

**Our Saviour Lutheran Church
Baltimore, Maryland**

EXODUS TYPOLOGY
Deliverance, Waters, and Covenant

Session 2: Through the Waters

STUDENT GUIDE

*Genesis 1:2; 7:11–24; 8:1–19 • Exodus 14:1–31 • Exodus 15:1–21
1 Corinthians 10:1–6 • Romans 6:1–4 • 1 Peter 3:18–22
Revelation 7:14–17 • Revelation 15:1–4 • Revelation 21:1*

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Opening Prayer

Almighty God, who made a wind to blow over the face of the deep at creation and who drove back the waters of the Red Sea by the breath of Your nostrils so that Your people walked through on dry ground: open our eyes to behold in that ancient deliverance the pattern of our own salvation. Teach us by Your Holy Spirit that the same mighty breath that parted the sea for Israel now works in the water of Holy Baptism to drown our old Adam and raise us to new life in Christ. Grant us to see that the flood which bore Noah safely through judgment, the sea which swallowed Pharaoh's army, and the font in which we were buried with Christ are one continuous act of Your saving will. Sustain us in the daily dying and rising of repentance until we stand at last on the shore of the crystal sea, where the song of Moses and the song of the Lamb are one, and where You, the Lamb in the midst of the throne, shall be our Shepherd forever. Through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever. Amen.

I. Opening and Framing

Through the Waters

In Session 1 we stood in Egypt and watched God provide a lamb, a basin of blood, and a meal. The blood was applied to the wood; the Destroyer passed over; and Israel ate in haste, ready to move. Now Israel moves. The blood-bought people stand trapped between the sea and the chariots of the most powerful military machine in the ancient world. They cannot fight; they cannot flee. What happens next establishes the pattern for every act of divine rescue that follows: God drives back the waters with His breath, opens a path through death itself, and drowns the enemy behind His people. The crossing of the Red Sea is not merely a dramatic escape; it is a new creation, accomplished by the same Spirit who hovered over the primeval deep in Genesis 1:2. The New Testament writers recognized this immediately. Paul calls it a baptism. Peter calls the flood its typological predecessor and Baptism its fulfillment. Luther calls the daily Christian life a daily drowning. The Revelation seer sees the redeemed standing beside a glassy sea, singing the song that Moses began on the far shore.

This session traces the image of the waters through the same three stages as Session 1. In Movement I, we examine the Red Sea crossing in Exodus 14–15, with Genesis 7–8 as the earlier water pattern. In Movement II, we watch the New Testament writers identify Christian Baptism as the true Red Sea crossing, the substance of which the Exodus was the shadow. In Movement III, we follow the redeemed to the shore of the crystal sea in Revelation 15, where the song of Moses and the song of the Lamb converge into one eternal anthem and the chaotic sea is no more.

THE CENTRAL QUESTION

What does it mean that the same divine breath that hovered over the waters at creation drove back the Red Sea for Israel, and that the New Testament identifies this crossing as the pattern for Christian Baptism? How does the daily drowning of repentance connect to the ancient sea, and where does the song that began on the far shore of the Red Sea finally end?

1. Most Christians know the Red Sea story as a dramatic rescue. Fewer have noticed that the means of rescue is the same in Genesis 1, Genesis 8, and Exodus 14: God sends His ruach (a Hebrew word meaning wind, breath, and Spirit simultaneously) over the waters to separate them and bring forth dry ground and life. If the instrument of the Red Sea crossing is the same breath that created the world, what kind of event is the Exodus? Is it merely a political liberation, or is something larger happening at the sea?

Framing Statement

This session will trace the waters through three movements: the type of the Red Sea crossing, where God's breath parts the chaotic deep and drowns the slave-master (Movement I); the fulfillment in Christian Baptism, where Paul, Peter, and Luther identify the baptismal waters as the true Red Sea in which the Old Adam is drowned and the believer emerges onto dry ground as a new creation (Movement II); and the consummation in Revelation, where the redeemed stand beside a sea of glass mingled with fire, singing the unified Song of Moses and the Song of the Lamb, and where the chaotic sea that once threatened God's people is abolished forever (Movement III).

Key Vocabulary

Ruach / רוח (Hebrew): "Wind," "breath," or "Spirit." The same word describes the Spirit hovering over the waters at creation (Genesis 1:2), the wind God sends to drive back the floodwaters (Genesis 8:1), the strong east wind that parts the Red Sea (Exodus 14:21), and the blast of God's nostrils in the Song of Moses (Exodus 15:8, 10). The ruach is the continuous thread linking creation, Exodus, and new creation.

Antitypos / ἀντίτυπος (Greek): "Antitype" or "corresponding reality." Peter uses this technical typological term in 1 Peter 3:21 to name Baptism as the fulfillment of the flood. In biblical typology, the Old Testament event is the type (the shadow cast forward in time), and the New Testament reality is the antitype (the body that casts the shadow). Peter is establishing a hermeneutical rule: the flood was designed by God to prefigure Baptism.

Ebaptisthēsan / ἐβαπτίσθησαν (Greek): "They were baptized." Paul's deliberate application of baptismal language to the Red Sea crossing in 1 Corinthians 10:2. The passive voice indicates that God is the actor: Israel did not baptize itself; God plunged them into the cloud and the sea.

Yeshu'at YHWH / ישועת יהוה (Hebrew): "The salvation of Yahweh." Moses' declaration on the shore of the Red Sea in Exodus 14:13. Embedded in this phrase is the name Yeshua (Jesus), which means "Yahweh saves." The name of Jesus is hidden in the Exodus narrative before it is revealed in the Gospel.

Skēnoō / σκηνώω (Greek): "To pitch a tent," "to tabernacle." In Revelation 7:15, God "will shelter" the redeemed with His presence; the verb means He will pitch His tent over them. The same root appears in John 1:14 ("the Word tabernacled among us") and points back to the wilderness tabernacle. Three stages of one reality: the tent in the desert was the shadow, the incarnation was the substance, and Revelation 7 is the consummation.

Ho palaios anthrōpos / ὁ παλαιὸς ἄνθρωπος (Greek): "The old man" or "the Old Adam."
Paul's term for the fallen, corrupt nature that was crucified with Christ (Romans 6:6). Luther derives the language of the Old Adam being "drowned" in daily repentance not from the New Testament epistles but from the Exodus itself: the Red Sea and the flood.

II. Part 1 — The Type: The Red Sea Crossing

The shadow that shaped every baptismal font to follow: a trapped people, the breath of God over the waters, dry ground through the midst of death, and the enemy drowned behind them.

A. The Earlier Water Pattern: The Flood (Genesis 7:11–24; 8:1, 13–19)

Read Genesis 7:11–12 and 8:1 aloud.

Genesis 7:11–12 (ESV)

"In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on that day all the fountains of the great deep burst forth, and the windows of the heavens were opened. And rain fell upon the earth forty days and forty nights."

Genesis 8:1 (ESV)

"But God remembered Noah and all the beasts and all the livestock that were with him in the ark. And God made a wind blow over the earth, and the waters subsided."

Key Hebrew Terms:

Zakar (זָכַר): "To remember." When Scripture says God "remembered" Noah, it does not imply He had forgotten. In biblical Hebrew, *zakar* is an active, covenantal verb: God is stepping into history to act faithfully on His promises. This identical concept triggers the Exodus. While Israel groaned in Egyptian slavery, "God remembered [*zakar*] his covenant with Abraham" (Exodus 2:24). The God of the flood is the God of the Exodus; His remembrance always precedes a mighty act of salvation.

Ruach (רוּחַ): "Wind," "breath," "Spirit." God makes a *ruach* blow over the earth to drive back the floodwaters. This deliberately echoes Genesis 1:2, where the *Ruach Elohim* hovered over the face of the deep. God is executing a new creation. The same divine breath that subdued the floodwaters will later part the Red Sea (Exodus 14:21).

Charabah (חֲרָבָה): "Dry ground." Noah's family steps out of the ark onto dry ground; the Israelites walk through the Red Sea on dry ground (Exodus 14:22). The same Hebrew word connects both events. In each case, God separates the chaotic waters to produce habitable land for His rescued people, repeating the creative act of Genesis 1:9–10.

The flood is not merely background for the Exodus; it is its direct typological predecessor. The same elements appear in both: chaotic waters of divine judgment, a remnant preserved through the water, the *ruach* of God driving back the waters, and emergence onto dry ground as a new beginning. The Apostle Peter will later connect these two events explicitly by naming the flood as the type and Baptism as the antitype (1 Peter 3:20–21). The eight souls preserved through the water point, in biblical theology, to the eighth day: the day of resurrection and new creation.

2. Genesis 8:1 says God "remembered" Noah. The Hebrew verb *zakar* does not imply forgetfulness; it is an active, covenantal verb meaning "to step into history and act on a promise."

The identical verb appears in Exodus 2:24: God "remembered" His covenant with Abraham, Isaac, and Jacob, and the Exodus began. If divine remembrance is the trigger for both the flood rescue and the Exodus rescue, what does it tell us about the nature of God's saving acts? Are they reactions to emergencies, or are they covenant fulfillments?

3. In Genesis 8:1, God sends a ruach ("wind/breath/Spirit") over the floodwaters, echoing Genesis 1:2 where the Ruach Elohim hovered over the face of the deep. In Exodus 14:21, Yahweh drives back the Red Sea by a strong east ruach. In the Song of Moses, the blast of God's nostrils (ruach) piles up the waters (Exodus 15:8) and blows them back over the Egyptians (15:10). The same Hebrew word connects all four passages. If the instrument at the Red Sea is the same breath that created the world and dried the flood, what kind of event is the crossing? What is God doing at the sea that goes beyond military rescue?

B. The Divine Trap and the Cry on the Shore (Exodus 14:1–14)

Read Exodus 14:1–4 and 14:10–14 aloud.

Exodus 14:2–4 (ESV)

"Tell the people of Israel to turn back and encamp in front of Pi-hahiroth, between Migdol and the sea, in front of Baal-zephon; you shall encamp facing it, by the sea. For Pharaoh will say of the people of Israel, 'They are wandering in the land; the wilderness has shut them in.' And I will harden Pharaoh's heart, and he will pursue them, and I will get glory over Pharaoh and all his host, and the Egyptians shall know that I am the LORD."

Exodus 14:13–14 (ESV)

"And Moses said to the people, 'Fear not, stand firm, and see the salvation of the LORD, which he will work for you today. For the Egyptians whom you see today, you shall never see again. The LORD will fight for you, and you have only to be silent.'"

Key Hebrew and Greek Terms:

Baal-zephon: The encampment location is not accidental; it is theological. God commands Israel to camp precisely opposite Baal-zephon (Exodus 14:2, 9), a prominent cult site for the Canaanite storm and sea god, who was worshiped even in Egypt. Yahweh is deliberately positioning His people opposite the shrine of the god who supposedly rules the waters. The crossing is an explicit anti-Baal polemic: Yahweh alone is sovereign Lord over the chaotic sea and the false gods of the nations.

Yeshu'at YHWH (יְשׁוּעַת יְהוָה): "The salvation of Yahweh." Moses promises in 14:13 that Israel will "see the salvation of Yahweh." Embedded in this Hebrew phrase is the name Yeshua (Jesus), which means "Yahweh saves." On the shores of the Red Sea, centuries before Bethlehem, the name of Jesus is already present in the promise of deliverance.

Stēte (στῆτε): "Stand firm." The Greek Septuagint renders Moses' command with this imperative. Israel is not told to draw swords, build barricades, or flee. Their sole role is to stand still and watch the Divine Warrior work. Paul takes up this identical command in

Ephesians 6:11–14, exhorting Christians to "stand firm" against the devil. The Exodus posture of faith becomes the posture of the baptized Church.

God deliberately leads Israel into a geographical trap. The sea lies before them; the wilderness hems them in; Pharaoh's chariots bear down from behind. Israel contributes absolutely nothing to the deliverance that follows. God achieves the entire victory on behalf of a helpless and undeserving people. This is the doctrine of justification by grace alone dramatized in a single narrative. The command to "be silent" (14:14) strips away every human contribution. Salvation belongs to Yahweh.

4. God commands Israel to camp "in front of Baal-zephon" (Exodus 14:2), opposite the cult site of the Canaanite storm and sea god. Why does God choose this location for the deliverance? What statement is being made about Yahweh's relationship to the so-called gods of the nations, and what does it mean that the sea over which Baal supposedly ruled is the very instrument Yahweh uses to destroy Egypt's army?

5. Moses declares, "Stand firm and see the salvation of Yahweh" (Exodus 14:13). The Hebrew phrase *yeshu'at YHWH* contains, embedded within it, the name *Yeshua*, meaning "Yahweh saves." The name of Jesus is hidden in the promise spoken on the shore of the Red Sea. If you had never noticed this before, how does discovering the name of Jesus inside Exodus 14:13 change the way you hear Moses' command? What does it suggest about the relationship between the Old Testament deliverance and the New Testament Savior?

6. Exodus 14:14 says, "The LORD will fight for you, and you have only to be silent." Israel is terrified, complaining, and helpless. They do not draw a single sword. God achieves the entire victory. How does this scene illustrate the doctrine of monergism (that salvation is entirely the work of God, with no human contribution)? Where else in the biblical narrative does God accomplish salvation while His people contribute nothing?

C. The Crossing: Breath, Water, Dry Ground (Exodus 14:15–31)

Read Exodus 14:21–22 and 14:26–31 aloud.

Exodus 14:21–22 (ESV)

"Then Moses stretched out his hand over the sea, and the LORD drove the sea back by a strong east wind all that night and made the sea dry land, and the waters were divided. And the people of Israel went into the midst of the sea on dry ground, the waters being a wall to them on their right hand and on their left."

Exodus 14:26–28, 30–31 (ESV)

"Then the LORD said to Moses, 'Stretch out your hand over the sea, that the water may come back upon the Egyptians, upon their chariots, and upon their horsemen.' . . . The waters returned and covered the chariots and the horsemen; of all the host of Pharaoh that had followed them into the sea, not one of them remained. . . . Thus the LORD saved Israel that day from the hand of the Egyptians, and Israel saw the Egyptians dead on the seashore."

Israel saw the great power that the LORD used against the Egyptians, so the people feared the LORD, and they believed in the LORD and in his servant Moses."

Key Hebrew Terms:

Ruach (רוּחַ): "Wind," "breath," "Spirit." Yahweh parts the sea by means of a strong east ruach (14:21). This is the same word used for the Spirit hovering over the waters in Genesis 1:2 and the wind driving back the flood in Genesis 8:1. The parting of the sea is an act of new creation: the divine breath separating the chaotic waters to bring forth dry land, exactly as at the beginning of the world.

Baqa' (בָּקַעַ): "To cleave," "to split open." The waters that represent chaos and the abyss in the ancient world are physically ripped apart by the command of God. The sea has no power to resist.

Tehom (תְּהוֹם): "The deep," "the abyss." The Egyptians sink into the tehom (Exodus 15:5), the same primeval deep over which the Spirit hovered in Genesis 1:2. The chaotic abyss that threatened to swallow Israel instead swallows the oppressor.

Hayyad haggedolah (יָד עֲצוּמָה): "The great hand/power." Israel "saw" the great hand that the Lord wielded against their enemies (14:31). A hand in Hebrew metonymically denotes a display of raw power and action. The Christian sees this same great hand in the pierced hands of Jesus Christ, stretched out on the wood of the cross.

The waters of the Red Sea function as a dual instrument. They drown the oppressor (Pharaoh and his army) and simultaneously deliver the oppressed (Israel walks through on dry ground). This dual function is the precise pattern of Holy Baptism: the waters drown the Old Adam and deliver the baptized believer into new life. The result of the crossing is faith: "the people feared the LORD, and they believed" (14:31). Salvation produces faith, not the reverse.

7. Exodus 14:21 says the LORD drove the sea back by a strong east ruach. In Genesis 1:2 the Ruach Elohim hovered over the face of the deep. In Genesis 8:1 God made a ruach blow over the flood. The same Hebrew word appears in all three passages. If the parting of the sea repeats the action of creation (separating the waters to bring forth dry ground), then the Red Sea crossing is not merely a rescue; it is a new creation. What are the implications of understanding the Exodus as an act of creation rather than merely an act of liberation?

8. The waters serve a double purpose: they drown Pharaoh's army (judgment) and provide a path for Israel (salvation). A single body of water accomplishes both destruction and deliverance simultaneously. Where else in the biblical narrative do we see this dual function of water, and how does Paul apply this pattern to Baptism in Romans 6:3–4?

D. The Song of the Sea (Exodus 15:1–21)

Read Exodus 15:1–3 and 15:8–11 aloud.

Exodus 15:1–3, 8, 10–11 (ESV)

"Then Moses and the people of Israel sang this song to the LORD, saying, 'I will sing to the LORD, for he has triumphed gloriously; the horse and his rider he has thrown into the sea. The LORD is my strength and my 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. The LORD is a man of war; the LORD is his name. . . . At the blast of your nostrils the waters piled up; the floods stood up in a heap; the deeps congealed in the heart of the sea. . . . You blew with your wind; the sea covered them; they sank like lead in the mighty waters. Who is like you, O LORD, among the gods? Who is like you, majestic in holiness, awesome in glorious deeds, doing wonders?'"

Key Hebrew Terms:

'Ish milchamah (יִשְׁ מִלְחָמָה): "Man of war," "warrior." Yahweh's title in 15:3. He fights while Israel stands silent.

Ruach (15:8, 10): The blast of God's nostrils (*ruach*, 15:8) piles up the waters; God blows with His wind (*ruach*, 15:10) and the sea covers the enemy. The *ruach* thread that began in Genesis 1:2 reaches its Song of Moses crescendo here.

Ga'al (גָּאֵל): "To redeem" as a kinsman-redeemer (15:13). An Israelite *ga'al* was a close relative who paid the price to buy a family member out of slavery or debt. Yahweh steps in as Israel's nearest relative and pays the cost of liberation with His own power. Jesus Christ is the ultimate *Ga'al*: the Kinsman-Redeemer who purchases His people not with silver or gold but with His own blood (1 Peter 1:18–19).

The Song of Moses is the first great hymn of redemption in Scripture. It is not a mere victory chant; it is theology set to music. The song celebrates Yahweh as warrior, redeemer, and creator in a single breath. The *ruach* that piles up the waters (15:8) and blows them back (15:10) is the same breath that hovered over creation and dried the flood. The song will reappear in its final form in Revelation 15:3, where the redeemed sing "the song of Moses, the servant of God, and the song of the Lamb."

9. The Song of Moses calls Yahweh a "man of war" (Exodus 15:3) and celebrates that He alone destroyed the enemy. Israel did not lift a sword. The song then names Yahweh as the Kinsman-Redeemer (*ga'al*, 15:13) who redeemed His people by paying the price of their freedom. How do these two images (warrior and kinsman-redeemer) converge in Jesus Christ? In what sense is the cross both a battle and a ransom payment?

10. Exodus 15:8 says, "At the blast of your nostrils the waters piled up." Exodus 15:10 says, "You blew with your wind; the sea covered them." Both verses use *ruach*. We have now seen *ruach* in Genesis 1:2 (creation), Genesis 8:1 (the flood), Exodus 14:21 (the crossing), and Exodus 15:8, 10 (the song). Take a moment to trace the thread: what is the *ruach* doing in each passage, and what does the continuity of this single word across these four texts tell us about the unity of God's saving action from creation to Exodus?

III. Part 2 — The Fulfillment: Christian Baptism as the Red Sea Crossing

The shadow meets its substance. The waters that drowned Pharaoh's army now drown the Old Adam; the dry ground on which Israel walked is the new life into which the baptized emerge.

A. Baptized into Moses, Baptized into Christ (1 Corinthians 10:1–6)

Read 1 Corinthians 10:1–6 aloud.

1 Corinthians 10:1–4, 6 (ESV)

"For I do not want you to be unaware, brothers, that our fathers were all under the cloud, and all passed through the sea, and all were baptized into Moses in the cloud and in the sea, and all ate the same spiritual food, and all drank the same spiritual drink. For they drank from the spiritual Rock that followed them, and the Rock was Christ. . . . Now these things took place as examples for us, that we might not desire evil as they did."

Key Greek Terms:

Ebaptisthēsan (ἐβαπτίσθησαν): "They were baptized." Paul deliberately uses the verb "baptized" to describe the Red Sea crossing. The passive voice indicates that God is the primary actor. Israel did not baptize itself; God plunged them into the cloud and the sea, separating them from the unbelieving world and uniting them as a newly delivered people.

Pneumatikon (πνευματικόν): "Spiritual." Paul describes the manna and the water from the rock as "spiritual" food and drink. This does not mean they were immaterial. It indicates that these physical elements were miraculously provided by the Holy Spirit and were freighted with typological significance, pointing forward to the body and blood of Christ in the Lord's Supper.

Typoi (τύποι): "Types," "examples." The word translated "examples" in 10:6 is the plural of *typos* ("type" or "pattern"). Paul is establishing a hermeneutical rule: the Exodus events were not random historical occurrences. God actively designed the history of Israel to serve as a prophetic prefigurement of the New Testament Church. The same dynamics of grace, testing, and judgment that operated in the Exodus operate in the Church today.

Paul makes two claims that should arrest the attention of any reader. First, Israel was "baptized into Moses in the cloud and in the sea." The cloud of God's presence and the waters of the Red Sea together constitute a type of the Sacrament of Holy Baptism. Second, "the Rock was Christ." The preexistent Son of God was actively present with Israel in the wilderness, sustaining them with spiritual food and drink. The Israelites in the desert were already receiving the benefits of Christ. Yet Paul's warning is severe: despite being "baptized" and receiving "spiritual" communion, most of them fell in the wilderness. Having the Sacraments does not grant a license for faithless living.

11. Paul says the Israelites were "baptized into Moses in the cloud and in the sea" (1 Corinthians 10:2). He uses the passive voice (*ebaptisthēsan*): they were baptized, not they baptized

themselves. The cloud and the sea were instruments of God's action, not human initiative. How does Paul's use of the passive voice illuminate the Lutheran understanding of Baptism as God's work rather than a human decision or act of obedience?

12. Paul declares that the Rock from which Israel drank in the wilderness "was Christ" (1 Corinthians 10:4). The preexistent Son of God was already present with Israel in the desert, sustaining them with spiritual food and drink. If Christ was present with Israel before His incarnation, what does that tell us about the relationship between the Old and New Testaments? Is the Old Testament a different God's story, or is it the same Christ's story told in shadow?

13. In 10:6 Paul calls the Exodus events *typoi* ("types") of us. The word *typos* originally meant "the mark left by a blow." Paul is saying that God struck the pattern in the Exodus so that the Church would recognize the same shape in her own life. If the Exodus is a type of the Church's experience, identify the correspondences: What is the Church's Egypt? What is the Church's Red Sea? What is the Church's wilderness? And what is the Church's Promised Land?

B. Buried with Christ through Baptism (Romans 6:1–4)

Read Romans 6:1–4 aloud.

Romans 6:3–4 (ESV)

"Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life."

Key Greek Terms:

Sunetaphēmen (συνετάφημεν): "We were buried with." The prefix *syn-* ("with") is one of Paul's most distinctive theological tools. In Romans 6, believers are buried with Christ, crucified with Christ, and will live with Christ. The baptized person is not merely imitating Christ or remembering Christ; he or she is organically united to Christ's actual, historical death and burial.

Doxa (δόξα) / *Kabod* (כבוד): "Glory." Christ was raised by the "glory" of the Father. In the Greek Old Testament, *doxa* translates the Hebrew *kabod*, which is the visible, weighty, saving presence of Yahweh. The *kabod* led Israel in the pillar of cloud and fire and filled the tabernacle. The same divine glory that led Israel through the sea is the power that raised Jesus from the dead.

Kainotēti zōēs (καινότητι ζωῆς): "Newness of life." The life we walk in after Baptism is characterized by *kainotēs* ("newness," "renewal"). Paul uses the *kain-* root exclusively for the new age of salvation inaugurated by the New Covenant. This is not self-improvement; it is a restoration of the life God breathed into humanity at creation, which sin and death stole.

Paul's argument in Romans 6 builds directly on the Exodus typology established in 1 Corinthians 10. If the Red Sea crossing was a "baptism" in which the waters drowned Pharaoh and delivered Israel, then Christian Baptism is the ultimate Red Sea crossing. In the baptismal waters, the Old Adam (our personal Pharaoh) is drowned, and the believer emerges onto the dry ground of a new creation. The power that accomplishes this is the same kabod ("glory") that led Israel through the wilderness. The resurrection of Christ is the ultimate manifestation of the Exodus glory.

14. Romans 6:4 says Christ was raised "by the glory [doxa] of the Father." In the Septuagint, doxa translates the Hebrew kabod, the visible, weighty presence of God that led Israel in the pillar of cloud and fire and that filled the tabernacle (Exodus 40:34–35). If the same divine glory that led Israel through the sea is the power that raised Jesus from the dead, what does that tell us about the continuity between the Exodus and the resurrection? Is Easter a new event, or is it the same divine kabod completing what it began at the sea?

15. Paul says we were "buried with" Christ (sunetaphēmen) through Baptism. The syn- prefix ("with") insists on real, organic union with Christ's death and burial, not mere symbolism or mental recollection. If Baptism genuinely unites us to Christ's death, then what happened to Christ on the cross happened to us in the font. What are the practical consequences of taking Paul's syn- language at face value? How should a baptized Christian think about the power of sin in his or her daily life?

C. The Antitype: Flood, Baptism, and the Ark (1 Peter 3:18–22)

Read 1 Peter 3:18–22 aloud.

1 Peter 3:20–22 (ESV)

"... when God's patience waited in the days of Noah, while the ark was being prepared, in which a few, that is, eight persons, were brought safely through water. Baptism, which corresponds to this, now saves you—not as a removal of dirt from the body but as an appeal to God for a good conscience, through the resurrection of Jesus Christ, who has gone into heaven and is at the right hand of God, with angels, authorities, and powers having been subjected to him."

Key Greek Terms:

Antitypos (ἀντίτυπος): "Antitype," "corresponding reality." This is the theological spine of the passage. Peter calls Baptism the antitypos of the flood. In biblical typology, the Old Testament event (the flood) is the type, the shadow cast forward in time. The New Testament reality (Baptism) is the antitype, the body that casts the shadow. Peter is not drawing a loose analogy; he is establishing a hermeneutical rule. God designed the flood as a deliberate prefigurement of the Sacrament that now saves.

Diesōthēsan di' hydatos (διεσώθησαν δι' ὕδατος): "Brought safely through water." The eight souls were not saved from the water (as if the water were merely a threat) but through it (as if the water were the instrument). The water that destroyed the corrupt world simultaneously carried the ark to safety. Baptismal water functions the same way: it drowns the old sinful nature while carrying the believer safely into the ark of the Church.

Hapax (ἁπαξ): "Once." In 3:18, Peter declares that Christ suffered hapax for sins, the righteous for the unrighteous. This is not merely a number but designates a single, unique, final occurrence with permanent significance. The sacrifice needs no repetition.

Peter's use of antitypos is one of the most important hermeneutical statements in the New Testament. He is telling the Church how to read the Old Testament: the flood was not merely a historical catastrophe. It was a divinely designed pattern that would be fulfilled in the waters of Baptism. The eight souls preserved through the water point to the number eight in early Christian theology: Sunday, the day of resurrection, is the "eighth day," the first day of the new creation. Christ rose on the eighth day; the baptized emerge from the water into the eighth-day reality of the new creation.

16. Peter uses the Greek word antitypos to describe the relationship between the flood and Baptism (1 Peter 3:21). This is a technical typological term: the flood is the type (the shadow), and Baptism is the antitype (the corresponding reality). Peter is not drawing a casual comparison; he is establishing a rule for reading the Old Testament. If the flood was designed by God as a deliberate prefigurement of Baptism, what does that tell us about the way God works in history? Does He save in random, disconnected events, or does He save in a pattern?

17. Peter says eight souls were "brought safely through water" (diesōthēsan di' hydatos). They were saved not from the water but through it. The water that destroyed the corrupt world was simultaneously the instrument that carried the ark to safety. How does this dual function of the flood water parallel the dual function of the Red Sea (which drowned Egypt and saved Israel) and the dual function of Baptism (which drowns the Old Adam and saves the believer)?

18. Peter specifies that exactly "eight persons" were saved. In biblical theology, seven represents the completed creation week; eight represents the first day of a new week, a new beginning. Christ rose from the dead on the first day of the week, the "eighth day." If eight is the number of new creation, what is Peter communicating about the nature of Baptism by linking it to the eight souls of the ark? What kind of event is Baptism: a human ritual of dedication or a divine act of new creation?

D. The Daily Drowning: Luther's Small Catechism, Baptism Part IV

Read Luther's Small Catechism, the Fourth Part of Baptism.

Small Catechism, Baptism Part IV

"What does such baptizing with water indicate?"

"It indicates that the Old Adam in us should by daily contrition and repentance be drowned and die with all sins and evil desires, and that a new man should daily emerge and arise to live before God in righteousness and purity forever."

Luther's catechetical language contains an exegetical decision that most Lutherans have never noticed. The New Testament epistles speak of being "buried" with Christ (Romans 6:4) and "washed" in Baptism (Titus 3:5), yet they do not use the verb "drown." Luther derives the imagery of drowning directly from the Old Testament: the flood of Noah, in which the corrupt

world was drowned while the eight souls were preserved, and the Red Sea, in which Pharaoh's army was drowned while Israel walked through on dry ground. When Luther says the Old Adam should be "drowned," he is reading Romans 6 through the lens of the Exodus. The baptismal font is the Red Sea; the Old Adam is Pharaoh; and the new man who emerges daily is Israel walking onto the far shore.

19. Luther says the Old Adam should be "drowned" by daily contrition and repentance. The New Testament epistles speak of being "buried" with Christ and "washed" in Baptism; they do not use the word "drown." Where does Luther get the drowning language? If he is reading Romans 6 through the lens of the Red Sea and the flood, what does that tell us about Luther's hermeneutical method? Is he inventing new theology, or is he doing exactly what Paul and Peter did: reading the New Testament through the Old?

20. Luther says this drowning should happen "daily." Baptism itself is a one-time, unrepeatable event (Paul's aorist tense verbs in Romans 6 confirm this). Yet its effect is a lifelong, daily battle. Every morning the baptized Christian returns, in a sense, to the shore of the Red Sea and throws the Old Adam back into the water so that the new man may emerge. How does this daily rhythm reshape the way you understand the Christian life? Is the Christian life a single decision followed by steady progress, or is it a daily dying and rising?

IV. Part 3 — The Consummation: The Glassy Sea and the Song of the Lamb

The shadow arrived at its substance in Baptism. Now the substance arrives at its eternal destination: the shore of the crystal sea, the song that unites Moses and the Lamb, and the God who pitches His tent over His people forever.

A. The Sea of Glass Mingled with Fire (Revelation 15:1–4)

Read Revelation 15:1–4 aloud.

Revelation 15:2–4 (ESV)

"And I saw what appeared to be a sea of glass mingled with fire—and also those who had conquered the beast and its image and the number of its name, standing beside the sea of glass with harps of God in their hands. And they sing the song of Moses, the servant of God, and the song of the Lamb, saying, 'Great and amazing are your deeds, O Lord God the Almighty! Just and true are your ways, O King of the nations! Who will not fear, O Lord, and glorify your name? For you alone are holy. All nations will come and worship you, for your righteous acts have been revealed.'"

Key Greek Terms:

Thalassan hyalinēn memigmenēn pyri (θάλασσαν ὑαλίνην μεμιγμένην πυρί): "A sea of glass mingled with fire." The imagery is rooted in the Exodus crossing of the Red Sea illuminated by the fiery pillar of God's presence. The raging, chaotic waters that threatened Israel are now entirely pacified into glass, conquered and calmed by God's final judgment. The pillar of fire that once stood between Israel and Egypt now mingles with the conquered sea as a sign of God's permanent victory.

Tous nikōntas ek tou thēriou (τοὺς νικῶντας ἐκ τοῦ θηρίου): "Those conquering out of the beast." John uses an unusual grammatical construction. Standard Greek has the verb for conquering (nikaō) take a direct object, not the preposition ek ("out of"). John's purposeful irregularity makes a theological point: these saints were being conquered and slaughtered by the beast in their earthly experience, yet through faith they emerge victorious out of the beast's grasp in their eschatological reality.

Doulos tou theou (δοῦλος τοῦ θεοῦ): "Slave of God." Moses is given the title "slave of God" in 15:3. This is not a degradation but an honor: it identifies one who has been purchased by God and belongs entirely to His household for a mission of service. The redeemed who sing beside the glassy sea share this identity; they too have been purchased by the blood of the Lamb.

The vision of Revelation 15 draws every thread of this session to its conclusion. The chaotic Red Sea that threatened to swallow Israel has become a sea of glass. The pillar of fire that guarded Israel's rear now mingles with the pacified waters. The song that Moses and Israel sang on the far shore of the Red Sea (Exodus 15) is now fused with the song of the Lamb into a single, unified anthem. The two songs are not separate compositions; they are one hymn of redemption, the first half written at the sea and the second half completed at the cross. The congregation that

sings the Agnus Dei on Sunday morning is already practicing the melody it will sing on the glassy shore.

21. The redeemed in Revelation 15:3 sing "the song of Moses, the servant of God, and the song of the Lamb." The grammar (one definite article governing both "song of Moses" and "song of the Lamb") suggests that these are not two separate songs but one unified anthem. The old song of physical deliverance from Egypt is fused with the new song of eternal deliverance through the blood of Christ. If the congregation sings the Agnus Dei ("Lamb of God, you take away the sin of the world") every Sunday at the Lord's Supper, are they singing the first half of a song that the redeemed in Revelation 15 are singing in full? What does that do to the distance between the Sunday liturgy and the heavenly throne room?

22. John describes the victorious saints as *tous nikōntas ek tou thēriou*, literally "those conquering out of the beast" (15:2). The grammar is deliberately unusual: they conquer not by defeating the beast in combat but by emerging from its grip through faith and martyrdom. They were losing on earth yet winning in heaven. How does this paradox (conquering by suffering, winning by dying) mirror the paradox of the Lamb in Revelation 5, who reigns precisely because He was slain? What comfort does this offer to a Church that appears to be losing in the world?

23. In Exodus 15, Israel sang because Yahweh had destroyed the hostile Gentile nation of Egypt. In Revelation 15:4, the song concludes: "All nations will come and worship you." The first song celebrated the destruction of the enemy; the final song celebrates the ingathering of the nations. How has the scope of the Exodus been expanded? What does this shift tell us about the ultimate goal of God's saving work?

B. The Tent Over the Redeemed and the Sea That Is No More (Revelation 7:15–17; 21:1)

Read Revelation 7:15–17 and 21:1 aloud.

Revelation 7:15–17 (ESV)

"Therefore they are before the throne of God, and serve him day and night in his temple; and he who sits on the throne will shelter them with his presence. They shall hunger no more, neither thirst anymore; the sun shall not strike them, nor any scorching heat. For the Lamb in the midst of the throne will be their shepherd, and he will guide them to springs of living water, and God will wipe away every tear from their eyes."

Revelation 21:1 (ESV)

"Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and the sea was no more."

Key Greek Terms:

Skēnōsei (σκηνώσει): "Will pitch His tent over," "will tabernacle over." In Revelation 7:15, God shelters the redeemed with His presence; the verb literally means He will spread His tent over them. This is the same root as John 1:14, where the Word became flesh and "tabernacled" (*eskēnōsen*) among us. The wilderness tabernacle was the

shadow; the incarnation was the reality breaking in; Revelation 7 is the consummation. Three stages of one dwelling: tent in the desert, flesh in Galilee, eternal canopy over the redeemed.

Hē thalassa ouk estin eti (ἡ θάλασσα οὐκ ἔστιν ἔτι): "The sea was no more." Throughout Revelation, the sea represents chaos, the abyss, and evil. It is from the sea that the beast arises (Revelation 13:1). The sea in the biblical imagination is the Red Sea that threatened to swallow Israel, the flood that destroyed the world, and the primeval deep of Genesis 1:2. When John declares that the sea is no more, he means that everything threatening, chaotic, and evil is permanently removed. The daily drowning of the Old Adam will cease; the waters of judgment are abolished; and God's people will never face the abyss again.

24. Revelation 7:15 says God will skēnōsei ("pitch His tent over") the redeemed. This is the same root as John 1:14, where the Word "tabernacled" (eskēnōsen) among us, and points back to the wilderness tabernacle where God dwelt among Israel in the desert. Trace the three stages: the tent in the desert (shadow), the Word made flesh (substance), and the eternal canopy over the redeemed (consummation). What does this three-stage connection say about the trajectory of God's desire to dwell with His people? Has that desire ever changed?

25. Revelation 21:1 declares: "the sea was no more." Throughout this session, the sea has been the Red Sea that threatened Israel, the flood that drowned the corrupt world, the primeval deep over which the Spirit hovered, and the baptismal water that drowns the Old Adam daily. When John says the sea is gone, what is he saying about the future of evil, chaos, judgment, and the daily struggle of repentance? What does a world without a sea look like for the baptized believer?

V. Synthesis and Closing

Summary: The Waters from Creation to Consummation

Text	Contribution to Session Theme	Key Term
Genesis 1:2; 7–8	The primeval pattern: ruach over the deep; flood as judgment and deliverance; eight souls through water; dry ground as new creation	<i>Ruach; Zakar; Charabah</i>
Exodus 14:1–14	The divine trap at Baal-zephon; the anti-Baal polemic; yeshu'at YHWH on the shore; monergistic deliverance	<i>Baal-zephon; Yeschu'at YHWH; Stēte</i>
Exodus 14:15–31	Ruach parts the sea; dual function of water (judgment and salvation); dry ground; faith born from the great hand	<i>Ruach; Baqa'; Tehom; Hayyad haggedolah</i>
Exodus 15:1–21	The Song of the Sea: warrior, redeemer, and creator; the ruach crescendo; the first hymn of redemption	<i>'Ish milchamah; Ga'al; Ruach</i>
1 Corinthians 10:1–6	Paul's hermeneutical master key: Israel's crossing is a baptism; the Rock was Christ; Exodus events are typoi of us	<i>Ebaptisthēsan; Typoi; Pneumatikon</i>
Romans 6:1–4	Baptism as the ultimate Red Sea: buried with Christ; raised by the kabod of the Father; walking in newness of life	<i>Sunetaphēmen; Doxa/Kabod; Kainotēs</i>
1 Peter 3:18–22	The flood as type; Baptism as antitypos; eight souls and the eighth day; Christ at God's right hand	<i>Antitypos; Hapax; Diesōthēsan</i>
Small Catechism, Baptism IV	Luther's daily drowning: the Old Adam as Pharaoh; the font as the Red Sea; daily dying and rising	<i>Ho palaios anthrōpos</i>
Revelation 15:1–4	The glassy sea mingled with fire; conquering out of the beast; the Song of Moses and the Song of the Lamb as one anthem	<i>Thalassa hyalinē; Nikōntas ek</i>
Revelation 7:15–17	God pitches His tent over the redeemed; the Lamb become Shepherd; springs of living water	<i>Skēnōsei; Poimanei</i>
Revelation 21:1	The sea is no more: chaos abolished; no more flood, no more Red Sea, no more drowning; new creation complete	<i>Hē thalassa ouk estin eti</i>

Final Discussion

Read the Small Catechism's Fourth Part on Baptism one more time.

26. We have traced the waters from the primeval deep of Genesis 1:2, through the flood, through the Red Sea, through the baptismal font, through the daily drowning of repentance, and finally to the glassy shore of Revelation 15 where the sea is no more. Luther says the Old Adam should be drowned "daily" and the new man should "daily emerge and arise." The Revelation vision shows us the day when the drowning will cease and the new man will stand permanently on the far shore. If you were baptized years ago, the Exodus is not behind you; you are living in it. The Red Sea is your font. Pharaoh is your Old Adam. The wilderness is your Monday morning. The Promised Land is the new creation. Knowing all of this, what does it mean to "return to your Baptism" tomorrow? How does the Exodus shape the way you face a daily struggle with sin?

27. The session began with Israel trapped between the sea and the chariots. It ends with the redeemed standing beside a sea of glass, singing. The song that Moses began on the far shore of the Red Sea and the song of the Lamb are one. Every Sunday, when the congregation sings the Agnus Dei, it is rehearsing the first notes of the song it will sing in full on the glassy shore. As you prepare for worship next Sunday, what from this session will you carry to the font, to the altar, and to the hymn?

Closing Prayer

Lord Jesus Christ, who walked through the waters of death for us and emerged victorious on the far shore of the grave: we thank You that what was shadowed in the flood and the Red Sea You fulfilled in Your cross and empty tomb, and what You accomplished at Calvary You apply to us in the waters of Holy Baptism. You sent Your ruach over the deep to create the world; You sent it over the sea to deliver Israel; You send it into the font to drown our Old Adam and raise us to new life. Sustain us in the daily dying and rising of repentance until the day when the sea of chaos is no more and we stand on the glassy shore, singing with Moses and with You the song that shall never end. Shelter us under Your tabernacle, Shepherd us to the springs of living water, and bring us at last to the new creation where every tear is wiped away and Your face is seen forever. To You, with the Father and the Holy Spirit, one God, now and forever. Amen.

Soli Deo Gloria

Appendix — Liturgical, Lectionary, and Hymnic Connections

Where These Texts Appear in the Life of the Church

Exodus 14–15 is the appointed Old Testament reading for the Easter Vigil in both the One-Year and Three-Year Lectionaries. On the most sacred night of the Church year, the congregation hears the Red Sea narrative read aloud, often immediately before a baptism or the renewal of baptismal vows. The Vigil enacts the typological movement this session traces: from the waters of the Exodus to the waters of the font to the resurrection of Christ.

Romans 6:3–11 is the appointed Epistle reading for the Easter Vigil and for the Sixth Sunday after Pentecost in the Three-Year Lectionary (Series A). Paul's theology of baptismal death and resurrection is proclaimed at the very moment the Church celebrates Christ's victory over the grave.

1 Peter 3:18–22 appears in the lectionary on the First Sunday in Lent (Series B). Peter's connection between the flood, Baptism, and Christ's suffering opens the Lenten season by grounding the entire penitential journey in the baptismal identity of the believer.

1 Corinthians 10:1–13 is appointed for the Third Sunday in Lent (Series C). Paul's warning that sacramental participation does not guarantee perseverance is heard during the season of repentance and self-examination.

Revelation 7:9–17 is the appointed First Reading for All Saints' Day. The vision of the multitude that has washed its robes in the blood of the Lamb and stands before the throne under God's tabernacle-canopy is the Church's annual glimpse of where the baptismal journey ends.

Revelation 15 does not appear as a standalone lectionary reading in the standard Lutheran one-year or three-year cycles, yet the Song of Moses and the Song of the Lamb permeate the liturgy. The Agnus Dei, sung at every celebration of the Lord's Supper, is the congregation's weekly rehearsal of the Revelation 15 anthem.

Hymn Connections

LSB 633, "At the Lamb's High Feast We Sing." This ancient Easter hymn (*Ad cenam Agni providi*) is one of the few hymns in the Lutheran Service Book that traces the entire Exodus-to-Baptism typology within its stanzas. It moves from the Passover lamb to the blood on the doorpost to the crossing of the Red Sea to the Eucharistic feast. It is the single best hymn companion to this session.

LSB 594, "God's Own Child, I Gladly Say It." Erdmann Neumeister's baptismal hymn celebrates the believer's identity as one who has passed through the waters. Its stanzas on the daily drowning of the Old Adam and the daily rising of the new man directly echo Luther's Small Catechism language traced in this session.

LSB 596, "All Christians Who Have Been Baptized." Paul Gerhardt's hymn connects Baptism to the death and resurrection of Christ with the same theological precision as Romans 6.

The hymn's language of being "buried" and "raised" with Christ makes it an ideal companion to the Romans 6 portion of Movement II.

LSB 547, "The Lamb." Gerald Coleman's hymn, used in Session 1 for the Passover-to-throne arc, also serves Session 2 as it traces the Lamb from sacrifice to reign. The refrain, "The Lamb is reigning on His throne," anticipates the glassy sea vision of Revelation 15.

LSB 655, "Lord, Keep Us Steadfast in Your Word." Luther's hymn is a prayer for perseverance through the wilderness of this world. Its petitions for the sustaining work of the Holy Spirit connect to the ruach thread that runs through the entire session, from creation to the Red Sea to the font.

LSB 684, "Come unto Me, Ye Weary." William Dix's hymn promises rest and living water to the weary pilgrim. Its imagery of springs of water and the Shepherd who leads His flock echoes Revelation 7:17, where the Lamb in the midst of the throne guides the redeemed to springs of living water.