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SOUTH WEST BIBLE SCHOOL - July 1998

LET HIM THAT THINKETH HE STANDETH

Speaker: Bro. John Martin

Study #5

These things were our examples

Reading: 1 Corinthians 10:1-14

Good morning my dear brethren and sisters in our Lord Jesus Christ.

Well, b&s, we've been considering haven't we? this matter of meat offered unto idols, and we'd seen the categories that the ecclesia had fallen into, of the weak and the strong. And the weak were those who were sensitive about the fact as they saw it at any rate, that it had been offered unto idols, and being conscious of that idol they wouldn't touch it. There were the others of course, who were quite convicted and they were rightly convicted, that an idol was nothing in the world, therefore, it was innocuous and the meat was quite okay. And the apostle has been dealing, b&s, with the inter-reaction between those two classes, and although we haven't got meat offered unto idols today in that sense, the principles here, b&s, that he's dealing with are eternal principles, and we do have our petty divisions in the ecclesias today, and people wanting to make issues out of non-issues, and we need to know how to handle that, and this I think, has been a great lesson in all of this for us, as we've considered this section.

But as we've said, b&s, as his argument proceeded, we find that the weak become strong, and the strong become weak, simply because the timidity of the weak, not to go near that idolatrous sacrifice, was their defence! It became their defence, and the flaunting of the strong of their intellectual privilege to partake of it, lead them into great danger, b&s. And now the argument will turn particularly in this 10th chapter and be directed straight between the eyes of the strong! and we ended up, of course, seeing that Paul was all things unto all men except the strong. He would not adopt their attitude because it was dangerous; it was dangerous in two ways, 1. it was dangerous to the weak brother and unbeknown to them, 2. it was extremely dangerous to themselves. And it's ever been the case, b&s, with those who adopt such brittle attitudes and hard attitudes, and attitudes that don't take into account, the affects upon God's people and they themselves in the end suffer because of that.

Now we need to know this, before ever we start 1 Corinthians 10; we need to appreciate this, that the experts tell us, the experts who have studied the background to Corinth

and these matters which went on there; they tell us this, that up on that mountain, the Acro-corinthus where those 1,000 priestesses were, in the temple of the Aphrodite, which of course, was temple come restaurant top of thing, we need to know this, that they tell us that the meal they served up there, was very much similar to the memorial feast of our Lord Jesus Christ. Now you may think that's awful to say that, but I'm just talking about the form of the meeting. In the sense, that we go, b&s, to partake of a sacrificial meal which is served with bread and wine. Well, up there they served a meal which to them, being offered unto their idol was a sacrificial meal and they served it with bread and wine. Ostensively there were great similarities in what was going on up there, which was what was going on in the memorial feast (and you watch the apostle, not only this morning but tomorrow morning in particular, he will bring that to a very sharp focus).

But now, b&s, he wants to warn these people, who thought they had great privileges, that they were in grave danger in flaunting those privileges, not only to the weak but to themselves. Now just notice the overall tenure of these verses from 1 down to about verse 10. Now notice what he says, 'All our fathers were under the cloud, they all passed through the sea, they were all baptized unto Moses. They did all eat the same spiritual food, they did all drink the same spiritual drink'; everybody had privileges, everybody was involved in the wonderful privileges, but in verse 5, with many of them God was not well pleased. The greater majority, b&s, fell in the wilderness, why? because verse 7, 'some of them did this' and verse 8, 'some of them did that' and verse 9, 'some of them did this' and verse 10, 'and some of them murmured'. And isn't that true of ecclesial life? Every brother and sister who is baptized into Christ, has equal privilege, we are all partakers of the privileges of the truth. And b&s, we don't know, do we? whether we'll be in the kingdom of God, but sadly we know, that not all of us are going to be in the kingdom because some will do that and some will do this, some will do that, and some will do that. And what the apostle Paul is going to show us, b&s, that we shouldn't take our privileges for granted, and we should watch in ecclesial life because there are many traps into which we can fall! And he's going to tell these people that all these things happened unto them for types, that is, what happened in the wilderness was typical of God's ecclesia. But b&s, I want to make this point and I want to show you this as we go through, this is absolutely fantastic what he does with this.

Because you see, when he says all these things happened unto them for types, it is legitimate that we apply them to the ecclesia of all time, but in this chapter Paul's going to show that those 4 things, the four examples he's going to give of Israel as far as the Corinthians were concerned, were types in this sense, they fitted like a hand in a glove, they were exactly the same! It's remarkable how he's able to bring to bear, those incidents in the wilderness and say, 'hey, you're doing exactly that!' Talk about types, it couldn't have fitted tighter! than what it did to the Corinthian situation. Now that's the overall view of these first 14 verses which we intend to deal with this morning. Now, b&s, 'they were all under the cloud and they all passed through the sea' and so they were immersed weren't they? they were totally immersed in water. And he says, 'they were all baptized into Moses', Moses was their leader at that time, he was the one who was typical of the Lord Jesus Christ, that God had said later on to him, that He'd raise

up a prophet like unto him, and Moses was typical of Christ. We're not going to turn references up this morning, because I've got so many of them to refer to, but you know the story of them and you'll be familiar with them, in Hebrews 11, b&s, it says there about the people of faith, it says concerning Moses, 'that by faith he kept the Passover', he did! then it goes on and says, 'by faith they passed through the Red Sea'. Isn't that interesting? by faith he kept the Passover and by faith they passed through the sea; isn't it true? because you see, we didn't keep the Passover in that sense. Oh, we keep it in the sense that we participate in it, but there was only one man who kept the Passover, because He was the Passover; and our Lord Jesus Christ was the sacrifice and we had nothing to do with that! He made that, but we pass through the waters of baptism and become associated with Him, when we're baptized into Christ.

So Moses kept the Passover and they passed through the sea. Paul says in Hebrews chapter 11, very interesting the way that is done, and so they were baptized into Moses and in the Greek, b&s, as the Greek has these peculiar tenses in it, which are not in the English language, the Greek has this tense of the middle voice, in which one does something to oneself for oneself and here it really says 'and they all immersed themselves'; they all immersed themselves, they were volunteers for this. They passed through the sea, Jesus made an offering for us when we were yet sinners, but when we go through the waters of baptism, it is our choice. We decide that and we accept the offer that is made and we pass through that sea as it were, and we all immersed ourselves into covenant relationship with our Lord Jesus Christ. So we have that great privilege!

Now verse 3 says, 'they did all eat the same spiritual meat', and by 'meat' of course, he means 'food' and the food referred to, b&s, was the manna. They all had that, it rained down from heaven and it formed upon the earth in the early morn, and up you got in the morning and if you were too late, the sun melted it; but the privilege was there for the taking if you were going to be alert enough to take it. All of them had that privilege, not all brethren and sisters eat the manna because they're too late! too late, indolence, indifference and apathy, b&s, will find the manna gone! And we know what happened, they went out and gathered it, 'every man according to his eating' and the very word which is chosen for the way they gathered it, in the Hebrew means 'the Word' isn't that incredible? The word for gathering the manna means 'the Word' and that's what the manna is, it's our daily readings and if we're less than alert, they'll disappear. We may go through a formal reading of them, but they will mean nothing to people who are not alert, just like the sun melted it, b&s, and those who didn't get out, didn't get it early, but the privilege is there for everyone to partake of. When they saw it they called it 'manna' and we know what that means, it means 'what is it?'; what is it, you know, b&s, it was the Word! wouldn't it be awful if I've come all the way from Australia, to lead the studies and I opened up my bible and said, 'I'm sorry brethren and sisters, I really, well, what is it?' and I haven't anything to say because I don't know what it is. And the Lord Jesus Christ said, 'your fathers did eat manna in the wilderness and are dead', and He said, 'I'm the true bread that came down from heaven', and this is the bread that He said, 'if a man eat he will live forever'. And they said, 'who are you?' What is it? this is Joseph's son', they didn't see what it was; not only did He fulfill the type of the manna, they

fulfilled the type of Israel's reaction, 'who is He? who is this Son of man? They never had a clue, and there was the type of the manna, b&s. It was a tragic thing wasn't it?

And there were the three types of manna; there was the manna that corrupted if you kept it beyond 24 hours, there was the manna in which the process of corruption was suspended to keep the sabbath on the weekend, and there was a little bit of manna laid up in the ark, in the golden pot, that never corrupted, answering perfectly to the phases of the Lord's life. He came in our corruptible nature just like we are, but when He died, b&s, because corruption is in the world through lust, and He did not lust, God did not allow that body to corrupt over the weekend. And now He's preserved in heaven itself, pure gold in the sense of His nature, and now, b&s, He's incorruptible and so He was in every sense, that food in the wilderness, and it's our privilege to partake of that! And we've got to be up early, b&s, to benefit from that manna, and you know, it's interesting but in Exodus 16 and verse 16 (which is easy to remember, isn't it? 16, 16) it says 'they gathered an omer for every man', they gathered an omer which is a basic measure for every man, and the three words 'for every man' is one word in the Hebrew and the word is 'Golgotha'. Golgotha, but you say that means 'the place of a skull' yes, that's right only because, b&s, it comes from a root word meaning 'to be round', and it's only rendered once in the Old Testament 'skull' and the other numerous occasions that it appears, it's 'to be numbered'. Israel were numbered by their polls, Hebrew 'Golgotha' and you'll see a marginal reference in Exodus 16:16 'for every man' margin Heb.'polls' which is Golgotha, and Jesus tasted death for every man, and He was crucified where John said in a place called in the Hebrew tongue 'Golgotha' he went on in the next verse to say, 'that one on one side and one on the other side and Jesus in the middle, and He was numbered with the transgressors. And so the manna, b&s, spoke of the Lord Jesus Christ, it spoke of Him as the representative man, that if whom we eat and become associated with Him, we'll be numbered with Him, and participate in all the great benefits that accrued from that.

Well, says Paul, 'they all had that typical privilege but it didn't benefit them all'. Now he said, 'they all did drink that same spiritual drink for they drank of that spiritual Rock that followed them: and that Rock was Christ'. Now we may or may not be familiar with the typical aspect of those rocks; (I left my transparencies at home, bro. Peter was kind enough to give me a blank transparency and a pen to inscribe the type of the rocks on here, and I'm ashamed to put it up, it's such a dreadful job I've made of it, and it won't fit any way because I wrote it too wide, and it sticks out over the side, so I'm going to have to tell you about it. Thanks Peter for your help anyway! even if it was in vain), but the thing is, b&s, that there was a great type in these rocks, wasn't there? And how did it follow them? Well, you see, if you had a map of the peninsula of Sinai, the first rock was just at Rephidim here, just after they left Egypt, and the last rock was up here at Kadesh-barnea, right on the borders of the Promised Land; so there was a rock at the beginning and a rock at the end, and Kadesh-barnea means 'the sanctuary of the wandering son', and it was at Kadesh-barnea that the first greenery of the Land began to appear. And the sight of the Land was there and the promise of the Land was there as the contours of the Land changed and the verdure got a bit greener there, the sanctuary of the wandering son, and there was a rock here and a rock there, 'that rock

followed them' you see, from beginning to end in that sense.

But look at the difference, and on the first occasion at Rephidim when the people murmured and they all had these privileges says Paul, on the first occasion when the people murmured that they did not have water, Moses was told to take the rod wherewith thou smotest the river, and you trace that to Exodus 4 and it says that's the one that turned into a 'serpent', and when Moses took it by the tail, it turned back into a rod. So it had the symbol of the serpent in it; Jesus took hold of that rod, b&s, but not like Moses. Moses took it by the tail but Jesus whacked it on the head! but be that as it may, it had that symbolism with it, the serpent-rod. And then he was told to take the elders of Israel and he was to go to this rock, and he was to smite the rock. And the rock in question, the Hebrew word 'tzuwr' means 'a big boulder in the earth', this huge rock in the earth, and he was to smite that rock which was embedded in the earth, the elders of Israel were to be with him and he was to have this serpent-rod. And we know that's the crucifixion don't we? because it was the elders of Israel who Jesus called 'a generation of vipers' who came and smote that Rock with the Romans, to procure His death, and it was the Lord Jesus Christ on the earth manifesting the rock-like characteristics of His Father. That's what it was, and when they pierced His side, out forth with came blood and water, and so there was the spiritual drink, b&s, for all those who want to partake of it! And those two symbolic things that came out of His side, were symbols of how His bride is built and nourished. Adam's side was pierced to produce his counterpart and Paul tells us that there are two things that have to be done by the husbands if they want their wives to be faithful counterparts; they have to sacrifice for them, blood, and wash them with the Word, water. They're both in Ephesians 5:26, and when a husband is prepared to sacrifice himself for his wife's sake and to help her in the Word and to wash her with the Word, he can reasonably expect that she should develop into his counterpart. And so you see, that was all done, b&s, as a wonderful privilege; they all had that!

But on the second occasion, that was marred! On this occasion Moses is told to take the rod before Yahweh, which one was that? It was not the one that turned into a serpent, that was the one that sprang into life, to produce fruit, to produce almonds, to determine who would be the priest. It was the rod of resurrection and this time he was not to take the elders of Israel, he was to take Aaron thy brother, and he was the high priest. And he was told to go and speak to the Rock, not to hit it, and this time the rock was not 'tzuwr' it was 'cela' a high and lofty crag. Look at the difference! No serpent power now, but the resurrection of the dead, not the generation of vipers in the elders of Israel but the great high priest; no longer to crucify the Son of God, but to speak to Him in prayer. No longer the manifestation of God on the earth, but the manifestation of God altogether at His right hand. Look at the difference! and Moses lost his temper, he lost his temper and when you lose your temper you lose your reason, and when the people complained he was so exasperated, b&s, he just blew his top! 'Must we fetch water out of this rock?' bang, bang, he went and he was not told to hit it, and he wasn't fetching water out of the rock, he spake inadvisably with his lips, says the Psalms, it was God that was doing it! and for that, poor old Moses couldn't go into the Land. We all have privileges, b&s, but we're not all going to go into the kingdom of God. Now Moses will be

in the kingdom of God unquestionably, as a matter of fact, it could well be, that he may be one of those on the Lord's right or left, who knows; he will be very, very great in the kingdom of God, make no mistake about that, but he can't go into the Land because there he stands typical of the law-giver as a warning to those who think they can crucify the Son of God afresh, to quote Hebrews chapter 6! Or Hebrews chapter 10 who will commit that willful sin and tread under foot, the blood of the covenant wherein he was sanctified. And so poor old Moses, for what we might consider a minor blemish in a wonderful life of 120 years, and we might think, b&s, the punishment doesn't fit the crime, and as far as we're concerned it didn't when you consider the heinous crimes committed by the people; but you see, there was a principle involved.

And God gave him a view of the Land, and as he stood there looking over from Nebo, seeing what no naked eye could ever see, never could have seen what Moses saw that day. I've stood there twice, no way in the wide world could the naked eye, the human eye ever see what he saw, and Yahweh opened his vision enormously and gave him a magnificent vision of that Land. And as he stood there, b&s, he warned Israel in these words, he said, 'beware, lest any root of bitterness springing up trouble you', to quote Paul's words in Hebrews 12, quoting from the 29th chapter of Deuteronomy and verse 18 where Moses said, 'lest there should be a root of bitterness which brings trouble' and he's just using his own example, as he was overcome and lost his temper, and a root of bitterness sprang up in him, 'MUST WE FETCH WATER OUT OF THIS ROCK? you rebels! And it sprang up trouble for poor Moses and he warned the people about that. So we all have privileges, we all eat of the spiritual meat and we all drink of the spiritual drink, but we may not all go into the kingdom. Pray God that everybody here will, but we don't know, b&s, but there's the warning, and the warning is to the strong! The warning is to the strong!

Now he says, 'Look, in verse 5, 'with many of them God was not well pleased, but they were overthrown in the wilderness', and b&s, this word 'overthrown' 'katastronnumi' in the Greek and you can see where we get the English word 'catastrophe' comes from that, and in the Greek it literally means 'to be strewn along', they were strewn along in the wilderness, and you can almost follow Israel to the Land, by following the skeletons, the bones that were strewn along in the wilderness. And that's what happened, b&s, because people did not appreciate their privileges. And we've all got them, nobody was left out, we've all got a bible, and we all ought to be reading it, b&s.

Now says Paul in verse 6, 'These things were our examples to the intent that we should not lust after evil things, as they also lusted', now the word 'examples' there is the Greek word 'tupos' and you can see where we get 'type' from that; it really means 'to strike or mark with a stamp' as one would stamp into wax and when you lift the signet as it were, the template or whatever you are using, there exactly is the imprint, and you know, it's so applicable to this Corinthian situation. It was amazing what was happening and he gives 4 examples, b&s, 4 examples of what had happened. He says for example, there were idolaters, the second one, there were fornicators, the third one there were people who tempted God, and the fourth one, there were murmurers; and the strong fitted those things like a hand in a glove! And he's about to tell them about them, b&s, and he

says, 'Listen, neither be idolaters as were some of them; as it is written, The people sat down to eat and drink, and rose up to play', that's Exodus 32. And the word 'play' in the Hebrew of Exodus 32 and verse 6, is the Hebrew word for 'dance'; the people sat down to eat and drink and rose up to dance, and that's what they were doing up there. But it is more than that, let me tell you what happened!

You know what happened, Moses is gone and they said, 'As for this Moses, we wot not what has become of him; Up, make us gods and take us back to Egypt' and poor old Aaron is in a dilemma, he's under enormous pressure ecclesially. He's a good man, he's the saint of Yahweh we read in Psalm 106, and there's no way in the wide world that we could ever imagine that he made that golden calf as an idolatrous object; he did not intend that! And it's clear that he didn't, because when he made it he said, having made the golden bull, 'this is a feast to the LORD'; he did not make that as an idolatrous object, he did not mean it that way. Why then did he do it? because you see, b&s, when they first came to Sinai, when Moses before he ascended in the mount for the first time, this is what he did, he built an altar, he put 12 pillars around that altar, and he offered burnt offerings and peace offerings and some of them were bulls, oxen, bulls, and he brought bread and wine and he read the Law and sprinkled some of the blood on the book and some of the blood on the people. Highly typical, Jesus is our altar and around the memorial table were 12 pillars, (Paul says the apostles, in Galatians 2 he called them pillars, they had bread and wine on the table, and the only accompanying burnt offerings and peace offerings, and Jesus said, 'this is the blood of the new covenant' and there was a wonderful typical aspect here. Now Aaron knew that the oxen and the bullock was the main feature of that feast, and so in desperation to try and keep the people focused in the truth, he made a golden calf. That was his intention, but what he didn't understand was this, that the golden calf, b&s, was the god 'Apis' in Egypt and when we went into the Cairo museum with an Egyptian guide showing us around, and we came to this case where they had a golden calf, this is what the guide said, and he had no idea what the bible meant, he said 'here is the god Apis and the goddess Hathor and they are the gods of fun and dancing'. Do you see what happened? There was a similarity in the worship! and what was meant by one to symbolize true things, was seen by the other to symbolize worldly things. Could that happen today?

Well, you just imagine this situation, I'll just take this one illustration, you could multiply this a dozen times. We sing hymns, most of the time I would say, that in your ecclesia you probably have an organ; the organ gives a certain sound, doesn't it? it's sort of a sacred sound I suppose, that we've come to associate the sound of the organ with our hymns and that's the orthodox way of doing it. Here at the bible school we haven't got an organ we have a piano which does of course, quite well for us, but what if in your ecclesia you had a preponderance of young people and you decided you want them in the kingdom and your motive is marvellous and you want to try and keep these kids together, and you want to thrill them with the Word, but you know they live in a modern world and they perhaps see things a bit different, so you might change the format somewhat. So you ask some of the kids to come up and accompany the hymns on their guitars, and the young people that might come up, might have their jeans on their hips and their shirts hanging out and long hair, and they're standing there saying, 'Jesus

loves me, yes I know, because the bible tells me so'; now you mean that for good, look at the signal you've given those kids in that hall! And I'll tell you, b&s, they won't see that as you see it. And there will be a clear message going out to your hall, that it's okay to bring in the rhythm and the beat of the rock world and associate that with God and Christ, and you'll finish up with a riot on your hands and bleed your heart because you never intended that, but you gave the wrong signal! And my father in the truth, bro. Perce Mansfield said to me on one occasion, he told me many wise things and so I never forgot them, he use to make deliberate statements to me, and this is one of the statements he said, 'John, it's not always what you say, it's what you signal!' My word, that's true, and that situation was identical up there; everything set up on that table looked like the memorial feast, and the strong brother never saw it that way, until he got there. And when the priestesses came around and asked him what he would he like to eat, 'Oh, sir, what you do want?' and these sensual women, scantily clad (and bro. John Hensley was telling me of his experience there which I won't repeat, because his wife might be here, and he really got into trouble there) and these sensual women, you know, coming right over the top of his chest, and you know, all of a sudden their minds would think of something different, wouldn't it? But the circumstances seemed to be the same, as what would happen on a Sunday morning, but this was vastly different. It was like a hand in a glove!

Well, some of them committed fornication, we read in verse 8, did that fit the Corinthian circumstance? Did it? Here's what happened, this time the quotation's from Numbers 25, when 23,000 fornicators lost their life, and how did they do it? What happened, b&s? did they do it because they were simply worldly, but oh no, it was ever so subtle, and this is the problem. And bro. David's been telling us this, trying to warn us about this; you know, we hear these things and it goes right over the top of our heads. Honestly, b&s, nobody does anything about it, but believe me, Christ is coming and you listen to this incident. Balaam comes along and he's going to get paid to curse Israel but God won't let him. He puts words in his mouth, opposite words that he doesn't want to say and he can't get his money, and he's greedy, he ran greedily after the reward of Balaam; and so when he finishes up and he cannot curse Israel, he's lost his opportunity but he wants that money so he goes to Balak and he says, 'I've got a scheme; I can't get around Yahweh's word but I've got a scheme. I know how to get around these people. Do you? Yes, I do. How? He says, 'you know what your girls are like, don't you? The women of Moab, you know what your daughters are like! They're prostitutes and harlots; get them to get over to the camp of Israel. Ah, but they won't fall for that! (I'm paraphrasing the record). He said, Get them to take a sacrifice!' And they came over with sacrifices, they were religious, and the record of Numbers says, 'they came and offered their sacrifices to their idols'. But Psalm 106 says, 'they ate the sacrifices of the dead'. And Israel saw these girls coming in and figured this situation up here, and they come in with a sacrificial meal! Everything's okay, they're interested in the truth! They're interested in the truth, my foot! and you know what happened, b&s! Zimri the prince of Simeon looks at this girl called Cosbi, who was the daughter of one of the princes of Moab, and she was a 'flesh tart' and puts her on his arm, struts through the camp of Israel in the sight of everyone, never mind about the religious aspect now, the lust of the flesh enflamed with the most powerful passion in human kind, and he's

got this shapely piece with him and he goes into a tent, and in the Hebrew, b&s, that tent into which he went, was in the shape of a woman's body. Did you know that? The tent was actually shaped like her body, so that everybody knew on the outside of that tent, what was going on inside; until Phineas pinned them to the ground with one spear's thrust, so that'll tell you what was going on. He pinned them together to the ground, and 23,000 people lost their lives because they got involved with prostitutes over a religious meal! That is exactly that situation! 'all these things happened unto them for types', you couldn't have got it tighter than in this situation in Corinth, Paul's accuracy here is remarkable; and that's what happened, b&s, in this case.

Now he says, 'some of them tempted, some of them put to the test', what did they put to the test? They put the bible to the test, they put the bible to the test! Where did that happen? when they loathed this light bread. They were the strong brethren who knew everything; now what happened in the case of Israel? They got manna from heaven, what is it they said? Psalm 78 said it was the bread of the mighty ones, angel's food the AV said, but it really means bread of the mighty ones; this feeds people who have mighty ones, people who will be strong for God, that's the food that God has given them, but it only appeals to those, b&s, with a certain appetite. And they had the manna, the first day it was alright, the second day it was okay, third day it was a bit of the same thing, and after that they said, 'for goodness sake, we'd like a change of diet' and then they began to remember the leeks and the garlic, ah, and the onions and the fish, and the cucumbers of Egypt, says Numbers 11. All the spicy things in life and Paul was trying to tell these strong people to get down to the Word in its proper sense; but with all their experience in the Word, they'd come to the point, b&s, where they were despising the simple information that he was giving them, weren't they? and they weren't going to listen to him. And they wanted the spicy things of this life, and Paul would say to them, 'Look, brethren, why can't you eat at home? or why don't you go to the market and buy a piece of meat, take it home and cook it? Ah, but Paul, you should go to this restaurant, oh, you should see how they cook it! Oh, terrific! beautiful place!

That's not the point, is it, b&s? The simplicity of things of life based upon the truth of God's Word is food fare enough for anyone with a spiritual appetite, but no, no, no, we want to get out there, we want to go into the world with a touch of spice about it! This is a dry old book! goodness me, daily readings, you read this, the meaning is jargon, it's double-dutch to me! and it is, unless you open your mind to it. To the natural man it's as dry as dust! to the spiritual man it is magnificent; depends upon your attitude and their attitude was that it wasn't good enough to buy a bit of meat and to help the poor weak brother in his weakness. Why can't I go to that restaurant? the food is beautiful, they cook it beautifully! And up they went, didn't they, b&s?

'And they were destroyed of serpents', the punishment for despising the manna was the serpents bit the people and much people of Israel died. And there's a thousand of them up there, with poison, b&s, so toxic that it's brought a strong man, says the Proverbs, to a piece of bread! The most powerful human passion, the most deadly human passion, strikes through the liver like a dart, says the Proverb, and leaves the young man's blood and gore in the streets, who follows that woman to the gates of hell. Well, it's all up

there! and all because they'd got away from the real issues of this book, and wanted something spicy in life. It fitted like a hand in a glove!

And finally the fourth one! 'Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer', and what does that refer to, b&s? That incident is in Numbers 14, Numbers 14, the two divine oaths of eternal things, 'as truly as I live saith Yahweh, the whole earth shall be filled with My glory', so we can look forward, b&s, with supreme confidence that this earth will be the kingdom of God; because it's sworn by a divine oath! And the other one, 'as truly as I live, your carcasses shall be strewn along in this wilderness'. Inescapable conclusions, sworn in by divine oath, eternal matters, we're either going to live eternally or die eternally. Numbers 14 is where that sin was committed, it was the first one committed, murmuring, and it was the last one! And were they murmuring? Can you imagine the grumblings in that ecclesia, b&s, as Paul was to show them that their so-called strength was weakness! You know what these factions do when there is factualism in an ecclesia and the arranging brethren or wise brethren in the meeting try to deal with that, you know the murmuring that goes on, and people will never see reason. They never will see reason! they will always want to push their point of view, and you're trying to tell them that despite their point of view, that you could even agree with their point of view but look at the ecclesia; can't you for the ecclesias' sake, for the ordinary brother and sister who's bleeding out there because they have conscience about matters, can't you for goodness sake, for Christ's sake, for God's sake, why can't we, b&s, bow to the wish of others when it doesn't matter to us? And imagine the murmuring that went on over that! and if they didn't repent of that attitude, they would be destroyed of the destroyer, and the Hebrew really means, they would be destroyed with destruction, because that's what happened, because Numbers 14 was the end of them, 'as truly as I live, your carcasses shall fall in the wilderness', and Jesus commenting upon that said, 'your fathers did eat manna in the wilderness and are dead'.

Well, David's dead, Joshua's dead, Moses' is dead, a lot of people in the Old Testament are dead, but they are DEAD! 'Not in my wrath they shall not enter into My rest' and that happened, b&s, not after 40 years, that happened after 2 years and the next 38 years were spent wandering around the desert, hopeless! with no way back; just two years. And here's Paul dealing with these people that if they persisted in that attitude, he says, 'Look, all these things happened to them for ensamples, and they are written he said, for our admonition upon whom the ends of the age are come! Now they lived in a climatic period of history. The Roman cloud was hovering over Jerusalem and when Jerusalem fell, the shutter and the impact of the destruction of Jerusalem shattered up the ecclesia. It went through the ecclesias like a knife, it was to be a climatic period but apart from that, b&s, what Paul is saying is, that destruction happened when God said, 'enough is enough'. And Paul said, 'you have come to the end of the age, beware!' and here was the warning, b&s, to the so-called strong.

And he repeats his warning 'that all these things happened unto them for ensamples'. And then looking at the strong brother, the brother who said, I know, look Paul let's face it; there's one God! Goodness me, Paul, you're not going to tell me that we're going to

give in to this creature who thinks that an idol is something; what's he think that God is, a trinity? We know Paul that this is wrong! 'Wherefore, let him that thinketh he standeth, take heed lest he fall'; he's not talking about weak people, they never thought they stood at all. He's talking to strong people who thought they knew everything, and who thought they had their lives in order, but they didn't. He said, 'you take heed lest you fall' and he explains what he means; 'there hath no temptation taken you but such as is common to man'. Do you know, that as strong as you think you are, you are susceptible to temptation as the weakest brother in the meeting, do you know that? are you aware of that? that temptation is common to man, not to certain types of men, but to all men! You ought to be aware of that, but he says, 'God is faithful and He won't suffer you to be tempted above that which you can bear, and He'll make a way of escape, that you may be able to bear it', and you see, b&s, people read that 13th verse and it is so misapplied. It's one of those verses in the bible that is more misapplied than many others, because brethren and sisters think that that means that when you are in temptation and you stay there, and you're struggling, and 'please I don't want to look or I don't want to do it' and you're there and God will let you go and go and go and go and go.... but in the end He'll just rescue you at the last when you can't bear it. NO, b&s, it's got nothing whatever to do with that! you see, it's got nothing to do with enduring; God will provide a way of ESCAPE! If I stood here and if I was a strong brother, and I thought I knew everything and I do, and if I went up to the idol's temple and I say, 'Ah, come on, this meat offered unto idols, an idol is nothing in the world; and they say about these women up there, ah, strike, I know the bible and I know I can't look upon a woman with lust, I mean that's a clear commandment. You don't have to be an Einstein to know that! So I go up there and this thing comes up and says, 'Good evening, sir! and I answer, 'gooood evening'; I'm not going to look at that woman, I'm not going to look at that WOMAN... and you see, the more I concentrate, the more a woman she is! because the very power of concentration of my strength, and I stay there, the more I stay there the more I'll want to take that woman, won't I? And the power of auto-suggestion is powerful, now God will make a way of escape. What is it?

'Wherefore, my dearly beloved, FLEE from idolatry'. There's the door that says EXIT; and up she comes and as soon as I see her, I skaddle through that door!!! That's the way that God has made, b&s, He hasn't made the way for me to stand here and say, I won't, I won't, I won't.... He hasn't done that at all! EXIT, GET OUT, and we know a man who did that! We know a man that did that, he was prime minister of Egypt, or he was to become prime minister of Egypt, and he was a handsome young man; we were told he was very handsome, and he was a lonely boy in a land of foreigners. And a lot of Christadelphian boys, away from home and ecclesia would have been sore put to it, wouldn't they? when another man's wife came over to him and ran her hands down over his shoulders and up under his chin. 'You're a gorgeous creature!' what did he do? SWISH...through that door like a rocket and so fast that he left his coat behind. He did exactly what Paul said, b&s, don't parlay with temptation, God will not provide you a way to endure, He will provide you a way to escape. And the simplest way to escape is don't go there, and if you're there, get out! And that's the way, b&s, and we ought to heed that way. And so let us therefore think, if we think we stand, if we think we stand, well, b&s, take heed lest we fall.