

Session Seven: Set Apart by Deliverance: (Ex. 13-14)

The Role of Sons:

Read Ex. 13:

1. Concerning the consecration, what is God up to? For help with “consecration,” consider also the King James Version of Ex. 13:2. “Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine.”
  - a.
2. Why would he have the firstborns be consecrated or sanctified to him? Is he justified in doing so? Consider Ex. 4:22.
  - a.
3. What are the people supposed to tell their sons? See Ex. 13:8, 14-16.
  - a.
  - b.
4. What are they to do to their sons? See Ex. 13:13.
  - a.
5. Don’t read the quotes yet. What do you think it means to redeem?
  - a.
6. Consider this quote from Jacob A. O. Preuss: “While the *ransom* metaphor focuses on the *price* that is paid, the *redemption* metaphor focuses on the *act* of paying the price” (Preuss, 88)
7. A second one from Preuss: “Our redemption in Christ is like a transaction: The curse we deserved for having defiled the Holy Land through our sin is transferred to Christ” (Preuss, 89).

Redemption With a Lamb:

Read Ephesians 1:3-7

1. Do you see the connection between Exodus and the New Testament? See especially Ephesians 1:5, 7.
  - a.
2. Even as the Israelites consecrated or sanctified their sons by using a lamb as payment, so too “in him we have redemption through his blood...” (Eph. 1:7).

A Promise Kept:

1. If you’ve read Genesis recently, you may remember what Joseph made his sons promise him. Check out Genesis 50:24-26. Now see Ex. 13:19. When did God fulfill the visiting side of his promise through Joseph?
  - a.

The Old King Angry at the New King:

Read Ex. 14:

1. Why is Pharaoh concerned that the Israelites have left? See especially Ex. 14:5. Isn't this bizarre after Pharaoh has seen his country afflicted by God's plagues, especially seeing his firstborn son killed? Why might Pharaoh do this?
  - a.
  - b.
2. How much of Pharaoh's army does he bring with him?
  - a.
3. Okay, so maybe Pharaoh isn't that crazy. Consider how the Israelites react. What do they say? What do they say specifically? Hint: the Israelites give the same reason to justify them staying in Egypt that Pharaoh gives for pursuing Israel. What is the reason? Further hint: check out Ex. 14:12.
  - a.
4. Remember Pharaoh's pride back in Ex. 10:28? What ends up happening? See Ex. 14:14, 17.
  - a.
5. How many of Pharaoh's army survive? See Ex. 14:23, 28. What does this say about who is the true king? What does it say about who deserves to be served? Consider who the people trust in Ex. 4:31.
  - a.

More Hardened Hearts:

1. What is God up to hardening hearts again? See Ex. 14:4, 8, 17-18.
  - a.

Deliverance through Water:

1. Think back to the introduction to Moses. What is his relationship with water? See Ex. 2:10, 15-19. How did that foreshadow his actions with water now in Ex. 14:21-22,26,28-29?
  - a.

Take Home:

I urge you to do the following this week:

1. Meditate on the consecration of the sons of Israel and God's deliverance of the Israelites from Pharaoh.
2. Rejoice in the sanctifying act of God and his deliverance of you through Jesus Christ.

Closing Prayer:

Dear Heavenly Father, we praise you for delivering the Israelites from Egypt and for bringing them under you. Just as they were redeemed, you have redeemed each of us -- bought with the blood of Christ. Help us this week to remember how you declare us holy, and teach us how to serve you. In Jesus' name, amen.

**Session Eight: A Song Means Poetry (Exodus 15):**

# Jabberwocky

BY LEWIS CARROLL

'Twas brillig, and the slithy toves  
Did gyre and gimble in the wabe:  
All mimsy were the borogoves,  
And the mome raths outgrabe.

“Beware the Jabberwock, my son!  
The jaws that bite, the claws that catch!  
Beware the Jubjub bird, and shun  
The frumious Bandersnatch!”

He took his vorpal sword in hand;  
Long time the manxome foe he sought—  
So rested he by the Tumtum tree  
And stood awhile in thought.

And, as in uffish thought he stood,  
The Jabberwock, with eyes of flame,  
Came whiffing through the tulgey wood,  
And burbled as it came!

One, two! One, two! And through and through  
The vorpal blade went snicker-snack!  
He left it dead, and with its head  
He went galumphing back.

“And hast thou slain the Jabberwock?  
Come to my arms, my beamish boy!  
O frabjous day! Callooh! Callay!”  
He chortled in his joy.

'Twas brillig, and the slithy toves  
Did gyre and gimble in the wabe:  
All mimsy were the borogoves,  
And the mome raths outgrabe.

A Word on Hebrew Poetry:

Read Exodus 15:1-21:

1. Let's consider Ex. 15:2,;
  - a. “The LORD is my strength and my song;

- b. He has become my salvation.”
- c. Notice the following pattern:
  - i. Aa = “The LORD
  - ii. Ab = “He
  - iii. Ba = is my strength and my song.”
  - iv. Bb = has become my salvation”
- 2. A second example is also in Ex. 15:2, which says:
  - a. “This is my God, and I will praise him,
  - b. “My father’s God, and I will exalt him.”
- 3. Take a moment to see if you can figure out the other parallelism in the second half of this 15:2 beginning at “this is my God...” Try to fill in the blanks:
  - i. Aa = “
  - ii. Ab = “
  - iii. Ba = “
  - iv. Bb = “
- 4. Try some on your own. What parallelism do you see in Ex. 15:4, 5, 6?
  - a. Ex:15:4
    - i. Aa = “
    - ii. Ab = “
    - iii. Ba = “
    - iv. Bb = “
  - b. Ex. 15:5
    - i. Aa = “
    - ii. Ab = “
    - iii. Ba = “
    - iv. Bb = “
  - c. Ex. 15:6
    - i. Aa = “
    - ii. Ab = “
    - iii. Ba = “
    - iv. Bb = “

How Parallelism Helps us Understand Moses:

1. Notice who Moses says the LORD is:
  - a. See Ex. 15:2, 3,
2. Considering who Moses says the LORD is, notice how further understanding is developed when you note the parallelism.
3. Remember Ex. 15:2?
  - a. Aa = “The LORD”
  - b. Ab = “is my strength and my song;”
  - c. Ba = “and he”
  - d. Bb = “has become my salvation.”
4. Notice how the parallelism ties Ab and Bb together. Thus, what three things is Moses tying together?

5. Consider 15:3:
  - a. Aa = "The LORD"
  - b. Ab = "is a man of war;"
  - c. Ba = "The LORD"
  - d. Bb = "is his name."
6. Don't look ahead. Focus on 5. What connection do you see between Ab and Bb?
7. What does it mean that the LORD's very name is connected with being a "man of war?" Consider: how has the LORD revealed himself to his people? Check out Ex. 14:14. From whom did he free the Israelites? See Ex. 14:18, 27-28.
  - a.
8. Consider 15:7. Fill out the parallelism and see if you can note the connection Moses is noting:
  - a. Aa = "
  - b. Ab = "
  - c. Ba = "
  - d. Bb = "

#### A Song About More Than Israel and Egypt:

1. Parallelism aside, this theme is continued in Ex. 15:9-10. The Egyptians and *all* Pharaoh's army was no match for God. Notice the operations of the mouth. How does the enemy use his mouth? How effective is it? What about God? Also, did you notice how Moses broadened his song here?
  - a.
  - b.
2. Notice how Ex. 15:11 begins a sort of transition in Moses' song. While he is talking about God's deeds over Egypt, this verse can also be applied to God's deeds outside of Egypt. Consider Ex. 15:12. What did God cause to swallow something, regarding the Egyptians? What is the meaning that here God is also swallowing with the earth?
  - a.
3. Again note Ex. 15:13. It could apply to God's redemption of the Israelites from under Egypt. Yet these statements also apply to God's wider office of redeeming his people.
  - a.
4. How does this broadening of Moses' song become more obvious in Ex. 15:14-16. Consider especially Ex. 15:17-18.
  - a.

#### Take Away:

1. This week, I urge you to consider Moses' prayer about God's deliverance. Contemplate just how powerful the LORD is.
2. Also, consider how the LORD's power and deliverance are on your side -- you, one who is redeemed by the blood of Jesus.

#### Closing Prayer:

Dear Heavenly Father, you truly are a powerful God. Your adversaries are like stubble, and you breath like an open flame. Truly, we have reason to fear you. Yet, because of Christ, we, who were you enemies, have been redeemed. Now you are on our side. Please be present in our

lives. Bring justice to those around us and use your power as you would use it. In Jesus' name, amen.