Here the Gospel brings the full cost of redemption into view. Peter says that believers were not redeemed with perishable things such as silver or gold, but with the precious blood of Messiah, like that of a lamb without blemish or spot (1 Peter 1:18–19). Paul speaks of redemption through His blood, the forgiveness of trespasses, according to the riches of God's grace (Ephesians 1:7). What Israel experienced at the Passover and the sea belongs to the history through which Scripture teaches us to understand that greater redemption.

In Revelation 5 the new song is sung before the Lamb. He is worthy because He was slain and bought people for God with His blood out of every tribe, language, people and nation. The words of purchase now reach beyond the borders of Israel without setting aside the saving work YHVH performed for Israel. The Lamb redeems a people who belong to God, and their song gives Him the honour. The Song of Moses and the song before the Lamb stand within the one testimony of redemption.

Yet we would miss the direction of Exodus 15 if we spoke only of the cost and not of the destination. Moses does not sing merely that the people have been brought out. He sings that they are being guided to YHVH's holy habitation. The passage through the sea is not the conclusion of the journey; it establishes the people who must now follow their Redeemer. Their freedom has a purpose.

The command given before the Exodus had already disclosed that purpose: Pharaoh was to let YHVH's people go so that they might serve Him. They were not being liberated in order to belong to themselves. The cruel service imposed by Pharaoh was to end; the worship and obedience owed to YHVH were to begin. His covenant would shape them as a holy people, not merely as former slaves (Exodus 7:16; 19:4–6).

The expression "holy habitation" opens the next great movement of the Torah. In the wilderness YHVH commands Israel to make Him a sanctuary so that He may dwell amongst them (Exodus 25:8). The tabernacle will make visible something already declared at the sea: the Redeemer intends to be present with His redeemed people. The pillar

that stood between Israel and Egypt was not a temporary substitute for relationship. His presence was to be at the centre of their life.

And the Song looks further still. Moses declares:

"You will bring them in, and plant them in the mountain of your inheritance" (Exodus 15:17).

The promise is not simply that Israel will survive another stage of the wilderness. They will be brought in and planted. The language belongs to permanence, inheritance and the fulfilment of the promises made to their fathers. They have been uprooted from bondage, but they are not destined to remain rootless. YHVH will give His people a place in which His name is honoured and His presence is known.

The remainder of the verse speaks of the place YHVH has made for Himself to dwell, the sanctuary established by His hands. The later history of Israel unfolds the expectation in the land, in the place of His choosing and, ultimately, in the sanctuary associated with Zion (Deuteronomy 12:5; Psalm 78:54, 68–69). The Song anticipates this fulfilment before Israel has even reached Sinai. Faith can sing of what YHVH will do because it has already seen that He keeps His word.

There is a striking contrast here. Pharaoh built for himself through the enforced labour of slaves. His power rested upon taking the strength of others for his own monuments. YHVH, by contrast, redeems His people and promises to establish their dwelling by His own hands. He is not dependent upon their bondage to secure His throne. The One who has delivered them will also plant and establish them.

The Prophets return to this promise of presence. Ezekiel speaks of YHVH setting His sanctuary amongst His people and making His dwelling with them (Ezekiel 37:26–28). The restoration is not complete merely because an enemy is defeated or an exile ends. Its glory is that YHVH dwells with those who are His. The covenant words remain: He will be their God, and they will be His people.

John then announces that the Word became flesh and lived amongst us (John 1:14). In Yeshua, the presence of God is no longer spoken of only through a tent or a sanctuary made by hands. The Messiah comes amongst His people. The promise of divine presence, already heard in the Song, receives its decisive revelation in Him.

Paul describes those who are brought near through Messiah as members of God's household, being built together into a dwelling place of God in the Spirit (Ephesians 2:19–22). The language is no longer confined to the physical structure of the tabernacle, yet neither is the historical promise to Israel erased. The redemption recorded in Exodus reveals the purpose of YHVH to dwell with His people; the Gospel discloses how that purpose gathers those redeemed through Yeshua.

ZION AND THE HEAVENLY JERUSALEM

The habitation promised in the Song comes into clearer view as Scripture unfolds. YHVH chose Zion and established His sanctuary amongst His people (Psalm 78:68–69). Psalm 132 then declares that YHVH has chosen Zion and desired it for His dwelling. This is the place of His rest, the place associated with His covenant faithfulness to David and the promise of the Anointed King (Psalm 132:11–18). Zion is therefore not an ornamental name in the language of worship. It gathers together the dwelling of YHVH, the people He has redeemed, and the reign He has promised to establish.

The Prophets enlarge that vision. Isaiah sees the mountain of the house of YHVH established, the nations coming to it, and the word of YHVH going forth from Jerusalem (Isaiah 2:2–4). Micah proclaims the same hope (Micah 4:1–4). The sanctuary is not a private refuge from the world. Zion stands in Scripture as the place from which the King teaches the nations and establishes peace. The people brought through the sea are being led into a purpose far greater than the defeat of Pharaoh.

Then the letter to the Hebrews opens the heavenly reality with astonishing directness. Having recalled the terror of Sinai, where the

mountain burned and the people trembled, it declares to those who belong to Messiah: "But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem" (Hebrews 12:22). The statement is not merely that they may reach Zion at some distant time. Through Yeshua they have come to the heavenly assembly, to God the Judge of all, and to the mediator of the new covenant (Hebrews 12:22–24).

This is the answer to the journey begun in Exodus. The people standing at the sea did not know the full extent of the habitation towards which they were being led. The tabernacle would be raised in the wilderness; the sanctuary would be associated with Zion; but Hebrews announces a Mount Zion and a Jerusalem whose citizenship and worship are heavenly. The revelation does not empty the earthly history of meaning. It shows why that history matters: the God who dwelt amongst Israel was revealing the greater dwelling to which His redemption leads.

Paul also speaks of "the Jerusalem that is above", declaring that she is free and is the mother of us all (Galatians 4:26). The contrast is especially fitting in a book that began in the house of bondage. YHVH did not bring Israel out merely to exchange one captivity for another. The children of promise belong to freedom, and their inheritance is bound to the Jerusalem above. What Pharaoh could never provide, the Redeemer gives: a people who belong to Him and a home secured by His promise.

And here the words of Yeshua come into their full force. On the night before His suffering, He told His disciples that there are many homes in His Father's house, and that He was going to prepare a place for them. He promised to come again and receive them to Himself, so that they would be where He is (John 14:1–3). The heart of that promise is not simply accommodation in another realm. It is communion with the One who redeems them. He prepares the place; He receives His people; and He brings them to be with Himself.

The same Yeshua declares, "I am the way, the truth, and the life" (John 14:6). Israel could not make a road through the sea, and the redeemed cannot make their own road into the Father's presence. At the sea YHVH opened the way by His power. In Messiah the way to the Father is revealed in the One who gives Himself for His people. The movement is consistent from beginning to end: salvation is His work, and the destination is His presence.

This also guards us from mistaking the heavenly Jerusalem for a vague symbol of religious comfort. Hebrews speaks of a city, an assembly, a covenant and a Kingdom that cannot be shaken (Hebrews 12:22–28). These are not the inventions of human longing. They belong to the promise of God. His people have access to that heavenly reality through Yeshua even as they await the fulfilment of all things. The wilderness is not home, and the redeemed are not wandering without a destination.

The final vision will make the direction unmistakable. The holy city is not built by Pharaoh's slaves or established by the power of earthly empires. It comes from God. Zion's hope is not dissolved into an escape from creation: heaven and earth are brought into the fulfilment of YHVH's purpose, and His dwelling is with His people. What Moses sang in the language of a mountain, an inheritance and a sanctuary reaches towards a dwelling only YHVH Himself can establish.

At the end of Scripture the same hope reaches its great conclusion. John sees the holy city, New Jerusalem, coming down out of heaven from God (Revelation 21:2–3). The dwelling of God is with mankind: He will dwell with them, and they will be His people. The holy habitation towards which Moses sang finds its final horizon in the presence of YHVH amongst the redeemed, with death, sorrow and the former things brought to an end.

The Song also looks outward, towards the nations through whose territories Israel must pass. Philistia, Edom, Moab and Canaan are named as peoples who will hear of the works of YHVH and tremble (Exodus 15:14–16). The report of the sea will travel farther than the

people themselves. Egypt's defeat will become known throughout the land that lies ahead.

Rahab's words in Jericho show how far that testimony reached. She tells the Israelite spies that the inhabitants have heard how YHVH dried up the waters of the Red Sea, and that their hearts have melted (Joshua 2:9–11). The fear anticipated in the Song has become the confession of a woman in Canaan. Yet Rahab also shows that the news of YHVH's power can lead not only to dread but to faith. She seeks mercy from the God whose works she has heard, and she is spared.

The contrast is deliberate. The Egyptian army pursued and was swallowed by the sea. The nations ahead hear and tremble. But the redeemed are led by loving kindness. The same great acts that announce judgement also proclaim that the living God is able to save. Israel must not mistake its place in this story for an achievement of its own. Its calling rests on the mercy and faithfulness of YHVH.

At last the Song arrives at its royal declaration:

"YHVH shall reign forever and ever." — Exodus 15:18

This is not a decorative ending to a poem about a fortunate escape. Kingship has been the issue from the beginning. Pharaoh claimed authority over a people whom YHVH called His own. At the sea the rival claim was broken. But the Song reaches beyond the fall of a particular king to declare the everlasting reign of YHVH. Egypt's throne could not keep its slaves; YHVH's throne cannot be overthrown.

The Prophets and the final book of Scripture carry the same hope onward. The kingdoms of this world do not possess the last word. At the sounding of the seventh trumpet the Kingdom of the world is proclaimed as the Kingdom of our Lord and of His Messiah, and He will reign for ever and ever (Revelation 11:15). What Moses sang beside the sea is heard again when heaven declares the victory of the King.

This is the purpose of redemption: a people brought out of bondage, brought into covenant, led by the mercy of YHVH, planted in His

inheritance and gathered to His dwelling. They are not merely survivors of a judgement. They belong to the King who reigns for ever.

And a redeemed people must learn to sing. Moses has led Israel in the great confession of the sea; now Miriam will take up the answer. Her voice will carry the victory of YHVH across the shore, and the Song will begin its long journey towards the sea of glass and the Lamb.

CHAPTER 7

THE SONG OF MOSES AND THE LAMB

From the shore to the sea of glass

The redeemed have crossed the sea. Pharaoh's army has fallen, and YHVH has been revealed as the One who saves, judges and reigns. Yet the Song does not end when Moses has finished singing. Another voice takes up the victory. Miriam the prophetess, the sister of Aaron, comes forward with a tambourine, and the women of Israel follow her with tambourines and dancing. Their answer is the very confession with which the Song began:

"Sing to YHVH, for he has triumphed gloriously. He has thrown the horse and his rider into the sea." — Exodus 15:21

Miriam's place in this moment is deeply fitting. At the beginning of Exodus, Moses' sister had watched from a distance as the infant Moses was placed amongst the reeds beside the Nile. She stood where a child's life was threatened by the decree of Pharaoh, ready to speak when an opportunity opened (Exodus 2:4–8). Now she stands amongst a delivered people, celebrating the overthrow of the power that had sought to destroy them. The river where the deliverer was preserved and the sea where the oppressor was defeated belong to one history under the hand of YHVH.

Miriam is not remembered merely as someone who joined in the celebration. Exodus calls her a prophetess. Centuries later YHVH Himself says through Micah that He brought Israel out of Egypt, redeemed them from the house of bondage, and sent before them Moses, Aaron and Miriam (Micah 6:4). Her name stands alongside theirs in the divine remembrance of the Exodus. The Song has become the testimony of a people, and Miriam leads their answer.

There is also a second great song given through Moses, recorded in Deuteronomy 32. Spoken as a covenant witness near the end of his life, it proclaims the greatness of YHVH, the perfection of His work, the justice of His ways and His faithfulness to His people. The song at the sea celebrates a rescue accomplished; the later song calls Israel to remember the God who rescued them and warns against forgetting Him. Together they give voice to the saving and judging righteousness of YHVH.

This matters when we reach the last book of Scripture. Revelation does not leave Moses behind. John sees something like a sea of glass mixed with fire, and standing upon it are those who have overcome the beast, his image and the number of his name. They have harps of God. Then John tells us what they sing:

"They sang the song of Moses, the servant of God, and the song of the Lamb." — Revelation 15:3

The connection is explicit. The worshippers of Revelation are not singing a song that has severed them from the Torah. Their victory is announced in the language of Moses and the Lamb together. The first song followed the defeat of Pharaoh; this song belongs to those who have overcome the beast. In both scenes there is an enemy who claims dominion, a people whom YHVH preserves, and a victory that cannot be attributed to human strength.

John does not present the overcomers as those who never faced the enemy. They have overcome him. Revelation elsewhere declares that the saints overcome through the blood of the Lamb and the word of their testimony, remaining faithful even when obedience may cost them their lives (Revelation 12:11). Their victory is not a display of earthly military power. It is faithfulness to YHVH and to Yeshua in the face of a kingdom that demands worship for itself.

At the sea, Pharaoh believed he could pursue Israel into the very passage YHVH had opened. In Revelation, the beast again seeks a claim that belongs to God alone. The conflict is not simply over political control. It is over allegiance and worship. Who will be feared? Whose word will

be obeyed? Whose name will be honoured? Moses' Song and the testimony of the Lamb answer with one conviction: the throne belongs to YHVH.

The words of the heavenly song are therefore worthy of close attention:

"Great and marvellous are your works, Lord God, the Almighty! Righteous and true are your ways, you King of the nations." — Revelation 15:3

The resemblance to Moses' testimony is unmistakable. Exodus celebrates the marvellous works of YHVH, the victory of His right hand and the holiness of the One to whom no other can be compared. Deuteronomy 32 declares that His work is perfect and all His ways are just. Revelation brings those confessions together. His works are great; His ways are righteous and true; and He is King not of one defeated empire but of the nations.

The question from Exodus 15 returns as well. Moses asked, "Who is like you, YHVH, amongst the gods?" The Prophets answered that there is none like Him. Now the overcomers ask who would not fear the Lord and glorify His name, for He alone is holy (Revelation 15:4). The confession that began beside the waters has not weakened with the passing of the centuries. Heaven declares what Israel learned at the sea: YHVH has no equal.

Yet the heavenly song does more than celebrate the fall of the adversary. It looks to the nations: "For all the nations will come and worship before you. For your righteous acts have been revealed" (Revelation 15:4). The saving works of YHVH are not concealed within the memory of one generation. What was made known in Egypt, proclaimed by the Prophets and revealed in Yeshua will be acknowledged before the King of the nations. His holiness and His righteous judgements establish the truth before every rival claim.

This is why the sea of glass is mingled with fire. The scene stands at the threshold of the seven last plagues, in which the wrath of God reaches its appointed completion (Revelation 15:1). The song is not an attempt to

make judgement seem less serious. It announces that the judgements of YHVH are righteous. Egypt's overthrow was not cruelty dressed as deliverance; it was the judgement of a power that enslaved, oppressed and defied His word. The final judgement likewise reveals the righteousness of the King who will not allow evil to reign for ever.

There is a difference in the order of the two scenes, and it is instructive. At the Yam Suf, Israel sings after the sea has closed upon Pharaoh. In Revelation 15, the overcomers sing while the final bowls of judgement are about to be poured out. Their confidence does not depend upon waiting until every act of judgement is visibly complete. They know the One whose ways are righteous and true, and they sing before the nations have seen the full conclusion.

Revelation then shows "the temple of the tabernacle of the testimony" opened in heaven (Revelation 15:5). The language carries us straight back to the holy habitation promised in Exodus 15. YHVH redeemed His people and led them towards His dwelling. Now the heavenly sanctuary is opened, and the glory of God fills the temple. The One whose presence guarded Israel at the sea is the One whose holiness governs the final judgement. His dwelling, His glory and His reign are not separate hopes.

But why does Revelation speak of the Song of Moses and the Song of the Lamb? Because the Lamb is central to the victory of the redeemed. Revelation 5 shows Him worthy to open the book because He was slain and bought people for God with His blood from every tribe, language, people and nation. Revelation 7 shows a countless multitude before the throne, their robes made white in the blood of the Lamb. The redeemed stand before God not because they have defeated sin and death by their own strength, but because the Lamb has redeemed them.

Passover and the crossing of the sea already taught Israel the shape of this deliverance. The blood marked those whom YHVH spared, and the waters separated them from the master who had claimed them. Yeshua, the Lamb, brings the work of redemption into its fullness. His blood is the foundation of the victory declared in heaven, and His people are

gathered out of the nations to belong to God. The Song of the Lamb does not cancel the testimony of Moses. It reveals the salvation towards which that testimony has been leading.

Nor is the Lamb a lesser figure set beside the King as a rival object of praise. In Revelation 5 the worship of heaven is directed to the One who sits upon the throne and to the Lamb. The Lord God Almighty is praised for His righteous ways, and the Lamb is honoured for the redemption accomplished through His blood. Revelation itself holds these together. We do not honour Moses by leaving out Yeshua, nor do we honour Yeshua by silencing Moses. Scripture joins them together.

The people who sing at the sea of glass are therefore the fulfilment of a promise as well as the witnesses of a victory. The Song of Moses had already looked beyond the sea to the mountain of YHVH's inheritance and the sanctuary established by His hands. The promise of Zion, the heavenly Jerusalem and the dwelling of God with His people has unfolded through the Prophets and through Yeshua. Revelation completes that vision with the New Jerusalem coming down from heaven and the dwelling of God amongst mankind (Revelation 21:2–3).

The final pages of Scripture carry the imagery further. From the throne of God and of the Lamb flows the river of the water of life. The curse is removed, His servants serve Him, they see His face, and His name is upon them (Revelation 22:1–5). They are no longer fleeing a tyrant or waiting at the edge of an impassable sea. They dwell in the presence for which they were redeemed. The Song's declaration that YHVH will reign for ever and ever has become the reality of the Kingdom that cannot be shaken.

COME ON, MIRIAM!

Moses has sung. Now Miriam takes up the rhythm, and the redeemed are called to answer. The victory must be heard.

Exodus does not let the Song end with Moses. Miriam the prophetess takes a tambourine in her hand, the women follow with tambourines

and dances, and she answers the song with its great opening declaration: "Sing to YHVH, for he has triumphed gloriously" (Exodus 15:20–21). The victory is not left to one voice. What Moses has proclaimed, Miriam calls the people to celebrate. The Song has become an answer that can be taken upon the lips of the redeemed.

That detail deserves to be heard. Miriam had once stood beside the Nile, watching over her infant brother while Pharaoh's decree threatened the children of Israel. Now she stands beside another stretch of water, no longer watching an endangered child but rejoicing with a delivered nation. She has seen what YHVH has done. Her response is not quiet admiration from a distance. She takes up the rhythm and leads others into praise.

The instrument in her hand is the Hebrew Toph, often rendered timbrel or tambourine. It was a hand-held frame drum, giving a clear beat for song and dance. We need not imagine every feature of the modern jingled tambourine to understand the scene. Its purpose here is plain: the victory has become audible, and the people are moving and singing together. The drum does not carry the power of deliverance. It announces the praise of the One who delivered them.

The Toph was already known as an instrument of celebration. In Genesis 31:27, Laban speaks of sending Jacob away with songs, tambourine and harp. Later, the women of Israel come out with singing, dancing and tambourines when the army returns from victory (1 Samuel 18:6). These passages show that Miriam's instrument belongs to the recognised language of public rejoicing. But beside the Yam Suf its music has a particular testimony: Israel has no victory of its own to boast about. YHVH has triumphed.

The Psalms carry that sound into the praise of the congregation. Psalm 68:24–26 describes the procession of God the King towards the sanctuary: singers go before, musicians follow, and young women play tambourines amongst them. The rhythm once heard on the shore is now heard amongst those who bless God in the assembly. Miriam's

answer has not been forgotten; the redeemed still give public voice to the mighty acts of YHVH.

Psalm 149 draws the connection still closer to Zion. Israel is summoned to rejoice in its Maker, and the children of Zion in their King. They are to praise His name in the dance and sing to Him with tambourine and harp (Psalm 149:2–4). And why? Because YHVH takes pleasure in His people and adorns the humble with salvation. The instruments are named, but the reason for the music is greater than the instruments: the King has saved His people. Psalm 150 then widens the invitation until everything that has breath is called to praise YHVH.

But the most beautiful return of the tambourine comes through Jeremiah. YHVH promises Israel, "You will again be adorned with your tambourines, and will go out in the dances of those who make merry" (Jeremiah 31:4). The next words look towards the vineyards of Samaria and the call to go up to Zion. A few verses later the redeemed come singing to the height of Zion, and YHVH promises to turn their mourning into joy (Jeremiah 31:12–13). The tambourine is no longer only the sound of a victory remembered. It is also the promised sound of a people restored.

And in that same chapter YHVH announces the new covenant, in which His law is written upon the hearts of His people and their sins are remembered no more (Jeremiah 31:31–34). The sequence is magnificent. The God who brought Israel out of Egypt has not abandoned His purpose. He gathers, restores, forgives and makes His people His own. The joy of Miriam's song belongs to that larger story of redemption.

Revelation does not tell us that the overcomers at the sea of glass are holding tambourines. John sees harps of God in their hands (Revelation 15:2). We will give the harps their own attention elsewhere. Yet the two scenes stand together in Scripture: Miriam answers the victory song at the first sea, and the overcomers sing the Song of Moses and of the Lamb beside the last. The instruments differ; the testimony remains. YHVH has judged the oppressor, redeemed His people and shown that His reign cannot be overturned.

And now the questions come to the reader. Have we followed Israel to the edge of the waters only to admire the scene? Have we heard the declaration of Isaiah, the witness of the Psalms, the answer of the Prophets and the victory of the Lamb, only to remain spectators? The Song was not written merely to tell us what others once sang. It teaches the redeemed what to confess, whom to trust and whose glory to proclaim. No instrument is required to make that confession; the call is for hearts and voices that acknowledge YHVH's salvation.

So, come on, Miriam! Raise the Song again. Let those who have seen the salvation of YHVH answer with the confidence of the redeemed. Let Zion rejoice in her King. Let the remembrance of Egypt give way to the testimony of deliverance, and let the promise of the Lamb strengthen those who must yet stand faithfully against the beast. This is not a song for those who trust their own strength. It belongs to those who can say, with Moses and with Miriam, that YHVH Himself has become their salvation.

Between Miriam's tambourine and the harps of God lies the long testimony of Scripture. Between the shore of the Yam Suf and the sea of glass stand the wilderness, Zion, the Prophets, the cross and the resurrection of Yeshua. Yet the great confession remains unchanged: salvation belongs to YHVH. He is the One who judges evil, redeems His people and brings them into His presence.

The Song is therefore not a relic preserved because an ancient nation once escaped its oppressor. It is the confession of the redeemed, given in the Torah, carried through the Prophets and heard again in the victory of the Lamb. Its words teach us how to remember the past, how to stand in faithfulness now, and whom to praise when every rival kingdom has fallen.

Moses stood beside the sea and sang. Miriam called the women to answer. John saw the overcomers with harps of God. From the first shore to the last, the glory belongs to the same Redeemer.

YHVH is our strength and song. He has become our salvation. And the redeemed will sing to Him for ever.

EPILOGUE

SING TO YHVH

For He has triumphed gloriously

Miriam has called the people to answer, and the Song has sounded from the shore of the Yam Suf to the sea of glass. But Scripture does not allow us to mistake the moment of singing for the whole life of faith. What happens when the music ceases? Will the redeemed remember the One who delivered them?

Psalm 106 supplies a searching answer. Remembering the crossing, it says, "Then they believed his words. They sang his praise." But the very next verse declares, "They soon forgot his works" (Psalm 106:12–13). They had witnessed the sea divide, seen the enemy overthrown, and sung of YHVH's salvation. Yet the wilderness soon exposed how readily wonder can give way to murmuring, and praise to unbelief.

This is the warning with which the Song must leave us. It was never intended to preserve the memory of a miracle while its people forgot their Redeemer. It was given so that the works of YHVH would be remembered, His word believed, and His people kept faithful to the One who brought them out. A song upon the lips is a beautiful thing; a heart that remembers and obeys is the response for which that song calls.

At the sea Israel was told to stand still and see the salvation of YHVH. Then they were told to go forward. Neither command cancels the other. They could not save themselves by frantic effort, but neither were they to remain upon the shore when YHVH opened the way. Faith stands upon His word; faith also moves when He commands. The road may be unknown to us, but it is never unknown to Him.

The same truth reaches its fullness in Yeshua. We do not redeem ourselves, purchase our freedom, or open the way into the Father's presence by our own strength. The Lamb has given Himself for the

people He redeems. Yet His salvation does not leave us content with the bondage from which we were called. He summons us to follow Him, to hold fast to His testimony, and to walk in the obedience that belongs to faith.

Nor is the destination merely the far side of an earthly sea. The Song speaks of a people led in mercy towards YHVH's holy habitation. The Prophets lift our eyes to Zion; Hebrews names the heavenly Jerusalem and Yeshua, the mediator of the new covenant; and John sees the holy city descending from heaven. Redemption is not escape for its own sake. YHVH brings His people out in order to bring them near, that they may dwell with Him.

Until that promise is fully revealed, the conflict remains real. There will be the temptation to turn back towards Egypt, to exchange the truth for the security of what is familiar, or to give the honour of YHVH to another. The overcomers in Revelation are not described as people who never faced such a trial. They are those who remained faithful to the Lamb. Their song is the testimony of a victory that belongs to Him.

And so the confession of Exodus 15:2 must be more than a line we admire: YHVH is my strength and song; He has become my salvation. Moses sang it beside the sea. Isaiah proclaimed it in the promise of restoration. The Psalms carried it into the worship of Zion. In Yeshua we behold the salvation to which that testimony bears witness. In Revelation, Moses and the Lamb are named together in the praise of the redeemed.

We began with Israel standing where no human strength could open a road. We end with the promise of a people standing before their Redeemer, their deliverance complete and His reign unchallenged. Between those shores the calling remains: remember His works, trust His word, refuse the old bondage, and follow where He leads.

The Song belongs to those who know whose hand has saved them. Let its words remain not only in our singing but in our remembrance, our

worship, and our obedience. The glory is YHVH's. The salvation is His. And the redeemed have every reason to sing.

Sing to YHVH, for he has triumphed gloriously. — *Exodus 15:21*

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