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Songs of the Sea

15: 1-21



The miracle at **the Red Sea**, **ADONAI's** greatest act of redemption during the Dispensation of the Torah (**to see link click [Da](#) - The Dispensation of the Torah**) is described not only in narrative prose (**13:17** to **14:31**), but also in lyric poetry (**15:1-21**). Therefore, this is one of the most beautifully written sections of **Exodus**. And it is fitting indeed that **the Song of Miriam (15:20-21)** is set apart from **the Song of Moses (15:1-19)**, and is considered by many scholars to be one of the oldest poems, if not the oldest, in the Bible.²⁷⁵

These two songs are the first recorded psalms or hymns of the nation of **Isra'el**. They sing praises to **YHVH** because **He** brought **them** out of **Egypt**, out of the land of death and darkness into the Land of life and light. These are the first of many psalms or songs that praise **God's** splendor at the exodus. For example, **Psalm 106:8-12** proclaims:

**Yet He saved them for His name's sake,
to make His mighty power known.
He rebuked the Red Sea, and it dried up;
He led them through the depths as through a desert.
He saved them from the hand of the foe;
from the hand of the enemy He redeemed them.
The waters covered their adversaries;
not one of them survived.
Then they believed His promises
and sang His praise.**

The lost cannot praise **Him** because they don't have the ability. Only a redeemed people,



conscious of their deliverance can really praise **God**, their **Deliverer**.²⁷⁶