

Exodus 15 (TAC)

Tuesday, September 16, 2025 3:09 PM

Good Evening, Arising Church!

We are now 16 weeks into our exploration of the book of "Shemot," also known as Exodus. We hope these sessions have been as enriching for your personal studies as they have been for us. As we introduce the 15th chapter tonight, we aim to forecast a few of the topics so that you are prepared for what you will encounter. Many of the foundational concepts discussed in previous weeks will come into play tonight.

Exodus 14 depicted the extraordinary deliverance of Israel from Egypt, highlighting the nation's journey of faith and trust in Adonai and Moses. The chapter emphasized the significance of Israel's baptism into a new way of living, drawing parallels to future prophetic events. The narrative underscored the importance of trusting in Adonai's divine providence, even when faced with seemingly insurmountable obstacles. The Israelites' journey through the Red Sea, guided by Moses and protected by the Angel of the Lord, serves as a powerful reminder of God's unwavering commitment to His people. The chapter also drew connections to various biblical themes, including the eternal nature of the Law, the role of the Cloud Rider in divine deliverance, and the ultimate defeat of Israel's enemies. The text encouraged believers to embrace challenging situations as opportunities to witness God's power and to trust in His promises, knowing that He will deliver them just as He did for Israel at the Red Sea.

The progression of chapters vividly illustrates the nature of the journey expected in the process of salvation, mirroring the experience of Israel and serving as a guide for all believers.

(DO NOT READ)

Process of Salvation

- Exodus 11 - Proclaims judgment
- Exodus 12 - Deliverance through judgment (Salvation)
- Exodus 13 - The consecration of the firstborn signifying a new life (Sanctification)
- Exodus 14 - The nation's baptism into this new way of living (Baptism in water)
- Exodus 15 - Transformed into Life-giving spring (Baptism in the Holy Spirit)

While you are looking at this slide we would like to provide a little more context for the brief summaries that appear on the slide:

- In Exodus 11, a judgment was declared upon the inhabitants of the land, placing the firstborns under Divine judgment, which would lead to their death. This proclamation came with the promise that a distinction would be made between those in Egypt and those in Israel. Additionally, it was foretold that the nation's leaders and their servants would bow before God's servant and hasten Israel's exodus after the judgment. This scenario mirrors the world that stands condemned and will face judgment, while a distinction is made between those who trusted Adonai and those who did not. Ultimately, the prediction remains the same: every knee will bow before God's servant leading the exodus.
- In Exodus 12, the prescribed way to survive the judgment was to join the household of faith marked by the blood of the sacrificial lamb. This act of faith distinguished those who obeyed the Lord's word from those who remained under judgment. Traditionally, this foreshadows salvation, where one is redeemed by Jesus' sacrifice and becomes part of the faith community. However, this action is merely the starting point of a journey, not the finish line. It marks the beginning of a faith-driven journey that leads to courageous obedience.
- In Exodus 13, the firstborn are dedicated to God, and the community is instructed to continually search their homes for leaven as a practice for all generations on the journey of salvation. The redemption of the firstborn

serves as a generational sign, indicating that the Lord is actively engaged in saving the nation in every generation. This suggests the need for ongoing sanctification even after the initial deliverance from death. The progression of chapters does not lend to the view of salvation as a singular transaction as much as it portrays a journey that starts with a death sentence and then leads the people in a pathway of life marked by greater levels of obedience, sanctification, and progress towards the realization of Adonai's will on earth.

- In Exodus 14, the Israelites' passage through the chaotic waters symbolizes their baptism, marked by their faith in the LORD and His servant Moses. This powerful act of trust-grounded obedience unfolded before the Egyptian armies, the gods of Egypt, and in the presence of Baal Zephon, which translates to "Baal's palace" or "Baal's council of the gods." This dramatic scene underscores the Israelites' faith in Yahweh and their appointed deliverer. Last week, you realized that this was a divine warning and a declaration of war, showcasing the downfall of the defeated gods of Egypt and the powerless gods of Canaan. They were unable to halt the advance of Adonai's people on their journey of salvation, which was soon to invade their lands. This is, of course, the prototype for the act of baptism in the Newer Testament that marks the enlistment of believers into the celestial battle that is overturning the dominion of darkness and establishing a merger between a new heaven and new earth that is free from sin.
- In Exodus 15, the Israelites have just left Egypt and are now on the other side of their national baptism. They embark on a journey of salvation, transforming them into life-giving springs. This transformation occurs as they learn to follow the cloud by day and the fire by night, which can be likened to the baptism in the Spirit. The progression of these chapters takes us from the proclamation of judgment, through salvation under the blood, into increased sanctification, baptism in water, and finally to the baptism of the Spirit on Pentecost, which will be explored in Exodus 19.

In order to appreciate the depth and majesty of Adonai's accomplishments in Exodus 15, it is necessary to refresh your memory of the setting. Take a look at this slide:

(DO NOT READ)



You can see that Israel was intentionally placed into a position where the military fortress and imperial might of Egypt was bearing down on them. The text said that this occurred opposite of or "in the face of" Baal Zephon. This depiction needs to be understood as an intentional polemic against the accepted beliefs of the surrounding nations. We will not go back through the slides on Ma'at and the four slides on the "Challenge at the Chaotic Waters" but you really should.

As modern Western readers, we often overlook the fact that the mythologies of surrounding nations were rooted in their worship of real spiritual entities that rebelled against Yahweh. We tend to dismiss these belief systems as irrelevant fairy tales, rather than recognizing them as distortions of the truth used by renegade spiritual powers to ensnare their followers. In reality, the chaotic waters were revered and personified by pagan peoples under the name "Yam." The creatures inhabiting these waters were seen as genuine spiritual forces, known by names like "Tanniyn" and "Leviathan." Many other gods were esteemed for their supposed ability to control these chaotic forces, a claim made by Ba'al and the Egyptian dynasties. Instead of trivializing these claims as mere fantasy, it is important to see that Adonai deliberately targets these renegade spiritual powers, demonstrating superiority over their adherents' assertions. Scripture does not treat these as mere myths but rather embraces these claims and showcases Adonai's absolute dominance over them.

Rather than review slides already presented (and you should go back and read them) let us present you with a summary slide that is a compilation from 5 different prestigious sources:

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Real Mythological Entities

The splitting of the Red Sea during the Exodus is often portrayed in biblical literature as a cosmic battle between Yahweh and various mythological entities. This event is frequently linked to Yahweh's victory over primordial chaos monsters such as Rahab, Yam, and Leviathan, which are also used as metaphors for Egypt and other enemies of Israel[1][2]. The imagery of Yahweh defeating these sea monsters is closely associated with His control over the unruly sea, symbolizing His power over chaos and His role as the supreme creator[3]. This mythological motif is particularly evident in passages like Isaiah 51:9-11, where the parting of the sea is described using language that evokes these cosmic battles[4]. The Exodus narrative itself is structured around a conflict between Yahweh and Pharaoh, with the crossing of the Red Sea serving as both a physical boundary and a symbolic demonstration of Yahweh's power over Egypt and the forces of chaos[5]. This blending of historical events with mythological imagery emphasizes Yahweh's unrivaled power in the cosmos and His role as the true king over Israel[2][5]

[1] Barry, J. D., Mangum, D., Brown, D. R., Heiser, M. S., Custis, M., Ritzema, E., Whitehead, M. M., Grigori, M. R., & Bomar, D. (2012, 2016). Faithlife Study Bible (Is 51:9). Lexham Press.

[2] Sario, D. (2016). Sea. In J. D. Barry, D. Bomar, D. R. Brown, R. Klippenstein, D. Mangum, C. Sinclair Wolcott, L. Wentz, E. Ritzema, & W. Widder (Eds.), The Lexham Bible Dictionary. Lexham Press.

[3] Bruce, F. F. (2017). The New Testament Development of Old Testament Themes (p. 42). Kingsley Books.

[4] Estelle, B. D. (2018). Echoes of Exodus: Tracing a Biblical Motif (p. 173). IVP Academic: An Imprint of InterVarsity Press.

[5] McConville, J. G. (2006). God and Earthly Power: An Old Testament Political Theology: Genesis-Kings (p. 54). T&T Clark.

The crossing of the Red Sea is an event that the prophets refer back to as a demonstration of Yahweh's power over real foreign deities. Let's consider, the one mentioned on this slide:

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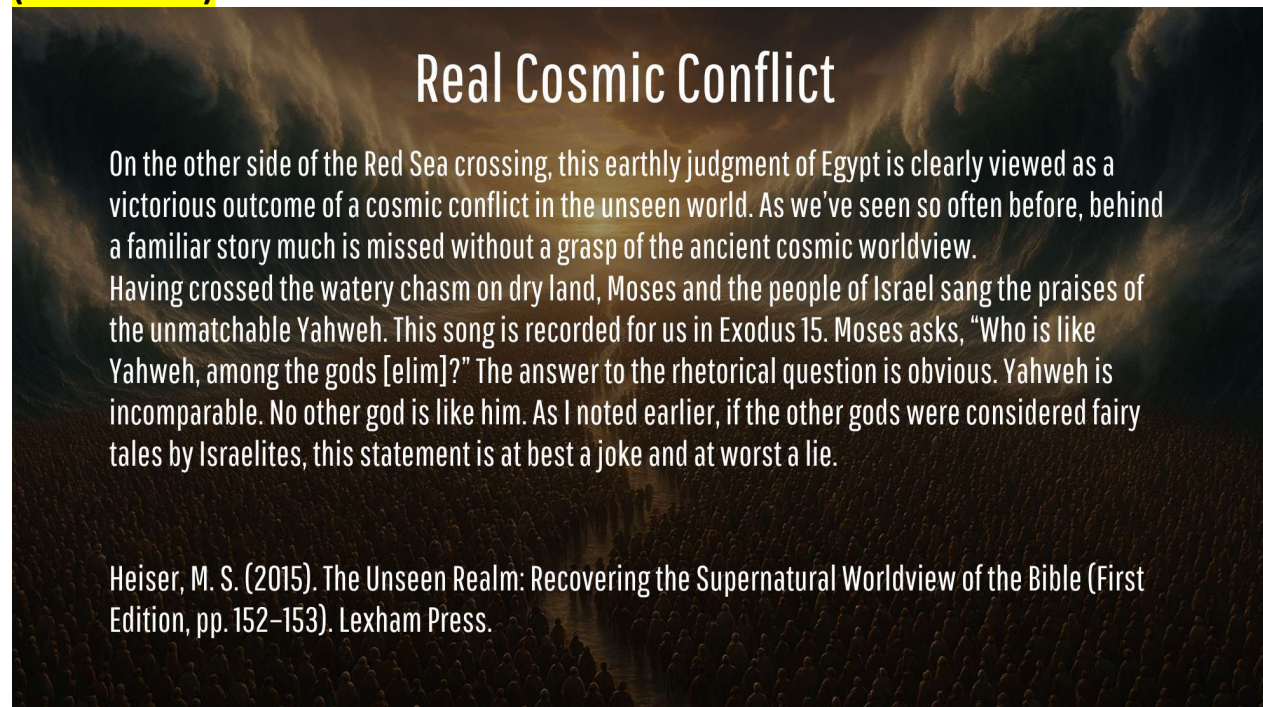
Isaiah 51:9-11 (ESV) *with additions in parenthesis

9 Awake, awake, put on strength, O arm of the LORD; awake, as in days of old, the generations of long ago. Was it not you who cut Rahab in pieces, who pierced the dragon (**Tannin**)? 10 Was it not you who dried up the sea (**Yam is the Hebrew word for sea and the name of a false deity**), the waters of the great deep, who made the depths of the sea a way for the redeemed to pass over? 11 And the ransomed of the LORD shall return and come to Zion with singing; everlasting joy shall be upon their heads; they shall obtain gladness and joy, and sorrow and sighing shall flee away.

Again, we find it necessary to warn you not to be entirely dismissive of these mythologies. They are perversions of the truth but the Bible treats the deities within the myths as real spiritual powers that Yahweh triumphs over. The late Dr.

Micheal Heiser said this in regards to the Red Sea crossing:

(READ SLIDE)



As we explore our chapter tonight, we will strive to illuminate some of the concepts that might have otherwise gone unnoticed. To fully grasp these ideas, it is essential to move beyond centuries of oversimplifying the heavens and embrace the profound notion that "among the gods, there is none like Yahweh."

On the subject of shifting perspectives. In the 2nd century A.D., a significant historical event occurred that led to us misunderstanding the Scriptures. It is crucial to know the effects that this event has had on us so that we can regather an understanding of the Bible that is congruent with its Jewish origins rather than distorted views that were derived from a Hellenistic perspective. The brief summary that we are going to give can be found in any good history reference, however, the thoughts we are presenting were largely influenced by Marvin Wilson and the book "Our Father Abraham".

The Bar Kochbah Revolt (132–136 CE) was a pivotal event in Jewish history, impacting the community militarily, spiritually, and socially. This final major Jewish uprising against Roman rule had significant repercussions for both Judaism and the nascent Christian movement. The revolt was fueled by lingering hopes for restoration following the destruction of the Second Temple in 70 CE and the failed Kitis War (115–117 CE). Tensions escalated when Emperor Hadrian planned to build a Roman colony, *Aelia Capitolina*, on Jerusalem's ruins and possibly ban circumcision, deeply offending Jewish sensibilities. Simon Bar Kochbah emerged

as a Messianic figure, endorsed by Rabbi Akiva, and led the revolt with initial successes, including driving out Roman troops from much of Judea and potentially regaining control of Jerusalem. However, Roman retaliation under General Sextus Julius Severus was brutal, culminating in the massacre at Betar, where over 500,000 Jews were killed, and many others were enslaved or exiled.

The revolt's failure led to theological introspection within Judaism, distancing from apocalyptic messianism and favoring legal and ethical frameworks. Early Jewish Christians did not support Bar Kochbah, leading to tensions with mainstream Jews and accelerating the split between Judaism and Christianity. After the revolt, Hadrian banned Jews from Jerusalem, except on the Jewish holiday Tisha B'Av, while Christians, particularly Gentiles, were not subject to this ban, allowing them to establish a foothold in the city. This period marked the end of Jewish political autonomy until the 20th century, with Rabbinic Judaism becoming the dominant form centered on Torah study and diaspora survival, while Christianity evolved into a distinct religion with its own institutions and theology.

The divergence between Judaism and the early Christian movement marked a significant separation within the family of faith. Initially, the leadership of the early Christian movement was Jewish. However, the aftermath of the Bar Kochbah revolt led to Jews being banned from living in Jerusalem, leaving Christianity more susceptible to Hellenizing influences. Over the centuries, this resulted in Judaism and institutionalized Christianity growing further apart, to the extent that many Christian expressions and doctrines today are unrecognizable when compared to their Hebrew origins.

In light of Bar Kochbah and the rift that ensued, our aim is to embrace the Scriptural perspective provided by the ancient Jewish authors of the Bible, rather than aligning with fringe interpretations of the faith that developed through the centuries as Christianity and Judaism developed a gulf between one another.

This will become evident as we see the way salvation is presented as a journey through Exodus and especially within our chapter tonight. Whatever your views may have been, our hope is that you will clear away years of pollution that resulted from separating the faith from its ancient Jewish origins. As we get ready to read the chapter and pray, know that we are going to illustrate that salvation is presented in three tenses throughout the Bible because it is an ongoing experience rather than a one-time transaction. Additionally, not every person who sets out on this journey arrives at the destination. The Apostle Paul said:

- **Romans 1:16–17 (NIVUK84)**

16 I am not ashamed of the gospel, because it is the power of God for the salvation of everyone who believes: first for the Jew, then for the Gentile. 17 For in the gospel a righteousness from God is revealed, a righteousness that is by faith from first to last, just as it is written: “The righteous will live by faith.”

This is representative of a view that is consistent with the Exodus narrative and is completely congruent with all 66 books of our Bible.

Read and pray

Exodus 15: 1-21 (NIV84)

15 Then Moses and the Israelites sang this song to the Lord:

"I will sing to the Lord ,for he is highly exalted. The horse and its rider he has hurled into the sea.

The first thing to notice about this verse is that it points to both a past event and a future one. Instead of diving into the details of Hebrew syntax, we'll look at what Rashi, the great Hebrew scholar, explained about it.

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Sang AND Will Sing

when he saw the miracle it entered his mind that HE WOULD SING...his heart told him that he should sing, and thus **did he actually do**, as it states, “and they (Moses and Israel) spake as follows, ‘I will sing unto the Lord’” ...But so far as its Midrashic explanation is concerned our Rabbis, of blessed memory, said: from here (i. e. from the fact that the future tense is used) we may derive an intimation that the tenet of the Resurrection of the Dead is from the Torah (is alluded to, although only by inference, in the Torah)

Rashi, Retrieved From Sefaria.org

“Then Moses and the children of Israel will sing this song to the Lord” (Exodus 15:1). It is not stated: Sang, in the verse; rather, the term “they will sing” is stated, indicating that **Moses will come back to life and sing the song in the future**. From here it is proved that resurrection of the dead is derived from the Torah.

Sanhedrin 91b Retrieved from Sefaria.org

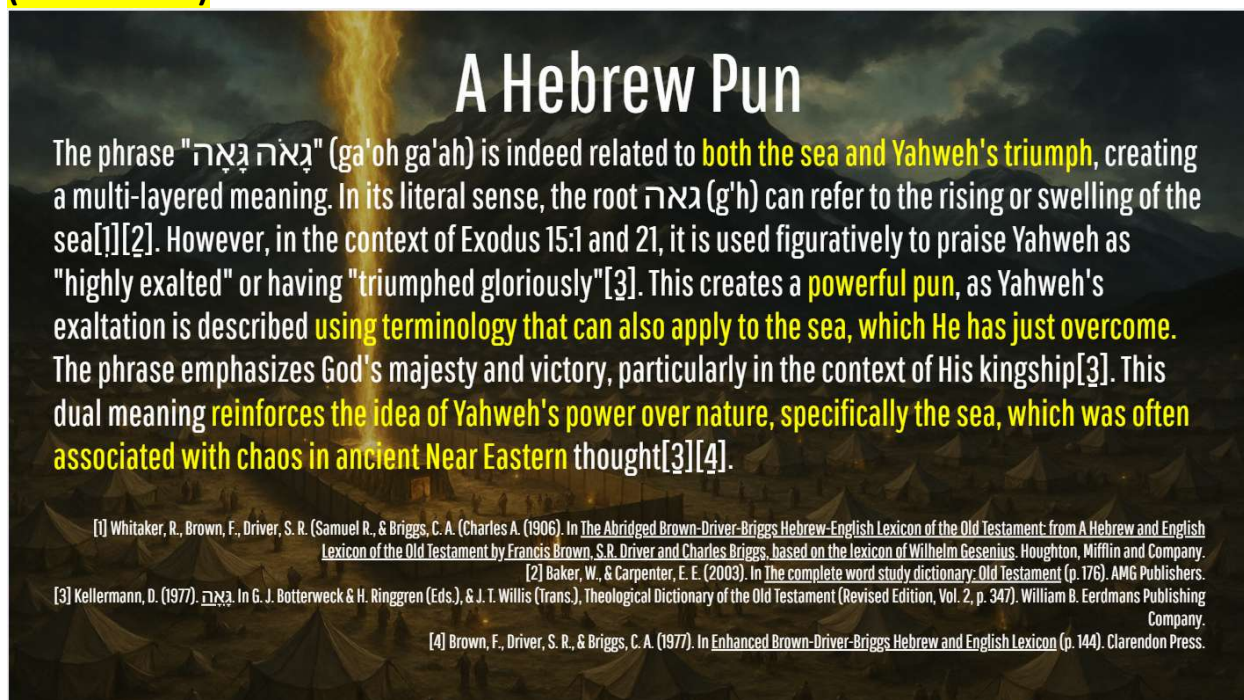
Rashi explains that although Moses and the Israelites truly did sing this song after crossing the Red Sea, the wording of the verse—written in the future tense rather than the past—points to something deeper. It indicates that they will sing this

song again in the future. The rabbis understood this as a hint toward the resurrection of the dead. For us, we can see it as an anticipation that Moses will resurrect and sing this song again after the final deliverance, alongside the saints of old and the entire nation—when the seventh beastly power has been overthrown and death itself has been defeated. Prophecy is pattern and this song further develops the pattern that will be repeated many more times in the deliverances from gentile beastly powers.

As Moses then begins to sing, he states that the LORD is "highly exalted" or in another translation "triumphed gloriously". The context of this passage allows both translations to be true. He has "highly exalted" himself above the gods of Egypt and Canaan who were sitting there watching him "triumph gloriously" over the sea and over the Egyptians.

This is further confirmed when considering the Hebrew word-play at work here.

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A Hebrew Pun

The phrase "גָּאֹה גָּאֹה" (ga'oh ga'ah) is indeed related to **both the sea and Yahweh's triumph**, creating a multi-layered meaning. In its literal sense, the root גָּאָה (g'h) can refer to the rising or swelling of the sea^[1]^[2]. However, in the context of Exodus 15:1 and 21, it is used figuratively to praise Yahweh as "highly exalted" or having "triumphed gloriously"^[3]. This creates a **powerful pun**, as Yahweh's exaltation is described **using terminology that can also apply to the sea, which He has just overcome**. The phrase emphasizes God's majesty and victory, particularly in the context of His kingship^[3]. This dual meaning **reinforces the idea of Yahweh's power over nature, specifically the sea, which was often associated with chaos in ancient Near Eastern thought**^[3]^[4].

[1] Whitaker, R., Brown, F., Driver, S. R. (Samuel R., & Briggs, C. A. (Charles A. (1906). In *The Abridged Brown-Driver-Briggs Hebrew-English Lexicon of the Old Testament: from A Hebrew and English Lexicon of the Old Testament by Francis Brown, S.R. Driver and Charles Briggs, based on the lexicon of Wilhelm Gesenius*. Houghton, Mifflin and Company.
[2] Baker, W., & Carpenter, E. E. (2003). In *The complete word study dictionary: Old Testament* (p. 176). AMG Publishers.
[3] Kellermann, D. (1977). גָּאֹה. In G. J. Botterweck & H. Ringgren (Eds.), & J. T. Willis (Trans.), *Theological Dictionary of the Old Testament* (Revised Edition, Vol. 2, p. 347). William B. Eerdmans Publishing Company.
[4] Brown, F., Driver, S. R., & Briggs, C. A. (1977). In *Enhanced Brown-Driver-Briggs Hebrew and English Lexicon* (p. 144). Clarendon Press.

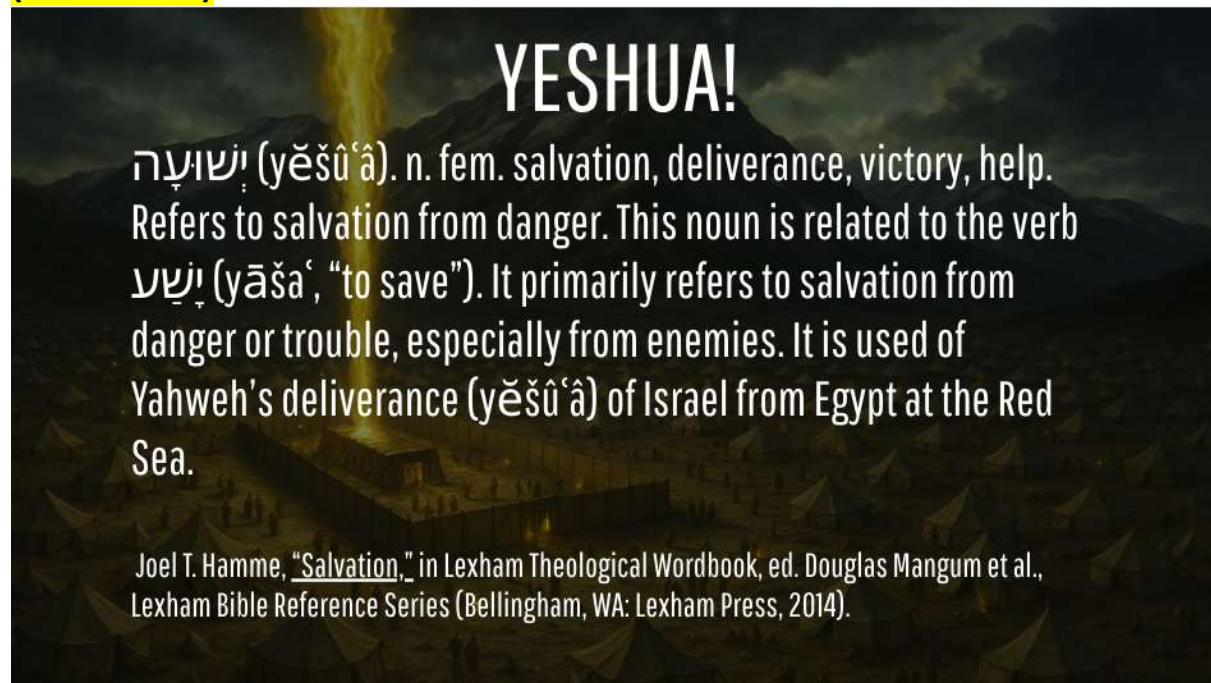
The word ga'oh is most often used to describe waters swelling proudly, but here it is applied to YHWH exalting Himself over the waters. As He strikes down the Egyptians, He simultaneously stirs up the sea against them, showing Himself to be sovereign over the chaotic deep. Recall that last week we saw how Ba'al was celebrated as the one who conquered "Yam", the sea. Yet in this song, Moses declares that it is YHWH who is the true conqueror of the sea and He wields its power as He pleases.

This wordplay at the very outset of the song makes clear that the theme reaches beyond Adonai's triumph over Pharaoh's army. It proclaims His victory over the unseen spiritual powers of the region, namely "Yam", the so-called god of the sea. As the chapter unfolds, it becomes evident that Moses is not merely singing of Israel's release from Egypt, but of YHWH's conquest over every power and adversary in heaven and on earth.

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

There is something profound taking place in this passage that can be easily overlooked. In verse 2, we encounter the **third time in the entire Bible** that the word "*salvation*" appears. This is no coincidence. We are going to walk through all three of these early occurrences, because together they paint a beautiful picture of salvation as a **journey and a process**. But before we do that, let's turn to the next slide to examine the Hebrew word for *salvation* and explore its significance.

(READ SLIDE)



YESHUA!

יְשׁוּעָה (yěšû'â). n. fem. salvation, deliverance, victory, help. Refers to salvation from danger. This noun is related to the verb יָשַׁע (yāša', "to save"). It primarily refers to salvation from danger or trouble, especially from enemies. It is used of Yahweh's deliverance (yěšû'â) of Israel from Egypt at the Red Sea.

Joel T. Hamme, "Salvation," in *Lexham Theological Wordbook*, ed. Douglas Mangum et al., *Lexham Bible Reference Series* (Bellingham, WA: Lexham Press, 2014).

It is truly remarkable seeing that the Hebrew word for *salvation* is "**Yeshua.**" This is the very word Adonai used to describe His act of delivering His people Israel out of Egypt. It is also the Hebrew name that was given to Jesus—the name by which the nation of Israel would have known Him. The name "Jesus" is the English form that developed from the Greek name Ἰησοῦς (*Iēsous*). This form of the name only came into common use many centuries after His death. In light of a deeper understanding of this word and how it appears in the first Song of Moses—sung after Israel's first great deliverance—this is what the people of Israel declared:

"Yahweh is my strength and my song; He has become my "Yeshua". He is my God, and I will praise Him!"

With that in mind, let's step back to see something even greater. The first three occurrences of this word in the Bible unfold like markers on a divine roadmap. Together, they paint a prophetic picture of salvation, showing us that it is not just a single moment, but a process, a journey, and a destiny. Let's trace these three occurrences through Scripture and discover the message being revealed. Take a look at this Slide with the first three occurrences:

(DO NOT READ)

First 3 Occurrences of "Yeshua"

Genesis 49:17-18 (ESV) **FUTURE**
17 Dan shall be a serpent in the way, a viper by the path, that bites the horse's heels so that his rider falls backward. 18 I wait for your **salvation(Yeshua)**, O LORD.

Exodus 14:13 (ESV) **PRESENT**
13 And Moses said to the people, "Fear not, stand firm, and see the **salvation(Yeshua)** of the LORD, which he will work for you today. For the Egyptians whom you see today, you shall never see again.

Exodus 15:2 (ESV) **PAST**
2 The LORD is my strength and my song, and he has become my **salvation(Yeshua)**; this is my God, and I will praise him, my father's God, and I will exalt him.

○ **Genesis 49:17-18 (ESV)**

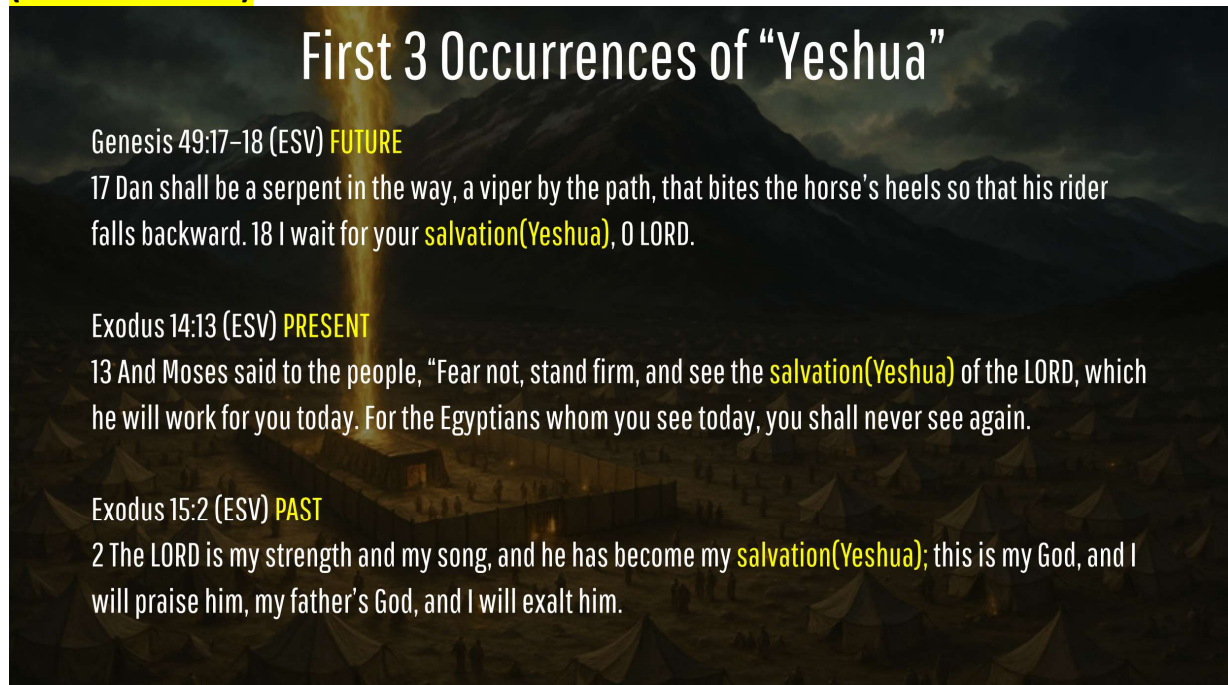
17 Dan shall be a serpent in the way,
a viper by the path,
that bites the horse's heels
so that his rider falls backward.
18 I wait for your **salvation**, O LORD.

In the earliest mention of salvation, Jacob blesses the tribe of Dan, likening them to a viper striking at a horse's heel. This imagery might not *seem* like a blessing at first and may even remind you of **Genesis 3:15**, where the serpent strikes the heel of the woman's seed, yet the woman's seed will ultimately crush the serpent's head. In Genesis 49, Jacob portrays Dan's ferocity, which could be compared to the modern-day Gadsden flag with its "Don't Tread on Me" slogan, symbolizing resistance to tyranny. However, with prophetic insight, Jacob looks beyond the

present struggles and declares, "I will wait for your Yeshua, O LORD," indicating that the hope of salvation was already anticipated for the tribe of Dan that would truly free him from tyranny. This points forward to the future Deliverer who would bring about their salvation.

Let's take a look at the next occurrence.

(DO NOT READ)



First 3 Occurrences of "Yeshua"

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- **Exodus 14:13 (ESV)**

13 And Moses said to the people, "Fear not, stand firm, and see the **salvation** of the LORD, which he will work for you today. For the Egyptians whom you see today, you shall never see again.

You may remember this verse from last week, it contains the second occurrence of the word *salvation* when Moses speaks to the Israelites at the Red Sea. He tells them to quiet the fear in their hearts and stand firm, calling them to follow the Lord in trust-grounded obedience. In that moment, God's salvation was already at work for them in the **present tense** — unfolding before their very eyes **in their current circumstances** as He is leading them through the sea.

Now Let's take a look at the third occurrence.

(DO NOT READ)

First 3 Occurrences of “Yeshua”

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○ Exodus 15:2 (ESV)

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.

Now, in the third occurrence of the word *salvation*, we see the people after they have been delivered and completely saved from the threat of the Egyptians. Here their salvation is fully realized and presented as something that has been accomplished, completed, and brought to a final act of victory over Egypt.

When we take all three of these occurrences of *salvation* — or *Yeshua* — throughout Scripture, an incredible message begins to unfold. Together, they reveal salvation in the future, the present, and the past. When combined the revelation could be expressed like this:

“We wait for Yeshua, we are experiencing Yeshua now, and He has become our Yeshua.”

Saints, are you beginning to understand that salvation has never been presented as a one-time event? It is a process — a walk — a lifelong journey. Even in its very first three occurrences in the Bible, salvation is revealed as something that **will happen in the future, is happening in the present, and has already happened in the past**. Salvation is true in all three tenses. We even see this as the pattern by looking at the journey of salvation within the people of Israel through the chapters of Exodus:

- Israel would be saved in Exodus 12 under the blood of the Lamb. - that is to say in their **FUTURE**
- Israel was being saved in Exodus 14 by removing leaven. - that is to say in their **PRESENT**
- Then Israel had been saved in Exodus 15 after the enemy was destroyed at the Red Sea. -an event they are now commemorating as in their **PAST**

What we see woven throughout the entire canon of Scripture, and in the way God faithfully led His people through the Exodus and the wilderness, is that salvation has never been a single moment. Israel's history shows us this clearly, as they experienced the salvation of the Lord in all three tenses — past, present, and future — walking with their God on a journey toward His holy dwelling. But now look at what it says in 1 Corinthians 10...

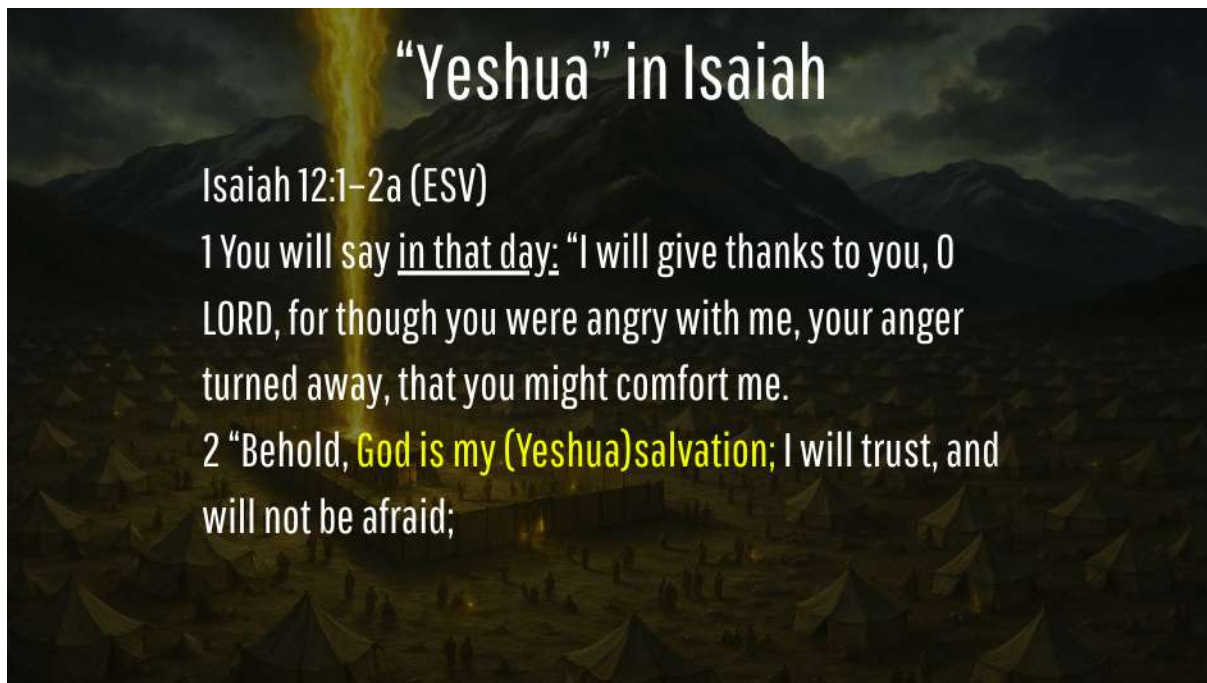
- **1 Corinthians 10:2–5 (ESV)**

2 and all were baptized into Moses in the cloud and in the sea, 3 and all ate the same spiritual food, 4 and all drank the same spiritual drink. For they drank from the spiritual Rock that followed them, and the Rock was Christ. **5 Nevertheless, with most of them God was not pleased, for they were overthrown in the wilderness.**

This passage shows us that all of Israel walked through the process of salvation with the Lord, yet with **most of them** God was not pleased, and they were struck down in the desert because they became faithless in their journey of salvation. For us, as Gentiles grafted into Israel within the Church of the living God, the lesson is the same. Salvation is not secured by reciting a prayer at youth camp or quoting the Roman road. It is not a past event that releases us from the ongoing call to work it out — it is a daily journey with God, a process that must be walked in faith from first to last. This was true in the journey of Exodus and this is the truth presented by the Apostle Paul in Romans 1:17

Since we just demonstrated this from the Law, let's move to the Prophets and show you three more occurrences of "Yeshua" in the text:

(READ SLIDE)



On the slide, you can clearly see that Isaiah is describing a day in the future when Israel will say "Behold, God is my Yeshua"

Look at the second half of the verse on the next slide:

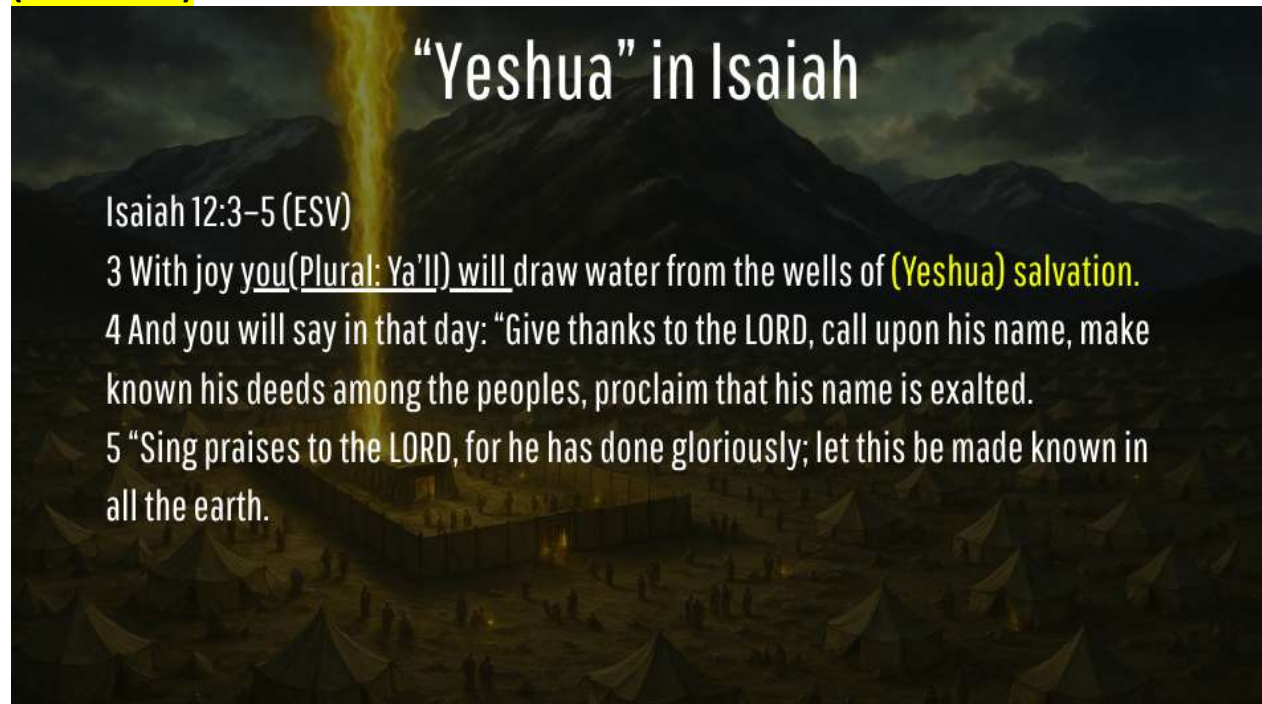
(READ SLIDE)



On the slide you can clearly see the process at work as Israel declares "he has become my Yeshua"

Take a look at the next verses and see what this process achieves:

(Read slide)



We are not teaching Isaiah tonight but it is beautiful that he starts off speaking to a singular "you" and promising that the statement would be made, "God is my Yeshua" then would progress to "he has become my Yeshua" and ultimately would turn into a proclamation to a plural group that says "Ya'll will draw water from the well of Yeshua". Then praises would go forth for his glorious works being made known in All the earth.

This becomes even more impactful when you recognize the placement and setting of this chapter in Isaiah. Remember **Isaiah 11:11** promised that the Lord would stretch out his hand a 2nd time and recover his people from Egypt, Assyria, and many other nations. The chapter even includes references to striking the Egyptian Sea and the Euphrates river so that his people can cross it in sandals. Then **Isaiah 12** mentions the word "Yeshua" three times as a future reality, past reality, and a proclamation to a plural group that will result in the glorious works of Adonai might be made known in all the earth. (If we had more time, we would tell you that this passage forms a song that is sung during the 7th feast of Israel every year... but we don't have that kind of time)

As we go to the Writings, it is worth mentioning that this can be demonstrated in Psalm 118 and many others but we thought the question in Proverbs 30 was provocative:

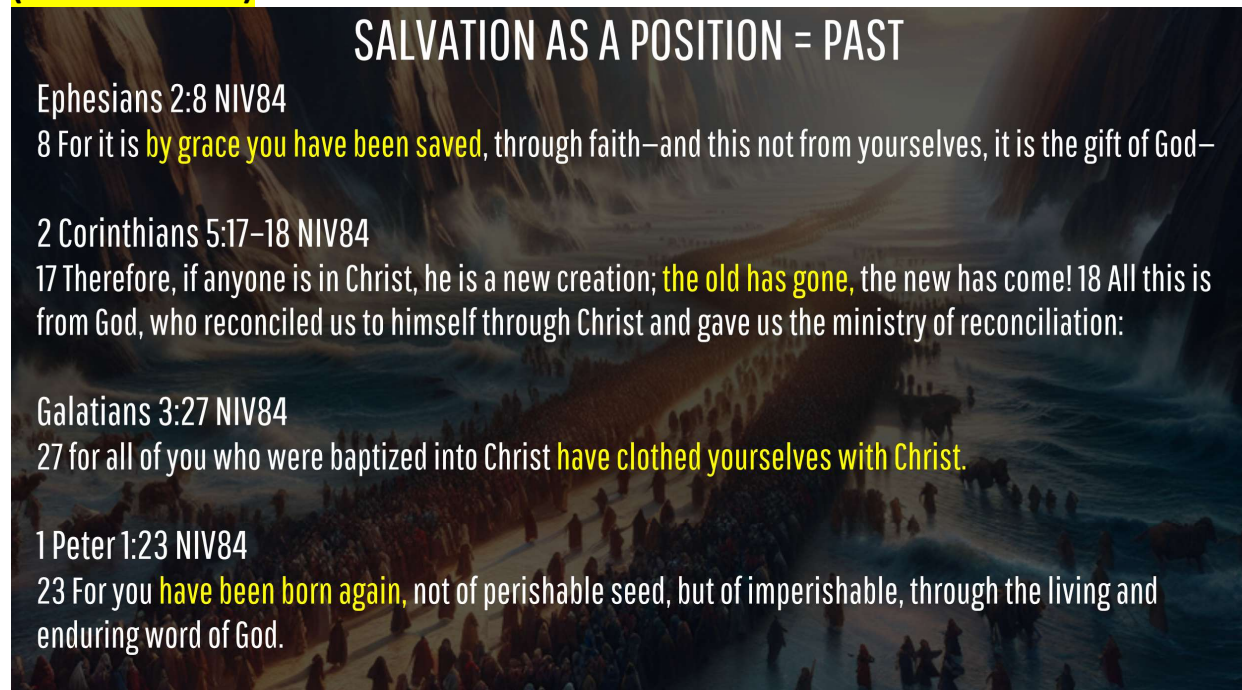
- **Proverbs 30:2-4 (ESV)**

2 Surely I am too stupid to be a man.
I have not the understanding of a man.
3 I have not learned wisdom,
nor have I knowledge of the Holy One.
4 Who has ascended to heaven and come down?
Who has gathered the wind in his fists?
Who has wrapped up the waters in a garment?
Who has established all the ends of the earth?
What is his name, and what is his son's name?
Surely you know!

We are happy to say that we do know the son's name! He will be Israel's Yeshua, He is presently Israel's Yeshua, and He has always been Israel's Yeshua!

With that being said, this is not only an Old Testament concept. The same pattern carries through the New Testament, building on and expanding what was first revealed in the Tanakh. In the first three occurrences we saw salvation described in the future, the present, and the past tenses. Now, as we turn to the New Testament, let's see how it presents salvation in these same three dimensions. We are going to do them in the order of past, present, and future to make the explanation clearer to you on this side of the cross.

(DO NOT READ)



SALVATION AS A POSITION = PAST

Ephesians 2:8 NIV84
8 For it is **by grace you have been saved**, through faith—and this not from yourselves, it is the gift of God—

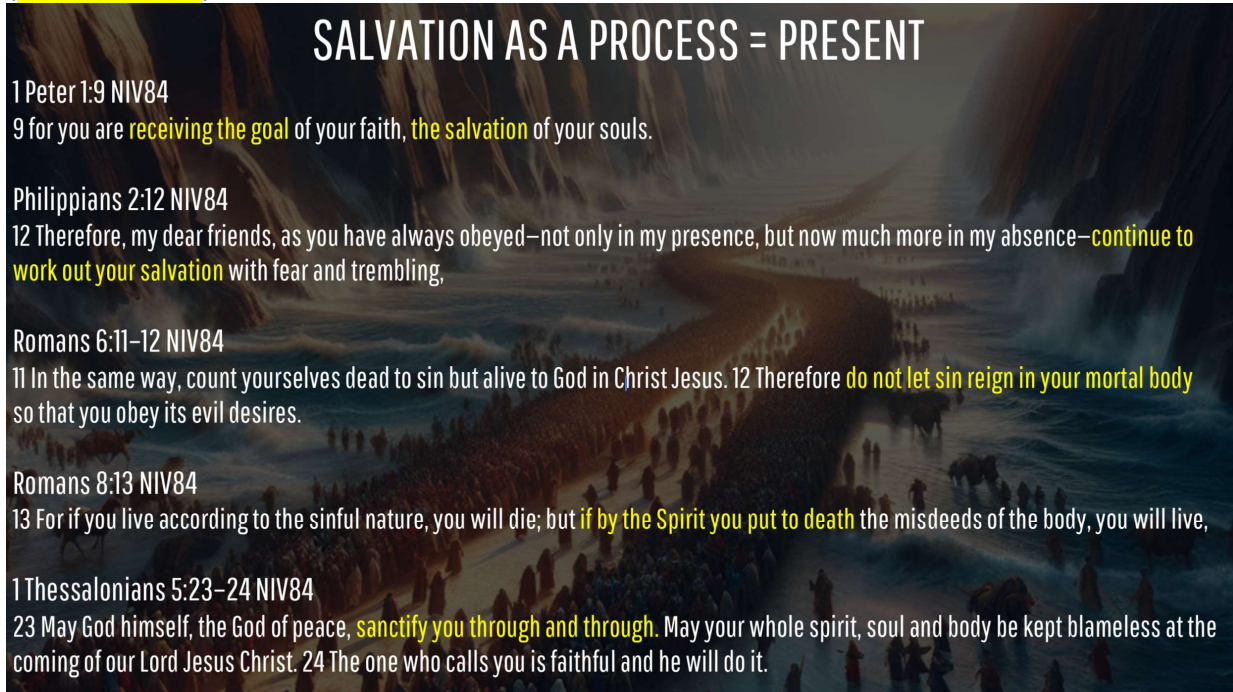
2 Corinthians 5:17–18 NIV84
17 Therefore, if anyone is in Christ, he is a new creation; **the old has gone**, the new has come! 18 All this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation:

Galatians 3:27 NIV84
27 for all of you who were baptized into Christ **have clothed yourselves with Christ**.

1 Peter 1:23 NIV84
23 For you **have been born again**, not of perishable seed, but of imperishable, through the living and enduring word of God.

Ephesians 2:8 emphasizes that believers have already been saved. Similarly, 2 Corinthians 5:17-18 illustrates that the old self has passed away, and the new self has emerged because of reconciliation through Christ. Galatians 3:27 portrays

believers as being clothed with Christ, and 1 Peter 1:23 clearly states that they have been born again. These things represent the position of a person that has begun the journey of salvation. His faith credits him with these things as righteousness. If Scripture only mentioned this, one might view salvation as a singular event, akin to a legal transaction and there would be nothing more to say on the subject. However, the Scripture provides a more comprehensive perspective on the journey of salvation than this. Additionally, this singular event would be completely incongruent with the whole of Biblical history. We have acknowledged salvation in the past tense. Let's progress to the present tense: **(Do not read)**



SALVATION AS A PROCESS = PRESENT

1 Peter 1:9 NIV84
9 for you are **receiving the goal** of your faith, **the salvation** of your souls.

Philippians 2:12 NIV84
12 Therefore, my dear friends, as you have always obeyed—not only in my presence, but now much more in my absence—**continue to work out your salvation** with fear and trembling,

Romans 6:11–12 NIV84
11 In the same way, count yourselves dead to sin but alive to God in Christ Jesus. 12 Therefore **do not let sin reign in your mortal body** so that you obey its evil desires.

Romans 8:13 NIV84
13 For if you live according to the sinful nature, you will die; but **if by the Spirit you put to death** the misdeeds of the body, you will live,

1 Thessalonians 5:23–24 NIV84
23 May God himself, the God of peace, **sanctify you through and through**. May your whole spirit, soul and body be kept blameless at the coming of our Lord Jesus Christ. 24 The one who calls you is faithful and he will do it.

1 Peter 1:9 speaks of our ongoing reception of the salvation of our souls, while Philippians 2:12 encourages us to actively continue in working out our salvation. Romans 6:11-12 instructs us to resist allowing sin to dominate our bodies, and Romans 8:13 contrasts the consequences of living according to the sinful nature with the benefits of putting it to death and truly living. Finally, 1 Thessalonians 5:23-24 urges us to be completely sanctified.

These passages vividly illustrate our ongoing journey of salvation. It is evident that this journey began at a specific point in the past and continues as we walk presently with the Lord. This concept aligns with the depictions of salvation throughout the Tanakh and would not have been debated until the divide between Judaism and Christianity grew significant enough to allow Hellenistic thought to influence our theologians. Having reflected on the past experience of embarking on the journey of salvation, and the present commitment to walking daily in that path, let us now focus on the future hope of salvation that has definitely not yet occurred.

(Do not read)

SALVATION AS A PHYSICAL REALITY = FUTURE

Romans 8:23 NIV84

23 Not only so, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for our adoption as sons, the **redemption of our bodies**.

1 Corinthians 15:54 NIV84

54 **When** the perishable has been clothed with the imperishable, and the mortal with immortality, **then** the saying that is written will come true: "**Death has been swallowed up in victory.**"

Romans 13:11 NIV84

11 And do this, understanding the present time. The hour has come for you to wake up from your slumber, because our **salvation is nearer** now than when we first believed.

Ephesians 1:14 NIV84

14 who is a deposit guaranteeing our inheritance **until the redemption** of those who are God's possession—to the praise of his glory.

Romans 8:23 portrays our longing for the redemption of our bodies, indicating that this event has not yet occurred. Similarly, 1 Corinthians 15:54 describes our anticipation of being clothed with immortality, suggesting that this transformation is still awaited. Romans 13:11 emphasizes that salvation is closer now than when we first believed, implying that the final aspect of salvation is yet to be realized. Ephesians 1:14 highlights the Spirit as a guarantee, as we eagerly await our full redemption. It is evident that we are not currently living in resurrected physical bodies, which has been the hope of Israel throughout the Scriptural narrative.

The only way these concepts could be misinterpreted is if, in the absence of Jewish leadership, we accepted non-scriptural influences from Hellenistic thought. This thought emphasized ascending to another realm in a spiritual form, rather than the meek inheriting the earth in glorified bodies. The ancient Jewish Scriptures serve to protect us against the subtle non-scriptural influences that have crept into the Church over the centuries since the cultural divide that resulted after the Bar Kochbah revolt.

Take a look at all three tenses involved in the journey of salvation on this summary slide:

(DO NOT READ)



THE NATURE OF SALVATION		
AS A POSITION = PAST	AS A PROCESS = PRESENT	AS A PHYSICAL REALITY = FUTURE
Ephesians 2:8	1 Peter 1:9	Romans 8:23
2 Corinthians 5:17-18	Philippians 2:12	1 Corinthians 15:54
Galatians 3:27	Romans 6:11-12	Romans 13:11
1 Peter 1:23	Romans 8:13	Ephesians 1:14
	1 Thessalonians 5:23-24	

When you encounter salvation presented in three tenses, it might remind you of the three sections of the Tanakh. Alternatively, it could prompt you to consider the three components in the design of a human being.

Do you remember the Shema?

- **Deuteronomy 6:4–5 (NASB95)**

4 “Hear, O Israel! The LORD is our God, the LORD is one!

5 “You shall love the LORD your God with all your heart and with all your soul and with all your might.

Now may be a good time to be encouraged by the design of the Tanakh which is comprised of the Law, Prophets, and Writings. Each of these sections correlates to the three areas of man that shall be saved. The Law addresses your heart which is the first place that the journey of salvation begins. The Prophets address your soul which is the next area that the journey of salvation is manifest as you bring your mind, will, and emotions into alignment with the will of God. Finally, the Writings address how you physically carry out God's will in your body, which is the last part of a man to be redeemed in the journey of salvation.

The Bible presents the journey of salvation in three distinct tenses, reflecting the tripartite nature of human beings. It is meticulously designed to guide you through every stage of this spiritual journey, offering any person who trusts Adonai, in faith, throughout the journey the assurance of being fully saved and becoming one like the Lord.

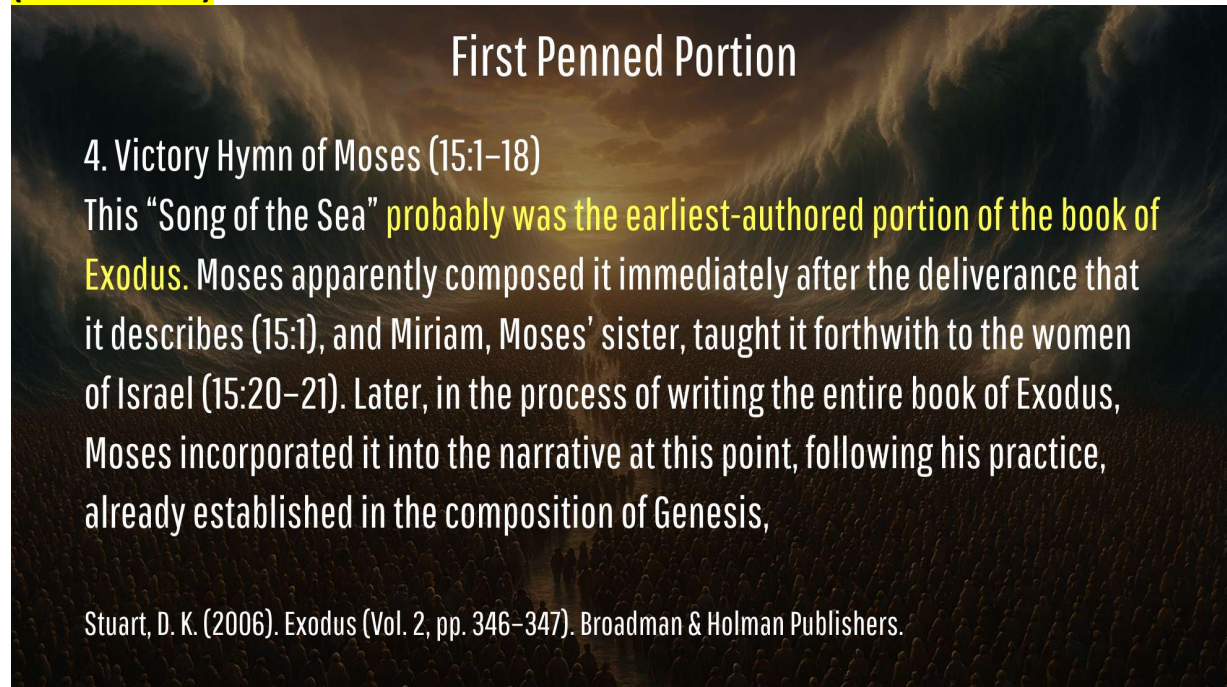
3 The LORD is a warrior; the LORD is his name.

As we continue into our exposition its worth mentioning something quite remarkable you may not have considered. It is ubiquitous to the average Bible-Reader that Moses authored the Torah, not to mention it has been covered extensively in our Genesis study and Exodus introduction. But, in light of that fact—has it ever occurred to you that if Moses taught Israel a song that they all sung after their Exodus, then perhaps that would make this passage the first penned portion of the Torah, and perhaps, the entire Bible.

This is because Moses began his writings after the significant events at Sinai, which start in Exodus 19. Prior to this, centuries of history were passed down orally, and it wasn't until after Exodus 19 that these accounts were documented. This means that the narratives in Genesis and the first part of Exodus were not written down until after the Sinai event. Remarkably, in Exodus 15, right after crossing the Red Sea and before the Sinai event, Moses composed a song. This song, written before the Torah, served as the first written depiction of God's character. The text indicates that Israel sang it, implying that Moses must have first written the lyrics.

These are not our thoughts alone - let's look at a commentators thoughts.

(READ SLIDE)



First Penned Portion

4. Victory Hymn of Moses (15:1–18)

This “Song of the Sea” **probably was the earliest-authored portion of the book of Exodus**. Moses apparently composed it immediately after the deliverance that it describes (15:1), and Miriam, Moses’ sister, taught it forthwith to the women of Israel (15:20–21). Later, in the process of writing the entire book of Exodus, Moses incorporated it into the narrative at this point, following his practice, already established in the composition of Genesis,

Stuart, D. K. (2006). Exodus (Vol. 2, pp. 346–347). Broadman & Holman Publishers.

Its profound to think that these words were the beginning of divine scripture! Thus, it may do us well to consider the content of the song and the implications

for it being the first written words of the Bible, written by man—breathed by God.

This verse in particular introduced Yahweh as a Warrior, offering a profound insight into the nature and character of the God of Israel. It was designed to make a lasting impression, emphasizing the revelation of Adonai as a warrior before any other written account. Rashi enumerates his thoughts as follows:

(READ SLIDE)

RASHI

The LORD, the Warrior. Rather, with OJPS, “a man of war”—but in the sense in which, as Biblical Hebrew has it, a woman’s “man” is her husband—and this Hebrew use of “man” is regularly translated into Aramaic as “master.” Thus when David on his deathbed tells Solomon to “show yourself a man” (1 Kings 2:2), he means “a man of might.” The Lord is “a master of war.” LORD is His name! He fights His wars not by means of weaponry, but by His name. As David said to Goliath, “You come against me with sword and spear and javelin; but I come against you with the name of the LORD of Hosts” (1 Sam. 17:45). Another reading: Even when He fights his enemies with a vengeance, He retains his characteristic mercy for His creatures and continues to keep all things alive—unlike the kings of the earth, who, when they are occupied with war, neglect all other business. For they cannot handle both at once.

Carasik, M., ed. (2005). Exodus: Introduction and Commentary (M. Carasik, Trans.; First edition, p. 112). The Jewish Publication Society.

Adonai in his wisdom and sovereignty began the scriptures with this descriptor. It is not all he would be described as—but it was the first. Let's survey the breadth of the Scripture to see that this theme is woven in every portion of the canon.

(READ SLIDE)

“MASTER OF WAR”

Psalm 24:8 (ESV)

8 Who is this King of glory? The LORD, strong and mighty, the LORD, **mighty in battle!**

Isaiah 63:1–6 (ESV)

63 Who is this who comes from Edom, in crimsoned garments from Bozrah, he who is splendid in his apparel, marching in the greatness of his strength? “It is I, speaking in righteousness, mighty to save.”

2 Why is your apparel red, and your garments like his who treads in the winepress? 3 “I have trodden the winepress alone, and from the peoples no one was with me; **I trod them in my anger and trampled them in my wrath; their lifeblood spattered on my garments,** and stained all my apparel.

4 For the day of vengeance was in my heart, and my year of redemption had come.

5 I looked, but there was no one to help; I was appalled, but there was no one to uphold; so my own arm brought me salvation, and my wrath upheld me.

6 I trampled down the peoples in my anger; I made them drunk in my wrath, and I poured out their lifeblood on the earth.”

Adonai is described in more songs than this one as a warrior! In Psalm 24, David described the Superior and Glorified King as *mighty in battle*. Then Isaiah graphically depicts the violence that the Warrior Lord enacts on his enemies. These pictures are quite explicit—yet it's important to remember they are as inspired as the rest of scripture. Let's read some from the Brit Hadashah.

(READ SLIDE)

“MASTER OF WAR” pt. 2

Revelation 19:11–14 (ESV)

11 Then I saw heaven opened, and behold, a white horse! The one sitting on it is called Faithful and True, and in righteousness **he judges and makes war.** 12 His eyes are like a flame of fire, and on his head are many diadems, and he has a name written that no one knows but himself. 13 He is clothed in a robe dipped in blood, and the name by which he is called is The Word of God. 14 And the armies of heaven, arrayed in fine linen, white and pure, were following him on white horses.

Revelation 17:13–14 (ESV)

13 These are of one mind, and they hand over their power and authority to the beast. 14 They will make war on the Lamb, and **the Lamb will conquer them,** for he is Lord of lords and King of kings, and those with him are called and chosen and faithful.”

From the first penned portion of scripture to the final chapters of Jesus' Revelation to John, the Lord is perpetually described as a warrior. His role and

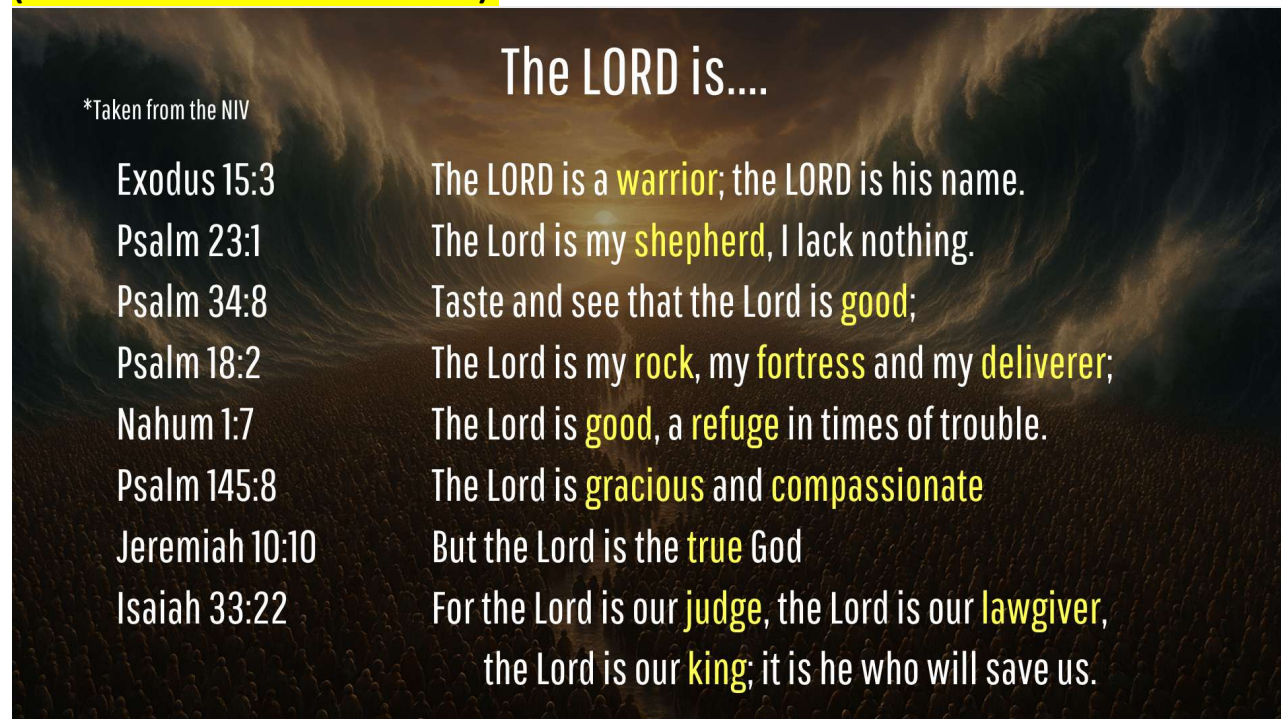
identity as a warrior is not attached to a dispensation or covenant, it is attached to his very name and character. Let's read one more.

○ **Isaiah 42:13 (ESV)**

13 The LORD **goes out** like a mighty man, like a man of war he **stirs** up his zeal; he **cries** out, he **shouts** aloud, he **shows** himself mighty against his foes.

Ex 15 being the first penned portion of scripture would have meant it was not a new concept they had to adopt years into their salvation like most western Christians. It would have instead been the epithet from which all other descriptors are predicated upon and magnified from. Let's read some of those descriptors of what the Lord is...

(READ HIGHLIGHTS AND REF'S)



The LORD is....

*Taken from the NIV

Exodus 15:3	The LORD is a warrior ; the LORD is his name.
Psalms 23:1	The Lord is my shepherd , I lack nothing.
Psalms 34:8	Taste and see that the Lord is good ;
Psalms 18:2	The Lord is my rock , my fortress and my deliverer ;
Nahum 1:7	The Lord is good , a refuge in times of trouble.
Psalms 145:8	The Lord is gracious and compassionate
Jeremiah 10:10	But the Lord is the true God
Isaiah 33:22	For the Lord is our judge , the Lord is our lawgiver , the Lord is our king ; it is he who will save us.

Adonai embodies all of these attributes. And, what is so remarkable is that the foundation for understanding his character is knowing that he is a Warrior, then everything else he is revealed to be actually becomes meaningful, profound and rightly seen as a mercy to sinful man whom he chooses to redeem.

Here is a slide that hopefully captures this thought.

(DO NOT READ)





All of these descriptors equally describe who God is. It would be erroneous to say he is one of these in greater measure than another. Is he *more* of a lawgiver than he is a King? Is he *more* gracious than he is a judge? Trying to aggrandize one attribute over another is contrary to the scripture. The best way to settle all of these attributes is with the above passage.

- **Deuteronomy 6:4 (ESV)**

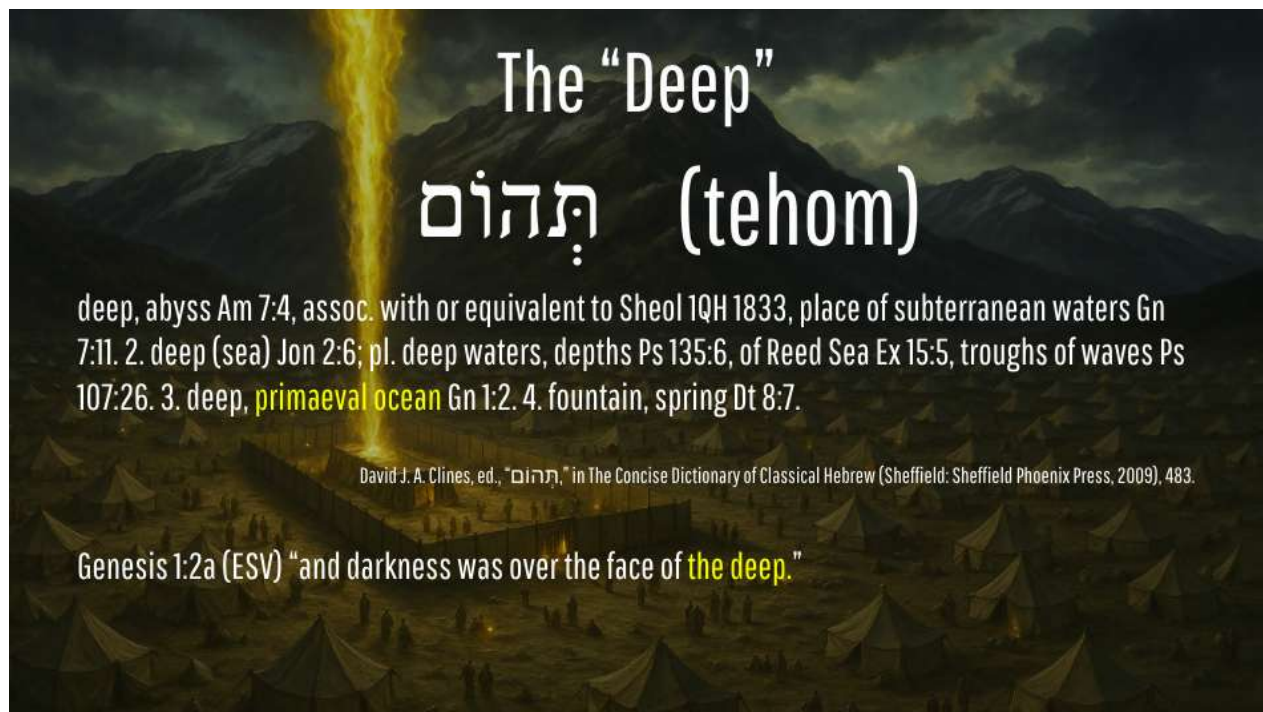
⁴ “Hear, O Israel: The Lord our God, the Lord is one.

He is ONE in complete perfection and holiness. For the sake of our own salvation and understanding of the greatness of the Lord, we should start with knowing and relating to him as a Warrior first, this gives us the Bible's design for truly understanding all of his attributes correctly.

4 Pharaoh's chariots and his army he has hurled into the sea. The best of Pharaoh's officers are drowned in the Red Sea. 5 The deep waters have covered them; they sank to the depths like a stone.

We want to draw your attention to the word "deep" in this verse.

(DO NOT READ)



The word "deep" is translated from the Hebrew word *tehom* which was the word used to describe the primeval ocean in Genesis 1.

- **Genesis 1:2 (ESV)**

2 The earth was without form and void, and darkness was over the face of the deep. And the Spirit of God was hovering over the face of the waters.

Before God began the six days of creation the earth was covered by chaotic primordial waters. Here in Exodus, the Egyptians are covered by this primordial water and left in chaos and disorder similar to the way the earth was before the 6 days of creation. This concept should remind you of what we have been teaching about God's systematic 'de-creation' of Egypt.

(DO NOT READ)

CREATION VS. DE-CREATION

CREATION DAY	CREATION DESCRIPTION	PLAGUE ON EGYPT	PLAGUE DESCRIPTION
Day 1 Gen 1:1-5	Light created out of darkness	Plague 9 Ex 10:21-29	Darkness prevailing over light
Day 2 Gen 1:6-8	Ordering and separation of the waters	Plague 1 Ex 7:15-25	Chaos and destruction brought by the changing of water into blood
Day 3 Gen 1:9-13	Appearance of dry land and creation of vegetation	Plagues 7-8 Ex 9:18-10:20	Destruction of vegetation by hail and locusts
Day 4 Gen 1:14-19	Creation of luminaries	Plague 9 Ex 10:21-29	Darkening of luminaries
Day 5 Gen 1:20-23	Creation of birds, fish, and swarming creatures in the sea	Plagues 1-2 Ex 7:15-8:15	Death of fish; multiplication and death of frogs
Day 6 Gen 1:24-31	Creation of land animals and humans	Plagues 3-4: Ex 8:16-24 Plague 5: Ex 9:1-7 Plague 6: Ex 9:8-17 Plague 10: Ex 11-12	Pestilence of insects; anthrax; boils on beasts and humans; destruction of firstborn

Currid, J. D. (1997). Ancient Egypt and the Old Testament (p. 115). Baker Books.

In Genesis 1 God created light, luminaries, plants, animals, fish, birds, etc. In Exodus, we see all of those creations being driven back to chaos or being 'de-created'. Now, in Exodus 15, we see the climax of Egypt's de-creation as their army is covered by the chaotic primordial waters that covered the earth in the very beginning.

While Israel emerges from the waters as a new creation, Egypt descends into the same formless state the earth once knew before the six days of creation—covered by darkness and the chaotic primeval waters. What an amazing contrast this creates, what is beautiful life to those who are being saved is nothing but destruction to those who are perishing. This reminded us of 2 Corinthians 2:14-16

○ 2 Corinthians 2:14–16 (ESV)

14 But thanks be to God, who in Christ always leads us in triumphal procession, and through us spreads the fragrance of the knowledge of him everywhere. 15 For we are the aroma of Christ to God among those who are being saved and among those who are perishing, 16 to one a fragrance from death to death, to the other a fragrance from life to life. Who is sufficient for these things?

Paul explains that every believer in Yeshua is called to walk in a triumphal procession, carrying with them the fragrance of life to those being saved and the scent of death to those who are perishing. In the same way, Israel experienced this reality as they passed through the sea—breathing in the freedom and new life of their covenant bond to Adonai, while at the same time becoming the aroma of death to the Egyptians.

Additionally, you may remember what we taught you concerning Tahom last week.

(READ HIGHLIGHTS)

Challenge at the Chaotic Waters pt. 1

While Rahab comes from Mesopotamian (Babylonian) mythology. 30 Rahab, of Akkadian origins, originally was an expression referring to the surging of water, but began to be associated with Tiamat, the chaotic goddess of the sea against whom Marduk battles.³¹ The fact that these three terms are used repeatedly in parallel structure with one another (Isa 27:1, 51:9-10; Job 26:12-13; Ps 74:13-14) likely proves that these various mythological creatures have been combined into one figure in the Hebrew Bible. Added to this, תַּנְיִן (Tanniyn) often stands in parallel with תְּהוֹם (Tahom), the subterranean primeval waters of the deep that represent chaos, darkness, and disorder, an idea ubiquitous in ancient Near Eastern cosmogonies (Ps. 148:7; cf. Gen 1:2).³² The תְּהוֹם (Tahom) is the dwelling place of Rahab, the dragon תַּנְיִן (Tanniyn) in Isa 51:9-10.³³

34 Katharine Doob Sakenfeld, ed., New Interpreter's Dictionary of the Bible Volume 1: A-C (Nashville, TN: Abingdon Press, 2006)

Earlier we saw Moses hint at YHWH's victory over the sea god Yam by way of the Hebrew pun in the first verse of the chapter. Now he reveals something even greater: YHWH takes up the primeval waters as His weapon, cutting down not only Egypt's might but also the powers of chaos, darkness, and disorder bound up in the those waters. The irony involved in using the waters themselves to destroy those who were supposed to have authority over the chaotic forces symbolized by the water is something akin to choking an opponent with their own hands. Adonai alone is sovereign, and He will move heaven and earth to display His glory before all nations.

6 "Your right hand, O Lord, was majestic in power. Your right hand, O Lord, shattered the enemy.

We find it interesting that in this verse Moses begins to praise the right hand Adonai. We know that God is spirit from John 4:

- **John 4:24 (ESV)**

24 God is spirit, and those who worship him must worship in spirit and truth."

Because God is spirit and does not have a physical right hand we can infer that Moses is using metaphorical language. Consider the following commentators:

(READ SLIDE)



Right Hand Metaphors

Here in brief poetic form it refers to Yahweh's right hand, or "arm," as a **symbol of his authority and power.**

Noel D. Osborn and Howard A. Hatton, A Handbook on Exodus, UBS Handbook Series (New York: United Bible Societies, 1999), 360

The right hand was the **pledge of good faith, and the truth or faithfulness** of God to his promises (Gen. 15:14; 46:4) is magnified, illustriously displayed, by putting forth his Almighty power in destroying the enemies of Israel.

David Brown, A. R. Fausset, and Robert Jamieson, A Commentary, Critical, Experimental, and Practical, on the Old and New Testaments: Genesis-Deuteronomy, vol. I (London; Glasgow: William Collins, Sons, & Company, Limited, n.d.), 332.

According to the above commentaries, Moses is using poetic language as a (remez) to describe YHWH's authority, power and faithfulness. We agree with these commentaries... However, we would also like to show you how we have come to view this verse through "derash" to arrive at a level of interpretation that presents a sod or revelation. Consider the following slide:

(DO NOT READ, BUT LEAVE UP DURING SCRIPTURES)

"Right Hand"

Ps 80:17 (ESV) But let your hand be on the **man of your right hand**, the **son of man** whom you have made strong for yourself!

Ps 110:5 (ESV) **The Lord is at your right hand**; he will shatter kings on the day of his wrath.

Mat 26:64 (ESV) Jesus said to him, "You have said so. But I tell you, from now on you will see the **Son of Man seated at the right hand of Power and coming on the clouds of heaven.**"

Heb 1:3 (ESV) He is the radiance of the glory of God and the **exact imprint of his nature**, and he upholds the universe by the word of his power. After making purification for sins, he sat down at the **right hand of the Majesty on high**,

- **Psalm 80:17 (ESV)**

But let your hand be on the man of your right hand,
the son of man whom you have made strong for yourself!

Psalm 80 is a cry for Adonai to send a redeemer to save Israel from those who oppress them. The psalmist cries not just for a general salvation from their enemies, but for Adonai to send the son of man who is at the His right hand to bring deliverance for Israel once for all.

- **Psalm 110:5 (ESV)**

The Lord is at your right hand;
he will shatter kings on the day of his wrath.

In this enigmatic psalm David states that Adonai is at YHWH's right hand and will shatter kings. This is an obvious reference to the fact that the messiah, who will save Israel and rule the nations, is the one who is at YHWH's right hand.

- **Matthew 26:64 (ESV)**

64 Jesus said to him, "You have said so. But I tell you, from now on you will see the Son of Man seated at the right hand of Power and coming on the clouds of heaven."

Yeshua, when standing on trial before his death, refers to himself as "the Son of Man seated at the right hand of Power". This is an obvious claim to his messiahship.

- **Hebrews 1:3 (ESV)**

3 He is the radiance of the glory of God and the exact imprint of his nature, and he upholds the universe by the word of his power. After making purification for sins, he sat down at the right hand of the Majesty on high,

This verse makes a clear claim that Christ is both the messiah, and the very imprint of YHWH himself. This glorious description of Yeshua is tied to being the one at the right hand of Majesty.

Throughout the Bible, the biblical authors recognized that there is an agent that exists at the right hand of God. As this revelation progressed this figure was shown to be the God-man Yeshua ha-Mashiach, Jesus the messiah.

Consider the implications of this for our text tonight. Is Moses really praising YHWH's right hand, or is he praising the man who is AT YHWH's right hand, Yeshua? It is clear that whether or not Moses intended it, the spirit led Him to praise the man Jesus Christ because He was always the one who shatters Israel's enemies and He always will be!

Knowing that Christ was always the one leading them and shattering their enemies, consider the following two verses mentioned briefly earlier:

- **Isaiah 11:11 (ESV)**

11 In that day the Lord will extend his hand yet a second time to recover the remnant that remains of his people, from Assyria, from Egypt, from Pathros, from Cush, from Elam, from Shinar, from Hamath, and from the coastlands of the sea.

We began by considering the poetic language Moses used as a possible "remez", but as we dug deeper, we discovered a consistent agency at God's right hand through a derash of Scripture. This presence or agency of God is clearly revealed to be Jesus when the balance of the passages is considered. This caused us to view Jesus as the right hand within the first Exodus as a sod level interpretation. Now, we learn that the Lord will extend "his hand" a second time to recover his people from Egypt and many other nations. This strengthens the view that Jesus was the right hand mentioned in Exodus 15, which is **the first instance of the Lord's right hand in the Bible**. In the first Exodus, the Lord's right hand shattered the enemy and delivered Israel. Isaiah tells us that the Lord's hand will be extended a second time to deliver Israel in another Exodus style event. Look at the description:

- **Isaiah 11:15 (ESV)**

And the LORD will utterly destroy
the tongue of the Sea of Egypt,
and will wave his hand over the River
with his scorching breath,
and strike it into seven channels,
and he will lead people across in sandals.

We are not suggesting that the original audience understood this sequence of events. However, from our vantage point, having the whole Canon of Scripture what started as a hint and was thought to be a Sod, has become fairly Peshat: Christ was present, although hidden in the first red sea crossing. In the final Exodus, Christ will be physically present leading the people in triumph over the enemies. What a glorious day!

7 In the greatness of your majesty you threw down those who opposed you. You unleashed your burning anger; it consumed them like stubble. 8 By the blast of your nostrils the waters piled up. The surging waters stood firm like a wall; the deep waters congealed in the heart of the sea.

In the introduction, we promised to help you uncover details that might otherwise go unnoticed by Western readers who are less familiar with the worldview of the ancient Jewish audience. At first glance, this passage seems to simply comment on the destruction of Egyptians who were drowned in the sea. However, there is a deeper layer to consider from the perspective of the original audience. The Exodus story is not just about judgment upon Egypt but also upon Egyptian gods. Additionally, this event was strategically placed in front of Baal Zephon, the palace of Baal and considered the seat of the council of Canaanite gods. Exodus 15:7 claims that YHWH threw down those who opposed him. While it is easy to think that the Egyptians were the sole group in view, the Hebrew audience likely had a broader perspective, seeing opposition to Yahweh as encompassing more than just the Egyptians.

Exodus 15:8 makes reference to the waters piling up, the waters standing firm, the deep waters congealing then gives what appears to be a location: "in the heart of the sea". In Hebrew this is in the "heart of *Yam*". Consider the possibility of a double meaning on this slide:

(Read Slide)

Yam: Sea or Deity?

The Hebrew word "yam" (יָם) primarily means "sea" but has multiple uses in biblical contexts. It can refer to various bodies of water, including the Mediterranean Sea, Red Sea, Dead Sea, and Sea of Galilee, as well as large rivers like the Nile and Euphrates[1][2][3]. In certain contexts, "yam" may be personified as a deity named Yam, as suggested by a passage in Job[1]. This connection to a deity is further supported by Ugaritic texts, which describe Yam as a sea god in conflict with Baal, representing cosmic forces of chaos[4].

[1] (2009) יָם. In D. J. A. Clines (Ed.), *The Concise Dictionary of Classical Hebrew* (p. 154). Sheffield Phoenix Press.

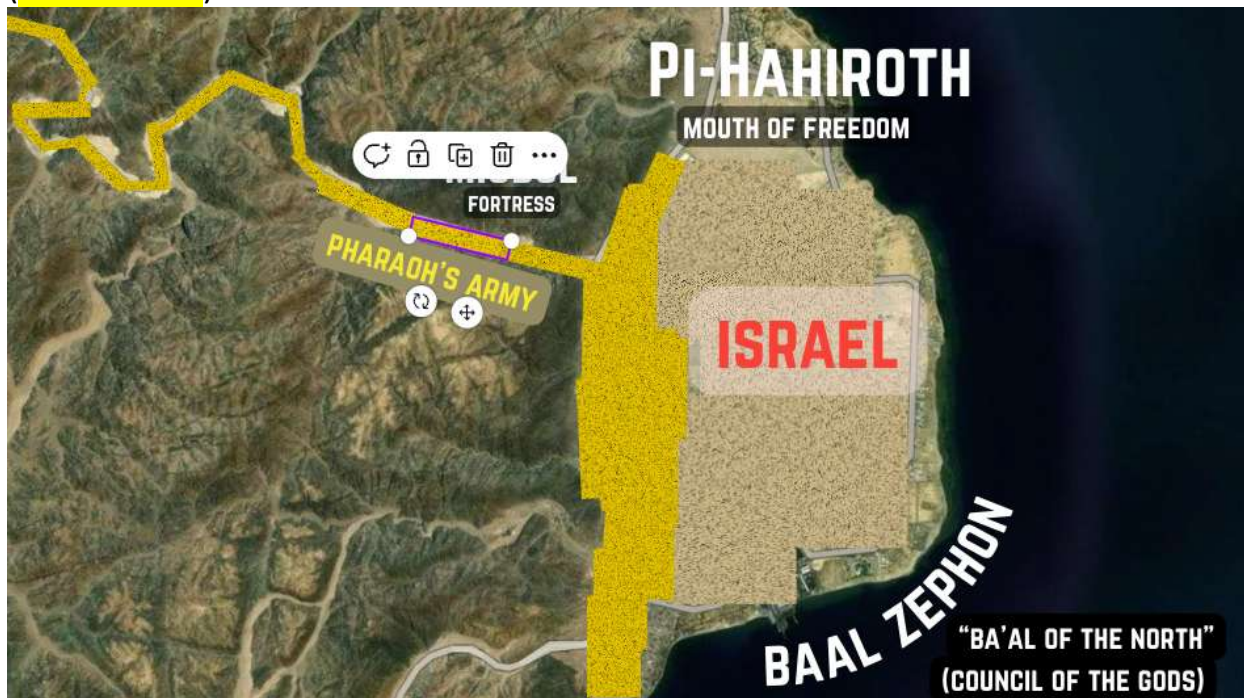
[2] Schaff, P., ed. (1880). In *A Dictionary of the Bible: Including Biography, Natural History, Geography, Topography, Archaeology, and Literature* (p. 772). American Sunday-School Union.

[3] Thomson, J. G. S. S. (1996). *Sea*. In D. R. W. Wood, I. H. Marshall, A. R. Millard, J. I. Packer, & D. J. Wiseman (Eds.), *New Bible dictionary* (3rd ed., p. 1070). InterVarsity Press.

[4] Heiser, M. S. (2012). *Chaos*. In M. J. Boda & G. J. McConville (Eds.), *Dictionary of the Old Testament: Prophets* (pp. 83–84). IVP Academic; Inter-Varsity Press.

It is possible that the song composed by Moses is just being overly redundant by mentioning waters 3 times in two verses followed by enumerating the abundantly obvious location of the Sea, **or**, it is possible that the word "Yam" is being used to give us more than the location and a double meaning is intended here that refers to the location as the Sea and also refers to the deity named "Yam"!

(Do not read)



The Israelites walked right through "Yam" who was cleaved into two pieces by the blast of breath from God's nostrils. The greatness of YHWH and his majesty threw down all who opposed Him. The least of these figures may have been the

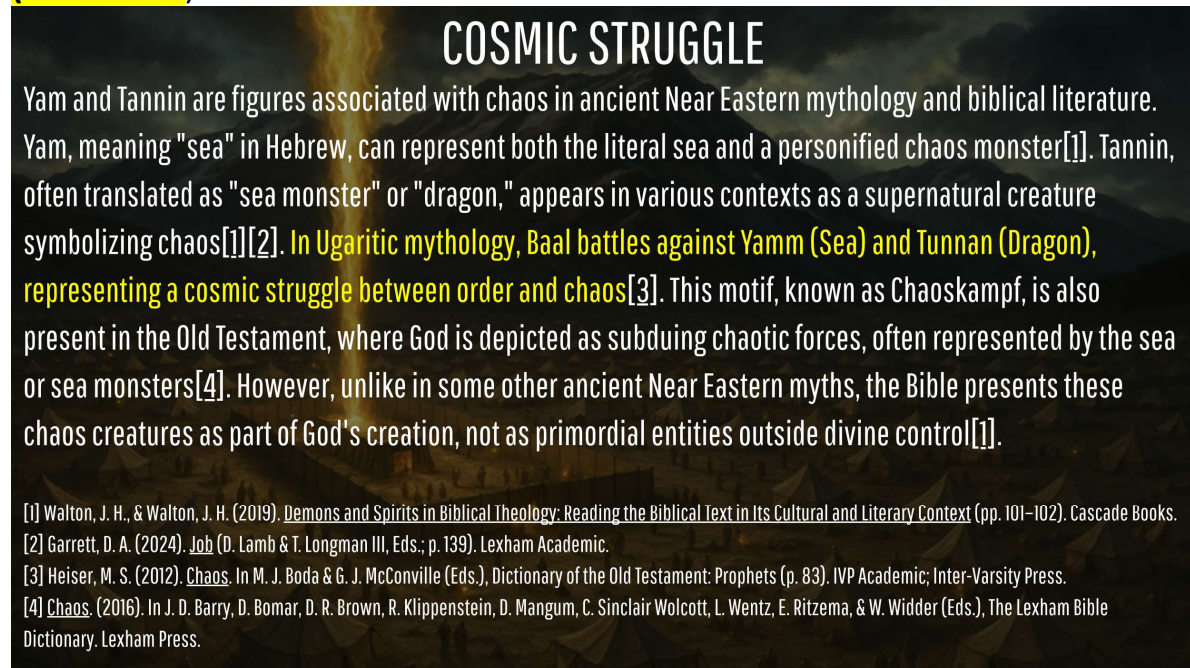
Egyptians because this event also concerned judgment on "gods". This includes the Egyptian "gods" but also the council of gods at Baal Zephon! This reading would suggest that the lesser god "Yam" was dismembered in the very heart of the sea. While you are thinking about that, remember, that Psalm 114 features language that recalls this event:

- **Psalm 114:1–3 (ESV)**

114 When Israel went out from Egypt,
the house of Jacob from a people of strange language,
2 Judah became his sanctuary,
Israel his dominion.
3 **The sea looked and fled;**
Jordan turned back.

When the Psalmist reflected back on the Exodus event, it is possible that he is just using figurative language to describe water that is running away, but remember the Exodus narrative does not describe waters running. It says that the waters **piled up, stood firm, and congealed**. When you consider that in the Hebrew text of the Psalm it says "Yam" looked and fled, the possibility of the deity being the one who quote "looked and fled" is more congruent with the text. This is particularly striking when you realize the this is all taking place in the face of Baal Zephon, which again is the palace of Baal and the seat of the council of gods. Here is what we mean:

(Read Slide)



COSMIC STRUGGLE

Yam and Tannin are figures associated with chaos in ancient Near Eastern mythology and biblical literature. Yam, meaning "sea" in Hebrew, can represent both the literal sea and a personified chaos monster[1]. Tannin, often translated as "sea monster" or "dragon," appears in various contexts as a supernatural creature symbolizing chaos[1][2]. **In Ugaritic mythology, Baal battles against Yamm (Sea) and Tunnan (Dragon), representing a cosmic struggle between order and chaos[3].** This motif, known as Chaaskampf, is also present in the Old Testament, where God is depicted as subduing chaotic forces, often represented by the sea or sea monsters[4]. However, unlike in some other ancient Near Eastern myths, the Bible presents these chaos creatures as part of God's creation, not as primordial entities outside divine control[1].

[1] Walton, J. H., & Walton, J. H. (2019). *Demons and Spirits in Biblical Theology: Reading the Biblical Text in Its Cultural and Literary Context* (pp. 101–102). Cascade Books.
[2] Garrett, D. A. (2024). *Job* (D. Lamb & T. Longman III, Eds.; p. 139). Lexham Academic.
[3] Heiser, M. S. (2012). *Chaos*. In M. J. Boda & G. J. McConville (Eds.), *Dictionary of the Old Testament: Prophets* (p. 83). IVP Academic; Inter-Varsity Press.
[4] *Chaos*. (2016). In J. D. Barry, D. Bomar, D. R. Brown, R. Klippenstein, D. Mangum, C. Sinclair Wolcott, L. Wentz, E. Ritzema, & W. Widder (Eds.), *The Lexham Bible Dictionary*. Lexham Press.

The point is that in the worldview of the peoples in the region Baal had to work to balance the chaos that Yam and the Tannin caused, but YHWH obliterated Yam.

Yam looked and fled. Yam was dismembered in front of Baal and at the doorstep to his palace while the other gods watched the event. The idea being conveyed is that Adonai devastated Egypt and the Egyptian gods. Then he lured the Egyptians into Yam's territory where he divided the heart of Yam and used the pieces or waters to drown the Egyptians while Baal and the other deities watched in awe, knowing that they were next. This is profound irony because both Egypt and Baal were thought to be in a struggle to control the chaos caused by Yam and Adonai decimated Yam and used his parts to finish off Egypt and forecast Baal's downfall.

Let's keep reading:

9 "The enemy boasted, 'I will pursue, I will overtake them. I will divide the spoils; I will gorge myself on them. I will draw my sword and my hand will destroy them.' 10 But you blew with your breath, and the sea covered them. They sank like lead in the mighty waters.

11 "Who among the gods is like you, O Lord? Who is like you — majestic in holiness, awesome in glory, working wonders?"

Notice the rhetorical question: "Who among the gods is like you, O Yahweh? Who is like you--majestic in holiness, awesome in glory, working wonders?" This question makes very little sense if the awesome power being displayed is only against the Egyptians and not real spiritual adversaries. The obvious answer to the question is that none of the regional gods compare with Yahweh but that answer doesn't make very much sense if they are not real spiritual powers. Each of us needs to strip back years of watered down contemporary Christian teachings that suggest that there are no other gods. The ancient Jewish perspective is completely different and it is based on a solid Scriptural foundation:

○ **Psalm 82:1 (ESV)**

1 God has taken his place in the divine council;
in the midst of the gods he holds judgment:

The God of Israel stands among other gods and He holds judgment on them. This is why He is referred to as the Most High God. There are no other gods worth worshiping but there are other lesser spiritual powers referred to as gods in the Bible. Psalm 82 also pronounces their fate:

○ **Psalm 82:6–7 (ESV)**

6 I said, "You are gods,
sons of the Most High, all of you;

7 nevertheless, like men you shall die,
and fall like any prince.”

The Most High God, who created these other spiritual beings, has declared that these lessor gods will die as men do and fall like any prince. It is important to realize that many passages indicate that the other nations were given over to these lessor spiritual powers and that Israel is different. Consider:

- **Deuteronomy 4:19–20 (ESV)**

19 And beware lest you raise your eyes to heaven, and when you see the sun and the moon and the stars, all the host of heaven, you be drawn away and bow down to them and serve them, **things that the LORD your God has allotted to all the peoples** under the whole heaven.
20 But the LORD has taken you and brought you out of the iron furnace, out of Egypt, to be a people of his own inheritance, as you are this day.

Israel is the nation the Yahweh reserved for Himself as His inheritance. The other nations were allowed to go their own way and worship real lessor deities that ruled over them. However, through the offspring of Abraham, the nations will be taken back from these lessor gods. The Psalmist declared this in the same chapter that Yahweh pronounces judgment on the gods of the nations:

- **Psalm 82:8 (ESV)**

8 Arise, O God, judge the earth;
for you shall inherit **all** the nations!

These are things that we will continue to teach on as we unwind the damage done by separating from the ancient Hebrew roots of our faith. The Scriptural view is not as simple as most of you have been led to believe. It is a complex spiritual battle characterized by geographical principalities in rebellion to the Most High God. Adonai will use His nation to build the things in heaven on earth and also to dispossess all renegade spiritual powers as He brings about His reign over all the earth resulting in a New Heavens and New Earth that are in perfect harmony with one another. The first Exodus announces this and the 2nd Exodus will accomplish it to the fullest extent.

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

This particular verse is often overlooked in modern retellings of the Red Sea event. If you were to ask the average Bible student to describe the destruction of Pharaoh's army, they would likely only mention the waters engulfing the soldiers

as the walls of the sea collapsed. However, the text clearly states that not only did the sea cover them, but the earth also swallowed them.



This is not unlike the language used in the book of Numbers to describe the fate of Korah and his comrades.

- **Numbers 16:31–34 (NIV)**

³¹ As soon as he finished saying all this, the ground under them split apart ³² and the earth opened its mouth and swallowed them and their households, and all those associated with Korah, together with their possessions. ³³ They went down alive into the realm of the dead, with everything they owned; the earth closed over them, and they perished and were gone from the community. ³⁴ At their cries, all the Israelites around them fled, shouting, “The earth is going to swallow us too!”

This underscores the gravity of Korah's actions against Aaron and the priests, as God metes out the same punishment to these Levites that He did to Egypt.

The phrase "the earth swallowed them" should not be dismissed as merely figurative; it vividly captures the reality of the situation with the waters. Notice what the commentator, Dake says:

(READ SLIDE) *do not re-read verse



If it were only, Dake asserting this then we would have dismissed it. However, Psalm 77 is explicit in the description and amplifies the connection:

- **Psalm 77:18–19 (ESV)**

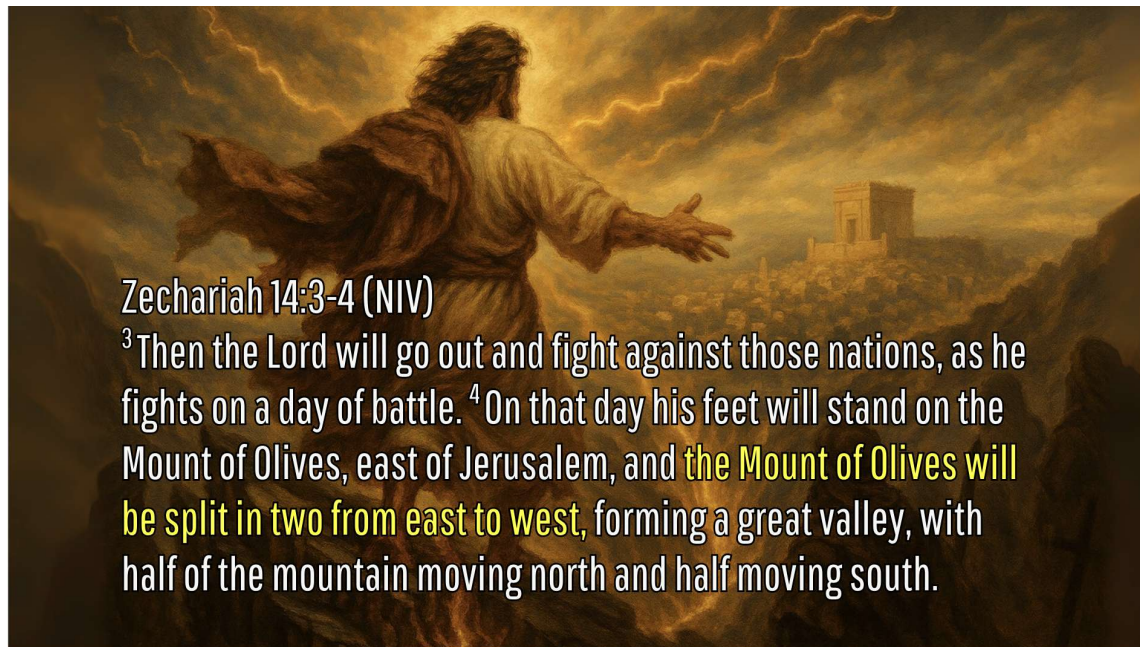
The crash of your thunder was in the whirlwind; your lightnings lighted up the world; the earth trembled and shook. **Your way was through the sea**, your path through the great waters; yet your footprints were unseen.

Asaph's language is both beautiful and foreboding, painting a vivid picture of a whirlwind, lightning, and **the trembling earth**. This passage depicts YHWH walking through the waters, yet his footsteps remain unseen.

He not only parted the sea for them and sent into disarray the chaotic forces of the deep, but he himself walked alongside them to the other side in full view of the lesser gods.

We are of course teaching on the first Exodus, but these details certainly begin to bring to mind language concerning a second Exodus the prophets repeatedly described. Let's take a minute and survey the prophet Zechariah.

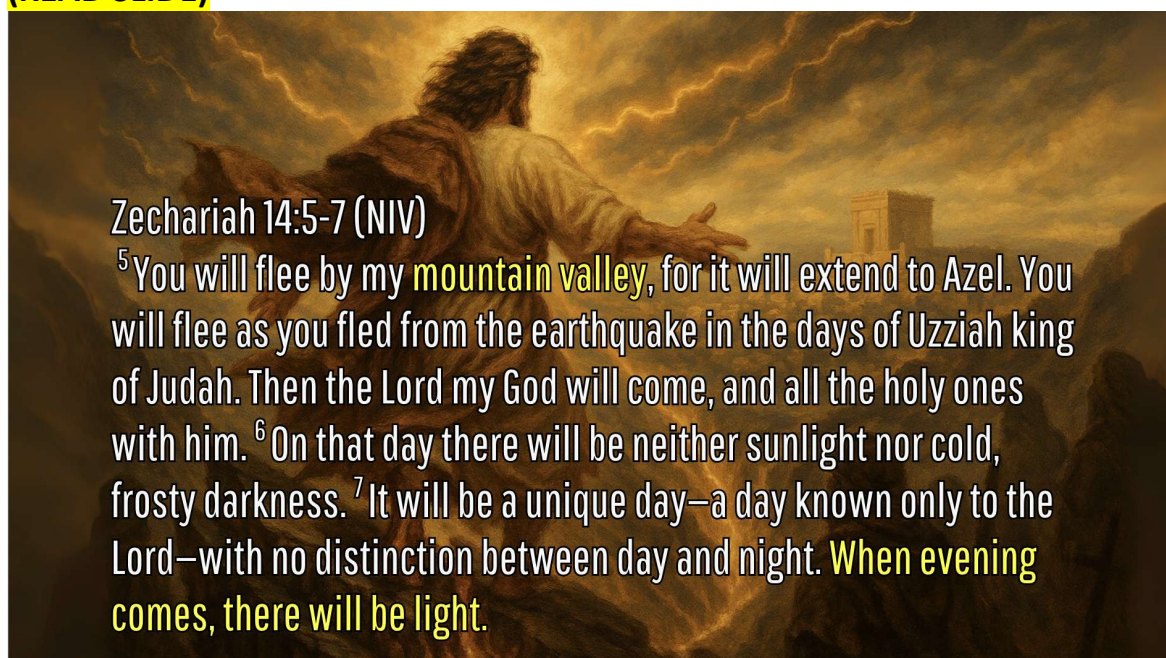
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In the first Exodus, his unseen footsteps caused an earthquake to split the earth and swallow up the Egyptians. Now, here in Zechariah, he is describing a second Exodus, where the Lord will once again be fighting against the nations, and once again his footsteps will split not just the earth at the red sea, but will actually split in half the Mount of Olives, creating a great valley.

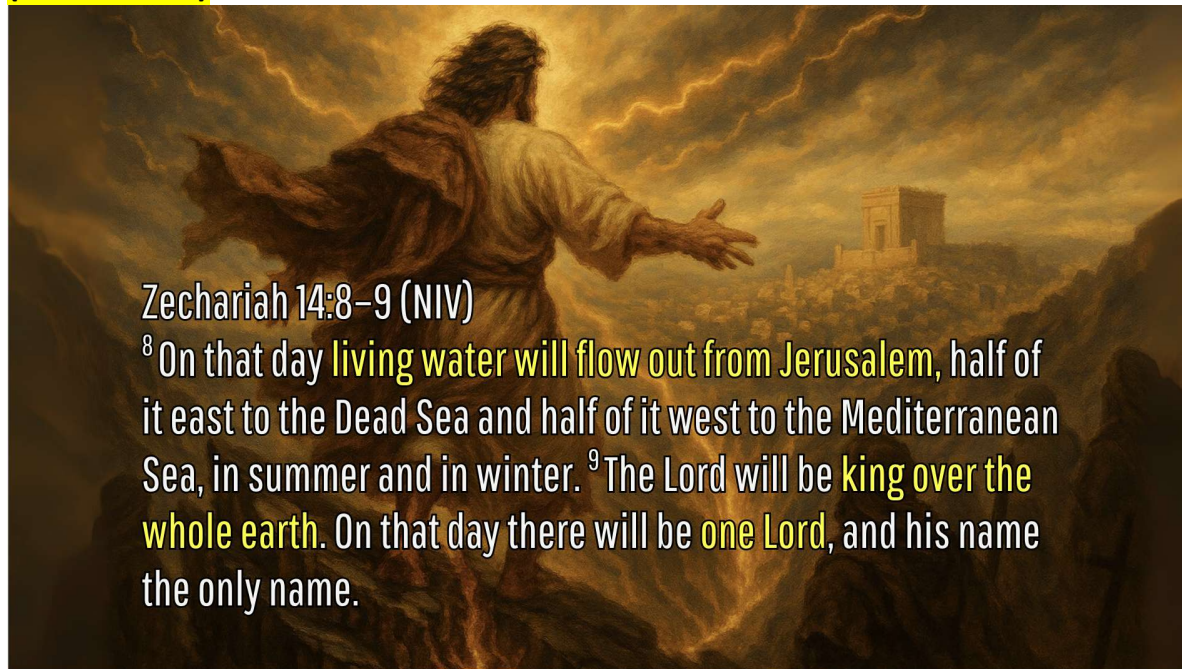
The prophets continually expand upon the themes introduced in Exodus throughout their writings. Understanding the later books of the Bible becomes challenging without first grasping the foundational teachings of the Torah. Let's continue our exploration in Zechariah.

(READ SLIDE)



The connection with Exodus continues, as Yeshua creates a mountain valley for the people to flee from the impending judgment, reminiscent of the parted sea that allowed Israel to escape before Egypt faced judgment. On this day, there will be no proper day, night, or light; instead, the Lord will provide the light to see and guide them. This imagery evokes the pillar of fire and cloud, which served as light, protection, and direction.

(READ SLIDE)



Yeshua has split the mountains, causing waters to flow out from Jerusalem Eastward and Westward. In the first Exodus, water flowed over the split path made by the footsteps of Adonai bringing judgment on the enemies of God. In the second Exodus, the water from the split path is bringing life to the surrounding peoples from Jerusalem outward.

Did you also notice the language that says *"The Lord will be king over the whole earth"* and also, *"there will be ONE Lord"*? This is not unlike the first Exodus where Adonai is declaring in the presence of Yam and in the face of Ba'al that he is the true King over the chaotic waters and all other gods, he is the ONE Lord.

13 "In your unfailing love you will lead the people you have redeemed. In your strength you will guide them to your holy dwelling.

The impact of this verse can easily be lost on us because of how lightly grace and mercy are often treated today. For Israel, however, the experience was radically different. They had known only slavery under a cruel oppressor, and their

freedom came through God's devastating acts of judgment. They had just seen Adonai as a "man of war," a God of unstoppable power and relentless victory. And now they hear and sing the words: "In your unfailing love you will lead the people you have redeemed." For them, these were not just poetic words but life-altering truth—the same God of war is also the God of covenant love, guiding His redeemed people to dwell with Him.

Consider the following verse:

- **Romans 8:14–15 (ESV)**

14 For all who are led by the Spirit of God are sons of God. 15 For you did not receive the spirit of slavery to fall back into fear, but you have received the Spirit of adoption as sons, by whom we cry, "Abba! Father!"

When reflecting on the passage in Romans, it's essential to remember that Israel was guided by the Spirit from bondage to a life of liberty. Israel was proclaimed as God's son, which forms the foundation for Paul's message in Romans 8. This passage assures us that, as we are led by the Spirit, we too are sons of God. It's somewhat disheartening that while Romans 8:14-15 is often showcased in Christian art, on tee shirts, and coffee mugs, Exodus 15:13, which is equally beautiful and likely the original inspiration, is rarely highlighted.

Consider the broader narrative. The book of Exodus, originally titled "Shemot," meaning "these are the names," illustrates that the almighty warrior God is also intimately aware of His people's needs, knowing them by name. This duality shows that while God is infinitely strong, He is also full of unfailing love, guiding His people on their journey of salvation towards His holy dwelling.

Adonai, in revealing his loving nature, promises to lead his people to his dwelling, even though they do not yet know where that is. As a gentle shepherd, he guides them to a place they cannot reach on their own. This is the essence of God's character: he will always lead his people to his holy dwelling, but they must be willing to follow him in faith, regardless of the cost.

**14 The nations will hear and tremble; anguish will grip the people of Philistia.
15 The chiefs of Edom will be terrified, the leaders of Moab will be seized with trembling, the people of Canaan will melt away;
16 terror and dread will fall upon them. By the power of your arm they will be as still as a stone— until your people pass by, O LORD, until the people you**

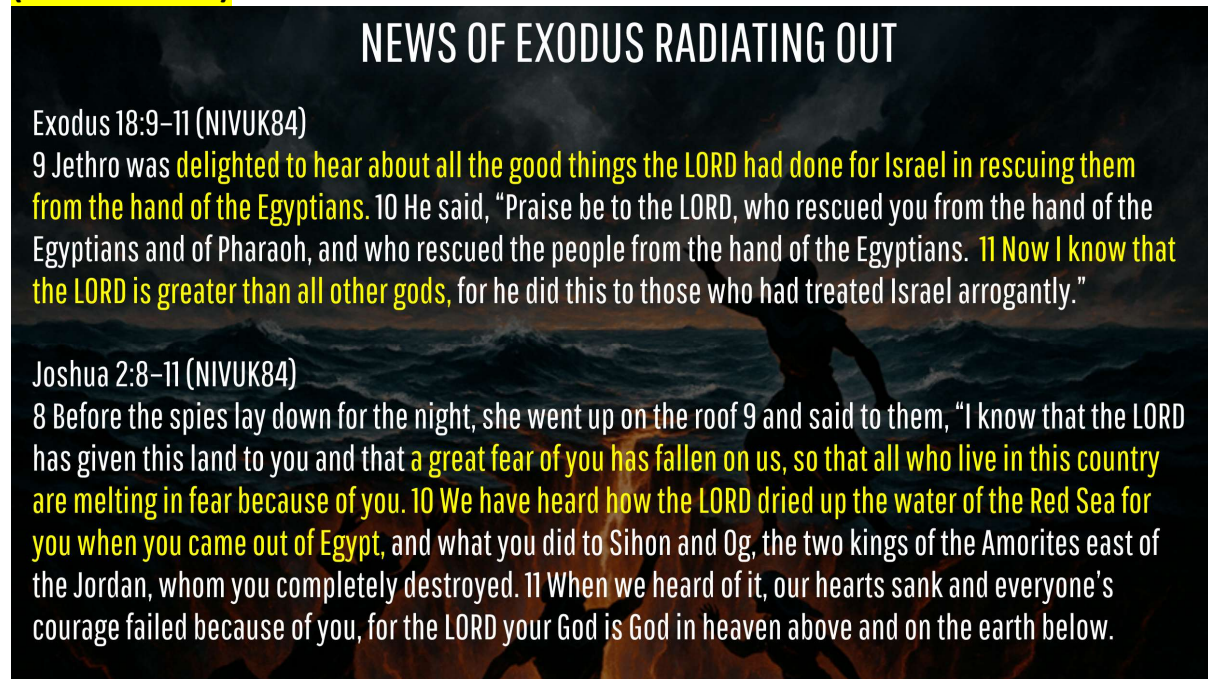
bought pass by.

The people of Israel have been shouting and singing the chorus of God's incredible victory over their slave masters - Egypt. Now, the bridge of the song is forwarding the theme to not only center around this current victory, but also future victories.

What Adonai has done to Egypt, he will also do to the other nations who come against God's slaves. Moses even begins to name the nations their Warrior Lord will vanquish! Moab, Philistia, Edom and all of Canaan!

God has already promised in chapter 9 that his name would be proclaimed throughout the entire earth, now Israel is singing that he will make good on that promise. This event at the Red Sea would be the celestial display of power that would radiate out to the surrounding nations and strike fear into God's enemies. Let's look forward a little to introduce some of those instances.

(READ SLIDES)



NEWS OF EXODUS RADIATING OUT

Exodus 18:9-11 (NIVUK84)
9 Jethro was **delighted to hear about all the good things the LORD had done for Israel in rescuing them from the hand of the Egyptians.** 10 He said, "Praise be to the LORD, who rescued you from the hand of the Egyptians and of Pharaoh, and who rescued the people from the hand of the Egyptians. **11 Now I know that the LORD is greater than all other gods,** for he did this to those who had treated Israel arrogantly."

Joshua 2:8-11 (NIVUK84)
8 Before the spies lay down for the night, she went up on the roof 9 and said to them, "I know that the LORD has given this land to you and that **a great fear of you has fallen on us, so that all who live in this country are melting in fear because of you.** 10 **We have heard how the LORD dried up the water of the Red Sea for you when you came out of Egypt,** and what you did to Sihon and Og, the two kings of the Amorites east of the Jordan, whom you completely destroyed. 11 When we heard of it, our hearts sank and everyone's courage failed because of you, for the LORD your God is God in heaven above and on the earth below.

Some individuals, like Jethro and Rahab, will respond righteously to the news of Israel's deliverance by the hand of Adonai. Jethro, in particular, is overjoyed and even assists Moses in carrying out his duties. He then proclaims that YHWH is greater than all other gods! This demonstrates that the mythologies we have been discussing are not merely fairytales propagated by the Egyptians. They are distortions of the truth but they do involve real spiritual entities that the Bible refers to as gods. Even Jethro, who was far from Egypt, understood that what YHWH did at the Red Sea was a display of cosmic authority over the lesser gods

worshipped by Egypt.

Moreover, news reaches hundreds of miles north to Jericho, and 40 years later this event is still striking fear in the nations of the world. Rahab also declares that the God of Israel is above all! Including her own god!

This radiating news of YHWH does not stop here.



(READ SLIDE)

A dramatic background image showing a dark, stormy sea with a person's silhouette standing on a rocky shore, looking out at the waves. The sky is dark and cloudy, with some light breaking through. The overall mood is one of awe and power.

NEWS OF EXODUS RADIATING OUT, PT 2

Joshua 9:9–10 (NIVUK84)
9 They answered: “Your servants have come from a very distant country because of the fame of the LORD your God. **For we have heard reports of him: all that he did in Egypt,** 10 and all that he did to the two kings of the Amorites east of the Jordan—Sihon king of Heshbon, and Og king of Bashan, who reigned in Ashtaroath.

1 Samuel 4:8–9 (NIVUK84)
8 Woe to us! Who will deliver us from the hand of these mighty gods? **They are the gods who struck the Egyptians with all kinds of plagues in the desert.** 9 Be strong, Philistines! Be men, or you will be subject to the Hebrews, as they have been to you. Be men, and fight!”

In the book of Joshua, the Gibeonites, overwhelmed by fear and awe of YHWH's mighty deeds for Israel, resort to deceit in an attempt to gain favor with Joshua.

In 1 Samuel 4:8–9 Israel brought the Ark of the Covenant into battle, thinking it would secure their victory. When the Philistines heard the shouts and learned the Ark was in Israel's camp, they were terrified, for they knew it represented the power and presence of Israel's God. Even more than 300 years after the Exodus, they still remembered how He struck Egypt with plagues to deliver His people. The fear of His reputation endured.

This radiating cosmic display of power echoes through time and the prophets of Israel borrow from Moses' language to forecast a future judgment. Moses said "Your right hand, O LORD, glorious in power, your right hand, O LORD, shatters the enemy." This was the first mention of Adonai's arm or right hand in the Bible, but it becomes a prevalent descriptor in the prophets:

(Just READ Highlights)

THE ARM OF THE LORD

Ezekiel 20:33–38 (ESV)

33 “As I live, declares the Lord GOD, surely with **a mighty hand and an outstretched arm** and with wrath poured out I will be king over you. 34 **I will bring you out** from the peoples and gather you out of the countries where you are scattered, with a **mighty hand and an outstretched arm**, and with wrath poured out. 35 And I will bring you into the wilderness of the peoples, and there I will enter into judgment with you face to face. 36 **As I entered into judgment with your fathers in the wilderness of the land of Egypt, so I will enter into judgment with you**, declares the Lord GOD. 37 I will make you pass under the rod, and I will bring you into the bond of the covenant. 38 I will purge out the rebels from among you, and those who transgress against me. I will bring them out of the land where they sojourn, but they shall not enter the land of Israel. Then you will know that I am the LORD.

Isaiah 51:9–11 (ESV)

9 Awake, awake, put on strength, **O arm of the LORD**; awake, as in days of old, the generations of long ago. **Was it not you who cut Rahab in pieces, who pierced the dragon? 10 Was it not you who dried up the sea, the waters of the great deep, who made the depths of the sea a way for the redeemed to pass over?** 11 And the ransomed of the LORD shall return and come to Zion with singing; everlasting joy shall be upon their heads; they shall obtain gladness and joy, and sorrow and sighing shall flee away.

As we progress through Exodus and leave behind Egypt, one of the major takeaways should be the pattern this deliverance sets for each successive deliverance. This is clearly shown in Ezekiel and Isaiah's use of Moses' language in the context of a future deliverance that is described just like the first— with the mighty hand of God. Let's read two more to further communicate how pervasive this language truly became for Israel's history.

(Just read highlight)

THE ARM OF THE LORD, PT 2

Isaiah 52:9–10 (ESV)

9 Break forth together into singing, you waste places of Jerusalem, for the LORD has comforted his people; he has redeemed Jerusalem. **10 The LORD has bared his holy arm before the eyes of all the nations, and all the ends of the earth shall see the salvation of our God**

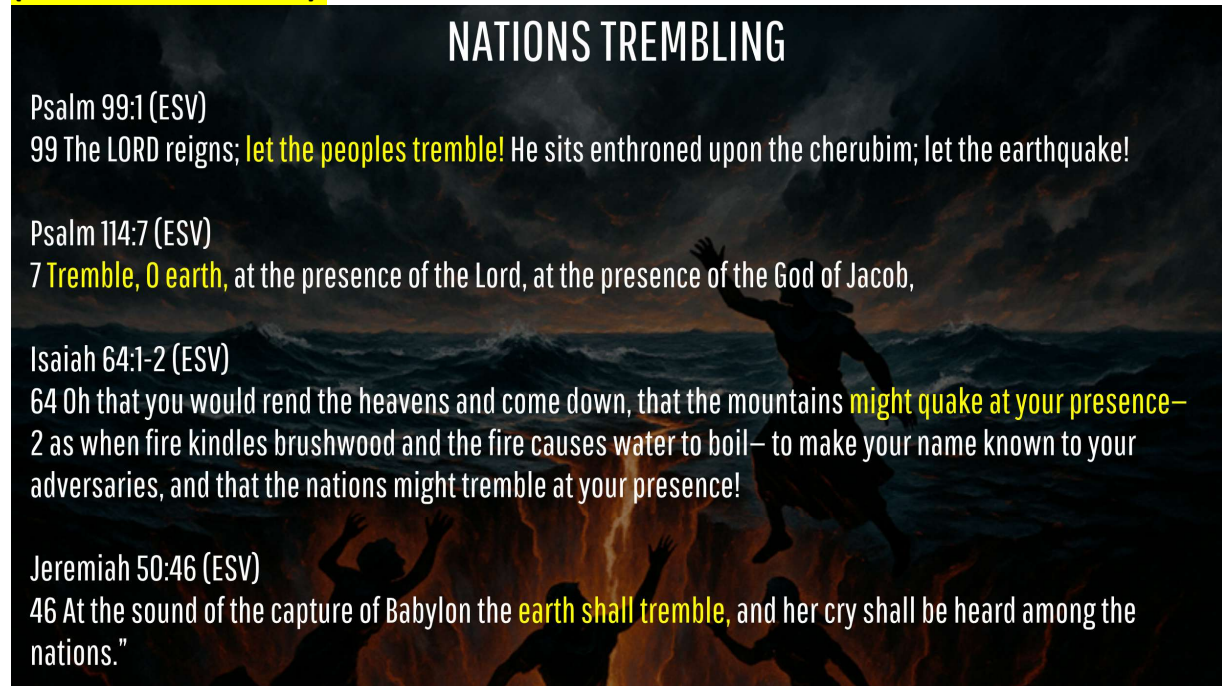
1 Kings 8:41–42 (ESV)

41 “Likewise, when a foreigner, who is not of your people Israel, comes from a far country for your name's sake 42 **(for they shall hear of your great name and your mighty hand, and of your outstretched arm)**, when he comes and prays toward this house,

God's mighty hand is salvation and warrants the response of singing and dancing for the people whom He has redeemed! This is not the same response the nations

have at YHWH's mighty hand. While Israel rejoices, the nations are seized with trembling as Moses' writes.

(READ HIGHLIGHTS)



NATIONS TREMBLING

Psalm 99:1 (ESV)
99 The LORD reigns; **let the peoples tremble!** He sits enthroned upon the cherubim; let the earthquake!

Psalm 114:7 (ESV)
7 **Tremble, O earth,** at the presence of the Lord, at the presence of the God of Jacob,

Isaiah 64:1-2 (ESV)
64 Oh that you would rend the heavens and come down, that the mountains **might quake at your presence—**
2 as when fire kindles brushwood and the fire causes water to boil— to make your name known to your adversaries, and that the nations might tremble at your presence!

Jeremiah 50:46 (ESV)
46 At the sound of the capture of Babylon the **earth shall tremble,** and her cry shall be heard among the nations."

Tonight, we have presented numerous passages to illustrate that the crossing of the Red Sea stands as an unparalleled event in human history. The prophets frequently reference this moment to showcase Yahweh's supreme power over foreign deities and his ability to bring about another Exodus. This was not merely a historical event but a cosmic conflict, and every Christian is called to partake in this spiritual battle by becoming an acceptable offering on behalf of God's plan for Israel and the nations.

17 You will bring them in and plant them on the mountain of your inheritance—the place, O LORD, you made for your dwelling, the sanctuary, O Lord, your hands established.

The statements being made in this verse are truly remarkable when you consider their place in time. Remember, this is for all we know the first penned portion of scripture. Not only that, it is being written by and for a people who have never stepped foot into the region of Israel that the patriarchs sojourned in and we know of today.

The entire land of Israel is filled with enemies of God at the present moment. In light of that, how can it be that Moses is referring to:

- "the mountain of your inheritance"

- "your dwelling"
- The sanctuary...your hands have established."

This language should remind you Bible students of one place—Jerusalem, and more specifically Mount Zion.

Let's read a few passages to prove this point before we move on to the broader implications of Moses writing these words.

(READ SLIDE)

Mountain	Dwelling	Sanctuary
Psalm 2:6 (NIV) 6 "I have installed my king on Zion, my holy mountain." Isaiah 40:9 (ESV) 9 Go on up to a high mountain, O Zion, herald of good news; lift up your voice with strength, O Jerusalem, herald of good news; lift it up, fear not; say to the cities of Judah, "Behold your God!"	Psalm 132:13-14 (NIV) 13 For the Lord has chosen Zion, he has desired it for his dwelling, saying, 14 "This is my resting place for ever and ever; here I will sit enthroned, for I have desired it. Psalm 135:21 (NIV) 21 Praise be to the Lord from Zion, to him who dwells in Jerusalem. Praise the Lord.	Psalm 20:2 (NIV) 2 May he send you help from the sanctuary and grant you support from Zion.

Remember, it would not be until the days of David that Jerusalem would be taken. It would not be until the days of Solomon that a temple is built. It will be nearly 5 centuries until the permanent Sanctuary is established in Jerusalem.

The question arises: are these statements anachronisms inserted into the text or later revisions of the original words? Alternatively, is Moses speaking prophetically, with his words envisioning what already exists in the heavens and what will be established on earth? The level of scholarly debate on this subject may surprise or even sadden you. Some scholars consider these statements to be interpolations, assuming a revisionist has edited the Scripture. Our position is that the Scripture is visionary, and the inability to recognize this dates back to the rift during the Bar Kochbah revolt, which widened the gap between the church and its Jewish roots.

We briefly spoke at this event in the introduction, let us share a slide with you

that will help make the point:

(READ SLIDE)

The Bar Kochba revolt (132-135 CE) marked a significant turning point in the relationship between early Jewish believers in Jesus and their non-Christian Jewish counterparts. Initially, Messianic Jews joined the revolt for national reasons, but when Rabbi Akiba declared Bar Kochba as the Jewish Messiah, they were forced to withdraw[1]. This event, coupled with the revolt's aftermath, intensified hostilities between Christian Jews and non-Christian Jews[2]. The Roman suppression of the revolt led to the banning of Jews from Jerusalem, which was renamed Aelia Capitolina[3][4]. This resulted in the first non-Jewish leadership of the Jerusalem church, as Gentile believers appointed the city's first non-Jewish pastor[3]. The revolt's failure and its consequences created a deep divide between Jewish believers in Jesus and other Jews, with the former being viewed as traitors and apostates[5]. This separation, along with the increasing Gentile membership in the early Church, contributed to the erosion of the Jewish character of Christianity and allowed for the influx of Hellenistic thought[2][5].

[1] Fruchtenbaum, A. G. (2011). *The Remnant of Israel: The Theology, History, and Philosophy of the Messianic Jewish Community* (p. 50). Ariel Ministries.

[2] Porter, S. E., & Pearson, B. W. R. (2000). *Christian-Jewish Relations through the Centuries* (p. 21). T&T Clark.

[3] Moseley, R. (1996). *Yeshua: a guide to the real Jesus and the original church* (p. 7). Messianic Jewish Publishers.

[4] Crossway Bibles. (2008). *The ESV Study Bible* (p. 1795). Crossway Bibles.

[5] Dunn, J. D. G. (2015). *Neither Jew nor Greek: A Contested Identity* (Vol. 3, p. 619). William B. Eerdmans Publishing Company.

As Jews were exiled from Jerusalem, a land integral to their faith, and Gentiles, for whom the land held less significance, began to settle there, a demographic shift occurred. This shift allowed for one of the major Hellenistic influences to emerge: the debate over the dwelling place of God.

If you were to ask any Christian around the world where God's dwelling is, their answer would most certainly be Heaven. But, if you were to ask a Jew where God's dwelling is, they would say Jerusalem without hesitation.

The purpose of our exposition on the Bar Kochbah Revolt was to shed light on the origins of a significant misconception prevalent in the Christian world: the belief that God primarily resides in the celestial realm and that our ultimate goal is to reach heaven. To address this fallacy, we will examine key passages that correct this misunderstanding and provide clarity on the matter.

○ **Leviticus 26:11–12 (NIVUK84)**

11 I will put my dwelling-place among you, and I will not abhor you.

12 I will walk among you and be your God, and you will be my people.

The passage emphasizes that God's ultimate plan has always been to establish His presence among humanity, essentially bringing heaven to earth to dwell with us. The Tanakh does not depict Adonai as being in a distant place accessible only after death, nor does it present the goal as reaching heaven. Instead, it highlights

the divine intention of creating a close, earthly relationship with mankind by bringing his dwelling to us.

Notice the future tense language of the passage. God's intent was always that he would make his presence among men, in effect bringing heaven down to earth to dwell with us. The Tanakh does not teach that Adonai is in a far away that we can only access when we die.

- **Deuteronomy 12:4–5 (NIVUK84)**

4 You must not worship the LORD your God in their way.

5 But you are to seek the place the LORD your God will choose from among all your tribes to put his Name there for his dwelling. To that place you must go;

In Deuteronomy, God says that he is going to choose a specific place out of the broader land of Israel to put His Name. We already showed you that is Jerusalem. This is what is so incredible about tonight's verse range—before these places were inhabited with a single Jew, God already had in mind exactly where he would dwell. In fact, the text tonight seems to suggest he already resides there, awaiting for his people to join Him!

- **1 Kings 9:2–3 (NIVUK84)**

2 the LORD appeared to him a second time, as he had appeared to him at Gibeon. 3 The LORD said to him: “I have heard the prayer and plea you have made before me; I have consecrated this temple, which you have built, by putting my Name there forever. My eyes and my heart will always be there.”

During the time of Solomon, when the Sanctuary of God was physically constructed, God declared that His name would reside there **forever**, and His eyes and heart would always be **there**. Is this how you typically envision Jerusalem? If not, it may be due to the divergence between the ancient Jewish perspective, rooted in Scripture, and the Christian viewpoint that evolved in the centuries following the Bar Kochbah revolt, leading to the Hellenization of the church.

Let's take a look at picture of Jerusalem in our day.



It may be easy to look upon this picture of Jerusalem, which is the Sanctuary of God, and be discouraged. This is because the view is currently dominated by the Satanic followers of a pedophile prophet and the Mosque currently sitting atop Zion. However, what did Adonai himself say? *"I have consecrated this temple, which you have built, by putting my Name there **forever**. My eyes and my heart will **always be there**."*

Even in the face of Satan's attempts to distort the church's perception of Jerusalem and undermine God's dwelling place, Yeshua's name, eyes, and heart remain steadfastly focused on the temple mount, now and forever.

It's a misunderstanding and massive oversimplification to simply state: "God is all around us". Of course that is true—but it is also true that there is **one place** where his name, eyes, and heart are forever - Jerusalem. Unfortunately for Mormons and Patriotic Christians, Adonai cares much more for Jerusalem and Israel than he does Utah or Washington D.C. Nowhere else on Earth is described as having his name, eyes, or heart attached to them.

In our text tonight, Moses envisions both a present and future reality. The earthly dwelling of God serves as a reflection of the heavenly one, as referenced in Exodus 25:40 and Hebrews 8:5 where the things on earth are described as copies of the heavenly pattern. Moses perceives that God's heavenly abode is destined to come to earth. He writes about this vision here and will later experience it at Sinai when he is told to build on the earth the things he has seen in the heavens.

(READ SLIDE)

God's Temple in the Heavens

- Deut 10:14 The highest heavens belong to Him
- Deut 26:15 God's Holy dwelling place is in the heavens.
- 2 Sam 22:7-10 God answered from His temple and came down... No earthly temple yet. This is a heavenly one
- Ps 3:4 God answers from His holy hill which is in the Heavens
- Ps 15:1 "Who can live in your sanctuary, your holy hill" which is in the heavens...
- Ps 115:16 The highest heavens belong to the Lord... But he has given earth to man

(READ SLIDE)

God's Temple in the Heavens & Earth

- Ex 25:8-9 Moses was to build the earthy tabernacle exactly like the pattern which means that the original is in the heavens...
- Ex 25:40 Build according to the pattern of what was in the heavens...
- Num 8:4 The lampstand is made exactly according to the pattern.
- 1 Chron 28:2 Jerusalem and the temple is the footstool of our God - His throne is in the Heavens and his footstool is on the earth... God is resting in both places
- Ps 99 Depicts God both with His people and in the heavens
- Ps 132:7-14 "Let us worship at his footstool!" which is Jerusalem
- Is 66:1 Displays that He is in heaven and on earth
- Mat 5:33-35 Says that heaven is in his throne, earth is his footstool, Jerusalem is the city of the great king. This implies that there is more than one Jerusalem

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God's Temple in the Heavens & Earth, PT 2

Mat 6:9-10	Teaches us to pray "Your kingdom come" "On earth as it is in heaven"....
Acts 7:44	Moses built according to the pattern
Heb 9:23-24	The earthly temple is a copy of heavenly things, and Jesus went into the heavenly temple to present his blood
Heb 11:15-16	Mentions the heavenly city of Jerusalem is what the patriarchs were looking for
Heb 12:18-22	We have come to a heavenly mountain and a heavenly Jerusalem. This means the the heavenly and the earthly Jerusalems are becoming one.
Rev 3:12	Those who conquer will become a pillar in the temple of God
Rev 11:19	The temple in the heavens opened
Rev 21:2-4	New Jerusalem is coming down from Heaven to Earth... then the dwelling of God is with man and the two are one
Rev 21:22	When the heavenly and earthly Jerusalem become one, God will be in the temple and dwell with man

We just ran through over 20 passages in rapid fire succession. So let's restate Moses' words in Exodus 15:17 "You will bring them in and plant them on the mountain of your inheritance—the place, O LORD, you made for your dwelling, the sanctuary, O Lord, your hands established"

The purpose of this exercise was to demonstrate that the entire narrative of the Bible is foreshadowed and predicted in the first song of Moses. The ultimate objective of the Bible is the union of Heaven and Earth. It is not about seeking solitude with God on a distant cosmic island or accepting Jesus and entering heaven. This should have been clear from the first reading of Matthew 5:5, "Blessed are the meek, for they shall inherit the earth." However, our growing distance from the Hebrew roots of our faith has led to confusion and the acceptance of off-world theology that contradicts the hope of Israel and the narrative of the Bible.

The ultimate goal is for Heaven to descend upon Jerusalem and expand over the whole earth, and tonight, the Song of Moses anticipates this event. With that in mind, consider a passage for practical insights.

- **Ephesians 3:10–11 (NIVUK84)**

10 His intent was that now, through the church, the manifold wisdom of God should be made known to the rulers and authorities in the heavenly realms, 11 according to his eternal purpose which he accomplished in Christ Jesus our Lord.

Moses received a divine blueprint on Sinai, which began the process of building on earth the things that he had seen in the heavens. Our chapter tonight and the Sinai event foreshadow the eternal dwelling place of God's name being on earth. We are entrusted with continuing this sacred mission of building on earth the pattern scene in the heavens. The mysteries of Heaven have been revealed to us through the Word of God, and as Grafted-In Gentiles, it is our duty to proclaim to the entire world and the heavenly realms that the God of Israel, who reigns in Jerusalem, is Yeshua—the supreme God above all gods. He has made, is making, and will forever make His home among His people and the meek will inherit the earth.

The central theme of the book of Exodus is not merely the liberation from slavery, but rather that Adonai has chosen to dwell on Earth and among His people. God dwelling with man is the true essence of the narrative, highlighting the significance of God's relationship with Israel and mankind's reception of the Kingdom of God that is coming to earth.

Honestly, this is a subject that we need to spend hours on. Thankfully, the entirety of the rest of the book of Exodus will cover this topic.

18 The Lord will reign for ever and ever."

**19 When Pharaoh's horses, chariots and horsemen went into the sea, the Lord brought the waters of the sea back over them, but the Israelites walked through the sea on dry ground. 20 Then Miriam the prophetess, Aaron's sister, took a tambourine in her hand, and all the women followed her, with tambourines and dancing. 21 Miriam sang to them:
"Sing to the Lord, for he is highly exalted. The horse and its rider he has hurled into the sea."**

It is a pretty common misconception that Miriam led Israel in song. The text actually indicates that Miriam led the women of Israel who followed her. These verse are a beautiful biblical example of what women's ministry can and should look like.

Miriam is responding to the teaching and example of the male leaders, and she, in turn, is guiding other women to do the same. The NET translation captures this aspect with clarity:

- **Exodus 15:20–21 (NET)**

15:20 Miriam the prophetess, the sister of Aaron, took a hand-drum in her hand, and **all the women went out after her** with hand-drums and

with dances. 15:21 **Miriam sang in response to them**, “Sing to the LORD, for he has triumphed gloriously; the horse and its rider he has thrown into the sea.”

The chapter opens with Moses and the people singing to the LORD, and we then see Miriam leading the women of Israel in a similar act of worship. Miriam's actions mirror the glory of Moses and Aaron, much like the moon reflects the glory of the sun. She finds complete contentment in echoing what Moses and Aaron have initiated. Miriam's role is so significant that the prophet Micah later acknowledges her alongside Moses and Aaron because of her leadership among women.

- **Micah 6:4 (ESV)**

4 For I brought you up from the land of Egypt
and redeemed you from the house of slavery,
and I sent before you Moses,
Aaron, and Miriam.

Miriam did not seek to be recognized as a leader, yet through her humble submission to the men God had placed in her life, she was able to join Moses and Aaron in leading the women of Israel. This serves as a beautiful example for all Godly women who aspire to reflect their husbands as their husbands reflect Christ.

We have reached the end of our verse range for tonight, but there's a final comparison and revelation in this chapter that you won't want to miss.

Most pericopes for this chapter read "The Song of Moses". This phrase could describe many things for Bible Students. After all, this is not the only song that is penned by the Servant of God - Moses, in fact, there are 4 in the scripture.

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The Songs of Moses

Exodus 15: The initial deliverance of Israel

Deuteronomy 32: The plan proclaimed to Heavens and earth

Psalms 90: Reflections from Midian and intercession for God's people

Revelation 15: The final deliverance of Israel

Concerning the broader topic of the Songs of Moses, which is seeded in tonight's teaching and replete in the overarching story - what must be addressed is the congruency of themes and broader prophetic nature of the prose.

To start, let's compare the first song - tonight's chapter, and the last, Revelation 15. Take a look at this chart:

(DO NOT READ)

Exodus 15 – The First Song	Revelation 15 – The Last Song
Vs 2-3: Strength, song, & salvation. He is a warrior who crushes the kingdoms of this world	Vs 3: His deeds are unparalleled
Vs 11: No one like him among the Gods	Vs 3: He is THE just One
Vs 18: His reign is and will be forever	Vs 3: He is the King of the Nations
Vs 23-25: Heals bitterness and grumbling of Israel and all who call upon him	Vs 4: All will fear and glorify his Name
Vs 27: He will retake the 70 nations	Vs 4: All Nations will come before him at the revealing of His righteous acts

Understanding that Exodus 15, the first song in the Bible, occurs after the first

deliverance, and Revelation 15, the last song, takes place after the last deliverance, aids in comprehending the entire message of salvation.

- After the first deliverance, he is revealed as the strength, song, and salvation of Israel, a warrior destined to crush the kingdoms of the world. After the last deliverance, having accomplished all these things, he is revealed as the one whose deeds are unparalleled.
- After the first deliverance, it is revealed that there is no one like him among the gods. After the last deliverance, he will be sung about as the Just One, whose ways are true and perfect.
- After the first deliverance, the Israelites sang that his reign would be forever. After the last deliverance, he is the uncontested King of the Nations, with no one to challenge his reign.
- After the Israelites' first deliverance, Adonai was the one who healed them despite bitterness and would do the same for all who called on him. After the last deliverance, the people sang that all peoples feared him and were glorifying his name.
- After the first deliverance, the Israelites were led to Elim and instructed about retaking the 70 nations of the earth. After the last deliverance, a song was sung because all nations were coming before him because his righteous acts had been revealed to the whole world.

During the initial deliverance of Israel, the inaugural song of Moses forecasted the events that would take place in the final days. Conversely, the last song of Moses was performed in fulfillment of the events in the first song. These are two songs, but share one overarching theme of Adonai's complete victory over his enemies for all time.

Before addressing the prophetic prose of all four songs, let's discuss the other two briefly. Both Deuteronomy 32 and Psalm 90 are written with the intention of showing us what is to take place and how to live between the two deliverances showcased in the Exodus 15 and Revelation 15.

For example, in Psalm 90:

(DO NOT READ)

Psalm 90 (NIV)

² Before the mountains were born
or you brought forth the whole world,
from **everlasting to everlasting** you are God.

¹¹ If only we knew the power of your anger!
Your wrath is as great as the fear that is your
due. ¹² **Teach us to number our days,**
that we may gain a heart of wisdom.

¹⁵ **Make us glad** for as many days as you have
afflicted us, for as many years as we have seen
trouble. ¹⁶ May your deeds be shown to your
servants, **your splendor to their children.**

¹⁷ May the favor of the Lord our God rest on us;
establish the work of our hands for us—
yes, establish the work of our hands.

- Vs 2 **Reminds** us that He is from everlasting to everlasting, and he is the author of creation while we are waiting on the final deliverance.
- Vs 11-12 **Reminds** us to number our days correctly so that we can know our place in His divine plan and coming Kingdom.
- Vs 15-16 **Reminds** us that glad days in place of affliction are coming. This grows generationally and encourages us to move forward.
- Vs 17 **Reminds** us that while we are waiting for the final deliverance we must have the works of our hands established!

Deuteronomy 32 is similar to Psalm 90, but it differs in that it was written specifically for the Nation of Israel before they enter into the Promised Land. Its purpose is to help them remember God's teachings when they stray from Him. This song outlines the entire process through which both Israel and the nations will be saved.

This song is so pertinent to the plan of salvation that Paul samples this song in his letter to the Romans where he makes it unequivocally clear that the Plan of God for Israel still stands, and is essential to the faith of all Gentiles.

Now that we have shown you the broader themes of the Songs of Moses, it is interesting to note, none of the Songs of Moses written in the Tanakh are ever actually described as a "Song of Moses" within the Text itself. Nonetheless, all three are without a doubt penned by him. So where do we get the phrase - the Song of Moses?

(READ SLIDE)

The Song of Moses and the Lamb

Revelation 15:1–5 (NIV)

15 I saw in heaven another great and marvelous sign: seven angels with the seven last plagues—last, because with them God's wrath is completed. 2 And I saw what looked like a sea of glass glowing with fire and, standing beside the sea, those who had been victorious over the beast and its image and over the number of its name. They held harps given them by God 3 and sang the **song of God's servant Moses** and of the Lamb:

"Great and marvelous are your deeds, Lord God Almighty. Just and true are your ways, King of the nations. 4 Who will not fear you, Lord, and bring glory to your name? For you alone are holy. All nations will come and worship before you, for your righteous acts have been revealed."

5 After this I looked, and I saw in heaven the temple—that is, the tabernacle of the covenant law—and it was opened.

The Biblical text only ever calls one song, the Song of Moses. And this song is actually called "the Song of God's servant Moses and of the Lamb". Moreover, when you survey the actual song that is sung, this fact only becomes more intriguing. What we are about to show you is our own derash connections from the Song of Moses and the Lamb. We encourage you to do your own derash to see what other connections you may find. Let's work through it line by line and see where this song is derived.

(DO NOT READ verses under the header... Read the header)

Revelation 15:3 (NIV)

"Great and marvelous are your deeds" Lord God Almighty.
Just and true are your ways

Deuteronomy 32:3–4 (NIV)

³ I will proclaim the name of the Lord.
Oh, praise the **greatness of our God!**

⁴ He is the Rock, his works are perfect,
and all **his ways are just.**

A faithful God who does no wrong,
upright and just is he.

Psalms 145:17 (ESV)

¹⁷ The Lord is **righteous in all his ways**
and kind in all his works.

Psalms 111:2 (ESV)

² **Great are the works** of the Lord,
studied by all who delight in them.

Psalms 139:14 (ESV)

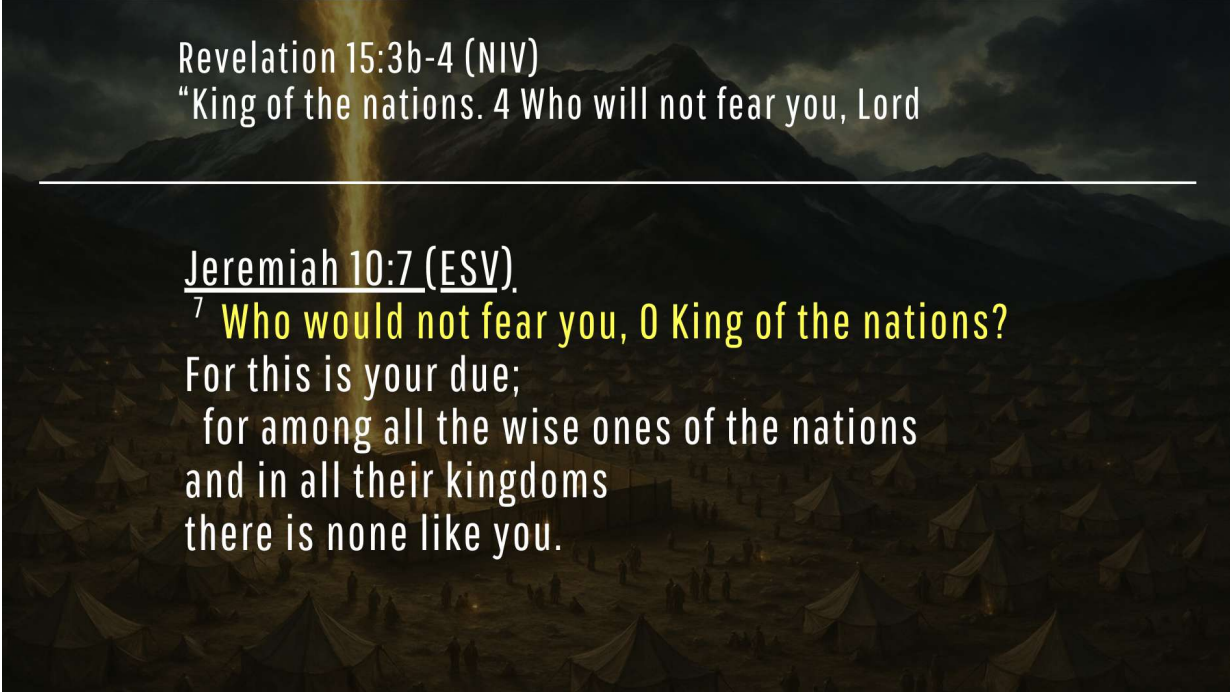
¹⁴ I praise you, for I am fearfully and
wonderfully made.

Wonderful are your works;
my soul knows it very well.

This line could be derived from many passages in the Law and Writings. Most

notably, the language from Deuteronomy 32 "his ways are just" certainly is reminiscent. So are the three Psalms that reference his works, or deeds, or ways being great, righteous or wonderful.

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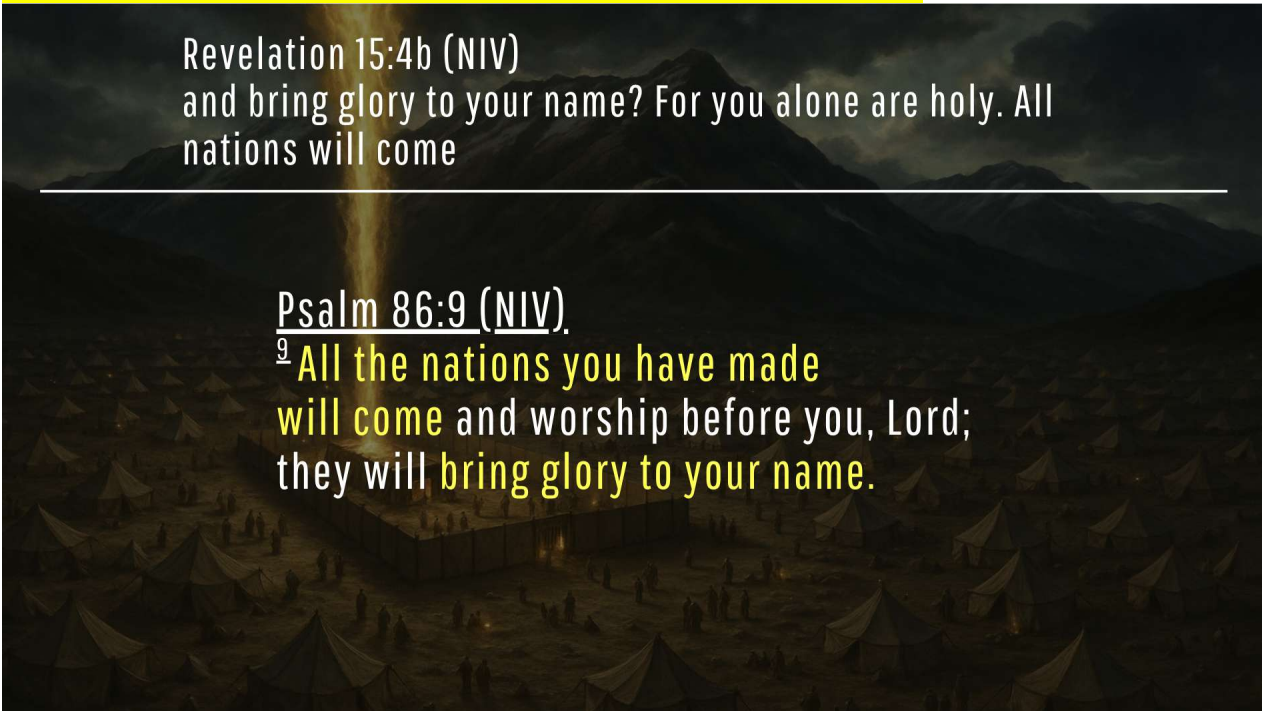


Revelation 15:3b-4 (NIV)
"King of the nations. 4 Who will not fear you, Lord

Jeremiah 10:7 (ESV).
⁷ **Who would not fear you, O King of the nations?**
For this is your due;
for among all the wise ones of the nations
and in all their kingdoms
there is none like you.

This phrase is clearly a direct quote from the prophet Jeremiah in chapter 10. Jeremiah here is warning Israel not to succumb to the practices of the nations and states that Adonai is King of the Nations.

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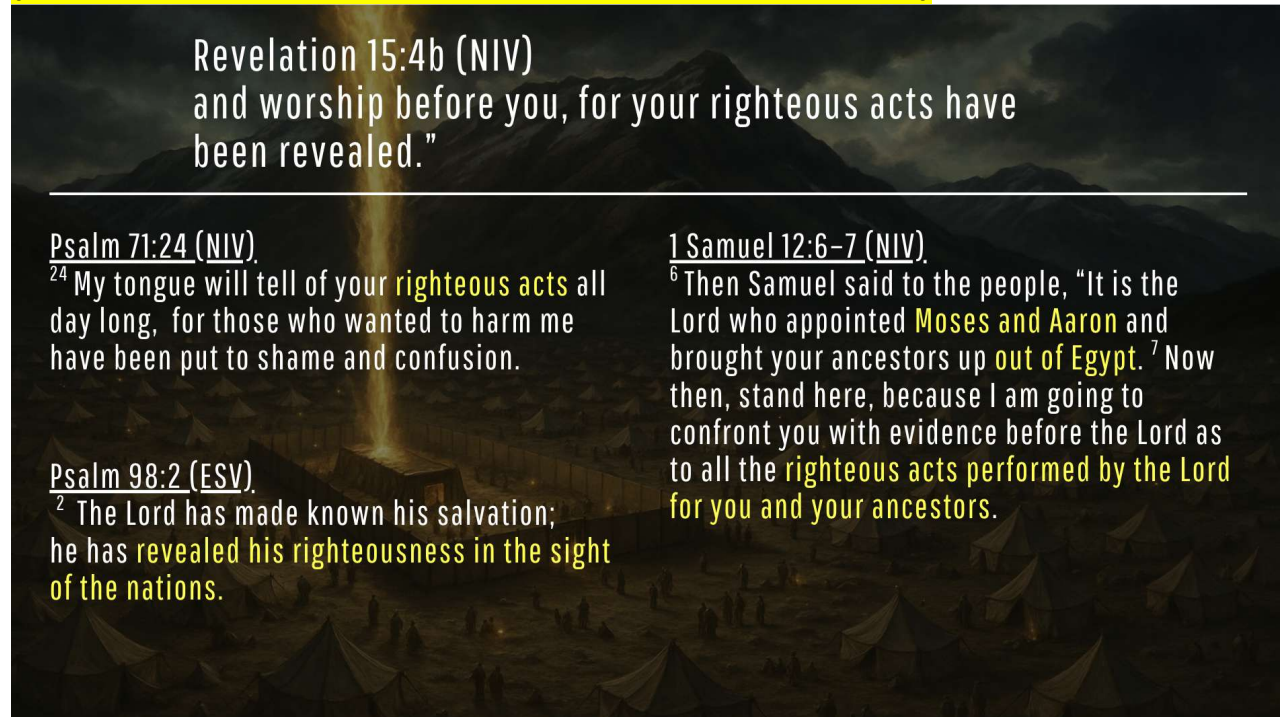


Revelation 15:4b (NIV)
and bring glory to your name? For you alone are holy. All
nations will come

Psalms 86:9 (NIV).
⁹ **All the nations you have made**
will come and worship before you, Lord;
they will **bring glory to your name.**

This verse range also seems to be clearly in reference to Psalm 86, a Psalm of David which is all about Adonai being supreme among the gods and how ultimately all the nations will come to give *Him* glory.

(DO NOT READ verses under the header... Read the header)



Revelation 15:4b (NIV)
and worship before you, for your righteous acts have been revealed.”

Psalm 71:24 (NIV).
²⁴ My tongue will tell of your **righteous acts** all day long, for those who wanted to harm me have been put to shame and confusion.

Psalm 98:2 (ESV).
² The Lord has made known his salvation; he has **revealed his righteousness in the sight of the nations.**

1 Samuel 12:6-7 (NIV).
⁶ Then Samuel said to the people, “It is the Lord who appointed **Moses and Aaron** and brought your ancestors up **out of Egypt**. ⁷ Now then, stand here, because I am going to confront you with evidence before the Lord as to all the **righteous acts performed by the Lord for you and your ancestors.**

Finally, the phrase righteous acts being revealed could be taken from any of these three passages. Perhaps most convincing are the words of Samuel as he is reminding Israel of Adonai's appointment of Moses and Aaron to deliver his people and how the Lord has performed his righteous acts for Israel for generations!

Do you find it fascinating that the majority of the references in this final song are not from Moses' earlier works?

What is more incredible, is The Song of Moses and the Lamb is clearly not a recapitulation of Moses' three other works, but instead, it is a summative song comprised of every facet of the word of God - the Law, the Prophets, and the Writings.

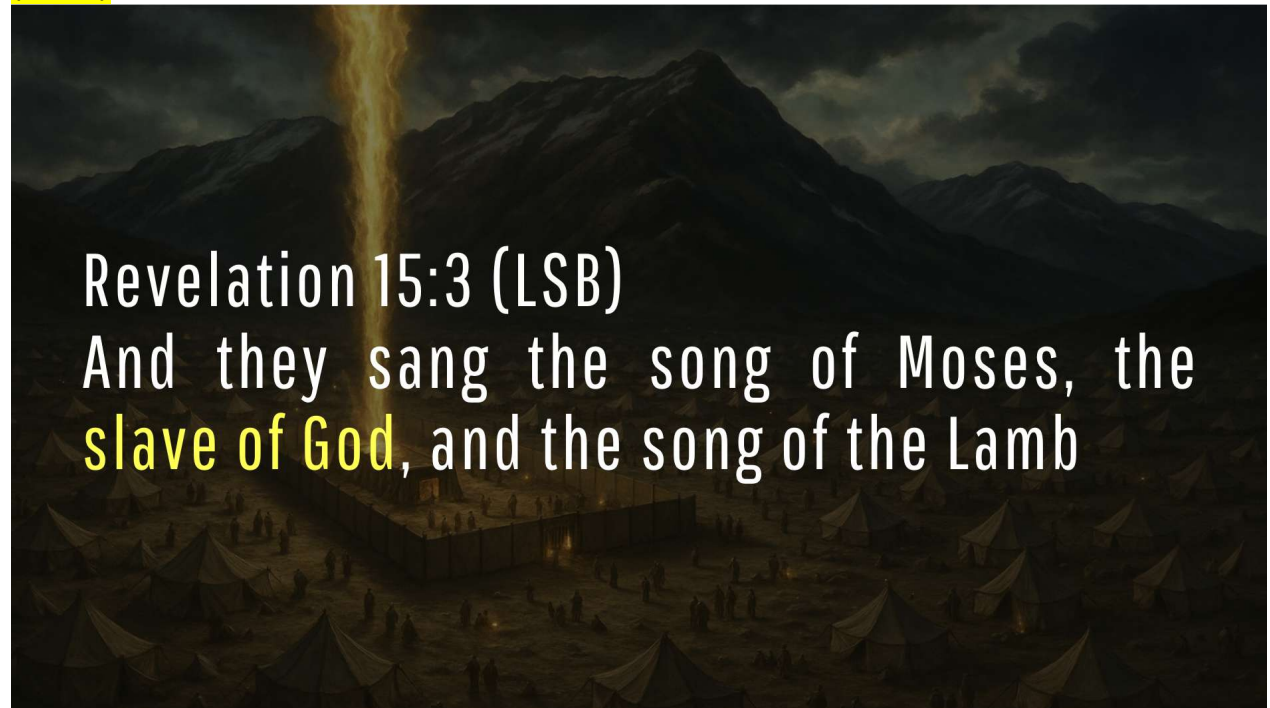
The actual contents of the Song of Moses and the Lamb, are the words of Moses, Samuel, David, Jeremiah, and an unknown Psalmist. But according to the Seven Angels, it is not the song of David, or Jeremiah, or Samuel. It is the Song of Moses and of the Lamb.

Besides Jesus Christ himself, there is no other figure in Biblical History that even comes close to Moses' significance for the journey of salvation depicted in the Bible and the angels are even attesting to this!

This is not to diminish David, Samuel, Jeremiah, or even Abraham. But as the angels explain at the end of days, their works are accredited to Moses, the servant of God and their words are described as *his* Song.

But it is not Moses' alone, it is the Song of Moses, and the Lamb. Let's look at that verse one more time.

(Read)



What is profound about this statement, is that Moses is described as the Slave of God. Unlike his brethren, Moses never was a slave in Egypt. While his people were slaves, he was seated in glory next to the King of Egypt himself.

But Moses chose to take on the form and status of a slave so that his people could be brought out of Slavery, and dwell with God forever.

- **2 Corinthians 5:21 (NIV)**

21 God made him who had no sin to be sin for us, so that in him we might become the righteousness of God.

There are many men who exemplify Christ but Moses is the foremost of them all. He saw the heavenly dwelling of God, and spent his own life for that Sanctuary to come and dwell with his people. Tonight's chapter is the first Song of Moses, and

according to the angels, the Bible you hold in your hand could also be called "the Song of Moses, and of the Lamb", who are singing in harmony the praise of God forever for Israel, and for the whole world!

○ **Deuteronomy 33:26–29 (NIV)**

²⁶ “There is no one like the God of Jeshurun,
who rides across the heavens to help you
and on the clouds in his majesty.

²⁷ The eternal God is your refuge,
and underneath are the everlasting arms.
He will drive out your enemies before you,
saying, ‘Destroy them!’

²⁸ So Israel will live in safety;
Jacob will dwell secure
in a land of grain and new wine,
where the heavens drop dew.

²⁹ Blessed are you, Israel!
Who is like you,
a people saved by the Lord?
He is your shield and helper
and your glorious sword.
Your enemies will cower before you,
and you will tread on their heights.”