



**Paul's Review of the Israelite Jornada & Its Typology; Loser Believers of the 1st Generation Would Today Be Called Reprobate; "Sachaq," the Verb "to Play"**

19. We have not examined the phrase in Exodus 32:6 where we learn after eating and drinking the Israelites "rose up to play." We will now go into some detail about what they rose up to play and you can rest assured it was not spin the bottle.
20. The primary problem addressed was not their tawdry behavior but their construction of an idol and their worshiping of it. They violated the First and Second Commandments by making the bull-calf idol. They violated the Third Commandment by assigning God's name to it in their worship of it. They in essence stole the essence of God and assigned it to a metallic image.
21. Paul gives us an official account of the implications associated with the Golden Calf Incident in 1 Corinthians 10. Here we get clarification of the types presented in Exodus 32. Further, we are able to evaluate our thinking and behavior in light of this revelation.

**1 Corinthians 10:1 -** Moreover, brethren, I keep on desiring that you never be in the status of ignorance of how all our fathers [ the First Generation of the Exodus ] kept on being under the cloud, and all passed through the sea,

The cloud is a theophany of the Lord Jesus Christ who through it supplied several grace provisions for the Jews in the *Jornada*. First, through the cloud He acted as a defense against Pharaoh's army in Exodus 14:19-20. On one side of the column was thick darkness which immobilized the Egyptians but on the other there was light to illuminate the crossing of Little Bitter Lake.

During the 40 years in the *Jornada*, the cloud led the Jews from one encampment to another by day and by a pillar of fire by night. The cloud also provided shade from the sun during daylight but heat from the pillar of fire at night.

**1 Corinthians 10:2 -** and were all identified [ βαπτίζω, baptizō ] with Moses, identified with the cloud [ the Lord ] and the sea;

Being baptized into Moses means they were identified with him. They willingly followed him into the watery breach in the lake engulfed by the cloud. In this way the circumstances brought about by divine power led the Israelites to follow Moses thus demonstrating that he was their spiritual leader.

**1 Corinthians 10:3 -** and all ate the same spiritual food;

This makes reference to the logistical supply of daily sustenance through manna. It was all the Israelites had to eat for 40 years so we must conclude that it was the most perfect balance of ingredients ever created. It is called "bread from heaven" in Exodus 16:4; Numbers 9:15; Psalm 105:40; and John 6:31. Since the Israelites didn't know what the food was they said, "We don't know what this is" which is basically what the word מַן *man*, or manna, means.

**1 Corinthians 10:4 -** and all drank the same spiritual drink, for they were drinking from a spiritual rock which followed them; and the rock was Christ.



The spiritual drink finds its source in Christ who was the Shekinah Glory and who was with the Israelites throughout the *Jornada* wanderings. The water that flowed from the rock is symbolic of salvation and eternal life. The striking of the rock pictured the sacrificial spiritual death of the Messiah. On this occasion it quenched their physical thirst. The living water of eternal life would flow from the crucified Jesus to satisfy the spiritual thirst of the people.

**1 Corinthians 10:5 -** But with many of them God was not well-pleased; for they were scattered abroad in the wilderness.

“Many” refers to all the adults of the first generation with the exception of Caleb and Joshua plus those who were minors when leaving Egypt.

All the adults of the first generation of the Exodus were believers. They observed the first Passover and their faith in the blood of the sacrificial lamb preserved for them their first born. They had faith in Moses and the Shekinah Glory and thus were baptized or identified with them as they willingly followed them into the breach in Little Bitter Lake. They were provided with water from the rock at Kadesh-Barnea. However, they were unable to adopt the faith-rest drill as a consistent problem-solving device. Therefore, they strayed from the standards imposed upon them by the order code of the Ten Commandments and the other mandates issued to them by the Lord. As a result, the long serpentine trail they traveled through the *Jornada* was strewn with all their bodies save those of Joshua and Caleb.

Although the first generation was made up of 99.9% failures, they all were saved. It is beyond the ability of a person with a legalistic disposition to conceive that one who is involved in sexual immorality, idolatry, blasphemy, adultery, theft, and even murder can be saved. This is inconceivable to them because their understanding of salvation is faith alone in Christ alone but that this faith must have results to qualify as saving faith. The results, which, it is claimed, will naturally occur in the life of the truly saved, are good works, a moral lifestyle, and minimal sinning. Those who do not produce what, in their view, are good works, who engage in behavior that is considered immoral, and are consistently sinful are considered reprobate and therefore lost. Even though some such individuals express faith alone in Christ alone it is asserted not to be a saving faith and therefore, they remain reprobate and are not elect.

The biblical view is quite different. Scripture asserts that he who believes Jesus of Nazareth is the Messiah is saved and has eternal life. Those who produce divine good, avoid immoral thoughts, and engage in sin management thorough rebound will received rewards in two escrow account conveyances: time and eternity.

The difference between the two concepts is the difference between orthodox biblical theology and the heresy of five-point Calvinism.

**1 Corinthians 10:6 -** Now these things became our examples, for the purpose that we should not lust after evil things, as they also lusted.

The Greek word which is translated “examples” is the plural noun:

**τύπος, tupos** - “Types”: a foreshadowing given by God as an indication of the future in the form of persons or things. (Arndt and Gingrich, *A Greek-English Lexicon*, 830.)

The failure of these Israelite believers in the *Jornada* foreshadows the failure of believers in the Church Age who although saved choose a life unfettered by obedience to divine mandates.



The issue being discussed by Paul is loss of reward, not loss of salvation. Every adult in the first generation fell along side the *Jornada* Trail. “These things” refer to their failures which are said by Paul to be “types,” or “foreshadowings,” or “examples” for us regarding our spiritual lives. We may be saved, and that eternally, but we will not receive the promised rewards unless we develop the humility to submit to divine guidance found in the Scripture.

Submission requires obedience to what the Bible requires for conveyance of rewards: (1) filling of the Holy Spirit (Ephesians 6:19), (2) spiritual growth (2 Peter 3:18); and execution of the plan of God to the sophisticated spiritual life (2 Peter 1:10-11). By submission to the will of God we avoid the pitfalls of disobedience and qualify for the transfer of our rewards. This is what Paul means with the phrase, “we should not lust after evil things, as they also lusted.”

**1 Corinthians 10:7 -** Stop becoming idolaters, as were some of them. As it is written, (Exodus 32:6, 19) “The people sat down to eat and drink and stood up to play.”

The word “play” is critical to our understanding of the precedent for divine indictment and subsequent punishment. The lexicons and dictionaries give the translation, “to play as a child, especially, joking, singing, dancing; to make merry.”

These things were surely a part of the revelry. When Moses arrived back at camp he is said to have heard the “sound of singing” and seen the “calf and the dancing.” (Exodus 32:18-19) But there is much more than that going on as we learn from the Hebrew verb “to play” in Exodus 32:6, the Piel infinitive of:

**שָׂחַק** *sachaq* - “to exchange conjugal caresses”

This assertion needs development so first of all let’s note a passage that will prove helpful:

**Genesis 26:6 -** Isaac lived in Gerar 'gē' rar\.

**v. 7 -** When the men of the place asked about his wife, he said, “She is my sister,” for he was afraid to say, “my wife,” thinking, “the men of the place might kill me on account of Rebekah, for she is beautiful.”

**v. 8 -** And it came about, when he had been there a long time, that Abimelech king of the Philistines looked out through a window, and saw, and behold, Isaac was caressing [ **שָׂחַק** *sachaq* ] his wife Rebekah.