

Journey Through the Bible

Exodus

Message 5: The Exodus

Outline:

- I. **Telos**
 - A. **Exodus 5:1; 7:16; 8:1, 20; 9:1, 13; 10:3** Thus says Jehovah the God of Israel, 'Let My people go...'
 - B. **Galatians 1:4** Who gave Himself for our sins that He might rescue us out of the present evil age...
 - C. **Exodus 15:2** Jah is my strength and song, / And He has become my salvation; / This is my God, and I will praise Him; / My father's God, and I will exalt Him.
 - D. **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;
- II. **Hodos**
 - A. **Exodus 14:13** Do not be afraid; stand firm and see the salvation of Jehovah, which He will accomplish for you today...
 - B. **1 Peter 3:21** Baptism, which corresponds to this, now saves you, not a putting away of the filth of the flesh but the appeal of a good conscience unto God, through the resurrection of Jesus Christ
 - C. **Acts 2:40-41** And with many other words he solemnly testified and exhorted them, saying, 'Be saved from this crooked generation.' Those then who received his word were baptized...
- III. **The Two Aspects of Baptism**
 - A. **The Visible Aspect:**
 1. **Exodus 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.
 2. **1 Timothy 6:12** Fight the good fight of the faith; lay hold on the eternal life, to which you were called and have confessed the good confession before many witnesses.
 - B. **The Invisible Aspect:**
 1. **Into the Death of Christ:**
 - a) **Romans 6:3-4** Or are you ignorant that all of us who have been baptized into Christ Jesus have been baptized into His death? We have been buried therefore with Him through baptism into His death, in order that just as Christ was raised from the dead through the glory of the Father, so also we might walk in newness of life.
 2. **Into Christ Himself:**
 - a) **Galatians 3:27** For as many of you as were baptized into Christ have put on Christ.
 3. **Into the Triune God:**
 - a) **Matthew 28:19** Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit,
 4. **Into the Body of Christ:**
 - a) **1 Corinthians 12:13** For also in one Spirit we were all baptized into one Body, whether Jews or Greeks, whether slaves or free, and were all given to drink one Spirit.

READING EXCERPT

PHARAOH AND THE EGYPTIANS DRIVING THE CHILDREN OF ISRAEL OUT OF EGYPT

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. When Moses and Aaron first asked Pharaoh to let God's people go, Pharaoh refused. But by the time of 12:33, "the Egyptians were urgent upon the people, that they might send them out of the land in haste."

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. Our wife, husband, or relatives may charge us to go out; they may tell us that it is better for us to leave the world than to remain in it. This means that the world will cast us out. 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.

THE CHILDREN OF ISRAEL HAVING NO TIME TO LEAVEN THEIR BREAD

Because the children of Israel were driven out of Egypt, they had no time to bring leavened food (12:34, 39). We have pointed out that leaven signifies sinfulness and corruption. The fact that the children of Israel did not have the time to prepare leavened bread indicates that the Lord will deal with our environment to such an extent that it will give us no time for sinful things. If we still have time to prepare leavened bread, it will be difficult for us to get out of Egypt. This means that if we still have time for sinful things, it will be hard for us to make our exodus from the world. After God subdues our environment and causes us to be driven out of the world, we shall discover that no time remains for sinful things. Exodus 12:39 says, "And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were driven out of Egypt, and could not tarry, neither had they prepared for themselves any food" (Heb.). This verse indicates clearly that the Egyptians did not give the children of Israel time to leaven their bread.

THE CHILDREN OF ISRAEL HAVING GONE FORTH FROM EGYPT WITH THEIR CHILDREN AND THEIR FLOCKS AND HERDS

The children of Israel went forth from Egypt with all their children and their flocks and herds (12:37-38, 31-32). According to 12:38, a "mixed multitude went up also with them." If there had been only a small number of people making their exodus out of Egypt, there would not have been a mixed multitude. But because the number of God's people was so large, approximately two million, a mixed multitude went with them. God's people were very prevailing, and some who were not Israelites wanted to go out of Egypt with them. Hence, the presence of the mixed multitude here was a good sign. According to the book of Numbers, however, this mixed multitude later was a cause of trouble. But even this trouble taught God's people some valuable lessons.

The children of Israel made an absolute exodus from Egypt. Everything they had was brought out with them. This is the kind of exodus, the kind of departure from the world, that is ordained of God. Our exodus must be so absolute that it makes others willing to follow us and join us.

ISRAEL'S CROSSING OF THE RED SEA

God's full salvation includes the Passover, the exodus, and the crossing of the Red Sea. Through the Passover the children of Israel were saved from God's judgment. When they were in Egypt, they were like the Egyptians; they were sinful and even worshipped idols (Ezek. 20:7-8). Along with the Egyptians, they were under the righteous judgment of God. According to God's righteous judgment, they were under the sentence of death. Therefore, the children of Israel needed the Passover lamb to be their substitute. Because the blood of the lamb had been applied to the doorposts of their houses, God in His righteous judgment could pass over them.

However, not only were the children of Israel under God's judgment; they were also under the tyranny of Pharaoh. They had been usurped by Pharaoh to serve as slaves to carry out the purpose of the Egyptians. Hence, the children of Israel had two serious problems: God's judgment and Pharaoh's tyranny. Although the Passover was adequate to save them from God's judgment, it was not effective to rescue them from the usurpation of the Egyptians. In order to be saved from Egyptian tyranny, the children of Israel needed the exodus and the crossing of the Red Sea.

If the children of Israel had had only the exodus but not the crossing of the Red Sea, their salvation would not have been secure. It would have been possible for them to return to Egypt. God was greatly concerned that the people might attempt to do this. Without the crossing of the Red Sea, there would have been no separating line. In 13:17 the Lord expressed a concern lest the "people repent when they see war, and they return to Egypt." Later, at the time of Numbers 14:4, some of the rebellious ones said, "Let us make a captain, and let us return into Egypt." Therefore, in order to have a thorough and absolute deliverance from Egypt, the children of Israel had to make their exodus and also cross over the separating line by passing through the Red Sea.

In His creation God prepared the Red Sea to serve as a baptistry for His chosen people. Then during the exodus He led the people to this baptistry. 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 this message we need to consider the significance of Israel's crossing of the Red Sea.

Pharaoh and the Egyptian Army Buried in the Sea

The Egyptians presumed to follow the children of Israel into the sea. Exodus 14:23 says, "And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen." However, the Lord confused the army of the Egyptians, and took off their chariot wheels (vv. 24-25, Heb.). Then God commanded Moses to stretch out his hand over the sea so that the waters would "come again upon the Egyptians, upon their chariots, and upon their horsemen" (v. 26). When Moses did so, "the waters returned, and covered the chariots, and the horsemen, and all the army of Pharaoh that came into the sea after them; there remained not so much as one of them" (v. 28, Heb.). 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.

SAVED THROUGH WATER

Referring to the water of baptism typified by the flood in Genesis, 1 Peter 3:20 speaks of being "saved through water" (Gk.). We have pointed out that both Noah's family and the children of Israel were saved through water. Through water God's people were saved from Egypt and its slavery, that is, from the world and its usurpation (13:3, 14). Furthermore, they were saved to the wilderness of separation, that is, to a realm which is for the accomplishment of God's purpose (3:18). In the wilderness the people built the tabernacle as God's dwelling place. This was for the fulfillment of God's purpose. The water through which they were saved and separated from Egypt brought them into a realm where there was no bondage or slavery. In this realm there was the freedom to fulfill God's purpose by building the tabernacle as God's dwelling place on earth. This indicates that through water we are saved from the world to a realm where we can accomplish God's purpose.

Question:

1. The Israelites crossed the Red Sea to leave Egypt. What is the equivalent or practical application for New Testament believers today?
2. What should our attitude be towards the world? Use a verse from roman numeral I to support your answer.
3. What was your experience of crossing the Red Sea like? Take turns sharing your personal experience or struggle with baptism.
4. Why is it important to have both the invisible and visible aspects of Baptism? Could you only get by with just one?