

Exodus 15:1-21

Songs of praises



After the account of the crossing of the Red Sea (chapter 14), much of this chapter now records the song of celebration of the people's escape – and God's victory. But why a song, rather than just a statement? What is it about singing that continues to make it a commanded (Colossians 3:16) part of worship to this day, and even into eternity (Revelation 5:9-10)?

So if **God's victory at the Red Sea is celebrated in a song of praise**, how are we to continue to celebrate the victory of Jesus Christ on the cross, and in the light of the empty tomb?

➤ Considered

You can't just come out with good poetry; it has to be worked on. The right choice of words can stir the imagination and the emotions. And you have time to consider *what is the most significant lesson from these events?* - and then how to include it. So this song majors in on the God of miracles, rather than the miracles of God.

- Do we undervalue the worth of prepared prayers?

➤ Highlighted

What do you make of the provocative imagery in this chapter? - “a man of war” (3), “the blast of your nostrils” (8), etc.

➤ Reflective

Moses takes us on from what God has done, to what God himself is like (11). And therefore, *what can you expect from him? How do (should?) I respond to this great God of amazing grace?*

➤ Personalised

The song invites all the singers to participate as “I” (1).

➤ Shared

But it is not just Moses singing (1). The individual praise is also expressed collectively. We are invited to respond *together*.

- Singing is one of the few things we do *together* in church. But don't we sometimes use songs as punctuation marks in a service, a convenient time to take the kids out or go to the loo. Are we underestimating the value of these times?

➤ Repeatable

Moses and “the people” (literally the *sons*, though often used to express the whole nation) sing together in v1. Miriam and the women sing almost identical words in v21.

- So this is a teaching and learning too, too?

➤ Forward-looking

Moses does not just stop at the events of the Red Sea, but looks ahead into the occupation of the Promised Land (17). And a good song can take an OT record and see it in terms of the Cross, just as we look *back* to the Cross, and forward to the time when (to quote a hymn) *Brothers, this Lord Jesus shall return again*.