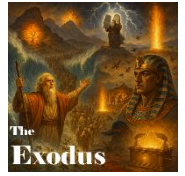




Singing on the Far Side of the Sea Exodus 15:1-21 (Lesson #15)



As we continue our study through the book of *Exodus*, I would also like to continue to examine the location where the nation of Israel crossed the Red Sea (Hebrew: *Yam Suf*). I'd like to pick up that discussion again this morning at the start of our time together.

Last week we reviewed the seven crossing sites that have been proposed places where Israel may have passed through the Red Sea (*Yam Suf*). Two of these sites are shallow lakes on Egypt's border, suggesting shallow-water crossings. Another proposal places the crossing at the northern end of the Gulf of Suez, a deep-water location. Two additional proposals suggest shallow-water crossings through lakes at the extreme northern end of the Gulf of Aqaba, and finally, two deep-water crossings have been proposed within the Gulf of Aqaba itself.

We then turned to Scriptures and considered seven key aspects of the Exodus journey:

- 1) Departure Point
- 2) Direction They Took
- 3) Desert They Crossed
- 4) Detour God Sent Them on, Leading to a Dead End
- 5) District Where the Bible Locates This Sea
- 6) Depth of the Sea They Crossed
- 7) Destination

We saw that Israel departed from the area of Goshen (Ex. 8:22), with one of its cities being Rameses (Ex. 12:37). From there, they traveled generally across the Sinai Peninsula—not north along the Mediterranean coast (Ex. 13:7)—but eastward by way of the Red Sea (Ex. 13:8).

This direction makes sense, for multiple verses tell us that the nation went “*up out of Egypt*” (Ex. 3:12; 12:39; 14:11) and moved toward Midian (Ex. 3:12), heading to the Mountain of God—also called Mount Horeb or Mount Sinai—which was their immediate destination.

We also reviewed the detour God directed them to take, which led them off their path and brought them to Pi-hahiroth, where they camped on the edge of the Red Sea (Ex. 14:1). Pharaoh was informed that Israel was wandering in the land and that the wilderness had shut them in (Ex. 14:3). In response, he dispatched his army—his choice chariots and all the chariots he could muster—and the Egyptians overtook Israel as they camped by the sea (Ex. 14:9).

We saw Israel pass through the Red Sea as if on dry ground. We reviewed multiple indicators from Scripture showing that the crossing was through deep water. The text describes the waters piling up like a heap (Ps. 78:13), the waters standing like a wall on the left and on the right (Ex. 14:22, 29), the nation passing through the deep (Ps. 106:9) in the midst of the sea (Ex. 14:22), and Pharaoh's army with his chariots sinking like a stone or like lead in the depths (Ex. 15:4, 10).

The fact that Israel was already out of Egypt when they camped next to the Red Sea (Ex. 14:11) eliminates the three proposed crossing sites on Egypt's border. The fact that it was a deep-water crossing eliminates all four shallow-water proposals (two on Egypt's border and two at the northern end of the Gulf of Aqaba).

This leaves only two possible candidates: the deep-water crossing sites in the Gulf of Aqaba. I would remind you in passing that all biblical evidence for the location of the Red Sea points to the Gulf of Aqaba (1 Ki. 9:26).

After considering the biblical evidence, we are left with two possible crossing sites. Let's pause there for a moment.

Last week we also noted that Israel camped at three locations between leaving Goshen (Rameses) and arriving at the Red Sea: Succoth, Etham, and Pi-hahiroth on the edge of the sea. This seemed to suggest that they crossed the Sinai in only three days, which would have required brisk travel and long days of marching.

However, in preparing for our time together this week, the Lord brought an important point to my attention that sheds light on this (Ex 16:1).

This means it took one month to get from Rameses to the wilderness of Sin: they departed on the 15th day of the first month (Nisan) and arrived at the wilderness of Sin on the 15th day of the second month. The encampments are catalogued in (Num 33).

So, although it took a month (28 days) to reach the wilderness of Sin, they only camped **seven times**. This suggests they were resting along the way but only **formally encamped occasionally**—on average every **four days**. Using that average, the nation would have taken **approximately 12 days** to travel the 220 miles to the northern Gulf of Aqaba crossing site (about 18 miles per day), or about 260 miles to the southern crossing site (about 22 miles per day).

Both distances are very achievable. It seems, then, that Israel traveled and rested over the course of 28 days, but only “*encamped*” **seven times** during that month-long journey to the wilderness of Sin. So both spots remain viable candidates for where the nation of Israel crossed the Red Sea (Yam Suf).

Last week I mentioned that we would next look at historical evidence. **Does history tell us anything about where Israel crossed the sea?** In fact, it does!

Flavius Josephus (37 – 100 AD) a Jewish priest and general who was captured by the Romans and later wrote history for them, records several details in *Antiquities of the Jews* that are worth noting. Before I share them, let me emphasize: Josephus was not inspired. He was a human historian, and his words are not infallible. In *Antiquities of the Jews*, Josephus writes:

“Now when the Egyptians had overtaken the Hebrews, they prepared to fight them, and by their multitude they drove them into a narrow place; for the number that pursued after them was six hundred chariots, with fifty thousand horsemen, and two hundred thousand foot-men, all armed. They also seized on the passages by which they imagined the Hebrews might fly, shutting them up between inaccessible precipices and the sea; for there was [on each side] a [ridge of] mountains that terminated at the sea, which were impassable by reason of their roughness, and obstructed their flight; wherefore they there pressed upon the Hebrews with their army, where [the ridges of] the mountains were closed with the sea; which army they placed at the chops of the mountains, that so they might deprive them of any passage into the plain.”

Josephus seems to suggest when Pharaoh found Israel encamped by the sea, they were hemmed in by mountains on either side. If Josephus' input is to be considered, it too seems to be pointing us towards the northern crossing spot.

What about the geography of the crossing spots? To answer that question, I will bring in a couple of expert witnesses.

One more point for today, is the name of the camp and the description of what happened there (Ex 14:2, 19-20).

All of this forces the question. What research and exploration have we done at either of these sites and what have we found? GREAT QUESTION!

TO OUR LESSON:

15:1 Then Moses and the people of Israel sang this song to the LORD, saying, "I will sing to the LORD, for he has triumphed gloriously; the horse and his rider he has thrown into the sea."

Standing on the eastern shore of the **Red Sea** (Hebrew: Yam Suf), Moses and the people of Israel respond to God's miraculous deliverance with a song of praise. This is the first recorded hymn in Scripture, marking the beginning of biblical worship expressed in song.

Charles Spurgeon observed, *"This is the very first of those sacred songs preserved in Scripture, and in some respects, it is first in merit as well as in time."*

Chuck Missler observed, *"the only group you see singing in the Scripture is the redeemed."*

Notice the **direction of worship**: **"to the LORD"** (Hebrew: **YHWH**). True worship is God-centered, not man-centered. It is not for entertainment but for adoration and thanksgiving to the One who saves (Psa 96:1–2; John 4:24).

Moses gives two reasons for this praise:

1. **"He has triumphed gloriously"** (Hebrew: **"to rise up or to be exalted"**). God's victory is majestic and absolute.
2. **"The horse and his rider He has thrown into the sea"**—a poetic summary of the defeat of Pharaoh's army (Ex 14:27–28). This emphasizes God's sovereignty over human power and might.

Historically, this moment reflects an ancient Near Eastern custom: victory songs were common after battles, but here the focus is unique—**Israel does not glorify its own strength** but exalts the **Lord as Warrior** (Ex 15:3). This sets the tone for biblical theology: **salvation is by God's power alone** (Jon 2:9; Eph 2:8–9).

Theologically, this song anticipates the ultimate victory of God over all evil.

Vs 2 The LORD is my strength and my song, and he has become my salvation; this is my God, and I will praise him, my father's God, and I will exalt him.

The song moves from celebrating God's victory over Egypt to a deeply personal confession of faith. Notice the threefold declaration:

1. **"The LORD is my strength"** (Hebrew: **"might or power"**). Human strength is a mirage; true strength comes from God alone (Ps 28:7; Isa 40:29–31). Israel did nothing to defeat Pharaoh—salvation was entirely God's work.
2. **"The LORD is my song"** Worship flows naturally from deliverance. God Himself is the theme of the song, not human achievement. The Psalmist echoes the verse in Psalm 118:14: *"The LORD is my strength and my song; he has become my salvation."* (Ps 118:14 ESV)

3. **“He has become my salvation”** (Hebrew: *יְשׁוּעָה* (*yesh-oo’-aw*), meaning *“deliverance or rescue”*). This word anticipates the name **Yeshua (Jesus)**, the ultimate Savior (Mat 1:21). Salvation is not earned; it is God’s gracious act and it is accomplished only in Christ Jesus!

Moses then declares: **“This is my God... my father’s God”**—a **covenantal affirmation**. **Yahweh is not a new deity**; He is the God of Abraham, Isaac, and Jacob (Ex 3:6). This continuity underscores God’s faithfulness **across generations**.

Finally, note the response: **“I will praise Him... I will exalt Him.”** Worship is **the fitting answer to salvation**. Throughout this song, the focus remains on Yahweh—His greatness, His majesty, His acts of redemption.

Vs 3 The LORD is a man of war; the LORD is his name.

Yahweh is a man of war, Yahweh is His name, this theme of Yahweh being a warrior is woven throughout the Old Testament.

This verse introduces a striking image: **Yahweh as a warrior** (*literally “a man of battle”*). In the ancient Near East, gods were often portrayed as warriors, but here the text emphasizes that Israel’s God personally fights for His people. This theme of **divine warrior** runs throughout Scripture (Deut 32:41; Josh 10:14; Is 42:13).

The phrase **“The LORD is His name”** (Hebrew: *YHWH*) recalls (Ex 3:14–15), where God revealed His covenant name to Moses. His name signifies His eternal, self-existent nature and His faithfulness to His promises. In battle, **His name guarantees victory because it represents His character and power**.

Theological Insight: God as Warrior is not merely a poetic image; it reveals His active role in salvation history.

He fights against evil and injustice, ultimately fulfilled in Christ, who conquers sin and death (Rev 19:11–16). This verse anticipates eschatological hope—the final triumph of God over all His enemies.

In Egyptian religion, Pharaoh was considered the supreme warrior and protector of Egypt.

By defeating Pharaoh’s army, Yahweh demonstrates that He—not Pharaoh—is the true sovereign and defender of His people. This reversal would have been a powerful theological statement in the ancient world.

Vs 4-5 “Pharaoh’s chariots and his host he cast into the sea, and his chosen officers were sunk in the Red Sea. 5 The floods covered them; they went down into the depths like a stone.

Here, the song praises Yahweh for His decisive judgment against Egypt’s military might. Notice the vivid verbs:

- **“He cast”** meaning **“to hurl”** or to **“throw violently”**—God’s action is deliberate and forceful.
- **“Were sunk”** (Hebrew: *טבע* (*taba*) meaning, **“to sink, or drown”**)—a complete and **irreversible defeat**.

The description emphasizes the **depth** of the waters: **“They went down into the depths like a stone.”** This imagery rules out any notion of a shallow crossing. The Egyptian army was swallowed by the sea, sinking like lifeless stones—a **picture of utter helplessness before God’s power**.

Theological Insight: This scene illustrates the principle of divine justice. Pharaoh's pride and oppression meet God's judgment (Ex 9:16; Prov 16:18).

It also foreshadows the ultimate defeat of evil powers in Scripture (Rev 18:21), where Babylon is cast down **"like a great millstone"**.

Chariots were the pride of Egyptian military technology—symbols of speed, strength, and dominance. By destroying them, Yahweh demonstrates His supremacy over human innovation and power. This would have been a shocking reversal in the ancient world, where chariots often guaranteed victory.

Vs 6 Your right hand, O LORD, glorious in power, your right hand, O LORD, shatters the enemy.

This verse exalts Yahweh's **"right hand"** a common biblical metaphor for strength, skill, and authority. In the ancient world, the right hand symbolized power and honor. Here, it represents God's active intervention in battle:

- **"Glorious in power"** God's power is not only effective but awe-inspiring.
- **"Shatters the enemy"** (Hebrew: *"to crush, or to break in pieces"*)—a vivid picture of total defeat.

Important Note: This is an **anthropomorphism**—a human term applied to God to help us understand His actions. God is spirit (John 4:24) and does not have physical hands, yet Scripture uses this language to convey His might and personal involvement.

Cross-References:

- **Psalm 48:10** – *"Your right hand is full of righteousness."*
- **Psalm 77:10** – *"I will remember the years of the right hand of the Most High."*
- **Psalm 110:1** – *"Sit at my right hand until I make your enemies your footstool."*
- **Habakkuk 2:16** – *"The cup in the LORD's right hand will come around to you."*
- **Ephesians 1:20** – *Christ seated at God's right hand in heavenly places.*

Theological Insight: The right hand of God is a recurring biblical motif pointing to His power to save and judge. Ultimately, this finds fulfillment in Christ, who sits at the right hand of the Father

Vs 7 In the greatness of your majesty you overthrow your adversaries; you send out your fury; it consumes them like stubble.

This verse continues the theme of Yahweh as the divine warrior, emphasizing His **majesty** and **judgment**:

- **"Greatness of Your majesty"** God's victory is not only powerful but glorious, displaying His royal dignity.
- **"You overthrow Your adversaries"** (meaning *"to tear down, demolish"*)—a term often used for destroying fortifications, showing complete dismantling of enemy strength.
- **"You send out Your fury"** God's wrath is here pictured as an unstoppable force.
- **"Consumes them like stubble"**—a vivid simile. Stubble is dry and easily burned, symbolizing the fragility of human pride before divine judgment (Is 5:24; Mal 4:1).

Theological Insight: God's wrath is not arbitrary; it is holy and just, directed against those who oppose His purposes and His reign. Pharaoh's stubbornness made Egypt God's adversary (Ex 9:16; Rom 9:17). This verse reminds us that resistance to God leads to ruin, while submission leads to salvation.

Here, Yahweh is portrayed as the ultimate King-Warrior, whose fury consumes His enemies effortlessly—like fire devouring straw.

Vs 8 At the blast of your nostrils the waters piled up; the floods stood up in a heap; the deeps congealed in the heart of the sea.

This verse uses **vivid, metaphorical language** to describe the miracle at the Red Sea. Notice the imagery:

- **“Blast of Your nostrils”** A poetic way of expressing God’s power through His breath or wind. This recalls Exodus 14:21, where the LORD drove back the sea by a strong east wind. The anthropomorphic language emphasizes God’s personal involvement.
- **“Waters piled up... floods stood up in a heap”** A striking picture of water behaving contrary to nature, forming walls on either side (Ex 14:22; Ps 78:13).
- **“The deeps congealed”** (Hebrew: **קָפְאוּ (qapha’)**, meaning **“to congeal, thicken, or harden”**)—suggesting the waters **became firm**, like solid walls, enabling Israel to cross safely.

Theological Insight: This verse highlights God’s sovereignty over creation. The same waters that judged Egypt provided salvation for Israel.

Vs 9 The enemy said, ‘I will pursue, I will overtake, I will divide the spoil, my desire shall have its fill of them. I will draw my sword; my hand shall destroy them.’

This verse reveals the **arrogant intentions** of Pharaoh and his army. Notice the repeated **“I will”** statements—**four in total**, along with **“my desire”** and **“my hand”** all expressing **pride, self-confidence**, and **hostility toward God’s people**:

- **“I will pursue... overtake... divide the spoil”**—Egypt viewed Israel as plunder, reducing them to mere property.
- **“My desire shall have its fill of them”** A picture of greed and vengeance.
- **“I will draw my sword; my hand shall destroy them”**—Pharaoh trusted in his own strength and military power and he fully intended to pour out his wrath on Israel and bring them back into bondage.

Theological Insight: This verse illustrates the **heart of rebellion**—self-exaltation against God:

“How you are fallen from heaven, O Day Star, son of Dawn! How you are cut down to the ground, you who laid the nations low! 13 You said in your heart, ‘I will ascend to heaven; above the stars of God I will set my throne on high; I will sit on the mount of assembly in the far reaches of the north; 14 I will ascend above the heights of the clouds; I will make myself like the Most High.’ (Is 14:12-14, ESV).

The Pharaoh serves as an amazing picture or type of our ultimate adversary, Satan himself!

APPLICATION: Pharaoh’s pride mirrors the universal human tendency to defy God’s rule. Scripture warns that such arrogance leads to destruction (Pro 16:18; Jam 4:6).

Vs 10 You blew with your wind; the sea covered them; they sank like lead in the mighty waters.

This verse describes the **decisive moment of judgment** with poetic simplicity:

- **“You blew with Your wind”** A direct reference to God’s sovereign control over nature.
- **“The sea covered them”**—the waters that stood as walls for Israel now collapse upon Egypt, reversing their fortunes completely.
- **“They sank like lead in the mighty waters”**—a powerful simile. Lead is heavy and sinks quickly, symbolizing the sudden and irreversible destruction of Pharaoh’s army. Once again, this reinforces that the crossing was not in shallow marshes but in deep waters, confirming the miraculous nature of the event.

Theological Insight: God’s breath brings both life and judgment. In Genesis 2:7, He breathes life into man; here, His breath brings death to the oppressor. This dual theme appears throughout Scripture (Ps 33:6; Is 11:4; Joh 20:22). Ultimately, we read this about Christ: (II Thes 2:8).

Vs 11 "Who is like you, O LORD, among the gods? Who is like you, majestic in holiness, awesome in glorious deeds, doing wonders?"

The song now shifts from recounting God’s acts to **adoration through a rhetorical question**: “*Who is like You, O LORD?*” The implied answer is clear—**no one**. This is a confession of **God’s uniqueness** and **supremacy** over all so-called gods.

Three attributes are highlighted:

1. **Majestic in holiness:** (“*Set apart or pure*”)—God’s holiness is not merely moral purity but His absolute otherness and glory. His majesty in holiness sets Him apart from all creation.
2. **Awesome in glorious deeds:** His works evoke reverence and awe, not casual admiration (Ps 66:3–4).
3. **Doing wonders:** God is the One who does what no other can do. The Exodus itself is the supreme Old Testament example of divine wonders.

Examples of His wonders in Exodus:

- The nine plagues (Exodus 7–10)
- The final plague and Passover (Exodus 12)
- The pillar of cloud and fire (Exodus 13:21–22)
- The parting of the Red Sea (Exodus 14:21–22)

Theological Insight: This verse is a declaration of **monotheism** and worship. It anticipates the heavenly song in **Revelation 15**.

Vs 12 You stretched out your right hand; the earth swallowed them.

This verse summarizes God’s judgment in a **graphic and powerful image**:

- “**You stretched out Your right hand**” Again, an anthropomorphic expression for God’s power and authority. His “right hand” is the instrument of victory.
- “**The earth swallowed them**”—a poetic way of describing the Egyptians’ destruction as the **waters closed over them**, returning to their natural state. The phrase anticipates later biblical imagery of judgment, such as Numbers 16:32, where the earth literally swallows Korah’s rebellion.

Vs 13 "You have led in your steadfast love the people whom you have redeemed; you have guided them by your strength to your holy abode."

This verse shifts from judgment on Egypt to **God’s covenant love and guidance** for His redeemed people:

- “**Steadfast love**” Hebrew: **חֶסֶד** (**cheched**) meaning “**covenant loyalty, faithful love**”—a key term in Old Testament theology. God’s deliverance flows from His unchanging love, not Israel’s merit (Lam 3:22–23).

- **“The people whom You have redeemed”** Hebrew: גָּאַל (*gaw-al*) meaning “to buy back, rescue”—a term later used for the kinsman-redeemer in Ruth and ultimately fulfilled in Christ (Gal 3:13; 1Pet 1:18–19).
- **“Guided them by Your strength to Your holy abode”**—anticipates Israel’s journey to the promised land and ultimately to God’s dwelling place. In the immediate context the “holy abode” is the Promised Land. The ultimate fulfillment is heaven.

Theological Insight: Salvation is never the end in itself—it leads to communion with God. He redeems His people to dwell with Him. This verse beautifully combines **love, redemption, and guidance**, themes that run throughout Scripture and culminate in Christ.

In the ancient world, redemption often referred to buying back captives or slaves. Here, Yahweh acts as Israel’s Redeemer-King, securing their freedom and guiding them to His dwelling—a radical contrast to Pharaoh, who enslaved them.

Vs 14 The peoples have heard; they tremble; pangs have seized the inhabitants of Philistia.

This verse looks forward prophetically to the **impact of God’s deliverance on surrounding nations**. Israel recognizes that the miraculous defeat of Egypt will not remain hidden—it will strike fear into the hearts of their future enemies.

- **“The peoples have heard; they tremble”** This anticipates the psychological warfare God’s acts will produce. Fear becomes a divine weapon, preparing the way for Israel’s conquest (**Deut 2:25**). We will see this fear would continue on for 40 years (Jos 2:9-11).

Approximately 40 years after this event, Rahab of Jericho said to the spies:

“and said to the men, I know that the LORD has given you the land, and that the fear of you has fallen upon us, and that all the inhabitants of the land melt away before you. 10 For we have heard how the LORD dried up the water of the Red Sea before you when you came out of Egypt, and what you did to the two kings of the Amorites who were beyond the Jordan, to Sihon and Og, whom you devoted to destruction. 11 And as soon as we heard it, our hearts melted, and there was no spirit left in any man because of you, for the LORD your God, he is God in the heavens above and on the earth beneath.” (Jos 2:9-11, ESV).

The people groups in the land of Canaan will hear and they will tremble.

- **“Pangs have seized the inhabitants of Philistia”** (Hebrew: חִיל (*chiyl*) meaning “writting pain, anguish”—a metaphor for terror so intense it feels like birth pangs. Philistia, representing the coastal peoples, will be paralyzed by dread.

Vs 15 Now are the chiefs of Edom dismayed; trembling seizes the leaders of Moab; all the inhabitants of Canaan have melted away.

This verse continues the prophetic vision of fear spreading among Israel’s future enemies:

- **“Chiefs of Edom... leaders of Moab”**—these represent powerful nations Israel will encounter on the way to Canaan, even the strongest leaders will be shaken. This will play out in the book of Joshua.

- **“All the inhabitants of Canaan have melted away”** This is a vivid picture of hearts melting in terror. This is not natural fear of a windstorm that pushed back a few feet of water, but dread of a **supernatural act of an all-powerful God.**

In the ancient Near East, military strength and alliances were the basis of security. Yet here, entire nations lose courage because of Yahweh’s intervention—a supernatural event that redefines power and politics in the region.

Vs 16 Terror and dread fall upon them; because of the greatness of your arm, they are still as a stone, till your people, O LORD, pass by, till the people pass by whom you have purchased.

This verse continues the prophetic vision of fear gripping the nations as Israel moves toward and through the Promised Land:

- **“Terror and dread fall upon them”** A picture of overwhelming fear that immobilizes Israel’s enemies.
- **“Because of the greatness of Your arm”** Here a common biblical metaphor for God’s power in action. His “arm” secures victory and redemption.
- **“They are still as a stone”** A vivid simile for paralysis. The nations will be frozen in fear, unable to resist, until Israel passes safely through.
- **“Till Your people, O LORD, pass by... whom You have purchased”** A profound statement of redemption. Israel belongs to God because He redeemed them from slavery (Ex 6:6; Lev 25:55). This anticipates the New Testament truth: believers are “bought with a price” (1 Cor 6:20; 1 Pet 1:18–19):

Theological Insight and Application: Redemption is not only rescue—it is ownership. God purchased Israel for Himself, and He guides them to His dwelling. For Christians, this points to Christ’s atoning work, where His blood secures our eternal belonging to God.

Vs 17 You will bring them in and plant them on your own mountain, the place, O LORD, which you have made for your abode, the sanctuary, O Lord, which your hands have established. 18 The LORD will reign forever and ever.” 19 For when the horses of Pharaoh with his chariots and his horsemen went into the sea, the LORD brought back the waters of the sea upon them, but the people of Israel walked on dry ground in the midst of the sea.

The song now looks beyond the Red Sea to the **ultimate goal of redemption**—God dwelling with His people:

- **“You will bring them in and plant them”** A picture of permanence and security. God does not merely deliver; He roots His people in His presence.
- **“On Your own mountain”**—anticipates **Mount Sinai** (Ex 19) and ultimately **Mount Zion**, the site of the temple (Ps 78:54; Is 2:2). This points forward to God’s eternal dwelling with His people (Rev 21:3).
- **“The sanctuary... which Your hands have established”**—God Himself prepares the place of worship. This foreshadows the tabernacle, the temple, and ultimately the heavenly sanctuary (Heb 9:24).
- **“The LORD will reign forever and ever”**—a climactic declaration of **God’s eternal kingship**. His reign is not temporary like Pharaoh’s; it is everlasting.

This final verse serves as a **summary and reminder** of the miracle:

- Egypt’s pride—its horses, chariots, and elite warriors—was utterly destroyed.

- Israel’s salvation was complete—they walked on **dry ground**; a detail repeated throughout the narrative to emphasize the supernatural nature of the event.

Theological Insight: This contrast—Egypt drowned, Israel delivered—illustrates the gospel pattern: judgment for God’s enemies, salvation for His people. It echoes through Scripture and culminates in Christ’s victory over sin and death.

The Song of Moses is not confined to Exodus. It reappears in (Rev 15:3–4), sung by the redeemed who have triumphed over evil:

3 And they sing the song of Moses, the servant of God, and the song of the Lamb, saying, “Great and amazing are your deeds, O Lord God the Almighty! Just and true are your ways, O King of the nations! 4 Who will not fear, O Lord, and glorify your name? For you alone are holy. All nations will come and worship you, for your righteous acts have been revealed.” (Rev 15:3-4, ESV).

This shows the **continuity of God’s saving acts**—from the Red Sea to the final victory in Christ.

Vs 20-21 Then Miriam the prophetess, the sister of Aaron, took a tambourine in her hand, and all the women went out after her with tambourines and dancing. 21 And Miriam sang to them: “Sing to the LORD, for he has triumphed gloriously; the horse and his rider he has thrown into the sea.”

This passage introduces **Miriam** by name for the first time in Scripture. Notice she is also identified as **“the prophetess.”**

Miriam is also called **“the sister of Aaron”**—likely because Aaron was the firstborn and socially prominent, though she was also Moses’ sister (Num 26:59):

“The name of Amram’s wife was Jochebed the daughter of Levi, who was born to Levi in Egypt. And she bore to Amram Aaron and Moses and Miriam their sister.” (Nu 26:59, ESV)

This text suggests Miriam may have been the only daughter of Amram and Jochebed, as the genealogical record lists only Aaron, Moses, and Miriam.

Miriam takes a **tambourine** in her hand, and all the women follow her with tambourines and dancing. This scene reflects a common Ancient Near Eastern practice of women celebrating military victories with music and dance (Jud 11:34; 1Sam 18:6–7).

The setting is the shore of the Red Sea (**Yam Suf**), where Israel has just witnessed God’s dramatic deliverance from Pharaoh’s army.

Miriam leads the women in a refrain echoing the opening line of the **Song of Moses** (Ex 15:1): **“I will sing to the LORD, for he has triumphed gloriously; the horse and his rider he has thrown into the sea.”**