

[Wednesday, September 14, 2016] Exodus Series, Exodus chapter 15, verses 1-21 – Craig Thurman

Today we come to the song that Moses and the children of Israel sang when the LORD brought Israel through the Red Sea. Let us briefly consider the topic of praises to the LORD. In the Book of Psalms there are a great variety of topics salted throughout, many of which were probably meant to be sung. All Psalms state the truth of the Word of God in their own way. Some are instructional or doctrinal, and state clear truths of God.

Ps 1, Blessed is the man ... the ungodly are not so. Ps. 14, The fool hath said in his heart, There is no God. Ps.19, The heavens declare the glory of God; and the firmament sheweth his handywork. Ps. 32, Blessed is he whose transgression is forgiven, whose sin is covered.

Some are psalms which teach of the LORD's chastening.

Ps. 6, O LORD, rebuke me not in thine anger. Ps.38, O LORD, rebuke me not in thy wrath: neither chasten me in thy hot displeasure.

There are psalms of thanksgiving.

Ps.75, Unto thee, O God, do we give thanks, unto thee do we give thanks: for that thy name is near thy wondrous works declare. Ps. 106, Praise ye the LORD, O give thanks unto the LORD; for he is good: for his mercy endureth for ever.

There are psalms of distress.

Ps. 10, Why standest thou afar off, O LORD? why hidest thou thyself in times of trouble? Ps. 12, Help, LORD; for the godly man ceaseth; for the faithful fail from among the children of men. Ps. 13, How long wilt thou forget me, O LORD? for ever? how long wilt thou hide thy face from me? Ps.22, My God, my God, why hast thou forsaken me? Ps. 69, Save me, O God; for the waters are come in unto my soul. Ps. 70, Make haste, O God, to deliver me; make haste to help me, O LORD. Ps. 74, O God, why hast thou

cast us off for ever? why doth thine anger smoke against the sheep of thy pasture?

There are psalms of assurance.

Ps. 11, In the LORD put I my trust ... Ps.18, I will love thee, O LORD, my strength. Ps.20, The LORD hear thee in the day of trouble; the name of the God of Jacob defend thee ... Ps. 23, The LORD is my shepherd; I shall not want.

There are psalms of hope.

Ps.16, Preserve me, O God: for in thee do I put my trust. Ps. 28, Unto thee will I cry, O LORD my rock; be not silent to me ... Ps.54, Save me, O God, by thy name, and judge me by thy strength. Ps.62, Truly my soul waiteth upon God: from him cometh my salvation. Ps. 68, Let God arise, let his enemies be scattered ... Ps.121, I will lift up mine eyes unto the hills, from whence cometh my help.

There are psalms of repentance.

Ps. 31, Blessed is he whose transgression is forgiven, whose sin is covered; Ps. 51, Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions.

There are many psalms of praise.

Ps. 8, O LORD our Lord, how excellent is thy name in all the earth! Ps. 9, I will praise thee, O LORD with my whole heart ... Ps.29, Give unto the LORD, O ye mighty, give unto the LORD glory and strength. Give unto the LORD the glory due unto his name ... Ps. 30, I will extol thee, O LORD; for thou hast lifted me up, and hast not made my foes to rejoice over me. Ps.33, Rejoice in the LORD, O ye righteous: for praise is comely for the upright. Ps. 34, I will bless the LORD at all times: his praise shall continually be in my mouth. Ps. 48, Great is the LORD, and greatly to be praised in the city of our God, in the mountain of his holiness. Ps.73, Truly God is good to Israel, even to such as

are of a clean heart. Ps. 89, I will sing of the mercies of the LORD for ever: with my mouth will I make known thy faithfulness to all generations. Ps. 95, O come, let us sing unto the LORD: let us make a joyful noise to the rock of our salvation.

Among the praise psalms are those which the children of God sing expressing their great joy at the salvation of the LORD.

Ps. 124, If it had not been the LORD who was on our side, now, may Israel say; If it had not been the LORD who was on our side, when men rose up against us: Then they had swallowed us up quick, when thy wrath was kindled against us ...

Ps. 126, When the LORD turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The LORD hath done great things for them.

Re 5:9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; 10 And hast made us unto our God kings and priests: and we shall reign on the earth.

Re 15:3 And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.

Like David, children of God become animated in praises to the LORD:

*Ps.35.10 **All my bones shall say, LORD, who is like unto thee, which deliverest the poor from him that is too strong for him, yea, the poor and the needy from him that spoileth him?** (At the coming of the ark of the LORD into Jerusalem David leaped and danced before the LORD with the people. 2Sa.6.16)*

It on this day that Israel began to sing joyful praises to the LORD. The song was sung as a round. First Moses and the children (sons) of Israel, then Mirriam and the woman answered back *to them*, **וְלַיהוָה**, in response. (cf. v.20, 21) This was praise to God for His great salvation. This praise runs through the first 21 verses of this chapter.

Chapter 15

There are in this verse three points which serve as an excellent guide when considering *praise* to the LORD. In the order that they appear they are, first, corporate praise¹; second, the object of praise²; and third, the message of praise³.

1 ¶ Then sang Moses ^{וּבְנֵי} **and** the children of Israel¹ this song **unto** the LORD²,
sons

and spake, saying³, I will sing unto the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

1. The corporate exercise of praise: *Then sang Moses and the children ... vs.20, And Miriam ... and all the women ...*

All of the saints, Moses and the children (sons) of Israel joined together in praise. Corporate praise means that they sang together. The 'I' in *I will sing unto the Lord*, is the collective 'I.' Each person *singing* takes up this praise for themselves to the LORD.

A number of years ago the Lord moved this church away from special music. Special music refers to that which is sung by soloists, quartets, groups, or a choir. Special music *might* have its place in the church service, but it should never replace corporate worship and it should never be the predominate feature of that part of the service set apart for corporate praise. Praises to the Lord is a part of the spiritual exercise of the believer-priest when they are gathered together. There are three vital parts to the gatherings of believer-priests: praise, prayer and preaching.

Ac 1:14 These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren. (prayer)

He.2.12 Saying, I will declare thy name (preaching) unto my brethren, in the midst of the church will I sing praise unto thee. (praise)

It is important that every member learn to participate in each part. Praise especially should be heard in the congregation of the saints.

*Ps 149:1 Praise ye the LORD. Sing unto the LORD a new song, and his praise **in the congregation of saints.***

2. The object of praise is the LORD: unto the LORD

Moses and Aaron, or any other man was not the object of their praise. Some feigned Christian entities worship men rather than God. They worship the angels, apostles (for example, St. Peter, St. Paul) or some other person thought to be especially elevated to the status of godhood or *sainthood*. This is a wicked and blasphemous practice to be rejected by all true believers of Jesus Christ. God alone is to be worshipped.

Mr 12:30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

Re 22:9 Then saith he unto me, See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

The first verse cites the two reasons why the children of Israel praised the LORD:

*for He hath triumphed gloriously, &
the horse and his rider hath he thrown into the sea.*

This theme is sown throughout the entire song.

There is no denial of that fact that there is a great human experience in the salvation of the children of God by the LORD. However, care should be taken against overemphasizing that experience over the virtues of the LORD. God should receive the glory. We glory in His faithfulness, His mercy, His love, His unchangeableness; His sovereignty; His forgiveness; His longsuffering, His forbearance, etc.

Popular, commercialized Christian music is an unreliable source for formulating biblical praise. In it the human experience has become the predominate theme. In some instances it is difficult to tell whether the Lord is truly the sole object of praise. For example,

‘You’re my, somebody to believe in; Somebody to lean on. And whenever I need a friend; you’re the one I can depend on.’

The object of this song is so generally stated that it could reference anyone. That is not praise. If it was praise to the Lord it would have said so. Paul reminds us about the proper object of our praise:

*Eph.5.19 [18] ... be filled with the Spirit; Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart **to the Lord**;*

*20 Giving thanks always for all things **unto God and the Father** in the name of our Lord Jesus Christ ...*

Is.61.1 ¶ The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;

2 To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn;

*3 To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, **that he might be glorified.***

3. The message of our praise: *and spake*

The things that Moses and the people sang carried a message that was true. Songs *say* something. They *speak* a message. When Moses and Israel sang this song, they sang or *spoke* truths concerning God. This part is, as every part of our corporate worship, regulated by the Word of God.

*Joh 4:23 But the hour cometh, and now is, when **the true worshippers shall worship the Father in spirit and in truth**: for the Father seeketh such to worship him.*

In other words these that worship the Father do so because they are willing. And what they do in their worship agrees with the truth of God's Word. If we have a genuine desire to worship the Father as He would have us do, our songs will always be according to truth.

A musical composition should not be the only reason why we sing certain songs. Some of the prevailing contradictory practices that I have noticed in a number of so-called *grace* churches are closely related to the heretical lyrics that continue to be sung in the services. The message of the songs are a lie. Grace churches singing Arminian songs, having altar calls, and singing invitational hymns is a contradiction to the very doctrine upon which they profess to stand. Tragically, some of these pastors admit that they know these practices run inconsistent with God's Word, yet they and the church continue in them anyway. How can this be? It is because music has been allowed to dictate doctrine rather than the Lord's Word. It sounds good, and it looks good on paper to *say* that the Word of God is our sole rule of faith and practice. But how many are really *doers* of the Word?

It's like a church's doctrinal statement which claims to be *local church*. Yet it has members scattered to the four winds of the earth. That is the strangest form of a biblical, local church that I've ever seen. The analogy of the human proves this truth. Members which have been disconnected from its physical relationship to a body is dissected and dead unless it is soon reconnected with, *at the least*, another body. Years ago it was thought an odd thing for members to have *drive-in* churches, *radio* and *television* churches, audio/video churches. But now this phenomena has captured the true churches of Christ. It is not uncommon anymore to see these churches have

members that *Skype* or *FaceTime* the services. Can these outreaches help the saints? Yes, they can. But that is not the point. The point is that the fellowship of a church, which is person to person, member to member interaction, sitting in a congregation and performing the believer-priest activities, cannot be replaced with pictures, whether they are still pictures or motion pictures; they cannot be replaced with audio recordings or monitors. Can you imagine our Lord Jesus calling his twelve apostles via *Skype*? The modernization of technology cannot replace human interaction. The nuclear family of today has the same needs that the first earthly family ever had. There is no substitution for fathers and mothers touching, talking, and relating with one another and their children. Well; not without serious mental and physical issues.

The message of the songs that we sing in this congregation is important. For that matter, the music that we sing at any time is important, whether we are congregated or not. We need to be sure that the message of the songs that we sing run consistent with the Word of God.

triumphed gloriously, פִּי־גָאָה גָּאָה, he increasingly increased; **This is what God alone can do without evil.** For men to do this is called pride. The Hebrew word for pride, גָּאָה (Job 40.11, 12; Ps.94.2; 123.4; 140.5; Pv.15.25; 16.19; Is.2.12; Jer.48.49) and גָּאָה (Pv.8.13) is related to this; J. P. Green's *Interlinear Bible*, has, '**for highly He is exalted.**'

triumphed, Qal preterite of גָּאָה; once in Ez.47.5, translated for the waters **were risen**; in Qal future it is found twice, Job. 8.11, **Can the rush grow up without mire**; Job 10.16, **For it increaseth.**

gloriously, גָּאָה, ga-oh, Kal infin. abs. of גָּאָה.

Isa 6:1 In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.

Isa 46:9 Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me ...

hath he thrown, רָמָה, Qal pret. 3ps. fem.; Qal pret., 3ps. fem., only this once found in Exodus; Ps.78.9, *carrying* (marg. *throwing forth* bows); Jer.4.29, the noise of the horsemen *and* bowmen (*that cast with the bow*); in Piel the word takes on the meaning of *beguile* or *deceive*.

יְהוָה	וַיְהִי-לִי	לִישׁוּעָה
2 The LORD is my strength and song, and he is become	my salvation:	
Jah	to me	for salvation

my strength, עֲזָי, [g]z-zi, masc. sing. noun w/1ps. suff. of the verb root עָזַן; to strengthen, prevail, be strong, impudent, hardened; the noun, עֹז, [g]oz; KJV, *strength, power, might, loud*; in Exodus, only cf. v.13.

song, וְזִמְרָה, fem. sing. noun of verb זָמַר, noun זִמְרָה, found only three times and always translated *song* (Ex.15.2; Ps.118.14; Is. 12.2); **it is interesting that each verse follows the pattern: The LORD (Isaiah adds, LORD Jehovah) is my strength and (Is. my) song.**

Ps 98:1 « A Psalm. » O sing unto the LORD a new song; for he hath done marvellous things: his right hand, and his holy arm, hath gotten him the victory, Hiphil of יָשַׁע, hath cause Him the deliverance. (a good read through the whole chapter!)

יְהוָה אֱלֹהֵי

*he is my God, and I will prepare him an habitation;
this is my God,*

and I will prepare him an habitation, וַיִּבְנֶהוּ, Hiphil (causative active) fut., 1ps, w/3ps. masc. of בָּנָה; Qal fut., Hab.2.5, *keepeth at home*; the masc. noun בְּנָה, is translated, 2Sa.15.25, *habitation*; 2Sa.7.8, *sheepcote*; Ps.79.7, **dwelling place**; Pv.21.20, *dwelling*; Ez.33.14, *fold*; Ez.25.5, *stable*; Hos.9.13, *pleasant place*; the fem. noun, בְּנָה, Ps.68.12, and she that tarried;

Jer.6.2, comely dwelling (marg. or, [woman] dwelling at him); **& so the causative active verb would be to prepare Him a dwelling place.**

Ps 22:3 But thou art holy, O thou that inhabitest the praises of Israel.

inhabitest, יוֹשֵׁב, Qal participle, the *-ing* verb; translated with the English verbs, *dwell, inhabit, sit, tarry, abide*; could very well be synonymous with the Greek, μένω.

The LORD is prepared a place to dwell with me. Wherever I am my LORD is welcome. Whatever I might be doing my LORD can be there to stand by my side.

my father's God, and I will exalt him.

and I will exalt him, וְאַרְמְנֵהוּ, Polel (Davidson, Pilel) fut, 1ps. of root אָרַם; KJV has the Polel future translated as *Ex.15.2, to exalt; 2Sa.22.49, to lift up; Ps.27.5, to set up; Ps.145.1, to extol.*

Qal fut., *Ex.16.20, and it bred worms and stank*; Qal participle, *Poel, Ex.14.8, high hand*; Hiphil Imper., *Ex.14.16, but lift thou up thy rod*; Hiphil fut., *Ex.7.20, and he lifted up the rod*; 17.11, when Moses *held up* his hand; Hiphil participle, *Ex. 35.24, Every one that did offer an offering*; Hophal preterite, *Ex. 29.27, the shoulder ... which is heaved up.*

I will hold up; I will lift up by my praises.

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

war, מִלְחָמָה, fem. sing. noun; KJV, *war, battle*; five times in Exodus (1.10; 13.17; 15.3; 17.16; 32.17); **a compound word, מִן + מַחָד, meaning literally from the fight or from the consumption.**

4 Pharaoh's chariots and his host hath he cast into the sea:

he cast, יָרָה, Qal pret, 3ps.; Ge.31.51; Ex.15.4, whether to cast up or down; Jos.18.6, to cast lots; 1Sa.20.36, to shoot (cast) arrows; and Job 38.6, laid the corner stone.

his chosen captains also are drowned in the Red sea.

choice

fastened

captains, נְשִׁיאוֹ, defective for נְשִׁיאוֹ, masc. noun of נָשָׂא; KJV, captain; 1Sa.18.6, instruments of music; 2Ki.7.2, lord; Ps. 80.5, great measure; Pv. 22.20, excellent things; Is.40.12, measure; Ez.23.15, princes.

the chosen, וּמִבְּחָר, u-miv-char, masc. sing. noun of the verb, בָּחַר, to choose; the noun, the choice, the chosen, the choicest.

Qal imperative, Ex.17.9, choose ... out; Qal future, Ex.18.25, And ... chose; Qal part. Paul, Ex.14.7, chosen.

are drowned, טָבְעוּ, Pual (Intensive passive) pret., 3pl. of טָבַע, are caused to be drown; KJV, Qal pret. Ps. 9.15; Lam 2.9, are sunk; 69.2, I sink; Qal fut., 1Sa.17.49, that ... sunk; Ps. 69.14, let me [not] sink; Jer. 38.6, so [Jeremiah] sunk; Hophal pret., Job 38.6, fastened; Pv. 8.25, were settled; Jer.38.22, are sunk.

The LORD fastens the wicked into the deep where they shall never rise up again.

5 The depths have covered them: they sank into the bottom as a stone.
went down

depths, תְּהוֹמוֹת, defective for תְּהוֹמוֹת, masc. noun of תָּהוֹם; v.8; KJV, the deep, the depths, deep places.

covered, וַיִּכְסּוּ, Piel (intensive active) fut. of כָּסָה, ; most often to cover; but also close, conceal, hide, overwhelm; Piel pret., Ex.10.5, And they shall cover; 15.10, the sea covered them; Piel infin., Ex.26.13, to cover it; 28.42, to cover their nakedness; Piel fut., Ex.8.6;

14.28; 16.13; 24.15, 16, and covered; 10.15, they covered; 15.5, have covered; 21.33, cover it; 40.34, then covered; Piel part., Ex. 29.13, 22, that covereth.

sank, נָרַדוּ, Qal pret. 3ppl. of יָרַד; KJV, Qal pret. Ex. 9.19, hail shall come down; 11.8, and ... shall come down; 15.5, they sank; 19.18, the Lord descended; other verb series has go down; come down; be subdued; fell; went down.

into the bottom, בְּמַצּוֹלָה, fem. sing. noun w/prefixed בָּ, of root מָצוּלָה and צוּלָה; into the bottom, into the deeps, in the deeps.

6 Thy right hand, O LORD, is become glorious in power:
being glorious

is become glorious, נִאֲדָרִי, Niphal (simple passive) part. sing. masc. of אָדָר; Niphal participle, v. 11; Hiphil fut. in Is.42.21, and make [it] honorable; only found these three times.

in power, בְּכֹחַ, bak-ko-ach, prefixed בָּ, in the; masc. sing. of כֹּחַ, (Wigram,) כֹּחַ, ko-ach; KJV, Ex.9.16, my power; 15.6, in power; 32.11, with power; English words used to define this are, strength, power, might, ability, substance, powerful, and force.

thy right hand, O LORD, hath dashed in pieces the enemy.
the haters

hath dashed in pieces, תִּרְעַץ, Qal fut. 3ps. fem. of רָעַץ; one other time is this used in Jud.10.8, And that year they vexed and oppressed.

the enemy, אֹיֵב, Qal, part. act, masc. sing. of אָיַב, ah-yav; once is this in Qal pret., Ex. 23.22, then I will be an enemy; all other times this is in Qal part. Poel and translated, most often enemy; once foe; notice that this is a verb; The noun is the name, Job, אֵיֵב.

Ex 23:22 *But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries.*

7 *And in the greatness of thine excellency thou hast overthrown them that rose up against thee:*

And in the greatness of, וּבְרֹב, be-rov, masc. sing. noun w/בְּ, in, with, at, of root רֹבַב, (Wigram, רֹב); KJV, *all, multitude; plenty, greatness, more in number, great number, abundance, long, great, plentiful, much, many, many days, increased, huge, excellent.*

thine excellency, גָּאוֹן, masc. sing. noun, w/2ps. masc. suff., of גָּאָן; ga-on, derived from the verb root גָּאַה; KJV, *excellency, pride, arrogancy, majesty, excellent, swelling, pomp; In man this would be sin, because he assumes to be as God; but this quality in God is who He is.*

thou hast overthrown, תִּהְרַס, Qal fut. 2ps. masc. of הִרַס; KJV, the Qal fut. is translated as *overthrown, break through, beat down, destroyed, breaketh down, plucketh down, overthroweth, pull down, throw down; Qal fut. Ex. 15.7, thou hast overthrown; 19.21, they break through, 24, break through; Piel infin., Ex. 23.24, utterly; Piel fut., Ex.23.24, thou shalt ... overthrown them.*

them that rose up against thee, קָמְיָהוּ, Qal part. act. pl. masc, w/2ps. masc. of קָם; the prominent idea in the translation of this Qal participle is as it is rendered here, *to rise up against*; the basic idea of קָם is to *rise up*.

It was not that Pharaoh rose up against the people of God, but that he stood defiantly against God's will for His people.

יֵאֲכַלְמוּ

thou sentest forth thy wrath, which consumed them as stubble.

fierceness ate

your wrath, חַר־אֵף, cha-ro-n^e-ka; masc. sing. noun of חָרוֹן, w/2ps. masc. suff.; Ex.15.7, *wrath*; 32.12, *fierce* (marg. *heat*); Deu.13.17, *fierceness*; Job 20.23, *fury*; Ps.2.5, *sore displeasure*; Ps.69.24, *wrathful*.

which consumes, יֹאכֵלֵמוֹ, Qal fut. 3ps. masc. w/3ppl suff. of the root אָכַל; this Qal fut. is found 23 times in Exodus; this is the **only** time in Exodus that it is used in a sense other than *eating*.

stubble, בַּקָּשׁ, prefixed כִּ, as; a masc. sing. noun root קָשׁ, qash; always (16) translated with the English word *stubble*.

Deu.4.23 *Take heed unto yourselves, lest ye forget the covenant of the LORD your God, which he made with you, and make you a graven image, or the likeness of any thing, which the LORD thy God hath forbidden thee.*

24 *For the LORD thy God is a consuming fire* אֵשׁ אֹכֵלָה, *even a jealous God.*

8 *And with the blast of thy nostrils the waters were gathered together,*
And by the Spirit of thy anger

And with the blast of, וּבְרוּחַ, וְ, and; בְּ, by or with; רוּחַ, spirit, Spirit, wind.

thy nostrils, אַפַּיִךָ, masc. pl. noun w/ 2ps. masc. suff. of אָפַף; first found in Ge.2.7, *nostrils*; then 3.19, *face*; Gen.27.45, *anger*; in Exodus 4.14, *the anger of the LORD was kindled*; 11.8, *went out from Pharaoh in a great anger*; 15.8, *with the blast of thy nostrils*; 22.24; 32.10, *my wrath shall wax hot*; 32.11, *thy wrath*; 32.12, *wrath*; 32.19, *anger*; 32.22, *the anger*; 34.6, *longsuffering*.

were gathered together, נִעְרְמוּ, Niphal (simple passive), pret., 3ppl. of עָרַם, only this once, but if we look at other Hebrews word closely associated with it, such as עָרַם, to deal subtilly, to be crafty, to be prudent, cunning, עָרְם, *craftiness*, and, עָרְמָה, *guile, wily, subtilty, wisdom, prudent* it is that the Spirit of the LORD caused the very

element of the waters to conspire or craft the destruction of Pharaoh and his hosts.

the floods stood upright as an heap,
running waters

the floods, נְזָלִים, defective for נוֹזְלִים; Qal part. Poel of נָזַל, which is translated as, *Ps.78.44, floods; Ps.78.16, streams; Pv.5.15, running waters; Jer.18.14, flowing.*

as an heap, כְּמוֹ-יָד,

כְּמוֹ, adv., preposition, or conj.; כְּמוֹ in v.5, *as*; against in 9.18 w/suff., *as*, meaning *like it*.

יָד, masc. sing. noun; always (6) translated *heap*.

and the depths were congealed בְּלִבָּיָם
in the heart of the sea.
curdled or thickened

depths, תְּהוֹמוֹת, defective for תְּהוֹמוֹת, masc. noun of תְּהוֹם; v.5; KJV, *the deep, the depths, deep places.*

congealed, קִפְאוּ, Qal pret. 3ppl. of קָפָא; Qal pret., Ex. 15.8, *congealed*; Qal fut., *Zec.14.6, dark* (probably a sense of *thick darkness*); Qal Poel, *Zep.1.12, that are settled* (marg. *curdled or thickened*) on their lees; Hiphil fut., *Job 10.10, and curdled me like cheese?*

9 *The enemy said, I will pursue, I will overtake, I will divide the spoil;*
persecute,
chase, hunt

I will pursue, אֶרְדֹּף, Qal fut. 1ps. of רָדַף; cf. **Ex.14.8, 9, 23; 15.9;** the Qal fut. is also translated in other place, KJV, *Jud.9.40, to chase; 2Ki.5.21, follow, to hunt; Ps.109.16, to persecute.*

I will overtake, אָשִׁיג, Hiphil (causative active) 1ps. of נָשַׁג; KJV, *to overtake, able to bring, able to get, attain, take hold*;

Ex.14.9, and overtook.

I will divide, אֶחֱלֶק, Piel (intensive active) fut. 1ps. of חָלַק; KJV, *to divide, give, receive, distribute, portion, separate, to deal*.

the spoil, שָׁלַל, masc. sing. noun; KJV, *spoil, prey*; it is what the victor takes for conquest.

נַפְשִׁי
my lust shall be satisfied *upon them*;
 soul accomplished or fulfilled

my soul, נַפְשִׁי, pl. masc. sing. noun w/1ps. suff. of נָפַשׁ; KJV, *creature, life, soul, person, lust, one, mind, heart, -selves, dead, body, beast*.

shall be satisfied upon them, תִּמְלֵאמוּ, Qal fut. 3ps. fem. w/3ppl. masc. suff. of root מָלֵא; Qal fut., *Ge.25.24, when ... were fulfilled; 50.3, And ... were fulfilled ... are fulfilled; 2Sa.7.12, be fulfilled; Est. 2.12, were ... accomplished*.

I will draw my sword, my hand shall destroy them.
 marg. *repossess*

I will draw, אָרִיק, Hiphil (causative active) fut. 1ps. of רָוַק; KJV, *to draw, pour out, empty out, cast out*; always causative, whether Hiphil (causative active) or Hophal (causative passive).

shall destroy them, תּוֹרִישָׁמוּ, Hiphil (causative active) fut., 3ps. fem, w/3ppl. masc. suff. of יָרַשׁ; KJV, in Qal it is *to possess, to succeed, inherit*; in Niphal (simple passive), it is *to come to poverty, be poor*; in Piel (intensive active & and only once) it is *to be consumed*; In Hiphil (causative active) it is *to be driven out, dispossessed, expelled, cast out, to be made poor*; cf. *Ex.34.24, Hiphil fut., I will cast out the nations before thee*.

The six marks of animosity: I will pursue; I will overtake; I will divide the spoil; **my** lust shall be satisfied upon them; I will draw my sword; **my** hand shall destroy them. How similar this is to the five of Lucifer noted by the prophet Isaiah.

Is.14.12 How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!

13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:

14 I will ascend above the heights of the clouds; I will be like the most High.

15 Yet thou shalt be brought down to hell, to the sides of the pit.

<i>I will pursue</i>	<i>I will ascend into heaven</i>
<i>I will overtake</i>	<i>I will exalt my throne above the star of God</i>
<i>I will divide the spoil My lust shall be satisfied upon them</i>	<i>I will sit also upon the mount of the congregation, in the sides of the north</i>
<i>I will draw my sword My hand shall destroy them</i>	<i>I will ascend above the height of the clouds</i>
<i>[And fittingly, Satan ...]</i>	<i>I will be like the most High</i>

What haughtiness in men to think that they can undo what the LORD has purposed to do, even from eternity, for His children! But that is man without Christ. But for the grace of God that is us. And we are not so unfamiliar with the inclination to be so.

10 Thou didst blow with thy wind, the sea covered them:

Spirit

(comp. Jn.3.8, רוּחַ, ru-ach to πνεύμα, pneu-ma)

Thou didst blow, נִשְׁפָּתָהּ, Qal pret. 2ps. masc. of נָשַׁף; here and Is.40.24, *he shall also blow* upon them.

with thy wind, בְּרוּחֶךָ, noun, w/2ps. suff. & prefixed preposition, בְּ, in, with, at; of root רוּחַ; Ge.1.2, *And the Spirit of God* moved; Ge. 6.3, *My spirit* shall not always strive with man.

covered, נִכְסַף, Piel (intensive active) fut. of כָּסַף, ; most often *to cover*; but also *close, conceal, hide, overwhelm*; Piel pret., Ex.10.5, *And they shall cover*; 15.10, *the sea covered them*; Piel infin., Ex.26.13, *to cover it*; 28.42, *to cover* their nakedness; Piel fut., Ex.8.6; 14.28; 16.13; 24.15, 16, *and covered*; 10.15, *they covered*; 15.5, *have covered*; 21.33, *cover it*; 40.34, *then covered*; Piel part., Ex. 29.13, 22, *that covereth*.

they sank as lead in the mighty waters.

they sank, צָלְלוּ, Qal pret. 3pl. of צָלַל; only used this once.

as lead, בַּעוֹפְרַת, fem. sing. noun w/ prefixed בְּ, as; root עָפַר; **always (9) translated with the English word lead** (Ex.15.20; Nu.31.22; Job 10.24; Jer. 6.29; Ez.22.18, 20; 27.12; Zec. 5.7, 8.

the mighty, אַדְיָרִים, masc. pl. adj. in absolute state; root אָדַר; KJV, *mighty, noble, lordly, excellent, famous, glorious, gallant, principal, goodly, worthy*.

The Egyptians received the heat of the LORD's wrath. It was an excellent anger of the LORD. It was a glorious judgment!

בְּאֵלִים

11 *Who is like unto thee, O LORD, among the gods?*
Who is like you among the gods, O Jehovah?

נִאֲדָר בְּקֹדֶשׁ

who is like thee, glorious in holiness,
in the holy [place].

glorious, נִאֲדָר, Niphal (simple passive) part. sing. masc. of אָדַר;
Niphal participle, v. 6 is **become glorious**; Hiphil fut. in Is.42.21, and
make [it] honorable; only found these three times.

in holiness, בְּקֹדֶשׁ, קֹדֶשׁ, with a prefixed preposition, בְּ, in, by, or with;
this is the only place where it is so translated, otherwise it is either
translated *in the holy place* (11), or *in the sanctuary* (5).

The LORD is incomparably transcends all creation. He alone is high and
lifted up.

*Ps 86:8 Among the gods **there is none like unto thee, O Lord**; neither
are there any works like unto thy works.*

*Jer 10:6 Forasmuch as **there is none like unto thee, O LORD**; thou art
great, and thy name is great in might.*

in might, גִּבּוֹר, gib-bor, adj.; this describes many times the
most notable, reknowned men in the earth

Ge.6.4, the children which arose after the sons of God
and the daughters of men came together; 10.8, Nimrod;
Jos. 1.14, men of valor; Jud.5.13, refers to mighty
enemies of the Lord's people; 2Sa.1.19, valiant men like
Saul and Jonathan; 2Sa.23.8, David's mighty men; Job
16.14, refers to God as running upon him as a *giant*;
Ps.19.5, the LORD is as a *strong man*

*7 Who would not fear thee, O King of nations? for to thee doth it
(fear) appertain: forasmuch as among all the wise men of the
nations, and in all their kingdoms, **there is none like unto thee**.*

God is wiser than the wisest; Combine the wisdom of strength of men and God is yet greater is wisdom and mightier than the mightiest of men ... 1Co 1:25 *Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.*

fearful *in praises, doing* *wonders?*
terrible, dreadful showing, working,

fearful, נוֹרָא, no-ra, Niphal (simple passive) part. sing. masc. of יָרָא, to fear; נוֹרָא, is translated in the KJV as *fearful*, *terrible*, and *dreadful*.

in praises, תְּהִלָּת, t^e-hil-loth, fem. pl. fem. noun of תָּהַל; the verb root, הָלַל.

doing, עָשָׂה, active, masc. part. (Poel) of עָשָׂה; KJV (I've put in participle form), *doing*, *yielding*, *dealing*, *committing*, *showing*, *executing*, *making working*.

wonders, פִּלְא, masc. sing. noun; the verb פָּלַא; KJV, *wonders*, *marvelous*, *wonderful*, *wonder*; cf. Ps.77.13-20, *wonders*. [13] *Thy way, O God, is in the sanctuary: who is so great a God as our God? ... [19] Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known [20]...Thou leddest thy people like a flock by the hand of Moses and Aaron.*

Job 5.8 I would seek unto God, and unto God would I commit my cause:

*9 Which doeth great things and unsearchable; **marvellous** things without number:*

*Job 9:10 Which doeth great things past finding out; yea, and **wonders** without number. (What a text! vss.1-10 [4] He is wise in heart, and mighty in strength: who hath hardened himself against him, and hath prospered?)*

Ro 11:33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!

*Ps 78:12 **Marvellous** things did he in the sight of their fathers, in the land of Egypt, in the field of Zoan.*

*Isa 9:6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called **Wonderful**, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.*

Job 11:7 Canst thou by searching find out God? canst thou find out the Almighty unto perfection?

Fearful in praises in that He is awesome. The things that He does is staggering to the mind. It stirs reverential fear for God in His own, and in the world they run and hide.

The use of the Hebrew, תהלה, t^e-hil-láh, is always translated with the English word *praise*. How it is used in the O.T. Scriptures instructs us in practical praise to God.

The Englishman's Hebrew Concordance to the Old Testament and the Englishman's Greek Concordance to the New Testament books are invaluable resources for studying the Word of God. Learn the 22 Hebrew characters of the alphabet with its peculiar 10 pointed vowel points, as well as the 24 Greek you will be blessed in your studies of the Word of God.)

The Ten Commandments of Biblical Praise:

I. He is our praise. (De.10.21)	Praise God!
II. Praise is comely for the upright. (Ps.33.1; 147.1)	Be fitted for praise!
III. He inhabits praise. (Ps.22.3)	Prepare to be blessed!
IV. Praise is to be continually in our mouths. (Ps.34.1)	Praise Him with our lips!
V. Praise <i>waiteth</i> for God; or, is silence to God. (Ps.65.1)*	Give holy praise! (uncluttered)
VI. Praise should increase in us. (Ps.71.14)	Increase in praise!
VII. Praise is the song of triumph . (Ps.106.47)	Praise God for the victories!
VIII. God's praises endureth forever. (Ps.111.10)	Praise Him forever!
IX. Praise is for the congregation of the saints. (Ps.149.1)	Praise Him in the congregation!
X. Praise glorifies God. (Is.61.1-3)	Glorify God with our praises!

* *waiteth*: *praise* isn't the noise and clamor of the world. It is not gauged by volume, noise of voices or instruments, or the hype of emotionalism, but by the peace of God in the hearts of His people. The praises of God come from those who see Him who is invisible, seated upon the throne of glory in their behalf interceding. It is the voice of those who have found rest in Him, who abide in his secret place of the most High. (Ps.91.1)]

12 Thou stretchedst out thy right hand, the earth swallowed them.

[by the floods of
the waters]

swallowed them, תִּבְלַעְמוּ, Qal fut. 3ps. fem. w/3ppl. masc. suff. of
root בָּלַע; KJV, swallow, devour; Ex.7.12, Aaron's rod **swallowed up**
their rods;

Ps 107:27 They reel to and fro, and stagger like a drunken
man, and **are at their wits' end**. (בָּלַע, are at ... end of their
wisdom in view of the massive waves inundating the ship.)

13 Thou in thy mercy hast led forth the people which thou hast redeemed: thou
hast guided them in thy strength unto thy holy habitation.

Thou ... hast led, נָהַגְתָּ, Qal pret. 2ps. masc. of נָהַג; Ex.13.17, God **led**
them not through the way; Ps.77.20, **Thou leddest** thy people like a
flock; Qal imper., Ex.32.34, lead the people unto the place; Hiphil
infin., Ex. 13.21, to lead them the way.

in your mercy, חַסְדִּיכֶם, masc. sing. noun of חֶסֶד, w/2ps. masc.
pronoun suff, and preposition בְּ, in, by, with; Ex. 15.13, mercy; 20.6,
mercy; 34.6, goodness; 34.7, mercy; in other places it is also
translated as kindness; Neh. 13.14; good deeds, favor, pity, and
lovingkindness.

thou hast guided, נִהַגְתָּ, Piel (intensive active) pret.2ps. masc. of
נָהַג; only used in Piel, and once in Hithpael; Piel pret., Ex.15.13, thou
hast guided them in thy strength; Piel fut., Ge.47.17, and he fed
them; 2Chron.28.15, and carried ... them; 2Chron. 32.22, and guided
them; Ps. 23.2, he leadeth me; Ps.31.3, and guide me; Is. 40.11, shall
gently lead; Is. 49.10, shall he guide them; Piel part. Is.51.18, to guide
her; Hithpael, Ge.33.14, I will lead on.

thy strength, כִּזְעַתְךָ, of the verb root עָזַז; to strengthen, prevail, be strong, impudent, hardened; the noun, עֹז, [g]oz; KJV, *strength, power, might, loud*; in Exodus, only **cf. v.2.**

Israel could not have accomplished this. It was the LORD's strength and mercy which brought them forth from bondage. By His kindness he led His redeemed to His holy place or sanctuary. He brought them to Himself, apart from the world.

14 The people shall hear, and be afraid:

and be afraid, יִרְגָזוּן, Qal fut. 3ps. masc. of רָגַז; KJV, *to be afraid*; Deu.2.25, *tremble*; Joel 2.10, *quake*; Is.14.9, *to be moved*; Ps.4.4, *to stand in awe*; Pv.30.21, *to be disquieted*; Ez.16.43, *to fret*; Ps.77.16, *to be troubled*.

sorrow shall take hold on the inhabitants of Palestina.

sorrow, חֵיל, chil, masc. sing. noun; KJV, *sorrow* (1), *pain* (5) which refers to the pain of childbirth.

The report of the God of Israel flies into the nations and they begin fear the coming this people. And they are coming!

shall take hold on, אֶחָז,,,

15 Then the dukes of Edom shall be amazed;

shall be amazed, נִבְהָלוּ, Niphal (simple passive) pret. 3ppl. of בָּהַל; KJV, *amazed, troubled, vexed, afraid, affrighted, dismayed*; in Piel/Niphal there is also the sense of haste, rashness.

the mighty men of Moab, trembling shall take hold upon them;

trembling, רָעַד, noun, masc. of רָעַד [2 times in the O.T.]; (see also the verb, רָעַד [3 times in the O.T.] where only the look of the LORD upon the earth and it *trembles*, Ps.109.32; Daniel, the beloved of the

Lord, trembled at the appearance of one of the Lord's heavenly messengers, Dan.10.11) Benjamin Davidson, 'a trembling, awe;

all the inhabitants of Canaan shall melt away.

faint, dissolve

shall melt away, נִמְגַג, Niphal (simple passive) pret. 3pl. of מִגַּג, moog or mug; KJV, *to melt away* [as opposed to remaining], *faint* [not strong], *dissolve* [not united], *make soft* [not firm or rigid]; only this once in Exodus.

The enemies of the LORD fear.

16 Fear and dread shall fall upon them;

fear, אִימָתָה, fem. sing. noun, אִימָה; *Ge.15.12, an horror; Ex. 15.16, fear; 23.27, my fear.*

*Ex 23:27 I will send **my fear** before thee, and will destroy all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee.*

dread, נִפְחָד, noun, masc. sing; only this once used in Exodus.

*Ge 31:42 Except the God of my father, the God of Abraham, and the **fear** of Isaac, had been with me, surely thou hadst sent me away now empty. God hath seen mine affliction and the labour of my hands, and rebuked thee yesternight.*

Ge 31:53 [Laban sware ...] The God of Abraham, and the God of Nahor, the God of their father, judge betwixt us. [Jacob sware ...] And Jacob sware by the fear of his father Isaac.

shall fall, תִּפֹּל, Qal fut. 2ps. masc. of נָפַל; Qal pret., *Ex. 19.21, and ... perish; 21.18, but keepeth; 21.33, and ... fall; Qal fut. Ex. 15.16, shall fall; 32.28, and there fell; Hiphil fut., Ex.21.27, he smite out; this verb*

is otherwise translated in the KJV as *to fall, to throw down, to divide, to cast down.*

בְּגִדְלָא

by the greatness of thine arm they shall be as still as a stone;

thine arm, זְרוּעָה, sing. noun w/2ps. msc. suff. זָרַע.

they shall be still as, יָדַמוּ, Qal fut. 3ppl. masc. of יָמַם; KJV, rest, to cease, be still of movement, to wait, to forbear, to hold our peace, to be silent as in the grave, to be quieted; only this once in Exodus.

till thy people pass over, O LORD, till the people pass over, which thou hast purchased.

thou hast purchased, קָנִיתָ, Qal pret. 2ps. masc. of קָנָה; KJV, purchase; Ex. 21.2, buy, redeem, possess.

Israel is the possession of the LORD. He redeemed them, גָּאֵל, v. 13 (freed with a price). He has purchased them, קָנָה, (and bought with a price).

The price: the blood of Jesus Christ:

1Pe 1:18 Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;

19 But with the precious blood of Christ, as of a lamb without blemish and without spot ...

We are redeemed, freed to God:

Ga 3:13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree ...

We are bought or purchased:

1Co.7.22 For he that is called in the Lord, being a servant, is the Lord's freeman: likewise also he that is called, being free, is Christ's servant.

23 Ye are bought with a price; be not ye the servants of men.

17 Thou shalt bring them *in*,
the purchased

and plant them in the mountain of **thine** inheritance,

and plant them, וַתִּטְעֵמוּ, Qal fut. w/3ppl. masc. suff. of root נִטַע; used many times in Scripture and translated with the English word *plant* but once, *fastened* with nails (Ecc.12.11).

inheritance, נַחֲלָה, fem. sing. noun w/suff. 2ps. masc. of נָחַל; KJV, Ge.31.14, *inheritance*; Nu.26.56, *possession*; Ps.127.3, *heritage*; the verb, נָחַל, is to inherit, whether to distribute or divide.

thine inheritance is a reference to our Lord Jesus' inheritance. God has made promise to Him of a place (see below) and a people (Ge.3.16).

Ge 13:15 For all **the land** which thou seest, to thee will I give it, and to thy seed for ever.

Ge 17:7 And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

Ge 17:8 And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.

in the place, O LORD, which thou hast made for thee to dwell in, in the Sanctuary, O Lord, which thy hands have established.

have established, כוֹנֵן, Pilel/Polel (intensive active, in this case repetition of the, ן, nun consonant?) pret., 3ppl. of כָּוַן; KJV, *stablish, ordain, prepare, make ready*.

The LORD, this LORD, not any other, shall certainly dwell among His people and in this place. We shall be with Him.

1Th 4:17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

הִיהוּ יְמֵי לְעֹלָם וָעֶד

18 The LORD shall reign for ever and ever.

forever, לְעֹלָם, noun root עוֹלָם; to exist, referring to a covenant, a life, a condition unceasingly; see also, עֹלָם.

and ever, וָעֶד, of עַד, KJV, and ever; 1Chron.28.9, for ever; Job 20.4, of old; Ps. 132.12, for evermore; Is.9.6, The everlasting Father; Is.57.15, high and lofty One that inhabiteth eternity; Amos 1.11, perpetually; the sphere of unending'ness.'

Unceasing, unending'ness.

19 For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the LORD brought again the waters of the sea upon them; but the children of Israel went on dry land in the midst of the sea.

on dry [land], בַּיַבֶּשָׁה, fem. sing. noun of Wigram, יַבֶּשָׁה, yab-bah-shah; Davidson, יַבֶּשׁ; means dry, ground or land is added to supply the sense. (Ex. 4.9, dry land; 14.16, 22, dry ground; 29, dry land; 15.19)

20 And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances.

לָהֶם

21 And Miriam answered them,

to them is a 3ppl. masc. pronoun and refers to the *men* of Israel. She and the women returned to the men the same that they sang.

Sing ye to the LORD, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.

And ... answered, וַתַּעֲן, ta-an, Qal fut. 3ps. fem. of עָנָה; KJV, answer, testify, speak, witness, hear, sing, shout, cry; cf. Qal infin., Ex.32.18,(twice) shout & cry; Qal fut., Ex. 4.1; 15.21; 19.8, 19, And ... answered; Ex.20.16, shalt ... bear; 23.2, shalt thou speak; 24.3, shalt thou speak.

And so the song was sung in rounds between the men and the women of Israel. Moses and the sons sang, *I will sing unto the LORD ...* Miriam and the women sing, *Sing ye to the LORD ...* And the women repeated the those things which the men sang first.

In closing, all that could be said of this text, it would be good to consider that men should be leaders. I'm not referring to how we sing songs in rounds. Men should lead their families in spiritual things. Men should be leaders in the congregation. Brethren, lead in prayerfulness, in praises, in thanksgiving, in studies at home and in the church.