

THE SONG OF MOSES AND THE LAMB

The discourse was given by Jerry Leslie at the Duncan, B.C. convention, June 7 and 8, 1975.

Exodus 14:26 - 15:1

And the LORD said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.

And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the LORD overthrew the Egyptians in the midst of the sea.

And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them.

But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left.

Thus the LORD saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore.

And Israel saw that great work which the LORD did upon the Egyptians: and the people feared the LORD, and believed the LORD, and his servant Moses.

Then sang Moses and the children of Israel this song unto the LORD, and spake, saying, I will sing unto the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

Poetry has been cultivated in all ages and among all people, from the most refined to the most barbarous; and to it principally, under the kind providence of God, we are indebted for most of the original accounts we have of the ancient nations. Histories thus formed became the amusement of youth, the softeners of the tedium of labour, and even the solace of age. In such a way the histories of most nations have been preserved, till they arrive at those ages in which the pen and the press have given them a sort of deathless duration. Hence the origin of epic poems, of which the song in Exodus 15 is the earliest specimen.

So the echoes of this song of Moses extend through all the scriptures and forwards to the Gospel Age and finally to the new Millennium. Here are other examples: Psalm 77, 78, 105, 114. Later follow Moses' second song of Deut. 32-33, Deborah's song of triumph and David's song of deliverance: 2 Sam. 22; Psa. 18.

But here for the first time God's people overflowing with religious sentiment, gave thanks unto the Lord, recognizing Him as their deliverer. Moses composed a hymn of praise in which the people joined, while Miriam and the singing women prepared a response to the various parts of the hymn like a chorus. (R3998, Column 2, Paragraph 2.)

15:1 **“Triumphed Gloriously”** When it is considered that the redemption of the human race from the thralldom and power of sin and iniquity by the Lord Jesus, and the final triumph of the church of God over all its enemies, we may also join in the song, and celebrate Him who has triumphed so gloriously. It is the Lord that casts all human and Satanic doctrines into the sea in this day of judgment.

(verse 2) **“The Lord Is My Strength and Song”** He who has God for his strength, will have him for his song, and he to whom Jehovah is become salvation, will exalt His name. **“My Father’s God”** Every man may call the Divine Being his God, but only those who are his children by adoption through grace can call Him their Father. This is a privilege which He has given to none but his children: *“And because ye are sons, God hath sent forth the spirit of His Son into your hearts, crying, Abba, Father.”*—Gal. 4:6.

(verse 3) Jehovah is a war-like hero in contrast to Pharaoh. As such He had become Israel’s consolation and reliance by his annihilation of Egypt’s dreadful military power, which Israel alone could not have resisted. How powerless we too would be without such a defense.

(verse 4) It is likely that the principal Egyptian nobility accompanied their king, and that the overthrow they met here reduced Egypt to the lowest extremity. Had the Israelites been intent on plunder or had Moses been influenced by a spirit of ambition, how easily might they had gratified themselves, had they returned to overrun and subjugate the whole land.

(verse 5) **“They sank ... as a stone.”** We are reminded of Jer. 51:42, 64—*“The sea is come up upon Babylon: she is covered with the multitude of the waves thereof. And thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her.”* Also Rev. 18:21—*“And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.”*

(verses 6 & 7) To this wonderful deliverance Isa. 63:11-14 refers: *“Then he remembered the days of old, Moses and his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock? Where is he that put his Holy Spirit within him? That led them by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an everlasting name? That led them through the deep, as a horse in the wilderness, that they should not stumble? As a beast goeth down into the valley, the spirit of the Lord caused him to rest; so didst thou lead thy people, to make thyself a glorious name.”* It is the same hand to take vengeance that also protects. The hand that wounds also heals.

(verse 8) ***“The Waters were congealed as a Wall”*** (Septuagint) Some have suggested the waters actually froze to form a wall. Has God ever stopped a torrential experience for us by saying: *“Hitherto shalt thou come, but no further and here shall thy proud waves be stayed.”*—(Job 38:11)

(verse 9) ***“The Enemy Said”*** The spirit of the eager enemy is pictured by Pharaoh and his captains, but how soon was their boasting confounded! Do we believe the enemy or God’s promises and make them our song? Isaiah 43:2—*“When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.”*

(verse 10) ***“They Sank as Lead.”*** As lead was used for securing nets in the midst of water, so here there is no stemming the tide for those who oppose God. **His Wind** is the spirit of his mouth.—*“So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.”*—Isa. 55:11.

(verse 11) ***“Who Is Like Unto Thee ... Among the Gods?”*** All the Egyptian gods, or objects of the Egyptians’ idolatry, were confounded, and rendered completely despicable by the ten plagues. And so He is doing in these last days—Isa. 2:17-21—*“And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the LORD alone shall be exalted in that day. And the idols he shall utterly abolish. And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth. In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth.”*

“Glorious in Holiness” He is infinitely resplendent in this attribute, essential to the perfection of the Divine nature. Rotherham reads: *To Be Revered in Praises; Doing a Marvelous Thing.* Isa. 28:21 calls it a strange work, but while the world is confounded, Psa. 97:8 says—*“Zion heard, and was glad; and the daughters of Judah rejoiced because of thy judgments, O Lord.”*

(verse 12) ***“The Earth Swallowed Them.”*** It is very likely there was also an earthquake. Psa. 77:18, 20 says—*“The voice of thy thunder was in the heaven: the lightnings lightened the world: the earth trembled and shook ... Thou leddest thy people like a flock by the hand of Moses and Aaron.”* Elijah also saw an earthquake as a symbol of revolution at this end of the age.

(verse 13) ***“Thou in Love Didst Lead Thy Ransomed People.”*** Here to the end of verse 18 continues a prediction of what God would do for this people which He had so miraculously redeemed. But we are standing at the end of the age, and it is now nearly all past tense for us. Moffatt reads—***“guiding them by thy power to thine own sacred abode.”*** The leading of the people into that land was **pledged at the beginning**—so with us, though we need to wander for a season for lack of faith. *“For here have we no continuing city, but we seek one to come. By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name.”*—(Heb. 13:14, 15) *“Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ.”*—Phil. 1:6.

(verse 14) ***“Palestina”—“land of the Philistines.”*** This is the first suggested use of the name Palestine. Their reputation when before them—Rahab of Jericho said—Joshua 2:9-11—*“I know that the LORD hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you. For we have heard how the LORD dried up the water of the Red sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites, that were on the other side Jordan, Sihon and Og, whom ye utterly destroyed. And as soon as we had heard these things, our hearts did melt, neither did there remain any more courage in any man, because of you: for the LORD your God, he is God in heaven above, and in earth beneath.”*

(verse 15) ***“Chiefs of Edom.”*** Edom was governed at this time by leaders, chiefs or captains over 1,000s. (See Gen. 36:15) ***“Edom Shall Be Amazed.”*** This refers to Christendom’s unwillingness to believe her own demise—Isa. 63:1; Rev. 18:7. ***“Men of Moab, Trembling.”*** We think this may refer to the anguish overtaking the civil powers. Zeph. 2:8-11—*“I have heard the reproach of Moab, and the revilings of the children of Ammon, whereby they have reproached my people, and magnified themselves against their border. Therefore as I live, saith the LORD of hosts, the God of Israel, Surely Moab shall be as Sodom, and the children of Ammon as Gomorrah, even the breeding of nettles, and saltpits, and a perpetual desolation: the residue of my people shall spoil them, and the remnant of my people shall possess them. This shall they have for their pride, because they have reproached and magnified themselves against the people of the LORD of hosts. The LORD will be terrible unto them: for he will famish all the gods of the earth; and men shall worship him, every one from his place, even all the isles of the heathen.”* (We refer you to Bro. Meggison’s notes on these verses; also to Isa. 15, 16; Jeremiah 48; Ezek. 25:8-11; Amos 2:1-3.)

“Inhabitants of Canaan Shall Melt Away.” R5909-10—“We who have believed do enter into rest, says the apostle Paul. And this rest which we enter seems to have been typified by this ‘promised land’ of Canaan. But when we enter into this rest of faith we find certain powerful enemies that must be conquered. These enemies we find entrenched in our own bodies. In the typical peoples who were the enemies of Israel, those who were entrenched in strong fastnesses the Israelites found it very difficult to

dislodge and destroy; it was much easier to destroy others. So far as we know, the Israelites were long, long years—centuries perhaps—in thoroughly conquering the land and their enemies. It was not until the time of King David that these enemies were thoroughly subjugated. And so it is with the enemies in our flesh—we should war a good warfare against them. We must make no concessions to the flesh; all these enemies are to be exterminated—fought to the death.” So with perseverance of faith, this last frontier of the Canaanites within our own breasts will also yield, MELT AWAY.

(verse 16) **“Still as a Stone”** (put to silence). *“Thus saith the Lord, that frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolish.”*—Isa. 44:25 and 1 Cor. 1:27-29—*“But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea and things which are not, to bring to nought things that are; that no flesh should glory in his presence.”*
“Till Thy People Pass Over.” That is, the desert conditions ahead and Jordan to be brought into the promised land.

“Which Thou Hast Purchased.” *“If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people... And ye shall be unto me a kingdom of priests, and an holy nation.”*—(Exod. 19:5, 9) We too, are given the same conditions, but under grace.—1 Pet. 2:5, 9.

(verse 17) **“Mountain of Thine Inheritance.”** Canaan was a mountainous region. But Mt. Moriah, the highest of the Jerusalem range is intended, where the temple of the Lord was built. Here the Lord’s people would be PLANTED, given a fixed habitation after their wilderness wanderings. “For here we have no continuing city, but seek one to come.” On the heights of Moriah the true worship of God is to be established, there his people can expect rest and safety.

(verse 18) **“The Lord Shall Reign.”** This is the **grand chorus** in which all the people joined, expressing unlimited confidence. The words are expressive of God’s everlasting dominion, not only in the world, but in the Church; not only under the law, but also under the Gospel; not only in time, but throughout eternity.

“Forever and Onward.” The song ends with those words, *“The Lord shall reign for ever and onward.”* None but a little flock yet know the meaning of those words. If we can read the signs and prophecies brethren, let us be glad and rejoice. For “earth can yet but read the story of his cross and dying pain, But shall soon behold his glory, for he cometh now to reign.”

The concluding verses are particularly interesting. Notice verse 20:

“Miriam Took a Tambourine in Her Hand.” Miriam was older than either Moses or Aaron, for when Moses was exposed on the Nile, she was a young girl capable of

managing the stratagem used for the preservation of his life; and then Aaron was only three years old. (Exod. 7:7) So Aaron was older than Moses and Miriam considerably older than either. She would have been at least 90 here. She takes a Tambourine in hand to lead the women in the song and dance. She is the first prophetess of record and it is supposed she shared joint leadership with Moses and Aaron, as they taught the men, she taught the women. We can scarcely imagine the joyous festivities there on the far side of the Red Sea after four generations and over 200 years in Egypt. And what a grand release it was for us when we turned to God and left the world, the thralldom of sin and Satan behind! But we need to nerve ourselves for the journey ahead and remember his marvelous providences in delivering us from the wicked one.

(verse 22) ***“Three Days in the Wilderness”*** typifying the last part of the 5th, the 6th and the early part of the 7th thousand year days, much was spent in the dark ages.

(verses 23-25) ***“And The People Murmured.”*** The Song of Reverence seems to be forgotten. This is the first disappointment of the journey, and they murmured against Moses. “Similarly the spiritual Israelite is not long out of Egypt before he is permitted to have trying experiences; and seeking refreshment he perhaps finds bitter disappointments, corresponding to the waters of Marah. The first impulse of the beginner in this way will probably be in the nature of murmuring which, whether so intended or not, is a reflection upon the wisdom and guidance of our Leader. The lesson to be learned is perfect trust: to look to the Lord to turn our bitter disappointments into profitable lessons. As Moses purified the waters of Marah, so our still mightier leader can make our bitter experiences sweet if we will but trust him. Then to us also comes a season of rest and refreshment, as Elim condition. The Lord does not permit us to have bitterness and trials continually, lest we should become thoroughly discouraged. He leads us sometimes by still waters, restoring our soul, refreshing and resting us in his grace, and these experiences rightly received and producing in us thankfulness and appreciation, tend to make us stronger for the further journey and lessons in the wilderness-school of the present life.”—(R3035)

“The lesson to spiritual Israel is a still more important one. If the natural Israelites needed heart development and faith as a preparation for the earthly Canaan, how much more do spiritual Israelites require for the heavenly Canaan, toward which they journey from the time they leave Egypt—the world, and its bondage to sin! Can we wonder, then, that God permits many trying experiences to come to spiritual Israel—trials of faith and of patience, ‘bitter waters’? Any saint of God may have tears in the trying experiences of the journey in the narrow way, but none is excusable for murmuring. Rather, each should say with the Master, ‘the cup which my Father hath poured for me, shall I not drink it?’ To those who approach the springs of bitterness with the proper faith in God as did Moses, the Lord makes known precious promises which ‘Steal the bitter from Life’s woes.’”—(R5278)

The Key to make otherwise bitter lessons sweet, is the correct understanding and application of the cutting off of Christ's life—the Ransom; it is the **cross** cast upon the waters of truth that brings sweet refreshment.

“And There He Proved Them.” God will bring spiritual Israel to thoroughly put faith and obedience to the test. This is the thought of 2 Cor. 13:3-5—“Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you. For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you. Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?” He proves us and we prove Him. Mal. 3:10

(verse 26) What spiritual diseases we might be spared from for heeding the words of the Lord.—Prov. 4:22; Psa. 34:7; 91:4. All others he has blinded and deafened.

(verse 27) If we can take these lessons to heart, we too will have such provisions in our wilderness journey. After the trials, it was a delightful resting place with 12 wells of water; one for each of the tribes of Israel. That reminds us of the 12 springs of truth from the Apostles. Then there were 70 palm trees—one for shade on each of the Elders of Israel (Exod. 24:9). Then we are reminded of the 70 our Lord commissioned whose ministries typified the public ministry of the Gospel Age down to the harvest. How reminiscent of Psalm 23—*“He maketh me to lie down in green pastures; he leadeth me beside the still waters. He restoreth my soul; he leadeth me in the paths of righteousness for his name's sake. Yea though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever.”*

There has been no period since the Hebrew nation left Egypt in which this song was not found among them. “If it was appropriate, as we all admit that it was, that the Israelites should give glory to God for their deliverance from the bondage of Egypt, much more is it appropriate that spiritual Israel should recognize the still greater deliverance from the power of Satan and the thralldom of sin, accomplished for us through the blood of the Lamb of God who died for our sins.”—(R3998)

One day the redeemed of the Lord, both among the earthly and spiritual seed of Abraham will unite together to sing the Song of Moses and the Lamb. Rev. 15:3—*“And they sing the song of Moses the servant of God, and the song of the Lamb, saying, ‘Great and marvelous are thy works, Lord God Almighty; just and true are thy ways thou King of Nations.’”* Also Rev. 14:3 But there is a chorus, a wider circle who later join in—*“And*

I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of a mighty thunders, saying, 'Alleluiah: for the Lord God omnipotent reigneth.' ” Turn with me now to Psa. 89:15-18—“How happy are the people who understand thy festal songs; who live, O Jehovah, in the sunshine of thy countenance. In thy name shall they rejoice all the day and in thy righteousness shall they shout for joy. For thou art the beauty of our strength, and in thy favor shall our horn [of strength] be exalted. For we are defended by the Eternal, the Majestic one of Israel is our King.”

Dear brethren, press on courageously, claim the precious promises of God to enable you to make your calling and election sure, that you may bear a part in this glorious and eternal triumphant song and enter the promised land.