

Sabbath School Lesson #6 – Through the Red Sea – 2-8 August 2025

Christ would have us exercise faith. When the Israelites came to the Red Sea, they were asked to exercise faith. “And Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which he will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever. The Lord shall fight for you, and ye shall hold your peace” (Exodus 14:13-14). Later, we see the same exercising of faith asked of Israel in the reign of Jehoshaphat. Nothing is hard for God, and no enemy can withstand Him. Knowing this, when face with enemies, Jehoshaphat could say, “Art not Thou our God?”; for since God was his, all who came against him came also against God; and their overthrow was assured. When Jehoshaphat prayed, the assurance came, “Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God’s.” “Ye shall not need to fight in this battle; set yourselves, stand ye still, and see the salvation of the Lord with you” (2 Chronicles 20:15, 17). To God belongs victory; “His right hand, and His holy arm, hath gotten Him the victory” (Psalm 98:1). When by faith we claim Him as ours, then we prove that faith is the victory that hath overcome the world.

Sunday: God, and Worship the Lord – Read Exodus 12:1-36. For what purpose were the Israelites saved from Egypt? “Go, serve the Lord.” They were saved to serve. The lesson of God’s purpose in the salvation of man is taught in the deliverance of the children of Israel from Egyptian bondage. “And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour” (Exodus 1:14). And the Lord raised up Moses as a deliverer, and He said unto him, “Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth My people the children of Israel out of Egypt, ...and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain” (Exodus 3:10, 12). Before he went in unto Pharaoh, the Lord gave him a distinct message to the king: “Thou shalt say unto Pharaoh, Thus saith the Lord, Israel is My son, even My firstborn: and I say unto thee, Let My son go, that he may serve Me” (Exodus 4:22-23). When the plagues began to fall upon the Egyptians because of the hardness of Pharaoh’s heart, then the injunction was often repeated, “Let my people go, that they may serve Me.” And after the last plague had come, the slaying of the firstborn, so that “there was a great cry in Egypt; for there was not a house where there was not one dead,” then Pharaoh “called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the Lord, as ye have said.” As He led forth His people, the word of the Lord to them was, “Mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites.... Thou shalt not bow down to their gods, nor serve them;... ye shall serve the LORD your God” (Exodus 23:23-25). It is thus evident that the Lord delivered His people from the “hard service” of Egyptian bondage in order that they might serve Him. They were not brought out of Egypt for idleness, as this was the chief causes of sin in Sodom. “Behold, this was the iniquity of thy sister Sodom, pride, fullness of bread, and abundance of idleness was in her” (Ezekiel 16:49). God’s people were saved to serve. And this is the purpose of the salvation from sin through faith in Christ, of which the deliverance from Egypt was a type. This was made plain in the work and teaching of the Saviour himself. “Christ was establishing a kingdom on different principles. He called men, not to authority, but to service, the strong to bear the infirmities of the weak. Power, position, talent, education, placed their possessor under the greater obligation to serve his fellows” {DA 550.3}. Service is the law of the new kingdom.

Monday: Consecration of the Firstborn – Read Exodus 13:1-16. What lesson is in verse 16? It is a lesson on how to study the Bible. The history of their redemption from Egypt was to be “a token upon thine hand, and for frontlets between thine eyes.” Read also Deuteronomy 6:5-9: “And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and

they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates." This is a complete model for Bible study. It was not intended to be local, for the Jews merely, but is for all persons, in all time. Not that we are to wear phylacteries as the Jews did; this passage does not command that. The first part explains the last. The Word of God is to be studied and meditated upon so much that it will have a controlling influence over every act that our hands perform. We should work so that all that we do will bear the impress of the Word. Thus, it will be for a sign upon our hands. In like manner the forehead stands for the mind, which is to be stored with the truths of God's Word. They are ever to be before our eyes. But notice especially the command to talk of the Word when we sit in the house, and when we walk, and when we lie down, and when we rise up. How can this be done? Must we carry a Bible with us continually? That would be very inconvenient, and almost impossible. We could not use it while we were at work, nor in the night. The previous expression explains the whole thing: "And these words, which I command thee this day, shall be in thine heart." That is the secret of Bible knowledge. The Bible must be studied so carefully that the words will be indelibly fixed in our mind and heart. Then we can meditate upon them wherever we are, or whatever we are doing by our hands.

Tuesday: Closing the Red Sea – Read Exodus 13:17-14:12. Who guided the Israelites to cross the Red Sea? It was God that was leading the people. "And it came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines." Moses no more knew what to do, or which way to go, than the people did, only as the Lord told him. God could tell Moses, because "Moses was faithful in all His house."

Wednesday: Matching Forward by Faith – Read Exodus 14:13-31; did the Israelites exercise faith in the leading of the Lord? At the first sight of danger the faith of the people oozed away. "Wherefore hast thou dealt thus with us, to carry us forth out of Egypt?" (verse 11). They forgot what God had already done for them, and how powerfully He had wrought for their deliverance. The last judgment upon the Egyptians should have been sufficient of itself to teach them to trust in the Lord, and that He was abundantly able to save them from those of the Egyptians who yet remained alive. God did not design that the people should do any fighting. He led them through the wilderness, in order that they might not see war. Yet He knew that if they went the way that they did, the Egyptians would surely pursue them. The children of Israel never had any greater need of fighting than they did when the Egyptians closed in on them by the Red Sea; yet the word then was, "The Lord shall fight for you, and ye shall hold your peace." The route through the land of the Philistines was the shortest, but it was not without difficulties to take. The fact that we get into difficult places, is no evidence that God has not been leading us. God led the children of Israel into that narrow place in the wilderness, between the mountains and the sea, just as surely as He led them out of Egypt. He knew that they could not help themselves in such a trap, and He led them there deliberately, in order that they might see as never before that it was God Himself who was responsible for their safety, and that He was fully able to discharge the task which He had undertaken. Their trouble was designed to give them an ineffaceable lesson of trust in God. Lastly, we must learn not to condemn them for their unbelief. "Thou art inexcusable, O man, whosoever thou art that judgest; for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things" (Romans 2:1). When we condemn them for not trusting the Lord, we show that we know that there is no excuse for our murmuring and fear. We have all the evidence of the power of God that they had, and a great deal more besides. If we can see clearly how foolish their fear was, and how wicked their murmurings, then let us see to it that we do not show ourselves still more foolish and wicked than them.

Thursday: The Song of Moses and Miriam – Read Exodus 15:1-21; what lesson do we learn from the song of Moses? It is the song of victory. Whoever gets victory in the Lord sings the song of victory. Even as the children of Israel sang the song of victory while upon the shore of the Red Sea (Exodus 15), before they reached the promised land, so the children of God in the last days will sing the song of victory before they reach the heavenly Canaan (Revelation 15:2-3). The song of Moses is sung by those who have gotten victory, and none could learn that song except those who had been through the experience. It is a song of thanks to God who giveth us the victory through Jesus Christ (1 Corinthians 15:57).