acceptation, or presuming to fix on the  
Apostle a definiteness of meaning which  
his argument does not require.

5.] **Howbeit with the more part of them** (in  
fact the exceptions were Joshua and Caleb  
only) **God was not well pleased.**

**6.]  
But** (the contrast being, between the events  
themselves, and their application to us)  
**these things happened as** (our examples:  
the literal rendering is) **figures** (not ‘types,’  
as we now use the word, meaning by type and  
antitype, the *material representation,* and  
the *ultimate spiritual reality*,—but *figures*,  
as one imperfect ceremonial polity may  
figure forth a higher spiritual polity, but  
still this latter may not itself be the ultimate  
antitype) **of us** (the spiritual Israel  
as distinguished from the literal),—**in order**  
**that we might not be** (God’s purpose in  
the *figures* : of course an *ulterior* purpose,  
for they had their own *immediate purpose*  
as regards the literal Israel) lusters (so literally;  
and the use of the substantive forcibly  
depicts the *habit*) **after evil things**  
(*generally* : no special reference yet to the  
Corinthian feasters, as Grotins supposes),  
**as they also** (i.e. supposing us to be like  
them) **lusted**.

7.] Now the *special*  
instances of warning follow. Notice, that  
all four of these were brought about by the  
*lusting after evil things*, not distinct from  
it.—This instance is singularly appropriate.  
The Israelites are recorded to have sat  
down and eaten and drunken *at the idol*  
*feast of the golden calf* in Horeb: the very  
temptation to which the Corinthians were  
too apt to yield. And as the Israelites were  
*actually* idolaters, doing *this as an act of  
worship* to the image: so the Corinthians  
were in *danger of becoming such*, and the  
Apostle therefore puts the ease in the  
strongest way, **neither be** (literally, **become**)  
ye idolaters.

**to play]** The Hebrew  
word is properly **to dance to music.** The  
dance was an accompaniment of the idol  
feast.

8.] Another prominent point  
in the sins of the Corinthian church.  
**three and twenty thousand]** The number.  
was *twenty-four* thousand, Num. xxv. 9,  
and is probably set down here from memory  
The subtilties of Commentators in  
order to escape the inference, are discreditable  
alike to themselves and the cause of  
sacred Truth. Although the sin of Baal-peor was, strictly speaking, *idolatry*, yet  
the form which it exhibited was that of  
*fornication, as incident to idolatrous feasting*, see Num. xxv. 1, 2. ‘Thus it becomes  
even more directly applicable to the case of  
the Corinthians.

9.] The word rendered **tempt** means, tempt beyond endurance,  
‘tempt thoroughly.’

the Lord]  
On the reading, see in my Greek Testament.  
The *tempting of the Lord was,—*as on the  
other occasions alluded to Num. xiv. 22,  
where it is said that *they tempted God ten*