

Pine Knoll Sabbath School Study Notes

Third Quarter 2025: Exodus

Lesson 6 “Through *the* Red Sea”

Read for this week’s study

Exodus 12:31–36; James 2:17–20; Exodus 13:1–14:31; Hebrews 11:22; Exodus 15:1–21; Revelation 15:2–4.

Memory Text

“And Moses said to the people, ‘Do not be afraid. Stand still, and see the salvation of the LORD, which He will accomplish for you today. For the Egyptians whom you see today, you shall see again no more forever. The LORD will fight for you, and you shall hold your peace’ ” (Exodus 14:13, 14, NKJV).

Lesson Outline from Adult Sabbath School Study Guide

- I. Introduction
- II. Go, and Worship the Lord
- III. Consecration of the Firstborn
- IV. Crossing the Red Sea
- V. Marching Forward by Faith
- VI. The Song of Moses and Miriam
- VII. Further Study

Questions and Notes for Consideration

Facilitator: Jon Paulien

1. The Exodus story describes the rescue of God’s people from a desperate situation where there was no way they could save themselves. Only a mighty act of God could save them. God’s mighty acts are the centerpiece of God’s activity in the Old Testament. What is the New Testament equivalent of the mighty acts of God in the Old Testament (Matthew 2:13-15; John 1:1-3; 1 Corinthians 5:7; Galatians 3:10-13)? (Sabbath Afternoon’s Lesson)
2. Read Exodus 12:31-36. What strange request does Pharaoh make in the midst of allowing all the Israelites to leave? Why would Pharaoh, a god on earth, ask for a blessing from Yahweh? How do you know when you are repenting because of the consequences rather than genuine remorse for sin? What relationship, if any, does

- God's encouragement (Exod 11:2) for the Israelites to ask for back wages from the Egyptians have on the current issue of reparations for slavery? (Sunday's Lesson)
3. Read Exodus 13:1-16. The Israelite firstborns were spared by God's grace during the final plague. Why give this perpetual command, and what should it mean to us today? In Revelation 13, the mark of the beast is given on the forehead or the hand. Why is the mark of the Exodus on both? (Monday's Lesson)
 4. Read Exodus 13:17 – 14:12. How did God guide the Israelites when they left Egypt? (Tuesday's Lesson)
 5. Read Exodus 14:13-31. Despite their lack of faith, what did God do for the children of Israel? Where did the language of the Red Sea crossing come from? What can we learn from that? (Exod 14:21-22) (Wednesday's Lesson)
 6. Read Exodus 15:1-21. This is the first major poem in the Hebrew Bible. What does it tell us about God? Read Revelation 15:2-4. How is this song similar or different from the Song of Moses? How is this a New Exodus? (Thursday's Lesson)
 7. Immanuel Kant said that if God is just, then there must be some kind of afterlife. What does that statement mean, and in what way is this statement true? (Thursday's Lesson)
 8. In the face of so much evidence for God's goodness toward us and of His power, why do we still find it so easy to show, and even express, a lack of faith? (Friday's Lesson)
 9. Even after all that has happened to him, including the loss of the firstborn sons, why would Pharaoh still pursue Israel? (Friday's Lesson)
 10. What do you think of the following statement and how would you interpret it?
"Though we all face terrible trials at times, many of us have had some very good days when nothing bad happens to us or our loved ones. We should see these times as evidence of God's grace and protection because, after all, we live in enemy territory. We should remember to praise God in the good times, because we never know what calamities we have been spared from." (Friday's Lesson)

Thoughts from Graham Maxwell

As He experienced this separation from His Father, "So great was this agony, that his physical pain was hardly felt. With amazement angels witnessed the Savior's despairing agony." Note the words, agony, fear, consternation. He was really tempted to doubt all that He'd been teaching. He even wondered if He'd rise again."

Maybe He was tempted to believe this legal explanation that the second death is, you die and stay dead forever. And if He was going to pay the price for sin, He would have to die, and stay dead forever. He would never rise again. But He didn't come to pay that penalty. He came to answer the questions, and as soon as He had answered them (He did wait over Sabbath, to add

more meanings to the Sabbath, so that every Sabbath we'd remember the questions He'd answered on Friday) He arose a great while before it was day, and He hastened to heaven. And He said to Mary, "Don't detain me! I have to hasten to heaven." And He appeared before His Father, and the angels, and He said, "Was it enough?" To pay the price of sin? "No," they could have said, "you're supposed to stay dead for eternity. You hurry back! We'll not let anybody know you were out." They never said such a thing! They said, "It is more than enough. You've cleared up all our questions. You've confirmed our trust without fear for eternity." And He came back down to see if the twelve had gotten the message, and they were all in a deep depression. It took Him a long time to revive them.

And to this present day, do we really accept what He came to reveal at such infinite cost, that He does not wish to be served from fear. The Father will no more kill us at the end of the millennium than He killed His Son—which leads some to believe that He did kill His Son as He will kill the wicked at the end. How have you worked this out yourself? How did Jesus resolve these questions on the cross? {Graham Maxwell. Excerpt from the audio series, The Picture of God in all 66 – Luke, recorded April 1982, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

<http://pkp.cc/55MMPOGIA66> (Part 1) <http://pkp.cc/56MMPOGIA66> (Part 2)

Now, it was very difficult for God to teach the children of Israel, first to revere Him, but next, that He valued nothing higher than their freedom. Because they would only revere a God who showed His power, Well, all right, the ten plagues helped with that, and the opening of the Red Sea. But when God did not show His power for a brief period of time, they ceased to revere Him. You remember, at Sinai, as soon as the earthquake ceased, and the thunder was silent, they were dancing around the golden calf. Over and over, Israel showed they would only respect a show of majesty and power. That means they hardly started out.

But God is not through. When we're impressed with His power, and say, "Well, you have a right to say we should have no other gods but you. All right. We surrender." And God says, "Look. This isn't the end. This is only the beginning. Now I have your attention. You respect me. I wish you respected me for a much better reason." And later He came. When Jesus came, this was the majestic, all-powerful God of the universe, now here in person. And there was very little show of power. When He did show His power, He got crowds. When there were miracles of healing, and miracles of feeding, large crowds gathered and He said, "This is not the way I wish to win followers. Not this time."

Now, how many people revered Jesus, and regarded Him with the awe that is due the Creator of the whole vast universe, when they watched Him on His knees, washing dirty feet? Or

weeping on the Mount of Olives? Or on the cross, saying, “I forgive you”? Not many. Yet that’s the kind of reverence God wants. It’s too bad that Uzzah had to die before they’d take God seriously. But God is willing to run the risk of appearing to be the kind of person that the devil has made Him out to be. He appears, here, to be arbitrary, certainly exacting, and vengeful, and unforgiving, and severe. Isn’t that true? He appears to be that.

And then we’ll sometimes say, when God seems to have more power than anybody else, “Well, never mind if you look that way. You do happen to be the most powerful God. We admit it. We surrender. Tell us what to do.”

And God says, “Don’t settle for that.” I think some settle for that for the rest of their lives. That’s only the beginning, and the whole Old Testament is a story of beginnings for hundreds of years, you know, until Jesus comes, and shows the way God wants to run His universe. I think those three and a half years show how God will run His kingdom for eternity, and to some that’s not the way a king behaves. A king, turn the other cheek? Kings can destroy at their will, if they wish, if we don’t obey them. God says, “I will not run my universe that way.” And if you wonder why the Bible suggests that only relatively few will be found safe to admit to the Kingdom, how many were impressed to the point of worship, and wonder, and awe by the behavior of Jesus when He was here? Do some of you, though, read the record in the gospels and say, “That is the most wonderful! That’s awesome! That’s the most unbelievable thing. That the one who is infinitely powerful should show Himself so incredibly gracious, and humble, and gentle. {Graham Maxwell. Excerpt from the audio series, The Picture of God in All 66 – 2 Samuel, recorded November 1981, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

*Audio links to the West Covina series recorded in 1983:

<http://pkp.cc/15MMPOGIA66> (Part 1) <http://pkp.cc/16MMPOGIA66> (Part 2)

Further Study with Ellen White

But the work of human redemption is not all that is accomplished by the cross. The love of God is manifested to the universe. The prince of this world is cast out. The accusations which Satan has brought against God are refuted. The reproach which he has cast upon heaven is forever removed. Angels as well as men are drawn to the Redeemer. “I, if I be lifted up from the earth,” He said, “will draw all unto Me.” {DA 626.1}

The death of Christ upon the cross made sure the destruction of him who has the power of death, who was the originator of sin. When Satan is destroyed, there will be none to tempt to evil; the atonement will never need to be repeated; and there will be no danger of another

rebellion in the universe of God. That which alone can effectually restrain from sin in this world of darkness, will prevent sin in heaven. {TA 205.2}

No distinction on account of nationality, race, or caste, is recognized by God. He is the Maker of all mankind. All men are of one family by creation, and all are one through redemption. Christ came to demolish every wall of partition, to throw open every compartment of the temple courts, that every soul may have free access to God. His love is so broad, so deep, so full, that it penetrates everywhere. It lifts out of Satan's influence those who have been deluded by his deceptions, and places them within reach of the throne of God, the throne encircled by the rainbow of promise. In Christ there is neither Jew nor Greek, bond nor free. {PK 369.3}

The rabbis had a saying that there is rejoicing in heaven when one who has sinned against God is destroyed; but Jesus taught that to God the work of destruction is a strange work. That in which all heaven delights is the restoration of God's own image in the souls whom He has made. {COL 190.1}

Christ is ready to set us free from sin, but He does not force the will; and if by persistent transgression the will itself is wholly bent on evil, and we do not *desire* to be set free, if we *will* not accept His grace, what more can He do? We have destroyed ourselves by our determined rejection of His love. "Behold, now is the accepted time; behold, now is the day of salvation." "Today if ye will hear His voice, harden not your hearts." 2 Corinthians 6:2; Hebrews 3:7, 8. {SC 34.2}

God's ideal for His children is higher than the highest human thought can reach. The living God has given in His holy law a transcript of His character. The greatest Teacher the world has ever known is Jesus Christ; and what is the standard He has given for all who believe in Him? "Be ye therefore perfect, even as your Father which is in heaven is perfect." Matthew 5:48. As God is perfect in His high sphere of action, so man may be perfect in his human sphere. {CT 365.2}

The Holy Spirit puts forth its highest energies to work in heart and mind. The grace of God enlarges and multiplies their faculties, and every perfection of the divine nature comes to their assistance in the work of saving souls. Through cooperation with Christ they are complete in Him, and in their human weakness they are enabled to do the deeds of Omnipotence. {ML 49.4}

The forgiveness of sins is not the sole result of the death of Jesus. He made the infinite sacrifice, not only that sin might be removed, but that human nature might be restored, rebeautified, reconstructed from its ruins, and made fit for the presence of God. {5T 537.1}

When man surrenders to Christ, the mind is brought under the control of the law, but it is the royal law, which proclaims liberty to every captive. Only by becoming one with Christ can men be made free. Subjection to the will of Christ means restoration to perfect manhood. Sin can triumph only by . . . destroying the liberty of the soul. {FLB 91.3}

Remember that God and Christ are interested in you, and that all the host of Heaven are engaged in the work for the salvation of sinners. {SJ 77.8}

The glory of heaven is in lifting up the fallen, comforting the distressed. And wherever Christ abides in human hearts, He will be revealed in the same way. Wherever it acts, the religion of Christ will bless. Wherever it works, there is brightness. {COL 386.1}

Through the gospel, souls that are degraded and enslaved by Satan are to be redeemed to share the glorious liberty of the sons of God. God's purpose is not merely to deliver from the suffering that is the inevitable result of sin, but to save from sin itself. . . . Eternity alone can reveal the glorious destiny to which man, restored to God's image, may attain. {MB 60.3}

Through creation and redemption, through nature and through Christ, the glories of the divine character are revealed. By the marvelous display of his love in giving "his only begotten Son that whosoever believeth in him should not perish, but have everlasting life," the character of God is revealed to the intelligences of the universe. Through Christ our Heavenly Father is made known as the God of love. {ST, February 13, 1893 par. 5}

The cloud that was a wall of darkness to the Egyptians was to the Hebrews a great flood of light, illuminating the whole camp, and shedding brightness upon the path before them. So the dealings of Providence bring to the unbelieving, darkness and despair, while to the trusting soul they are full of light and peace. The path where God leads the way may lie through the desert or the sea, but it is a safe path. {PP 290.3}

God lives and reigns. We have a living and a risen Saviour. He has a care for you.... He has never proved false; He has never deceived you. He will be your guide and deliverer in the most trying circumstances. He will be at your right hand. We are every moment girded with His power and surrounded by His presence as really as were the Israelites in the midst of the divided sea. {UL 276.3}

In brier and thorn, in thistle and tare, is represented the evil that blights and mars. In singing bird and opening blossom, in rain and sunshine, in summer breeze and gentle dew, in ten thousand objects in nature, from the oak of the forest to the violet that blossoms at its root, is seen the love that restores. And nature still speaks to us of God's goodness. {Ed 101.3}