

Main Idea: In Exodus 15:1-21, Moses gives us three reasons why we the redeemed people of God ought to sing.

- I. We sing because of who the Lord is (1-5).
 - A. He is in a class all by Himself (1a).
 - B. He is strong (1b).
 - C. He is personal (2).
 - D. He is a warrior (3-5).
- II. We sing because of what the Lord did (6-12).
 - A. He redeemed His people (6-10).
 1. He shattered the enemy (6).
 2. He unleashed His anger (7).
 3. He piled up the waters (8).
 4. He sank the boasters (9-10).
 - B. He revealed His greatness (11-12).
 1. He alone is holy.
 2. He alone is glorious.
 3. He alone is a wonder-worker.
- III. We sing because of what the Lord will do (13-18).
 - A. He will take care of His people (13-17).
 1. He will lead us (13).
 2. He will take care of our future problems (14-16).
 3. He will give us our inheritance (17).
 - B. He will reign forever (18).

Application: Let's keep three guidelines in mind as we sing in 2025.

1. The focus must be on God, not us.
2. The content must be biblical, not sentimental.
3. The motive must be worship, not entertainment.

Let the redeemed of the Lord...*say so*. We concluded the previous 52 Sundays of 2024 with that affirmation from Psalm 107. Redeemed people have reason to *say so*. Now in 2025 we want to take it a step further. Redeemed people have reason to *sing*.

Let the redeemed of the Lord...*sing*. But why? And sing what? You might be surprised. Most people sing, including people who believe in false gods or even in no god. What do redeemed people sing about?

I want to take two messages to answer that question, one this morning and another this evening. I've entitled this morning's message, "*Redeemed People Sing*," and we'll see what they sing in Exodus 15. This evening's message takes it a step further, "*Redeemed People Sing the Word*." This evening will not be a typical message, for I will not preach it, but rather *sing* it. My desire this evening is to model what we learn this morning. Though it's certainly out of my comfort zone, I want to demonstrate how to incorporate Scripture memory and singing into your daily devotional life.

This morning's text is a song, and what a song it is! It's a song, sung by Moses and the Israelites, about what happened at the Red Sea. In Exodus 14, Moses records the story. In Exodus 15, Moses records a song about the story.

It is a bloody story. It is a bloody song. The story ends with a simple statement of fact in Exodus 14:30, "Thus the LORD saved Israel that day from the hand of the Egyptians, and Israel saw the Egyptians **dead on the seashore**." But right after the story, Moses turns that statement of fact into music.

**Note: This is an unedited manuscript of a message preached at Wheelersburg Baptist Church. It is provided to prompt your continued reflection on the practical truths of the Word of God.

¹ For a previous look at this passage, see the message in the Moses series at WBC on 9/28/97.

Exodus 15:1 says, “Then Moses and the people of Israel sang this song to the LORD, saying, ‘I will sing to the LORD, for he has triumphed gloriously; the horse and his rider he has thrown into the sea.’”

Odd, isn't it? For redeemed people to sing about people being killed? Actually, it's what redeemed people do. We sing about someone being killed, and we do it nearly every time we meet. We sing about blood. We sing about death. But we're not morbid, and we don't finish our songs on the death note. We always have another stanza in mind even if we don't sing it.

Beloved, we sing a lot about the cross, not because we're enamored with death and morbidity, but because we know what God accomplished in that terrible death. And what He accomplished is the greatest news we've ever heard. And this is why we both *say* and *sing*. Indeed, it takes divine grace to become this kind of singer and sing this kind of song.

Scripture Reading: Exodus 15:1-20

How long does it take to prepare a sermon? Eight to ten hours? Fifteen hours? This one has taken me fifty-five years. The sermon prep began around age eight with piano lessons (and that ended when I was a freshman begging my mother to let me stop so I could devote my full attention to basketball).

The sermon prep also involved years of singing around the piano with extended family at my grandmother's house for Christmas.

Of course, a huge part of the preparation included hundreds of church services in my teen and college years, and more recently hundreds (thousands?) of corporate worship services with you. I was blessed to grow up in a singing church. I can still see and hear our song leader, Hubert Yoder, joyfully leading the Grace Chapel family in West Liberty as we sang *Wonderful Grace of Jesus*. I'm so grateful for those dear brothers and sisters at Grace Chapel, who taught me not only to love the Word, but to love singing the message of the Word.

There were chapels at Cedarville College and Grand Rapids Baptist Seminary. I remember fellow students complaining about *having* to go to chapel and how many chapels they could miss without getting in trouble. That didn't make sense to me. Why would I not want to hear God's Word and sing with His people?

My junior year in college I had the privilege to lead a music ministry team for a year, called the Swordbearers (it wasn't my musical ability for sure; they needed a preacher). But what a joy to learn how to sing parts and experience the joy that comes from ministering God's Word to people through preaching and song.

At the age of 18 I met Dan Green, an upperclassman in my dorm, who introduced me to the guitar and taught me some basic chords. At age 19 my parents bought me this 12 string Yamaha. And for the past forty-plus years, this instrument has been a meaningful part of how I typically begin my day. Reading the Word. Memorizing the Word. Meditating on the Word. Through song.

And what I have enjoyed, what I have found as indispensable to my soul, I desire for you. That's what this sermon is all about, and it's taken 55 years to prepare. More about the preparation process at the end.

For now, I'd like to ask a question. What's the largest group that has ever assembled for congregational singing? I enjoyed singing with 8,000 or so at T4G a few years ago. But that's not the largest.

Many years ago at Mile High stadium in Denver, I sang with nearly 70,000 men at Promise Keepers. That was a lot of voices, no question about it. But it's not the record. The largest group that ever assembled to sing a song together was a group that met before there were microphones, amplifiers, sound boards, and speakers. The time was 3,400 years ago. The group consisted of more than two million Hebrew voices. The place was the Sinai wilderness on the east side of the Red Sea. And the lyrics of the song they sang are recorded for us in Exodus 15. I cannot prove that two million is the largest congregation ever to sing, but even if it wasn't the largest, this must have been some sound!

Do you like to sing? Do you enjoy praising the Living God in song? I hope you do. But there's a question we ought to rehearse ever so often, the question why. Why is singing so important? Why do we sing in worship services? In Exodus 15:1-21, we find the answer. Moses gives three reasons why the redeemed people of God ought to sing.

I. We sing because of who the Lord is (1-5).

Allow me to set the stage more completely for our study. By the time we come to Exodus 15, two significant events have occurred. The first is the exodus. The second is the miracle at the Red Sea. In chapter 12, the Lord delivered the Hebrews out of bondage in Egypt. Next in chapter 14, Yahweh rescued His people by taking them through the Red Sea. Then comes chapter 15 which tells us how God's people responded to what God had done. They sang a song.

But why? Why did they sing? Moses' song in Exodus 15 leads us to an undeniable conclusion. God is to be *praised* for what He *does*.

I find it interesting that Exodus 15 gives us no new information. It doesn't add to our understanding. It is a song. In fact, the Hebrew text is poetic rather than narrative (as is indicated in the contemporary translations). It's a song that rehearses what God did.

Music can do that. Music can be a vehicle for reaffirming truth you already know. There is a time to learn *new* truth, and that's why we devote ourselves to serious Bible study at WBC. But there's also a time to reaffirm truth we already know, and that's one of the most significant reasons we sing.

Quite frankly, there's a right way and a wrong way to respond to God's deliverance. The wrong way is to say, "Ho-hum, that's nice what God did for me. Now what's for lunch?" The right way is to do what Moses led the Israelites to do in Exodus 15. It's to stop, reflect, and praise God for what He did. It's to sing to Him.

Notice verse 1, "Then Moses and the Israelites sang this song to the LORD." There are many things we are not told here. How did Moses coordinate this congregational singing? He had no sound system, no piano, no pipe organ. The people didn't have hymnals. What was the tune that went with these lyrics? I don't know, for we're not told.

But what we are told is significant. Verse 1 says that "*Moses*" sang. After all, someone has to lead the singing. But it wasn't a solo, for we're told, "Moses *and* the people of Israel sang." Notice the congregational involvement. As one voice, this vast multitude sang.

And did you notice who the audience was? The text says the people sang this song "*to the LORD*." If you have the AV, you'll notice several second person, singular pronouns throughout the song ("Thou"). This wasn't a horizontal song, but vertical. The people were not singing for their own enjoyment (although it must have been an

enjoyable experience), but rather they lifted their voices to the Lord as an expression of worship to Him.

Moses' song is quite beautiful. Actually *beautiful* isn't the right word for a song about death. The song isn't beautiful. But it is stunning and meaningful and God-exalting. There are three movements to the song; the first in verses 1-5; the second in verses 6-12; and the third in verses 13-18; each giving us a different reason to sing to God. The first reason is because of who God is.

In the first stanza of the song, verses 1-5, the people give four descriptions of God.

A. He is in a class all by Himself (1a). The NIV says, "I will sing to the LORD, for he is highly exalted."² The AV says, "I will sing unto the LORD for he hath triumphed gloriously."

Remember what happened in the ten plagues? Moses did. Time after time, the Lord revealed the weakness of the Egyptian gods in contrast with His own greatness. And He just did it again on the shore of the Red Sea. In response, the Hebrews begin their song with this declaration, "Lord, the reason we are singing to You is because You are in a class all by yourself!"

By the way, this is the reason God Himself gave in chapter fourteen for why He did what He did at the Red Sea. "I will get glory over Pharaoh," He says in verse 4. "I will get glory," He says again in verse 17. "When I have gotten glory," He says a third time in verse 18. That's what God is after in Exodus 14. Glory. And that's what the Israelites give Him in Exodus 15. Glory be to God in song!

They share a second description of God in their song at the end of verse 1.

B. He is strong (1b). "The horse and its rider he has hurled into the sea." When did that happen? It happened of course when God caused the Red Sea to come crashing down on Pharaoh's army. It's with this event in mind that the Israelites sing, "Lord, the horse and the rider were no match for You! You are strong!"

It's worth noting that verse 21 repeats verse 1. That's not surprising. This is a common feature in songs, then and now. Repetition. In verse 1 Moses and the people say, "I will sing to the LORD, for he has triumphed gloriously; the horse and his rider he has thrown into the sea (ESV)." Then in verse 21, Miriam responds in song. In fact, according to verse 20 Miriam and all the women went out with tamborines and dancing (keep in mind that Miriam is a 90 year old woman). And verse 21 says, "And Miriam sang to them: 'Sing to the LORD, for he has triumphed gloriously; the horse and his rider he has thrown into the sea.'"

We don't know if Miriam and the ladies waited until *after* Moses' song to sing their refrain, or if they sang these lines *during* it, perhaps over and over after each refrain. Sort of like a litany.³

C. He is personal (2). Listen to the pronouns in verse 2, "The LORD is *my* strength and *my* song; he has become *my* salvation. He is *my* God, and I will praise him, *my* father's God, and I will exalt him."

Why should we sing to God? Here's an important reason, because He is personally involved in our lives. Yes, He delivered a multitude of Hebrews, over two million of them. But that multitude was made up of individuals. And each person who walked

² Unless stated otherwise, I'm using the NIV throughout this message.

³A litany is a form of a prayer (usually addressed to God) in which a leader and the congregation take part alternately with recitations and fixed responses. Ronald Allen & Gordon Borrer, *Worship*, pp. 148-9.

through that tunnel of water *sang*. Each man, woman, and child saw the power of God that day as it touched *their* lives.

And Moses said that he and all the people who sang this song did so as *one* person. They (the redeemed congregation) said, “The LORD is *my* strength and *my* song.” Many voices, but in reality only one voice. This is the goal of corporate singing.

Aren't you amazed that God is personally involved in your life? I am, though not as much as I should be. Just think of it. God, the Creator and owner of this universe, the Being who needs nothing from us. This God (the *only* God) chose us in eternity past. This God chose to enter a personal relationship with us. This God chose to enter this world in the person of Jesus Christ so that we might join His family.

How should we respond to truth so amazing? Stuart Hine says it well, “Then *sings* my soul, my Savior God to Thee; How great Thou art, how great Thou art! Then *sings* my soul, my Savior God to Thee: How great Thou art, how great Thou art!”

D. He is a warrior (3-5). We don't often think of God in this way, but God's Word does. Listen to the lyrics again in verses 3-5, “The LORD is a warrior ('man of war,' AV); the LORD is his name. Pharaoh's chariots and his army he has hurled into the sea. The best of Pharaoh's officers are drowned in the Red Sea. The deep waters have covered them; they sank to the depths like a stone.”

The Bible uses many metaphors to represent God. He is the Vine, the Good Shepherd, the Great Physician, the Head of the Body, and the Living Bread. But throughout Scripture we find this military metaphor. God is the Captain of an army. He is a warrior.

Charles Wesley used this image when he wrote this hymn: “Soldiers of Christ, arise, and put your armor on, strong in the strength which God supplies through His eternal Son. Strong in the Lord of hosts, and in His mighty power, who in the strength of Jesus trust is more than conqueror.”

Pharaoh was no match for the Lord. Nor is any foe we may face in 2025. Our God is a warrior. Know this. The day is coming when the Lord Jesus will return to this world in the splendor and might of a conquering king. Yes, He is the Lamb of God, but He's also the Warrior.

Friends, let this sink in. When we are gripped by the realization of who God is, the fitting response is to *sing*. In fact, over and over again the Bible commands us to sing.

Psalms 30:4 says, “Sing to the LORD, you saints of his; praise his holy name.” We find a similar command in Psalm 33:1, “Sing joyfully to the LORD, you righteous; it is fitting for the upright to praise him.” And in Psalm 96:1-2, “Sing to the LORD a new song; sing to the LORD, all the earth. Sing to the LORD, praise his name; proclaim his salvation day after day.” Psalm 98:1 offers a motivation for singing, “Sing to the LORD a new song, for he has done marvelous things; his right hand and his holy arm have worked salvation for him.”

Perhaps you are thinking, “But I don't like to sing.” That may be so. Perhaps someone once mocked your voice and you haven't uttered a note since. Maybe you don't like the sound that comes out when you open your mouth in song.

But, my friend, *God does*. And more importantly, God deserves to receive glory from the sound of your voice (and everything else He's given you). The issue isn't talent. The issue is obedience. God *commands* those He has redeemed to both say and sing.

To put it even more plainly, the Bible indicates that the failure to sing indicates we have a spiritual problem, indeed a sin-problem. Ephesians 5:18 gives us this familiar command, “Be filled with the Spirit,” and then continues with a series of participles which reveal the evidence of a Spirit-filled life. Verse 19 says, “Speak to one another with psalms, hymns and spiritual songs. Sing and make music in your heart to the Lord.”

So if we are filled with the Spirit, He affects what we do with our mouths. Spirit-filled people *sing*! And they sing, first of all, because of who God is.

II. We sing because of what the Lord did (6-12).

Did you realize that God gave the Hebrews a hymn book? It's the book of Psalms. The Psalms are essentially songs about what Yahweh did in the lives of His people, songs that grew out of real-life events. The song of Exodus 15 did as well.

God wanted His people to remember what happened in Egypt, and to help them remember, He put Passover on their calendar. That's why Moses recorded chapters 13-14. But a song is another way to remember, as chapter 15 reveals. And in this song, Moses reflects on two actions God performed in verses 6-12.

A. He redeemed His people (6-10). Notice the past tense verbs in this section. Also watch how Moses describes the same basic event in four different ways.

1. *He shattered the enemy (6).* “Your right hand, O LORD, was majestic in power. Your right hand, O LORD, shattered the enemy.” The song looks back to the Red Sea incident from *God's* perspective. As the AV puts it, God “dashed in pieces the enemy.”

2. *He unleashed His anger (7).* “In the greatness of your majesty you threw down those who opposed you. You unleashed your burning anger; it consumed them like stubble.”

3. *He piled up the waters (8).* “By the blast of your nostrils the waters piled up. The surging waters stood firm like a wall; the deep waters congealed in the heart of the sea.” As they sang, the Hebrews in their mind's eye could still see the banks of water. And they never forgot what God did next.

4. *He sank the boasters (9-10).* In verse 9, the song describes the cockiness of the enemy *before* they perished, “The enemy boasted, ‘I will pursue, I will overtake them. I will divide the spoils; I will gorge myself on them. I will draw my sword and my hand will destroy them.’” But their boasts were hot air, and in verse 10 the Hebrews sing about what God did, “But you blew with your breath, and the sea covered them. They sank like lead in the mighty waters.”

Do you need incentive to sing? Here's a good one. Redemption. God has redeemed us! That reality motivated Fanny Crosby to pen these lyrics...

Redeemed, how I love to proclaim it! Redeemed by the blood of the Lamb.

Redeemed through His infinite mercy, His child, and forever I am.

Moses' song reflects on a second action God performed at the Red Sea. He redeemed. He also revealed.

B. He revealed His greatness (11-12). “Who among the gods is like you, O LORD? Who is like you--majestic in holiness, awesome in glory, working wonders? You stretched out your right hand and the earth swallowed them.” Verse 11 seems to be the highpoint of the song, the crescendo, for it's here that Moses sings about three attributes that are true of God alone.

1. *He alone is holy.*
2. *He alone is glorious.* Or as the ESV puts it, “awesome in glorious deeds”.
3. *He alone is a wonder-worker.* Do you see what's happening in this song.

Moses isn't giving us new information about God. He's reflecting on what God did to the Egyptian army. That's an important word. He's *reflecting*.

Herein lies a great problem for most of us. We rush through life and fail to ponder the significance of what God has done for us. It's not that we don't believe in God. We just ignore Him.

But singing can help us. Singing Word-filled songs gives us opportunity to reflect on God, on who He is, and what He has done. I think there are tremendous implications in this for how we use music in the church today, and we'll come back to that subject after we consider a third reason to sing.

III. We sing because of what the Lord will do (13-18).

What will God do? Moses and the Hebrews sang about two future guarantees.

A. He will take care of His people (13-17). Remember, the Hebrews are out of Egypt, but they've got a long way to go to get to the Promised Land. They're not home yet. Neither are we. Yes, most of us been saved, praise God! But we too face uncertainties as we wait to enter the home the Lord is preparing for us. Here's our hope. God will take care of us, and the song affirms three assurances of what God will do for His people.

1. *He will lead us (13).* “In your unfailing love you will lead the people you have redeemed. In your strength you will guide them to your holy dwelling.” Obviously, the Hebrews had the Promised Land in mind as they sang. Lord, you've brought us this far. We too know you will lead us the rest of the way.

2. *He will take care of our future problems (14-16).* One of the reasons God caused the Red Sea episode was to send a message to future foes, to the nations that might threaten His people on their journey. Listen to verses 14-16, “The nations will hear and tremble; anguish will grip the people of Philistia. The chiefs of Edom will be terrified, the leaders of Moab will be seized with trembling, the people of Canaan will melt away; terror and dread will fall upon them. By the power of your arm they will be as still as a stone--until your people pass by, O LORD, until the people you bought pass by.”

3. *He will give us our inheritance (17).* “You will bring them in and plant them on the mountain of your inheritance--the place, O LORD, you made for your dwelling, the sanctuary, O Lord, your hands established.”

Many years ago the Imperials sang a song that captured this idea, “He didn't bring us this far to leave us. He didn't lift us up to let us down. He didn't build His home in us to move away. He didn't teach us to swim to let us drown.”

This is what God will do, and for this we have reason to sing. He will take care of His people. Always. But there's more, and on this note Moses ends the song.

B. He will reign forever (18). “The LORD will reign for ever and ever.” In his classic *Hallelujah Chorus*, George Frederick Handel repeats this phrase over and over, “And He shall reign for ever and ever.” His song ends with that thought in mind, as did Moses.

Why sing? This is why we sing. Because of who God is, because of what God did, and because of what God will do. He will reign forever!

Application: Let's keep three guidelines in mind as we sing in 2025.

1. *The focus must be on God, not us.* Did you notice something about Moses' song? The focus of the song is on *God*. It's not on Moses. It's not on the people. By the time the song is over, you are thinking about *God*.

This is the goal of music in church worship services. It's to do what Moses' song did, to turn the focus of the congregation to God. Any lesser goal is deficient.

But how can a mere mortal help a congregation turn their thoughts to God? What can a song leader do, or a praise team, or someone singing a special number? Moses just demonstrated the answer for us.

2. *The content must be biblical, not sentimental.* We must use songs that are filled with the words and works of God. Not sprinkled with, but *filled* with biblical truth. The same standard we use to test a preacher's sermon we should use to test a singer's song.

Warren Wiersbe gives this personal observation:

“In my Bible-conference ministry in many places, I have had to endure some most unbiblical music. I have heard well-known artists, some of them quite gifted, sing songs in church that belong at a Boy Scout campfire or a meeting of a service club. The name of Jesus was not used, and God was referred to only obliquely. When Jesus was mentioned in a song, what was said about Him was vague and sentimental, not theological; and you could have substituted the name 'Buddha' or 'Zoroaster' without affecting the message of the song.

“I am not suggesting that our Christian lyrics use technical theological language (what rhymes with 'predestination?'), because we must leave room for creative expression in our religious poetry. But the language we use should express the doctrine we hold, and if it does not, it is not a Christian song.”⁴

Someone might say, “But I like that song. The Spirit really touches me when I hear it.” My friend, does the Spirit of God use a song that ignores or contradicts what He wrote in the Bible? Again, I think Wiersbe says it well:

“Personally, I have a difficult time believing that a singer is filled with the Spirit if his or her song is not filled with the Word. Some people who think they are filled with the Spirit may only be fooled by the spirits, and this is dangerous. God blesses His Word not our talents.”⁵

Does that mean that every song we sing or listen to must be a biblical song? No, not every song. Just every song in a worship service, for the purpose of a worship service is to declare *His* worth.

What does this mean practically? For one thing, there are some songs which are fine to listen to as you drive along in your car that are inappropriate for a worship service. Why? Because music in a worship service ought to focus on God, not our experience, and it's content should be biblical, not merely sentimental.

3. *The motive must be worship, not entertainment.* The reason we sing must be to bring attention to God, not to ourselves. Music is a great vehicle for bringing glory to

⁴Warren Wiersbe, *Real Worship*, pp. 138-9.

⁵ Wiersbe, p. 139.

God, but it can be misused. I thank God for those of you who work hard at using your abilities to help the congregation exalt Jesus Christ.

Did you realize that Moses' song will be sung in the future? It will. In Revelation 15, John records a vision of the end times in which he saw a heavenly scene. Here's how he describes the ones who were victorious over the beast. Revelation 15:2-3 says, "They held harps given them by God and sang the *song of Moses* and the song of the Lamb."

So fifty-five years. That's how long it's taken to prepare this message. The Lord has used a lot of people and experiences to instill in me a love for something I want us all to love and prioritize more in 2025. Singing the Word!

I remember my first taste of it, when our youth group sang these songs in the 70s.

-Matthew 6:33 "Seek ye first the kingdom of God..."

-Micah 6:8 "He hath shown thee, O man, what is good and what the Lord requires..."

-Psalm 119:105 "Thy word is a lamp unto my feet and a light unto my path..."

Eventually I took a stab at writing my own Scripture songs. A couple of the first were these...

-Psalm 90:17 "May the favor of the Lord our God rest upon us..."

-Zephaniah 3:17 "The Lord your God in the midst of you is mighty (AV)..."

I tried connecting familiar tunes to Scriptures to aid in their memorization. As in...

-Psalm 34:19 to the tune of "Amazing Grace, "A righteous man may have, may have, many troubles, many troubles, many troubles. But the Lord delivers him, the Lord delivers him, from them all, from them all, Psalm 34:19 (NIV)."

-Psalm 17:15 to the tune of The Church's One Foundation, "And I in righteousness, I will see your face. When I awake I will be, I will be satisfied, with seeing your likeness, with seeing your likeness. I will be satisfied, Psalm 17:15."

Friends, I want you to experience this joy more fully than ever before. That's why I'm stepping out of my comfort zone today and trying to model for you what it looks like. You can do this. You can sing the Word in 2025.

I want to give you a taste of it now, and then invite you back this evening as I sing the Word for the whole service. I want you to imagine we're in my study in the basement of my home. This is how I begin my day.

Singing the Word: Exodus 15:13; Numbers 6:24-26; Rev. 15:3-4

Exodus 15:13

Nachita vachesh-decha am-zo ga-alta

Na-halta va-adzcha el-nivay kadshecha

In your unfailing love you will lead the people you have redeemed.

In your strength you will guide them to your holy dwelling.

Numbers 6:24-26

Yeh-va-reh-khe-KHA Ah-do-NAI Veh-yesh-meh-REH-kha

Yah-EHR Ah-do-NAI Pah-NAHV Eh-LEH-kha Veey-khoo-NEH-ka

Yee-SAH Ah-do-Nai Pah-NAHV Eh-LEY-kha

Vey-yah-SEM Leh-KHA Sha-LOM

The LORD bless you and keep you;
the LORD make his face shine upon you and be gracious to you;

the LORD turn his face toward you and give you peace.

Revelation 15:3-4

Great and marvelous are your deeds,

Lord God Almighty.

Just and true are your ways,

King of the ages.

Who will not fear you, O Lord,

and bring glory to your name?

For you alone are holy.

All nations will come

and worship before you,

for your righteous acts have been revealed.

O what a King! O what a King! A King who died for His people.

We were dead in sin. Because of You we live again. O what a King!

This year we're going to sing a lot of Scripture. In fact, we're going to sing twelve passages, one per month. They are not new to us. Back in 2006 we actually recorded twelve songs to help us memorize God's Word, and they were sung by Jerry Moore. We're going to sing those again. Repetition is key afterall. We'll also place those on our website so you can access and learn them. My plan is to have that recording being played as I come to the platform for the morning sermon. While the children are leaving for children's church, we'll sing along with that particular passage.

Closing Song: Exodus 15:13 (on sermon outline) Hebrew and then English

Nachita vachesh-decha am-zo ga-alta

Na-halta va-adzcha el-nivay kadshecha

In your unfailing love you will lead the people you have redeemed.

In your strength you will guide them to your holy dwelling.

Closing Charge: Let the redeemed of the Lord...SING in 2025.

This evening: Singing the Word, part two

As I shared this morning, I have resisted doing what I'm about to do for years. Play and sing? In front of you? I've battled several thoughts, starting with, what will you think of me? "He can't sing. Who does he think he is, Bob Dylan?"

There's a phrase in Ephesians 5:19 that helps me. "Speaking to one another [ESV 'addressing one another'] in psalms and hymns and spiritual songs," says Paul. Notice it says *speaking*, not singing. And it says *to one another*. So speaking to one another with psalms, etc is an evidence of the filling of the Spirit. Were it not for the Spirit's work, I would keep my songs to myself, for that's safer course of action, especially for a person who battles the fear of man. But the Spirit enables us to use our mouths, specifically our singing for the benefit of our brothers and sisters in Christ.

That is my aim in what follows. When you see a man on a stage with a guitar in his hand and microphone in front of him, it creates an expectation. So let's adjust that before proceeding. Please don't think of this as entertainment. I am not an entertainer. I am your pastor who delights in your edification. That's why I preach sermons, and now sing

songs. I am trying to equip you by modeling something that I want for you, and more importantly, the Spirit of God wants. I want to show you a way (certainly not the only way but a way) to sing the Word in 2025.

There's something else in Ephesians 5:19 that helps us. Notice the threefold content.

1. **Psalms** - Sing the words of the Word (the psalter, God's songbook to Israel)
2. **Hymns** - Sing the theology of the Word (that's what hymns do)
3. **Spiritual songs** - Sing the experience of the Word

I sing all three categories in my personal devotions. This evening, I'll focus particularly on the first one, singing the words of the Word, that is, from the Scriptures themselves. I'll sing first from the **Psalms**, then move to other God-inspired texts in the Old Testament and then the New Testament.

Towards the end I'll sing a two or three songs that communicate the theology of the Word, what I'm calling **hymns**. And I'll finish with one or two **spiritual songs** which share the Spirit-produced experience of the Word in my own life.

Sing the words of the Word – Psalms

[Most are taken from NIV 1984 unless otherwise noted]

From the Psalms...

Psalm 104:33-34

Psalm 66:16-20

Psalm 131

Psalm 9:10; 20:7

Psalm 70:4

Psalm 52:8-9

Psalm 56:10-11

Psalm 59:16-17

Psalm 68:19

Psalm 49:15

Psalm 17:15

Psalm 25:4-5

Psalm 86:5-6

Psalm 94:18-19

Psalm 33:30-32

Psalm 92:12-15

Psalm 39:4-5

Psalm 90:12

Psalm 26:8; 27:4

Psalm 80:3, 7, 19

Psalm 85:6-7

Psalm 119:125

Psalm 19:14

Psalm 101:2-3

Psalm 46:1-3

Psalm 121:1-2

From the Old Testament...

Exodus 15:13
Numbers 6:24-26
Isaiah 12
Isaiah 30:18
Isaiah 33:2
Isaiah 46:3-4
Isaiah 53:6
Isaiah 61:10
Isaiah 63:7
Jeremiah 10:6-7
Nahum 1:7
Habakkuk 3:17-19
Malachi 1:11

From the New Testament...

Matthew 11:28-30
Galatians 6:14
1 Peter 2:24
Hebrews 10:14
Romans 5:1-2
Revelation 11:15
Revelation 15:3-4
1 Timothy 1:17

Sing the theology of the Word - Hymns

Praise Be to the Father, the Son, the Holy Spirit (Ephesians 1)
What Happened on the Cross?

Sing the experience of the Word – Spiritual Songs

Grace, All Grace
My heart was dead in sin...To the Praise of Your Glory