

The Songs of Moses: Exodus 15:1-21

I. Introduction

1. The Oldest Poem/Song in the Bible? Singing in the synagogues. . . and the church
2. The Exodus Event, salvation/deliverance and creation
3. Juxtaposition of prose account and poetic account (compare Judges 4 and 5)
4. It's not about you, and it's not even about the Israelites; It's about God
5. Rather than fitting God into our story, it is all about God fitting us into his story

II. Meaning of the Text

1. The object of praise (the LORD) and response to a concrete event
2. God as the Divine Warrior and Deliverer
3. Not just deliverance from Egypt, but deliverance period (the Exodus event as type and story)
4. Poetic language and parallelism
5. The cosmic/mythic dimension
 - a. Yam, Sea, Tehom, the deep, Tiamat, Rahab, Egypt, water, chaos, and dragons
 - b. Exodus and Exile

III. Jesus as the ultimate Exodus

1. Recapitulation in Jesus' own life (the gospel of Matthew)
2. Exodus, Passover, being bought/acquired and created anew
3. Baptism
4. Hebrews and the Christian life, the wilderness and Sabbath rest (Hebrews 3-4)
5. Revelation 15 (and 21): The Song of Moses and of the Lamb; the New Heaven and the New Earth (and no Sea)

IV. Two Challenges

1. Make Exodus 15 your own prayer this week
2. Are your prayers and songs focused on the object of praise (the LORD) , and are they in response to concrete events?

"If you want to be a maker of God, come here and listen. He wants to teach you the art so that you do not err and make an idol but make the true God as he really is. Not that you are to create his divine nature, for it is and remains eternally uncreated; rather, you are to make him God for you, so that he might also be for you a true God, as he is for himself a true God. . . . Learn to remember him, that is, as has been said, by preaching, praising, honoring, listening, and giving thanks, for the grace revealed in Christ. . . . When this takes place, you have made him the true God for yourself, and by means of such a confession you have upheld his divine glory. . . . It is true that such worship takes place devoid of all splendor and does not appeal to the eye according to the flesh; but it fills the heart, which otherwise neither heaven nor earth could fill. . . . That praising and thanking God is the same as adorning and decorating God is plainly written in the Song of Moses , Exodus 15:2: 'This is my God, and I will praise him, my father's God, and I will exalt him.' See, there you are told how you can make your God beautiful, embellish, adorn, and paint him in the nicest way, place a wreath and crown upon him, deck him out with brooches and chains, and you need no money or bronze for it; but you must believe with your heart and praise him with your mouth, listen to his praise and grace with your ears, and whatever else has been said above" (Martin Luther, AE 38:107-8).