

Worship Tutorial

Exodus 15:1-21

Pastor Arlyn

Message Transcript

[00:00:00] I am going to go ahead and get us started into Exodus 15 and I'm going to aim for 21 verses tonight, verses 1-21 and then we'll leave the rest for next Wednesday. I am going to do my best with this, but it will not be the same as our regular Wednesday night services, at least for me, because it couldn't possibly be without our Wednesday night crowd here. It is just tough talking to only a camera. The silence in this place is deafening. And as a pastor, preacher and Bible teacher, I depend on the atmosphere that's present in this building during our service times. I call that the collective presence of God, the spirit of God, not just on me, but on everyone that's here. I don't have that tonight. So it is going to be tricky. It is what it is. I've done this before. It's nothing new, so I'll do my best with it. We took a look at Exodus 14 last week where the Hebrews crossed over the Red Sea on dry ground and reached the other side. Unfortunately for the Egyptians, they were not so fortunate because God had set a trap for them and the Egyptians foolishly took the bait.

[00:01:24][84.4]

[00:01:24] I still can't figure that out. Why in the world, what were they thinking, considering their recent experience with the Hebrew people and the God of the Hebrews, you would think at least someone in this group would stop and say, OK, hang on, something looks fishy here. I mean, there's walls of water standing up and I can see the fish through those walls of water. Something's fishy. Something doesn't seem right. Something is unnatural here. Maybe, just maybe we shouldn't press forward. But no one must have come up with that kind of common sense thinking and they decided to cross through. The Hebrews had successfully made it and the Egyptians make it oh, probably somewhere about halfway through the crossing, they reached the point of no return, in more ways than the one, they reached that point where they could no longer turn back. And now they've reached the point of no return because the Lord has drowned them in the Red Sea. The Egyptian army, including Pharaoh himself, they are dead. They sleep with the fishes at this point. So near the end of Exodus 14, the Hebrews were on the seashore there on the Bank of the Red Sea, watching as their enemies floated to the surface and washed ashore. What a powerful image that must have been to see those once formidable foes just completely all washed up because of the power of the Lord. And figuratively speaking, I would assume that this is something that we're all used to. At least we should be used to this as God's kids. We walk with him. We do things his way. We follow his leading. He leads us into battle, which means that all of our spiritual battles turn into spiritual victories. Now I'm speaking ideally because I know we fail the Lord in this area at times, but ideally, all of our battles are won and eventually we see our enemies floating. If not now, someday soon, I think of Psalm 2 here, the first handful of verses of that chapter where David says, Why do the nations rage and the people plot a vain thing? The kings of the Earth set themselves and the rulers take counsel together against the Lord and against his anointed saying, let us break their bonds and pieces and cast away their cords from us. *[00:04:15][170.7]*

[00:04:16] He who sits in the heavens shall laugh. The Lord shall hold them in derision. See, the Lord always gets the last word, the final say, and the last laugh. And because we're on his side, we get to enjoy that. Just as the Hebrews are enjoying this victory from the Lord in Exodus 15, well, end of Chapter 14. The Hebrews are forever free of these Egyptian oppressors and now they're going to thank God for that deliverance that he gave them by having a worship service, not unlike what we just did. They're going to sing a worship song and it's worth noting that the Hebrews are singing, you know what, I know no one's here, but I'm going to walk around anyway. It helps me concentrate. The Hebrews are singing in Exodus Chapter 15, and this is a far cry

from where they started. When we first came into the Book of Exodus and began reading about the Hebrew Nation, we read about the Hebrew nation not singing, but sighing. The scripture tells us Israel sighed because of their bondage. That's where we started this journey in Exodus, the Hebrews sighing because of their bondage. Now they are singing because of their deliverance. It's such a beautiful picture. And what we have here in Exodus 15 is the first song that is recorded in the Bible. Now, it's not the first song ever sung, because all the way back early in Genesis, we saw the foundation of music. And no doubt this was practiced all throughout the Book of Genesis. But this is the first song that is recorded in the Bible, and it was a very popular song all throughout Israel's history. And it's going to be a song that sung even in the future, I don't know if you're aware of that, but first we have this song in Exodus 15. Then we see this song again referenced in Psalm 118. It is going to be sung in Revelation 15. [00:06:42][145.9]

[00:06:44] And then the Book of Isaiah, Chapter 12 tells us that this song is going to be sung during the Millennial Reign of Christ, which means at some point we're going to have to learn how the melody to this thing goes. And we don't have those notes in the Bible. We only know the lyrics. But we're going to have to learn this because in the millennial kingdom, we're going to be singing this song. [00:07:05][21.4]

[00:07:09] The Song of Moses, that's what it's called, every time that we see this song in the Bible, it is a throwback of sorts to Exodus 15 and when it is recorded in scripture as being sung, it is always during a time of having just come from a great time of God's deliverance. And you can look up those references that I gave you and you can see that for yourself every single time it deals with the issue of God's deliverance. And it's a throwback to this original great deliverance for Israel that we see in Exodus 15. It's a way of saying God did it again. You know, Revelation 15, they're going to sing that song in heaven, having come through the tribulation period. They're going to sing that song. God did it again, a throwback, an honorable mention to Exodus 15 when the Lord did it the first time. Lord, just as you parted the Red Sea, you did it again. You delivered us. [00:08:16][67.0]

[00:08:17] We're going to sing that for that same purpose in Isaiah 12 when we are finally rid of earthly man government, not people ruling, but God ruling, Christ ruling in his kingdom. [00:08:33][16.4]

[00:08:35] Well, there are a bunch of worship lessons in this chapter, and that's why I titled this message the way that I did. I'm going to help you out by pointing out a few of them as I go. And you just be looking through this chapter because I may not pull all of them out for us. We got to kind of get moving here for sake of time. [00:08:56][21.0]

[00:08:57] But really, verses 1-21 is like a worship tutorial. It's a how to, how to worship the Lord, how to do it right. This is a good place to start, the first song. So we're going to get these lessons from Moses and the Hebrew nation. Let's begin reading in verse 1. [00:09:16][19.1]

[00:09:18] Then Moses and the children of Israel sang this song to the Lord. Sang this song to the Lord and spoke saying, and let's stop right there, because I want to point out that we are a far cry from the beginning, aren't we? When God first called Moses, I'm sure you remember, Moses, he did not even want to speak for God, he didn't want anything to do with it. He said he had a speech impediment. He was slow of tongue. He wasn't a good orator. He didn't even want to speak for God. But now in Exodus 15, he's dropping his first single. He's wrote his first song, he's singing his first song, I'm sure it hit number one on the Desert Billboard. I mean it had to, was the only song out there in the wilderness. So he didn't want to speak for God, but now he's writing a song and singing to the Lord, the song of Moses. [00:10:22][64.1]

[00:10:23] Now, I know that's not a very creative name for a song, but you got to remember, Moses is new at this. This is his first ever attempt, as far as we know, at songwriting. And I guess he didn't know, when you write a song, you have to give it a name. So it picks up that name throughout the scriptures. [00:10:40][16.4]

[00:10:40] They refer back to it as the Song of Moses. And this would not be the last time that Moses wrote a song. If you look in the Book of Psalms, Psalm Chapter 90, that is the writing, the songwriting of Moses. So I encourage you to read that a little bit later after this teaching is done there on your own at home. Read that 90th Psalm. It's a beautiful song that Moses wrote. Now, you might read this Exodus 15 song and think, wow, Moses is really a bad songwriter. He didn't rhyme a single time in all of that writing. But again, I want to point out that Hebrew song writing was different than, you know, American CCM. Christian contemporary music songwriting is we go for the rhymes, we rhyme words, and we aim for near rhymes, something that's close to a rhyme, maybe not exact, but the Hebrews did not do that. The Book of Psalms is poetry. It's songwriting, but it doesn't rhyme. Exodus 15 is poetry. It's songwriting, but it doesn't rhyme. And the reason is that the Hebrews in their poetry and in their songwriting, they didn't try to rhyme words, they tried to rhyme thoughts. We call that parallelism, and that's why you'll see a lot of repetition. What they're doing is they're trying to rhyme thoughts. They'll introduce a thought in one line and then in the next line they try to re-emphasize that, they try to color it and paint an even more clear picture by connecting some other statement to it and amplifying it. So it is a rhyming of thoughts or themes and not a rhyming of words. [00:12:39][119.3]

[00:12:42] Now, Moses wasn't just the first songwriter, he was also the first worship leader because he didn't just write this song, but he is going to be leading the congregation in the singing of this song. So we want to ask the question, was Moses qualified to be a worship leader? Was Moses a good singer? I mean, he didn't think he was a good speaker. So I'm guessing he probably wasn't the best singer unless he was like Mel Tillis. I don't know if you know who he is, an old country singer I believe that, he had a really bad stuttering problem. But, man, when he sung, he sang flawlessly. So maybe Moses was gifted at writing and singing. Maybe not. But the point is, it doesn't matter because the Lord doesn't care about the quality of our voice. All that the Lord asks is Psalm 100, verse 1, that we make a joyful noise unto the Lord, just like I did a little bit ago here. Make a joyful noise to the Lord. You can be off pitch. Your voice can be shaky, your prosody can be poorly timed. Doesn't matter if your heart's in the right place and it's joyful because you're rejoicing in the Lord, celebrating him and worshiping him, then the Lord is going to receive it and just absolutely love it.

[00:14:03][80.9]

[00:14:06] However, churches nowadays have what they usually refer to as a stage standard because, see the Psalmist David eventually came along and taught us about professionalism in our worship presentations. I know that's a bad word for many churches. They don't like that word professionalism. But you will read the words of David if you keep on track with me, chapter by chapter, verse by verse, and you'll see that David was into professionalism. Not to impress people, but he was into professionalism because David wanted the presentation of worship, David wanted everything to be just perfect because he felt like the Lord deserved the best that we have. So we're going to learn those things and, you know, we're going to acknowledge that not everybody gets picked to come up on stage and lead in the singing and take some solo parts. Not everyone gets that opportunity, but we shouldn't need it. Because worshiping the Lord, it's about an overall presentation, the presentation isn't just what's happening on the stage, the presentation is what's happening in the church. So when you come on Wednesday nights, when we let you, and Sundays, when we're not canceled, and you sit in the congregational seats and you sing with us and you worship with us, that is all part of it. That is all part of our presentation to the Lord. You know, there are people that get paid to be on stages, so if you can't provide a stage for them, they're not going to sing. They're not going to come to a small church or a big church to sit in the congregation and sing, they're going to travel across the country to where they're booked to sing because they're on stage. Now that's their profession, but there are some people that are like that in their hearts. If they can't have the lead parts, if they can't be the center stage under the spotlight

vocalists that's leading the congregation, if they can't get up there up front and be seen, they want nothing to do with singing. And that's sad. That's sad, because what we do here in this church is important. Every shred of it, every bit of it, from the seats to the stage. It is our presentation of worship to the Lord. So if your singing sounds like a bunch of noise, we may ask you to just sing from your seats acknowledging that it's beautiful to the Lord. We may not ask you to come up front, but, hey, the Lord loves your singing, and as long as the person sitting next to you can handle it and stand it and take it without leaving, then we're in good shape.

[00:16:59][173.5]

[00:17:03] Verse 1, reading on, Moses says, I will sing to this is the second time he said this already, I will sing to not for, not about, but I will sing to the Lord. There's nothing wrong with singing for the Lord. There's nothing wrong with singing about the Lord that's singing truth and theology. And that's wonderful. But there is nothing more intimate than singing to the Lord. Me, singing words that that convey what's on my heart and singing it directly to the Lord. That's what this congregation is doing here. They are singing to the Lord, for he has triumphed gloriously. The horse and its rider, he has thrown into the sea. Here's our our first worship lesson, our first worship lesson. Worship is a response to God, worship is a response to God. That means God did something, and now I am responding to what God did with my worship. God did something and now I'm saying, oh, Lord, you're so awesome and I just want to worship you. I want to thank you for what you've done. That means that God is always the initiator and we are always the responders. And that is the case. That is the truth with all of our interactions with the Lord. For example, John, the apostle John tells us in 1st John 4:19, we love him because he first loved us. I mean, even our love didn't originate or initiate with us that was initiated by the Lord and all we did was respond in love, and worship is no exception. The Lord does wonderful things for us. If nothing else, the Lord has saved you from your sins and given you a promise of eternity in heaven. And that's something to worship about. The Lord did something for you and now you respond in worship. Verse 2, the Lord is my strength and song, and he has become my salvation. He is my God and I will praise him, my father's God and I will exalt him. So this is worship lesson number two, worship must be appropriately focused. Worship must be appropriately focused, our worship must be, here's a big word for you, Theocentric, not anthropocentric. That means God centered as opposed to man centered. Our worship has to be God centered. And we see that in this very song. God is mentioned either by name or title a total of 12 times in just these 21 verses of this song. And Moses isn't mentioned one single time, not even an honorable mention. This song is all about the Lord. We might say, well, shouldn't Moses at least get that honorable mention? I mean, he did do some stuff here. He led them on the right route. He encouraged them and told them to stand still, hang in there and wait this out and watch what the Lord was going to do. He encouraged them when they were failing in their faith. He lifted up his rod in faith. He waved that rod over the Red Sea by faith. So Moses did some things, he was obedient to the Lord, and he acted in faith, in obedience. But no, he doesn't deserve any kind of praise or credit. Because you don't praise the vessel. You don't honor the vessel or praise the vessel or the instrument or the tool that God uses. You've heard me publicly honor and recognize our worship team before. You've never heard me get up here and say, wow, what a great worship session, I would like to praise and honor the Yamaha digital piano and the PV bass guitar and the Mapex drum set and the Taylor acoustic guitar. I would like to praise and honor those instruments for such a wonderful worship experience tonight. Now, that's ridiculous. I wouldn't do that because those instruments as fine as they may be, they are nothing without the one that controls them, the one that puts some sound to them and use skill to get something from them. Without that, they don't make a sound. And so it's the same way with us. We are instruments. We are vessels. We are tools, you're a tool. Maybe I shouldn't have said it like that you're a vessel, you're an instrument that the Lord wants to use. We need a laugh track in here. I mean, we need that in our regular services, but especially in our live stream services. We're vessels, we're instruments. We shouldn't want that honor. We shouldn't want that praise. The servant that ministers, the servant that works for God from a proper motive of the heart is never going to desire this, they're never going to desire to be elevated, lifted up, praised and honored. It's OK if we show honor and respect and thanks and appreciation to those that labor for the Lord so long as we don't praise them. We don't deserve praise. All

right, I see another worship lesson here in verse 2, look at the expression, I will praise him. That's what the new King James version says, I will praise him. In the King James version this says, I will prepare him an habitation. Very different, right. I will prepare him an habitation in the King James version, I will praise him in the new King James version. Now, that is so different because the new King James version took a very different approach to translating this phrase that Moses has written here. The new King James version has decided to translate figuratively for meaning. But the King James version stuck with a literal translation because the word here is actually habitation, and that means to sit down, especially in judgment. I don't know if you've heard me quote before from Psalm 22:3, it's that passage that says, God inhabits the praises of his people. That's a good translation to say that when we praise and when we worship, God settles down among us. He finds a seat among us. He gets close. But that word habitation means to sit especially in judgment, and if you've heard me quote that Psalm before, Psalm 22:3, when I quote it, I quote it like this, that God is enthroned on the praises of his people because that, I do believe, is the closest, the nearest most accurate meaning of that word when it's translated. So the Lord is not just inhabiting the praises of his people, but he's enthroned upon the praises of his people, which means when we worship, we are actually preparing God a throne from which to rule in our hearts. Now, if you disagree with my interpretation of the of that word and that passage, that's fine. But regardless, the point remains the same because praising the Lord is the same thing. It's an acknowledgment that he's God. It is a surrender. [00:25:55][532.4]

[00:25:56] So there's a worship lesson for us. It is a surrender to God. Worship has to be surrender.
[00:26:02][5.9]

[00:26:04] Verse 3, the Lord is a man of war. The Lord is his name. [00:26:10][6.1]

[00:26:12] Verse 4, Pharaoh's chariots and his army he cast into the sea. His chosen captains also are drowned in the Red Sea. Verse 5, The depths have covered them. They sank to the bottom like a stone. I love that colorful imagery. They sank like a stone. Now I want to just take a moment to take a look at this first expression in verse 3, the Lord is a man of war. [00:26:42][30.3]

[00:26:42] Some people are very uncomfortable with that. Some people do not like to read this kind of stuff about the Lord. They don't like to read about what the Lord did to the Egyptians, and they're not going to like to read about what the Lord is going to do to the Canaanites in the future and the Philistines. And to bring this back to the present day, people don't want to hear about what the Lord is going to do to a Christ rejecting sinful world during the time of the tribulation. They don't like to read about the Lord being a man of war, but he is a man of war because God is love. And I'm telling you, you can't have love without jealousy and violence.
[00:27:27][44.9]

[00:27:28] It's true. If a person really loves another person, then you don't just go with the flow when that other person is in danger. You know, oh well, someone's trying to harm the wife and kids. Now, Godspeed, hope it works out well for them. No, if there's true love, there's going to be violent responses, violent reactions, there's going to be warlike tendencies that rise up within that person because of their love when the moment comes for them to be protected and spared and saved from harm. That's all that the Lord is doing here. He is saving his people. He has been more than kind and more than fair with the Egyptians and they wouldn't listen. [00:28:16][47.7]

[00:28:17] So God had to declare war on the Egyptian nation. Verse 6, your right hand, O Lord, has become glorious in power. Your right hand, O Lord has dashed the enemy in pieces and in the greatness of your excellence you have overthrown those who rose against you. You sent forth your wrath. It consumed them like stubble. Verse 8, And with the blast of your nostrils, the waters were gathered together. The flood stood upright like a heap, the depths congealed in the heart of the sea. [00:28:55][38.5]

[00:28:57] These are anthropomorphisms, I hope you remember us talking about that before here in these Bible studies, especially in our studies through the Old Testament on Wednesday nights. These are anthropomorphisms, which means these are attempts at using things that are relative to human beings, fleshly things, earthly things, material things in order to help us to understand something about the attributes of God. So any time you read about the right hand of God in the Bible, it equates to the strong arm, the strength or power. And the reason that is expression is used is because generally most people are right handed. That's their strong arm. I'm an exception, I'm a lefty, so if I were going to make this statement about myself, it would be my left hand of power. All right? But this is an anthropomorphism. So this does not mean that God is right handed. I assure you, God is not right handed. He couldn't possibly be because if his left hand was weaker than his right hand then God would have a weakness. And of course, if we know he doesn't. So this isn't about is God right handed or left handed? It's an anthropomorphism. It's as a matter of fact, I'm going to take this a step further. God doesn't have a hand or an arm as we think of in human terms. He doesn't have these fleshly attributes or faculties that equate perfectly to what we understand and what we possess here on this earth in the flesh. And we're going to read about God having nostrils. We're going to read about God having eyes that look to and fro over the whole earth. We're going to read about the Lord having wings. He doesn't have any of those things literally speaking. These are anthropomorphisms that help us to understand from our point of references, something about the nature, the character and the attributes of God. Verse 9, the enemy said, I will pursue, I will overtake, I will divide the spoil. My desire shall be satisfied on them. I will draw my sword. My hand shall destroy them. Verse 10, you blew with your wind, the sea covered them, they sank like lead in the mighty waters. That's another great one, you know. Verse 5, they sank to the bottom like a stone and now in verse 10, they they sank like a lead in the mighty waters. I think Moses is having a lot of fun with this. He is just enjoying, Oh Lord, I can't believe you did this. Those people were such a thorn in the side for so long. They were our oppressors. They were our enemies. Lord, I'm just loving what you've done here. I think he's pretty impressed with the Lord, as he should be. Verse 11 who is like you, oh Lord among the gods who is like you, glorious in holiness, fearful in praises, doing wonders. This is not a real question from Moses. This is not something Moses wanted to know. Lord, are there any other gods out there like you? I want to know about them. Nope, this is not a sincere, genuine question. It's a rhetorical question. What this is, this is a little jab at all of the so-called Egyptian gods, small g's. This is not a recognition that other gods exist. This is not an admission that other gods are real, they're not. There is no one else in this category of God. There is only one God. There are demonic entities that empowered those so-called gods of Egypt.

[00:33:18][260.6]

[00:33:20] But those are demonic entities, they're nowhere near the same plane or level as God, God is in a category all to himself, and no one comes close, no one compares, no one equals and no one rivals.

[00:33:35][14.9]

[00:33:35] I think of Isaiah Chapter 46 here verses 5-7. Let me read that to you real quick. It says, This is God speaking to his people, to whom will you liken me and make me equal and compare me that we should be alike? [00:33:52][16.4]

[00:33:53] They lavish gold out of the bag and weigh silver on the scales. They hire a goldsmith and he makes it a God. [00:34:01][7.6]

[00:34:01] How ridiculous does that make us a God? Just as the Hebrew nation is going to say in a very short while, it says they prostrate themselves, yes, they worship. They bear it on the shoulder. They carry it and set it in its place and it stands from its place. [00:34:19][17.6]

[00:34:20] It shall not move, it's inanimate, its lifeless. The Lord goes on to say, though, one cries out to it, yet it cannot answer nor save him out of his trouble. Exodus Chapter 15, verse 12, let's continue on, you stretched

out your right hand, the Earth swallowed them. Verse 13, You and your mercy have led forth the people whom you have redeemed. [00:34:46][26.7]

[00:34:47] You have guided them in your strength to your holy habitation, which would be Mount Zion, and they're not there yet. I know this is a recognition that they're moving in that direction, but I see this as a prophecy, as a revelation and insight in the heart of Moses. He knows this is going to happen. They're going to end up in the very place where the Lord wants them and there's going to be a, Moses wouldn't even know what to call it at this point, a tabernacle or a temple. The Lord is going to have a house of worship there in that sacred spot, Mount Zion, Jerusalem. It's a prophecy. Verse 14, The people will hear and be afraid. What people is he talking about? He answers this question immediately after the question. Pardon me. He answers that question, my question, immediately after his statement, the people will hear and be afraid. [00:35:49][61.6]

[00:35:50] Sorrow will take hold of the inhabitants of Philistia. OK, hold on a minute. This is big. This is a big statement. Who are the inhabitants of Philistia? That would be the Philistines. [00:36:04][14.5]

[00:36:08] Interesting, as a matter of fact, almost funny. Because why did God take the Hebrew nation on the long route in the first place? [00:36:19][10.7]

[00:36:20] It's because they weren't ready to face the Philistines. They weren't ready for battle. But look at them now. They're like saying, bring on the Philistines. We're ready. We're ready for battle. We got God, they got nothing. We can take them, we can whoop them, let's let's go at them right now. They're ready to take on the Philistines. [00:36:40][19.7]

[00:36:41] Why are they ready now? Nothing has changed. They haven't been training. [00:36:47][5.7]

[00:36:49] They haven't been doing military exercises. They haven't been making weapons of war. Well, here's the reason that they're ready. They're ready because at this moment, their faith is where it needs to be. [00:37:08][19.3]

[00:37:10] Now, we know they're not really ready, but in this moment, if they could maintain this heart and this mind, then they truly would be ready. They got the right heart, they got the right mind here, they have faith in God because of what God has just done. So at the moment, they're ready for the Philistines, but it's not going to last long. By the time we get to well, you'll see when we get there, it's not going to last long and we'll talk about this more in a moment after we read verse 17. Verse 15, then the chiefs of the Edom will be dismayed. The mighty men of Moab trembling will take hold of them all the inhabitants of Canaan will melt away. This is important stuff. Pay attention to what we're reading. Now, we're talking about the Canaanites and Canaan is where the land of Promise is. This is the spot that the Lord is leading them. And those of you who have a little bit of Bible knowledge and you've done some Bible reading, you know that as soon as they get into Canaan, it begins a conquest. There's going to be war. They're going to have to go to war with the Canaanites. This is the people that Moses is talking about right here. And look at verse 16, Pay special attention to this first statement in verse 16, fear and dread will fall on them. Moses said the Canaanites are going to be flipping out. They're going to be frightened because of us and because of what the Lord is doing, fear and dread will fall on them by the greatness of your arm. They will be as still as a stone. They're just going to be frozen stiff with fear till your people pass over, oh, Lord. Till the people pass over whom you have purchased. Verse 17, you will bring them in and plant them in the mountain of your inheritance in the place, O Lord, which you have made for your own dwelling. [00:39:28][137.9]

[00:39:29] The Sanctuary, O Lord, which your hands have established. Again, a reference to future Mount Zion. Jerusalem. All right, now look at this one, they were ready to take on the Philistines, so they thought, and

now they're ready to take on the Canaanites as well, and they completely believe that God is going to bring them all the way into the promised land. [00:39:57][28.7]

[00:39:59] And they believe that when they get there, they are ready to win. Because on the heels of God's miraculous intervention, it is all too easy to feel unstoppable, unconquerable. When God has just done something huge, massive, absolutely without a doubt divine in your life, it is easy to feel like you could take on the world and conquer anything that's brought before you and against the Lord. It's easy to feel that way on the heels of great victory, on the heels of powerful, miraculous divine intervention. [00:40:43][43.9]

[00:40:46] But what happens when you give it some time? [00:40:48][1.4]

[00:40:50] What happens when you put some distance between that last thing God did for you and your present day? What happens when you get stuck in the mundane for a while? What happens when you hit the dry patches for a while? You begin to question everything, don't you? [00:41:10][20.2]

[00:41:12] We do that. Yeah, I remember when the Lord did that for me, but I don't know if the Lord is going to do this next thing for me, I don't know if the Lord is going to help me through this next problem. I don't even know if the Lord still loves me. I haven't heard from him. I haven't felt his presence. I just don't know anything any more. Things have been rough. We sing a different tune because we forget about what God has done. The Hebrews all too soon are going to start singing a different tune. They're singing praise and they're worshiping right now. But it's not going to take long before they change their genre from Christian music, praise and worship to the blues. You know, since my savior left me, found a new place to dwell. You know, change in their genre because woe is us. We're forsaken, it's been a couple of weeks since the Lord did anything good for us. [00:42:24][71.2]

[00:42:25] We're thirsty. We're hungry, we're lonely. [00:42:30][4.9]

[00:42:33] God has abandoned us. Our enemies are giants and we're grasshoppers. See, that's what we do. But I like the fact here that early on, Moses and therefore the Hebrews, as they sing this song, Moses seems to understand that God's reputation would proceed them everywhere they go. He said that about the Philistines. He said that about the Canaanites. He is at this point understanding that God's reputation will proceed the nation everywhere that they go. And Moses understands that to be a great advantage in the warfare that's coming. Moses knows when we show up, our enemy is already going to be shaken. Our enemy is already going to be frightened. And you don't fight as well when you're frightened. When the two spies in the Book of Joshua confront Rahab, the harlot, you remember that conversation, folks. Do you remember what they said? Those two spies, Joshua and Caleb, they were convinced that they could go into the promised land after a year in the desert, they could go into the promised land. When they got to Rahab, they found out that Rahab said, that they were in dread of the Hebrews. [00:44:10][96.6]

[00:44:12] And it's such irony because those 10 other spies that returned back, the reason they didn't want to go in and possess the Promised Land was because they, those 10 spies, were afraid of what they saw in the promised land. They saw giants. We talked about this recently. But the irony there is that the Israelites had nothing to be afraid of, the Canaanites were already shaking and fearful because the reputation of God had preceded the nation. They had heard the stories. They knew about the deliverance of God delivering the nation out of Egypt miraculously. And they were frightened of these Jews. [00:44:59][46.6]

[00:45:02] Well, verse 18, we need to hurry, the Lord shall reign forever and ever. Verse 19, for the horses of Pharaoh went with his chariots and his horsemen into the sea, and the Lord brought back the waters of the sea upon them. But the children of Israel went on dry land in the midst of the sea. [00:45:24][21.9]

[00:45:25] This is undeniably the theme of this whole song, so I think we would have to call this the chorus. They repeat this multiple times, just like a good chorus, there's repetition in it. You've got to have repetition if you want it to be a good chorus, that's good CCM Music for you, you know, take repetition out of Christian contemporary music and I don't think you'd have any song longer than 45 seconds. But it's good repetition because you sing those same truths about God over and over again and that sticks in your head. Sometimes that drives you crazy because you can't get that out of your head. Good, because then you got those truths in your head, those powerful truths that you're singing about in that song. So repetition in songs is A-OK in my book, repetition is the mother of learning. We need it. [00:46:23][58.0]

[00:46:24] Verse 20, then Miriam the prophetess, the sister of Aaron took the timbrell, which is a tambourine, took it, took the timbrel in her hand, and all the women went out after her with timbrels and with dances. [00:46:40][16.6]

[00:46:41] Anchored this is the first, the original women's ministry. See what they did? The women led by Miriam, the sister of Moses and Aaron, led by Miriam, the the women follow her off for a special little women's gathering where they worship the Lord, including dancing before the Lord. [00:47:06][24.6]

[00:47:08] So I guess this brings up the question, I've had this question quite a few times before, people always want to know, can Christians dance? And the answer is, well some can and some can't. No, the answer is, well, of course, Christians can dance. [00:47:27][18.8]

[00:47:27] The issue is not whether dancing is wrong, dancing is a sin or something like that. There are really two things to consider when we're trying to figure out whether dancing is appropriate or not. And that would be number one, why is a person dancing? In other words, what reason are they doing it for? Who are they doing it to? Is it a pure celebration or an act of worship? [00:47:52][25.1]

[00:47:54] And then the second question would be, is that dancing, spiritual or sensual? So, you know, I've seen choreographed dancing in churches. It was beautiful. It was appropriate. It was spiritual. It wasn't sensual. Now, if you're doing a choreographed dance for the Lord as an act of worship, but you're borrowing from Miley Cyrus's dance moves from her videos, I'm going to say no. It's all about the appropriateness. Why are you doing it? Because I think dancing is one of those things, just one of many things, like most things that are neutral, you know, why are you dancing? Are you celebrating? Are you dancing at a wedding? Great. Go for it. Are you dancing before the Lord? [00:48:42][47.4]

[00:48:44] Are you swaying a little bit in your behind your church seat there as the worship service is going on? All appropriate, all can be acts of worship if the heart is in the right place with the Lord. Here's another question that comes out of this 20th verse can a woman be a prophetess? Well, of course you just read it. Miriam is the first person to get this title as prophetess, but she won't be the last person in the Bible. You have a handful of prophetesses that are specifically mentioned. You have Miriam here, you have Holda, those two in the Old Testament. In the New Testament, you have Anna in Luke and then you have the four daughters of Philip in the Book of Acts. So there are prophetesses, there is such a thing. It is appropriate and it is on target. [00:49:43][59.0]

[00:49:48] Verse 21 and Miriam answered them, sing to the Lord. [00:49:51][3.4]

[00:49:51] So now Miriam is leading the ladies here sing to the Lord, for he has triumphed gloriously the horse and its rider he has thrown into the sea. There's that chorus again. Singing the chorus again. Now she's a prophetess, but interesting as she's leading the ladies in this song, she does not write something prophetic. She does not come up with something on her own. She does not seek to establish Bible truth or Bible doctrine.

She is simply taking the chorus, if you will, that Moses wrote, and now she is leading the sisters in that same thing. So I think that is a safe place for women's ministry, we're going to talk about that in the future, but we do know that the apostle Paul tells us that sisters aren't to teach or to usurp authority over the brothers of the church. So we see Miriam kind of following suit with this. She took the chorus that Moses wrote, she takes the ladies out, she leads them in that and a special ladies time. And that's what she stuck with. OK, this concludes the worship song, but not the worship lessons, we're going to see more next week where we pick up. I do want to just say this, now that the worship song is done, if I were to be a little bit nit picky here over the Hebrews, I would say it is wonderful that they are responding to God for the Red Sea crossing in this act of worship, this act of singing this song before the Lord, but I'm going to suggest that they could have done something even better, and even greater. They could have sung this worship song, well, maybe not with these same words, but they could have sung a worship song on the other side of the Red Sea. [00:51:58][126.7]

[00:52:00] Why couldn't they? [00:52:00][0.6]

[00:52:02] The Lord had just delivered them through the death of the firstborn there in Egypt, the tenth plague, the 10 plagues, plural, God just did incredibly huge things. And wouldn't it have been great to see the Hebrews come up against the Red Sea, get stuck in that little spot pinned down by the Lord as the Lord was getting ready to reveal just how powerful he can be, wouldn't it have been wonderful if Moses at that point, and Miriam at that point, led the congregation and led the ladies in a time of worship on this side of the Red Sea? Now, I realize they're still very young in their faith, so they're a work in progress. But, you know, that is actually, without a doubt, a reasonable expectation for any of God's people. We've been given promises of victory, we've been given promises and words of truth that God is sovereignly in control of everything, that nothing's going to overtake us, that God hasn't either deliberately called for or signed off on. So why couldn't we sing, for example, Paul and Silas in prison? What did they do? They were in prison, could have lost their lives in that prison. They could have been in that prison for a long time. What did they do that first night in prison? They sung praises to the Lord in the midnight hour. They were worshiping the Lord. That's the kind of thing we could have seen from the Hebrews on the other side of the Red Sea. Sure, it's dark in the prison and things aren't looking good, but God is good, God is all powerful, God is all knowing, God is a man of war and I'm on his side. I can trust him in this in the prison I can worship. On this side of the Red Sea before it parts I can worship. And the same for every one of us. Whatever situation we are standing in front of right now, good, bad or ugly, whatever situation we are standing in front of right now, no matter how bad it looks, you have every reason to praise and worship. There is no reason for you to be downcast, downtrodden, depressed, bummed out, out of faith, filled with doubt. [00:54:32][150.0]

[00:54:34] God is God, and you're his kid. Worship him, worship is not just for good times. Worship is not just for responding to the good things God did. Worship can be utilized in any situation, and if you ask me, I think worship is at its most powerful state when we are hurting, heartbroken, up against it, but we still believe. [00:54:34][0.0]

[3184.6]