



YOVEL
PUBLICATIONS

Contending for the Faith

THE SONG OF MOSES

A Song of Deliverance

*The LORD is my strength and song,
and He has become my salvation.*

EXODUS 15:2

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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 becomes song. The crossing of the Red Sea (Yam Suf) is one of them.

Israel has come out of Egypt, but Egypt is still coming after Israel. Behind them are Pharaoh, his horsemen and his chariots. Before them is the sea. The people who had gone out with a high hand now lift their eyes, see the army bearing down upon them and are terrified. There is no military answer, no ordinary escape route and no human plan left to trust.

Then Moses speaks: “Do not be afraid. Stand still, and see the salvation of the LORD.” Those words are the doorway into the Song of Moses. Before Israel can sing that YAH is their strength, they must discover the end of their own strength. Before they can praise YHVH as a Man of war, they must watch Him fight. Before they can declare that He has become their salvation, they must pass through the way that He alone opens.

Exodus 14 and Exodus 15 therefore belong together. The Song is not detached poetry placed after an exciting story. It is Israel’s interpretation of what they have just seen. The horse and its rider have been thrown into the sea. The right hand of YHVH has shattered the enemy. The people whom He redeemed are being led toward His holy habitation. And the great conclusion is already royal: the LORD shall reign forever and ever.

This is why the Song must be approached 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 “YAH is my strength and song” carry their proper weight.

The Exodus is history, but Scripture itself tells us that it is also instruction. Paul writes that these things happened as examples and were written for our admonition, upon whom the ends of the ages have come. — 1 Corinthians 10:11. 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 baptized into Moses in the cloud and in the sea. The crossing becomes a pattern of redemption, separation, covenant, faith and the dangerous temptation to desire Egypt again after having been delivered from it.

The route followed in this study takes seriously the biblical description of a real crossing of the Yam Suf and Paul’s statement that Sinai is in Arabia. The precise identification of the route and individual sites requires care. Proposed identifications of Pi Hahiroth, Migdol and Baal Zephon should be weighed against the text rather than used to replace 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 the beginning of the lesson. YHVH does not merely rescue His people from Pharaoh. He teaches them who their Deliverer is. Egypt has been judged by plague after plague, yet Pharaoh still refuses to yield. Israel has seen mighty works, yet fear can still make slavery look safer than faith. At the sea both are brought to a point of decision.

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 the LORD. In Revelation the overcomers stand on a sea of glass and sing the song of Moses and the song of the Lamb. Between those two seas He delivers, judges, leads and reigns.

CHAPTER 1

THE BATTLEGROUND IS SET*The armies of YHVH leave Egypt*

Israel did not leave Egypt as a disordered crowd wandering into the wilderness. Exodus describes them as going out in ordered ranks. They had been slaves, but YHVH calls them His hosts — His armies. Yet these armies are not ready for war. The LORD did not lead them by the way of the land of the Philistines, although that was near; for God said, “Lest perhaps the people change their minds when they see war, and return to Egypt.”

Exodus 13 says they went up in orderly ranks — heard as armed, or arranged by fives. YHVH is already ordering what He has redeemed. The Captain of the host is training a people who still think like servants.

That is one of the first lessons of the journey. Deliverance can take place in a night; the training of a delivered people takes longer. Israel has been brought out of Egypt, but much of Egypt still has to be brought out of Israel. They have eaten the Passover and walked out under the protection of the blood, yet they must still learn what it means to trust YHVH when everything visible appears to contradict His promise.

Paul tells us to read these events as instruction. The danger is not only Pharaoh behind us; it is the desire for Egypt within us. Bondage can become strangely attractive when obedience leads

into uncertainty. The old life begins to look secure simply because it is familiar. Israel will repeatedly face that temptation in the wilderness, and the warning is given to us so that we do not turn back in heart after YHWH has called us out.

Exodus 14 therefore opens with a surprising command. Israel is told to turn and camp before Pi Hahiroth, between Migdol and the sea, opposite Baal Zephon. From a human point of view the change of direction makes their position worse. Pharaoh will hear of it and conclude that the people are bewildered and the wilderness has shut them in.

The Hebrew word *Shuv* — to turn or return — is worth hearing. It is one of the great biblical words of turning back to YHWH. Here the lesson is concrete before it is theological: the people change direction because YHWH has spoken. Obedience does not always take the road that appears safest or shortest. Sometimes YHWH turns His people into a place where only His faithfulness can explain what happens next.

They are also told to camp. Israel is not brought to the shore because it has finally become strong enough to defeat Egypt. The battleground is chosen so that Israel's helplessness and YHWH's power will be exposed together. Pharaoh will think he sees a trapped people. YHWH sees the place where He will gain honor over Pharaoh and over all his army, so that Egypt may know that He is the LORD.

The word for camp is *Chanah*. It can carry the sense of pitching toward a place of rest. YHWH tells them to camp when every human instinct would say keep moving. Grace sometimes looks

like a halt in a bad place. Faith pitches the tent where the word has spoken, not where the eye has found cover. This too is Gospel: we are saved by grace through faith, and even the place of our helplessness can become the place where He shows Himself.

That word honour carries the sense of weight. Pharaoh has treated the command of YHVH lightly. He had asked, “Who is the LORD, that I should obey His voice?” The plagues have answered that question one judgment at a time. At the sea the answer will fall with its full weight upon the army that pursues Israel.

Pharaoh prepares six hundred choice chariots and all the chariots of Egypt. Israel has no comparable military force. One side possesses the machinery of empire; the other possesses a promise. The contrast is deliberate. YHVH is preparing to teach His people that the battle belongs to Him.

Scripture says that the children of Israel went out with boldness. The expression speaks of an exalted hand — open departure. Elsewhere a high hand can carry the sense of presumption. Both possibilities are useful warnings. There is a boldness that comes from knowing YHVH has delivered us, and there is a pride that can quietly begin to take credit for what grace accomplished. Whatever confidence Israel felt as they left Egypt is about to be tested.

Later the disciples, newly filled with the Spirit, will pray that they may speak with boldness and that YHVH would stretch out His hand. The hand that left Egypt lifted up will be the hand stretched over the sea. Boldness is not noise. It is confidence that the same hand still acts.

Pharaoh draws near. Israel lifts its eyes and sees the Egyptians marching after them. So they were very afraid, and the children of Israel cried out to the LORD. Then they said to Moses, “Because there were no graves in Egypt, have you taken us away to die in the wilderness? ... For it would have been better for us to serve the Egyptians than that we should die in the wilderness.”

They lifted their eyes and walked by what they saw. Scripture will later say that we walk by faith, not by sight. The lesson is already here. Eyes can tell the truth about chariots and still lie about YHWH. The army is real. It is not the last word.

Fear has begun to rewrite their memory. The slavery from which they cried for deliverance is suddenly remembered as the safer option. Egypt, the house of bondage, starts to look preferable to a road that requires faith. That is one of the most searching lessons in the whole account. We can be outside Egypt and still carry an Egyptian imagination within us.

Revelation shows the dragon coming down with great wrath. The same pattern is on this shore. The enemy pursues because he has already lost them and will not yield. They answer with a wish to live by serving Egypt again. Those who overcome are those who do not love their lives to the death. Israel, on this day, loves safety more than the word that brought them out.

There is another way to hear the people’s question. Fear can expose the place where the mind still needs to be renewed. Jacob, when confronted with danger, prayed and then wrestled through the night. The answer to fear is not pretending that danger is unreal. It is bringing fear into the presence of the Redeemer until His word

becomes greater than what our eyes can see.

The visible facts are real. There is a sea before them and an army behind them. Faith does not require Israel to pretend the chariots are not there. It requires them to refuse to make what they see the final authority. Israel sees an army that cannot be defeated; YHVVH sees the army He is about to overthrow. Israel sees water blocking the road; YHVVH sees a road He is about to open through the water.

The people have reached the end of every natural calculation. They cannot negotiate their way back into Egypt without returning to bondage. They cannot defeat Pharaoh in battle. They cannot cross the sea by ordinary means. The battleground YHVVH has chosen leaves no room for Israel to confuse deliverance with its own achievement.

The question at the shoreline is larger than escape. Pharaoh still claims this people. YHVVH has said, “Let My people go.” The sea will reveal whose word stands.

Before the waters move, Moses gives them no military plan. He gives them the word of YHVVH: do not be afraid; stand still; see His salvation.

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.

“Do not be afraid. Stand still, and see the salvation of the LORD, which He will accomplish for you today. For the Egyptians whom you see today, you shall see again no more forever. The LORD will fight for you, and you shall hold your peace.” — Exodus 14:13–14

Everything changes with those words. Fear has already begun to rewrite Israel's understanding of YHVH, and Moses calls them back from that distortion. They are not told to deny the danger. They are told not to fear it as though Pharaoh has the final word.

The command translated “stand still” is *Yatsav*: to station oneself, take one's stand, stand firm. Moses is not telling Israel to collapse into passivity. He is telling them to stop fleeing inwardly before an enemy that has not yet touched them. They are to take their position under the word of YHVH.

A near word in Hebrew, *Yetsev*, speaks of that which is firm and true. To stand still here is not to freeze. It is to stand on what is true when the eyes are full of chariots. Paul will later write, “having done all, to stand.” The first obedience on this shore is not a charge. It is a stand.

The same posture appears later when Jehoshaphat faces an enemy he cannot defeat: “Position yourselves, stand still and see the salvation of the LORD.” The battle belongs to YHWH; the people answer with faith, obedience and praise. Paul will use the same language of standing when he describes the armor of God. Faith is not panic disguised as activity. It knows when to stand.

Then comes the heart of the verse: “see the salvation of the LORD.” The Hebrew *Yeshuah* belongs to the vocabulary of saving, delivering and bringing into safety. Jacob had cried, “I have waited for Your salvation, O LORD.” Israel is now told to see that salvation. In the next chapter they will sing that YAH 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 miss. The point is not to turn a Hebrew word into a slogan, but to hear the biblical movement: the saving work of YHWH comes from Him, reveals Him and reaches its fullness in *Yeshua*, whose Name itself announces saving purpose.

Matthew writes it plainly: “You shall call His name *Yeshua*, for He will save His people from their sins.” *Yeshua* — He will save. The Name is the verb *Yoshia*. What Israel is told to see at the sea is later given a human face. That is not a new idea laid on the Song. It is the Song coming to its fullness.

Israel is also told to hold its peace. The Hebrew *Charash* can carry the sense of being silent. The people have filled the air with panic, accusation and memories of Egypt. Now there is nothing useful left for fear to say. YHWH will answer Pharaoh.

Abraham's servant held his peace until he knew the matter was from YHVH. Silence can be unbelief. It can also be faith waiting for the next word. Here it is the second. Fear has spoken enough. Now the people must let the LORD speak.

Yet standing still is not the end of the command. The LORD said to Moses, "Why do you cry to Me? Tell the children of Israel to go forward." The same people who were told to stand firm are now told to move. There is no contradiction. They are to stand against fear and then go forward in obedience.

The word for going forward is Nasa — used of Abraham and Jacob. Israel is told to journey when He says journey.

Moses lifts his rod and stretches out his hand. The verb Ruwm will return when Israel exalts YHVH. The glory does not belong to the rod.

Moses stretches out his hand — Natah. The gesture serves the word. The power is YHVH's.

At the Yam Suf the people pass between divided waters, a path He has cut and pledged.

Paul is explicit. The fathers pass through the sea and are baptized into Moses. They enter as Pharaoh's prey and come out as YHVH's people. So with Messiah.

Stand firm. Then go forward. Faith refuses the panic that sends us back to Egypt, and the passivity that will not move when YHVH opens the way. The two words still belong together for anyone who has come out and has not yet come in.

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 went before the camp of Israel moved and went behind them; and the pillar of cloud went from before them and stood behind them. So it came between the camp of the Egyptians and the camp of Israel. Thus it was a cloud and darkness to the one, and it gave light by night to the other.

What had led Israel now guards Israel. The same presence produces opposite effects. The two camps are separated through the night. Israel had accused Moses as though YHVH had brought them into the wilderness to die; the pillar silently answers the accusation. His presence has not left them. It moves precisely where the danger is greatest.

The same presence is darkness to Egypt and light to Israel. YHVH makes a difference. Later Scripture will speak of sons of light and sons of night. The pillar does not change. The camps do. What saves one judges the other.

Moses stretched out his hand over the sea; and the LORD caused the sea to go back by a strong east wind all that night, and made the sea into dry land, and the waters were divided. So the children of Israel went into the midst of the sea on the dry ground, and the waters were a wall to them on their right hand and on their left.

The Hebrew verb for divide is Baqa. Scripture uses it for dramatic acts of splitting open. Here YHVH cuts a way where no road existed. The path is not discovered. It is made.

Job says of God, “He treads on the waves of the sea.” Isaiah names Him as the One who makes a way in the sea and a path through the mighty waters. The disciples will watch Yeshua walk where men sink. The sea is not a rival power. It is a creature. The Prophet like Moses does what only YHVH does with water. — Job 9:8; Isaiah 43:16.

The language recalls creation. In Genesis the Spirit of God hovers over the face of the deep, waters are gathered and dry land appears. At the Yam Suf, wind, waters and dry ground again come together under His command. The God who orders creation is the God who redeems Israel.

Dry ground runs through the story of YHVH’s acts. Creation. The sign given to Moses. Israel through the sea. The next generation through the Jordan. Jonah given dry land when the fish had done its work. Again and again He makes a place to stand where there was no place.

Then the Egyptians pursued and went after them into the midst of the sea. That is the fatal mistake of Pharaoh’s army. Israel enters because YHVH has opened a way for them; Egypt enters because it assumes the same path can be used to continue the pursuit. But the path belongs to YHVH.

In the morning watch the LORD looked down upon the army of the Egyptians through the pillar of fire and cloud, and He troubled the army of the Egyptians. He took off their chariot wheels, so that

they drove them with difficulty; and the Egyptians said, “Let us flee from the face of Israel, for the LORD fights for them against the Egyptians.”

Then Moses stretched out his hand over the sea; and when the morning appeared, the sea returned to its full depth, while the Egyptians were fleeing into it. So the LORD overthrew the Egyptians in the midst of the sea. Not so much as one of them remained.

Israel, however, had walked on dry land in the midst of the sea. The same waters that were a wall of salvation to Israel become judgment to Egypt. The pattern recalls the Flood: water as judgment, while YHVH provides a way of preservation for those who trust His word.

A mikveh is a change of status. The unclean comes out clean. The fathers pass through the sea and are no longer Pharaoh's. They are YHVH's. They do not discover that on the far bank. It is true when they step between the walls.

So the LORD saved Israel that day out of the hand of the Egyptians, and Israel saw the Egyptians dead on the seashore. Thus Israel saw the great work which the LORD had done in Egypt; so the people feared the LORD, and believed the LORD and His servant Moses.

They must remember who stood at their back. Later Amalek will strike the rear of the camp when Israel doubts whether YHVH is among them. The lesson of this night is not only that the sea opened. It is that His presence went where the enemy was, and stayed.

The chapter began with fear of Pharaoh; it ends with the fear of YHVH. The sight of Egypt had produced panic. The sight of the hand of YHVH produces faith. Later Yeshua will say that if people believed Moses, they would believe Him, because Moses wrote about Him.

Exodus 14 ends with the old master powerless. The sea is behind them.

The old master is gone. The people are alive. Now the Song can begin.

CHAPTER 4

YAH IS MY STRENGTH AND SONG*He has become my salvation*

Only now does Exodus 15 begin: “Then Moses and the children of Israel sang this song to the LORD.” The word then matters. The Song rises out of the event. Israel has seen what YHVH has done, and praise becomes the proper response.

This is the first great song recorded in Scripture, and it sets a pattern that reaches to the last book of the Bible. Revelation 15 shows overcomers standing on a sea of glass mingled with fire, having harps of God and singing the song of Moses, the servant of God, and the song of the Lamb.

“I will sing to the LORD, for He has triumphed gloriously! The horse and its rider He has thrown into the sea!”

The Song begins with a decision. I will sing. Not later, when the road is easier. Now, because He has triumphed. The first line names the act: the horse and its rider thrown into the sea. Praise starts with what YHVH has done, not with how Israel feels.

Then comes the verse at the centre of this study. “The LORD is my strength and song, and He has become my salvation; He is my God, and I will praise Him; my father’s God, and I will exalt Him.”

This declaration is remarkable because its central wording appears across all three divisions of the Hebrew Scriptures. The Torah sings it here. The Prophets repeat it in Isaiah 12:2. The Writings repeat it

again in Psalm 118:14.

Isaiah does not treat the line as an old chorus. In that day the people will say, “Behold, God is my salvation.” They will draw water from the wells of salvation. Psalm 118 sets the same confession in the mouth of those who enter the gates of the LORD. The Song of the sea is not left behind in Exodus. It keeps being sung wherever YHVH saves.

Notice the Name: YAH. Israel is not singing merely that YHVH supplied strength. YAH is my strength. He is not merely the subject of the song. He is my song. He has not merely sent salvation. He has become my salvation.

Isaiah hears the same Name and adds the courage that belongs to it: “Behold, God is my salvation, I will trust and not be afraid; for YAH, the LORD, is my strength and song; He also has become my salvation.” Fear had rewritten Israel’s memory on the Egyptian bank. The Song rewrites it on this one. Trust is not a mood. It is the fruit of seeing who acted.

My strength. The weak are not told to find strength in themselves. His grace is their strength. Jacob waited for salvation. Israel has seen it. The church confesses it in Yeshua. The line does not change because the people change. The line remains because YHVH remains.

This is the mystery at the heart of the Name. Paul writes, “God was manifested in the flesh.” — 1 Timothy 3:16. Yeshua means salvation. The One who became Israel’s salvation at the sea is the One who has come in the flesh. He has not only sent a rescue. He has become the rescue. YHVH does not remain distant from the

people He redeems. He comes near. He takes flesh. He bears the Name that the Song already knew: He has become my salvation.

Wait for salvation. See salvation. Sing because He has become salvation. The believer therefore does not finally rest in a method, a movement or an institution. YHWH Himself is the strength of His people.

Isaiah 12 is the Song heard again after judgment and after a remnant is left. “Behold, God is my salvation.” Then: “Therefore with joy you will draw water from the wells of salvation.” The well is not a feeling. It is YHWH Himself, given. Psalm 118 puts the same confession in a procession: the stone the builders refused, the gates of righteousness, the voice of rejoicing in the tents of the righteous. Both passages are Exodus 15:2 still speaking.

On the last great day of the Feast Yeshua stood and cried, “If anyone thirsts, let him come to Me and drink.” John says He spoke of the Spirit. The wells are opened in Him.

The cross is where that becoming is finished in flesh. He is lifted up. He gives Himself. Baptism answers it: we are plunged into His death and raised with Him. The sea was a passage out of a master. The cross is a passage out of sin and death. The Spirit is the well from which the redeemed now draw. Same LORD. Same salvation. Same joy.

“My father’s God, and I will exalt Him.” The God who acted at the sea is the God of Abraham, Isaac and Jacob. The promises have not been forgotten.

CHAPTER 5

WHO IS LIKE YOU, O YHVH?*Glorious in holiness*

The Song continues with a statement that modern readers may be tempted to soften.

“The LORD is a man of war; the LORD is His name.” — Exodus 15:3

This is not human aggression projected onto God. It is the confession of slaves whom YHVH has delivered from a murderous empire. YHVH fights because evil is real. A god who never judges evil can never finally deliver its victims.

The last book of Scripture does not take the title away. The One who rides forth is called Faithful and True, and in righteousness He judges and makes war. The Man of war at the sea is not a primitive stage of faith. He is the same LORD. The Lamb who was slain is not less a warrior. He is the Warrior who has already given Himself.

“The LORD is His name.” Pharaoh had asked, “Who is the LORD, that I should obey His voice?” The plague narrative and the sea answer that question.

“Your right hand, O LORD, has become glorious in power; Your right hand, O LORD, has dashed the enemy in pieces.”

The Song does not rush past the right hand. It says it twice. Glorious in power. Dashing the enemy in pieces. This is the same hand stretched over the sea. The disciples will later pray that He would stretch out His hand to heal and to grant that signs be done. The right hand of YHVH is not a metaphor to be admired. It is the hand that acts.

Psalm 118 will sing it again: “The right hand of the LORD is exalted; the right hand of the LORD does valiantly.” Isaiah sees the same LORD going forth like a mighty man, stirring up His zeal like a man of war. Later still He comes from Edom with garments stained, having trodden the winepress alone. The right hand at the sea is the right hand that will finish the war.

Pharaoh’s chariots, his army, his chosen captains — the Song names them and then names their end. They sank as a stone. The depths covered them. What looked unstoppable in the night is remembered in the morning as weight that could not rise. The Song tells the truth about empire. It also tells the truth about YHVH.

The depths that cover them are the old deep — the Tehom of the first page and of the Flood. Water that obeyed in creation obeys again in judgment. The Song looks back to Noah and forward to the end of the age. What happened to the captains is a sign of what will happen to every power that sets itself against the Name.

“You stretched out Your right hand; the earth swallowed them.” The hand that opened a road now closes it. The same gesture saves and judges. There is no third use of that hand.

Who is like You, O LORD, among the gods? Who is like You, glorious in holiness, fearful in praises, doing wonders? This is the Mi Chamocha — not a request for information but a confession that there is no comparison.

He is glorious in holiness. He is fearful in praises. The fear of YHVH and the praise of YHVH belong together.

Fearful in praises is a call. The holiness that makes a man tremble is the holiness that opens his mouth.

Doing wonders: not Who is like You in the abstract, but Who is like You in what You have done.

The Song will not let us choose a holy God who does not fight, or a fighting God who is not holy. The wonders and the holiness are one.

Israel will need this confession in the wilderness, when other tables and other names present themselves. The church will need it when the Lamb is preached without the Lion, or the Lion without the Lamb.

So the Song holds the Name, the war, the right hand, the depths and the praise together. He has done wonders. That is enough to sing.

CHAPTER 6

**THE PEOPLE WHOM YOU HAVE
REDEEMED***To Your holy habitation*

“You in Your mercy have led forth the people whom You have redeemed; You have guided them in Your strength to Your holy habitation.” Israel has not simply escaped. They have been redeemed.

The word is purchase. Paul will tell the elders that God purchased the church with His own blood. The elders around the throne sing that He has redeemed them to God by His blood out of every tribe. Exodus 15 already knew the cost. Mercy led them. Blood marked them. Strength guided them. None of that is cheap.

The destination is “Your holy habitation.” Redemption moves toward dwelling. The God who brings His people out intends to dwell among them.

This is the Gospel in the Song. Israel is redeemed by blood and brought out by a mighty hand. Then they are led toward the place where YHVH will dwell with them. So it is in Yeshua. He redeems. He leads. He brings us in. Redemption is not escape for its own sake. It is purchase for belonging. “In Him we have redemption through His blood, the forgiveness of sins.” The people whom He has redeemed are the people He means to keep.

“You will bring them in and plant them in the mountain of Your inheritance, in the place, O LORD, which You have made for Your own dwelling, the sanctuary, O Lord, which Your hands have established.”

The people who have been brought out will be brought in. That is the movement of redemption. The wilderness is real, but it is not the destination.

John writes, “The Word became flesh and dwelt among us.” The holy habitation is not first a building. It is YHWH with His people. The sanctuary His hands establish is fulfilled when He tabernacles in Yeshua and then, by the Spirit, among those He has redeemed. Brought out. Brought in. Made a dwelling.

He plants them. “We are His workmanship.” Yeshua says, “I go to prepare a place for you.” The Song already sees a dwelling His hands establish.

The Song then turns to the nations. Philistia, Edom, Moab, Canaan hear and melt. Rahab will later say this fear had already reached Jericho.

“Fear and dread will fall on them ... till Your people pass over whom You have purchased.” They pass under His arm while the nations are still.

“The LORD shall reign forever and ever.” — Exodus 15:18

The issue has always been kingship. Heaven will say it with the seventh trumpet, and He shall reign forever and ever.

CHAPTER 7

THE SONG OF MOSES AND THE LAMB*From the shore to the sea of glass*

After the Song of Moses and Israel, Miriam the prophetess, the sister of Aaron, took the timbrel in her hand; and all the women went out after her with timbrels and with dances. And Miriam answered them:

“Sing to the LORD, for He has triumphed gloriously! The horse and its rider He has thrown into the sea!”

Near the beginning of Exodus she watches beside the Nile as the infant Moses lies among the reeds. At the sea she watches Pharaoh’s military power disappear beneath the waters. The woman who once watched over a threatened child now leads the women in celebration of deliverance.

Micah remembers that when YHVH brought Israel out of Egypt He sent before them Moses, Aaron and Miriam. Her work in the book is this song. That is not small. Those who go before a people in praise are a gift. And her answering line is more than an echo of Moses. It looks through this sea to the last one. The horse and the rider will not rise.

Revelation 15 gives the Song its final biblical horizon. Those who have the victory over the beast stand on the sea of glass, having harps of God. They sing the song of Moses, the servant of God, and the song of the Lamb.

They stand while the bowls of wrath are about to be poured out. The Song is sung when judgment is at the door. The first choir stood with a drowned army behind them. The last choir stands with the beast overcome.

Same LORD. Same salvation. Same holy war.

The Song of Moses and the song of the Lamb are not rival songs. They are one great testimony to the saving and judging work of YHVH brought to fulfilment in Messiah. Moses saw the first drowning of the oppressor. The Lamb will see the last. The people who sing have come through water and through fire and still have only one confession.

The first choir stood on sand. The last choir stands on glass. Between them the redeemed keep the same words in their mouth: YHVH has become our salvation. That is why this Song is still given to the church. We do not sing it as a relic. We sing it because the war is not finished and the Name has not changed.

This is why Exodus 15:2 remains the fitting centre of the whole study: The LORD is my strength and song, and He has become my salvation.

*The Song that began on the shore of the Yam Suf
becomes the Song of the Kingdom.*

EPILOGUE

SING TO YHVVH

For He has triumphed gloriously

There are songs we sing because we are happy, and songs we sing because we have learned something we must never forget. The Song of Moses is both.

Israel sings because the sea is behind them and Pharaoh's army is gone. But the Song does more than celebrate relief. It teaches the redeemed how to remember. Do not remember Egypt as though it was safety. Do not remember the sea as though you crossed by your own strength. Remember who acted. Remember who opened the way. Remember who led you through.

The command at the sea still speaks: do not be afraid. Stand still. See the salvation of the LORD. Then, when He says it, go forward.

The first Song is sung on the shore. The last great horizon of the Song is a sea of glass. Between them lies the pilgrimage of the redeemed. The scenery changes; the confession does not.

This work is not done in Egypt. The battle is not carnal. YHVVH is the Captain of the host, and the Song is how the redeemed keep their memory true until they stand on the last shore and sing again.

Sing to the LORD, for He has triumphed gloriously.

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A Call to Return



*Yovel is the Hebrew word associated with Jubilee - the sounding of the horn,
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Contending for the Faith

THE SONG OF MOSES

From the shore of the Yam Suf to the sea of glass

“The LORD shall reign forever and ever.”

EXODUS 15:18



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