

# **Exodus**

## **Through the Red Sea**

Lesson #6 for August 9, 2025

Scriptures: Exodus 12:31-36; 13:1-15:21; Hebrews 11:22; Revelation 15:2-4.

### **The Exodus from Egypt**

1. The exodus of the Israelites from Egypt is mentioned many times in Scripture. Why?

[From the Bible study guide=BSG:] **The Exodus is the most dramatic and glorious experience of God's people in the Old Testament.** This event is the **divine model of how God defeated the Hebrews' enemies and brought the Israelites victoriously into the Promised Land. It's also a symbol of salvation and redemption in Christ.**

From a human standpoint, the children of Israel were in a desperate, even impossible, situation—one that they, in and of themselves, could not save themselves from. If they were to be delivered, **it would have to be by a divine act.** It's the same with us and sin: in and of ourselves, we are in a hopeless situation. We need something even more dramatic than the Exodus. And we've got it: the cross of Christ and what Christ did there for us all.

The events of Israel's departure from the land of Goshen, mentioned in Exodus 12—until the song of Moses, joyously sung in Exodus 15—are breathtaking and incredible. God's signs, wonders, and miraculous redeeming works are at their peak.

But even these do not compare to what Christ did for us at the cross, of which the drama of the Exodus was a mere foreshadowing.—*Adult Sabbath School Bible Study Guide\** for Sabbath Afternoon, August 2.<sup>†‡</sup>

[BSG:] **On the night of Passover, divine judgment fell** on those not covered by the blood (*Exod. 12:1–12*). No one escaped because of position, education, social status, or gender. [Did any females die that night?] Punishment struck all families, from Pharaoh to slaves, and even the firstborn of the animals. The pride of Egypt was in the dust.—*Adult Sabbath School Bible Study Guide\** for Sunday, August 3.<sup>†§</sup>

**Exodus 12:1-12:** [Read Exodus 12:1-12. Note especially verse 12.]

“On that night I will go through the land of Egypt, **killing every first-born male**, both human and animal, and **punishing all the gods of Egypt**. I am the LORD.”—American Bible Society. (1992). *The Holy Bible: The Good News Translation\** (2nd ed., Exodus 12:1-12). New York: American Bible Society [abbreviated as *Good News Bible*].<sup>†‡</sup>

### **“Leave My Country”**

2. Then, during the night, Pharaoh called for Moses and Aaron and told all of Israel to leave!

**Exodus 12:31-32:** <sup>31</sup>That same night the king sent for Moses and Aaron and said, “Get out, you and your Israelites! Leave my country; go and worship the LORD, as you asked. <sup>32</sup>Take your sheep, goats, and cattle, and leave. **Also pray for a blessing on me.**”—*Good News Bible*.<sup>\*†</sup>

3. Remember that Pharaoh claimed to be a god! Why was he asking for blessing from the true God? How strange!

[BSG:] Why would he, the king of Egypt, a “god” on earth among his people, ask that? It sounds as if he’s finally catching on to the power of the Hebrew God and would like to benefit from it. However, how can God bless him while he is steeped in rebellion, stubbornness, sin, and pride? Sure, he finally gave his consent, but it wasn’t out of submission to the will of Yahweh [*sic*]. It was, instead, out of defeat. **He wasn’t repentant**—as his later actions will reveal. He simply wanted to stop the devastation that was destroying his kingdom.

Pharaoh was humiliated. And, given the tragic circumstances from the worst plague of all, he gives permission for Israel to leave Egypt. What he refused to grant all previous times, and no matter the suffering his actions brought upon his nation, he now permits.

And the Egyptian people, understandably, are eager for the Hebrews to go, as well. As they said, **please leave, or else “we shall all be dead.”**—*Adult Sabbath School Bible Study Guide\** for Sunday, August 3.<sup>††</sup>

## Leaving Egypt for Good!

**Exodus 12:37-41:** <sup>37</sup> The Israelites set out on foot from Rameses for Sukkoth. There were about **600,000 men, not counting women and children.** <sup>38</sup>**A large number of other people** and many sheep, goats, and cattle also went with them. <sup>39</sup>They baked unleavened bread from the dough that they had brought out of Egypt, for they had been driven out of Egypt so suddenly that they did not have time to get their food ready or to prepare leavened dough.

<sup>40</sup> **The Israelites had lived in Egypt for 430 years.** <sup>41</sup>**On the day the 430 years ended, all the tribes of the LORD’s people left Egypt.**—*Good News Bible.\*†*

[SDA Bible Commentary:] **Two Hundred Fifteen Years in Egypt.**—Popular and scholarly misunderstanding of these periods covering the sojourning and affliction of the descendants of Abraham has caused chronological confusion as to the time spent by Israel in Egypt. **The interval between the call of Abram, at age 75, and the Exodus was 430 years, of which 215 had passed when Jacob went into Egypt** (25 years to Isaac’s birth in Abraham’s century year, plus 60, Isaac’s age at Jacob’s birth, plus 130, Jacob’s age at his migration, a total of 215 years). **Therefore the remainder of the 430 years, the Egyptian sojourn, was 215 years. If this seems a rather short time in Egypt, it should be considered that Moses was the grandson (also great-grandson) of Levi (Num. 26:57–59), who entered Egypt as an adult. This fact would not fit into an interval of 400 years, but would be quite possible for 215 years, according to Levi’s life span (see on Ex. 6:16, 20).**—Nichol, F. D. (Ed.). (1978). *The Seventh-day Adventist Bible Commentary\** (Vol. 1, pp. 184–186). Review and Herald Publishing Association.<sup>††</sup>

4. What about the 600,000 Israelite men? Was the numbering system reliable and correct?
5. Someone who is familiar with such calculations has determined that in order for the direct descendants of Jacob to increase from 70 to 2 million (600,000 men plus wives and children) in about 4 generations, each woman would have had to give birth to 56 children who survived and had children! Remember that Abraham had 318 “fighting” men (Genesis 14:14) who worked for him plus those who kept the flocks and herds and their families. It is pretty obvious

that the many workers who went into Egypt with Jacob's family were integrated into the families with whom they were associated.

[From the writings of Ellen G. White=EGW:] And they went out, "about six hundred thousand on foot that were men, beside children. **And a mixed multitude went up also with them.**" In this multitude were not only those who were actuated by faith in the God of Israel, but also a far greater number who desired only to escape from the plagues, or who followed in the wake of the moving multitudes merely from excitement and curiosity. **This class were ever a hindrance and a snare to Israel.**—Ellen G. White, *Patriarchs and Prophets*\* 281.2.††

[\[https://egwwritings.org/read?panels=p84.1227&index=0\]](https://egwwritings.org/read?panels=p84.1227&index=0)†

[BSG:] God, meanwhile, made provision so that the Israelites did not leave Egypt empty-handed but with things they would need for what, in the end, would turn out to be a much longer sojourn than anticipated. The Egyptians gave the Jews these precious articles [Exodus 11:2] only to hurry the people out of the country, but the items were wages that were long denied the Israelites for centuries of slave labor. [Was it "centuries" of being slaves? Or, clearly less than 215 years, maybe about 100 years?] Surely for the Egyptians, the price of getting the Hebrews out of their land was cheap enough.

How often have we "repented" of actions only because of their consequences and not because those acts were themselves wrong? Why is that not true repentance? How can we learn to be sorry for the sins that, in a sense, we "get away with," at least in the short term?—*Adult Sabbath School Bible Study Guide*\* for Sunday, August 3.‡

## Which Way Should We Go? What Should We Take?

**Exodus 13:17-18:** <sup>17</sup> When the king of Egypt let the people go, God did not take them by the road that goes up the coast to Philistia, although it was the shortest way. God thought, "I do not want the people to change their minds and return to Egypt when they see that they are going to have to fight." <sup>18</sup> Instead, he led them in a roundabout way through the desert towards the Red Sea. The Israelites were armed for battle. [Footnote: Red Sea: (in Hebrew literally "Sea of Reeds") evidently referred to (1) a series of lakes and marshes between the head of the Gulf of Suez and the Mediterranean, the region generally regarded as the site of the events described in Exodus 13, and was also used to designate (2) the Gulf of Suez, and (3) the Gulf of Aqaba.]—*Good News Bible*.\*‡

[EGW:] Instead of pursuing the direct route to Canaan, which lay through the country of the Philistines, the Lord directed their course southward, toward the shores of the Red Sea. "For God said, Lest peradventure the people repent when they see war, and they return to Egypt." Had they attempted to pass through Philistia, their progress would have been opposed; for the Philistines, regarding them as slaves escaping from their masters, would not have hesitated to make war upon them. **The Israelites were poorly prepared for an encounter with that powerful and warlike people. They had little knowledge of God and little faith in Him, and they would have become terrified and disheartened. They were unarmed and unaccustomed to war,**

**their spirits were depressed by long bondage, and they were encumbered with women and children, flocks and herds. In leading them by the way of the Red Sea, the Lord revealed Himself as a God of compassion as well as of judgment.**—Ellen G. White, *Patriarchs and Prophets*\* 282.1.†<sup>‡</sup>  
[\[https://egwwritings.org/read?panels=p84.1232&index=0\]](https://egwwritings.org/read?panels=p84.1232&index=0)†

## Carrying the Bones of Joseph Back to Canaan

**Exodus 13:19:** Moses took the body of Joseph with him, as Joseph had made the Israelites solemnly promise to do. Joseph had said, “When God rescues you, you must carry my body with you from this place.”—*Good News Bible*.\*

[BSG:] Meanwhile, “Moses took the bones of Joseph with him” (*Exod. 13:19, NIV*). This is a very important detail in the text, and it reveals the fulfillment of Joseph’s faith in God’s promises. Joseph never lost sight of the Promised Land, even though he lived in the splendor and privileges of Egypt. He requested that his bones be taken to the land of Canaan (*Gen. 50:24, 25*). He believed that the Lord would surely visit Israel in Egypt and bring them to the land, as He had sworn (*Heb. 11:22*). On Israel’s arrival in Canaan, Joseph’s bones were “buried at Shechem” (*Josh. 24:32, NKJV*).—*Adult Sabbath School Bible Study Guide*\* for Tuesday, August 5.†§

6. This was to follow the instructions Joseph gave as recorded in Genesis 50:24-26.

**Genesis 50:24-26:** <sup>24</sup>He said to his brothers, “I am about to die, but God will certainly take care of you and lead you out of this land to the land he solemnly promised to Abraham, Isaac, and Jacob.” <sup>25</sup>Then Joseph asked his people to make a vow. “Promise me,” he said, “that when God leads you to that land, you will take my body with you.” <sup>26</sup>So Joseph died in Egypt at the age of a hundred and ten. They embalmed his body and put it in a coffin.—*Good News Bible*.\*

## The Pillars (by Day and by Night) of God’s Presence

7. The marvelous thing that the children of Israel discovered before crossing the sea was that the LORD would guide them in a pillar of cloud by day and in a pillar of fire by night.

**Exodus 13:20-22:** <sup>20</sup>The Israelites left Sukkoth and camped at Etham on the edge of the desert. <sup>21</sup>During the day the LORD went in front of them in a pillar of cloud to show them the way, and during the night he went in front of them in a pillar of fire to give them light, so that they could travel night and day. <sup>22</sup>The pillar of cloud was always in front of the people during the day, and the pillar of fire at night.—*Good News Bible*.\*

[BSG:] **The pillar of cloud and the pillar of fire were the visible signs of God’s presence among His people. The Lord dwelt there and spoke also from the cloud** (*Exod. 14:24; Num. 12:5, 6*).—*Adult Sabbath School Bible Study Guide*\* for Tuesday, August 5.†§

8. How would you feel if when you came to church on Sabbath morning, there was a cloud of God’s presence at the front of the church? How did they feel about having God constantly with them on their journey?

## Pharaoh Changes His Mind, and His Army Is in Hot Pursuit

**Exodus 14:1-4:** <sup>1</sup> Then the LORD said to Moses, <sup>2</sup> “Tell the Israelites to turn back and

camp in front of Pi Hahiroth, between Migdol and the Red Sea, near Baal Zephon. <sup>3</sup>The king will think that the Israelites are wandering around in the country and are closed in by the desert. **4I will make him stubborn**, and he will pursue you, and **my victory over the king and his army will bring me honor. Then the Egyptians will know that I am the LORD.**” The Israelites did as they were told.—*Good News Bible*.<sup>\*†</sup>

9. But, when Pharaoh and the Egyptian army decided that they needed to take the Israelites back to Egypt as slaves, things changed!

**Exodus 14:5-7:** <sup>5</sup> When the king of Egypt was told that the people had escaped, he and his officials **changed their minds** and said, “What have we done? We have let the Israelites escape, and we have lost them as our slaves!” <sup>6</sup>The king got his war chariot and his army ready. **7He set out with all his chariots**, including the six hundred finest, commanded by their officers.—*Good News Bible*.<sup>\*†</sup>

[BSG:] Meanwhile, Pharaoh reveals the true motives of his heart. He is not converted, and he never truly repented. His asking God to bless him was a farce, perhaps a deception in his own heart. He gathered his army, and they went after their escaped slaves. How totally blinded by sin this man really was. When the people saw Pharaoh’s army coming, they spoke words and expressed sentiments that would be echoed by them more than once: “‘Because there were no graves in Egypt, **have you taken us away to die in the wilderness?** Why have you so dealt with us, to bring us up out of Egypt?’” (*Exod. 14:11, NKJV*).—*Adult Sabbath School Bible Study Guide*<sup>\*</sup> for Tuesday, August 5.<sup>†§</sup>

**Exodus 14:10-12:** <sup>10</sup> When the Israelites saw the king and his army marching against them, they were terrified and cried out to the LORD for help. <sup>11</sup>They said to Moses, “Weren’t there any graves in Egypt? Did you have to bring us out here in the desert to die? Look what you have done by bringing us out of Egypt! <sup>12</sup>Didn’t we tell you before we left that this would happen? **We told you to leave us alone and let us go on being slaves of the Egyptians. It would be better to be slaves there than to die here in the desert.**”—*Good News Bible*.<sup>\*†</sup>

10. The problem still existed, as some have suggested: **It was harder to get Egypt out of Israel than it was to get Israel out of Egypt!**

[BSG:] Having already seen such dramatic manifestations of God’s power, which included the sparing of their own firstborn sons, the people still displayed a stunning lack of faith [in God, *YAHWEH*].

Think of the last time you faced a terrible situation. What was your first reaction: faith in God or a lack of faith? What lessons should you have learned from that situation that could help you the next time another comes (and come it will)?—*Adult Sabbath School Bible Study Guide*<sup>\*</sup> for Tuesday, August 5.<sup>‡</sup>

## **Trapped Between the Egyptian Army and the Red Sea**

11. The Israelites found themselves trapped against the Red Sea with a mountain on another side and the Egyptian army behind them!

[BSG:] The Israelites were geographically cornered: Before them was the Red

Sea. On one side were mountains, and behind them was Pharaoh's well-trained and powerful army (for details see Ellen G. White, "The Exodus," pp. 284, 287, in *Patriarchs and Prophets*). From this situation, humanly speaking, it was impossible to escape. The people were terrified. No wonder God, through Moses, encouraged them with, " 'Do not be afraid. Stand firm [in your trust in the LORD] and you will see the deliverance' " (*Exod. 14:13, NIV*). We do not naturally know how to be still and wait for God's intervention. We want to fight when instead we should wait for God, be silent, and advance by His grace and power.—*Adult Teachers Sabbath School Bible Study Guide\** 81.†Ω§  
[see also <https://egwwritings.org/read?panels=p84.1243&index=0>]†

**Exodus 14:13-20:** <sup>13</sup> Moses answered, "Don't be afraid! Stand your ground, and you will see what the LORD will do to save you today; you will never see these Egyptians again. <sup>14</sup>The LORD will fight for you, and all you have to do is keep still."

<sup>15</sup> The LORD said to Moses, "Why are you crying out for help? **Tell the people to move forward.** <sup>16</sup>Lift up your walking stick and hold it out over the sea. **The water will divide, and the Israelites will be able to walk through the sea on dry ground.** <sup>17</sup>I will make the Egyptians so stubborn that they will go in after them, and I will gain honor by my victory over the king, his army, his chariots, and his drivers. <sup>18</sup>**When I defeat them, the Egyptians will know that I am the LORD.**"

<sup>19</sup> The angel of God, who had been in front of the army of Israel, moved and went to the rear. **The pillar of cloud also moved until it was <sup>20</sup>between the Egyptians and the Israelites.** The cloud made it dark for the Egyptians, but gave light to the people of Israel, and so the armies could not come near each other all night.—*Good News Bible.\**†

12. Did the Israelites have weapons? If yes, where did they get arms for battle?

**Exodus 14:21-24:** <sup>21</sup> Moses held out his hand over the sea, and the LORD drove the sea back with a strong east wind. It blew all night and turned the sea into dry land. The water was divided, <sup>22</sup>and the Israelites went through the sea on dry ground, with walls of water on both sides. <sup>23</sup>The Egyptians pursued them and went after them into the sea with all their horses, chariots, and drivers. <sup>24</sup>Just before dawn the LORD looked down from the pillar of fire and cloud at the Egyptian army and threw them into a panic.—*Good News Bible.\**

[BSG:] God's command to Moses was clear: "Move on." God unfolded His action plan step by step: (1) the Angel of God and the pillar of cloud moved from the front of Israel's camp and stood behind them, protecting them from the Egyptian army; (2) by faith Moses had to stretch out his hand over the sea; (3) **the Lord divided the water and dried it up with a strong wind;** and (4) the result was that **the Israelites went securely through the sea on dry ground to the other side.** The Egyptians blindly pursued them, because they did not see that God was doing extraordinary things for His people; that is, they didn't see until it was too late, as their confession in Exodus 14:25 revealed.—*Adult Sabbath School Bible Study Guide\** for Wednesday, August 6.†

13. So, what happened when the armies of Egypt tried to pursue to capture the Israelites?

**Exodus 14:25:** He made the wheels of their chariots get stuck, so that they moved with great difficulty. **The Egyptians said, “The LORD is fighting for the Israelites against us. Let’s get out of here!”**—*Good News Bible*.\*†

[BSG:] Great tension was in the air. How would the people react? The flow of events is outstanding: God gives the command to move forward. The pillar of cloud, representing God’s invisible presence, transfers from the front to the back of the column, “coming between the armies of Egypt and Israel” (*Exod. 14:20, NIV*). Moses raises his staff. An east wind divides the water and forms dry land. The Israelites march through the sea’s water corridor. The Egyptians attempt to pursue them. **But the Lord confuses Pharaoh’s army, and the entire army is drowned while the Israelites are safe on the other side of the Red Sea.** Thus, they experience God’s spectacular victory in saving them.—*Adult Teachers Sabbath School Bible Study Guide*\* 81.†§

**Exodus 14:26-31:** <sup>26</sup> The LORD said to Moses, “Hold out your hand over the sea, and the water will come back over the Egyptians and their chariots and drivers.”

<sup>27</sup> So Moses held out his hand over the sea, and at daybreak the water returned to its normal level. The Egyptians tried to escape from the water, but the LORD threw them into the sea. <sup>28</sup> The water returned and covered the chariots, the drivers, and all the Egyptian army that had followed the Israelites into the sea; not one of them was left. <sup>29</sup> But the Israelites walked through the sea on dry ground, with **walls of water on both sides.**

<sup>30</sup> On that day **the LORD saved the people of Israel** from the Egyptians, and the Israelites saw them lying dead on the seashore. <sup>31</sup> **When the Israelites saw the great power with which the LORD had defeated the Egyptians, they stood in awe of the LORD; and they had faith in the LORD and in his servant Moses.**—*Good News Bible*.\*†

14. What important points do we see in this series of events?

## **A Major Defeat for Satan!**

[BSG:] **Egypt stands for those who oppose and reject God.** The Egyptians failed on two grounds: (1) they stubbornly resisted the living Lord, and (2) they desired to capture and enslave the Israelites. Greed and violence led them to destruction. There is a huge difference between serving the Lord, who gives grace, freedom, and salvation, and serving Pharaoh, which leads to blind obedience, terrifying commands, slavery, and, ultimately, to death.—*Adult Teachers Sabbath School Bible Study Guide*\* 82.†‡

[BSG:] Because Moses wholeheartedly trusted God and His Word, he encouraged the people. He presented four crucial points on how to act in difficult situations:

(1) “ ‘Do not be afraid’ ” (*Exod. 14:13, NKJV*). The first appeal is to trust the Lord, because only in this way can fear be overcome. Isaiah reminds us of this truth by stating that believers are in God’s hands, and He will act for them when they accept Him as their God and Lord: “ ‘So do not fear, for I am with you; do not be dismayed, for I am your God. . . . For I am the LORD your God who takes hold of your right hand and says to you, Do not fear; I will help you’ ” (*Isa. 41:10, 13, NIV*).—*Adult Sabbath School Bible Study Guide*\* for Wednesday.‡§

**Exodus 14:10,13:** <sup>10</sup> When the Israelites saw the king and his army marching against them, they were terrified and cried out to the LORD for help....

<sup>13</sup> Moses answered, “Don’t be afraid! Stand your ground, and you will see what the LORD will do to save you today; you will never see these Egyptians again.”—*Good News Bible*.\*

[BSG:] (2) “ ‘Stand [firm] still’ ” (*Exod. 14:13, NKJV*). To “stand still” does not mean only to stop murmuring and to expect great things but also to trust God and to wait patiently for His mighty intervention, because He will act.

(3) “ ‘You will see the deliverance the LORD will bring you today’ ” (*Exod. 14:13, NIV*). For our faith to grow, it is important to recognize God’s leadership and help and to be grateful for His promised assistance. To “see” means to open one’s eyes (because disbelief is blind). Only God can provide victory, safety, and salvation. God is always for us, caring and providing what is needed at the appropriate time.

(4) “ ‘The LORD will fight for you’ ” (*Exod. 14:14, NKJV*). This indicates what God will do: He will personally fight for His people. Calvary is the ultimate proof of this reality, for on the cross Christ defeated Satan in order to give us eternal life (*John 5:24; Heb. 2:14; Rev. 12:10, 11*). Later, even the Egyptians recognized that the Lord was fighting for the Israelites (*Exod. 14:25*).—*Adult Sabbath School Bible Study Guide*\* for Wednesday, August 6.<sup>†Ω§</sup>

15. Try to imagine how you would have felt or what you would have done when you realized that you are safe on the other side of the Red Sea and the Egyptian army which had been pursuing you had drowned!

[BSG:] The whole Egyptian army was overthrown; no one survived, including Pharaoh (see *Ps. 136:15*). It was a stunning defeat for the Egyptians and a complete victory for God’s people. No wonder all through their history, and even to this day, the Jews recount this story.—*Adult Sabbath School Bible Study Guide*\* for Thursday, August 7.<sup>†§</sup>

**Psalms 136:15:** But he drowned the king of Egypt and his army;  
his love is eternal.—*Good News Bible*.\*

16. During all their years as slaves in Egypt, the children of Israel were chided about the fact that their God was not very powerful because, clearly, the gods of the Egyptians were ruling over them. That was the common belief among ancient nations. But, then, as Israel was standing on the other side of the Red Sea, the song was different!

17. Both Moses and Miriam composed songs for the children of Israel to sing.

**Exodus 15:1-21:** <sup>1</sup> Then Moses and the Israelites sang this song to the LORD:

“I will sing to the LORD, because he has won a glorious victory;  
he has thrown the horses and their riders into the sea.

<sup>2</sup> The LORD is my strong defender;  
he is the one who has saved me.

He is my God, and I will praise him,  
my father’s God, and I will sing about his greatness.

<sup>3</sup> The LORD is a warrior;  
the LORD is his name.

<sup>4</sup> “He threw Egypt’s army and its chariots into the sea;  
the best of its officers were drowned in the Red Sea.  
<sup>5</sup> The deep sea covered them;  
they sank to the bottom like a stone.  
<sup>6</sup> “Your right hand, LORD, is awesome in power;  
it breaks the enemy in pieces....  
<sup>9</sup> The enemy said, ‘I will pursue them and catch them;  
I will divide their wealth and take all I want;  
I will draw my sword and take all they have.’  
<sup>10</sup> But one breath from you, LORD, and the Egyptians were drowned;  
they sank like lead in the terrible water.  
<sup>11</sup> “LORD, who among the gods is like you?  
Who is like you, wonderful in holiness?  
Who can work miracles and mighty acts like yours?  
<sup>12</sup> You stretched out your right hand, and the earth swallowed our enemies.  
<sup>13</sup> Faithful to your promise, you led the people you had rescued;  
by your strength you guided them to your sacred land.  
<sup>14</sup> The nations have heard, and they tremble with fear;  
the Philistines are seized with terror....  
<sup>16</sup> Terror and dread fall upon them.  
They see your strength, O LORD,  
and stand helpless with fear  
until your people have marched past—  
the people you set free from slavery.  
<sup>17</sup> You bring them in and plant them on your mountain,  
the place that you, LORD, have chosen for your home,  
the Temple that you yourself have built.  
<sup>18</sup> You, LORD, will be king forever and ever.”

### **[The Song of Miriam]**

<sup>19</sup> The Israelites walked through the sea on dry ground. But when the Egyptian chariots with their horses and drivers went into the sea, the LORD brought the water back, and it covered them.

<sup>20</sup> The prophet Miriam, Aaron’s sister, took her tambourine, and all the women followed her, playing tambourines and dancing. <sup>21</sup>Miriam sang for them:

“Sing to the LORD, because he has won a glorious victory;  
he has thrown the horses and their riders into the sea.”—*Good News Bible*. \*†

[BSG:] This song praises the Lord because He is a mighty warrior who defeated those who opposed His people. Moses personally elaborates on this theme by stressing that the Lord, his God, is also his strength, song, and salvation. No one is like Him, “ ‘majestic in holiness, awesome in glory, working wonders’ ” (*Exod. 15:11, NIV*).

Moses’ song is all about God, about who He is and what He is doing. The Lord is exalted, praised, and admired for His outstanding work for His people. Gratitude and worship are natural outcomes of God’s goodness toward us.

Appreciation for His love is the prerequisite of a vibrant spiritual life. God's steadfast love is especially emphasized and glorified because He will lead the people whom He has redeemed, and He will guide them to the holy abiding place. Moses predicts that God will establish the sanctuary on the mountain of His inheritance (*Exod. 15:17*), **all pointing ahead to Zion and to the temple in Jerusalem.**

In Revelation 15:2–4, the redeemed sing the song of Moses and the song of the Lamb. Can you imagine how this will sound in heaven, this praise to God for His great and marvelous deeds, praise to God for His just and true judgments, and praise to God for His righteous acts and His holiness?—*Adult Sabbath School Bible Study Guide\** for Thursday, August 7.<sup>†‡§</sup>

18. Fortunately, it was/is not only the children of Israel who were rescued from Egyptian slavery; but also finally, God's faithful people will be rescued from the sinful world and taken to heaven. And what will their song be?

**Revelation 15:2-4:**<sup>2</sup> Then I saw what looked like a sea of glass mixed with fire. I also saw those who had won the victory over the beast and its image and over the one whose name is represented by a number. They were standing by the sea of glass, holding harps that God had given them<sup>3</sup> and singing the song of Moses, the servant of God, and the song of the Lamb:

“Lord God Almighty,  
how great and wonderful are your deeds!  
King of the nations,  
how right and true are your ways!  
<sup>4</sup> Who will not stand in awe of you, Lord?  
Who will refuse to declare your greatness?  
You alone are holy.  
All the nations will come  
and worship you,

because your just actions are seen by all.”—*Good News Bible.\**

[BSG:] Notice the last line of the song. “ ‘For all nations shall come and worship before You. For Your judgments have been manifested’ ” ([Revelation 15:4,] *NKJV*). That is, when all of God's judgments—especially His judgments upon the evil and oppression that have for millennia gone unpunished—have all been made manifest, the redeemed of the nations will praise Him for those judgments.

Immanuel Kant said that if God is just, then there must be some kind of afterlife. Why is that statement so true, and how can we learn to trust that one day the justice so long lacking here will come? How can you draw comfort from that hope?—*Adult Sabbath School Bible Study Guide\** for Thursday, August 7.<sup>†§</sup>

19. Have you ever felt yourself as being in a predicament like the Israelites were in? Did you find it easy to place your trust in God? What should we learn from this lesson?

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