

## WEEK 6 — OUTLINE

### The Exodus from Egypt and the Crossing of the Red Sea

Scripture Reading: Exo. 12:37-42; 13:1—14:31

#### «DAY 1»

#### **I. In order to be deeply impressed with the significance of the exodus from Egypt, we need both the picture in the Old Testament and the words in the New Testament:**

- A. In Exodus 12:29-42 and 51 we have a number of details regarding Israel's exodus from Egypt:
1. The children of Israel did not make their exodus from Egypt of their own accord or by their own power; rather, the exodus was accomplished by the saving God:
    - a. The exodus required a thorough subduing of the environment; God first subdued Pharaoh, the one who had usurped the children of Israel, and then He subdued the Egyptians (vv. 29-33).
    - b. “By strength of hand” the Lord brought the children of Israel out of Egypt; the hand of the Lord saved them from Pharaoh's usurpation (13:3, 14).
    - c. Pharaoh and the Egyptians were subdued to such an extent that they drove the children of Israel out of Egypt (12:33, 39; 11:1).

#### «DAY 2»

2. The children of Israel plundered the Egyptians of their silver, gold, and clothing (12:35-36).
3. “It was for Jehovah a night of watching, to bring them out from the land of Egypt” (v. 42):
  - a. During the night of the passover God was watching over His people to bring them out of the world, and they cooperated with Him by watching with Him and to Him.
  - b. In order to make an exodus from the world, we should be watchful, vigilant, and alert (Rom. 13:11-13; 1 Thes. 5:5-7).
4. God's people left Egypt as an army arrayed for battle (Exo. 12:51; 13:18); God's complete redemption produces an army to fight for His interests on earth (cf. Eph. 6:10-20).
5. Israel's exodus from Egypt typifies the believers' breaking away from the world (Rom. 12:2; 1 John 2:15-17):
  - a. The children of Israel's being severed from Egypt typifies the believers' being severed from the world (Gal. 6:14).
  - b. The children of Israel's being able to go on a journey to sacrifice to God typifies the believers' being able to follow the Lord to worship God (Heb. 13:13-15).

- c. The children of Israel's being able to enter the good land to enjoy its riches typifies the believers' being put into Christ to enjoy all His riches (1 Cor. 1:30; Eph. 3:8).

### «DAY 3»

B. In Exodus 13:1-22 the crucial points regarding the exodus are related to spiritual experience:

- 1. The children of Israel were sanctified to Jehovah (v. 2):
  - a. The purpose of the exodus of God's people from the world is to be sanctified to the Lord.
  - b. Sanctification is based on redemption:
    - (1) According to the divine requirement, all who are redeemed must also be sanctified (vv. 12-13).
    - (2) Redemption is for the security of God's people; sanctification is for the fulfillment of God's purpose (Rom. 6:19, 22).
- 2. The children of Israel went out of Egypt in the month of Abib (Exo. 13:4):
  - a. Abib means "sprouting," "budding," and denotes a new beginning of life.
  - b. A new beginning of life is required for God's people to be sanctified to Him for His satisfaction; in this new beginning there must be no leaven (vv. 6-7; Rom. 6:4-5, 19).
- 3. The bones of Joseph were brought out of Egypt with the children of Israel (Exo. 13:19):
  - a. A bone signifies an unbreakable life, a life in resurrection; thus, the bringing of Joseph's bones out of Egypt into the good land signifies resurrection (Gen. 2:21; John 19:33, 36).
  - b. In the eyes of God all the children of Israel had been dead and buried in Egypt (Exo. 1:6); the exodus from Egypt, therefore, was actually a resurrection.

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- c. The exodus from the world, the genuine sanctification to the Lord (13:2), and a new beginning of a sinless life (vv. 4-7) can be accomplished only by the resurrection life.
- 4. "Jehovah went before them by day in a pillar of cloud to lead them on the way and by night in a pillar of fire to give them light, that they might go by day and by night" (v. 21):
  - a. In typology the cloud signifies the Spirit, and the fire, for enlightening, signifies the Word of God; the instant, living leading from God comes through either the Spirit or the Word (1 Cor. 10:1-2; Psalms 119:105).
  - b. The two pillars symbolize God Himself, for He is both the Spirit and the Word, and the Word is also the Spirit (John 4:24; 1:1; 6:63; Eph. 6:17):
    - (1) God, the Word, and the Spirit are one to lead and guide us continually, whether by

day or by night.

- (2) In the Christian life there is no difference between day and night, for the light from the pillar of fire causes the night to become day.

## **<<DAY 5>>**

### **II. Exodus 14:1-31 describes Pharaoh's last struggle and Israel's crossing of the Red Sea:**

- A. God used Pharaoh to glorify Himself and to carry out His salvation for His chosen people (vv. 3-10):
  1. Pharaoh's opposition created an environment that made the passover, the exodus, and the crossing of the Red Sea possible.
  2. In the same principle, God uses Satan's opposition for the accomplishing of His people's salvation.
- B. The children of Israel crossed the Red Sea by faith (v. 22):
  1. After God spoke to Moses (vv. 15-16), spontaneously they had the faith to walk into the sea (cf. Rom. 10:17).

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2. At their baptism new believers should be encouraged to exercise faith in God as the One who operates in baptism (Col. 2:12).
- C. Pharaoh and his army were terminated and buried in the Red Sea; this signifies that Satan and the world were judged and buried in baptism (Exo. 14:28; Rom. 6:3-4; John 12:31; Heb. 2:14).
- D. The crossing of the Red Sea is a type of baptism (1 Cor. 10:1-2):
  1. The waters of the Red Sea were used by God to save His people and separate them from Pharaoh and Egypt (Exo. 14:30):
    - a. The children of Israel were saved through the Red Sea into the wilderness, a realm of resurrection and separation, where they were free from all bondage and slavery to fulfill God's purpose by building the tabernacle as God's dwelling place on earth (15:22).
    - b. Through baptism the New Testament believers are saved from Satan and the world into a realm of resurrection and separation, in which they are free to accomplish God's purpose by building up the church as the dwelling place of God (Rom. 6:3-5; Acts 2:40-41; Eph. 2:21-22).
  2. God's complete salvation of His chosen people included the passover, the exodus from Egypt, and the crossing of the Red Sea:
    - a. The passover, typifying Christ with His redemption, was sufficient to save God's people from God's righteous judgment (Exo. 12:12-13).

- b. In order to be saved absolutely from the tyranny of Pharaoh and the enslavement in Egypt, the children of Israel needed the exodus and the crossing of the Red Sea.
- c. After enjoying Christ's redemption to be saved from God's judgment, the New Testament believers need to leave the world and be baptized (Mark 16:16).

## << WEEK 6 — DAY 1 >>

### Morning Nourishment

Exo. 1:1 Now these are the names of the sons of Israel who came to Egypt with Jacob; each man came with his household.

13:14 And when your son asks you in time to come, saying, What is this? you shall say to him, By strength of hand Jehovah brought us out from Egypt, from the slave house.

The points we shall cover...concerning the exodus from Egypt are all to be found in the New Testament. However, if we read the words of the New Testament without considering the picture of the exodus presented in the Old Testament, we shall not be impressed very deeply. Hence, we need to consider both the words in the New Testament and the picture in the Old Testament.

Often we are able to grasp spiritual things more adequately through pictures than through words. In New Testament terms, to have an exodus is to get out of the world. However, without the picture in the book of Exodus, it is difficult to say just how we are able to get out of the world. To talk about this matter without consulting the picture may lead only to confusion. (Life-study of Exodus, p. 289)

### Today's Reading

The children of Israel did not make their exodus from Egypt of their own accord or by their own power. If they had been left to themselves, they never could have come out of Egypt. The exodus was accomplished by the saving God. Firstly, God subdued Pharaoh, the one who had usurped the children of Israel, and then He subdued all the Egyptians (Exo. 12:29-33). As we apply this principle to our experience, we see that God comes in to subdue Satan, everything and everyone that stands with Satan, and also our environment. When the children of Israel made their exodus from Egypt, the whole environment was subdued by God. Everything was set for the children of Israel to leave Egypt. Even if they had wanted to remain in Egypt, the environment would not have allowed them to remain. They had no choice except to leave.

The exodus required a thorough subduing of the environment. Israel's exodus was the result of a long struggle between Moses and Pharaoh. It was preceded by twelve negotiations with ten plagues. This indicates that it is not easy for God to deliver His chosen people from the usurping hand of Satan and from the world. All genuine Christians have experienced the Passover, but only a small minority of believers have experienced the exodus. The reason for this is that certain aspects of their environment have not yet been subdued.

In this record we are told twice that "by strength of hand" the Lord brought the children of Israel out of Egypt (13:3, 14). God's people were saved not only by the blood of the Passover lamb but also by the hand of God. The blood saved them from God's righteous judgment, but the hand saved them from Pharaoh's usurpation. It is the same with us today. Through Christ as our Passover we are saved from God's judgment, but by God's subduing hand we are saved from Satan and the world.

Pharaoh and the Egyptians were subdued to such an extent that they actually drove the children of Israel out of Egypt (12:33, 39; 11:1). The Egyptians could not tolerate the presence of God's people in their country any longer.

This is not only a story in the Bible, but a principle that applies to our Christian experience. Sooner or later, our environment will encourage us, even compel us, to make our exodus from the world....If we are not willing to go, the world will drive us away. As long as we remain in the world, those in the world have no peace. Eventually they realize that only when we leave the world will they have peace and will we have joy. I can testify that this has been my experience. If I were to try to go back to the world, the world would beg me not to return. As far as the world is concerned, the farther away I am, the better it is. It is the result of the Lord's strong hand that the world wants us to leave. (Life-study of Exodus, pp. 289-291)

Further Reading: Truth Lessons—Level One, vol. 1, lsn. 9; CWWN, vol. 48, "Messages for Building Up New Believers (1)," ch. 5

## << WEEK 6 — DAY 2 >>

### Morning Nourishment

Exo. 12:42 It was for Jehovah a night of watching, to bring them out from the land of Egypt. That same night is a night of watching to Jehovah for all the children of Israel throughout their generations.

1 John 2:15 Do not love the world nor the things in the world. If anyone loves the world, love for the Father is not in him.

Exodus 12:35 and 36 say, “And the children of Israel did according to the word of Moses, and they asked the Egyptians for articles of silver and gold and for clothing. And Jehovah gave the people favor in the sight of the Egyptians, so that they let them have what they asked. Thus they plundered the Egyptians.” Although the children of Israel had no time to prepare leavened bread, they did have time to plunder the Egyptians of their silver, gold, and raiment (3:21-22; 11:2-3). This indicates that in God’s salvation He desires that we plunder the world of its wealth.

The tabernacle was the testimony of God, which typifies Christ with the church. The church today is God’s tabernacle constituted of Christ and the saints. Such a testimony is built with the offerings of God’s people. Therefore, the riches of the Egyptians came through the labor of God’s people and were spent for God’s testimony. This is what it means to plunder the world of its wealth. (Life-study of Exodus, pp. 293, 295)

### Today’s Reading

During the night of the passover, the children of Israel had satisfaction, rest, and joy, but they did not sleep. As Exodus 12:42 indicates, it was a night of observation, a night of watching. This implies that God was observing, watching, the situation. Actually,...both God and the children of Israel were watching. As God was observing and watching, His people were observing and watching also. Hence, that night was a night of observation.

Exodus 12:42 says that this night was a night of watching to Jehovah. The children of Israel were watching unto the Lord. This means that they were cooperating with Him. God was doing everything necessary to rescue them from Egypt. He was watching, and His people were watching unto Him.

God was watching and observing in order to bring His people out of the world. His people had to cooperate with Him by watching unto Him. They had to be watchful because they did not know at what time they would march out of Egypt. By this we see that no sleepy ones or loose ones can have an adequate exodus. If you want to make an exodus from the world, you need to be watchful, observant, and vigilant.

In everything we do we should be strict, straight, and corporate. Only by being in the army corporately can we be in martial array. The fact that we are to march out of the world as God’s army indicates that it is not an easy matter to make our exodus out of Egypt. (Life-study of Exodus, pp. 299-302)

In Exodus 3:8 God said to Moses, “I have come down to deliver them out of the hand of the Egyptians and to bring them up out of that land to a good and spacious land, to a land flowing with milk and honey.” When God led the children of Israel out of Egypt, He severed their relationship with the world and enabled them to go on the journey to sacrifice to God. Furthermore, He enabled them to enter the good land to enjoy the riches there that He might establish His kingdom on the earth and build His dwelling place. The enjoyment of the children of Israel was of three stages. The first stage was the enjoyment of the passover lamb in Egypt; the second, the enjoyment of the manna and the living water in the wilderness; and the third, the enjoyment of the rich produce of the good land. After their exodus from Egypt, the children of Israel were able, eventually, to enter the good land to enjoy its riches. This typifies that after our breaking away from the world, eventually we are put in Christ to enjoy all His riches. (Truth Lessons—Level Three, vol. 1, p. 129)

Further Reading: Life-study of Exodus, msg. 26; Truth Lessons—Level Three, vol. 1, lsn. 14



## << WEEK 6 — DAY 3 >>

### Morning Nourishment

Exo. 13:2 Sanctify to Me all the firstborn: Whatever opens the womb among the children of Israel, both of man and of beast, it is Mine.

19 And Moses took the bones of Joseph with him, for Joseph had made the children of Israel solemnly swear, saying, God will surely visit you, and you shall bring my bones up from here with you.

All the points in Exodus 13 relate to spiritual experience on the positive side. For example, Exodus 13:2 speaks of the sanctification of the firstborn. Certainly this signifies a particular aspect of the spiritual experience of God's people in coming out of Egypt. It indicates that the purpose of our exodus from the world is to be sanctified to the Lord. (Life-study of Exodus, p. 304)

### Today's Reading

Sanctification is based on redemption....The Lord required only the firstborn to be sanctified [Exo. 13:2] because they were the redeemed ones. This indicates that whatever or whoever is redeemed must also be sanctified. This principle applies to us as believers in Christ. Because we have been redeemed, we must also be sanctified. Otherwise, we shall remain in Egypt, in the world. If we desire to experience a genuine exodus from Egypt, we must be both redeemed and sanctified. No one can come out of Egypt without being sanctified unto the Lord.

Redemption is for our security, whereas sanctification is for God's purpose. If we are shortsighted, we may see only redemption, which is for our benefit. But if we have the proper discernment, we shall see that redemption must be followed by sanctification (Rom. 6:22), which is for the fulfillment of God's purpose.

If we would be sanctified to God by taking Christ as our substitute, we need to experience the month of Abib (Exo. 13:4), a period of time that signifies our whole Christian life, a time during which we enjoy new life....The word Abib means "sprouting," "budding." Hence, it denotes a new beginning of life. In order to be sanctified to the Lord for His satisfaction, we need such a new beginning of life. We need to be a green ear of wheat sprouting with new life.

In this new beginning of life there must be no leaven....In the Bible leaven signifies sinfulness or corruption. We need to deal with all sin that is exposed. We must not tolerate any sin after it has been exposed. To eat unleavened bread in this way is to have a true memorial to the Lord, a genuine remembrance. Those who are sanctified by having Christ as their substitute and who have a new beginning of life without sin will have a daily living that is worthy of being a memorial. If we have a proper experience of God's salvation, we shall have a marvelous spiritual history. After our Passover, we shall be sanctified to the Lord by taking Christ as our substitute to live in us. Then we shall have a new beginning of life, and all exposed sin will be dealt with. Such a living will be a memorial, a remembrance.

Exodus 13:19 indicates that Joseph's bones were brought out of Egypt with the children of Israel. It may seem strange that these bones are mentioned in the same chapter that speaks of the month of Abib. Apparently, there is no relationship between these two things. Green ears of wheat, signified by Abib, are full of life. But dead bones have no life. We should remember, however, that in the Bible bone signifies an unbreakable life, a life in resurrection (John 19:36). Therefore, the bones in Exodus 13:19 have something to do with resurrection life.

In the eyes of God all the children of Israel had been dead and buried in graves in Egypt. That was their situation before the passover. The land of Egypt was a huge cemetery in which God's people had been buried. Hence, from God's point of view, His people in Egypt were dry bones. The picture of the dry bones in Ezekiel 37 illustrates the condition of the children of Israel in Egypt: they were dry bones that needed to be resurrected and formed into an army (Ezek. 37:1, 10). The exodus from Egypt, therefore, was actually a resurrection. (Life-study of Exodus, pp. 305, 307-310)

Further Reading: Life-study of Exodus, msg. 27

## << WEEK 6 — DAY 4 >>

### Morning Nourishment

Exo. 13:21-22 And Jehovah went before them by day in a pillar of cloud to lead them on the way and by night in a pillar of fire to give them light, that they might go by day and by night. Neither the pillar of cloud by day nor the pillar of fire by night departed from before the people.

John 6:63 It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life.

Exodus 13 reveals that the Lord's guidance and leading come only when certain conditions are met. His leading and guidance are not unconditional. The first condition is sanctification. If we are not sanctified, we cannot have the Lord's leading. We also need to experience the new beginning of an unleavened life. To be sanctified and to have the new beginning of a sinless life are the first two requirements to be able to receive the Lord's guidance.

Another condition is resurrection. To be led of the Lord, we must not be in the natural man. Our bones must be resurrected and moving. Then, when we are no longer in the natural man, we shall have the Lord's leading and guidance.

The moving of Joseph's bones signifies resurrection. Although these bones were dry, they were still able to move. This is a picture of a man in resurrection. Such a person can be guided by the Lord and led by Him. When we are in resurrection, we are qualified to receive the Lord's guidance and leading. (Life-study of Exodus, pp. 313-314)

### Today's Reading

The portrait of the children of Israel marching out of Egypt according to the Lord's guidance reveals that the Lord's leading is given only when we have fulfilled His conditions. We need to be sanctified, we need to have the new beginning of a sinless life, and we need to be in resurrection. Then we shall be guided by the Lord and led by Him.

Exodus 13:21 and 22 say, "And Jehovah went before them by day in a pillar of cloud to lead them on the way and by night in a pillar of fire to give them light, that they might go by day and by night. Neither the pillar of cloud by day nor the pillar of fire by night departed from before the people." The two pillars actually are one. When night comes, the cloud becomes the fire. But when day dawns, the fire becomes the cloud. Nevertheless, the fire and the cloud are one.

In typology, the cloud signifies the Spirit. As He reaches us, the Spirit of God is like a cloud. The fire here signifies the Word of God, which is a light to us. Hence, the instant, living guidance that God gives us comes either through the Spirit or the Word. When the sky is clear, He is the cloud. But when the sky is dark, He is the fire. When the Lord leads as a pillar of fire by night, the light from this pillar causes the night to become day. In this way the children of Israel could journey day and night.

In the Christian life there should be no difference between day and night. Actually, we Christians should not have any night in our life with the Lord. Instead, our night should turn into day. If we have a night that does not turn into day, we are defeated. Whenever we are in darkness and are sleeping, we experience a night in our life as Christians. But when we call on the name of the Lord, we are enlightened, and our night becomes day.

Both the cloud and the fire are symbols of God, for He is both the Spirit and the Word. Furthermore, the Word is also the Spirit (John 6:63; Eph. 6:17). The Lord, the Spirit, and the Word are one to lead us and guide us continually. When we are clear, God guides us through the Spirit. But when we are not clear, He guides us through the Word. As the Word is made clear to us, it becomes the Spirit in our experience.

Whether as the cloud or the fire, God's guidance is always a pillar. In the Bible a pillar denotes strength. Hence, God's guidance is strong; it stands upright and supports weight. By means of such definite guidance God led the children of Israel. (Life-study of Exodus, pp. 314, 316-317)

Further Reading: Truth Lessons—Level Three, vol. 1, lsn. 15



## << WEEK 6 — DAY 5 >>

### Morning Nourishment

Exo. 14:22 And the children of Israel went into the midst of the sea upon the dry ground, and the waters were a wall to them on their right hand and on their left.

Heb. 11:29 By faith they passed through the Red Sea as through dry land, in which the Egyptians, while making the attempt, were swallowed up.

Pharaoh's last struggle was a type of the struggle of Satan and his world over the believers who are to be baptized. When Satan and the world struggle over a new convert, we should not be disappointed. Rather, we should realize that this struggle will prepare the environment for the converts to have a thorough baptism. (Life-study of Exodus, p. 323)

God used Pharaoh to glorify Himself and to carry out His salvation for His chosen people. Pharaoh's opposition created an environment that made the passover, the exodus, and the crossing of the Red Sea possible. In the same principle, God uses Satan's opposition for the accomplishing of His people's salvation (cf. footnote 3 on Job 1:6). (Exo. 14:4, footnote 1)

### Today's Reading

God's complete salvation for His chosen people includes the passover, the exodus from Egypt, and the crossing of the Red Sea....It was necessary for God to have such a person as Pharaoh for the accomplishing of these three aspects of salvation. Without him there would not have been the necessary environment, circumstances, and situations. If we see this matter, we shall praise the Lord for His sovereignty. Pharaoh's opposition created an environment that made the passover possible.

In a similar way, it was with the help of Pharaoh that God's people made their exodus from Egypt....If Pharaoh and the Egyptians had been kind to them, they would have had no desire to leave Egypt. But Pharaoh's oppression of the children of Israel created the environment for their exodus from Egypt and then made it necessary for them to go. Eventually, Pharaoh drove God's people out of Egypt. Hence, Pharaoh was used by God to accomplish the exodus of His people.

In the crossing of the Red Sea, God used Pharaoh once again, this time to create a situation to bring about the baptism of His people. By means of the pillar of cloud and the pillar of fire, God led them to take a detour. As they marched behind the pillar that guided them, they were led to camp by the sea (Exo. 14:2).

Although we hate Satan, God continues to use him....We see from such portions of the Word as Revelation 12 and the book of Job that Satan has access to God's presence in heaven. If we were God, we would use our power to immediately cast Satan into the lake of fire. At the very least, we would force him to stay out of heaven. God's way, however, is higher than ours. According to His way, He uses Satan for the accomplishment of His own purpose. In the same principle, God used Pharaoh for His glory, hardening his heart and the hearts of the Egyptians (Exo. 14:8, 17).

Baptism requires faith [Heb. 11:29; Col. 2:12]....The children of Israel needed faith in order to cross the Red Sea. At first, however, they had no faith at all. Seeing a mass of water in front of them and the Egyptian army behind them, they cried out to the Lord and complained to Moses: "Is it because there were no graves in Egypt that you have taken us away to die in the wilderness? Why have you done this to us, bringing us out of Egypt?" (Exo. 14:11). Although the people had no faith, faith came when God came in to speak a word. The Lord was not angry with the people for their lack of faith, even though they had just witnessed His mighty and miraculous acts in Egypt. To Moses, who as a human was no doubt troubled by the situation, the Lord said, "Why do you cry out to Me? Tell the children of Israel to move forward. And you, lift up your staff, and stretch out your hand over the sea, and divide it; and the children of Israel shall go into the midst of the sea on dry ground" (14:15-16). When Moses received this word from the Lord, the children of Israel spontaneously had the faith to cross the Red Sea. (Life-study of Exodus, pp. 319-321, 324, 337)

Further Reading: Life-study of Exodus, msgs. 28-29

## << WEEK 6 — DAY 6 >>

### Morning Nourishment

1 Cor. 10:1-2 For I do not want you to be ignorant, brothers, that all our fathers were under the cloud, and all passed through the sea; and all were baptized unto Moses in the cloud and in the sea.

By crossing the Red Sea, the children of Israel were saved from Egypt and also brought into a realm of freedom. What a salvation! In principle, baptism is the same for us today. It saves us from bondage and brings us into absolute freedom in Christ. As Colossians 2:12 makes clear, this is accomplished “through the faith of the operation of God.” Therefore, as we baptize people, we must encourage them to exercise faith in God as the One who operates. There is no doubt that the crossing of the Red Sea was accomplished through God’s operation. As we baptize new believers, we ourselves need faith, and we need to help those who are being baptized to have faith as well. The new converts need to realize what is happening to them at the time of baptism. They need faith to enter into the water of baptism and to pass through it. What a difference it makes when everyone participating in a baptism is full of faith! (Life-study of Exodus, p. 338)

### Today’s Reading

Pharaoh and the Egyptian army were buried in the sea. This is a clear picture that in baptism Satan and the power of the world are buried. It is a fact that the Egyptians were terminated in the Red Sea. But the significance of this fact is that when we were baptized, Satan and the world with its tyranny were terminated. When we baptize others, we must tell them that as they are buried in baptism, Satan and the world will be buried also. How impressive is the crossing of the Red Sea as a picture of baptism! When we consider this picture in the light of the New Testament, we have a clear view of the significance of baptism.

In His creation God prepared the Red Sea to serve as a baptistery for His chosen people. Then during the exodus He led the people to this baptistery. This was no accident; it was according to the plan of God. God wanted to bring His people into a situation where it was impossible for them to go back to Egypt.

In 1 Corinthians 10:1 and 2 Paul says that “our fathers were under the cloud, and all passed through the sea; and all were baptized unto Moses in the cloud and in the sea.” This indicates that the crossing of the Red Sea was a type of baptism. The cloud here refers to the pillar, which was the Lord Himself as the One leading the people. (Life-study of Exodus, pp. 339, 334)

Like the passing of Noah’s ark through the waters of the flood, the crossing of the Red Sea was a type of baptism (1 Cor. 10:1-2 and footnotes 14 through 23; Gen. 7:17-23 and footnote 171). The waters of the Red Sea were used by God to save His people and separate them from Pharaoh and Egypt. The children of Israel were saved through the Red Sea into the wilderness, a realm of resurrection and separation (Exo. 15:22 and footnote 1), where they were free from all bondage and slavery to fulfill God’s purpose by building the tabernacle as God’s dwelling place on earth. Likewise, through baptism the New Testament believers are saved from Satan and the world into a realm of resurrection (Rom. 6:3-5) and separation (Acts 2:40-41), in which they are free to accomplish God’s purpose by building up the church as the dwelling place of God.

This marked the completion of the first stage of God’s complete salvation of His chosen people, a stage that included the passover, the exodus from Egypt, and the crossing of the Red Sea. The passover, typifying Christ with His redemption, was sufficient to save God’s people from God’s righteous judgment (Exo. 12:12-13). However, in order to be saved absolutely from the tyranny of Pharaoh and the enslavement in Egypt, the children of Israel needed the exodus and the crossing of the Red Sea. Likewise, after enjoying Christ’s redemption to be saved from God’s judgment, the New Testament believers need to leave the world and be baptized (cf. Mark 16:16a and footnote 1). (Exo. 14:30, footnote 1)

Further Reading: The Conclusion of the New Testament, msgs. 122-123; CWWN, vol. 48, “Messages for Building Up New Believers (1),” ch. 1

## << WEEK 6 — HYMN

### Hymns, #1128

1

We were held in bondage, toiling down in Egypt land,  
Glory to God, Hallelujah!  
But the God of Hebrews rescued us from Pharaoh's hand,  
Glory to God, Hallelujah!  
We will sing unto the Lord  
for His mighty victory,  
For the rider and the horse  
He has cast into the sea.  
Now the dwelling place of God  
on the earth will build be,  
Glory to God, Hallelujah!

2

Now we're on the other side, we'll go back nevermore!  
Glory to God, Hallelujah!  
Look! Th' Egyptians all are lying dead upon the shore!  
Glory to God, Hallelujah!

3

Brothers, sisters—Hallelujah! Through the sea we've crossed,  
Glory to God, Hallelujah!  
All the things that used to hold us are forever lost!  
Glory to God, Hallelujah!

4

We're the Hebrews, now we're standing on the sea of glass,  
Glory to God, Hallelujah!  
And we sing the song of Moses, everything we've passed,  
Glory to God, Hallelujah!