

# Christ's Red Sea Burial

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# History Between Joseph and Moses

The space between the time of Joseph and the time of Moses covers an important period of history which, if correctly understood, will shed light over the subsequent events and God's dealings towards His children from the human family. Here is the story of this period from the perspective of God's dealings with Israel:

If the descendants of Abraham had kept separate from other nations, they would not have been seduced into idolatry. By keeping separate from other nations, a great temptation to engage in their sinful practices and rebel against God would be removed from them. **They lost in a great measure their peculiar, holy character by mingling with the nations around them. To punish them** [allowing suffering], **the Lord brought a famine upon their land** [allowed the natural development of their sin to be manifested in nature], **which compelled them to go down into Egypt** to preserve their lives. But God did not forsake them while they were in Egypt, because of His covenant with Abraham. He suffered them to be oppressed by the Egyptians, that they might turn to Him in their distress, choose His righteous and merciful government, and obey His requirements. {SR 147.1}

There were but a few families that first went down into Egypt. These increased to a great multitude. Some were careful to instruct their children in the law of God, but many of the Israelites had witnessed so much idolatry that they had confused ideas of God's law. Those who feared God cried to Him in anguish of spirit to break their yoke of grievous bondage and bring them from the land of their captivity, that they might be free to serve Him. God heard their cries and raised up Moses as His instrument to accomplish the deliverance of His people. After they had left Egypt, and the waters of the Red Sea had been divided before them, the Lord proved them to see if they would trust in Him who had taken them, a nation from another nation, by signs, temptations, and wonders. But they failed to endure the trial. They murmured against God because of difficulties in the way and wished to return again to Egypt. {SR 147.2}

We are not told if the famine in Joseph's day came only because of Israel's apostasy, yet it covered Egypt and the whole land of Canaan (Acts 7:11). In this situation, the Lord used Joseph to help both Israel and Egypt see their

discordance with the law of life. Let us consider the influence of Joseph in the land of Egypt:

He [God] had sent a man ahead of them, Joseph, who was sold as a slave. His feet were hurt with fetters; his neck was put in a collar of iron; until what he had said came to pass, the word of the LORD tested him. The king sent and released him; the ruler of the peoples set him free; he made him lord of his house and ruler of all his possessions, **to bind his princes at his pleasure and to teach his elders wisdom**. (Psalm 105:17-22)

Pharaoh and the great men of Egypt were not ignorant in regard to the wise government of God. A bright light had been shining through the ages, pointing to God, to his righteous government, and to the claims of his law. **Joseph and the children of Israel in Egypt had made known the knowledge of God.** {YI April 8, 1897, par. 1}

Had not a portion of the Egyptians seen the folly of their worship of such gods, had they not repented, the whole nation would have been wiped out of existence. But Egypt had been the asylum for Israel. Here Joseph's piety and Heaven-given wisdom had been discerned, admired, and exalted. Here God had been honored by the treatment of those who were faithful and true to him. And the Lord, slow to anger and plenteous in mercy, moved slowly, giving them time, by submission to his will, to save themselves and their property from complete ruin. Many acknowledged the unseen God of Israel as the universal Monarch. Those who did repent, preserved a portion of their substance, their flocks and their herds. The humble and obedient were men of influence, who had been greatly benefited by the life and example of Joseph, and through him had obtained a knowledge of God and his works. {YI April 15, 1897, par. 3}

Only eternity will fully uncover the broadness of this man's holy influence. The Lord was reaching out for His dear children in Egypt through Joseph, yet as a nation they had to decide if they really wanted to follow Him.

The Egyptian priests were cunning. They ruled through craft and hypocrisy. They made gorgeous temples, and surrounded them with consecrated groves. Their temple courts were all that art and money could make them; their architecture was magnificent. But what was there within that enclosure? In the place of the God who made the heavens and the earth, they had chosen beasts as their objects of



worship. **By the priests and worshipers the living God, whom Joseph had magnified, was not regarded as an object of love and favor, but of intense hatred.** They were like those whom the word of God describes, who say, “Cause the Holy One of Israel to cease from before us;” “for we desire not the knowledge of thy ways.” {YI April 8, 1897, par. 2}

**Satan worked zealously through the priests to honor immorality and deceit, injustice and crime, because these were in marked contrast to the life, the character, and the influence of Joseph, God’s light-bearer. At the very time when heaven’s light was shining upon them in distinct rays, Satan was at work through sorcerers and magicians, priests and rulers, to arouse in the Egyptians hatred against God.** Their debased imagination was given loose rein; their gods were beasts, and the works that their own hands had made. **For this reason the Israelites had to suspend their sacrificial offerings; for the Egyptians would have been filled with horror to see the animals they worshiped killed for sacrifices.** {YI April 8, 1897, par. 3}

When Joseph’s family settled in the land of Egypt, they multiplied and prospered, and this became an additional temptation for their hosts:

Joseph’s position of honor, connected as he was with the wisest men of Egypt, **exalted the Hebrew nation; and great respect was shown them for his sake.** Their men became wealthy, owners of flocks and of herds; their women wore fine linen; their weaving and embroidery in purple, and scarlet, and fine-twined linen **excited envy and jealousy in the hearts of the Egyptians.** The Israelites were looked upon as a people who, **unless oppressed, would rule Egypt.** Their industrious habits **suggested to the Egyptians the idea of making them slaves.** Thus not only their skill in labor, but also all their possessions, would go to enrich the crown. **By this means the priests of Egypt hoped to cast contempt upon the God of Israel, and to cause their own gods to be honored and exalted.** {YI April 8, 1897, par. 5}

It seemed like the priests of this great nation were successfully returning the people to their base religion:

The heir to the throne was educated and trained in idolatrous rites and ceremonies. This would make him a confirmed opponent to the God of heaven. **Satan saw that he had been losing ground, and now he stirred up his powers from beneath to unite with evil men to war**



against truth and righteousness. The wise men of the nation labored diligently to educate the king to require not only deference but also absolute obedience to his word, to look upon himself as god, and to regard the bodies and souls of his people as under his jurisdiction. He was taught that his own impulses and desires were to be his guide. All this instruction was given to counteract the influence that Joseph had obtained by his circumcision life. {YI April 8, 1897, par. 6}

In this contest between the powers of Heaven and the host of darkness, Christ was fighting for His children, both Egyptians and Israelites:

Christ died for every soul in Egypt, and every soul was to have the light. The righteous were not to be excluded from the wicked, but kept by the power of God from receiving the mold and spot of the transgressor. {YI April 15, 1897, par. 7}

## Christ's Crucifixion in Egypt

A close examination of what happened during the plagues in Egypt should lead us to conclude that Christ was crucified there in Spirit:

...and their dead bodies will lie in the street of the great city that symbolically is called Sodom and **Egypt, where their Lord was crucified.** (Revelation 11:8)

This understanding of the text does not conflict with the Adventist pioneer understanding of this reference to the time of the French Revolution in the context of Revelation 11. Christ was crucified in France with the rise of Atheism but under inspiration John draws upon the sufferings of Christ in Sodom and Egypt.

The Lord showed Moses in advance how this crucifixion of His Son would take place:

The LORD said to him, What is that in your hand? He said, A staff. And he said, **Throw it on the ground. So he threw it on the ground, and it became a serpent,** and Moses ran from it... Again, the LORD said to him, Put your hand inside your cloak. And he put his hand inside his cloak, and **when he took it out, behold, his hand was leprous** like snow. (Exodus 4:2-3, 6)

Not only should these miracles have convinced Israel that the Lord would lead them out of Egypt, but it would have also shown the exact process which would transpire in order for His apostate people to be delivered from the house of bondage. The power of God, which is Christ (1 Cor 1:24), symbolised here by the staff or the sceptre (Num 24:17) in Moses' hand would be thrown on the ground and turned into a serpent. Since the serpent symbolises Satan (Rev 20:2) here we are told that Israel's delivery from Egypt would take place through allowing Satan to use the power of God that was in the Egyptians and in nature. The second miracle with the hand turned to leprosy shows that the right hand of God, which is Christ, the power of God (Luke 22:69), would become leprous and senseless because it was Christ's power that would be used by Satan and the Egyptians and it would be used not in accordance to His character.<sup>1</sup> This would happen because the Lord knew that Pharaoh would not accept His plea to grant freedom to the Israelites and thus the power of Christ in the Egyptians and in their land would be completely misused by Satan to destroy them. Both Israel and Egypt were in need of a Saviour because of their transgressions, but only Israel would allow God to work for them, because only they chose to put their trust even in a little measure upon their Father in heaven:

**By faith the people crossed the Red Sea as if on dry land, but the Egyptians, when they attempted to do the same, were drowned.**  
(Hebrews 11:29)

The people were weary and terrified, **yet if they had held back when Moses bade them advance, God would never have opened the path for them.** It was "by faith" that "they passed through the Red Sea as by dry land." Hebrews 11:29. {PP 290.1}

Instead of allowing God to save both Egypt and Israel from the destroyer, Egypt would thus become a ransom for Israel, showing that Christ was completely crucified by them:

For I am the LORD your God, the Holy One of Israel, your Savior. **I give Egypt as your ransom,** (Isaiah 43:3)

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<sup>1</sup>For more on the plagues in Egypt read *Calvary in Egypt* found on [maranathamedia.com](http://maranathamedia.com)

Egypt had great light from the Lord through Abraham and then through Joseph, but they rejected that light and now Satan was gaining more power over them. This crucifixion of Christ in the Egyptians through their sinful lives was physically manifested in nature through the plagues and it confirmed the fact that Christ's crucifixion on Calvary was a revelation to our dull senses for His sufferings from the very inception of sin:

All heaven suffered in Christ's agony; but that suffering did not begin or end with His manifestation in humanity. The cross is a revelation to our dull senses of the pain that, from its very inception, sin has brought to the heart of God. {Ed 263.1}

With amazement angels witnessed the Saviour's despairing agony... **Inanimate nature expressed sympathy with its insulted and dying Author.** The sun refused to look upon the awful scene. Its full, bright rays were illuminating the earth at midday, when suddenly it seemed to be blotted out. **Complete darkness**, like a funeral pall, enveloped the cross. "There was darkness over all the land unto the ninth hour." **There was no eclipse or other natural cause for this darkness**, which was as deep as midnight without moon or stars. {DA 753.3}

Under the hand of God, nature ministers against the transgressors of God's law. **She holds her destructive elements in her bosom** till the time when they shall break forth to destroy man and purify the earth. **When Pharaoh defied God through Moses and Aaron**, saying, "Who is the Lord that I should obey his voice? I know not the Lord, neither will I let Israel go" [Exodus 5:2], **nature expressed her sympathy with her injured Maker, and co-operated with God to avenge the insult to Jehovah**. All Egypt was laid desolate because of the stubborn resistance of Pharaoh. {Lt209-1899.23}

Note how the Spirit of prophecy applies nature's reaction to Christ's suffering to the events in Egypt because of Pharaoh's stubbornness. Nature itself would manifest the wickedness of Egypt through the laws in it.<sup>2</sup> This was why the third miracle the Lord gave Moses to show Israel in case they have not believed the previous two was the turning of water into blood:

If they will not believe even these two signs or listen to your voice, you shall take some **water from the Nile and pour it on the dry ground**,

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<sup>2</sup>For more on this read the book *Dominion of the Earth* on [maranathamedia.com](http://maranathamedia.com)

**and the water that you shall take from the Nile will become blood on the dry ground. (Exodus 4:9)**

The dry ground represents the Egyptian hearts that were destitute of Spirit and who refused to repent after Christ was clearly portrayed before them in nature as crucified in them. We are not told whether Moses first showed this miracle to Israel but the first plague was the same:

Then the LORD said to Moses, **Pharaoh's heart is hardened; he refuses to let the people go...** And the LORD said to Moses, Say to Aaron, **Take your staff and stretch out your hand over the waters of Egypt, over their rivers, their canals, and their ponds, and all their pools of water, so that they may become blood,** and there shall be blood throughout all the land of Egypt, even in vessels of wood and in vessels of stone. (Exodus 7:14, 19)

The turning of water to blood reminds us of Christ's suffering in Gethsemane when His sweat turned into blood as He was ready to die under the burden of humanity's sin. When Egypt rejected the most remarkable evidence of God's care for them through Joseph, they reached the critical point where Satan had almost full control over them and the elements of nature.

Christ was appealing to them with great anguish through Moses and Aaron, yet Pharaoh preferred to listen to his magicians. The plagues are shown as coming directly from God because this was how the Egyptians experienced them in their base imaginations of the Divine attributes, yet the God of heaven and His Son had determined that They would never use force:

Satan's representations against the government of God, and his defense of those who sided with him, were a constant accusation against God. His murmurings and complaints were groundless; and yet God allowed him to work out his theory. **God could have destroyed Satan and all his sympathizers as easily as one can pick up a pebble and cast it to the earth. But by so doing he would have given a precedent for the exercise of force. All the compelling power is found only under Satan's government. The Lord's principles are not of this order. He would not work on this line.** {RH September 7, 1897, par. 7}

**The Lord by his power might have swept out of existence the rulers of Egypt who were confirmed in their idolatry; but God's ways are not man's ways.** He gave each plague time to do its work and to impress the Egyptians, to let them see that there is a supreme Ruler to whom every created thing must bow. **The Lord gave time for his work to be recognized** and his power to be felt **for the benefit of the Hebrew nation, and also to bring the Egyptians to repentance,** and cause them to acknowledge the God whom Satan, through his masterly efforts, was making them forget. {YI April 15, 1897, par. 2}

If from the beginning God's purpose had been to destroy Egypt, He would not have appealed to them through Moses and Aaron. Since The Lord would not use force under any circumstances, then it becomes obvious that the plagues came over Egypt as the result of their transgressions and not because of any direct intervention. After Israel left Egypt, God reminded them of what caused their destruction.

**After the doings of the land of Egypt, wherein ye dwelt, shall ye not do:** and after the doings of the land of Canaan, whither I bring you, shall ye not do: neither shall ye walk in their ordinances.... (24) Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out before you: (25) **And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants.** (Leviticus 18:3,24,25)

The Son of God was holding the elements of nature (Col 1:17) until it gradually became impossible, because Pharaoh was giving Egypt into Satan's hands through his hardening. Therefore, commenting on some of the plagues, the Scripture clearly shows that evil angels accessed the land of Egypt:

He [The Lord] cast upon them the fierceness of his anger, wrath, and indignation, and trouble, by **sending** [allowing] **evil angels among them.** (Psalms 78:49)

As we will see later, because of Israel's insubordination to the true principles of God's non-violent kingdom, this Psalm also contains Israel's idea of a wrathful God, yet it also shows the real mechanism of destruction; the demons gained access to the land because of the Egyptians stubbornness and rebellion. Through this process many people in Egypt were alarmed and ready to repent:

The contest between the king of Egypt and the Lord of heaven **came to the knowledge of all Egypt**; for the works of God covered **so much time that none were in ignorance. The Lord gave a respite after every plague, in which abundant opportunity was given for repentance,** and for obedience to the command, “Let my people go.” **While the stubborn heart of Pharaoh grew less and less impressible, the great men of the nation became alarmed.** They could see that this stubborn resistance must end, or only national ruin awaited them. **His counselors urged Pharaoh to yield to the demand of God and save Egypt.** In their wrath they inquired, “How long shall this man be a snare unto us? Let the men go, that they may serve the Lord their God: knowest thou not yet that Egypt is destroyed?” {YI April 15, 1897, par. 5}

We are not told what happened to these people, yet we know that some of the Egyptians remained in the land when Pharaoh decided to pursue Israel to the Red Sea together with his hosts, because some time after this event Egypt multiplied again (1 Kings 11:21). However Pharaoh remained unbending and the last two plagues gave unmistakable evidence that Egypt had crucified Christ afresh to themselves:

So Moses stretched out his hand toward heaven, and there was **pitch darkness in all the land of Egypt three days**. They did not see one another, nor did anyone rise from his place for three days, **but all the people of Israel had light** where they lived. (Exodus 10:21-23)

Now **from the sixth hour** there was **darkness** over all the land **until the ninth hour**. (Matthew 27:45)

So Moses said, Thus says the LORD: About midnight I will go out in the midst of Egypt, and **every firstborn in the land of Egypt shall die**,... There shall be a **great cry** throughout all the land of Egypt, such as there has never been, nor ever will be again. (Exodus 11:4-6)

And about the ninth hour Jesus **cried out with a loud voice**, saying, Eli, Eli, lama sabachthani? that is, **My God, my God, why have you forsaken me?** (Matthew 27:46)

The firstborn of God died within the Egyptian nation with a great cry, yet they were blinded to this fact and thought that the Lord Himself caused the death of their firstborn. The same sinful thinking that was weighing on Christ and hid His Father's merciful face from Him when upon the cross,

was in the Egyptians as they thought that it was Jehovah Himself who had slain their children.

God permits His Son to be delivered up for our offenses. **He Himself assumes toward the Sin Bearer the character of a judge, divesting Himself of the endearing qualities of a father.** {TM 245.2}

For the **LORD will pass through to strike the Egyptians** [seems like coming directly from Him], and when he sees the blood on the lintel and on the two doorposts, the LORD will pass over the door and **will not allow the destroyer** to enter your houses to strike you. (Exodus 12:23)

By faith he kept the Passover and sprinkled the blood, so that the Destroyer of the firstborn [it does not say “When God destroyed them”] might not touch them. (Hebrews 11:28)

When the destroying angel was to pass through Egypt, to destroy the first-born of man and beast, Israel was commanded to gather their children and families into their houses with them, and then mark their door-posts with blood, **that the destroying angel might pass by their dwellings**, and if they failed to go through with this process, **there was no difference made between them and the Egyptians**. **The destroying angel is soon to go forth again**, not to destroy the first-born alone, but “to slay utterly old and young, both men, women and little children” who have not the mark. Parents, if you wish to save your children, separate them from the world, keep them from the company of wicked children; {RH October 14, 1875, par. 10}

Just before the firstborn were slain in Egypt, the Lord instructed the Israelites to gather their children into their houses with them, and **to strike the lintel and the two side posts of their doors with blood, so that when the destroying angel went through the land, he would recognize the houses thus marked as the dwelling places of Christ's followers, and pass over them.** Today we must gather our children about us, if we desire to save them from the destructive power of **the evil one**. The conflict between Christ and Satan will increase in intensity until the end of this earth's history. We are to have faith in the blood of Christ, in order that we may pass safely through the perilous times just before us” 2SAT 199

Jesus knocks; will you open the door unto Him? Shall He be compelled to write upon the lintel of the doorway, in the place of His blood that



cleanseth from all sin, **the sentence that leaves you to the power of the destroying angels?** **“He is joined to his idols.”** **Guardian angels, “let him alone.”** [Hosea 4:17.] “How often I would have gathered thy children together even as a hen gathereth her chickens under her wings and ye would not.” [Matthew 23:37.] To all who will open the door, Jesus comes in and takes possession. Lt 30a, 1892

Satan is the great enemy of God and man. He transforms himself through his agents into angels of light. **In the Scriptures he is called a destroyer**, an accuser of the brethren, a deceiver, a liar, a tormentor, and a murderer. {5T 137.4}

**Thus the archfiend clothes with his own attributes the Creator and Benefactor of mankind. Cruelty is satanic. God is love;... Satan himself is the enemy who tempts man to sin, and then destroys him if he can; and when he has made sure of his victim, then he exults in the ruin he has wrought. If permitted, he would sweep the entire race into his net. Were it not for the interposition of divine power, not one son or daughter of Adam would escape.** {GC 534.2}

Satan not only killed the firstborn of Egypt but because of the Egyptian's sinful blindness and their refusal to know Jehovah's true character, he managed to convince them, together with millions of Christians today, that God is the destroyer. A lot of people ask why then the Bible says that the Lord destroyed Egypt? Such do not realise that our heavenly Father may interpose in our behalf and show His true character ***only according to the measure we have accepted Him***. It means that He will not force Himself to be known as pure agape love when the people are not willing to know Him as such. That is why, as we saw in the ninth plague, there was thick darkness for the Egyptians while at the same time there was light for Israel.

The reason the Bible can indicate that the Lord smote the firstborn of Egypt is because it was the power of Christ that was being used in the hands of Satan. Christ was pierced in the destruction of the firstborn and to see His power being used by Satan to destroy. The Rod was turned into a serpent when God's hand of protection was removed. Therefore those who remain in darkness can determine to see God as the destroyer of the First born just like the Egyptians did, yet for those who have light in their dwellings, it is known that God does not use force and would never do such a thing. We are also reminded in respect to the angels of God:

Angels are sent from the heavenly courts, not to destroy, but to watch over and guard imperiled souls, to save the lost, to bring the straying ones back to the fold. RH May 10, 1906.

## In the Light of the Cross

By now, with the darkness and the death of the firstborn it was clearly indicated that Christ's power within the Egyptians was crucified because it was used by their minds to finally reject the invitation that had been given to them during the nine plagues. Yet they did not see the death of God's Firstborn manifested in the death of their firstborn and therefore the Lord would allow their crucifying of Christ to be revealed in their decision to pursue Israel and bring them back to slavery. Thus in the person of Israel they would then clearly show that instead of obeying Christ, they want to make God's Firstborn their slave forever:

Then you shall say to Pharaoh, Thus says the LORD, **Israel is my firstborn son**, and I say to you, **Let my son go that he may serve me**. If you refuse to let him go, behold, **I will kill your firstborn son**. (Exodus 4:22-23)

The Lord is here speaking in the language of Pharaoh's violent gods, and if Egypt had obeyed the command, they would have been enabled to see their heavenly Father's true character through the cross of His Son:

The mystery of the cross explains all other mysteries. **In the light that streams from Calvary the attributes of God which had filled us with fear and awe appear beautiful and attractive.** Mercy, tenderness, and parental love are seen to blend with holiness, justice, and power. While we behold the majesty of His throne, high and lifted up, we see His character in its gracious manifestations, and **comprehend, as never before, the significance of that endearing title, "Our Father."** {GC 652.1}

Christ's death in Egypt was manifested in the deaths of Egypt's firstborn, yet for the carnal heart it seemed as God killing the firstborn children. God yielded up his Egyptian firstborn children to be destroyed even as He did His Son on the cross. Again, with the physical crucifixion of Christ on Calvary, humanity in its natural state thinks that the Father demanded the

cross so that He might forgive us. But this is incorrect. Please read carefully these passages:

For the love of Christ controls us, because we have concluded this: that one has died for all, **therefore all have died**; and he died for all, that those who live **might no longer live for themselves but for him who for their sake died and was raised**. From now on, therefore, we regard no one according to the flesh. **Even though we once regarded Christ according to the flesh**, we regard him thus no longer. Therefore, if anyone is **in Christ, he is a new creation**. The old has passed away; behold, the new has come. **All this is from God, who through Christ reconciled** [atonement] **us to himself and gave us the ministry of reconciliation** [atonement]; that is, in Christ **God was reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation** [atonement]. (2 Corinthians 5:14-19)

The transgression of God's law **made the death of Christ essential** to save man and yet maintain the dignity and honor of the law... God **permits** His Son to be delivered up for our offenses. **He Himself assumes toward the Sin-Bearer the character of a judge, divesting Himself of the endearing qualities of a father. Herein His love commends itself in the most marvelous manner** to the rebellious race. {FLB 104}

**The atonement of Christ was not made in order to induce God to love those whom He otherwise hated; and it was not made to produce a love that was not in existence; but it was made as a manifestation of the love that was already in God's heart... We are not to entertain the idea that God loves us because Christ has died for us, but that He so loved us that He gave His only-begotten Son to die for us.**—The Signs of the Times, May 30, 1895. {7ABC 472.3}

**But this great sacrifice was not made in order to create in the Father's heart a love for man, not to make Him willing to save. No, no!** {SC 13.2}

By transgression man **had separated himself from Him who alone is light and love**. The sinner was "alienated from the life of God," "dead in trespasses and sins." The only hope for the fallen race was found in their becoming **reconciled to God. Satan had so misrepresented God that man had no true conception of the divine character**. But in carrying out the plan of salvation, Christ revealed that "God is love."

“God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” **The Father loves us, not because of the great propitiation; but he provided the propitiation because he loves us.** Christ was the medium through which he could pour out his infinite love upon a fallen world. “God was in Christ, reconciling the world unto himself.” The Father suffered with the Son. In the agony of Gethsemane, the death of Calvary, the heart of infinite love paid the price of our redemption. {BEcho August 1, 1892, par. 2}

The one who murdered the firstborn of Egypt was Satan, the destroyer but he retained his disguise after this event. Satan also was the one who murdered Christ on the cross through our sin. This time the angels in heaven saw fully through his disguise and a door was opened for man to begin to see the truth:

Satan saw that his disguise was torn away. His administration was laid open before the unfallen angels and before the heavenly universe. He had revealed himself as a murderer. By shedding the blood of the Son of God, he had uprooted himself from the sympathies of the heavenly beings. Henceforth his work was restricted. Whatever attitude he might assume, he could no longer await the angels as they came from the heavenly courts, and before them accuse Christ’s brethren of being clothed with the garments of blackness and the defilement of sin. The last link of sympathy between Satan and the heavenly world was broken. {DA 761.2}

Unless it can be understood that God loved His Egyptian children and His heart was pierced in their death, it is impossible to see that Christ was crucified in Egypt and that God gave Egypt for the ransom on Israel. Further to this, if we can’t see the cross of Christ revealed in the death of the Egyptians then we are forced to read the Old Testament with the same veil that the Israelites required Moses to put over his face.

Seeing then that we have such hope, we use great plainness of speech: (13) And not as Moses, which put a veil over his face, that the children of Israel could not stedfastly look to the end of that which is abolished: (14) But their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the old testament; which veil is done away in Christ. (2 Cor 3:12-14)

Wherever we see the judgments of God we must see the cross of Christ otherwise these acts of justice are completely devoid of any mercy; it is looking upon the law of God without the mercy seat. Such views of God will leave the reader with a view of God that operates at times without mercy and such a belief prevents the holders of such a view from receiving the seal of God which is the true revelation of His character.

## The Timing of the Exodus and the Passover

Additional proof for our Father's non-violent character is found in the investigation of the timing for the Passover. If it can be shown that the true Passover at the time of Christ was on Thursday and not Friday then the event of the Passover is one of giving up His Son rather than planning to kill His Son on the Friday. This would show through the anti-type that God gave up the Egyptians to the Destroyer rather than have them killed.

The timing of the Exodus was the fulfilment of promise given to Abraham 430 years earlier but confirmed 30 years later when he made a formal covenant with the Lord:

This is what I mean: the law, **which came 430 years afterward**, does not annul a **covenant previously ratified by God**, so as to make **the promise** void. (Galatians 3:17)

Then the LORD said to Abram, Know for certain that your offspring will be sojourners in a land that is not theirs and will be servants there, and **they will be afflicted for four hundred years**. But I will bring judgment on the nation that they serve, and afterward they shall come out with great possessions. (Genesis 15:13-14)

**At the end of 430 years, on that very day**, all the hosts of the LORD went out from the land of Egypt. (Exodus 12:41)

That day completed the history revealed to Abraham in prophetic vision centuries before: "Thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance." Genesis 15:13, 14. **The four hundred years had been fulfilled.** "And it came to pass the selfsame day, that the Lord did bring the children of Israel out of the land of Egypt by their armies." {PP 281.4}

But like the stars in the vast circuit of their appointed path, God's purposes know no haste and no delay. **Through the symbols of the great darkness and the smoking furnace, God had revealed to Abraham the bondage of Israel in Egypt**, and had declared that the time of their sojourning **should be four hundred years**. "Afterward," He said, "shall they come out with great substance." Genesis 15:14. Against that word, all the power of Pharaoh's proud empire battled in vain. **On "the self-same day" appointed in the divine promise, "it came to pass, that all the hosts of the Lord went out from the land of Egypt."** Exodus 12:41. **So in heaven's council the hour for the coming of Christ had been determined. When the great clock of time pointed to that hour, Jesus was born in Bethlehem.** {DA 32.1}

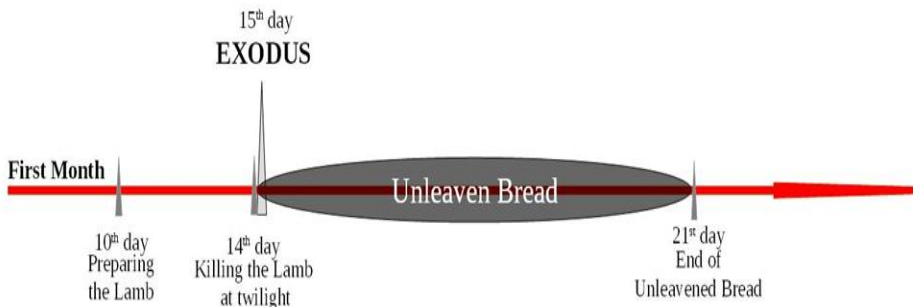
The Spirit of Prophecy connects the Passover in Egypt to the covenant made with Abraham as being on the self-same day. This is also expressed in Exodus 12:41, 51. Ellen White then connects these events to the council in heaven between the Father and Son when the everlasting covenant was made between them.

In this council in heaven the Father and the Son appointed or foresaw the times for the different phases of the plan of salvation. Since the Exodus was on that self-same day when the covenant with Abraham was made, then this day was the Passover. Why would the Lord choose exactly the same day of the year for the making of the covenant with Abraham if not because it was the same time when the Father and the Son made that everlasting covenant to save humanity in case they became deluded by Satan's sophistry.

The salvation of the human race has ever been the object of the councils of heaven. The covenant of mercy was made before the foundation of the world. It has existed from all eternity, and is called the everlasting covenant. So surely as there never was a time when God was not, so surely there never was a moment when it was not the delight of the eternal mind to manifest His grace to humanity. {AG 130.2}

So let us closely examine the instructions God gave to Moses so that we may find the exact timing of the Exodus and the Passover:

The LORD said to Moses and Aaron in the land of Egypt, **This month** shall be for you **the beginning of months**. It shall be **the first month of the year** for you. Tell all the congregation of Israel that **on the tenth day of this month** every man shall **take a lamb** according to their fathers' houses, a lamb for a household... and you shall keep it **until the fourteenth day of this month**, when the whole assembly of the congregation of Israel **shall kill their lambs at twilight**.... This day shall be for you a memorial day, and you shall keep it as a feast to the LORD; throughout your generations, as a statute forever, you shall keep it as a feast. Seven days you shall eat unleavened bread... **On the first day you shall hold a holy assembly, and on the seventh day a holy assembly**. No work shall be done on those days. But what everyone needs to eat, that alone may be prepared by you. And you shall observe **the Feast of Unleavened Bread, for on this very day I brought your hosts out of the land of Egypt**... **In the first month, from the fourteenth day of the month at evening, you shall eat unleavened bread until the twenty-first day of the month at evening**. (Exodus 12:1-6, 14-18)



Let us compare this to the events around Jesus' crucifixion on Calvary:

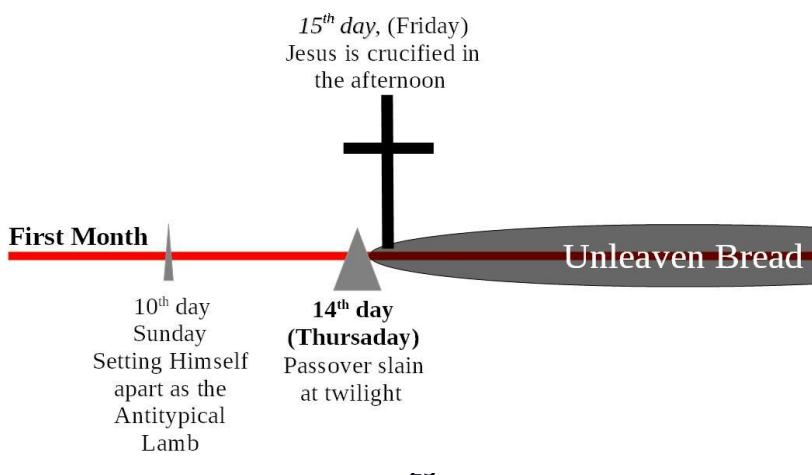
**Six days before the Passover**, Jesus therefore came to Bethany, where Lazarus was, whom Jesus had raised from the dead... **The next day** the large crowd that had come to the feast heard that Jesus was coming to Jerusalem. So they took branches of palm trees and went out to meet him, crying out, Hosanna! Blessed is he who comes in the name of the Lord, even the King of Israel! (John 12:1, 12-13)



It was on the first day of the week that Christ made His triumphal entry into Jerusalem... The multitude hailed Him as Messiah, their King. Jesus now accepted the homage which He had never before permitted, and the disciples received this as proof that their glad hopes were to be realized by seeing Him established on the throne. The multitude were convinced that the hour of their emancipation was at hand. In imagination they saw the Roman armies driven from Jerusalem, and Israel once more an independent nation... Never before in His earthly life had Jesus permitted such a demonstration. He clearly foresaw the result. It would bring Him to the cross. But it was His purpose thus publicly to present Himself as the Redeemer. He desired to call attention to the sacrifice that was to crown His mission to a fallen world. While the people were assembling at Jerusalem to celebrate the Passover, He, the antitypical Lamb, by a voluntary act set Himself apart as an oblation. {DA 571.2}

And on the first day of Unleavened Bread, when they sacrificed the Passover lamb, his disciples said to him, Where will you have us go and prepare for you to eat the Passover? (Mark 14:12)

Now the Feast of Unleavened Bread drew near, which is called the Passover. And the chief priests and the scribes were seeking how to put him to death, for they feared the people... Then came the day of Unleavened Bread, on which the Passover lamb had to be sacrificed. So Jesus sent Peter and John, saying, Go and prepare the Passover for us, that we may eat it. (Luke 22:1-2, 7-8)



The testimony of the three synoptic gospels (Matthew, Mark and Luke) reveals that the true date for the Passover was the 14<sup>th</sup> day of the first Month, which that year fell on Thursday, and not on Friday. This is also confirmed by the fact the Christ was embraced by the people during his triumphal entry on the Sunday, the first day of the week. This makes it the 10<sup>th</sup> day of the month. In the type, the lamb was chosen on the 10<sup>th</sup> day and kept until the 14<sup>th</sup> day.

Speak ye unto all the congregation of Israel, saying, **In the tenth day of this month they shall take to them every man a lamb**, according to the house of their fathers, a lamb for an house: (Exodus 12:3)

As Christ was received by the people on the Sunday, the 14<sup>th</sup> day is the Thursday and not the Friday as is claimed by many Christians.

Jesus had the Passover meal with His disciples on that night which was the same time of the Exodus for Israel in the type.

**On the fourteenth day of the first Jewish month, the very day and month on which for fifteen long centuries the Passover lamb had been slain, Christ, having eaten the Passover with His disciples,** [Christ ate the Passover on Thursday, Ellen White appears to call this the 14<sup>th</sup> of Aviv] instituted that feast which was to commemorate His own death as "the Lamb of God, which taketh away the sin of the world." {GC 399.3}

From this we deduce that the Father did not determine His Son's death for the Friday, but He only gave Him up to us on the Thursday so that He would take upon Himself the sin of the world. When the crushing weight came upon His soul that night, which was the biblical beginning of the 15<sup>th</sup> day, He would indeed have died in Gethsemane, if the Father had not sent an angel to strengthen Him.

Then he said to them, **My soul is very sorrowful, even to death;** remain here, and watch with me. (Matthew 26:38)

And he withdrew from them about a stone's throw, and knelt down and prayed, saying, Father, **if you are willing, remove this cup from me.** Nevertheless, not my will, but yours, be done. And there appeared to him **an angel from heaven, strengthening him. And being in an**

**agony he prayed more earnestly; and his sweat became like great drops of blood falling down to the ground. (Luke 22:41-44)**

In company with His disciples, the Saviour slowly made His way to the garden of Gethsemane. **The Passover moon, broad and full, shone from a cloudless sky...** Jesus had been earnestly conversing with His disciples and instructing them; but as He neared Gethsemane, **He became strangely silent.** He had often visited this spot for meditation and prayer; but **never with a heart so full of sorrow** as upon this night of His last agony. Throughout His life on earth He had walked in the light of God's presence. When in conflict with men who were inspired by the very spirit of Satan, He could say, "He that sent Me is with Me: the Father hath not left Me alone; for I do always those things that please Him." John 8:29. **But now He seemed to be shut out from the light of God's sustaining presence. Now He was numbered with the transgressors. The guilt of fallen humanity He must bear. Upon Him who knew no sin must be laid the iniquity of us all. So dreadful does sin appear to Him, so great is the weight of guilt which He must bear, that He is tempted to fear it will shut Him out forever from His Father's love.** {DA 685}

The sins of the world were upon Him. He was suffering in man's stead as a transgressor of His Father's law. Here was the scene of temptation. **The divine light of God was receding from His vision, and He was passing into the hands of the powers of darkness.** {2T 203.2}

We see that Christ passed into the hands of the powers of darkness on the Thursday night. This is when Christ was delivered up. Starting from the true time for Passover, Jesus indeed was three days and three nights in the heart of the earth:

Thursday (Abib 14 <sup>th</sup> )			Friday (Abib 15 <sup>th</sup> )		Sabbath (Abib 16 <sup>th</sup> )		Sunday (Abib 17 <sup>th</sup> )	
Night	Day		Night	Day	Night	Day	Night	Day
		Slaying the Passover at 15:00	Unleavened Bread 1 <sup>st</sup> day		Unleavened Bread 2 <sup>nd</sup> day		Unleavened Bread 3 <sup>rd</sup> day	

\*A day in the Bible starts from the night (Gen 1:8; Lev 23:32; Luke 23:54; Mark 1:21, 32)

“For just as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth.” Matthew 12:40

The Father strengthened His Son because, if He died in Gethsemane, no one would see what our sins did to the Son of God. On the next day, which was Friday, we really showed what our fallen nature does to Him. Jesus rested in the tomb during the Sabbath and in the morning of the Sunday, before dawn, He was raised by His Father:

But on the first day of the week, **at early dawn, they went** to the tomb, taking the spices they had prepared. And **they found the stone rolled away from the tomb, but when they went in they did not find the body** of the Lord Jesus. (Luke 24:1-3)

The night of the first day of the week had worn slowly away. **The darkest hour, just before daybreak, had come...** “And, behold, there was a great earthquake: for the angel of the Lord descended from heaven.” Clothed with the panoply of God, this angel left the heavenly courts... **The soldiers see him removing the stone as he would a pebble, and hear him cry, Son of God, come forth; Thy Father calls Thee.** {DA 779}

So starting the count from the afternoon of Thursday, we have three days and three nights, just as the Saviour predicted it. This shows that the events following the true Passover in the end of Abib 14<sup>th</sup> and the beginning of Abib 15<sup>th</sup> are only the physical manifestation of what our sins do to Christ, and not the Father smiting His Son on the cross on Friday afternoon<sup>3</sup>.

This is important in understanding what happened on the night of the Passover in Egypt. God gave up His Egyptian firstborn sons, He did not smite them. The type and the anti-type must be the same.

The human thinking in regard to justice was reflected in the timing of the Passover of the Jews as expressed by John, because they had adopted a different method of calculation and had their Passover one day later after the original Passover. Note what happened at their timing:

Then they led Jesus from the house of Caiaphas to the governor's headquarters. It was early morning. **They themselves did not enter the**

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<sup>3</sup>For more on the timing see the book *Time to commence the Sabbath* on [maranathamedia.com](http://maranathamedia.com)

**governor's headquarters, so that they would not be defiled, but could eat the Passover.** (John 18:28)

When the chief priests and the officers saw him, they cried out, Crucify him, crucify him! Pilate said to them, Take him yourselves and crucify him, for **I find no guilt in him**. The Jews answered him, **We have a law, and according to that law he ought to die** because he has made himself the Son of God. (John 19:6-7)

So when Pilate heard these words, he brought Jesus out and **sat down on the judgment seat** at a place called The Stone Pavement, and in Aramaic Gabbatha. Now **it was the day of Preparation of the Passover. It was about the sixth hour**. He said to the Jews, Behold your King! They cried out, Away with him, away with him, crucify him! Pilate said to them, Shall I crucify your King? The chief priests answered, We have no king but Caesar. **So he delivered him over to them to be crucified**. (John 19:13-16)

Since the whole book of John speaks about the feasts of the Jews (John 5:1; 6:4; 7:2) and the time of the Passover differs only in the record of this gospel, we see that this was on a man-made day with man-made judgement that Jesus was condemned to death and it has nothing to do with the principles of the Father's Passover. We note that within the type that the lamb was offered on the afternoon of the 14<sup>th</sup> but the firstborn of Egypt were slain during the night of the 15<sup>th</sup> day of the month. So once again the type and anti-type are operating on the same days.

## **Pharaoh Manifests the Hardness of his Heart**

After the Pharisees had killed Christ they wanted to enslave Him in the tomb forever. In like manner Pharaoh along with Egypt, after rejecting Christ through the appeals of Moses and Aaron and that rejection was manifested in the death of their first born, they wanted to enslave Christ in the person of Israel by reclaiming them as slaves. The parallel between the two stories presents to us that the Red Sea experience was the attempt of Pharaoh to bury Christ.

When the king of Egypt was told that the people had fled, **the mind of Pharaoh and his servants was changed toward the people**, and they said, What is this we have done, that we have let Israel go from serving us? So he made ready his chariot and took his army with him, and took

six hundred chosen chariots and all the other chariots of Egypt with officers over all of them. And **the LORD hardened the heart of Pharaoh king of Egypt**, and he pursued the people of Israel while the people of Israel were going out defiantly. The Egyptians pursued them, all Pharaoh's horses and chariots and his horsemen and his army, and **overtook them encamped at the sea**, by Pi-hahiroth, in front of Baalzephon. (Exodus 14:5-9)

It was thus that the Lord hardened the heart of Pharaoh. God spoke to the Egyptian king by the mouth of Moses, **giving him the most striking evidences of divine power**; but the monarch stubbornly refused the light which would have brought him to repentance. God did not send a supernatural power to harden the heart of the rebellious king, but as Pharaoh resisted the truth the Holy Spirit was withdrawn, and he was left to the darkness and unbelief which he had chosen. By persistent rejection of the Spirit's influence, men cut themselves off from God. He has in reserve no more potent agency to enlighten their minds. No revelation of His will can reach them in their unbelief.—The Review and Herald, June 20, 1882. (The S.D.A. Bible Commentary 3:1151.) {1MCP 35.4}

Pharaoh refused to receive the light emanating from the true character of the Father of all humanity. In resisting the call to repentance, Pharaoh determined to keep Christ permanently crucified in his own personal experience without any hope of resurrection. Now he was finally left to his own delusion of a violent god who fights for his nation.

## Israel Still Captive to the Gods of Egypt

Unfortunately, parts of this warfare god-image were also in the minds of the Israelites and even in the mind of Moses himself.

When Pharaoh drew near, the people of Israel lifted up their eyes, and behold, the Egyptians were marching after them, and **they feared greatly**. And the people of Israel **cried out to the LORD**. They said to Moses, **Is it because there are no graves in Egypt that you have taken us away to die in the wilderness?** What have you done to us in bringing us out of Egypt? Is not this what we said to you in Egypt, Leave us alone that we may serve the Egyptians? For it would have been better for us to serve the Egyptians than to die in the wilderness. 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. (Exodus 14:10-14)

Israel complained because they did not know God's real character and could not trust the Father and His Son. Like the other nations they could be reached only through fear:

Up to the time of Christ's first advent, men worshiped cruel, despotic gods. **Even the Jewish mind was reached through fear and not love.** Christ's mission on the earth was to reveal to men that God was not a despot but a **heavenly Father, full of love and mercy for His children.**—Manuscript 132, 1902. {1MCP 183.1}

Moses was closest to God's glory, yet he also could not leap beyond his time and perceive the Egyptians as no less dear children of the Father than Israel. But the Lord "overlooked" the "times of ignorance" (Acts 17:30) so that He might save the few from the iron furnace (Deut 4:20) and present them later blameless before the presence of his glory (Jude 1:24) so that they might bear witness to this before all nations and bless them as His firstborn among the human family of nations. It would be too much for Moses, after the 40 years training in the wilderness, to not only leave his plans for a personal deliverance of Israel through warfare, but also abandon the chauvinistic thinking of the natural man.

**In the schools of Egypt, Moses received the highest civil and military training.** Of great personal attractions, noble in form and stature, of cultivated mind and princely bearing, and **renowned as a military leader**, he became the nation's pride... Not yet was Moses prepared for his lifework. He had yet to learn **the lesson of dependence upon divine power. He had mistaken God's purpose. It was his hope to deliver Israel by force of arms.** For this he risked all, and failed. In defeat and disappointment **he became a fugitive and exile in a strange land.** {Ed 62}

**Moses thought that the children of Israel would be delivered by warfare, and that he would stand at the head of the Hebrew host, to conduct the warfare against the Egyptian armies, and deliver his brethren from the yoke of oppression.** {1SP 165.1}

Moses was far in advance of the rest of Israel with regard to his understanding. Although the Israelites were bodily removed from Egypt,



Christ was not raised up in their lives. When they saw the Egyptians coming they revealed they were still dead to faith.

As the force drew nearer, the hosts of Egypt were seen in full pursuit. Terror filled the hearts of Israel. Some cried unto the Lord, **but far the greater part hastened to Moses with their complaints:** "Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt?... It was not an easy thing to hold the hosts of Israel in waiting before the Lord. **Lacking discipline and self-control, they became violent and unreasonable.** They expected speedily to fall into the hands of their oppressors, and their wailings and lamentations were loud and deep. The wonderful pillar of cloud had been followed as the signal of God to go forward; but now they questioned among themselves if it might not foreshadow some great calamity; for had it not led them on the wrong side of the mountain, into an impassable way? **Thus the angel of God appeared to their deluded minds as the harbinger of disaster.** {PP 284}

We see a parallel in this story to those who came out of the graves when Christ died but were not yet raised.

And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; (52) And the graves were opened; and many bodies of the saints which slept arose, (53) And came out of the graves after his resurrection, and went into the holy city, and appeared unto many. (Matthew 27:51-53)

Many bodies. Only Matthew records this incident connected with the crucifixion and resurrection of Jesus. Compare Psa\_68:18; Eph\_4:8. It should be noted that while the graves were opened at the time of Christ's death, the resurrected saints did not rise till after Jesus arose (Mat\_27:53). SDA Bible Commentary on Matt 27:52

## Baptised into Moses

As long as the faith of Israel was triggered only by the visible evidence God had given through Moses, it was not enough to allow the Lord to bring them to a new life in order to truly live according to the principles of His law:

But if the Abrahamic covenant contained the promise of redemption, why was another covenant formed at Sinai? **In their bondage the people had to a great extent lost the knowledge of God and of the principles of the Abrahamic covenant.** In delivering them from Egypt, God sought to reveal to them His power and His mercy, **that they might be led to love and trust Him.** He brought them down to the Red Sea—where, pursued by the Egyptians, escape seemed impossible—that they might realize their utter helplessness, their need of divine aid; and then He wrought deliverance for them. Thus they were filled with love and gratitude to God and with confidence in His power to help them. He had bound them to Himself as their deliverer from **temporal bondage.** {PP 371.2}

**But there was a still greater truth** to be impressed upon their minds. Living in the midst of idolatry and corruption, **they had no true conception of the holiness** [character] **of God,** of **the exceeding sinfulness of their own hearts, their utter inability, in themselves, to render obedience to God's law, and their need of a Saviour. All this they must be taught.** {PP 371.3}

From a spiritual perspective, the Israelites were bodies that had opened the grave of Egypt. But as Israel walked through the Red Sea they were baptised *into the faith of Moses* and for the first time, they began to express faith in God.

Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; (2) And were all baptized unto Moses in the cloud and in the sea; (1 Cor 10:1-2)

He [God] might have saved them in any other way, but He chose this method **in order to test their faith and strengthen their trust in Him.** ...In marching down to the very water, they showed that they believed the word of God **as spoken by Moses.** {PP 290.1}

Baptism is a symbol of death and resurrection and in the Red Sea experience, Israel begun to be set free of their former slavery and the seed of faith was now planted in them as they sang together the song of Moses

From the most terrible peril, **one night had brought complete deliverance.** That vast, helpless throng--bondmen unused to battle, women, children, and cattle, with the sea before them, and the mighty

armies of Egypt pressing behind--had seen their path opened through the waters and their enemies overwhelmed in the moment of expected triumph. **Jehovah alone had brought them deliverance, and to Him their hearts were turned in gratitude and faith. Their emotion found utterance in songs of praise.** The Spirit of God rested upon Moses, and he led the people in a triumphant anthem of thanksgiving, the earliest and one of the most sublime that are known to man. {PP 288}

For the people of Israel the Red Sea event was the opportunity for a new-birth experience. In order for them to see God's true character, they had to trust Him in accordance to the light they received up to that moment. If they believed that the Lord, who had marvellously brought them out of Egypt, was able to save them from their persecutors, they would have developed more faith and thus would have been enabled to see and reflect more of the Father's character. The seeds that were planted in the Red Sea experience did not produce lasting fruit for almost all of Israel. The whole story of this same generation clearly showed that they didn't want to follow the Lord in their hearts:

Now I want to remind you, although you once fully knew it, that Jesus, who saved a people out of the land of Egypt, afterward destroyed [gave them to their own thinking] those who did not believe. (Jude 1:5)

The period of their desert sojourn being ended, "the people abode in Kadesh." Numbers 20:1. Here Miriam died and was buried. From that scene of rejoicing on the shores of the Red Sea to the wilderness grave which ended a lifelong wandering—**such had been the fate of millions who with high hopes had come forth from Egypt. Sin had dashed from their lips the cup of blessing. Would the next generation learn the lesson?** {EP 287.5}

This generation showed themselves as not ready to follow Jesus. The people tasted and were baptised in the experience of Moses and this opened the door for them to come fully to Christ. If they had continued in faith, they would have indeed experienced the new birth:

I want you to know, 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. **Nevertheless, with most of**

**them God was not pleased, for they were overthrown in the wilderness.** (1 Corinthians 10:1-5)

In him [Christ] also you were circumcised with a circumcision made without hands, by putting off the body of the flesh, by the circumcision of Christ, having been **buried with him in baptism, in which you were also raised with him through faith in the powerful working of God, who raised him from the dead.** And you, who were dead in your trespasses and the uncircumcision of your flesh, **God made alive together with him, having forgiven us all our trespasses, by canceling the record of debt that stood against us with its legal demands. This he set aside, nailing it to the cross.** (Colossians 2:11-14)

God and Christ were ready to forgive them before they reached the Red Sea yet with their imaginations of His character they were not ready to believe that. The record of debt that stood against them was caused by their sinful thinking about their Father, which viewed Him as a destroyer, and would not allow them to completely believe in and receive His forgiveness.

## **God's Way in the Sea like the Way in the Sanctuary**

So far we have seen that the faith of the Israelites was very weak and they could not trust the Lord before the fiery pillar, the visible token of God's presence, lodged itself between them and the Egyptians. Moses' faith was also tested but on a different level; he was expected to discern more about God's method of delivering Israel and that this should be not in accordance to the law of force but in harmony with His character of love:

But now, as the Egyptian host approached them, expecting to make them an easy prey, the cloudy column rose majestically into the heavens, passed over the Israelites, and descended between them and the armies of Egypt. A wall of darkness interposed between the pursued and their pursuers. The Egyptians could no longer discern the camp of the Hebrews, and were forced to halt. But as the darkness of night deepened, the wall of cloud became a great light to the Hebrews, flooding the entire encampment with the radiance of day. {PP 284.3}

**Then hope returned to the hearts of Israel.** And Moses lifted up his voice unto the Lord. “And the Lord said unto Moses, **Wherefore criest thou unto Me?** speak unto the children of Israel, that they go forward. But lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea.” {PP 287.1}

Through the plagues in Egypt, Moses was invited to advance in the knowledge of the Lord's character by realising more fully that the turning of the rod into a serpent would mean that the Lord's character would not be revealed in the power of nature but only His power. Moses and Elijah, the greatest leaders of Israel, were God's means to bring out the people of God from spiritual declension by the power of the Lord revealed through the elements of nature yet not in accordance to His character. Both Moses and Elijah, after the greatest manifestation of power in delivering Israel out of their apostasy and bondage, were sustained supernaturally for 40 days and prepared to see the glory of the Lord on the same mountain, which was called Sinai or Horeb (Exodus 24:16-18; 34:28; 1 Kings 19:8). In the case of Moses, he was inspired to bow down before the revelation of the true meaning of the Ten Commandments engraved on stony tablets as they were placed in the context of God's character of mercy:

And he hewed two tables of stone like unto the first; and Moses rose up early in the morning, and went up unto mount Sinai, as the LORD had commanded him, and took in his hand the two tables of stone. And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD. And the LORD passed by before him, and proclaimed, The LORD, **The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, Keeping mercy for thousands, forgiving iniquity and transgression and sin,** and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation. **And Moses made haste, and bowed his head toward the earth, and worshipped.** (Exodus 34:4-8)

In the case of Elijah, on Horeb, he was taught the distinction between the power of the Lord and His character in Elijah's violent dealing with the prophets of Baal and his expecting the Lord to reveal Himself to him as a God who answers by fire.

To John was opened the same truth that had come to Elijah in the desert, when “a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind; and after the wind an earthquake; but the Lord was not in the earthquake; and after the earthquake a fire; but the Lord was not in the fire.” and after the fire, God spoke to the prophet by “a still small voice.” 1 Kings 19:11, 12. So Jesus was to do His work, not with the clash of arms and the overturning of thrones and kingdoms, but through speaking to the hearts of men by a life of mercy and self-sacrifice. {DA 217.2}

Like the Saviour’s disciples, John the Baptist did not understand the nature of Christ’s kingdom. He expected Jesus to take the throne of David; and as time passed, and the Saviour made no claim to kingly authority, John became perplexed and troubled. He had declared to the people that in order for the way to be prepared before the Lord, the prophecy of Isaiah must be fulfilled; the mountains and hills must be brought low, the crooked made straight, and the rough places plain. He had looked for the high places of human pride and power to be cast down. He had pointed to the Messiah as the One whose fan was in His hand, and who would thoroughly purge His floor, who would gather the wheat into His garner, and burn up the chaff with unquenchable fire. Like the prophet Elijah, in whose spirit and power he had come to Israel, he looked for the Lord to reveal Himself as a God that answereth by fire. {DA 215.2}

Moses was referred to water, as he was taken out of water, he led Israel through it and gave them water in the wilderness. Elijah was referred to fire, since he called down fire from heaven on two occasions and was taken in heaven in a fiery chariot. Thus Moses and Elijah became emblematic for the whole Scripture, the law and the prophets, the Old and the New Testament, which bear witness for the Lord:

Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. (John 1:45)

And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. These are the two olive trees, and the two candlesticks standing before the God of the earth. And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies [Elijah]; and if any

man will hurt them, he must in this manner be killed. These have power **to shut heaven, that it rain not in the days of their prophecy** [Elijah]: and have **power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will** [Moses].  
(Revelation 11:3-6)

The important lesson for us here is that the testimony of these two witnesses guides our steps to the Lord's character through the manifestation of power, yet Moses and Elijah themselves needed to be taught about the true nature of God's non-violent kingdom. In the court of the Sanctuary there were two objects: the altar of sacrifice and the laver. The first was connected to fire (Elijah) and the second to water (Moses). They were preparatory for the entering in the Sanctuary. This shows that both Moses' ministry and that of Elijah were to lead the people to a greater understanding of God's character yet the leaders themselves also needed to be instructed into it. If Israel was obedient to their leader, the Lord would lead them to the revelation of His character as it is shown in the Most Holy place of His Sanctuary:

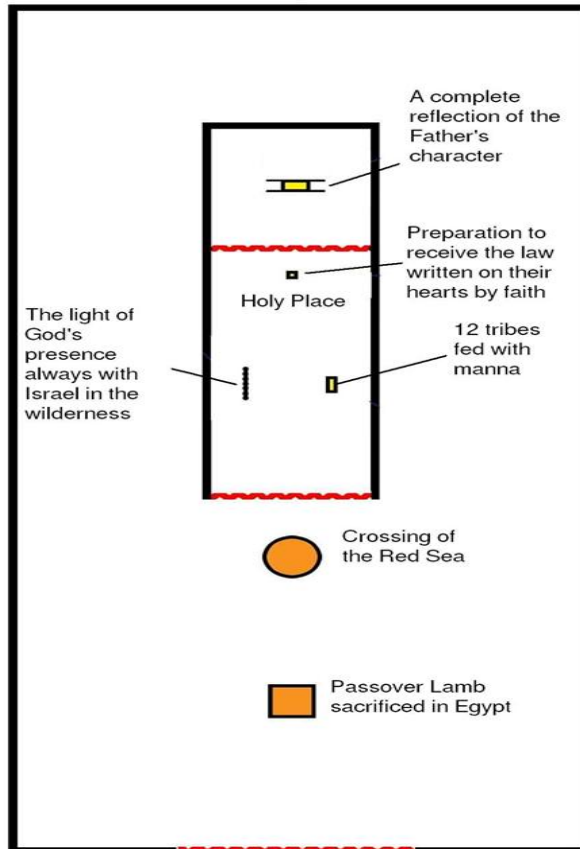
Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O LORD, which thou hast made for thee to dwell in, in the Sanctuary, O Lord, which thy hands have established.  
(Exodus 15:17)

In the Sanctuary we are shown the way of Israel as it was planned by the Lord to lead them both out of physical and spiritual bondage through the revelation of His true character. Let us bear in mind that the misinterpretation of the lessons revealed in the sanctuary path would have led the Israelites to the point that the atrocities attributed to God from their sinful thinking would have been definitively perceived as an inalienable part of His character. Then it is no wonder that about 450 years after the Exodus, at the sanctification of the temple of Solomon, Israel sacrificed an infinite number of animals in harmony with a worship system which appeases and satisfies a bloodthirsty deity (1 Kings 8:5, 63, 64) who, in their consciousness, had struck the firstborn of Egypt. With this understanding, Israel has shown that they not only did not accept the lesson of the sin-cleansing washbasin, which represents the Red Sea in their experience, but also broadened this understanding through the mirror-like quality of God's law, as it is manifested in the transformation of the Bronze washbasin to a sea:



For if anyone is a hearer of the word and not a doer, he is like a man who looks intently **at his natural face in a mirror**. (James 1:23)

Then he made **the sea of cast metal**. It was round, ten cubits [about 5 metres] from brim to brim, and five cubits high [about 2,50 metres], and a line of thirty cubits [about 15 metres] measured its circumference. (1 Kings 7:23)



So now as we have all this in mind, let us see how Israel passed through the elements of nature and distinguish it from God's character of love when the waters retreated and drowned the Egyptians:

"And the Lord said unto Moses, **Wherefore criest thou unto me?** Speak unto the children of Israel, that they go forward. **But lift thou up thy rod, and stretch out thine hand over the sea, and divide it;** and the children of Israel shall go on dry ground through the midst of the sea." **God would have Moses understand that he would work for his people**—that their necessity would be his opportunity. When they should go as far as they could, he must bid them still go forward; **that he should use the rod God had given him to divide the waters.** {1SP 207.2}

The psalmist, describing the passage of the sea by Israel, sang, "**Thy way was in the sea, and Thy paths in the great waters, and Thy footsteps were not known.** Thou leddest Thy people like a flock, by the hand of Moses and Aaron." Psalm 77:19, 20, R.V. **As Moses stretched out his rod the waters parted,** and Israel went into the midst of the sea, upon dry ground, while the waters stood like a wall upon each side. {PP 287.2}

Here Ellen White quotes from the same psalm which says that God's "way, is in the sanctuary" (Psalm 77:13) but further in the Psalm this notion is applied to the Red Sea. It confirms the idea that, for Israel, the experience in the Red Sea should have had to be a way towards knowing God's true character. We further notice that the waters were parted through Moses' stretching out his rod, the same process as with the plagues in Egypt. Following the initial purpose of this gesture, we have to expect that God's power would be used in a way that reflects the character of Satan rather than that of Christ. Now Satan's character would be expressed through the Egyptians and manifested in the elements of nature:

**"The Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen.** And it came to pass, that in the morning watch the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians." **The mysterious cloud changed to a pillar of fire before their astonished eyes. The thunders pealed and the lightnings flashed.** **"The clouds poured out water; the skies sent out a sound: Thine arrows also went abroad. The voice of Thy thunder**

**was in the whirlwind; the lightning lightened the world: the earth trembled and shook.**" Psalm 77:17, 18, R.V. {PP 287.3}

The continuation of what nature had started to reveal concerning the violent characters of its inhabitants would now be manifested in the Red Sea through the thunders, lightnings, clouds which poured out water and sound sent by the skies.

**Under the hand of God, nature ministers against the transgressors of God's laws. She holds her destructive elements in her bosom till the time when they shall break forth to destroy man and purify the earth. When Pharaoh defied God** through Moses and Aaron saying, "Who is the Lord that I should obey His voice. . . ? I know not the Lord, neither will I let Israel go," nature expressed her sympathy with her injured Maker, and cooperated with God to avenge the insult to Jehovah. All Egypt was laid desolate because of the stubborn resistance of Pharaoh.--Letter 209, 1899.

The Egyptians' demonic wrath was allowed to manifest in nature in the same way as the disciples' troubled thoughts were manifested in the storm in the sea of Galilee:

They were in the midst of troubled waters. **Their thoughts were stormy and unreasonable**, and the Lord gave them something else to afflict their souls and occupy their minds. God often does this **when men create burdens and troubles for themselves**. The disciples had no need to make trouble. **Already danger was fast approaching. A violent tempest had been stealing upon them**, and they were unprepared for it. **It was a sudden contrast, for the day had been perfect**; and when the gale struck them, they were afraid. {DA 380}

The stormy thoughts of the few disciples were able to create a violent tempest, let alone the Pharaoh's revengeful army of 600 chariots. Yet for the Egyptians what happened in the Red Sea seemed as the voice of an angry God:

The Egyptians were seized with confusion and dismay. **Amid the wrath of the elements, in which they heard the voice of an angry God**, they endeavored to retrace their steps and flee to the shore they had quitted. {PP 287.4}

# Stretch Out Your Hand Over the Sea

How then can we think that God desired to kill the Egyptians in the Red Sea? It is because as we consider Christ “smitten of God and afflicted” (Isa 53:4) thus we consider the Egyptians as smitten by God in the plagues and in the Red Sea. Yet our Father is not a murderer and He keeps the sixth commandment of His law that says “Thou shalt not kill”. Then how can we explain this command:

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. (Exodus 14:26)

Knowing that Christ fully revealed His Father’s character when He was on the earth, and He never killed anyone, then we can know for sure that the purpose of this command was not to kill the Egyptians. A little later after this story, Moses was commanded to stand aside while Israel would be consumed. It was the second incident where Moses was invited to decide a nation’s destiny:

And the LORD said to Moses, Go down, for **your people**, whom you brought up out of the land of Egypt, have corrupted themselves. They have turned aside quickly out of the way that I commanded them. They have made for themselves a golden calf and have worshiped it and sacrificed to it and said, **These are your gods, O Israel, who brought you up out of the land of Egypt!** And the LORD said to Moses, I have seen this people, and behold, it is a stiff-necked people. **Now therefore let me alone, that my wrath may burn hot against them and I may consume them, in order that I may make a great nation of you. But Moses implored the LORD his God and said, O LORD,** why does your wrath burn hot against your people, whom you have brought out of the land of Egypt with great power and with a mighty hand? **Why should the Egyptians say, With evil intent did he bring them out, to kill them in the mountains and to consume them from the face of the earth? Turn from your burning anger and relent from this disaster against your people. Remember Abraham, Isaac, and Israel, your servants, to whom you swore by your own self, and said to them, I will multiply your offspring as the stars of heaven, and all this land that I have promised I will give to your offspring, and they shall inherit it forever. And the LORD relented from the**

disaster that he had spoken of bringing on his people. (Exodus 32:7-14)

**But Moses discerned ground for hope where there appeared only discouragement and wrath.** The words of God, “Let Me alone,” he understood not to forbid but to encourage intercession, implying that nothing but the prayers of Moses could save Israel, but that if thus entreated, God would spare His people... God had signified that He disowned His people. He had spoken of them to Moses as “thy people, which thou broughtest out of Egypt.” But Moses humbly disclaimed the leadership of Israel. They were not his, but God’s—“Thy people, which Thou has brought forth ... with great power, and with a mighty hand. As Moses interceded for Israel, his timidity was lost in his deep interest and love for those for whom he had, in the hands of God, been the means of doing so much. The Lord listened to his pleadings, and granted his unselfish prayer. God had proved His servant; He had tested his faithfulness and his love for that erring, ungrateful people, and nobly had Moses endured the trial. His interest in Israel sprang from no selfish motive. {PP 318, 319}

As we see from the above passage, in this incident the unselfishness of Moses was tested as the Lord was searching for a reason to show mercy towards Israel though they were far from deserving of it. Here Moses’ reaction is very different compared to that when he was by the Red Sea. He was interceding for his people. We also note that his picture of God is of a wrathful person who needs to be appeased by arguments and by reminding Him about His promises to the fathers, and the shame that could come upon God’s name in front of other nations in case Israel should be eradicated. It is important to see that the Lord did not try to correct him. This reveals our heavenly Father’s love and respect to personal freedom. He would never impose His revelations about His true character when He is not asked to do it. On a subsequent occasion, when Israel refused to believe the Lord would give them the Promised Land, Moses again interceded for his people, yet the Lord would finally leave Israel to their choice:

And all the congregation lifted up their voice, and cried; and the people wept that night. And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died

in this wilderness! And wherefore hath the LORD brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt?... And the LORD said unto Moses, How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have shewed among them? I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they. (Numbers 14:1-3, 11-12)

But again Moses pleaded for **his people**. He could not consent to have them destroyed, and he himself made a mightier nation... **The Lord promised to spare Israel from immediate destruction; but because of their unbelief and cowardice He could not manifest His power to subdue their enemies. Therefore in His mercy He bade them, as the only safe course, to turn back toward the Red Sea. In their rebellion the people had exclaimed, “Would God we had died in this wilderness!” Now this prayer was to be granted. The Lord declared: “As ye have spoken in Mine ears, so will I do to you: your carcasses shall fall in this wilderness, and all that were numbered of you, according to your whole number, from twenty years old and upward.... But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised.”** {PP 391.2}

Even when Moses appealed for the life of the children of Israel, when he pleaded that if God could not forgive them then blot out his own name from the book of life showed an incorrect view of God's justice. It did show an amazing love for Israel but this love was still operating under the misunderstanding that God's justice demands death.

These two occasions plainly reveal that Moses was also led according to his ability to know the character of God, and he was not condemned by God for his partial understanding because he was following the Lord according to the light he had for his time. Why then did the Lord command Moses to stretch out his hand over the sea since He obviously knew that he would not intercede for the Egyptians like he did for Israel?

## Christ's Red Sea Burial

The Egyptians had to be judged exactly in accordance to their own judgement:

Judge not, that ye be not judged. For **with what judgment ye judge, ye shall be judged**: and with what measure ye mete, it shall be measured to you again. (Matthew 7:1-2)

And if any man hear my words, and believe not, **I judge him not**: for I came not to judge the world, but to save the world. **He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.** (John 12:47-48)

Here we see that the Lord had to allow the Egyptians to be judged by their view of God. Pharaoh has decided to throw away all the light that would come to him if he had obeyed the Lord's plea to let Israel go, and thus he really shut Christ completely from his view as the Father's representative. He and his people would now be left to their view of God, and so we see that Pharaoh is rushing to take his slaves back not knowing that it was his own nation that would physically manifest Christ's burial in the Red Sea:

And the LORD said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward: But lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea. And I, behold, I will harden the hearts of the Egyptians, **and they shall follow them**: and **I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen. And the Egyptians shall know that I am the LORD, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.** (Exodus 14:15-18)

Pharaoh and the Egyptians had given themselves completely into Satan's hands through the hardening of their hearts and seeking to recapture the Israelites. Thus when men choose idolatry, the Lord appears to be a jealous God. The wrath of God is revealed in allowing men their choice and removing His Spirit from protecting those who reject Him. Satan, the destroyer is then allowed to do his work of destruction and the destruction is attributed to God as a demonstration of His vengeance. We are clearly told how God deals with the nations and what God's vengeance is:

**God keeps a reckoning with the nations.** Not a sparrow falls to the ground without His notice. Those who work evil toward their fellow men, saying, How doth God know? **will one day be called upon to meet long-deferred vengeance.** In this age a more than common contempt is shown to God. Men have reached a point in insolence and disobedience which shows that their cup of iniquity is almost full. **Many have well-nigh passed the boundary of mercy. Soon God will show that He is indeed the living God. He will say to the angels, "No longer combat Satan in his efforts to destroy. Let him work out his malignity upon the children of disobedience; for the cup of their iniquity is full.** They have advanced from one degree of wickedness to another, adding daily to their lawlessness. I will no longer interfere to prevent the destroyer from doing his work." {RH, September 17, 1901 par. 8}

From the perspective of the natural man, the Lord appears to get honour through the defeat of Pharaoh. This is how the surrounding nations will understand this event. Even Israel itself sees in the events that God is a man of war who destroyed the Egyptians.

The LORD is a man of war: the LORD is his name. (4) Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red sea. (5) The depths have covered them: they sank into the bottom as a stone. (6) Thy right hand, O LORD, is become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy. (Exodus 15:3-6)

God's glory is shrouded in the darkness of man's thinking. To the carnal man the glory of God is like devouring fire and as man judges so is he judged. The light coming from the Father's character through His Son would be perceived by the Egyptians as absolute darkness:

And the angel of God [the Son of God], which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them: And it came between the camp of the Egyptians and the camp of Israel; **and it was a cloud and darkness to them,** but it gave light by night to these: so that the one came not near the other all the night. (Exodus 14:19-20)

The cloud that was a wall of darkness to the Egyptians was to the Hebrews a great flood of light, illuminating the whole camp, and shedding brightness upon the path before them. **So the dealings of**



**Providence bring to the unbelieving, darkness and despair, while to the trusting soul they are full of light and peace.** The path where God leads the way may lie through the desert or the sea, but it is a safe path.  
{PP 290.3}

God does not change His character, yet the Egyptians perceive it according to their views of Him. When the great waters of the Red Sea were divided and the Israelites went into the midst of the sea, He tried to prevent them from entering into this baptism, yet they hardened their hearts and therefore saw something different:

And it came to pass, that in the morning watch **the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians, And took off their chariot wheels, that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the LORD fighteth for them against the Egyptians.** (Exodus 14:24-25)

But notwithstanding God had wrought in the controversy by his matchless power, Pharaoh repented of this step [letting the people go], and with his men of war hastened after the fleeing Israelites to bring them back, and, **venturing to enter the path that had been provided for the escape of God's people,** he and his host perished in the Red Sea.  
{YI April 15, 1897, par. 6}

The Egyptians dared **to venture in the path God had prepared for his people, and angels of God went through their host and removed their chariot wheels.** They were plagued. Their progress was very slow, and they began to be troubled. They remembered the judgments that the God of the Hebrews had brought upon them in Egypt, to compel them to let Israel go, and **they thought** that God might deliver them all into the hands of the Israelites. **They decided that God was fighting for the Israelites,** and they were terribly afraid, and were turning about to flee from them, **when “the Lord said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.**  
{1SP 209.2}

The Egyptians decided that the Lord was fighting for Israel because this was their perception of His character. It was exactly in this context, when there was nothing more that could be done to save those people. They

could not see anything else than a furious God who was fighting for their enemies:

The Egyptians were seized with confusion and dismay. Amid the wrath of the elements, in which **they heard the voice of an angry God**, they endeavored to retrace their steps and flee to the shore they had quitted. **But Moses stretched out his rod, and the piled-up waters, hissing, roaring, and eager for their prey, rushed together and swallowed the Egyptian army in their black depths.** {PP 287.4}

Here came the command to Moses to stretch out his hand over the sea that the waters may come again upon the Egyptians. The Lord could have released the waters without saying anything to Moses yet these people had to be judged exactly according to their justice. Moses was once their pride and joy as educated in their schools in the law of force so they would finally be judged through this same law:

In the military schools of Egypt, **Moses was taught the law of force**, and so strong a hold did this teaching have upon his character that it required forty years of quiet and communion with God and nature to fit him for the leadership of Israel **by the law of love**. {Ed 65.2}

It was not the Lord who desired this, He simply reflected their thinking back to them through Moses who also thought that the Lord was fighting for Israel. Though their Idolatry, the Egyptians finally forced the Lord to visit their iniquities upon their heads through Moses, by allowing the power of His Son to be buried with them in the Red Sea. Through this death Satan was conquered:

Since therefore the children share in flesh and blood, he himself likewise partook of the same things, that **through death he might destroy the one who has the power of death, that is, the devil,** (Hebrew 2:14)

Thou didst divide the sea by thy strength: thou **brakest the heads of the dragons in the waters. Thou brakest the heads of leviathan in pieces,** and gavest him to be meat to the people inhabiting the wilderness. (Psalm 74:3-14)

In the Red Sea event God divested Himself of the endearing qualities of a father and assumed the character of a judge. He assumed this character

through the perception of all the people. Shrouded in this darkness, Christ was spiritually crucified and buried in the death of the Egyptian army.

The path that Christ carved through the Red Sea experience speaks of the horrors and the agony of mind He suffered in opening a way for humanity to escape. Israel was able to enter into this baptism because they followed their leader Moses in faith but the Egyptians could not endure this baptism. As the soldiers were overwhelmed by the waters it speaks to the reality of the wicked who are overwhelmed by their guilt in the midst of woe. This is why this story of the Red Sea is used as an example of the death of Satan at the very end.

By thy great wisdom and by thy traffick hast thou increased thy riches, and thine heart is lifted up because of thy riches: (6) Therefore thus saith the Lord GOD; Because thou hast set thine heart as the heart of God; (7) Behold, therefore I will bring strangers upon thee, the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness. (8) They shall bring thee down to the pit, and **thou shalt die the deaths of them that are slain in the midst of the seas.** (Ezekiel 28:5-8)

Why does Satan die in this way? Because He will meet the punishment that he said God should exercise.

Satan will be judged by his own idea of justice. It was his plea that every sin should meet its punishment. If God remitted the punishment, he said, He was not a God of truth or justice. Satan will meet the judgment which he said God should exercise. {12MR 413.1}

In the same way Pharoah met his own idea of justice. God visited his own iniquity upon him. God tried to stop Pharaoh by the pillar of fire and by sending His angels to take off their chariot wheels. Yet they hardened their hearts and went into the water. It was at this point that they perceived that the God of Israel was fighting against them. Out of their own thoughts they were judged and received the justice they thought a fighting God would exercise.

The terror experienced by those soldiers in the water was felt by Christ. He suffered with them to the very last and thus through the ransom price offered, Israel was redeemed. Christ suffered the agony of losing his

Egyptian sons in order for Israel to go free. Thus the story of the Cross is revealed in the story of the Red Sea.

## Conclusion

From the time of Joseph, Satan was trying to counteract the light emanating from God's character through His faithful children so that no one in Egypt would come to the knowledge of their heavenly Father's true character of mercy and love. Yet he was not able to completely eclipse this light despite Egypt's refusal to accept it. Inspiration informs us that in the time between Joseph to the Exodus many people came to the true God with repentance.

The universal apostasy made God's judgements urgent and inevitable and gave Satan the chance to misrepresent God's character by attributing the act of killing people and animals directly to the Lord. Because God is just in all His ways, He could not impose the revelations of His character for by so doing He would be blamed that He does something which He was not asked for. Therefore God allowed the natural consequences from the sins of the Egyptians to be expressed through nature in the plagues. The Father also allowed His power in His Son to be used by Satan in the destruction of Egypt for an extensive period so that His appeal to His apostate children might become even more prominent. But this was a great torment for Him and Christ since Their power was used in full contrast to their characters. Yet this was the only way for God to give more of a chance to His children both from Egypt and from Israel and at the same time maintaining His kingdom's just principles. Inspiration concludes the story in Egypt with the following thought:

In rescuing the children of promise from the oppressive power of Satan, Christ was to show that **notwithstanding the unchangeable attributes of God, sinners who have insulted God may be taken back to his favor, if they return to their loyalty, and yet his honor be kept without a mar.** It would be made manifest that truth and justice are the habitation of his throne, and the law of Jehovah would be magnified. {YI April 15, 1897, par. 11}

What happened in Egypt thus became an arena watched with great interest from the whole universe.

There was not an angel but desired to look into the mystery of man's redemption, through all the difficulties which seemed to surround it. All heaven saw the great and wonderful plan, so large as to compass the whole earth, and so deeply laid that the strength of satanic agencies could not prevail against it. {YI April 15, 1897, par. 12}

It would be impossible for the finite mind to understand the Father's judgements in Egypt in harmony with His character without the mystery of the cross, which explains all other mysteries:

The mind may speculate upon this, and fail to comprehend it; for the great matter to be decided in the conflict was not merely between God and man; every creature that God had created was involved in the conflict. **The unfallen worlds saw that the character of God could be vindicated only through this trial and conflict of the two forces. The attributes of God must be made to appear. Of the stability of his government there must be no question. And the Son of God himself proposed to carry forward the work to the end, to gain the victory over the prince of darkness and over all his allies.** "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, traveling in the greatness of his strength? I that **speak in righteousness, mighty to save.** Wherefore art thou red in thine apparel, and thy garments like him that treadeth the winefat? I have trodden the winepress alone; and of the people there was none with me; for I will tread them in mine anger, and trample them in my fury; **and their blood shall be sprinkled upon my garments, and I will stain all my raiment.** For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me." {YI April 15, 1897, par. 13}

How shall we understand these words of Christ? Why did He allow for the blood of those people to be sprinkled upon His garments and stain all His raiment? Why did He allow His character and that of His Father to be misrepresented as if They were guilty for the deaths of the Egyptians? We know for sure that the Red Sea had not been planned by God as a burial place for the Egyptians but only as a burial place for sin because this is all that baptism is about. We pray the Father that the light in this book will make you determined to find the answers to these questions in the mystery of the cross:

The mystery of the cross explains all other mysteries. In the light that streams from Calvary the attributes of God which had filled us with fear and awe appear beautiful and attractive. Mercy, tenderness, and parental love are seen to blend with holiness, justice, and power. While we behold the majesty of His throne, high and lifted up, we see His character in its gracious manifestations, and comprehend, as never before, the significance of that endearing title, "Our Father." {GC 652.1}



# Christ's Red Sea Burial

The destruction of the Egyptian army is trumpeted as one of the clearest evidences that God is a destroyer. Even in the song of Moses we are told that God is a man of war that dashes his enemies to pieces

The LORD is a man of war: the LORD is his name. (4) Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red sea. (5) The depths have covered them: they sank into the bottom as a stone. (6) Thy right hand, O LORD, is become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy. Exodus 15:3-6

How can God be a man of war and at the same time have a Son who is the prince of peace? Can sweet and bitter water flow from the same fountain? Is God life and death mixed into one? Is His character like Yin and Yang?

Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; (2) And were all baptized unto Moses in the cloud and in the sea; 1 Cor 10:1-2

Rom 6:3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

If the Red Sea experience was a baptism for Israel then it reveals a connection to the death and resurrection of Christ. It also gives a window into the final destruction of Satan

Behold, therefore I will bring strangers upon thee, the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness. (8) They shall bring thee down to the pit, and thou shalt die the deaths of them that are slain in the midst of the seas. Eze 28:7-8

Within the mystery of the cross, the mystery of the Red Sea will find its true meaning. Without it we can only see through a mirror darkly.