

Through the Sea

What We Found

- St. Paul himself calls the Red Sea crossing a baptism: all were *baptized into Moses in the cloud and in the sea* (1 Corinthians 10:1–2).
- Paul gives the warrant for reading the Old Testament this way: these things were *written down for our instruction* (1 Corinthians 10:11). Typology is apostolic method, not our invention.
- The pairing held for the third time: the cloud of God's presence plus the water of the sea, echoing the Spirit over the waters of creation and the wind of God over the flood.
- The crossing was pure gift: Israel could only stand firm and walk; the LORD fought for them. And the gift was real yet had to be lived: the generation that presumed on it fell in the wilderness.

Voices of the Church

St. Cyril of Jerusalem • *Mystagogical Catecheses, Lecture 1*

St. Cyril, catechizing the newly baptized in fourth-century Jerusalem, teaches in substance that the Exodus is the map of every Baptism: as the tyrant Pharaoh pursued the people of old to the sea, so the devil, the tyrant of sin, pursues each soul right up to the saving water; and as the one was drowned in the sea, so the other's power over us is destroyed in the water of salvation.

St. Gregory of Nyssa • *The Life of Moses, Book 2*

St. Gregory, the fourth-century Father, teaches in substance that the army drowned in the sea images everything that tyrannized the soul before Baptism: the passions, the habits of sin, the whole armory of the old slavery, plunged into the water and left there. What crosses with us is the free person; what pursued us was never meant to survive the crossing.

Origen of Alexandria • *Homilies on Exodus*

Origen, the brilliant third-century interpreter, teaches in substance that the Egyptians pursuing Israel to the sea are the sins of our former life chasing us to the font, and that the one who comes up from the water may look back and see the old masters powerless behind him.

Live It This Week

- Each morning this week, before your feet hit the floor, say Exodus 15:2 once: *The LORD is my strength and my song, and he has become my salvation.*
- Identify one act of presumption in your week (a skipped prayer, an ignored nudge of conscience) and replace it, that day, with the thing it displaced.
- If you can, find the Easter Vigil readings in a missal or online and read the third Old Testament reading (Exodus 14:15–15:1) with the prayer that follows it: hear the Church pray Exodus 14 over the font.

Memory Verse

Now these things happened to them as a warning, but they were written down for our instruction, upon whom the end of the ages has come.

1 Corinthians 10:11 (RSV2CE)

Before next session: Read Genesis 17:1–14 and Colossians 2:8–15.

Catechism references: 1221, 1094, 128–130, 116–117