

Francis Turretin

ON THE BAPTISM OF THE CLOUD AND THE SEA

1 Cor. 10:1-2

I. Among the various miracles which God once performed in favor of the people of Israel, none seems more illusory, certainly none was more mysterious than that pillar of cloud which covered them, and the marvelous passage through the Red Sea. That is why the Holy Spirit looks more than once to both, not only so that in the wonderfulness of the matter we may look up to God's paternal providence towards the people, but also so that we may carefully scrutinize the mysteries hidden there. When Paul, in his excellent and divine manner, executes the celebrated work which we undertake to promote, we thought our labors would not lack fruit if we inquired a little more closely into its true meaning.

II. The Holy Spirit first stands out prominently in this regard at 1 Cor. 10:1-2, where Paul speaks of the various benefits bestowed on the people of God in the past, which correspond analogously to our sacraments, saying, "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; And were all baptized unto Moses in the cloud and in the sea." There are two things to consider: (1) the miracle itself historically and in the letter, (2) the mystery hidden under the history and the letter. The first is hinted at by the Apostle in the first verse, when he says, *our fathers were under the cloud, and all passed through the sea*. The latter is described a second time, when he adds, *and were all baptized unto Moses in the cloud and in the sea*.

III. The aim of the Apostle is to discourage the Corinthians from idolatry, fornication, and similar sins, which the just judgments of God were most certainly going to bring upon them, following the example set by the Israelites in the desert, who were involved in such sins and could not escape the most severe punishments, which he pursues, verses 7-10. But let not the Corinthians suppose there is another type of Christians who have been given greater blessings, and who rejoice above all others in their baptism and the sacrament of the holy supper, more so than of the Israelites, who were destitute of them. Paul shows that in this respect the condition of both is not disparate, because they are partakers of the same covenant with us, having also obtained their Baptism in the cloud and sea, and their Eucharist in manna and rock. Hence, he concludes that God will not spare the Christians who sin, although they have received extraordinary benefits from God, just as He did not spare the Jewish idolaters and fornicators, although they were given similar privileges under the same covenant: *Moreover, brethren, I would not that ye should be ignorant, etc.*

IV. So that we may come to the first miracle, namely the pillar of cloud, its history is related by Moses, Exodus 13, when he says, after the Israelites had set out from Succoth to pursue their journey, "The Lord went before them to show them the way throughout the day, in a pillar of cloud, and during the night in a pillar of fire, so that he was the guide of the journey at both times, that there was never a lack of a pillar of cloud during the day, and a pillar of fire during the night for their people." Thus, in chapter 14, the sacred Historian notes that the Angel, who preceded the camp of the Israelites, went behind them, and with him also a pillar of cloud, and that he stood between the camp of Israel and the Egyptians, and that for the Egyptians it was, indeed, a dark

cloud, but for the Israelis it was light. We do not want many to inquire into the material, or the shape, or the motion of that cloud. For as to *material*, it is certain there was a certain airy body in the likeness of a cloud, but which was miraculously and out of the ordinary formed by God for the special use of the people; for the material comprising typical clouds is not such that it can last for a long time, as well as have these constant changes. The *shape* is inferred from the fact that it is said to have been in the shape of a column, but it was raised so high that it could easily be seen by all the people, and indeed, at night it must have risen in a fiery pyramidal shape, but during the day it spread a little wider like a cloud, otherwise He would not have been able to protect the people from the heat of the Sun, or to shade them. The *movement* was also not ordinary, but clearly more extraordinary with respect to the influence of the angel, who, whenever the camp was to be moved, moved the cloud to show the people the way; But how could both the movement and stillness of that cloud have been so constant without the special influence of an angel, when other clouds also change their shape from time to time, and are driven hither and thither by the winds?

V. If it be further complained, The pillar of cloud and fire: were they one and the same, or were they different? There are those who establish a double, one of clouds, the other of fire, as Procopius, “by day he sent a cloud, by night he sent fire, both are types of Christ.” It is better, however, with Justin to set up one and the same pillar of cloud and fire, its double φάσις [phase] and double use, which for different times, now as a cloud, would be more visible during the day, and could be in the place of a shelter, but now as fire which was shining brightly at night, by which the whole army was surveyed, so he could report the

appearance. Whither Salvian looked, On Providence, book 1, chap. 29, "The victorious nation of the Hebrews is consumed by the desert without war, makes a journey without traveling, a traveler without a road, before God, following a moving pillar, cloudy by day, fiery by night, appropriate differences of colors for the time taken, that is, to distinguish the light of the day with the yellow in darkness, and the darkness of the night with flames beaming forth brightness." Moses seems to allude to this not obscurely, Exodus 14:20, when he says that there was one and the same pillar like a cloud on the one side that looked at the Egyptians, but on the other side that looked at the Hebrews, it provided a clear light, and soon "God in the pillar of cloud and fire." as if it had been one and the same, verse 24.

VI. Now why God erected that pillar among the people, various reasons can be given, which indicate as many uses as possible of it: (1) To be a symbol of the Divine Presence, for by this sign God testified He was present to His people, and that He would not forsake them whom He had once rescued from the hands of the enemy. Although he could have accompanied them by His invisible providence, He nevertheless chose to use an external symbol, in order to accommodate Himself to the simple mindedness of the people, who were less accustomed to spiritual and invisible things, they needed some external sign, lest they should think themselves destitute of all deities, now were encouraged by them to place their faith in God, their guide and protector. And it was not without reason that He chose the cloud for that very purpose, both because it was a suitable way of revealing Himself due to human weakness, and also for the dispensation of that time. For since God is an unapproachable light and a consuming fire, no one could bear the brightness of His glory, unless these rays were to some extent

moderated, and so by a wonderful συγκατάξασίν he accommodated himself to us and mitigated that devouring fire with the shelter of a cloud. An explanation concerning those times must also be added, for since the revelation [of the Old Testament] was much darker than the light of the New Testament, therefore, He wanted to be presented in a cloud and darkness, which taught that there was a time of infancy and darkness, rather than the brightness of the Gospel, in which God is no longer visible to us in darkness and the dark cloud He provides, but with a revealed face stands to be clearly contemplated in the mirror of the gospel, 2 Cor. 3:18.

VII. (2) A means of direction, that He might direct His people in the journey they had undertaken, and then by showing them the way, through those vast and impassable deserts, where no traces of roads were visible, to the end of which travelers even today are forced to use certain instruments, like small nautical boxes to indicate the parts of the world, and to direct their departures. So, by dissipating the darkness of night, because [the way] might otherwise not have been known and the journey delayed, whence, Psalm 78:14, "In the daytime also he led them with a cloud, and all the night with a light of fire." (3) An implement of protection, both against the attacks of the enemy, because that intervening column separated the Israelites from the Egyptians and did not allow them to approach them; and also against the heat of the Sun, which is usually most intense in those hotter places, Psalm 105:39, "He spread a cloud for a covering." (4) The argument of divine vengeance against the Egyptians; For what was a light cloud on the part of the Israelites was a dark cloud for the Egyptians, which brought darkness to them, not only to separate them from the Israelites, but also to remove the horror of the journey in

crossing the sea, so that they could more easily pursue the Israelites and be overwhelmed by the waves of the sea. Therefore, when Paul says, *The fathers were under a cloud*, it is not obscure that he wanted to mark God's favor towards them. Of course, we are all under heaven and covered by clouds, and if the Apostle had wanted nothing else [to be understood], he would not have been able to preach this as a special grace of God. But he understands that particular cloud, which was a symbol of presence, direction, and protection, raised the hearts of the faithful to the contemplation of this extraordinary miracle.

VIII. But the second thing that is added is of no less importance, namely, the passage through the sea, the history of which is told, Exodus 14, for when the Egyptians were persecuting the Israelites, God hardened the heart of Pharaoh, so that in his destruction he might demonstrate His power and justice, Romans 9:17, and the Israelites were constrained on every side, with Pharaoh's army at the rear, at the front the roaring of the sea, and on the other side the inaccessible mountains and thus, all the ways of salvation seemed to be hindered. Then Moses, by God's command, splits the sea with his rod, and opens a way for the Israelites, who, passing through the middle on dry foot, the waters being piled up on their sides like walls, escape safely and unharmed to the opposite shore. But the Egyptians, blindly pursuing them in an attack, all perish miserably by being swallowed up by the waters, which Sedulius expressed very well in verse:

“Pervia divisi patuerunt caerula ponti,” etc.

[A passage opened, like a bridge, dividing the blue]

That work was considered so admirable and of such importance to the training of the faithful to the sacred writers, that they wished to make

mention of it very often and look back upon it, as Psalm 78:13, and 114:3, 5; and 136:13, and Isaiah 43:2, 16, and elsewhere more than once.

IX. Indeed, it is not hidden from us that atheists and libertines try by any means to dissuade the faith of the people by their taunts. Hence, some of the school of Porphyry, in order to exalt a miracle, confined that Moses, a most expert in nature, had observed the tide of the Erythraean sea, and by the ebbing of it he had translated his people; Pharoah and the Egyptians, not knowing this, when they tried to follow him, perished overwhelmed by the waves of the sea. Others have been able to make this division without means of a miracle by [crediting] a violent wind; Finally, others accuse Moses of being a magician, who imposed miracles on the people by sorcery and lying prodigies, so that they appeared to cross the Red Sea on dry ground, which they did not do, or to feed them manna and to drink water from a rock, when nothing of the kind actually happened. But truly, the vanity of such fictions can be easily recognized. For what could be more absurd than to attribute to the tide of the sea, or by the natural wind that division, by which the waters on each side stood like a wall, so that the way was open in the middle? I admit, indeed, that the tide in its retreat causes the shore of the sea to be sometimes deserted by the waters, and that the wind can for certain moments stop the course of any river, as was seen not so long ago in our Rhone. But where has it ever been seen that the sea itself was split to a width of about four leagues, as it is said to be split here, so that it appeared dry in the middle, and that the water stopped here and there, not for moments, but for many hours? Then, if Moses had observed such a tide, is it probable that the Egyptians, who

lived by the sea, were ignorant of this, and wished to expose themselves to the most imminent danger?

As for the second argument concerning the imposture of Moses, it is a most false lie, which all the circumstances prove. For if Moses was an impostor, who wished to deceive the Israelites, he undoubtedly did so because he hoped to convince the Israelites of this [miracle]. But in the end, by what state of mind could he have created this fictitious narrative, when he wrote about it to those who had either heard of or were eye-witnesses to the events; and consider when he wrote about them, not what had happened many centuries ago, but at the very time of their occurrence; not secretly and in a corner, or at night and in the presence of a few witnesses who could easily have been corrupted, but openly and under the eyes of six hundred thousand people, who could accuse him of his lies? Or could he hope that no one would be found among the people who would doubt these things, or who would not demand from the Egyptians the truth of what had happened? Again, how could he bewitch the eyes of such a multitude, so that they believed they were crossing the Red Sea with dry feet, which they did not do, or that they were supported by manna, which they did not taste, or that they drank from waters, which they did not see? Finally, if Moses acted as an impostor, why do the Israelites never condemn him? Those who often murmured against him, why would they have kept silent if they had believed such a thing about him?

X. It is not useless to ask whether the Israelites crossed the Red Sea directly from the shore of Egypt to the opposite shore of Arabia. Or, having made a semicircular road in the middle of the sea, did they depart from the coast of Egypt and return to the same coast? It is

certain, indeed, that many of the Jews are of this opinion, who want the people to enter the sea so far as to drown Egypt, and so to some extent to return to the same shore by way of a semicircle. Which seems to be confirmed, both from the fact that the Israelites saw the corpses of the Egyptians on the shore, namely the Egyptian one, which was closer, not the Arabian one, and also from the fact that, Numbers 33:8, they are said to have made a journey through the desert of Etham, which is situated on the western shore of the desert sea, looking at where they were before entering. Moreover, the breadth of the sea, which, according to Ptolemy, is about fifteen miles from the Germanic people, it is not likely that such a numerous people could have been sent across the sea for three whole days, or that they could have been sent in the space of one night. It is far truer, however, that the Hebrews would have crossed from one shore to the other opposite the whole breadth of the sea, which at that place was about four leagues. By this he does not only emphasize the greatness of the miracle, but it is in perfect agreement with the words of Scripture which expressly mentions the passage here and there, διηλθον δια της Θάλασσαν [passing through the sea], and Hebrews 11:29, "By faith the people crossed the Red Sea." So, too, Nehemiah 9:11, "You divided the sea before them, so that they passed through it on dry ground, but you hurled their pursuers into the depths, like a stone into mighty waters," which could not be said if there had been only a circuit. Josephus confirms this in book 2, *Antiquities*, when he says the Hebrews crossed to the opposite shore. Nor does it prevent them from seeing the Egyptians on the shore, because the Egyptians will be able to drown in the vicinity of the Arabian shores, not the Egyptian shore, apparently furiously pursuing the Israelites, could not reach the opposite shore

where they had already emerged, and there, by divine intervention, were drowned by the returning waters through a sudden storm and, as a result, the Israelites could see the floating corpses of the dead that were brought to that shore the following day, in which the Israelites had stopped, not only for their own greater exultation, but also that they might take away the spoils of the defeated enemies, and thereby enrich themselves and arm themselves for subsequent wars. What is added about the wilderness of Etham is no more restrictive, because it was a most vast desert, and the whole of that region up to Mount Sinai, both inside and outside the extremities of the Red Sea, is understood by this name, so that it is not surprising if, before and after the passage, they were in the same desert. Finally, as regards the width of the sea, although it may be fourteen leagues in the middle, yet it is much narrower at the extremity, or upper part, where the Israelites crossed, as Geographers observe; its width could not have been extended beyond four leagues, and the Hebrews could spend five or six hours in their passage, that is, from midnight to dawn. In the meantime, it is certain that so many people and myriads of animals have crossed over, not purely naturally, but also miraculously, through God perfecting and accelerating this unusual process.

XI. Because Paul, Hebrews 11:29, attributes this crossing to the faith of the Israelites, he says, *by faith they crossed the Red Sea*, let's see what faith has contributed here. Indeed, it is certain this work was properly the work of the omnipotence of God, to whom nothing is impossible or impervious, "because he does whatever he pleases in heaven and on earth," Psalm 115:3, not only with means and according to the usual order of nature, but also without means, and above the means, and contrary to the ordinary laws of nature itself, so He easily could split the

sea itself and open a way for His people. And if Moses uses his staff to accomplish this, the praise of that work is due to God because it was only a moral instrument in its performance, for the presence of which God Himself was working. However, since faith was a necessary condition on the part of the people for the attainment of these benefits, it follows that a miracle is attributed to faith itself, not properly in itself, in terms of its virtue, but in relation to the object which it embraced, for example, the promise of God and His omnipotence, as Paul attributes, in the same place, the storming of the walls of Jericho, the extinguishing of the fire of violence, etc., and elsewhere our justification and salvation by faith is ascribed, not meritoriously or determining, but only organically and objectively. And of course, just as Christ did not want to perform miracles because of the unbelief of people, Matthew 13:58, so He did not want to perform this work for the sake of the Israelites, unless they had convinced Him to do it through faith. Nor does it stand in the way of the fact that there were many unbelievers among the people, for the Lord allows the faith of a few, so that the whole multitude may cross the sea on dry feet, as the faith of Rahab saved her family, and the faith of Noah saved his family.

XII. The remainder of the faithful are said to have received this very well because faith alone could convince the Israelites of this miracle, when everything seemed contrary to reason and common sense. For who, if he had consulted nature, would have been able to bring into his mind the possibility that this fluid element could be so fixed as to stand like a wall on each side, granting an easy passage through dry land in the middle of its bay? Of course, only faith, which rests on the almighty Word of God and rises above reason, could believe this. Such

excellence is evidence of the virtue of faith, to whom all things are possible, Mark 9:23. She finds a way in uninviting places, everything yields to her, abysses, mountains, valleys. She opens Jonah's belly, Paul and Peter the prison gates, Daniel closes the lions' mouths. She stops the sun, represses the fire, brings forth bread from the clouds, water from the rock. From this comes the greatest consolation for the faithful; for in whatever trial he is engaged, although he may seem reduced to temptations, so that no way of salvation and deliverance is open, faith forbids him to despair, nay, he must believe under hope against hope, Romans 4:18, under divine hope against human hope, under the hope of grace against the hope of nature, when his memory recalls Him who found a way in the sea, and who led the people safely through the terrible abysses, that a happy exit from the most difficult afflictions and circumstances to which they belong, can easily be spared, Isaiah 43:16.

XIII. Again, in addition to the evidence of divine Omnipotence, we also meet here a twofold memorable proof of His excellent and just Providence. First of all, He wished to exercise justice and mercy in this work; mercy, indeed, towards His own people, whose salvation He looked forward to in this passage, but justice towards the Egyptians, whom He wished to destroy by this very reasoning. For where some find a passage, others a grave, the same means which brings salvation to some, bring destruction to others, the Israelites pass through, the Egyptians are swallowed up. Thus, the waters of the flood, which support and raise the Ark and protect Noah, destroy and flood the proud palaces of kings, and suffocate the wicked in misery. Thus, afflictions, which are salutary to the pious, are fatal to the ungodly; death, which is the passage to life for the faithful, is the last line of the

unbeliever, and the torrent in which he is absorbed, without any hope of salvation. Secondly, from this also it is clear that the punishment of the wicked, by the just judgment of God, often corresponds to sins, and what Wisdom 11:17 says, "11:17, "by which a man sinneth, by the same shall he be tormented." The Egyptians brutally drowned the male Israelites in the waters of the river, were themselves drowned under the waters of the sea. Thus, Adonibezek, who had amputated the joints of the hands and feet of 70 Kings, suffered such things himself, Judges 1:7, "Now God has paid me back for what I did to them," he said. It has to do with the fact that God wills the fusion of blood with the fusion of blood, Gen, 9:6, "Whoso sheddeth man's blood, by man shall his blood be shed," and Christ in Matthew 26:52, "all they that take the sword shall perish with the sword," and Isaiah 33:1, "Woe to you who are preyed upon, will you not suffer prey? When you finish the devastation you will be devastated."

XIV. It may be asked here why God, who was able to lead them by a much shorter route into Canaan through the land of the Philistines, in which they had neither to overcome the mountains nor to cross the sea, chose to lead them around by a way of the desert, which was far rougher and more laborious, in which they had to stick through forty years? I answer: It was not without serious reasons that the wisdom of God was thus dispensed.

(1) Lest, indeed, at the very beginning of the pilgrimage, when exposed to fierce and warlike enemies, such as the Philistines, and involved in a dangerous war, they should think of returning to Egypt, as Moses notes, Exodus 13:17-18, "God led them not through the way of the land of the Philistines, although that was near; for God said, Lest

peradventure the people repent when they see war, and they return to Egypt."

(2) He did not want to lead them immediately at the start into the promised land, because he wanted to prove them in the desert for several years, and thus give them a symbol of the dispensation which He uses towards the faithful. For since they were redeemed by Christ, he does not want to receive them immediately into heaven, but leads them around through the desert of the world, and wants to institute a pilgrimage towards the heavenly Canaan, so that their faith and constancy may be explored.

(3) On this account He wished to wait until the measure of the Canaanites was fulfilled.

(4) Finally, he wanted to give place to a famous miracle, by which He was going to gloriously avenge the obstinacy and hardness of Pharaoh and the Egyptians, and deliver the people in a wonderful and unexpected way.

XV. Having thus prepared for the historical knowledge of these miracles, the mystery hidden under that shell must be scrutinized more closely. For if the Apostle did not teach that all these things were to be understood by another sense, a straightforward narration would have been sufficient. For since these were the benefits of the gratuitous covenant, by which God testified that He was their God, and consecrated them to Himself as a treasure and λαόν περιουσιών [people of property]. There is no doubt that God, who regards not so much bodies as souls, nor earthly and temporal deliverance as much as eternal and heavenly salvation, willed to raise their minds more deeply, so that all these were not only the organs and means of bodily

deliverance, but above all pledges and symbols of a type of grace and spiritual redemption in Christ, and of spiritual benefits to be presented later. And, of course, the deliverance of the people was a type of our Redemption, Pharaoh symbolizes the Devil, Egypt the world, the Paschal Lamb Christ, Canaan of Heaven, and the journey through the wilderness our pilgrimage on earth. There is no doubt that both the pillar of the cloud and the passage through the sea meant something mysterious, so that in addition to the historical σχέσις [relationship] and the importance between them, as well as the σφραγιστική [sealing] or sacramental application, the mystical sense must necessarily be attended to. Indeed, I know that the words of the Apostle, verse 6 of that chapter, when he says, "These things were our examples," and verse 11, also in the same sense, "All these things happened to them for examples." True, if we pay close attention to the accuracy of his words and the sequence of the discourse, it is less correct. For ταῦτα πάντα [all the things] contained in verses 6 and 11 do not refer to cloud, sea, meat, and water. But they look back to the judgments and punishments which took place afterward, which had been divinely inflicted on those who had partaken of those benefits in the wilderness. The Apostle teaches this eloquently, when he joins it with the next words, verse 6, "Let us not be lustful for evil." For if one complains, of what type are these, or to what end are they proposed before our eyes? He answers, "that we may not be covetous of evil things," which do not belong to these symbolic things at all. This he confirms in verse 11, when he says, "they were written down for our admonition," that we might be instructed in our duty. And so τυπος [type] is not taken here, as elsewhere, to denote the σύμβολον ειρον και μυστηριώδης [mysterious symbol for a temple] or even as υπογράμμαν [signature]

σκιαγραφικόν [sketchbook], as an example and reminder that it can be a useful document for any matter, as Phil. 3:17, 1 Thess. 1:7, Titus 2:7, but here is not an example of imitation, but of warning, or caution, as Aulus Gellius, book 6, chap. 14, uses παράδειγμα [example] for "punishment used as an example," whence in the Latins an *example* is often taken for *punishment*, which is to be a document to others, "to set an example in someone," is when to punish. This is the sense of Paul's text. Such judgments were inflicted on the Israelites as an example and documented for us so that we would not be blamed and punished for sinning as they.

XVI. But Paul gives us the key to this mystery in the words which we have before our hands; for he would not have been able to say, "The Fathers were baptized into Moses, in the cloud and the sea," unless the pillar of clouds and the passage through the sea had some symbolic significance which corresponded to the sacrament of our baptism, as well as shadowing the spiritual benefits sealed by it. This Isaiah, chapter 4, had already taught, when speaking of the protection and blessing offered to the Church through Christ, verse 5, "And the Lord will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defense." The Apostle gives a pillar and the crossing of the sea the name of baptism so we may perceive the whole matter more distinctly. It is also to be observed that it was the custom of Paul to attribute the sacraments both to Jews and to Christians. If they had circumcision, so did we, "We are the circumcision," Phil. 3:3, that is, circumcised, "In whom also ye are circumcised with the circumcision made without hands by the circumcision of Christ, buried with him in baptism," Col. 2:11-12. If they had their Passover, we have

ours, 1 Cor. 5:7, "Christ our Passover was sacrificed for us." Consequently, on the other hand, he gives the Jews our sacraments; If we have mystical food, in which we are fed and strengthened by spiritual bread and spiritual drink, they also had "spiritual food and drink," that is, manna sent down from heaven, and water flowing from the rock. If we have baptism, they also had it, "for they were baptized in the cloud and in the sea." For this reason Paul instituted this exchange, not to introduce a specific sharing of signs between us and the ancients, as if the same signs and sacraments had been given to us as to them, and to them as to us; for no one does not see there is a [literal] difference between them; but most of all he did this for a twofold reason, both to denote the correspondence and similarity of the signs with each other, because they were similar symbols and signs of the same grace, and also to denote the sharing of the same spiritual benefits. Therefore, because we have the truth of circumcision and the Passover, and because they had the truth of our baptism and the Eucharist, therefore they are said to be baptized and fed with us.

XVII. But in order that we may hold this more certain, the opinion of Bellarmine must be refuted, who in book 1, *On the Sacraments*, chap. 9, and book 2, chaps. 4 & 17, he wishes that all these things were not so much "sacraments as figures of the sacraments," nor can it be denied a similar exegesis not to be lacking from the ancients, who seem to insinuate something of the kind. Thus, Cyprian, Epistle 76, "Paul declares that the sea was the sacrament of baptism." [Turretin then cites Chrysostom, Ambrose, and Augustine: "Now, if the figure of the sea had such efficacy, how great will be the efficacy of the true form of baptism!"] It is well known that the Fathers sometimes used their rhetoric more freely in these subjects, and that while they were

celebrating Christian proclamations of baptism, they gathered many such types and figures, which really do nothing to help his argument. For it is evident they often attribute to the Sacraments, when preaching about them, that they are really not signs or external rites, but are spiritual or heavenly things, which are signified by that sign, just as the Apostles themselves often enunciate about baptism those things which pertain to the internal baptism of the Spirit, not to the external of water, as Paul has, Romans 6:3-4, Galatians 3:27-28, Col. 2:11-12, Titus 3:5, and 1 Peter 3:21. For Bellarmine's assertion that these were not so much sacraments as figures of the sacraments, which is absurd: for the sacrament, since it is an external thing, and indeed, which is the figure of a certain internal and spiritual thing, has no need of any other figure by which it may be represented. Two similar and corresponding figures of one and the same truth can indeed be given, and until now the old sacraments have been the antitype of ours, that is, analogous and corresponding figures, just as the Ark with the waters of the flood is said to be the antitype of our baptism, 1 Peter 3:21 , but one figure must not be shadowed by another figure, for both are used to represent one truth. Thus, circumcision, not baptism, but the grace of regeneration, which is likewise sealed by baptism, he outlined; likewise, the Paschal lamb did not represent the supper, but Christ himself presented at the supper; and this baptism of the ancients in the cloud and the sea was a sacrament, not of our baptism, but of the thing signified by baptism, just as the rock and the water flowing from it signified not the supper, but Christ himself, as Paul explains in what follows.

XVIII. You will say that these miracles brought only temporary benefits to the people; They cannot, therefore, be signs and seals of the

remission of sins, and of spiritual grace, which is shadowed in our sacraments. Also, there was not a word here with an element, as should be done in the sacraments. Finally, it is not possible to conclude by any argument that the Fathers understood this. I respond: To begin with, we admit that these benefits are indeed bodily, but which contained the core of spiritual benefits, and which led to Christ, the foundation of all promises, 2 Cor. 1:20, that deliverance from Egyptian slavery was a type of spiritual redemption; nay, because they are corporeal goods, they are best used to signify spiritual goods; for these cannot be shadowed except by external and sensible things. Secondly, the word was not wanting here, both in the commandment about the splitting of the sea, and in the added promise of salvation by this means, "Stand and see the salvation that Jehovah is going to do for us today," which Paul well refers to the mystery of Redemption, because he knew all deliverances to be founded on it, and to be its figures. To the third point, we grant that many of the people, who clung to these earthly goods, did not understand these mysteries; but the true believers, enlightened by the Spirit of God, were able to penetrate into it, and it is sufficient for us to have Paul spread it to us, so that we may believe that the matter was so arranged by God.

XIX. In order that we may more clearly understand the meaning of this mystery, the three things which are here noted by the Apostle must be distinctly pondered over when he says, "The fathers were baptized into Moses, in the cloud and in the sea." First, that he says, "they were baptized into Moses," is variously explained. Some want it to be said εἰς τὸν Μωϋσῆν can be interpreted as *together with Moses*, "himself their leader and patron," which is the opinion of the Greeks, Chrysostom, Theophylact, and Oecumenius, "as if Moses was a forerunner to them,

when they were overshadowed together by the cloud, and their feet passed through the divided sea." which view Junius and Grotius follow, from which the mind of Heinius does not depart far, who εις Μωυσήν for what is up to Moses all with Moses, that is, not even excepting Moses, so that the words are so arranged not παντις βαπτισάντο [all baptized] unto Moses

XXIII. It remains to be seen, then, how that sojourn under the cloud and the passage through the sea are designated by the name of baptism, when they are read as neither immersed in the waves of the sea, nor drawn by the slightest sprinkle of the cloud. Some want the Israelites to be called baptized in the cloud and the sea, not that they were washed in the sea or the cloud, which is done in our baptism, but because the Corinthians boasted about baptism, therefore the Apostle gave the name of baptism to those things about which it was equally permissible for the Israelites to boast, as it was for the Corinthians to boast about baptism. It is true this system of nomenclature seems trivial, and does not quite reach the mind of Paul, who seems to have chosen these miracles on purpose, because of the analogy which he made between them and our Sacraments. Hence, he does not mention circumcision for this reason, which nevertheless was a regular sacrament of the Old Testament because it was not seen as openly as water baptism. If it is inquired in what that analogy is situated, many things may be adduced, whether we consider the matter, or the end, and the effects of both miracles. For regarding the cloud, as it is a little distant from the water, while they were under the watery cloud, why can they be said to have been sprinkled by the water falling from it? Or that which would flow down drop by drop, or even through copious rain, which could be sent by God for the cooling and refreshment of the people, which seems to

be suggested in Psalm 68:7-9, where the Psalms, describing it among them, mentions the most abundant rain,

“O God, when thou went forth before thy people, when thou didst march through the wilderness; Selah: The earth shook, the heavens also dropped at the presence of God: even Sinai itself was moved at the presence of God, the God of Israel. Thou, O God, didst send a plentiful rain, whereby thou didst confirm thine inheritance, when it was weary.”

But this is more clearly evident from the use and ultimate purpose of that pillar, which corresponds very well with the ultimate purpose of our baptism. For as baptism is the consecration and initiation into the discipleship of Christ, so, too, by the cloud and the sea were the people consecrated in the Mosaic dispensation. As a people freed from Egyptian slavery by the blood of a lamb, through the cloud and the passage of the sea they were initiated into God, that they might be His special people. Thus, the faithful, who have been freed from the tyranny of the Devil and from sinful slavery by the blood of the immaculate Lamb, are consecrated to the Lord by baptism. As the cloud which contained the Israelites under His bosom, separated them from the Egyptians, baptism, which is a symbol of our communion with Christ, is also a sign of our separation from the world, and a symbol of God's grace, which alone separates the Church from the world. *Who makes you differ from another?* 1 Cor. 4:7. As a cloud, it was a symbol of divine favor and protection, both against the heat and against the Egyptians. Thus baptism, by which we are consecrated to God, is the sacrament of divine grace and protection, in which God testifies that He accepts us into His family, so that He may be our God, that is, the

Doctor, Guide, and Guardian, who by His grace protects us against the tide of His wrath, and by His power He protects us against our enemies. As a cloud showed the way to the Israelites, so that they could do it safely and not turn away from their grandmother. Thus, the word of grace, which is sealed in baptism, is *a lamp for our feet, and a light for our paths*, Psalm 119:105, which directs us in the course of our calling, and shows the way to those who travel in the desert of this world, and to those who are tending to the heavenly Canaan in the night of this age. Let us not turn to the old ways, which will surely bring us destruction, but let us always follow the movement of that mystical pillar in which He presents Himself to us as a guide. Whence baptism was called by the ancients, φωτισμός, *illumination*. Again, as a cloud, which was bright to the Israelites, was dark to the Egyptians. Thus, the grace and Word of Christ, which to some is wisdom and power, and the savor of life unto life, to others is stumbling and foolishness, and the savor of death unto death, 1 Cor. 1:23, and 2 Cor. 2:16. The same Gospel which enlightens the faithful, blinds the ungodly, John 12:40, and 2 Cor. 4:4, the same Christ is the stone of foundation and stumbling block, 1 Peter 2:4, who was appointed for the fall and rising again of many, Luke 2:34. As the same pillar was a cloud and a fire, which, instead of a shelter by day, could alternately be a source of fire and light by night, thus, the saving grace of Christ, which is sealed to us in baptism, provides us with a shelter and refreshment against the heat of divine wrath and the ardor of conscience, and presents a welcome light to dispel the darkness of this age, and show us the way to heaven. Hence the Scripture, under this double symbol, usually designates full and absolute happiness in all its company, which consists in deliverance from all evils, and in the enjoyment of all good things, which is obtained

for us through Christ. Whence God is said to us to be the Sun and the Shield, Psalm 84:11, Light and Life, Psalm 36:9, and Christ the Sun of Justice, Mal. 4:2, and our Shade, Psalm 121:5. A Sun that illuminates in darkness, a Shield that protects in war, a Shade that covers and refreshes in the heat. Finally, as no pillar appeared in Egypt, He ceased to accompany the people in Canaan. Thus, while we are in the Egypt of the world we cannot have the salutary pillar of the Word, which finally erected in the Church ends in Heaven, because being established in the fatherland, far from all danger and darkness, contemplating God face to face, no longer walking by faith, 2 Cor. 5:7, we shall no longer need the light of the Word. But He accompanies us only in the desert of this age and in our pilgrimage, until we reach the heavenly Canaan.

XXIV. In a similar manner the passage through the sea miraculously coincides with our baptism and foreshadows His grace. For as in baptism, as formerly it was accomplished by immersion and emergence, by going down into the waters, and coming out again from them, there was a descent and an ascent, an example of which is in the eunuch, Acts 8:38-39. Because by that rite, when they were immersed in the water, they were buried, as it were, and Christ Himself was buried in a certain way, and when they emerged again, they seemed to be raised from the grave, and were said to rise again with Christ, Romans 6:4-5; Col. 2:12. Thus, in the Mosaic baptism we have immersion and emergence, the one while they were going down into the depths of the sea, and the other while they were going out and escaping to the opposite shore. The former was a picture of death, the latter of resurrection. For in passing through the bottom of the sea, they avoided death by escaping to the opposite shore, and by so doing, were they not, as it were, revived from the dead? Again, the Israelites

were saved in crossing the sea, but Egypt perished; the same sea, which was the means of Israel's deliverance, becomes to them the cause of death. I would like to observe this very thing in baptism; the same baptism that saves us, the old man is extinguished and mortified, as it were, another Pharaoh with the whole army of vices in the red sea of the Blood of Christ, "our old man was crucified with Christ," Romans 6:3, 6. While we are baptized into the death of Christ, the same blood that redeems us and opens the way to heaven for us, Hebrews 10:19-20, destroys the Devil and sin, "through death he destroyed him who had the power of death," Heb. 2:14, and triumphed over principalities and powers on the cross, Col. 2:15.

Whence Chrysostom adds 1 Cor. 10, volume 5, sermon 51, "That passage was a type of the future baptism of the Jews, for there is water and here is water, here is a basin, and there is a sea, all enter into the water here, and all there. There, indeed, they were delivered from Egypt, but here from Idolatry, there, indeed, Pharaoh drowned, and here the Devil, there the Egyptians perished, but here the old man is buried with his sins." Nor is Ambrose otherwise, concerning those who are initiated into the mysteries, chap. 3, "You notice that in that passage of the Hebrews the figure of the holy Baptism preceded, in which the Egyptian perished and the Hebrew escaped, for what else are we taught every day in this Sacrament, except that guilt is drowned, and error is abolished, while piety and innocence remain whole." As no other way was then available to the Israelites to deliver them from the hands of the enemy except by sea; Thus, baptism saves us, 1 Peter 3:21, and is the only door through which we enter the Church and are received into the communion of saints.

XXV. Again, Israel contributed nothing to its liberation, but was only a spectator and witness of the miracle. "Stand and see," said Moses, "the salvation which God is going to give you today, for he himself will fight for you," etc., Exodus 15:13. Thus, the redemption which we obtain in Christ is a purely divine work, to which we have, by our means, contributed nothing, but what we bear we have received due to all the virtue and grace of Christ. For when the most imminent face of death appeared on every side, and there was no hope of salvation in us, He alone found a way through that sea, which was impervious to us, in His hidden treasures of wisdom. Moreover, as a threefold passage is necessary for the faithful to be fully saved. First, from guilt and condemnation to Justice; the second from the slavery of sin to the freedom of grace; the third from misery and death to happiness and life. The one that takes place through justification, in which God causes our sin to pass from us, Micah 7:18, so that we pass from a state of guilt to a state of grace, this through regeneration, in which we pass from slavery to the freedom of God's children, Romans 6:17-18, but here in death to glorification, in which we make the transition from death to life. Thus, this threefold passage is sealed in our baptism, which is the seal of the remission of sins, and of sanctification by the blood of Christ, and the pledge of eternal glorification, so that in it we may well say to pass from guilt to righteousness, from slavery to freedom, from death to life, under John 5: 24, "Whoever believes in me," says Christ, "has passed from death to life." But all these benefits are especially shadowed by the passage of the sea, because they are conferred upon us in no other way than by the sea of the blood of Christ, who is the foundation of our justification, because "we have the remission of sins in his blood," Ephesians 1:7, and the principle of sanctification, while

"cleansing us from our dead works, that we may serve the true and living God," Hebrews 9:14. Thus, He opens for us the way to glory, obtaining for us eternal redemption, and unlocking for us heaven, which was before άβατον [unfathomable], which is, therefore, called οδος προσφατος και ζωσα [a new and living way] by Paul, Heb. 10:19 [sic: 10:20]. Finally, after the Israelites had successfully crossed the sea and saw their enemies drowned, they sang the Eucharistic hymn to their deliverer in a loud voice, Exodus 15. Thus, it is most fitting that, having been freed from the struggles of sin and death, the eternal Devil, the World, and the Flesh have been defeated and drowned, when "death shall be swallowed up in victory," 1 Cor. 15:54. To our Redeemer and Host we sing this triumphant song, "Where, O death, is your sting, where, O grave, is your victory! Thanks be to God, who gave us victory through Jesus Christ our Lord." Amen.