

“The Song of Moses III”

Exodus 15:11-27

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“11 Who is like unto thee, O LORD, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders? 12 Thou stretchedst out thy right hand, the earth swallowed them. 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. 14 The people shall hear, and be afraid: sorrow shall take hold on the inhabitants of Palestina. 15 Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away. 16 Fear and dread shall fall upon them; by the greatness of thine arm they shall be as still as a stone; till thy people pass over, O LORD, till the people pass over, which thou hast purchased. 17 Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O LORD, which thou hast made for thee to dwell in, in the Sanctuary, O Lord, which thy hands have established. 18 The LORD shall reign for ever and ever. 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. 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. 21 And Miriam answered them, Sing ye to the LORD, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea. 22 ¶ So Moses brought Israel from the Red sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water. 23 And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah. 24 And the people murmured against Moses, saying, What shall we drink? 25 And he cried unto the LORD; and the LORD showed him a tree, which when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them, 26 And said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the LORD that healeth thee. 27 And they came to Elim, where were twelve wells of water, and threescore and ten palm trees: and they encamped there by the waters.” (Ex 15:11-27)

How marvelous was the overthrow of Pharaoh and his army in the Red Sea. It should have showed Israel that they had nothing to fear from anything on this earth, for the armies of Pharaoh were the highest concentration of natural power that man was able to put together at that time. But the combined and concentrated power of man were no match for even the wind of God, for He blew with His wind and the armies vanished beneath the waters of the sea.

I. In verse eleven, Moses returns to the attributes of God, in which Moses shows that there is no God like Jehovah. The following phrases the difference is shown between God and every other power in the world—in the entire universe and any other universes there may be in the heavens and above the heavens.

A. He is glorious in Holiness. “Glorious in Holiness” means that the Holiness of God so far surpasses all other glories that they do not even seem glorious. Not even Moses could properly look on the face of God in all His glory, as we see in the passage in:

1. “12 ¶ And Moses said unto the LORD, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight. 13 Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation is thy people. 14 And he said, My presence shall go with thee, and I will give thee rest. 15 And he said unto him, If thy presence go not with me, carry us not up hence. 16 For wherein shall it be known here that I and thy people have found grace in thy sight? is it not in that thou goest with us? so shall we be separated, I and thy people, from all the people that are upon the face of the earth. 17 And the LORD said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name. 18 And he said, I beseech thee, show me thy glory. 19 And he said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy. 20 And he said, Thou canst not see my face: for there shall no man see me, and live. 21 And the LORD said, Behold, there is a place by me, and thou shalt stand upon a rock: 22 And it shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand while I pass by: 23 And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen.” (Ex 33:12-23)

2. This does not contradict those places where Moses speaks to God face to face; for those latter passages would refer to the angel of the Lord, to the Lord Jesus who appeared as the angel of the Lord, and not in His full glory as the Son of God.

3. The glory of the Lord has been only gradually revealed little by little in the history of the world.

- (1) In the pillar of cloud and fire
- (2) In the face of Moses
- (3) In the face of Jesus Christ
 - (a) Veil in his humanity
 - (b) Revealed when He was crucified
 - (c) Fully revealing at His coming when we shall see Him face to face.

B. Fearful in praises. We do not fully understand and praise Him, if our praises are foolish and vain.

1. See Isaiah 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. 2 Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. 3 And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory. 4 And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. 5 ¶ Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts. 6 Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: 7 And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.” (Isa 6:1-7 AV)

- a) Two wings to shield them from the glory of God.
- b) Two wings to hide them from us, for we could not bear their glory.
- c) Two wings to speed them on their missions of ministry for those who will be heirs of eternal life.

2. How fearful is this scene; how undone Isaiah felt even at this manifestation of God—which still does not fully reveal the fullness of the glory of God. How filled with fear our praised ought to be! What a sense of awe must fill us, fill our souls with wonder and amazement as we think on the glory and majesty of God. What awful purity is required to gaze even upon the end of his train—Blessed are the pure in heart, for they shall see God. A profane and worldly generation will not even behold the angels of God; let alone God himself.

C. Doing Wonders. He does not dance to our tune or mourn when we mourn and sing when we sing. We are not to behave like children in the market place, who think thus. Rather, we have been created to dance to His tune, to mourn when He mourns and to sing when He sings. We are His images; He is not ours. Israel had no idea of the method God would use to deliver them; only that He would; they must trust Him.

D. His right hand is a hand of great power, There is nothing too hard for him.

1. “17 Ah Lord GOD! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee: 18 Thou shewest lovingkindness unto thousands, and recompensest the iniquity of the fathers into the bosom of their children after them: the Great, the Mighty God, the LORD of hosts, is his name, 19 Great in counsel, and mighty in work: for thine eyes are open upon all the ways of the sons of men: to give every one according to his ways, and according to the fruit of his doings: 20 Which hast set signs and

wonders in the land of Egypt, even unto this day, and in Israel, and among other men; and hast made thee a name, as at this day; 21 And hast brought forth thy people Israel out of the land of Egypt with signs, and with wonders, and with a strong hand, and with a stretched out arm, and with great terror; 22 And hast given them this land, which thou didst swear to their fathers to give them, a land flowing with milk and honey; 23 And they came in, and possessed it; but they obeyed not thy voice, neither walked in thy law; they have done nothing of all that thou commandedst them to do: therefore thou hast caused all this evil to come upon them: 24 Behold the mounts, they are come unto the city to take it; and the city is given into the hand of the Chaldeans, that fight against it, because of the sword, and of the famine, and of the pestilence: and what thou hast spoken is come to pass; and, behold, thou seest it. 25 And thou hast said unto me, O Lord GOD, Buy thee the field for money, and take witnesses; for the city is given into the hand of the Chaldeans. 26 ¶ Then came the word of the LORD unto Jeremiah, saying, 27 Behold, I am the LORD, the God of all flesh: is there any thing too hard for me? 28 Therefore thus saith the LORD; Behold, I will give this city into the hand of the Chaldeans, and into the hand of Nebuchadrezzar king of Babylon, and he shall take it: 29 And the Chaldeans, that fight against this city, shall come and set fire on this city, and burn it with the houses, upon whose roofs they have offered incense unto Baal, and poured out drink offerings unto other gods, to provoke me to anger. 30 For the children of Israel and the children of Judah have only done evil before me from their youth: for the children of Israel have only provoked me to anger with the work of their hands, saith the LORD. 31 For this city hath been to me as a provocation of mine anger and of my fury from the day that they built it even unto this day; that I should remove it from before my face, 32 Because of all the evil of the children of Israel and of the children of Judah, which they have done to provoke me to anger, they, their kings, their princes, their priests, and their prophets, and the men of Judah, and the inhabitants of Jerusalem. 33 And they have turned unto me the back, and not the face: though I taught them, rising up early and teaching them, yet they have not hearkened to receive instruction. 34 But they set their abominations in the house, which is called by my name, to defile it. 35 And they built the high places of Baal, which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire unto Molech; which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin. 36 And now therefore thus saith the LORD, the God of Israel, concerning this city, whereof ye say, It shall be delivered into the hand of the king of Babylon by the sword, and by the famine, and by the pestilence; 37 Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely: 38 And they shall be my people, and I will be their God: 39 And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them: 40 And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me. 41 Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly

with my whole heart and with my whole soul. 42 For thus saith the LORD; Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them.” (Jer 32:17-42 AV)

2. Because of this the fear of God would come on all the nations of the world, for the kingdom of God would be established in the mountain of the Lord, of which Sinai was a figure: “12 Wherefore lift up the hands which hang down, and the feeble knees; 13 And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. 14 Follow peace with all men, and holiness, without which no man shall see the Lord: 15 Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled; 16 Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. 17 For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears. 18 ¶ For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, 19 And the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more: 20 (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: 21 And so terrible was the sight, that Moses said, I exceedingly fear and quake:) 22 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, 23 To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, 24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. 25 See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven: 26 Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. 27 And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. 28 Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: 29 For our God is a consuming fire.” (Heb 12:12-29 AV)

II. The Testing of Israel.

A. At Marah: the bitter waters. They murmured and complained.

1. How soon they forgot the blessing of the Lord.
2. The Lord turned the bitter waters sweet. He could have given them sweet waters; or simply transformed them at once; but He used means and showed Moses a tree that had power to sweeten the waters. Whether this was the natural

virtue of the tree or God made it so, or increased its power is not important—the issue is that God used the tree to turn the bitterness to sweetness.

3. Do not stumble because of bitter waters; you will be asked to drink them; but do good and bless and trust in the Lord, and do not allow the bitter waters to seep into your own soul. God is able.

4. This was a test for Israel. See verse 25, 26. He is speaking more than of physical illnesses, but of the illnesses of the soul; the bitter plagues that twist the souls of the ungodly. God will heal His people of all of these bitterness; both of the body and of the soul and spirit.

B. The rest at Elim. Oh, if Israel had only believed and trusted in the Lord. How good it would have been for them! The rest at Elim. Oh, if Israel had only believed and trusted in the Lord. How good it would have been for them!

Amen and Amen
God bless you.