

Understanding Examples & Ensamples

1 Corinthians 10:1-11

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;

2 And were all baptized unto Moses in the cloud and in the sea;

3 And did all eat the same spiritual meat;

4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.

5 But with many of them God was not well pleased: for they were overthrown in the wilderness.

6 Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.

7 Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play.

8 Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.

9 Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.

10 Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.

11 Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.

“Archaic” Words

When we read God’s word(s) – the KJB – and we come across a word like “**ensamples**,” what do we do with it? Do we think, “Wow, that word needs updated?” Do we simply think “There’s one of those ‘archaic’ words” and then ignore it and continue on? Do we go to a dictionary to get a quick definition to apply to the word?

God’s word actually tells us what to do with those words, if we have a willing heart to do what God’s word says to do:

- Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. (2 Timothy 2:15)
- ...comparing spiritual things with spiritual. (1 Corinthians 2:13)
- ...diminish not a word. (Jeremiah 26:2)
- (and many many more like words of admonishment)

We are to study, which is work. And we are to study the word of truth so that we may rightly divide it (like dividing **example** from **ensample**). We are not to be lazy and go to a self-help book (like a dictionary) which may or may not rightly divide the word of truth. But rather, we are to compare spiritual things (the words in God’s book) with spiritual (other words in God’s book). And very importantly, we are to keep the words God has given us in his book, and not diminish them – not even one of them.

There are many ways in which God's word defines God's words. The following are just a few examples of some easier ones that can be seen by way of comparison and contrast:

- Shew:** Daniel 5:15 And now the wise men, the astrologers, have been brought in before me, that they should read this writing, and **make known** unto me the interpretation thereof: but they could not **shew** the interpretation of the thing:
- Astonied:** Job 18:20 They that come after him shall be **astonied** at his day, as they that went before were **affrighted**.
- Strait:** Matthew 7:13-14 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:
Because **strait** is the gate, and **narrow** is the way, which leadeth unto life, and few there be that find it.
- Buckler:** Psalms 18:30 As for God, his way is perfect: the word of the LORD is tried: he is a **buckler** to all those that trust in him.
Proverbs 30:5 Every word of God is pure: he is a **shield** unto them that put their trust in him.
Psalms 35:2 Take hold of **shield** and **buckler**, and stand up for mine help.
- Froward:** Deuteronomy 32:20 And he said, I will hide my face **from** them, I will see what their end shall be: for they are a very **froward** generation, children in whom is **no faith**.
2 Samuel 22:27 With the **pure** thou wilt shew thyself pure; and with the **froward** thou wilt shew thyself unsavoury.
- Privily:** Matthew 1:19 Then Joseph her husband, being a just man, and not willing to make her a **publick** example, was minded to put her away **privily**.

Psalms 101 includes these last two:

- 1 I will sing of mercy and judgment: unto thee, O LORD, will I sing.
- 2 I will behave myself wisely in a perfect way. O when wilt thou come unto me? I will walk within my house with a perfect heart.
- 3 I will set no wicked thing before mine eyes: I hate the work of them that turn aside; *it* shall not cleave to me.
- 4 A **froward** heart shall depart from me: I will not know a wicked person.
- 5 Whoso **privily** slandereth his neighbour, him will I cut off: him that hath an high look and a proud heart will not I suffer.
- 6 Mine eyes *shall be* upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way, he shall serve me.
- 7 He that worketh deceit shall not dwell within my house: he that telleth lies shall not tarry in my sight.
- 8 I will early destroy all the wicked of the land; that I may cut off all wicked doers from the city of the LORD.

How many of us (me in particular) have been quick to "update" (in our minds) *supposedly* "archaic" words in the KJB – God's book, without even really thinking much about it. Is the word "**ensample**" such a word? Do we read **ensample** but simply think **example**, and then continue reading on, oblivious to the difference?

We should train ourselves to pay attention to every word of God, for "every word of God is pure" (Proverbs 30:5), and "man shall not live by bread alone, but by every word of God" (Luke 4:4). The word "**ensamples**" now jumps off the page at me, so-to-speak – especially in 1 Corinthians 10:1-11 where it occurs so close together with the word "**examples**".

To study – to "shew" ourselves approved unto God, workmen that need not to be ashamed, rightly dividing the word of truth (2 Tim 2:15) – let's look at all of the occurrences of these words, **example** and **ensample**, in God's book, to see what their usages might reveal.

Example(s)

Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. (Matthew 1:19)

For I have given you an example, that ye should do as I have done to you. (John 13:15)

Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. (1 Corinthians 10:6)

Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. (1 Timothy 4:12)

Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief. (Hebrews 4:11)

Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount. (Hebrews 8:5)

Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. (James 5:10)

For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: (1 Peter 2:21)

Even Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. (Jude 7)

Ensample(s)

Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. (1 Corinthians 10:11)

Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample. (Philippians 3:17)

So that ye were ensamples to all that believe in Macedonia and Achaia. (1 Thessalonians 1:7)

Not because we have not power, but to make ourselves an ensample unto you to follow us. (2 Thessalonians 3:9)

Neither as being lords over God's heritage, but being ensamples to the flock. (1 Peter 5:3)

And turning the cities of Sodom and Gomorrha into ashes condemned them with an overthrow, making them an ensample unto those that should live ungodly; (2 Peter 2:6)

The following presents the same verses in the order of their occurrence, with a few observations to consider. Pay attention to context of each occurrence, in light of the first usage in Matthew 1:19.

<u>Example(s) / Ensample(s)</u>	<u>Observation</u>
Then Joseph her husband, being a just man, and not willing to make her a publick <u>example</u> , was minded to put her away privily. (Matthew 1:19)	To put her away <u>publickly</u> would be to make an <u>example</u> of her to those <u>outside of</u> , <u>external to</u> , the family. (Note how “publick” and “privily” define each other by means of contrast, and consider how they help with the distinction between example and ensample.)
For I have given you an <u>example</u> , that ye should do as I have done to you. (John 13:15)	Jesus – in whom dwelleth the fulness of the Godhead bodily – gave an <u>example</u> to the disciples, who are <u>outside of</u> , <u>external to</u> , the Godhead.
Now these things were our <u>examples</u> , to the intent we should not lust after evil things, as they also lusted. (1 Corinthians 10:6)	The things written were for <u>examples</u> to us believers, who <u>outside of</u> , <u>external to</u> , the Israelite camp under Moses in the wilderness, wherein they were overthrown.
Now all these things happened unto them for <u>ensamples</u> : and they are written for our admonition, upon whom the ends of the world are come. (1 Corinthians 10:11)	These things happened to the Israelites in the wilderness for <u>ensamples</u> unto them – who were <u>inside of</u> , <u>internal to</u> , the Israelite camp under Moses in the wilderness. (& written [as examples to us, v6] for our admonition.)
Brethren, be followers together of me, and mark them which walk so as ye have us for an <u>ensample</u> . (Philippians 3:17)	The apostles are <u>ensamples</u> to the Philippians (and to us) – who are all <u>inside of</u> , <u>internal to</u> , the family of God, the kingdom of God.
So that ye were <u>ensamples</u> to all that believe in Macedonia and Achaia. (1 Thessalonians 1:7)	The Thessalonians believers were <u>ensamples</u> to other believers, who were <u>inside of</u> , <u>internal to</u> , the family of God, the kingdom of God.
Not because we have not power, but to make ourselves an <u>ensample</u> unto you to follow us. (2 Thessalonians 3:9)	The apostles made themselves <u>ensamples</u> to the Thessalonian believers who were <u>inside of</u> , <u>internal to</u> , the family of God, the kingdom of God.
Let no man despise thy youth; but be thou an <u>example</u> of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. (1 Timothy 4:12)	Timothy is to be an <u>example of</u> the believers – <u>to</u> ... the unbelievers: to those <u>outside of</u> , <u>external to</u> , the family of God – i.e., <u>to</u> those that are <u>of</u> the world.

<u>Example(s) / Ensamble(s)</u>	<u>Observation</u>
Let us labour therefore to enter into that rest, lest any man fall after the same <u>example</u> of unbelief. (Hebrews 4:11)	We believers should not fall after the <u>example</u> of unbelief of those <u>outside of, external to</u> , the family of believers.
Who serve unto the <u>example</u> and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount. (Hebrews 8:5)	The things prescribed by God here on earth are <u>examples</u> of (being <u>outside of, external to</u>) heavenly things. In this case, what was made according to the pattern shown to Moses on the mount, is to serve for us here on earth as an example of things in heaven...
Take, my brethren, the prophets, who have spoken in the name of the Lord, for an <u>example</u> of suffering affliction, and of patience. (James 5:10)	The prophets of which Paul speaks are to be taken for an <u>example</u> to us who are <u>outside of, external to</u> , the prophets by whom God spake directly to the people verbally.
For even hereunto were ye called: because Christ also suffered for us, leaving us an <u>example</u> , that ye should follow his steps: (1 Peter 2:21)	Jesus – who is God (<u>within</u> the Godhead) – left an <u>example</u> to us – who are <u>outside of, external to</u> , the Godhead. (Never confuse “us believers” with him upon whom we believe.)
Neither as being lords over God’s heritage, but being <u>ensamples</u> to the flock. (1 Peter 5:3)	Believers are to be <u>ensamples</u> to the flock – to other believers who are <u>inside of, internal to</u> , the family of God.
And turning the cities of Sodom and Gomorrha into ashes condemned them with an overthrow, making them an <u>ensample</u> unto those that should live ungodly; (2 Peter 2:6)	Sodom and Gomorrha are an <u>ensample</u> to those that should live ungodly – unbelievers to other unbelievers, who are <u>inside of, internal to</u> , their kingdom of the world; and who are not in the kingdom of God.
Even Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an <u>example</u> , suffering the vengeance of eternal fire. (Jude 7)	Sodom and Gomorrhah are set forth for an <u>example</u> to us believers who are <u>outside of, external to</u> the ungodly world of unbelievers (and specifically in this context, the ungodly who might creep in unawares amongst us believers and turn the grace of God into lasciviousness).

Another way to ask the Holy Ghost (God, the Almighty) to inspire his word to our understanding (Job 32:8, 2 Timothy 3:16) is to ask a question. (...ask, and ye shall receive... John 16:24)

For example, “Our Father which art in heaven...” (Matt 6:9)

Q: Which Father am I to pray to?

A: The one which is in heaven.

The slippery slope of changing even one word (~~which~~ > who in the Lord’s prayer) can lead eventually to the whole book of God (the KJB) being expelled from the pew, and replaced with a “new” (an NIV, for example, that changes and omits tens of thousands of words from God’s to man’s). I’ve personally witnessed it.

Regarding **examples** and **ensamples**, one way to ask, for example, is to pose the questions:

examples/ensamples .. “**of** whom/what?” “**to** whom/what?”

<u>Example(s) / Ensample(s)</u>	<u>Of</u>	<u>To</u>
Then Joseph her husband, being a just man, and not willing to make her a publick <u>example</u> , was minded to put her away privily. (Matthew 1:19)	Mary (within the family)	The publick ¹
For I have given you an <u>example</u> , that ye should do as I have done to you. (John 13:15)	Jesus (God)	The disciples (believers)
Now these things were our <u>examples</u> , to the intent we should not lust after evil things, as they also lusted. (1 Corinthians 10:6)	Israelite <u>un</u> believers	Us believers
Now all these things happened unto them for <u>ensamples</u> : and they are written for our admonition, upon whom the ends of the world are come. (1 Corinthians 10:11)	Israelites	Israelites ²
Brethren, be followers together of me, and mark them which walk so as ye have us for an <u>ensample</u> . (Philippians 3:17)	“Us” – believers (Paul & Timotheous)	“Ye” – believers (the saints at Philippi)
So that ye were <u>ensamples</u> to all that believe in Macedonia and Achaia. (1 Thessalonians 1:7)	Thessalonian believers	Macedonian and Achaian believers
Not because we have not power, but to make ourselves an <u>ensample</u> unto you to follow us. (2 Thessalonians 3:9)	“We” – believers (Paul, Sylvanus, and Timotheus)	“You” – believers (Thessalonians)

¹ This first occurrence of the word “example” gives the meaning by use of redundancy – “publick” – informing us that an example is publick, meaning that it is open to view from the outside.

² This first occurrence of the word ensample gives the meaning by use of contrast – what happened within the camp of the Israelites was for ensamples (unto them): and being open to our view from outside the Israelite camp, those things were examples to us, being written for our admonition.

<u>Example(s) / Ensample(s)</u>	<u>Of</u>	<u>To</u>
Let no man despise thy youth; but be thou an <u>example</u> of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. (1 Timothy 4:12)	The believers	<u>Un</u> believers
Let us labour therefore to enter into that rest, lest any man fall after the same <u>example</u> of unbelief. (Hebrews 4:11)	Israelite <u>un</u> believers	Us believers
Who serve unto the <u>example</u> and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount. (Hebrews 8:5)	Heavenly things	Us, via earthly things patterned thereafter
Take, my brethren, the prophets, who have spoken in the name of the Lord, for an <u>example</u> of suffering affliction, and of patience. (James 5:10)	Prophets by whom the Lord spake directly	Us brethren, to whom the Lord speaks now by his written word
For even hereunto were ye called: because Christ also suffered for us, leaving us an <u>example</u> , that ye should follow his steps: (1 Peter 2:21)	Jesus (God)	Us believers
Neither as being lords over God's heritage, but being <u>ensamples</u> to the flock. (1 Peter 5:3)	"Elders" (believers)	The flock (other believers)
And turning the cities of Sodom and Gomorrha into ashes condemned them with an overthrow, making them an <u>ensample</u> unto those that should live ungodly; (2 Peter 2:6)	Sodom & Gomorrha, <u>Un</u> believers	The ungodly, Other <u>un</u> believers
Even Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an <u>example</u> , suffering the vengeance of eternal fire. (Jude 7)	Sodom & Gomorrah, <u>Un</u> believers	Us, Believers

Application

We believers are to be **examples** of the believers to the unbelieving world such that they will at least get a glimpse into the kingdom of God (albeit from the outside looking in) – a glimpse of the righteousness, peace, and joy of his kingdom and his family of believers. Our conduct should be such that what they see and hear brings honour to Jesus Christ by our witness and testimony and example, and will draw at least some unto Jesus who will accept his offer of eternal salvation. There will no doubt be many who will despise what they see and hear (because they despise the things of God) and who will reject Jesus Christ's offer of salvation. But let them not have cause to despise our Lord Jesus Christ because we shew forth a bad example to them.

We believers are also to be **ensamples** to other believers: as an encouragement to live more and more godly in this present world that is growing more and more ungodly. We are to encourage our brothers and sisters in Christ to draw nigh (nearer and nearer) unto Jesus as we walk in this world as his ambassadors, recognizing at the same time that we are not of this world but rather are of the kingdom of God.

A specific application could be our marital relations (for those who are married). In the Bible, God (in Ephesians 5) tells us that regarding husbands and wives, he is speaking of Christ and the church:

Ephesians 5:32 – This is a great mystery: but I speak concerning Christ and the church.

So in our (believers') marriages, we are called to be **examples** of Christ and the church to the *world*, and to be **ensamples** of Christ and the church to our *fellow believers*. God uses earthly things to represent (exemplify) heavenly things (as in Hebrews 8:5), and this (marriage: Christ and the church) is one such thing.

The *world* will *hate* Ephesians chapter 5, and completely *ignore* verse 32. They will (of their own choice) see *only* things like wives being told to *submit* to their husbands, and therefore they will *reject* the entire passage (without ever bothering to read or understand it) and never see the beauty of God's kingdom. But we can show them its beauty by living (in our marriages) in accordance with the *entirety* of Ephesians chapter 5 (and indeed all of God's words about marriage).

Specifically regarding the men, husbands are called to love their wives even *as Christ loved the church* and gave himself for it. Men are called to love their wives *as their own bodies*. We are told: he that loves his wife loves himself. How did Christ love the church?

- He humbled himself and became a servant, meek and lowly (Matthew 11:28-30).
- He told us that his yoke is easy and his burden is light.
- He called us his friends.
- He did not seek his own pleasure but instead he sought our good.
- He laid down his life to save ours.

If believing husbands *exemplified* to the world (and *ensemplified* to our fellow believers) Jesus Christ like that in their marriages *by doing what the word of God actually calls them to do*, wouldn't believing wives of such husbands in like manner want to *exemplify* (and *ensemplify*) the church in their marriages by correspondingly doing what God's word calls *them* to do? We are representing Christ and the church – at least that is what God has called us believers to do.
