



Mt. Pleasant Bible Institute

“Go ye therefore, and teach all nations” (Matt 28:19)

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Survey Of The Bible I

Genesis-Deuteronomy



Exo 15-17

- What the Egyptians drowned in were DEPTHS (15:5)- proof the children of Israel crossed the Red sea not the Bitter Lakes
 - *Congealed* = Heb. Qapha which means “to thicken; curdled; to change from a fluid to a solid state by or as if by cold; frozen water”- the same word is translated CURDLED (Job 10:10) and SETTLED (Zep 1:12)
 - The word could express the APPEARANCE of the parted waters (i.e.- they were so still it was as if they were frozen) or the actual SUBSTANCE of the parted waters (i.e.- they were walls of ice)
 - Redemption is defined as PURCHASED (15:16) and is by BLOOD (12:13) and POWER (13:14)
 - Pharaoh also died in the Red sea (15:19; Psa 136:15)
 - The first appearance of DANCING (15:20) and it is done by a believer out of joy in the Lord for what he has done
 - Not all dancing is wrong; what determines appropriateness is the MANNER of the dance and the MOTIVE for the dance cf. (2 Sam 6:14,16; Psa 149:3; 150:4; Jer 31:3-4) vs. (32:6,19; Mark 6:22)
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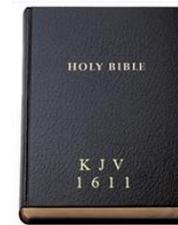


Exo 15-17

- The children of Israel murmur at Marah because they have nothing to drink (15:23-24)- this is the second of 10x the children of Israel “tempt” the Lord cf. (Num 14:22)
 - In 15:25, the tree represents the cross (Gal 3:13), and the bitter waters represent the afflictions of life (2 Chr 18:26)
 - The whole scene is illustrative of (Rom 5:3-5) and the fact that some afflictions are EDUCATIONAL not PUNITIVE, intended to draw us to the cross of Christ
 - Charismatics use (15:26) with (23:25; Isa 3:5) as a proof text for the false teaching that PHYSICAL healing is in the blood atonement
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Exo 15-17



- The children of Israel murmur in the wilderness of Sin because they have nothing to eat (16:2-3)- this is the third of 10x the children of Israel “tempt” the Lord cf. (Num 14:22)
- ASSEMBLY (16:3) is defined as CONGREGATION (16:2); which is later defined as HOUSE OF GOD (Jos 9:21,23) and CHURCH (Acts 7:38)
- First appearance of THE GLORY OF THE LORD (16:7) and it is associated with the MORNING (16:7) cf. (Mal 4:2) and a CLOUD (16:10) cf. (Rev 1:7)

Egypt and Sinai, 1400 to 1200 B.C.





Exo 15-17

- Contrast the Lord's reaction to murmuring under Promise (16:12-13) with his reaction under Law (Num 11:4-6,31-33)
 - First appearance of MANNA ("what is it?") (16:15) = type of Christ, the bread of life (John 6:31,35,49-50)
 - *Worms* = Heb. Towla which means, "a maggot; a scarlet, crimson worm"; translated 8x as WORM(S) (16:20; Deu 28:39; Job 25:6; Psa 22:6; Isa 14:11; 41:14; 66:24; Jon 4:7) and 1x as CRIMSON (Isa 1:18)- the word is associated with JUDGMENT and SIN
 - The sabbath is given to Israel (16:23) cf. (Neh 9:14)
 - Israel fails two tests to keep the commandments of the Lord: (1) no man was to leave any manna until the morning; and (2) no man was to go out to gather manna on the sabbath day
 - These failures represent the fourth and fifth of 10x the children of Israel "tempt" the Lord cf. (Num 14:22)
 - Contrast the Lord's reaction to sabbath breaking under Promise (16:28-29) with his reaction under Law (Num 15:32-36)
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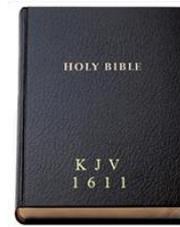


Exo 15-17

Characteristics Of Manna

1. Small and round (16:14)
 2. Like the hoar frost (16:14)
 3. Like coriander seed (16:31; Num 11:7)
 4. White (16:31); the color of bdellium (Num 11:7)
 5. Tastes like wafers made with honey (16:31)
 6. Tastes like fresh oil (Num 11:8)
 7. Angels' food (Psa 78:25)
- The Bible says manna **tasted like** wafers with honey, it does not say manna **was** a wafer
 - Why do Catholic and Protestant churches use small, round, white, wafers as part of their “communion” rather than broken pieces of unleavened bread?
Because they believe this is what manna looked like, and they believe Jesus was referring to communion when he likened his flesh to manna in John 6

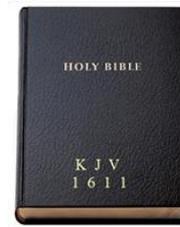




Exo 15-17

- The children of Israel chide and murmur at Rephidim that they have nothing to drink (17:1-3)- this is the sixth of 10x the children of Israel “tempt” the Lord cf. (Num 14:22)
- The Lord gave the children of Israel water out of a rock in abundance, after it was smitten (17:6)
- The rock is a type of Christ (Matt 16:18; 1 Cor 10:4), who is the giver of the water of life, the Holy Spirit (John 7:37-39)
- Amalek is the first nation to confront Israel after the Exodus (17:8; Num 24:20) and, like his grandfather Esau (Gen 36:12), is a type of the FLESH
- While murmuring (17:3) certainly gives occasion to the flesh, the flesh will almost certainly rise up to battle following a drink from the rock
- First appearance of JOSHUA (17:9), a type of Christ, and he leading the war against Amalek, a type of the flesh
- What gave the Israelites victory over Amalek was Moses on top of the hill, with his arms outstretched, and the rod of God in his hand
- As his hands got heavy, a stone was placed under him to sit, and Aaron and Hur held up his hands on each side





Exo 15-17

- The entire scene is a picture of Christ and Calvary, the basis of our victory over the flesh

Conditions For Victory Over The Flesh

While the cross is the foundation for our victory, the realization will come only if we:

1. RECALL the victory through the cross (Christ crucified) (17:10-12) and RECKON the flesh dead (self crucified) (Rom 6:6-12; Gal 2:20; 5:24)
 2. RELY on the Lord to lead the fight (17:9-10,13) and get the victory with his word (Psa 119:11; Rom 7:18,25; Eph 3:16; Phl 2:13)
- Aaron and Hur also represent the ministry of HELPS (1 Cor 12:28; 2 Cor 1:11) in the church who support and “hold up” the pastor (represented by Moses), especially in prayer (Heb 13:7), so he can put forth the word of God (represented by the rod of God) to bring victory over the flesh in the lives of the people
 - *Jehovah-nissi* = “the Lord my banner” cf. (Gen 22:14; Jud 6:24)
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