

OUT OF EGYPT
Who Is Like You, O LORD?
13:17-15:21

Exodus is a book that magnifies the greatness of God. We see that there is none like him! He is God (Big “G!”), and there are no other gods. In this section of Scripture, the greatness of God is on display in majestic and merciful ways. A powerful summary statement of Yahweh’s uniqueness is in chapter 15:

Who is like you, O LORD, among the gods? Who is like you, majestic in holiness, awesome in glorious deeds, doing wonders? You stretched out your hand; the earth swallowed them. You have led in your steadfast love the people whom you have redeemed; you have guided them by your strength to your holy abode.

Exodus 15:11-13

Let's continue beholding the greatness of God...

4 Truths about Our Incomparable God

1. THE LORD IS FAITHFUL (13:17-22)

A.Trust in His Wisdom (13:17-18)

The “way of the sea” was the quickest. They would have arrived **in less than two weeks, instead of 40 years!** That was the shortest way, but not the best way.

There were enemies in that direction and Israel was not ready for battle. The text says, “lest they see war and return to Egypt.” They would have turned back to Pharaoh at the first sign of trouble.

Even though it says, “they were equipped for battle” (18), that doesn’t mean they were ready to fight. That probably means that they went out in **formation**. Later in their journey, once they reached Canaan, and they saw how big their enemies were, they said, “**Let us choose a leader and go back to Egypt**” (Numbers 14:4)

God’s route didn’t mean **an easy route**, however. They would have **40 years in the wilderness**, and soon, they would be hemmed in between the Red Sea and Pharaoh’s army. God was going to teach them many things on this journey.

So God has other purposes in mind, than just moving them from point A to point B.

Application:

The Israelites will later doubt God like we are tempted to do, as we journey in this life. But we must trust in the wisdom of God.

Remember, **Genesis 50:20**, which is the Rom. 8:28 of the Old Testament. Joseph said that “this bad thing” selling me into slavery has turned into a “good thing.” He said, “As for you, you meant evil against me, but God meant it for good, to bring it about that many people should be kept alive, as they are today.” So, what looked bad, as for good. We don’t always know what God is doing, but we trust that all things are working for our good. **“It’s a good thing.” (Donnie, Car, Broke Leg, tornado)**

Sometimes we don’t know what’s going on, but we trust in the wisdom of God, knowing that he knows what he’s doing; and he is good; he is in control.

Just one example from my life: I wanted to plant a church when I was 25, but it took 10 years to get here. And I know that God doesn’t waste anything. Perhaps it was to get me to a place where I could do more than plant, but also teach at SEBTS. There are opportunities I have here that I probably wouldn’t have had then, and of course, he was preparing us for an adoption journey, and probably ten thousand other reasons.

It’s hard to make sense of things in our minds sometimes because we aren’t God. Our three ounce fallen brains can’t see the whole picture. God knows what He’s doing. We may not know the way we are going, but we know our Guide! We can say like Paul:

[33] Oh, the depth of the riches and wisdom and knowledge of God!
How unsearchable are his judgments and how inscrutable his ways!

[34] “For who has known the mind of the Lord,
or who has been his counselor?”
(Romans 11:33-34 ESV)

B. Rest in His Promises (13:19)

We have mentioned how when Israel left Egypt, that they took some of **the riches of the Egyptians**. Now, we see that they took something else, actually someone else: **Joseph!** Well, it wasn’t really Joseph, but it was the bones of Joseph. **The Israelites are carrying out the last wishes of Joseph (Look at Genesis 50:24-26). And this demonstrated that God was fulfilling his promises.**

Joseph believed God was faithful and that he would make good on his promise to Abraham. And he said, when you go, take me with you!

- **Hebrews 11:22**, “By faith at the end of his life, made mention of the exodus of the Israelites and gave directions concerning his bones.”

Application:

- Like Joseph, we have been given so **many incredible promises**. Already in Exodus, we are seeing promises come true. **God is still in the promise keeping business**.
- Like Joseph, we are **looking for something else**. We are awaiting the new heavens and the new earth. “For here we have no lasting city, but we seek a city that is to come.” (**Heb. 13:14**). Put your trust in God who has promised us something better to come.
- In your daily **Bible reading**, one thing you should do is look **to see God**. Where is God, what is he like, and what is he doing? Where is Jesus? You should ask these questions and then ask, **what promise is here that I can rest in today?**

C. Journey by His Presence (13:20-22)

Here we see the incredible provision of God to guide Israel by day or night. **They have a cloud in the day, and fire by night** (once again, fire is a picture of God’s presence).

Many scholars have **tried to deny this miracle**, claiming it was just a cloud, but the problem is the pillar of cloud traveled **with them for forty years!**

Application:

God never leaves us; he guides us. I can imagine you saying, “Well, I sure would like to have a cloud!” “I would like to order up a cloud to just go over the guy I should marry!” “Or go to the place where I should move!”

Actually, in the New Covenant, after Christ’ earthly ministry and ascension, we now have something better; namely, the Holy Spirit indwelling individuals. Paul refers to the indwelling of believers in numerous places. In Colossians, he is describing the new covenant and says, “Christ in you, the hope of glory” (Col 1:27). Christ by the Spirit, is in individuals (Jew and Gentile), not in a tabernacle or a temple, but in believers who are the dwelling place of God. So I believe OT believers were **empowered to believe**, that is, **they were regenerate**. And God was **with his people** (as exemplified with the cloud), but not **in his people** (with the exceptional cases of the mediators). That all changed in the new covenant. **Jesus referring to the**

time after his ascension and the sending of the Spirit said, “I will be with you and in you!” (John 14:17). Previously, God was with his people, but not in them (cf., John 7:37-39).

In James’ Hamilton’s *God’s Indwelling Presence*, he summarizes this view. Commenting on John 14:17, he says, “Here Jesus encapsulates the Bible’s teaching on God’s dwelling in relation to believers in the old and new covenants. In the old covenant God faithfully remained *with* His people, accompanying them in the tabernacle and the temple. Under the new covenant, the only temple is the believing community itself, and God dwells not only among the community corporately (Matt. 18:20; 1 Cor. 3:16; 2 Cor. 6:16), but also *in* each member individually (John 14:17; Rom. 8:9-11; 1 Cor. 6:19)” (3). He adds:

“This does not exclude an interior ministry of the Spirit to individuals under the old covenant. Whereas God may not have been continually in his people, He could operate upon their hearts through other means.” (25).

So, God was with his people by the Spirit in the old covenant, actively at work, though not indwelling individuals. **To reinforce this idea** of the Spirit’s work, in this particular portion of Exodus, consider Isaiah 63:7-14. **Isaiah is reflecting on the deliverance of Israel from Egypt and the parting of the Red Sea.** He says that when God delivered Israel at the Red Sea, He put his Spirit “in the midst of them” (Is. 63:11b). Hamilton says, “a case can be made that the Holy Spirit may be the same as the pillar of fire and the cloud” (Ibid., 39).

- As you make your journey in this life, know you aren’t alone, if you are a believer. We are not left as orphans (John 14:18). We have not only God among us, *but in us!* So, no, you don’t have a cloud, you have the Spirit himself resident in your life, guiding you into all truth. Journey by his presence.

2. THE LORD IS PASSIONATE ABOUT HIS GLORY (1-9)

V. 1-3: The strategy was crazy unless God was in charge. Israel was on their way out when God tells them to go back, **and camp between the sea and the desert.** The precise location is debated. The sea refers to the Red Sea. They probably crossed the northern part of it.

Now, Israel is vulnerable. They would be trapped.

- God uses unusual strategies throughout the Bible! Remember Abraham and Sarah’s age when they had a child? Have you

heard the story of Gideon and his little army (Judges 6-8)? Or Jehoshaphat's battle with the Ammonites and Moabites (2 Chron 20)? What about the Demonic and the pigs (Mark 5)?

- Ultimately, God's used an unusual strategy with Jesus Christ going to the cross. Satan, like Pharaoh, must have thought that he had Jesus trapped – he was about to die. But God brought deliverance for us, and glorified himself.

V. 4: Why is God doing this? For his glory. He says “I will get glory over Pharaoh and the Egyptians will know that I is the LORD.”

This is central in Exodus. Know that He is God, and that he gives his glory to no other. God is passionate about his glory.

[36] For from him and through him and to him are all things. To him be glory forever. Amen.
(Romans 11:36 ESV)

V. 5-9: Pharaoh pursues just as God said that he would. He thinks he's God a good military strategy, but what he's actually doing is fulfilling the purposes of God. (READ)

These would have been the best of chariots (while Israel was on foot). Egypt had all the modern military advantages. Surely, they thought the Israelites would be defeated. Pharaoh is singing, “**Rollin, in my chariot yo, put the rag top down so my hair could blow**” but soon he would rap no more!

We see Pharaoh's hardness of heart throughout this story: (1) he refused, (2) he negotiated; (3) he asked for prayer for blessing; (4) when he finally let's them go, he changes his mind.

Application:

- Pharaoh stands as a warning. God's patience will eventually turn to wrath. Do not be swallowed up. Heed God's word and turn to Jesus.
- There are two ways God can be glorified in someone's life: in his just judgment or in your saving mercy.

3. THE LORD SAVES SINNERS (14:10-31)

Verse ten to the end of the chapter, is one of the most important stories in the Bible. They're innumerable allusions to the Exodus. God is going to (1) get his people out of Egypt through the miracle of the sea, and (2) he is going to judge the Egyptians by swallowing

them up in the sea. I want to walk through these verses and then point out some truths about the Lord's salvation that we see here.

V. 10: They see the Egyptians and **they are afraid!** Sure they were. Egyptians were superior soldiers, they had "**weapons of mass destruction.**" But **What's the real problem?** They are forgetting that it was God that brought them to this place. They need only to fear God and trust in his love. (cf., Ps 106:1-10)

V. 11-12: They **begin to complain to Moses.** This will become an ongoing challenge that we will talk about later. **In 16:3,** they complain because they're hungry. They cry for Egypt where they supposedly had **pots of meat!**

V.13-14: What kind of strategy is this? Stand still? **"The Lord will fight for you?"** Yes. That's the right strategy. Later, this Exodus promise, "The Lord will fight for you" is used elsewhere. Think again to the **Jehoshaphat. The musician, Jahaziel steps up, by the power of the Spirit and says:**

[15] And he said, "Listen, all Judah and inhabitants of Jerusalem and King Jehoshaphat: Thus says the LORD to you, '**Do not be afraid and do not be dismayed at this great horde, for the battle is not yours but God's.** [16] Tomorrow go down against them. Behold, they will come up by the ascent of Ziz. You will find them at the end of the valley, east of the wilderness of Jeruel. [17] **You will not need to fight in this battle. Stand firm, hold your position, and see the salvation of the LORD on your behalf, O Judah and Jerusalem.**' Do not be afraid and do not be dismayed. Tomorrow go out against them, and the LORD will be with you."

(2 Chronicles 20:15-17 ESV)

Do you see this theme? Do not be afraid. The battle is not yours. Stand still, and see the salvation of the Lord.

•And it is a picture of the gospel, as we will see in a moment.

V. 15-18 (READ) – Notice how God singles out Moses (15). Back to that in a minute. God gives Moses instructions to divide the sea (16). Imagine what Moses' human reaction may have been to these instructions! Those of us who have heard this story, miss the shocking nature of it. Pharaoh is coming, the people are complaining and God says, "Hold out your stick, and I'll part the waters!" Why? Once again the theme of God's glory is repeated. There is no one like Him! (17-18)

V. 19-21 – There is a lot of mystery about this angel. The angel and the cloud move behind the Israelites. **Are these two distinct entities or the same?** In chapter 3, the angel of the Lord spoke from the bush, and perhaps this is the same type of theophany, where the angel and the physical manifestation are the same. I'm not sure. **Whatever we make of this, we know that God is present to both guard his people as well as to guide his people.** Here the cloud keeps the Egyptians from getting near the Israelites.

V. 21-25 (Read). God parts the waters (21). The Israelites walk through (22). Can you imagine? They're singing, **"You can't touch this."** The idea of a "wall" has carries the idea of a "city wall." Stuart says, **"A city-wall sized wall of water on either side of them implies the division of a deep body of water, not merely the drying out of a shallow one or the drying out of wet terrain."**¹ Think Niagra Falls.

Story of Dr. Kelly's friend in Edinburgh who was reading Marx... he was questioning everything including the parting of the Red Sea. Dr. T.F. Torrance, said one day, "Young man, your problem is, you need to be converted!" If there is a God, then he can part the waters.

And by the way, this is not the only time God will do it. If you struggle with this, then you will struggle to believe other events in the Bible. **In Joshua, God says there also that he will do Israel's fighting, and that when they cross the Jordan, the waters "shall stand in one heap" (Josh 3:13).** If there is a God, then surely parting water is no problem!

V. 23-25 (READ). Notice the "Lord ... looked down" majestically, exalted above all (24). The Lord threw the Egyptians them in a panic and clogged their wheels of those fine chariots (24-25). They should've fled but didn't.

V. 26: Again Moses stretches out his staff that the waters may come down on the Egyptians and everything. This is total elimination.

V. 27-28: At daybreak, so the Israelites could see it, the water went back into the gape, and the Egyptians were caught in the water.

Stuart offers a translation of **verse 27**, "As the Egyptians were fleeing from it, the LORD shook the Egyptians off [more colloquially,

¹ Stuart, D. K. (2007). *Vol. 2: Exodus* (electronic ed.). Logos Library System; The New American Commentary (342). Nashville: Broadman & Holman Publishers.

dumped over the Egyptians] in the midst of the sea” (Ibid). Verse 28 says none remained.

V. 29: This doesn't mean the Israelites were still in the sea after the Egyptians had drowned. It's a **summary statement** isn't in chronological order.

V. 30-31 – Judgment and Salvation.

30: Imagine this scene. Bodies are washing on the shore...

- Here is the dreadful picture of unrepentant sinners. The waters of judgment coming down on those who refuse to believe. Pharaoh reaped what he sowed.

31: Here is the happy picture of believers, who have been saved from the waters of judgment, to the other side by grace through faith.

The same body of water is a place of judgment and salvation. Paul says the Israelites were baptized into Moses (**1 Cor. 10:1-4**), as we are baptized into Jesus (Rom 6:3, Gal. 3:23). They were identified with him, as we are identified with Christ.

As Moses lead his people through the waters of judgment to the other side, those who are in Jesus, will pass through the waters of death to the other side safely because of Christ's mighty resurrection.

That's exactly what the ordinance of **baptism** represents: passing from death to life. **I like to keep the under longer to get the full effect! Sometimes people say, "I'm scared to death of water." Great! That's even better.** In baptism are saying "I've died with Christ, I've been buried with him, and I've been raised with him!"

Application:

So this “getting out” (the story of Exodus) is a picture of what has happened to us in salvation and in the Christian life. Let's note three parts to their getting out that we identify with as believers in Jesus.

A. What We Are Saved From: Bondage

They got out of slavery. Pharaoh says, “Get out.” That's a picture of the salvation.

But there was a problem (**11-12**). They got out of Egypt, but there was still slavishness in the heart. They say, "we want to serve the Egyptians" Egypt had not gotten out of their heart (cf., Acts 7:39).

They basically say “It would be better if we were still in Egypt.” How does this relate to us?

God redeems us from bondage, and it has “layers” as Keller says.

- **Objectively:** We are free from condemnation through Jesus. We are positionally free. The penalty of sin is gone. There was an objective guilt on us, but through Jesus we get out. We can say, “There is no condemnation for those in Christ Jesus” (Rom. 8:1). But...
- **Subjectively:** We still struggle with going back to Egypt. We are not slaves, but tend to live like slaves. How? Three ways this slavishness of the heart may be explained.

i. **Slave to Sin** (Rom 6:1-23). We are free from the law and live under grace, but Paul says, “Don’t let sin reign in your mortal bodies” (6:12). Everyday we must put sin to death.

i. **Slave to Works Righteousness**. An example of this would be the Galatians. They wanted to go back to works-based system of salvation. Our hearts want to go back to performance based Christianity. We have to fight everyday to believe our salvation in Jesus + nothing = Everything.

iii. **Slave to Idols**. If you love anything more than God, that’s an idol. If you look to anything to give you what only God can give you, that’s an idol. It’s a master. It says, “Serve me or die” (Keller, “Getting Out”). Regarding the idol of wealth, Jesus said, “No man can serve two masters.” (Matt 6:24).

So on the one hand we can say, “I’m free.” But on the other hand, we wrestle in this body of flesh.

What we call this objective and subjective issues in theology is “justification and sanctification and glorification.” We have been saved from the penalty of sin (justification). We are being saved from the power of sin (sanctification). We will one day be saved from the presence of sin (glorification). Exodus gives us a story to see these things.

B. How We Are Saved: Crossing Over by Grace

- **Grace (13-14)** = Moses says, stand still and “see the salvation of the Lord, which he will work for you” (13). Then he says “The Lord will fight for you” (14).

The principle of grace couldn't be clearer here. Salvation is not about what we do, but about what God has done for us in Jesus.

I was walking to a basketball game the other day, and I asked James if he was ready to be baptized. His little brother said, "Sometimes James is not nice." I said, you know, James could be nice everyday but that wouldn't matter. Salvation is not about what we do – we can never be good enough, or nice enough – it is about what Jesus has done for us! James added, "Yeah, some people get baptized but they don't really believe." I said, yes. Baptism is a picture that we believe in Jesus.

Have we nothing to do? No nothing. Look to the one who did it for you and believe. Paul says:

[3] For what does the Scripture say? "Abraham believed God, and it was counted to him as righteousness." [4] Now to the one who works, his wages are not counted as a gift but as his due. [5] **And to the one who does not work but believes in him who justifies the ungodly, his faith is counted as righteousness,** [6] just as David also speaks of the blessing of the one to whom **God counts righteousness apart from works:**

[7] "Blessed are those whose lawless deeds are forgiven,
and whose sins are covered;

[8] blessed is the man against whom the Lord will not count his sin."

(Romans 4:3-8 ESV)

Notice how the OT teaches the same gospel. Do you know this blessing if having your sins forgiven by the God of all grace?

- **Crossing Over** – Another great picture of salvation. The minute they crossed over the sea, they crossed over from death to life.

This reminds me of **Jesus' words** about eternal life:

[24] Truly, truly, I say to you, whoever hears my word and believes him who sent me has eternal life. He does not come into judgment, **but has passed from death to life.**

(John 5:24 ESV)

John also speaks of crossing over from death to life:

[14] We know that we have passed out of death into life, because we love the brothers. Whoever does not love abides in death.

(1 John 3:14 ESV)

This idea makes Christianity different from every other religion. In other systems of belief, everyone is trying to get to the other side. But they must work at it: Give alms, Pray five times a day, Make a holy pilgrimage, etc.

Not with our faith. God does the work. You embrace him, and boom! you cross over. Everything changes. You are either justified or you stand condemned. You either are adopted or you are not adopted.

- Have you crossed over?
- Are you a Christian? If your answer is something like, “I’m trying” then you are not understanding what I’m saying.

NT Example: Paul kills people and says, “There is no condemnation.” He’s not saying, “I have to pay God back.” No. Boom. He crossed over. He still had room to change on the inside, as we talked about with the subjective nature of sin. But he knew he was different.

Tim Keller points out that the quality of the faith of those who crossed over really isn’t mentioned, but one might imagine that some went through scared to death, but believing, while others went through confidently. **He reminds us that we are saved by the objective of our faith, not the quality of our faith.** Do you have faith in this Savior?

- If you are a Christian, you have crossed over. You’re greatest enemy has been defeated.
- What We Are Saved From: Bondage.
- How We Are Saved: Crossing Over By Grace

C. Why We Can Be Saved: A Mediator

- Why are the Israelites not drowned? It’s not because of their goodness. Some call the drowning of the Egyptians the eleventh plague. Why were the Israelites not drowned?
- The Israelites had a mediator. Consider Moses’ role: (1) He’s identified with the Israelites, and (2) He’s identified with God.

You have one man, so identified with the Israelites that *they’re guilt is on him*. He gets rebuked for their sin in **verse 15**. **“Why do you cry out to me?”** There’s no indication that Moses was crying, but he gets rebuked.

He’s also *so identified with God that his power is working through him* (**21, 26**).

That’s a mediator. He’s the man in the middle.

But there is another, better mediator, Jesus Christ.

- He was not just rebuked for one sin, in one verse. He took God's wrath for all our sin.
- Jesus is the only way we cross over.

4. THE LORD IS WORTHY OF PRAISE (15:1-21)

This song of praise is incredible. This is special because it's the first song in the Bible! Apparently, Moses penned it right after the deliverance. Notice just a few truths about it.

A. Everyone Should Sing to the Lord (1, 20-21)

Verse 1 says that Moses and all the people sang of the Lord's triumph. **Verse 20-21**, says Miriam went out with all the women and sang of his glorious triumph, as well – with **dancing and a tambourine!** (This may mean that she taught it to the women, or that the women sang it the second time?). Everyone is singing because everyone has been rescued.

Everyone should sing to the Lord *not because they have a good voice, but because of what God has done for them!* Praise is the natural response to those who have experienced God's grace.

The Exodus is the most important event in the Bible until the cross. And what do they do after it? Sing! That's what saved people do! This is a pattern. This pattern continues through the Bible.

In Rev. 5, we see everyone worshipping the lamb who redeemed a people with his blood. If you're one of those people who doesn't like to sing, you've got a long road ahead!

The Song of Moses is similar to other songs or psalms in both the OT and NT. Examples include:

- Deborah and Barak's song in response to victory over Sisera and Jabin of Canaan (Judg. 5:1–31);
- Hannah's song at the birth of Samuel (1 Sam. 2:1–10);
- Mary's response to the angel's news and Elizabeth's greeting (Luke 1:46–55); and
- Zechariah's prophecy after the birth of John the Baptist (Luke 1:68–79).

Now, this song is rich with lyrics, as are the other songs in the Bible. We have **no melody** of these songs, but we have the **words**. That

shows us how important the lyrics are in music. Here, they're narrating God's work, his mercy and his judgment.

This is rich. It's not just mood music. It's a good model of reminding yourself of God's redeeming grace.

Songs help us remember. Songs are **portable theology**. Everyone should sing from their heart to the Savior.

B. Sing About Him and To Him (1-18)

It's difficult to outline the structure of this song. It has been done various ways by different scholars. One way to look at it, is in verses **1-5 and 18**, the song is *about God*. In verses **6-17**, the song is sung *to God*. (Notice the shift in verse 6 to "You." READ 1-18 with emphasis).

So we sing about who God is and we sing to him, personally, in worship, expressing to him our love for him and his salvation.

C. Sing of His Glory and His Salvation (1-18)

This song talks about who God is, what he has done, and what he will do, as God and Savior.

His Glory

Notice the splendor of God, as his attributes are exalted in this song:

- **The *name* of God:** "the **LORD** is his name" (3, 18) Here there are clear echoes of chapter 3, where God revealed his name to Moses. **God is self-existent and self-sufficient.**
- **The LORD is the *Personal* God.** "The LORD is *my* strength and *my* song," he says, "and he has become *my* salvation" (2). You can know this God, through Jesus.
- **The LORD is the *Covenant-Keeping* God.** Moses describes him as 'my father's God' (2). Just as God demonstrated his power and glory in the past, so he does now.
- **The LORD is a *Warrior*.** "He is "a man of war" (3). God will reign triumphantly over all his enemies, as he did with Pharaoh (4-10, 12, 14-16). Throughout the Bible, God is opposing the enemies of Israel, or at times Israel themselves (sometimes using their enemies), and then at the cross, God is in Christ triumphing over our greatest enemies. In Revelation, he returns to triumph over Satan (Rev. 20:7-

10).

- **The LORD is *Unique*.** “Who is like you among the gods?” (11) Moses asks. These words are echoed in **Psalms 86:8** and **89:6**. God is without peer. He is incomparable and utterly unique.
- **The LORD is *Loving*.** “You have led them in your steadfast love” (13). In God’s great grace and mercy, he rescues and leads us.

His Salvation

This song also *highlights the greatness of God’s salvation.*

- **The Lord is *Sovereign* over Salvation.** God is not acting arbitrarily in all of this; he is working out his sovereign purposes, leading out his people to his holy abode (15:13). And all the kings of the nations silent as God brings his people to his sanctuary (15:17).
- **Notice how they sing in faith about future events as if they've happened already! It will be a hard, complicated Journey to Canaan, but they are singing of the Lord's triumph (15).**
- **The Lord *Redeems*.** Here again is that wonderful word “redeem.” “the people whom you have redeemed” (13a)

The song’s reference to God’s redemption points back to 6:6.

Redeem (*gāḏal*) means to “reacquire” or “get back for oneself” or “buy back.” (cf. 6:6; Ps. 74:2; 77:15; 106:10; Isa. 52:9; 62:12. See note on Isa. 41:14). **Christ did not redeem with money, but with his own blood (e.g., 1 Pet. 1:19). He rescued us from our awful situation with the payment of his life.**

Notice, also that text says that he is going to bring them to his “*abode*.” Stewart summarizes this verse saying:

“A grand theme of Scripture appears at this point in the song. Even though God has graciously come at various times and ways—most fully in Christ—to the place where we live, it has always been God’s plan that his people should, because of the work of Christ, eventually join him where he lives. The story of ancient Israel mirrors this. God called them out of where they had been born and had been living (Egypt), bound them to himself in a covenant (at Sinai and again in Deuteronomy), and then led them to his holy dwelling (Israel/Jerusalem/the temple). The same sort of thing happens in Christ, yet on a greater and more lasting scale. God calls those who believe in him out of where they have been born and are living

(earth), binds them to himself in a (new) covenant (by believing in Jesus as Savior and Lord), and then leads them to his holy dwelling (heaven).”²

- **The Lord Will Reign Forever.** “The LORD will reign forever and ever’ (18). This is an obvious note about the eternal nature of God’s salvation.

Gloriously, John the Apostle hears God’s people in heaven singing ‘the song of Moses and of the Lamb’ (Rev. 15:3), a song which is new, but is as old as the exodus!

[3] And they sing the song of Moses, the servant of God, and the song of the Lamb, saying,

“Great and amazing are your deeds,
O Lord God the Almighty!
Just and true are your ways,
O King of the nations!

[4] Who will not fear, O Lord,
and glorify your name?
For you alone are holy.
All nations will come
and worship you,

for your righteous acts have been revealed.”
(Revelation 15:3-4 ESV)

Indeed, we have experienced the greater Exodus.

And we shall forever sing his praise.

Our souls will forever say, “There is no one like you, Oh LORD.”

² Stuart, D. K. (2007). *Vol. 2: Exodus* (electronic ed.). Logos Library System; The New American Commentary (355–356). Nashville: Broadman & Holman Publishers.