

— Exodus 14:21-31 —  
Exodus Series 19  
**Crossing the Red Sea**

Ex 14 <sup>21</sup> Then Moses stretched out his hand over the sea; and the LORD caused the sea to go back by a strong east wind all that night, and made the sea into dry land, and the waters were divided. <sup>22</sup> So the children of Israel went into the midst of the sea on the dry ground, and the waters were a wall to them on their right hand and on their left. <sup>23</sup> And the Egyptians pursued and went after them into the midst of the sea, all Pharaoh's horses, his chariots, and his horsemen. <sup>24</sup> Now it came to pass, in the morning watch, that the LORD looked down upon the army of the Egyptians through the pillar of fire and cloud, and He troubled the army of the Egyptians. <sup>25</sup> And He took off their chariot wheels, so that they drove them with difficulty; and the Egyptians said, "Let us flee from the face of Israel, for the LORD fights for them against the Egyptians." <sup>26</sup> Then the LORD said to Moses, "Stretch out your hand over the sea, that the waters may come back upon the Egyptians, on their chariots, and on their horsemen." <sup>27</sup> And Moses stretched out his hand over the sea; and when the morning appeared, the sea returned to its full depth, while the Egyptians were fleeing into it. So the LORD overthrew the Egyptians in the midst of the sea. <sup>28</sup> Then the waters returned and covered the chariots, the horsemen, and all the army of Pharaoh that came into the sea after them. Not so much as one of them remained. <sup>29</sup> But the children of Israel had walked on dry land in the midst of the sea, and the waters were a wall to them on their right hand and on their left. <sup>30</sup> So the LORD saved Israel that day out of the hand of the Egyptians, and Israel saw the Egyptians dead on the seashore. <sup>31</sup> Thus Israel saw the great work which the LORD had done in Egypt; so the people feared the LORD, and believed the LORD and His servant Moses.

► The events at the Red Sea are one of the most vivid biblical pictures of \_\_\_\_\_ thru Christ.

God who is in the glory cloud, who looks down thru the cloud and fire, is none other than \_\_\_\_\_, God the Son, before he was incarnate as a man (1Cor 10.4).

► There is no natural explanation for this event. The Hebrew word for the "walls" of water is the same word used for city walls. The typical ancient city wall in that area was \_\_\_\_\_ - \_\_\_\_\_ meters high (20-33ft).

► Just as Christ was light to his people and darkness to the Egyptians the night before, so now he is \_\_\_\_\_ to his people and \_\_\_\_\_ to the Egyptians. Pharaoh, the maniacal enemy, along with his army, is a frontman for the ultimate maniacal enemy, \_\_\_\_\_, and his demon army.

Eph 6 <sup>11</sup> Put on the whole armor of God, that you may be able to stand against the wiles of the devil. <sup>12</sup> For we do not wrestle against flesh and blood, but against ... the rulers of the darkness of this age, ... spiritual hosts of wickedness in the heavenly places.

► This victory will be celebrated shortly in the song of Moses (Ex 15), which is what John hears the saints in heaven singing

in Rev 15 – "the song of Moses" and "the song of the Lamb" – because they are two parts of the \_\_\_\_\_ song.

Rev 15 <sup>3</sup> They sing the song of Moses, the servant of God, and the song of the Lamb, saying: "Great and marvelous are Your works, Lord God Almighty! Just and true are Your ways, O King of the saints! <sup>4</sup> Who shall not fear You, O Lord, and glorify Your name? For You alone are holy. For all nations shall come and worship before You, For Your judgments have been manifested."

The song of the Lamb tells us that God's victory at the Red Sea was not only about the salvation of Israel, but also of \_\_\_\_\_ nations. It wasn't only Israelites who came out in the exodus, it was also a "mixed multitude" of \_\_\_\_\_.

Ex 12 <sup>37</sup> Then the Children of Israel journeyed from Rameses to Succoth ... <sup>38</sup> A mixed multitude went up with them also

► Passover pictures the \_\_\_\_\_ of Christ, and crossing the Red Sea pictures \_\_\_\_\_ and union with Christ, which delivers God's people from death and gives them new life.

1Cor 10 <sup>1</sup> [B]rethren, I do not want you to be unaware that all our fathers were under the cloud, all passed through the sea, <sup>2</sup> all were baptized into Moses in the cloud and in the sea, <sup>3</sup> all ate the same spiritual food, <sup>4</sup> and all drank the same spiritual drink. For they drank of that spiritual Rock that followed them, and that Rock was Christ.

► The most important question at the Red Sea was not, "Who is circumcised?," but "Who is \_\_\_\_\_ into Moses?" Like Paul teaching Gentile Christians, Peter teaching Jewish Christians goes back to an ancient baptism, Noah's \_\_\_\_\_.

1Pt 3 <sup>20</sup> [I]n the days of Noah, ... eight souls, were saved through water. <sup>21</sup> There is also an antitype [*an answering and fulfilling event*] which now saves us – baptism

◆ Both of those ancient baptisms:

- Involved water plunging some people into death, while bringing others from death to \_\_\_\_\_.
- Involved water from \_\_\_\_\_ and water from below.

Ps 77 <sup>16</sup> The waters saw You, O God; The waters saw You, they were afraid; The depths also trembled. <sup>17</sup> The clouds poured out water; The skies sent out a sound; Your arrows also flashed about. <sup>18</sup> The voice of Your thunder was in the whirlwind; The lightnings lit up the world; The earth trembled and shook. <sup>19</sup> Your way was in the sea, Your path in the great waters, And Your footsteps were not known [*i.e., not seen by the human eye*]. <sup>20</sup> You led Your people like a flock by the hand of Moses and Aaron.

• In both cases, the waters from below bring \_\_\_\_\_ and the waters from above bring \_\_\_\_\_.

• In both cases, those who receive water from above, bringing life, include \_\_\_\_\_.

► If life and death was not decided by circumcision, but baptism, what was the point of circumcision? In a nutshell, it was to set apart a special people to not only love God and believe in the coming Christ, but also to put on, as it were, a \_\_\_\_\_ pointing forward to Christ and teaching spiritual wisdom and discernment. This play was not only for the actors, but also for the audience, the \_\_\_\_\_.

For a modern analogy, think of colonial Williamsburg in Virginia or medieval Rothenburg in Germany.

► Living stages are great as long as the actors understand and embrace the life they are portraying. If so, they regard the burdens as privileges and are happy to bear them. But if not, they will \_\_\_\_\_ within and ruin the play. This was always Israel's \_\_\_\_\_ throughout her history.

Mal 1<sup>2</sup> "I have loved you," says the LORD. "But you say, 'How have You loved us?' ...<sup>11</sup> ... My name shall be great among the Gentiles ...,<sup>12</sup> [b]ut you profane it ...<sup>3</sup> <sup>14</sup> You have said, 'It is useless to serve God; What profit is it that we have kept His ordinance, and that we have walked as mourners before the LORD of hosts?'"

► There was a big difference between what God \_\_\_\_\_ the circumcised to be and what they often turned out to be due to their sourness. When they soured, they would typically either throw off circumcision, or else turn their circumcision into a point of carnal \_\_\_\_\_ and begin pushing the Gentile audience away. We see this clearly during the time of Jesus:

◆ Forbidding Jews to \_\_\_\_\_ with Gentiles.

Deut 16<sup>10</sup> [Y]ou shall keep the Feast of Weeks ...<sup>13</sup> ... [and] the Feast of Tabernacles ...<sup>14</sup> And you shall rejoice ..., you and your son and your daughter, your male ... and ... female servant and the Levite, the stranger [*Hb., ger – sojourner*] and the fatherless and the widow, who are within your gates.

◆ Pushing Gentiles out of the temple \_\_\_\_\_ where offerings were made, relegating them to the court of the Gentiles, and then pushing them out of that court by using it to sell sacrificial animals.

Num 15<sup>14</sup> And if a stranger dwells with you ... and would present an offering ... to the LORD, just as you do, so shall he do.

Mk 11<sup>15</sup> Jesus went into the temple and began to drive out those who bought and sold in the temple, and overturned the tables of the money changers and the seats of those who sold doves ...<sup>17</sup> Then He taught, saying to them, "Is it not written, 'My house shall be called a house of prayer for all nations'? But you have made it a 'den of thieves.' "

1Kgs 8<sup>41</sup> "[C]oncerning a foreigner, who is not of Your people Israel, but has come from a far country for Your name's sake<sup>42</sup> (for they will hear of Your great name and Your strong hand and Your outstretched arm), when he comes and prays toward this temple,<sup>43</sup> hear in heaven Your dwelling place, and do according to all for which the foreigner calls to You, that all peoples of the earth may know Your name and fear You, as do Your people Israel, and that they may know that this temple which I have built is called by Your name."

► These manmade requirements are what the Jewish leadership called "the \_\_\_\_\_ of the law."

► In the NC, there is no more need for a living stage or a typological enactment, because the \_\_\_\_\_ has come in Christ.

Eph 2<sup>14</sup> [Christ] Himself is our peace, who has made both one, and has broken down the middle wall of separation,<sup>15</sup> having abolished in His flesh the enmity, that is, the law of commandments contained in ordinances, so as to create in Himself one new man from the two, thus making peace,<sup>16</sup> and that He might reconcile them both to God in one body through the cross, thereby putting to death the enmity.<sup>17</sup> And He came and preached peace to you who were afar off and to those who were near.<sup>18</sup> For through Him we both have access by one Spirit to the Father.

► Because of modern confusion, let me clarify that OT laws concerning the sojourner cannot legitimately be used to justify the recent practices of encouraging \_\_\_\_\_ immigration. Under God's law: 1) No sojourner or alien was a \_\_\_\_\_ of the body politic of Israel; 2) No sojourner or alien could \_\_\_\_\_ land in Israel; 3) Any sojourner from a nation that had a history of hostility toward Israel had a waiting period of at least three generations before they were eligible to seek circumcision and incorporation into the body politic.

Dt 23<sup>3</sup> An Ammonite or Moabite shall not enter the assembly of the LORD; even to the tenth generation none of his descendants shall enter the assembly of the LORD forever,<sup>4</sup> because they did not meet you with bread and water on the road when you came out of Egypt, and because they hired against you Balaam the son of Beor from Pethor of Mesopotamia, to curse you ...<sup>8</sup> The children of the third generation born to [Edomites or Egyptians] ... may enter the assembly of the LORD.