

Program: SS Panel 2025 3 Q

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Note: This color and font = quarterly text

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Question:

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READ

NIL: Not in Lesson

John Dinzey.2025.Q3.L06. Go, and Worship the Lord

Lesson 6

**August 2–8*

Through *the* Red Sea

SABBATH AFTERNOON

Read for This Week's Study: *Exod. 12:31–36, James 2:17–20, Exod. 13:1–14:31, Heb. 11:22, Exod. 15:1–21, Rev. 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).

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 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 did not compare to what Christ did for us at the cross, of which the drama of the Exodus was a mere foreshadowing.

**Study this week's lesson to prepare for Sabbath, August 9.*

SUNDAY

August 3

Go, and Worship the Lord

*****READ*****

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. Punishment struck all families, from Pharaoh to slaves, and even the firstborn of the animals. The pride of Egypt was in the dust.

Read Exodus 12:31–36. What strange request does Pharaoh make and why, even as he gives permission for them all to leave?

Exodus 12::29-31 29 And it came to pass at midnight that the Lord struck all the firstborn in the land of Egypt, from the firstborn of Pharaoh who sat on his throne to the firstborn of the captive who *was* in the dungeon, and all the firstborn of livestock.

30 So Pharaoh rose in the night, he, all his servants, and all the Egyptians; and there was a great cry in Egypt, for *there was* not a house where *there was* not one dead.

called for Moses and Aaron by night,

Exodus 12:31–32 31 Then he called for Moses and Aaron **by night, and said,** “**Rise, go out** from among my people, both you and the children of Israel. And go, serve the Lord as you have said.

Ref:>>> **Exo 8:24** And the LORD did so; and there came a grievous swarm *of flies* into the house of Pharaoh, and *into* his servants' houses, and into all the land of Egypt: the land was corrupted by reason of the swarm *of flies*.

Exodus 8:28 So Pharaoh said, “I will let you go, that you may sacrifice to the Lord your God in the wilderness; only you shall not go very far away. Intercede for me.”

Exodus 9:26-28 26 Only in the land of Goshen, where the children of Israel *were*, there was no hail.

27 And Pharaoh sent and called for Moses and Aaron, and said to them, “I have sinned this time. The Lord *is* righteous, and my people and I *are* wicked.

28 Entreat the Lord, that there may be no *more* mighty thundering and hail, for *it is* enough. I will let you go, and you shall stay no longer.”

>> **Notice:** called for Moses and Aaron **by night**, = **didn't wait until they got up in the morning to deliver the message...**

>> **serve the Lord** **as you have said**

Exodus 12:32 Also take your flocks and your herds, as you have said, and be gone; and bless me also.”

>>> **take your flocks and your herds,** **as you have said,**

>>> **and bless me also**

*****READ*****

And bless me also?

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. 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.

Exodus 12:33-36 And the Egyptians **urged the people,** **that they might send them out of the land in haste.** For they said, “We *shall* all be dead.”

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Exodus 12:34 So the people took their dough before it was leavened, having their kneading bowls bound up in their clothes on their shoulders.

35 Now the children of Israel had done **according to the word of Moses, and they had asked from the Egyptians articles of silver, articles of gold, and clothing.**

36 And the Lord had given the people favor in the sight of the Egyptians, so that they granted them *what they requested*. Thus they plundered the Egyptians.

>>>**The Lord revealed this to Abraham about four hundred years before it was fulfilled:**

Genesis 15:13-14 **13** Then He said to Abram: “Know certainly that your descendants will be strangers in a land *that is* not theirs, and will serve them, and they will afflict them four hundred years.

14 And also the nation whom they serve I will judge; afterward they shall come out with great possessions.

How interesting that Pharaoh, in telling the Hebrews to go and worship, adds this request: “And bless me also.”

*****READ*****

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.”

*****READ*****

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, turned out to be a much longer sojourn than anticipated. The Egyptians gave the Jews these precious articles only to hurry the people out of the country, but the items were wages long denied the Israelites for centuries of slave labor. Surely for the Egyptians, the price of getting the Hebrews out of their land was cheap enough.

Romans 6:23

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?



Additional Notes

God delivered Israel with the mighty manifestations of His power, and with judgments upon all the gods of Egypt. “He brought forth His people with joy, and His chosen with gladness: ... that they might observe His statutes, and keep His laws.” Psalm 105:43-45. He rescued them from their servile state, that He might bring them to a good land—a land which in His providence had been prepared for them as a refuge from their enemies, where they might dwell under the shadow of His wings. He would bring them to Himself, and encircle them in His everlasting arms; and in return for all His goodness and mercy to them they were required to have no other gods before Him, the living God, and to exalt His name and make it glorious in the earth. PP 334.2

During the bondage in Egypt many of the Israelites had, to a great extent, lost the knowledge of God's law, and had mingled its precepts with heathen customs and traditions. God brought them to Sinai, and there with His own voice declared His law. PP 334.3