

Session 4 Handout

Setting of the Story

1. Reason Israelites are in Egypt:
2. Reason Israelites Enslaved:
3. Pharaoh's Mistakes:

Burning Bush

1. The Angel of the LORD
2. Argument Within The Bible: When did people learn the name of God?

Plagues

1.	6.
2.	7.
3.	8.
4.	9.
5.	10.

The Song of the Sea (Song of Moses & Miriam)

Early Christian Interpretation

Take Aways

Crossing the Red Sea

No one who hears this should be ignorant of the mystery of the water. He who has gone down into it with the army of the enemy emerges alone, leaving the enemy's army drowning in the water.

122. For who does not know that the Egyptian army— those horses, chariots and their drivers, archers, slingers, heavily armed soldiers, and the rest of the crowd in the enemies' line of battle—are the various passions of the soul by which man is enslaved? For the undisciplined intellectual drives and the sensual impulses to pleasure, sorrow, and covetousness are indistinguishable from the aforementioned army. Reviling is a stone straight from the sling and the spirited impulse is the quivering spear point. The passion for pleasures is to be seen in the horses who themselves with irresistible drive pull the chariot.

123. In the chariot there are three drivers whom the history calls "viziers." Since you were previously instructed in the mystery of the side posts and upper doorpost, you will perceive these three, who are completely carried along by the chariot, as the tripartite division of the soul, meaning the rational, the appetitive, and the spirited.

124. So all such things rush into the water with the Israelite who leads the way in the baleful passage. Then as the staff of faith leads on and the cloud provides light, the water gives life to those who find refuge in it but destroys their pursuers.

125. Moreover, the history teaches us by this what kind of people they should be who come through the water, bringing nothing of the opposing army along as they emerge from the water. For if the enemy came up out of the water with them, they would continue in slavery even after the water, since they would have brought up with themselves the tyrant, still alive, whom they did not drown in the deep. If anyone wishes to clarify the figure, this lays it bare: Those who pass through the mystical water in baptism must put to death in the water the whole phalanx of evil—such as covetousness, unbridled desire, rapacious thinking, the passion of conceit and arrogance, wild impulse, wrath, anger, malice, envy, and all such things. Since the passions naturally pursue our nature, we must put to death in the water both the base movements of the mind and the acts which issue from them...

127. 127. Many of those who receive the mystical baptism, in ignorance of the commandments of the Law, mix the bad leaven of the old life with the new life. Even after crossing the water they bring along the Egyptian army, which still lives with them in their doings...

129. For uncontrolled passion is a fierce and raging master to the servile reasoning, tormenting it with pleasures as though they were scourges. Covetousness is another such master who provides no relief to the bondsman, but even if the one in bondage should slave in subservience to the commands of the master and acquire for him what he desires, the servant is always driven on to more. And all the other things which are performed by evil are so many tyrants and masters. If someone should still serve them, even if he should happen to have passed through the water, according to my thinking he has not at all touched the mystical water whose function is to destroy evil tyrants.