

1Corinthians 18-06-24a

This is Sunday the 24th, or now it is Sunday, the 24th of June 2018. It is a privilege to see everyone here on this gorgeous Sunday morning. We've had a nice dose of rain here in the Claremore vicinity, and it was much needed.

So, it's a reminder of God's blessing. The rain falls on the just and the unjust. We just have to figure out which one we are.

We'll continue our study this morning in the book of 1 Corinthians, picking up in chapter 10. This is going to be a very interesting section of Scripture to cover. There are so many things in here that I am afraid that on my water ski trip across 1 Corinthians I am liable to have the boat stop and sink right here.

We could spend weeks on this particular chapter, but I am going to endeavor to maintain momentum and keep skimming along so that we can finish this book in my lifetime and many others. So, 1 Corinthians chapter 10, that's where we will open our study this morning. Let's take a moment as we anticipate our fellowship in God's Word to go to the Lord in prayer, cultivate the ministry of God's Holy Spirit in the delivery and the receiving of the truth of the Word, and to celebrate our position in the Lord Jesus Christ.

Shall we pray? Father, it is such a wonderful experience each time we come before your throne, whether individually or collectively, to remember the tremendous privileges and opportunities and prosperity that we enjoy as believers in the Lord Jesus Christ, entered into union with Him, and qualified to come into your presence and to represent ourselves before your throne. We thank you for the gift and the ongoing ministry of your Holy Spirit in our hearts, in our lives, and in our midst. We thank you for the many ways that He enables us and empowers us, and even now brings our prayers in an acceptable fashion before you.

We thank you most of all for the Lord Jesus and His representing us at your right hand, the almost beyond understanding work that He has done on our behalf, motivated by love for you and for us. We thank you for Him and for the opportunity that we have and the privilege we have of representing Him here on this earth. And we pray that as we study this portion of your Word together, that your Holy Spirit will make it effective and meaningful and motivating in our souls so that we can represent the Lord Jesus as lights shining in the midst of an ever-darkening generation and be the means by which you draw all men unto yourself.

We pray these things in Jesus' name. Amen. 1 Corinthians chapter 9 gave us Paul explaining and illustrating the extreme importance of self-control.

The theme of 1 Corinthians chapter 9 is self-control. There may be things that I want to do. There may be things that I am free to do.

There may be things that I would enjoy and see no reason to make an exception of in my life,

but I will do so out of consideration for others and the means by which I keep from doing things that I might want or feel that I need to do. The means is self-control. This is one of the manifold fruits of the Spirit.

When you run down the list, the very last one is self-control. Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness. In the old King James, temperance.

Temperance is self-control. This is the theme of this section. We have about three sections here that are specifically directed at self-control.

You can control yourself in a lot of different areas and for a lot of different reasons, but this, of course, is specifically the spiritual kind of self-control that says, all things are lawful, but not all things are edifying. All things are lawful, but I will not be controlled by any. It is something that we sacrifice.

It is part of presenting ourselves before God as a sacrifice. Romans 12, 1 and 2. When we do this out of respect for the great commandments to love God and to love one another, this is righteousness by faith. We trust that we are not losing out by being obedient to God, that we are not missing out, that we are not somehow short-changed because we are endeavoring to give our utmost for His highest, which you might recall is the title of a devotional book.

So that's the background. That's the lead-up to chapter 10. So Paul ends chapter 9 by saying, Do you not know that those who run in a race all run, but one receives the prize? How many times has Paul said, Do you not know? You need to know.

I would not have you ignorant is how our chapter is about to start. Knowledge does us no good if it's in a book on the shelf. Knowledge does us no good if it is stored somewhere in our memory, but isn't an active part of our thought.

You know that if you put something in the oven and don't set a timer, you are likely to burn it. I know this. I have done this.

You know if you turn the water on to fill something or sprinkle something and don't make an effort to remind yourself that the water is on, the thing can run all day and all night. We know these things, but if we do not put them into practice, we're going to have a high water bill and the smoke alarm is going off. It's a matter of applying, of using the information that we have.

So when Paul says, Do you not know? You should not be ignorant. I want you to know. Here's some information you can write down.

Sometimes I run across old notes when I'm studying for a Bible class, and I've written this stuff down and it's on a piece of paper, but I've not looked at it since the day I taught that class. I find these notes, and of course they're completely cryptic. I've had a few people say, Well, could we have a copy of your notes? No, you can't, for multiple reasons, not the least of which is they don't make sense to anybody but me.

They're cryptic. I just need a word or a phrase or an arrow, and I know what it means. Nobody else would have any idea.

But if I don't go back and look at those notes, if I don't keep the content of what is in those notes in my soul, it is as though I never studied it, never learned it, never knew it. Once in a while, if the notes are old enough, I cracked open a book the other day and I found some notes in there from, I think, 12 years ago, and they're as cryptic to me as they would be to you. I don't know what I meant when I wrote that stuff down.

If I go back to the passage and read the passage and then read the notes, it might make more sense to me. But knowledge is not enough to gain it if we don't retain it. Gaining it is one thing, retaining it and using it is something else.

So pay attention when Paul says, Do you not know? This is something that ought to be a part of our active knowledge inventory. So, do you not know that those who run in a race all run but one receives the prize? Run in such a way that you may obtain it. And Paul moves from looking at the view of the race with all of the runners and saying one receives the prize, and he says, Concentrate on being one of the runners.

Don't worry about the other runners, whether or not they are going to receive any kind of a prize. You are a runner. Run your very best.

Put in your utmost to win the prize. And he's not trying to say, well, you know, the Christian life is a competition and some of us are going to get a crown. One guy will get a crown, you know, some famous believer.

The Apostle Paul will get all the crowns and the rest of us are just going to be applauding. That's not his point. His point is we should run as though we are competing for the only available crown.

And we want that thing worse than anything. Run so that you may obtain it. Everyone who competes for the prize is temperate, is self-controlled in all things.

If you've dedicated yourself to that prize, you're in training. In training, there are certain things you don't do. There are certain foods you don't eat.

There are certain levels of exercise that you maintain. You get up every morning and say, have you ever seen the biographies of some of the Olympic athletes? And they'll go back and show in their hometown the gym where they trained and the coach that taught them when they were little. And they've got old footage of them when they were kids doing gymnastics or skating or skiing or whatever it is they do.

And their whole life has been dedicated to performing at their very top level and eventually, here they are at the Olympics competing for a medal, preferably the gold. It's so funny to me. There are guys who have to, quote, settle for a silver because they hit one pole on the downhill

and somebody else got in by two one-hundredths of a second.

And you think, it's a silver medal in the Olympics. I mean, that's no slouch of a prize. But they're disappointed that they didn't get the gold.

That should be our attitude in our life before God. We want to exploit every opportunity, use every resource, be in all things well-pleasing. That's Paul's notion here.

But they are temperate. They are self-controlled in all things. It's not enough to have self-control in one thing or in two things.

You need self-control in all things. So they do it to obtain a perishable crown, something that is temporal. I doubt that there's going to be much attention paid to who won what Olympic medal in glory.

If they were believers and if they did it as unto the Lord, it may come up. But it's a perishable crown. In the ancient games, as you know, it was just a laurel wreath.

And the thing would wilt. Have you seen where they hang roses upside down and wait for them to petrify? And as long as you don't shake it or do too much with it, you can preserve it. But it reminds me of scenes in books of the woman sitting there 40 years later.

And the wedding cake is still on the table. The groom never showed up. And she's sitting there in a raggedy dress.

And the flowers have all petrified. Any time I see one of those dried roses, I think, I won't tell you what I think. But I don't think a petrified rose is what we're after.

We don't want a petrified, dry, crumbly crown. We want the imperishable crown. Fadeth not away.

Therefore, Paul says, I run like this. And notice once again, as he has done several times in here, he is exhorting the Corinthians, but he will use himself as an example. He's exhorting them, you need to run this race to win the prize.

Here's what I do. Follow my example. I run thus, not with uncertainty, not aimlessly.

Runners train at a measured distance. They time themselves. They pace themselves.

They practice achieving a distance in a certain time. It's not aimless. It's not saying, well, I'm going to be a runner.

I'll just start running. Don't know where I am. Don't know where I'm going.

Don't know how fast. I have no pace, no goal. Don't have any gauge on my gas tank to know when I'm about out.

Run 19 miles out and have to limp all the way back. Not aimlessly. There's a plan.

It's a good idea to have regularity in the basics of our Christian function. We meet at regular times for Bible study. We have regular times in the day that we pray.

David did it three times a day. Daniel did it three times a day. There's regularity.

There's pace. There's predictability. There's consistency.

If you want a consistent Christian life, you need consistency in temperance and not a haphazard, scattershot, aimless sort of random effort to communicate with the Lord or have the Lord communicate with us. So Paul says, I don't run aimlessly. I don't fight like somebody who keeps missing instead of connecting with his punches.

Some interpreters or commentators have tried to say that this is shadow boxing, but shadow boxing actually has a purpose and is useful for boxers. They practice a sequence of swings and punches. They work on timing.

They work on snap. And you don't necessarily need to connect with something in shadow boxing. Paul says, I don't box and fail to connect.

I am the kind of boxer who when he throws a punch, you'd better not be on the receiving end because it's going to do something. If you've ever watched boxing, and I've watched some, I used to watch the lightweight and bantamweight matches really for some reason. I wasn't so much in the slugfests of the heavyweights, but Patty knows I used to stay up late at night and watch the lightweight and bantamweight boxing matches because they're so quick.

And there's a lot more punches thrown by those guys. Their arms aren't as heavy. And they just have that small guy energy, like a small dog.

If you have a small dog, you know how much energy they can have, especially when they're young. Well, small boxers have that. And so the lightweight and bantamweight boxing matches are much more interesting to me to watch.

But how many punches get thrown versus how many punches connect? Paul says, I don't box with unconnecting punches. I wait. I bide my time.

I use my energy where it counts. I connect. I discipline my body.

Remember, the theme of that chapter is self-control. You've got to have this run up because people studied this letter by listening to it and thinking about what it said. Somebody would stand up and read the letter.

Seriatim. In order. First to last.

They had much better retentive minds and narrative grasp and could think and connect and

remember what they heard because typically people didn't have a lot of writing that they read. Their literature, their communication was verbal, and they just had a large scratchpad RAM where they could store it and then go back and revisit it. So the Corinthians, when they heard this letter, and people in the early centuries, when they heard this letter read in church, they would connect these dots.

So big theme of self-control here in chapter 9 as we move into chapter 10. I discipline my body and bring it into subjection, lest, when I have preached to others, I myself should become disqualified. And he returns to the metaphor of the games, the competition.

To run, but you put one foot outside the track lane. You run the football back 99.5 yards, but you stepped out on the 13-yard line way back there. To disqualify yourself is not good if you're an apostle trying to communicate to others, which is his gift.

That brings us to chapter 10. Moreover, brethren, I do not want you to be unaware, I do not want you to be agnostic, to not know, that all our fathers were under the cloud, all passed through the sea, all were baptized into Moses in the cloud and in the sea, all ate the same spiritual food, and all drank the same spiritual drink. For they drank of that spiritual rock that followed them, and that rock was Christ.

But with most of them God was not well pleased, for their bodies were scattered in the wilderness. Now these things became our examples, to the intent that we should not lust after evil things, as they also lusted. Do not become idolaters, as were some of them.

As it is written, the people sat down to eat and drink and rose up to play. Nor let us commit sexual immorality, as some of them did, and in one day 23,000 fell. Nor let us tempt Christ, as some of them also tempted and were destroyed by serpents.

Nor complain, as some of them also complained and were destroyed by the destroyer. You just note in passing, okay, idolatry, grievous thing, I get that. Sexual immorality, grievous thing, I get that.

Tempting Christ and complaining are on the same level. So I should want to avoid tempting Christ, and I should avoid complaining with the same intensity and the same fear that I would avoid rank idolatry and sexual immorality. I should be just as horrified by the thought of entering into those two things, as the previous two things.

We don't typically notice that in a list things are supposed to be equivalent, and if anything, the things that are worse tend to get saved to the last of the list, or the ones that are most important. Verse 11, All these things happened to them as examples, and they were written for our admonition, upon whom the ends of the ages have come. You've heard me quote this or allude to it many, many times.

Therefore let him who thinks he stands take heed lest he fall. No temptation has overtaken you except such as is common to man, but God is faithful, who will not allow you to be tempted

beyond what you are able, but with the temptation will also make the way of escape that you may be able to bear it. Well, we will not get through all of that this morning, but I'm hoping we will get through about a third.

Moreover brethren, verse 1, I do not want you to be ignorant. I do not want you to be ignorant. Now, he's going to allude to the Exodus story, right? But he's going to give it in very summary, and he's only going to refer to a few points in a summarized fashion.

So they know this story already, right? So if he says, I do not want you to be ignorant, what's he really saying? This needs to be a part of your active inventory of knowledge. You're familiar with the story, but you need to be thinking about its import, its content, its application in your case. So when he says, I do not want you to be ignorant, he's not going to tell them a story they don't know.

He's going to tell them an application they are not making, a connection they have not drawn, right? And you can watch for that in all of these places where he says, Do you not know? I would not have you ignorant, brethren. So, unaware means you're not aware when it comes time to making your decisions and analyzing your circumstance. All our fathers were under the cloud and all passed through the sea.

This is a direct allusion to the Israelites. What kind of a mix of people are there in the Corinthian church? Mostly Jewish or mostly Gentile? Mostly Gentile. So how can he say, our fathers? Is he saying, my fathers passed through the sea? In what sense are the old dusty Hebrews coming out of Egypt the fathers of the people in Corinth? Well, Abraham is the father of all those who believe.

That's one way of looking at it. But they are our spiritual predecessors. Paul will say in Romans, we're indebted, we all are indebted to Israel because through them comes everything we know about God up to this point.

Even the apostles are Jews. All of them. Jesus was a Jew.

He's of Israelite stock. So when he says our fathers, this is in the spiritual sense, not the literal form of descent. All our fathers were under the cloud, all passed through the sea.

Under what cloud? Storm cloud? Cloud on Sinai? What cloud were they under? They were under the pillar of cloud. Pillar of cloud by day, pillar of fire by night. What does it mean to be under it? Was it directly overhead? No.

Remember the cloud, we'll review the story in a moment, but the cloud moves around. What is directly under the cloud for the vast majority of the 40 years? What's directly under the cloud physically? A little trivia question. I heard it from the cheap seats in the kitchen.

The tabernacle. Remember, once the tabernacle is constructed in the glory of the Lord, and when they take up the tabernacle and they move it, the pillar of cloud and fire goes before. And

when they set camp, the pillar of cloud and fire rests over the tabernacle.

You've got a great amount of witness to that in Scripture. I'll see if I can pull some of that up, but it's back in Exodus. And there's, oh yeah, here we go.

Try Numbers 9.15. Keep your finger here in Corinthians. Numbers chapter 9. Now on the day that the tabernacle was raised up, the cloud covered the tabernacle, the tent of the testimony, from evening until morning. It was above the tabernacle, like the appearance of fire.

So it was always. The cloud covered it by day, and the appearance of fire by night. Whenever the cloud was taken up from above the tabernacle, after that the children of Israel would journey.

And in the place where the cloud settled, there the children of Israel would pitch their tents. At the command of the Lord the children of Israel would journey, and at the command of the Lord they would camp. As long as the cloud stayed above the tabernacle, they remained encamped.

Even when the cloud continued long, many days above the tabernacle, the children of Israel kept the charge of the Lord and did not journey. So it was, when the cloud was above the tabernacle a few days, according to the command of the Lord they would remain encamped, and according to the command of the Lord they would journey. So it was, when the cloud remained only from evening until morning, when the cloud was taken up in the morning, then they would journey.

Whether by day or by night, whenever the cloud was taken up, they would journey. Whether it was two days, a month, or a year, that the cloud remained above the tabernacle, the children of Israel would remain encamped and not journey. But when it was taken up, they would journey.

At the command of the Lord they remained encamped, and at the command of the Lord they journeyed. They kept the charge of the Lord at the command of the Lord by the hand of Moses. Now, that is a big chunk of Scripture to help us remember what's under the cloud, right? And there is an emphatic communication of how important it is to be watching for God's guidance in terms of how we walk, how we journey, when we stay, when we go.

There is a time to go and there is a time to stay. It is at the command of the Lord, and you look at the constant interleaving. This is like a layer cake.

The movement of the cloud is the command of the Lord. The command of the Lord is the movement of the cloud. So, back in 1 Corinthians 10, all our fathers were under the cloud.

Now, they weren't all crowded into the tabernacle, so what does under mean? What did we just read? They were under the authority that was expressed in and through the cloud. By the hand of Moses, Moses would see the cloud lifting up and he'd say, head him up, move him out. I don't think he said rawhide, but he said the first parts.

Head him up and move him out, right? By the hand of Moses, the movement of the cloud determines where Israel goes. And this happened all through the wilderness journeys. So, under the cloud means under the authority of.

This is important, and you'll see why. All our fathers, our spiritual ancestors, remember Paul says you have many teachers, but you have not many fathers in Christ. He's not the progenitor of these people.

He's their spiritual antecedent, their spiritual communicator, the one to whom they look for guidance and interpretation and so on. All were under the cloud. Everybody in the camp is under that authority.

All passed through the sea. What sea? The Red Sea, the Reed Sea, the Yam Suph, right? And what is that? That is leaving Egypt and entering into the journey to the promised land. It isn't.

How easy could it have been for Canaan to have been right on the other side of the Red Sea? You leave Egypt, come out on the other side, here's the promised land. Look at that flowing milk and honey. Look at these big clusters of grapes.

Look at all of these giants. Let's go back to Egypt. There is an intermediate 40 years of exploration of territory, much of which Moses saw when he was a shepherd in Midian, by the way.

Conveniently so. He gets 40 years to explore the territory. He's going to lead a big group through for 40 years.

He knows where the water is. He knows where the paths are. He knows where the enemies are.

He knows what to avoid and what to choose. He knows where there's pasture. Can you imagine 37 and a half years into Moses' goat herding experience in Midian, and he's saying, you know, I was a prince of Egypt.

I was trained in all of the wisdom and knowledge of the Egyptians. I'm one of the smartest guys on the planet. What am I doing out here for the umpteenth season, watching the goats have their kids? God, where are you? My mother trained me.

I was extraordinarily preserved in the bull rushes and so on. And all of that for this? You just don't know what God is doing in your life. You have to trust him.

It's called faith. You can't always see the end. God didn't tell Moses, you know, be patient, Moses, three and a half years, and you'll be leading him out.

You'll be famous. I'm going to name the law after you. You're going to get to write five biblical books.

He didn't know any of that. Couldn't see it. Had no knowledge of it.

Was surprised when he saw the burning bush. But all passed through the sea. This is a one-time journey across the parted waters of the Yam Suf.

We'll just call it the Red Sea for convenience. All passed through. Everybody that's a part of that group made it across.

There's so much imagery there, and we'll return to it in a moment. Verse 2, all were baptized. Now, here's a galvanized word.

And I don't mean galvanized in the sense of a silver coating that prevents rust. I mean galvanized like a galvanic battery. This has got electricity in it.

When you talk about baptism, what number of gallons of ink have been expended writing about baptism? Is it immersion? Is it effusion? Is it sprinkling? Is it entirely spiritual? Should it be done? How many times should it be done? Should it be done for infants? I want to read you something, and you can review this, because it is in the New Treasury of Scripture Knowledge, NTSK. Somebody was asking me the other day, they said, I saw a quote. Did Dr. Criswell say this, that if he was stranded on a desert island and could only have two books, one would be the Bible and the other would be C.H. Macintosh's Notes on the Pentateuch? And I said, no, close.

That was D.L. Moody. He said if he could have only two, he didn't mention an island, but if I could have only two books, it would be the Bible and Macintosh's Notes on the Pentateuch. And I would not necessarily disagree.

Macintosh, if you don't have a set of Macintosh's Notes on the early books of the Old Testament, I commend them to your attention. If you want something that is fruitful and thought-provoking and on-center and useful for reflection, if you've already been through streams in the desert, my utmost for his highest, and Oswald Chambers and the rest of it, Macintosh is unsurpassed in the depth of his insight into those. I've got a little set, and I revisit them sometimes.

Patti and I will sit on the porch, and I'll just pick a chapter and read it. He's got a whole set, and anything by Macintosh is good. But if I were to be stranded on a desert island, and I could have only two books, it would be my Bible and the New Treasury of Scripture and Knowledge, because that thing lets you navigate the Bible very effectively.

However, I use it for the cross-references, not always for the interpretive notes, one of which I'm about to read you. This is on 1 Corinthians 10.2 in the NTSK. Baptized, Greek, baptizo.

See this in Matthew 3.6, which is John the Baptist baptizing in the Jordan. See it in Luke 2.5, and I'm not real sure why, to be registered with Mary, his betrothed wife, who was with child. I don't get that.

But, here's the note. Baptized. All were baptized into Moses.

Into Moses? Baptized into Moses? What does Paul mean? Well, I'm a Moshiite. We call them Israelites. We don't call them Moshiites.

They weren't baptized into Jacob. They weren't baptized into the Lord, evidently, according to Paul. They weren't baptized into the sea.

They were baptized into Moses. What does this possibly mean? I'm going to pause now and let you write down your answer to that question. What does it mean to be baptized into Moses? Just write it on your mental pad.

Okay, time's up. Here's what the author of the New Treasury says. This, of course, is a metaphorical baptism.

There is no possible reference to immersion here. Of course, they crossed dry shot, right? So, they didn't get dumped. Moses didn't say, next.

All right, swim across. You're baptized. Swim across.

There's no possible reference to immersion here. In the historical account, the Israelites passed through the sea on dry ground. Only the Egyptians were immersed.

Neither were the Israelites immersed in the cloud. The cloud remained behind the Israelites to separate and protect them from the pursuing Egyptians. You remember that.

These considerations entirely sustain James W. Dale's conclusion, quote, Once again, Whatever is capable of changing character, state, or condition of any object is capable of baptizing that object. object, and by such change of character, state, or condition, it does, in fact, baptize it. The change is the baptism, is Dale's view." That's from a book called Classic Baptism, page 354.

Dale amplifies this conclusion thus, "...whatever act is capable of thoroughly changing the character, state, or condition of any object by placing it in a state of physical intusposition is capable of baptizing that object, and whatever influence is capable of thoroughly changing the character, state, or condition of any object by pervading it and making it subject to its own characteristic is capable of baptizing that object." By pervading it and making it subject to its own characteristic, it changes it, not just a random change, but it is a change that that particular agent makes. Think about this in terms of the baptism of the Holy Spirit. Does the baptism of the Holy Spirit change our character, our state, or our condition? It certainly changes our state.

We go from not in Christ to in Christ. We are baptized into Christ. We are forever sealed.

The sealing flows out of the baptism. We belong to God in a way we did not before. By pervading it and making it subject to its own characteristic, the Spirit baptizes us, we become spiritual people.

We are imbued with God's life because God's Spirit is life. Going all the way back to Genesis 1-2,

where does life come from? Science can't seem to answer that question. I can tell you easily.

Life comes from the Holy Spirit. God's Holy Spirit created life on this planet. The Spirit that God breathed into Adam, the Neshama, was not just oxygenated atmosphere, it was the Holy Spirit Himself.

Life. So it's a good, I like Dale's characterization here, although it's not going to apply in our passage, but I think it's great for baptism. So, anything capable of thoroughly changing the character, state, or condition of an object by pervading it and making it subject to its own characteristic is capable of baptizing that object.

And by such changes of character, state, or condition, these acts and influences do in fact baptize their object. That's from another of Dale's books called Judaic Baptism, page 57. So the author here in NTSK says, in what sense is this historical event of the Israelites crossing the Red Sea a baptism? There was no administrator of baptism.

Was there then self-baptism? If so, bapto, not baptizo, would be the proper word, according to Carson, page 30. There was no modal act of dipping. The only act was marching.

There was no momentary covering of the dipped object. It lasted from the evening until the morning watch. And while the conclusion he draws from these is different than my own, the observations are sound.

They weren't dipped. They weren't immersed. There wasn't somebody performing the action.

They by faith marched into the gap between the piled up waters. They by faith marched across. They by faith emerged on the other side.

They trusted that the water would not collapse. They trusted the word of God communicated to them through Moses. And there was no dipping or immersion.

There was nobody performing. And yet Paul says they were all baptized into Moses. There was no faith in the candidates for this baptism.

I disagree with that statement. If I see two walls of water supernaturally piled up on each side and somebody says, walk on through, I promise you, you have got to have faith that the God who piled up the waters is going to hold them and not wait until you get halfway across, chuckle, and let them collapse. It does take faith.

And it was an act of faith. And this act of faith is symbolic for the faith that saves. They were delivered from the pursuing army of the Israelites.

God made his presence known in a way that allowed them time and opportunity to believe in their God and to trust him in an active way for their salvation, for their deliverance. And there is manifestly an act of faith. People could have said, I ain't going across no parted sea.

I don't know what freak of nature made that water pile up, but it could collapse at any time. I would rather face the Egyptians. I'll go back and eat the leeks and garlicks as a slave than try to get across, and I don't know what's on the other side.

There could be an army of Amalekites waiting for me on the other side. Who knows what's over there? It took tremendous faith in the dark passing through the roiling waters. So I disagree.

There is faith in these candidates for baptism. The scripture shows the multitude rampant with unbelief. That's in other circumstances on other issues.

But they very much believed when they walked across that dry gap. In this very remarkable baptism is exhibited. Now here's where you really have to put your thinking cap on.

This is Dale again in his Judaic baptism book, page 300, and he did such a beautiful job describing baptism, but you want to hear a guy fall off a good wagon, listen to this quote. In this very remarkable baptism is exhibited, quote, the most magnificent spectacle of infant baptism that the rolling ages have ever witnessed. Because the Israelites carried their babies across, and because they are an infant nation, and because he believes they had no faith.

So he says both literally and figuratively, this is a perfect witness to the validity of infant baptism. Do you buy that? Well, Elizabeth and I have been talking this past week about how you have to examine a premise before you are willing to argue a conclusion. The premise is faulty, that there was no faith.

The premise is faulty, that this is the most magnificent spectacle of infant baptism the rolling ages have ever witnessed. But this specifically now is a baptism into Moses. This is ace, E-I-S, into, unto, or with a view toward.

Right? That's what the Greek preposition ace means, E-I-S. It occurs to me sometimes when I don't spell that, that people might be putting A-C-E or something in their notes, and I think, oh, E-I-S, ace. What does that mean? Well, we're about to pause and take our break, and when we come back, we're going to see a beautiful, full-color, three-dimensional picture in this statement, set of statements by Paul, taking this episode in Israel and some of the things that followed, and bringing it forward into our lives in a way that makes a difference to you and me, that we can picture, and it will make that knowledge present and applicable, and we will not be ignorant, and we will not fail to remember, because this is such a powerful image.

Once you see this, if it strikes you the way it strikes me, it will be unforgettable. But if this was the only thing you had time to listen to at some future date, somebody pulls up this MP3 and is listening, and, well, I don't have time today, I've got to wait until tomorrow to hear the other half, what is the pertinent application of what we have seen so far? First of all, any construction you place on this, you know that Paul is not saying, if we are going to be baptized, let's go march to the edge of the Red Sea, wait for it to part, and go across. If they are baptized into Moses, some baptism is not going to be literal, right? They were not absorbed into the physical

body of Moses.

So if you are baptized into a thing, this is going to be in the realm of ideas, right? This is going to be a spiritual truth. Baptism, according to Paul, writing to church age believers, is a spiritual thing. He is not going to go on, we read the first 13 verses here, he is not going to go on to argue that all converts need to be immersed in water, is he? This is one of Paul's most powerful references to baptism in Scripture, and he spends a lot of time on it, and he makes no case that what happened to the Israelites at the Red Sea should inform and cause commitment to some physical act of baptism in the New Testament.

I am not saying that there is not validity or importance or usefulness, or that it is illegitimate. I am saying that Paul's case here has nothing to do with water baptism in the church. Whatever else you want to say about water baptism in the church, it is not in view here.

He is going to talk about being baptized into Moses, and then he is going to talk about other ideas. He is not going to say, and that is why we dunk everyone whom he receiveth, or whatever. So, we are not moving toward water baptism, this is spiritual.

We have a spiritual existence. We have a spiritual life. We have a spiritual commitment to the love of God and love of one another.

The theme here is self-control. Self-control is a fruit of the Spirit. So, everything here is aimed at the cultivation of our spiritual identity.

When we come back from the break, we are going to take a look at baptism. We are going to take a look at what Paul is saying here. We are going to do it quickly, and we are going to get all the way through verse 5. Let's pause here and take our break.