

The Song of Salvation

By

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September 28th 2025

“Then Moses and the children of Israel sang this song to the LORD, and spoke, saying: “I will sing to the LORD, For He has triumphed gloriously! The horse and its rider He has thrown into the sea!”

-Exodus 15:1

After the triumphant Red Sea crossing, the people of God pause to reflect on the deliverance and power of God in the form of a song. As we have spoken about throughout this book, God is constantly establishing various methods in order to solidify the memory and identity of His people, that they may avoid the sin of Egypt and never forget the deliverance of their God. He has done this in the past through the Passover feast, He has done this through the narrative of the Exodus itself, and now His people will do this through the power of praise.

So in this study we will take a look at the power and the purpose of praise and worship for the people of God, and then we will look at the content of this beautiful song. But before we do any of that, my encouragement to you is to read through the words of this song. Although poetry always suffers a little when it is translated from one language to another, the important thing is that a song like this is not really meant primarily to be *understood* in an intellectual sense, but *experienced* at a far deeper level.

The Power of Praise

“Then Miriam the prophetess, the sister of Aaron, took the timbrel in her hand; and all the women went out after her with timbrels and with dances. And Miriam answered them: “Sing to the LORD, For He has triumphed gloriously! The horse and its rider He has thrown into the sea!”

-Exodus 15:20-21

Two fascinating truths about this song that I want to point out before we delve into its significance. First, this is the first official praise song sung in the Bible. Although the largest book in the Bible is devoted to praise songs, Psalms, this is the first time that the people of God have recorded a song of praise to Him. Also, in that same vein, this is the last song sung by the people of God:

“And I saw something like a sea of glass mingled with fire, and those who have the victory over the beast, over his image and over his mark and over the number of his name, standing on the sea of glass, having harps of God. They sing the song of Moses, the servant of God, and the song of the Lamb, saying: “Great and marvelous are Your works, Lord God Almighty! Just and true are Your ways, O King of the saints! Who shall not fear You, O Lord, and glorify Your name? For You alone are holy. For all nations shall come and worship before You, For Your judgments have been manifested.”

-Revelation 15:2-4

As we have talked about before, Pharaoh as the first person to actively oppress the people of God is a picture of the antichrist, the last figure to persecute the people of God. And so it is fitting that after God’s victory over Pharaoh this song is sung, and after God’s victory over the antichrist that this same song would be sung in heaven.

Second, this song is not just sung by the leaders of Israel, as we can see from the above passage, this song was sung by the entire nation, accompanied by timbrels and dancing. Meaning that this wasn’t a somber devotional song sung very quickly, but a celebratory praise to God that seemed to last a while.

The Struggle with Praise

The reason why I point these things out is because the church has struggled with worship throughout our history. On one side, there have always been more intellectual Christians who have felt skeptical of the importance of praise. Take this quote from an early church father, Clement of Alexandria:

“For temperate harmonies are to be admitted; but we are to banish as far as possible from our robust mind those liquid harmonies, which, through pernicious arts in the modulations of tones, train to effeminacy and scurrility. But grave and modest strains say farewell to the turbulence of drunkenness. Chromatic harmonies are therefore to be abandoned to immodest revels, and to florid and meretricious music.”

-Clement of Alexandria - “The Instructor Book 2”

Although he speaks in a way that is very foreign to us today, and he is far more harsh than many others, I believe his overall point is held by many people throughout church history. He is afraid that songs sung with too much joy or accompanied music would actually distract from worship of God. Instead, he would recommend that we sing somber songs without any intonation or musical accompaniment. His main focus would be the word of God. That we would worship God through rationality and works of righteousness, and the songs we do “sing” would be thick with doctrine and the music would only serve as a memorization tool.

On the other side, there are Christians who believe the opposite, that worship is to be a spectacle. In more charismatic circles of Christianity, God is praised with loud music, spontaneous dances, and many other expressions of praise. For Christians like these, the truth of God can only be experienced and not really intellectually understood, and so the emphasis is on experiences with the Spirit of God and not on understanding Him.

The Pattern of Praise

I believe this story gives us a healthy balance of these two extremes and helps us understand the service that we give to God. As we talked about last time, the crossing of the Red represents baptism and the new life that we have in God once we surrender to Him. It is through the waters of the Red Sea that Israel is finally set free from the predations of the Egyptians and are firmly on their way to meet God in the wilderness in order to officially enter into a covenant with Him. The response to this salvation is to sing a song of praise to God.

Right after this song is sung, the people of God are immediately in need of water and bread and God provides them with that nourishment. Spiritually what does this show us? The order goes something like this, God provides the means of salvation, and once someone experiences that deliverance, they praise God. After praise, they are nourished by God, and then they come to understand God through direct communication of His law and commandments. This seems to be the pattern, God's action is met immediately with praise, and then followed by understanding.

This same pattern lays itself out in Scripture. God creates the world, praises His creation by declaring it "good", nourishes His creation by adding to it, and then gives "understanding" to His creation by creating man who then names the creation. In fact, God describes His act of creation in a very musical fashion:

"To what were its foundations fastened? Or who laid its cornerstone, When the morning stars sang together, And all the sons of God shouted for joy?"

-Job 38:6-7

Creation was not a dry arduous activity by God, but instead a beautiful expression of love and joy that was celebrated by the heavenly hosts. This pattern is then in the creation of woman, God creates Eve, brings her to Adam, and his first expression is one of praise:

"And Adam said: "This is now bone of my bones And flesh of my flesh; She shall be called Woman, Because she was taken out of Man."

-Genesis 2:23

God creates Eve, Adam praises God's creation, and then understanding is provided:

"Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh."

-Genesis 2:24

The temple of God is given the same structure. On the outside, God provides a means of deliverance through the altar. After the altar, where atonement was made, you have the inner court where praise and prayer were offered to God and where the people of God could "experience" fellowship with Him. This is symbolized in the altar of incense, symbolizing prayer, and the golden lampstands and the showbread, symbolizing intimacy and fellowship with God. Beyond the inner court was the "Holy of Holies" which housed the ark of the covenant, which is where atonement for the people was made by the High Priest upon the "mercy seat", underneath was the ten commandments, manna, and Aaron's rod.

This is the structure, God's provision for salvation in the outer courts, praise and experience of God in the inner court, and the "understanding" of God in the Holy of Holies. This is also the structure of the early church. God provides salvation, the church gathers to pray to God, the Spirit of God falls upon the church, and they express praise to Him in the form of the gift of tongues. Without getting into the weeds as to exactly what this gift is, notice how it was expressed:

"...we hear them speaking in our own tongues the wonderful works of God."

-Acts 2:11

This gift was not random, it was specifically used to praise God in various languages. After this time of worship, then the word of God was preached by Peter. Even at a neurological level, this pattern remains. For most modern scientists, since they are Darwinian evolutionists who live in a cold world of pure functionality, music has always been a point of confusion for them. How is it that music pervades all cultures and people groups, considering that it has no real practical function?

The Primacy of Praise

The solution that was offered was that maybe music descends from speech and is simply a different, more degraded, form of speech. In a very interesting book I just read called "The Master and His Emissary" by Iain McGilchrist, he makes a very compelling

argument that the opposite is the case. We didn't start singing as a degraded form of speech, but actually the opposite, speech seems to be a degraded form of music:

"This must be what Mendelssohn meant by his otherwise paradoxical pronouncement that 'the thoughts that are expressed to me by music I love are not too indefinite to be put into words, but on the contrary too definite.' Language returns us inevitably to the worn currency of re-presentation, in which the unique qualities of everything that exists are reduced to the same set of terms. As Nietzsche put it: 'Compared with music all communication by words is shameless; words dilute and brutalise; words depersonalise; words make the uncommon common.'"

-Iain McGilchrist - "The Master and His Emissary"

To put this point more simply, we live in a complex world of relationships. In such a world, mere intellectual words fail to capture the complexity and beauty of our existence. It seems as though poetry precedes prose, and music precedes speech. We try to hold to this pattern in our own worship services. The beauty of our relationship with Christ is that His salvation has already been received by His people. It has already been accomplished by His cross and so we have no need for an altar at the entrance. Instead we come freely into the sanctuary to express our praise and prayers to God as we experience Him. After we praise God, then we study His word, and symbolize this time through eating the Lord's Supper, nourished by His word and His presence, offered up on a bloodless altar.

So far from how many Christians see the modern worship service, it isn't a "warm up" for the sermon, it is the clearest expression that the church is able to practice, it is the main time that we express and experience God before we attempt to understand Him. God must first be held in our minds as One deserving of praise, One who fills the universe and extends beyond our understanding before we can, humbly, approach His word and receive nourishment through His Spirit.

Memory and Experience

Beyond this, it seems as though there is a particular power to praising God that unifies us deeper to Him and to those around us.

"Oh, sing to the LORD a new song! Sing to the LORD, all the earth. Sing to the LORD, bless His name; Proclaim the good news of His salvation from day to day."

-Psalm 96:1-2

We are encouraged to not just "understand" the salvation of God, but to proclaim and praise *"the good news of His salvation from day to day."* This practice of praise seems to

grow our souls and our engagement with God. It *reminds* and even helps us to re-experience the goodness of God through our praise. More than this, we can actually experience something that we have no direct experience with through music. This may be a way to understand a strange phrase in the above Psalm, “sing a new song to God.” This is how Iain McGilchrist puts this point.

“...music not only has the power to recall emotions we are familiar with, but to evoke ‘emotions and moods we have not felt, passions we did not know before.’ Music seems, in other words, to expand the range of possible emotions limitlessly because the emotion experienced is so bound up with the particularity of the work that mediates it, yet the lexicon with which we are obliged to describe the feelings remains frustratingly limited. Thus the ‘sadness’ of a piece of Bach will be quite different from the ‘sadness’ of a piece of Mozart...”

-Iain McGilchrist - “The Master and His Emissary”

I think we all have experienced this phenomenon. We listen to a song about a heartbreak, or even a joy that we have no personal experience with, and yet we are carried along by the song of the artist and are allowed to experience their emotion. More than this, it expands our emotional world to have a “language” for that experience and then allows for us to filter it through our own experience, creating a “new song” through old lyrics.

Through music we experience a world beyond our understanding, which is why Paul, curiously, relates worship to alcohol:

“And do not be drunk with wine, in which is dissipation; but be filled with the Spirit, speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord, giving thanks always for all things to God the Father in the name of our Lord Jesus Christ,”

-Ephesians 5:18-20

When someone is drunk, they are experiencing a distorted form of reality. They are carried along by a “spirit” that is not theirs and are therefore out of harmony with their own emotions. Paul makes the connection between this negative experience of being drunk, and the positive experience of praise and worship. Once again, we can at some level *know* what he means without directly understanding it.

When we sing worship at church, or even when we go to a concert, there is a “spirit” that fills the crowd as we all sing the same lyrics and experience the similar emotions. This experience has a strange bonding effect and in some sense, changes our reality.

However, unlike alcohol that distorts reality into something that is untrue, this experience is almost “hyper true”. Although we live in a world that is colored with death and disappointment, the Scriptures contend that we are made for a different world that is freed from all of that and present with God. In worship, we have the ability to really “experience” that world and taste heaven.

The Salvation of God

Now that we have a better understanding of the purpose of praise, let’s dive into the content of this beautiful song.

“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.”

-Exodus 15:2

The first thing that the people of God praise Him for is His salvation. Like with the ritual of Passover, the people of God are called to celebrate the wonderful deliverance of God. Unfortunately, it is all too simple for us to forget the works of God and grow complacent in what God has done. The people of God make it a point to remember what God has done for them and to rejoice in His deliverance.

“Therefore Jesus also, that He might sanctify the people with His own blood, suffered outside the gate. Therefore let us go forth to Him, outside the camp, bearing His reproach. For here we have no continuing city, but we seek the one to come. Therefore by Him let us continually offer the sacrifice of praise to God, that is, the fruit of our lips, giving thanks to His name.”

-Hebrews 13:12-15

The sacrifice of praise is to remember what Christ suffered so that we might have peace with God. It is too easy for a modern Christian to take for granted the forgiveness of God, to even feel entitled to this forgiveness. When we remember what Christ suffered for us, we can remember the bitterness of our own sin and the beauty of forgiveness that was shown to us.

The Mercy of God

“You in Your mercy have led forth The people whom You have redeemed; You have guided them in Your strength To Your holy habitation.”

-Exodus 15:13

This salvation is related to God's mercy. In the modern language we tend to think of mercy in legal terms, that God has not judged us for our sins, but instead has forgiven us. While this is not wrong, mercy for the Jew meant a lot more than that. You can hopefully see this in the verse contained above. God's mercy didn't simply stop His hand from judging His people but instead it is what allowed God to lead His people towards His holy habitation. The Hebrew word here is "hesed" and is associated with goodness, kindness, and faithfulness.

It isn't just that God has saved us and redeemed us, but that He is kind to us. And that this kindness is "leading" us towards Him and His purposes for us. This is a truly beautiful point to meditate on. God is merciful to His people, He is kind, good, and faithful towards us as He leads us to Himself. He is constantly disappointed with our frailties, but He is also not indulgent. He leads His people because we are lost without Him, but this leading is always done with kindness and gentleness.

The Justice of God

"The LORD is a man of war; The LORD is His name. Pharaoh's chariots and his army He has cast into the sea; His chosen captains also are drowned in the Red Sea. The depths have covered them; They sank to the bottom like a stone. "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. And with the blast of Your nostrils The waters were gathered together; The floods stood upright like a heap; The depths congealed in the heart of the sea. 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.' You blew with Your wind, The sea covered them; They sank like lead in the mighty waters."

-Exodus 15:3-10

The largest portion of this song is devoted to the judgement of God. Once again, the modern world cringes at these things, but we fail to realize the importance of this concept. In order to understand this, let's break this into a literal interpretation and the spiritual.

Spiritual Justice

"For I acknowledge my transgressions, And my sin is always before me. Against You, You only, have I sinned, And done this evil in Your sight— That You may be found just when You speak, And blameless when You judge."

-Psalm 51:3-4

Remember that in a spiritual sense, the Egyptians represent bondage to the flesh. Meaning that the salvation that the Christian experiences is not salvation from external tyranny, but internal tyranny is that we ourselves participated in. This tyranny is not something that I can blame on another person, but something that I created through my own folly and sin. Therefore, in remembering the justice of God, I am acknowledging my sin before Him and praising Him for His forgiveness.

Once again, the gravity of our salvation can only be grasped by someone who truly understands their deep need for it. When we praise God's justice we are remembering that God's justice has caused us to be alienated from Him. Because God is just, we can only have a relationship with Him if He forgives us. And to the level that we understand our need for forgiveness is the level that we can praise Him for the cross.

God had to go to extreme lengths to set His people free because of how powerful and wicked the Egyptians were, and in the same way, Christ had to go through such extreme lengths to save us because of how powerful our own wickedness is. But when we grow in our understanding of God's justice, we grow in our understanding of our own sin, and therefore we come to comprehend the depths of God's love for us:

"...that Christ may dwell in your hearts through faith; that you, being rooted and grounded in love, may be able to comprehend with all the saints what is the width and length and depth and height—to know the love of Christ which passes knowledge; that you may be filled with all the fullness of God."

-Ephesians 3:17-19

Literal Justice

However, this story is also a historical one that needs to be understood from that vantage point as well. As we have gone through the narrative, we should see how vast the patience of God really is. He restrains Himself throughout the ten plagues only taking enough to prove His point. It isn't until the resistance of the Egyptians accelerates that God begins to plague Egypt in a way that costs lives, like the deadly hail and the killing of the firstborn. In this story, the depravity of Egypt is so strong that they maliciously pursued an unarmed people group in order to slaughter them in the wilderness and to bring back the remaining people as slaves.

In the face of this kind of evil there is only one recourse, justice. In our modern world we may have forgotten this, but it is only through the justice of God that we have the ability to forgive:

“If it is possible, as much as depends on you, live peaceably with all men. Beloved, do not avenge yourselves, but rather give place to wrath; for it is written, “Vengeance is Mine, I will repay,” says the Lord. Therefore: “If your enemy is hungry, feed him; If he is thirsty, give him a drink; For in so doing you will heap coals of fire on his head.” Do not be overcome by evil, but overcome evil with good.”

-Romans 12:18-21

Paul claims that the ability of the Christian to “overcome evil with good” is dependent on God’s wrath. It is only because we serve a God of righteous wrath that we can possibly forgive our enemies and pray for their repentance and redemption. Without God’s justice, this is an impossibility. Meaning that if God doesn’t judge sin, then the only way that people get what they deserve is through our own efforts. But if God truly does judge in righteousness, then the burden of justice is removed from the individual, we now have the freedom to forgive. I like what Martin Luther King said about this:

“The other point is this that we should love our enemies because hate damages the personality and injures the soul.”

-Martin Luther King Jr. - “Loving Your Enemies”

Bitterness is a great weight for someone to have to bear, forgiveness is the power of God to lift that burden from our souls. I recently witnessed this power at the memorial service for Charlie Kirk. His wife, Erica, gave a truly great speech at her late husband’s funeral over the weekend. Amongst many profound statements about marriage and following God, she discussed her husband’s greatest desire, to try to show young men the path to salvation. That they could be liberated from their bitterness and resentment towards society. That they could be shown a path of higher purpose and meaning through devotion to God, their families, and their nation.

But towards the end, she forgave the man who murdered her husband. While I never really know what is happening in the heart of another person, this moment gained so much attention because of how utterly authentic it was. You can hear in her trembling voice a real struggle to utter the words of forgiveness that she did, but after she says this, you can visibly see a weight lifted off of her. She wasn’t calling for his release from prison, or claiming that what he did was not wrong, but feeling the full weight of his evil, like her savior who:

“...when He was reviled, did not revile in return; when He suffered, He did not threaten, but committed Himself to Him who judges righteously...”

-1 Peter 2:23

By committing herself to her God, she found freedom in her soul through forgiveness and said the following:

“I forgive him because it is what Christ did, it is what Charlie would do. The answer to hate is not hate, the answer we know from the gospel is love and always love. Love for our enemies and love for those who persecute us.”

-Erica Kirk

The people of Israel are rejoicing in the justice of God, but we never see them consumed with bitterness in the wilderness. They don't walk around complaining about the evil of the Egyptians, because God had not only delivered them from their bondage, but by judging the Egyptians, He delivered them from wrath and bitterness.

The Fear of God

“Who is like You, O LORD, among the gods? Who is like You, glorious in holiness, Fearful in praises, doing wonders? You stretched out Your right hand; The earth swallowed them. “The people will hear and be afraid; Sorrow will take hold of the inhabitants of Philistia. Then the chiefs of Edom will be dismayed; The mighty men of Moab, Trembling will take hold of them; All the inhabitants of Canaan will melt away. Fear and dread will fall on them; By the greatness of Your arm They will be as still as a stone, Till Your people pass over, O LORD, Till the people pass over Whom You have purchased.”

-Exodus 15:11-16

The result of God's justice is that His name is feared amongst the world. This is an amazing thing, when justice really happens, God's name is glorified. Although I believe that Erica Kirk would have found peace about her husband's murder through her Savior eventually, the fact that his murderer is caught and being held accountable, and the memory of her husband is being vindicated, has, I am sure, made this much easier.

When we witness justice, it makes it easier to trust in the final justice of God. This allows us to praise God, and even pray for our enemies. Notice that before the Red Sea crossing God says this:

“Then I will harden Pharaoh's heart, so that he will pursue them; and I will gain honor over Pharaoh and over all his army, that the Egyptians may know that I am the LORD.”

-Exodus 14:4

The “fear” that God is spreading, is not a terror meant to beat down and oppress the enemies of Israel, but it is instead that they might come to know God and serve Him by seeking peace with His people. In the same way, the hope that we can have is that *through* correct justice, the young man who killed Charlie Kirk can wrestle with the gravity of his sin and repent to a God who has made a way for His forgiveness. But once again, this happens through the judgement of God, not apart from it. I believe Martin Luther King put it best when he explained the Christian mandate to love our enemies:

“...Agape is more than romantic love Agape is more than friendship Agape is understanding, redemptive good will for all men. Agape is an overflowing love, a spontaneous love, which seeks nothing in return And theologians would say that it is the love of God operating in the human heart. When you love on this level you love all men, not because you like them, not because their ways appeal to you, not because they are worth while to you, but you love all men because God loves them. And you rise to the noble heights of loving the person who does the evil deed while hating the deed that the person does... And so when Jesus says, “love the enemy,” he’s saying love the enemy because there is something about love that can transform, that can change, that can arouse the conscience of the enemy. And only by doing this are you able to transform the jangling discords of society into a beautiful symphony of brotherhood and understanding... This seems to me the only answer and the only way to make our nation a new nation and our world a new world. Love is the absolute power.”

-Martin Luther King Jr. - “Loving Your Enemies”

The Triumph of God

“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, The sanctuary, O Lord, which Your hands have established. “The LORD shall reign forever and ever.” 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.”

-Exodus 15:17-19

The final thing that the people of God sing about is the triumph of God. The people of God are walking into the unknown, the wilderness with no clear direction of what God is doing. The only thing that they know is that God *has* been faithful, and that God has promised them that He will deliver them to a “sanctuary”. In the text it is a little ambiguous as to whether it is a reference to Mount Sinai where they will meet with God,

or the promised land where they will establish the tabernacle. But regardless, the promise is still clear.

God is promising His people a victory that is so clear and definitive that not only are they set free from the Egyptians, but they are established in their relationship with God. This is a key component of hope in the Christian's life. The source of anxiety and despair is a focus on the unknown of life. Staring into the open wilderness would be enough to fill anyone with dread, especially a people group who have known nothing but slavery and are being called to navigate the desert with no water, food, or weapons.

In fact, as we read through the story of the Exodus, it is exactly these fears that end up undoing the faith of the children of Israel. Which is exactly why Moses is encouraging them to meditate on the triumph of God.

“Finally, brethren, whatever things are true, whatever things are noble, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report, if there is any virtue and if there is anything praiseworthy—meditate on these things.”

-Philippians 4:8

This is a problem that we have with our current therapeutic culture. We think that it is curative to simply talk about all that ails us and to get our worries “off our chest”. Unfortunately, this tends to have an opposite effect. The more we fixate on our problems and difficulties, the more we tend to fixate on ourselves. This fixation fills us with anxiety and depression. At any given moment there are at least a dozen reasons for any one of us to be worried or depressed, but there are also a dozen reasons to praise and find joy. The call of the Bible is not to ignore the problems of our present moment, but instead to realize that there is only so much we can do to address the various concerns that we have.

“And which of you by worrying can add one cubit to his stature? “If you then are not able to do the least, why are you anxious for the rest?”

-Luke 12:25-26

The truth is that we live in a very unpredictable, and uncontrollable world. The amount that is actually within our control is depressingly little. Which means that the key to our anxiety won't be trying to exercise more control or understanding over our lives, but instead it lies in humility and trust. In humility we acknowledge the limits to our strength, and in faith we praise God for His victory over the world. Once again, this doesn't mean that the children of Israel had no responsibility towards God and the path that He had

placed them on, only that we have to learn the great balance between what is within our power, and what is outside of it. In doing this, we can find peace in the midst of our concerns. This is why meditating upon the victory of God is something we are encouraged to do and makes up the center of praise:

“And you, being dead in your trespasses and the uncircumcision of your flesh, He has made alive together with Him, having forgiven you all trespasses, having wiped out the handwriting of requirements that was against us, which was contrary to us. And He has taken it out of the way, having nailed it to the cross. Having disarmed principalities and powers, He made a public spectacle of them, triumphing over them in it.”

-Colossians 2:13-15

The modern believer does this same thing. Just as God provoked the Egyptians to their own demise, so God “provoked” the wicked rulers of Christ’s time to put Him to death which led to His victory over sin and death. This is the greatest victory of all time. God has triumphed over the greatest enemies of mankind, sin and death, He has forgiven His people of their sins and is now leading them home. If God can win such a great victory over our sin, if He could defeat the most powerful enemy of mankind, death itself, then what is outside of His power to conquer in our individual circumstances? This doesn’t guarantee any particular outcome in our lives, but it does assure us that, like with the Israelites, God will be faithful to lead His people to Himself, and that truth alone can calm the soul of any person who trusts in the Lord.

“Let this mind be in you which was also in Christ Jesus, who, being in the form of God, did not consider it robbery to be equal with God, but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men. And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross. Therefore God also has highly exalted Him and given Him the name which is above every name, that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.”

-Philippians 2:5-11