

“These Things Were Our Examples”

1 Corinthians 10:1-6

The first word of verse one (“moreover,” or, “for”) connects this chapter which what preceded, and the context of the previous two chapters in which the Apostle Paul defends his ministry and demonstrates to the church leadership and membership of Corinth, by both his words in the letter as well as the life he lived among them, that what he did he did for the sake of the gospel and for the cause of Christ.

In the first part of this chapter he seems to be addressing the Jewish segment of the church primarily – possibly because they were the primary leaders of the church (the pastor/teachers, pastor/overseers/ deacons, etc.) and they would be able to use the example to teach the Gentiles and the weaker believers in the church. According to most scholars that have studied the historical and cultural background of the New Testament churches, the church at Corinth was made up of primarily Gentile believers. “The members had a varied background – Greeks, Romans, Jews, and perhaps some other nationalities. While some Jews had been won (Acts 18:8), the majority of the members were from the Gentiles” (Hiebert, pg. 109).

To whom this text was written is not as consequential as the reason for its writing. Paul was using his own national and historical religious history to demonstrate how abusing liberty can be devastating, reminding all that would read (and hear read) this letter what had long been forgotten – the desire the Lord has, and always had, and will always have, for His children to be obedient to His word and

follow Him. From chapter eight through chapter eleven the issue is the believer's use of their liberty in Christ and how to make their life effective for Christ. This text, and the several verses following, give a vivid pictorial illustration of what happens when God provides the means of obedience and His children reject that means.

The first clause of verse one shows that the believers in the church – at least the Jewish ones – had forgotten what the Lord had done for their ancestors. This is something that they should have been very familiar with, a teaching that was to be handed down from generation to generation – but it had not been. The phrase, "I would not that ye should be ignorant" points to this. The word for "ignorant" (ἀγνοέω) is a compound word from the privative alpha, which negates what follows, and a word that means to perceive or understand. Strong defines it as "not to know (through lack of information or intelligence); by implication to ignore (through disinclination) ...

Of interesting consideration is the use of the word "ignorant" in relation to the claimed "knowledge" of the Corinthians. Although the church had a large portion of its membership from the lower classes of people, the issue of knowledge was well known by all in Corinth.

What this text shows is that all of us need to be reminded of what God has done for us once in a while so that we can remember from where we came and to what God wants from us; namely, our obedience.

This is also, within the connection to the text of chapter nine, given so we remember what the gospel did for us and from what we were saved so that we can better relate the gospel to others. We

need to be reminded now just like the Corinthians were.

I love to tell the story

For those who know I best

Seem hungering and thirsting

To hear it like the rest;

And when in scenes of glory

I sing the new, new song,

It will be the old, old story

That I have loved so long. (A. Catherine Hankey)

I. DIVINE GUIDANCE (OR PRESENCE) – VS. 1 – “ALL OUR FATHERS WERE UNDER THE CLOUD”

A. “All” – one thing to note in the repetition of this word in these verses used five times) is that there is a correlation with the fact that the gospel has been given to “all.” God wants “all” to be saved and “all” have been given the same gift of grace – but “many” (vs. 5) will not believe. As will be seen, only two (Joshua and Caleb) believed, showing the few that will believe of any generation.

1 Timothy 2:4

⁴ Who will have all men to be saved, and to come unto the knowledge of the truth.

Titus 2:11

¹¹ For the grace of God that bringeth salvation hath appeared to all men,

2 Peter 3:9

⁹ The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

B. The word order in some English Bibles is slightly different than the Greek (some have the word order the same) – the Greek order would read “our fathers were all under the cloud,” “giving the all its proper emphasis” (J-F-B). The “all” is emphatic in each instance in this text.

C. “Our fathers”

1. “Our” – including himself in this he brings to mind the history of Israel, but not just to the Jewish contingent in the church but to all those that are followers of Christ, making them part of “Abraham’s seed.”

Galatians 3:16–17

¹⁶ Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

¹⁷ And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

Galatians 3:28–29

²⁸ There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

²⁹ And if ye be Christ’s, then are ye

Abraham's seed, and heirs according to the promise.

2. "Fathers" – all those that came out of Egypt is clearly to whom he is referring, but the fact that he's writing to a predominately Gentile church, he was making the application that the examples of the Old Testament that were demonstrated by Israel and their history were meant for the New Testament church, whether Jew or Gentile.

Though writing to a Church mainly Gentile, he calls the ancient Israel "our fathers," not so much because some of them had been proselytes to the Jewish faith before their conversion, but because—as he says to the Galatian converts (Gal_3:29), who were also mainly Gentile—"If ye are Christ's, then are ye Abraham's seed, and heirs according to the promise;" and to the Ephesians (Eph_2:19), "So then ye are no more strangers and sojourners, but fellow-citizens with the saints, and of the household of God." (*A Popular Commentary on the New Testament, Philip Schaff, editor*)

D. "Were under the cloud" – this is where we find the Divine Presence and guidance.

1. The pillar of cloud by day and the pillar of fire by night was there to both guide and comfort the Israelites with the knowledge that the cloud was to show them His presence. The presence of the cloud is where we get the word "Shekinah" (the

Hebrew word שכינה does not appear in the Bible). The word means dwelling or one who dwells, and the words "Shekinah Glory" means "he caused to dwell."

Exodus 13:21-22

21 And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night:

22 He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people.

Exodus 14:19-20

19 And the angel 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:

20 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 40:34

34 Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle.

Numbers 9:15-17

15 And on the day that the tabernacle was reared up the cloud covered the tabernacle, namely, the tent of the testimony: and at even there was upon the tabernacle as it were the appearance of fire, until the morning.

16 So it was alway: the cloud covered it by day, and the appearance of fire by night.

17 And when the cloud was taken up from the tabernacle, then after that the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel pitched their tents.

Numbers 14:14

14 And they will tell it to the inhabitants of this land: for they have heard that thou LORD art among this people, that thou LORD art seen face to face, and that thy cloud standeth over them, and that thou goest before them, by day time in a pillar of a cloud, and in a pillar of fire by night.

Deuteronomy 1:33

33 Who went in the way before you, to search you out a place to pitch your tents in, in fire by night, to shew you by what way ye should go, and in a cloud by day.

Nehemiah 9:12

12 Moreover thou leddest them in the day by a cloudy pillar; and in the night by a pillar of fire, to give them light in the way wherein they should go.

Nehemiah 9:19

19 Yet thou in thy manifold mercies forsookest them not in the wilderness: the pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to shew them light, and the way wherein they should go.

Psalms 105:39

39 He spread a cloud for a covering; and fire to give light in the night.

2. The cloud was to them an indication of His presence, that He would dwell with them. To the church, the Holy Spirit's presence

indwelling every believer, and the written Word of God, is our "cloud." When Jesus came to earth to take human flesh, the word used in John 1:14 is that He "dwelt" among us (literally, He "tabernacled" – He "tented" among us). In His payment for sin He satisfied all the requirements for believers to dwell in the presence of God now and forever.

John 1:14

14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

Colossians 2:9–10

9 For in him dwelleth all the fulness of the Godhead bodily.

10 And ye are complete in him, which is the head of all principality and power:

Hebrews 2:17

17 Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.

3. The pillar of cloud by day and fire by night is a picture of Christ from the Old Testament. He was there to stand between the world and the child of God, to be the protector and guide, just as He is today – that has never changed. The work of Christ on the cross stands between us and condemnation, between us and destruction, and because of the Holy Spirit, we are continually guided by that

holy Presence.

II. DIVINE DELIVERANCE – VS. 1 – “ALL PASSED THROUGH THE SEA”

A. The Israelites were running from Pharaoh and the Egyptian army and the Red Sea was blocking their way. Their deliverance came when God parted the waters so they could cross on dry ground. A way of escape was made for them to go from bondage to freedom – all they had to do was follow.

[Exodus 14:19–22](#)

¹⁹ And the angel 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:

²⁰ 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.

²¹ And Moses stretched out his hand over the sea; and the LORD caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided.

²² And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left.

[Exodus 14:29](#)

²⁹ But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left.

B. One thing to consider as we look at the crossing of the Red Sea – it is not, in its entirety nor in a general sense, a picture of a lost person coming to Christ, and as will be seen in verse two, baptism here is not a reference to salvation.

1. The student of Scripture must be cautious in reading into Israel's history of the Old Testament the New Testament church. There are similarities that can be seen, and clear applications that can, and should, be made, but there are only a few times where the type and antitype can be made between Israel and the church.
2. Crossing the Jordan into the Promised Land is the clearer picture or type of salvation (not a Christian dying and "crossing the river" from this life to heaven, as many teach). If this were a picture of salvation, then more than two would have made it to the promised land.
3. This is more of a picture of the available presence and protection of God given to all – all have the same access to Christ, to the "spiritual Rock," but only those that believe in faith will receive the eternal life-giving benefit of it. The fact that all those that drank of the water from the rock lived is one of those times that there is a clear application to be made to those "drinking" the water of life, which is Christ, receiving eternal life. But caution needs to be taken in not making this a type/antitype equivalent to anyone that calls themselves a Christian is one. Some of this illustration

is simply historical with no real spiritual application for the church.

4. That said, these events in Israel's history are clearly stated as being "examples" – types – that are to have an antitype, an answer in the Church Age. Paul, writing to the church, clearly speaking to believers ("brethren"), and the antitype, the answer to the church, is that the point of this is to show that true believers will not act like unbelievers – that true believers are not to "lust after evil things, as they also lusted" (vs. 6).
5. God has made a way of escape and many want the benefit of the freedom it brings without the burden of following the laws of God, just as the Israelites wanted freedom from slavery but didn't want to be bound to what that meant. They followed the easy path, they walked the easy road of deliverance until they had to demonstrate faith in their lives – until they had to believe God, through the voice of Moses. When that time came only two truly believed. There is a New Testament demonstration of this in the Sermon on the Mount that Jesus preached.

[Matthew 7:13–23](#)

13 Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

14 Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

15 Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20 Wherefore by their fruits ye shall know them.

21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

6. There are true believers (and many of us have been like this in our lives) that will act just like the Israelites in the wilderness. That doesn't make them "unsaved," but it does make them look like they are, and because of that their testimony will be greatly diminished with those that are in need of the hope the gospel brings. As our study continues through this chapter it will be seen that

God has made a way for us to escape the lust of the world, just as He did for the Israelites of old.

III. DIVINE UNITY – vs. 2

A. "And were all" – again, all the Israelites, every single one, was delivered out of Egypt and across the Red Sea.

B. "Baptized unto Moses"

1. The word for "unto" (εἰς) is one that has the primary idea of motion toward or into something, as ἐκ, its antithesis, means simply "out of."
2. The word for "baptized" (βαπτίζω) is one that to immerse, in its basic form, and is used in this text metaphorically for immersion in the law of Moses, as he spoke for the Lord.

Exodus 14:30–31

³⁰ Thus the LORD saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore.

³¹ And Israel saw that great work which the LORD did upon the Egyptians: and the people feared the LORD, and believed the LORD, and his servant Moses.

- a) This word is in the middle voice indicating an action taken by the subject of the verb ("our fathers" – vs. 1) upon itself (themselves), or for its own benefit.
- b) There is a verse in Galatians that gives a good look at the function of the passive and middle voice of verbs that relate to this

point.

Galatians 3:27

²⁷ For as many of you as have been baptized into Christ have put on Christ.

- (1) *The verb "baptized" here (ἐβαπτίσθητε) is in the passive voice – action being taken upon a subject rather than by a subject, which is what one would expect the verb in 1 Cor. 10:2 (ἐβαπτίσαντο) to be, rather than the passive.*
- (2) *What matters to the understanding is the last phrase of the verse in Galatians – "have put on Christ" – this is in the middle voice (action taken by the subject upon itself).*
- (3) *In 1 Cor. 10:2 where the Israelites were said to be "baptized unto Moses," it seems to combine the two senses of the verbs in Galatians 3:27, showing that the "baptism" spoken of by Paul to the Corinthians was something they chose to do of their own volition, accepting all the duties and responsibilities that it carried. As will be seen, they did not continue in this action. Just as a believer "puts on Christ" – accepts all the duties and responsibilities to follow Him and walk as closely to His will and Word as possible, baptism being the picture of that choice, so the Israelites, by following Moses through the Red Sea, were making that same choice – to obey the laws he set forth as God gave to him.*
- (4) *As the text in Matthew 7 that we read earlier shows, not all that say they are*

Christians, not all that are baptized in His name are truly born again by the Spirit of God, but those that follow Him and do His will are showing that they belong to Him. Not all the Israelites that were "baptized unto Moses in the cloud and in the sea" were willing to devote themselves to following the path God had intended – they simply wanted a "get out of jail free" card without doing anything else.

"The cloud and the sea were both aqueous [watery]; and this point of comparison being obtained, serves the Apostle to indicate the outward symbols of their initiation into the church under the government of Moses as the servant of God, and to complete the analogy with our baptism. The allegory is obviously not to be pressed minutely..." (Alford)

3. All that said, getting back to the analogy of unity being made here – just as baptism connects a believer to the Lord, and to the church today, so did passing under the Shekinah Glory cloud of the Lord and passing through the walls of water in the Red Sea connect the Israelite to the Lord, and to the "church in the wilderness" (Acts 7:38). We must be cautious, as already stated, in not carrying this analogy, or type, further than we should. Not every point is analogous to the New Testament church.

IV. DIVINE PROVISION – VS. 3-4

A. Vs. 3 – "And did all eat the same spiritual

meat” – this is speaking of the manna – “the bread from heaven” – that God provided for them.

Exodus 16:4

⁴ Then said the LORD unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no.

Exodus 16:15

¹⁵ And when the children of Israel saw it, they said one to another, It is manna: [literally, “what is it?”] for they wist not what it was. And Moses said unto them, This is the bread which the LORD hath given you to eat.

Exodus 16:31

³¹ And the house of Israel called the name thereof Manna: and it was like coriander seed, white; and the taste of it was like wafers made with honey.

Exodus 16:35

³⁵ And the children of Israel did eat manna forty years, until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan.

Deuteronomy 8:3

³ And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live.

Nehemiah 9:15

¹⁵ And gavest them bread from heaven for their hunger, and broughtest forth water for them out

of the rock for their thirst, and promisedst them that they should go in to possess the land which thou hadst sworn to give them.

Nehemiah 9:20

²⁰ Thou gavest also thy good spirit to instruct them, and withheldest not thy manna from their mouth, and gavest them water for their thirst.

Psalm 78:23–25

²³ Though he had commanded the clouds from above, and opened the doors of heaven,

²⁴ And had rained down manna upon them to eat, and had given them of the corn of heaven.

²⁵ Man did eat angels' food: he sent them meat to the full.

1. There is a clear comparison to be made between what Paul says to the Corinthians here and what Jesus said, as recorded in John 6, as it relates to His teaching on Him being the "bread of life." He makes the comparison to the manna of the Old Testament, as does Paul here.

John 6:30–35

³⁰ They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work?

³¹ Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.

³² Then Jesus said unto them, **Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.**

³³ **For the bread of God is he which cometh down from heaven, and giveth life unto the world.**

34 Then said they unto him, Lord, evermore give us this bread.

35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

John 6:48-51

48 I am that bread of life.

49 Your fathers did eat manna in the wilderness, and are dead.

50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

2. God provided for the Israelites in all they needed – food, water, necessities by which to live. This provision was made to them because God loved them, not because they had earned it, nor even deserved it (as their history proves) – simply because He loved them. The same is true for the eternal provisions that have been made for mankind today. The provision is there because God loves us – not because we earned it, or even deserved it.

Deuteronomy 4:37

37 And because he loved thy fathers, therefore he chose their seed after them, and brought thee out in his sight with his mighty power out of Egypt;

Deuteronomy 7:7-8

⁷ The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people:

⁸ But because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.

John 3:16

¹⁶ For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

3. Later, in this same paragraph as it were, in this letter, is a point made regarding communion, and the blood and body of Christ (vs. 16-22). There can be an analogy drawn between this verse and the "spiritual meat" and that of communion, as there is a connection to the other ordinance in the New Testament church in the previous verse – baptism.

B. Vs. 4 is speaking historically of the episode that tells how water was provided for the Israelites out of a rock, but unlike vs. 3 where the analogy is not drawn clearly to Christ, this verse clearly points to the type and antitype, as does vs. 3 without stating it.

Exodus 17:5-7

⁵ And the LORD said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go.

⁶ Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.

⁷ And he called the name of the place Massah [**temptation**], and Meribah [**strife or contention**], because of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the LORD among us, or not?

1. Of note here is that even though the water is pictured by Christ as analogous of Himself in His teachings, the type in the Old Testament for which Christ is the antitype in the New Testament is not the water that came out of the rock but the rock itself. Clearly stated, "that Rock was Christ." The point made is the picture of the Crucifixion.
2. The water that flowed from the Rock is spoken of by Christ Himself as the living water that He has provided. There is a clear type drawn here in the Old Testament of Jesus Christ being the fulfillment of those types and the fulfillment of numerous other prophecies in the Old Testament, yet the Jews still rejected Him as the promised Messiah, and they still do.

John 4:10

¹⁰ Jesus answered and said unto her, **If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.**

John 4:14

14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

John 7:37

37 In the last day, that great day of the feast, Jesus stood and cried, saying, **If any man thirst, let him come unto me, and drink.**

Revelation 22:17

17 And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

V. DIVINE REJECTED – VS. 5-6

A. Vs. 5 shows the result of the rejection of the LORD – "they were overthrown in the wilderness."

1. This is the only time in the New Testament this Greek word is used – καταστρώννυμι. It comes from two words – one meaning "down," and one meaning to strew or spread. Literally, then, to spread down, to prostrate; metaphorically, to overthrow or kill.
2. The reference here is to Numbers 14:16 where the words, "therefore he killed them" are translated in the Greek Septuagint (Greek version of the Old Testament) by this same Greek word.

Numbers 14:16

16 Because the LORD was not able to bring this people into the land which he sware unto

them, therefore he hath slain them in the wilderness.

3. Two other references in the New Testament to this bear mentioning:

Hebrews 3:17

¹⁷ But with whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness?

Jude 5

⁵ I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.

4. When someone rejects the provision of salvation that God has given then there will be an “overthrow,” of sorts, for them in eternity. Consider the picture painted in Scripture of those that will be cast into hell. They will literally be “spread down,” or “overthrown” in the end. Although the Greek word is difference in the following text in Revelation for “cast,” the principle is still the same.

Revelation 20:14–15

¹⁴ And death and hell were cast into the lake of fire. This is the second death.

¹⁵ And whosoever was not found written in the book of life was cast into the lake of fire.

B. Vs. 6 shows the point of these first five verses and then directs the readers attention to what follows as illustrations of their lusting “after evil things.” There’s always a purpose or goal in mind

that the Lord wants us to see. That is seen in the wilderness wanderings in the Old Testament, where the purpose is clearly stated, and it's clear in the Apostle Paul's letter to the Corinthians that those things are still given with a purpose in mind – to give us direction in living as a believer.

1. "These things" – the cloud, the sea, "baptized unto Moses, the manna, the water out of the rock, and the Rock itself
2. "Were our examples" (τύπος) – examples for us
 - a) "Examples" is used in the sense, as already stated, as a type with an antitype, but it also has in view of the source of the example as a figure to be followed.

"A type as a model of some reality which was yet to appear, a prototype of that which was yet to be developed and evolved, e.g., the ordinances and institutions in the OT were, in their inward essence, types of the NT. The first era serves as a type of the second. However, the outline or archetype or model of some reality which was yet to appear was called τύπος. A type is different than a symbol. A symbol was an equivalent, a visible sign of what is invisible, e.g., the tares in the parable of the wheat and the tares (Matt. 13:24-30, 13:36-43) are a symbol of the activity of the devil and his agents in one's spiritual life. A symbol is an outward manifestation of something inward, an emblem of what is higher." (Zodhiates)

- b) As a figure, we are to do more than just

look for the answer to the type in the Old Testament – we are to use that “example,” that type, as a figure, as a pattern, to follow. What does it teach us? What can we learn from the pattern that was set?

Conclusion: When you read the Old Testament and you see all that God required of His children, and you see the consequences of their actions, what do you think? Do you consider what it means for us today? According to this text, and others, these things happened so we have a pattern to follow, a source of illustration so we don't make the same mistakes they did in disobedience to the Lord and bring reproach to His name. They may not all apply to us, but they are there for “our examples.”

“Samples to us of what will befall us, if we also with all our privileges walk carelessly” (on the words “our examples” by J-F-B).