

Sunday, April 30, 2017—I Corinthians 10:9-11—Our Ensamples

I Corinthians 10:9

- *Tempt*—to prove, test, thoroughly; to put to proof God's character and power
 - Matthew 4:7
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 - Luke 4:12; 10:25
- The idea here is to thoroughly test/try the Lord's patience. Israel did this back in time past and Paul is instructing the Corinthians not to do the same in the present.
 - Numbers 21:5-6

I Corinthians 10:10

- *Murmur*—means the following according to Webster's 1828 Dictionary.
 - A low sound continued or continually repeated, as that of a stream running in a stony channel, or that of flame.
 - A complaint half suppressed, or uttered in a low, muttering voice.
 - To grumble; to complain; to utter complaints in a low, half articulated voice; to utter sullen discontent; with at, before the thing which is the cause of discontent; as, *murmur* not at sickness; or with at or against, before the active agent which produces the evil.
 - John 6:41, 43, 61; 7:32
- Israel “murmured” a lot during the Exodus.
 - Exodus 15:24; 16:2, 7-8; 17:3
 - Numbers 14:2; 29; 17:5
- Numbers 16:11, 41—I believe that this is the incident of “murmuring” that Paul is referring in I Cor. 10:10.
 - Numbers 16:41-50—14,700 Israelites are destroyed by a plague in this passage on account of their “murmuring.”

I Corinthians 10:11

- *Ensamples*—the following section is taken from my paper *The King James Bible in America* pages 19-22:

“Much has been made by King James Bible Believers of the alleged difference between the English words “ensample” and “example.” Entire sermons have been preached highlighting the difference between these two words. Bible Protector, Matthew Verschuur maintains that there is a difference in meaning between these two words:

- “An “example” is **an outward sample**, while an “ensample” is one that can be **internalized through specific personal knowledge of the object** looked at.

“Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.” (Philippians 3:17).¹

Once again, please note that Brother Verschuur does not reference any English language reference book to support these statements.

The writer’s search of 17th and 18th century dictionaries for the word “ensample” turned up some interesting findings. Two early English dictionaries contained entries for the word “ensample.” Edward Philipps’ *New World of Words* originally published in 1658 contains the entry for the word:

- **ENSAMPLE** (old world) an example, model, or pattern.

In like manner, Noah Bailey’s *An Universal Etymological English Dictionary* from 1721 defines “ensample” as “example or pattern.” According to some of the earliest known English dictionaries the word “ensample” is an “old world” way of saying “example.” These dictionaries do not present a discriminated or nuanced meaning between the two words.

The same could be said for prominent English dictionaries of the 19th and 20th centuries as well. Noah Webster’s famous *American Dictionary of the English Language* from 1828 defines “ensample” as follows:

- **ENSAMPLE**
Ensample, *noun* [Latin exemplum.] An example; a pattern or model for imitation.

Being ensamples to the flock. 1 Peter 5:3.

Ensample, *verb transitive* To exemplify; to shew by example. **This word is seldom used, either as a noun or a verb. [See Example.]**

According to Webster, the word “ensample” is seldom used and means “an example, a pattern or model for imitation.” Not only is this definition identical to those offered in 17th and 18th centuries dictionaries but readers of Webster are explicitly told to see the word “example” for further clarification.² Walter W. Skeat’s *An Etymological Dictionary of the English Language* from 1881 informs its readers similarly. Skeat defines “ensample” as “an example” and tells his readers to “see Example.”

¹ Matthew Verschuur. *Glistering Truths*. 28.

² [Click here](#) to read Webster’s entry for “example.”

The *Oxford English Dictionary* presents similar findings in an expanded format. The *OED* clearly identifies the word “ensample” as an archaic form of the word “example.”

- **ENSAMPLE**, n. *arch.*

=EXAMPLE in various senses.

The mod. archaistic use is almost whole due to reminiscence of the passages in which the word occurs in the New Testament. In four of these passages it is used in sense 2, and is retained unaltered in the R.V.; in the remaining two it has sense 3, and has in the R.V. been replaced by example.

1. An illustrative instance.

†b. quasi-*adv.* = ‘for example’. *Obs.*

2. A precedent which may be followed or imitated; a pattern or model of conduct.

b. Phrases: +*in* (+*to*) *ensample*; *to give, set (an) ensample*; *to take ensample* (+*at, by, of*).

†c. *in ensample*: after the model (*of*); in imitation of the fact (*that*). *Obs.*

3. A deterrent instance of punishment, or of the evil consequences of any course of conduct; a practical warning. Const. *to, of* (the person to be warned), also with possessive pronoun. Phrases, *for, †in ensample*.³

Twice in this definition there is a †sign directing the reader to an additional obsolete (*Obs.*) entry for “ensample.” That entry is for the verb “ensample.”

- †**ENSAMPLE**, v. *Obs.*

[f. prec. N.]

1. *trans.* a. To authorize by example; also, to set forth as an example.

b. To give an example or instance of.

2. To give an example to; to instruct by example. Also to model (something, oneself) *by, upon*.

b. *intr.* To give an example (to).

In summation, neither the *OED* nor the earlier English dictionaries identified above support the nuanced definition of “ensample” offered by Bible Protector in *Glistening Truths*. The words “ensample” and “example” do not differ substantively. Rather they are synonymous in meaning contrary to the claims of some King James Bible Believers.

The synonymous nature of “ensample” and “example” is further confirmed by a consideration of how the King James translators handled these words when doing their work. First, the word(s) “ensample(s)” do not appear anywhere in the King James Old Testament. In the New Testament there are two different Greek words that are translated “ensample(s)” by the King James translators: 1) *typos* and 2)

³ *OED 2nd Ed.*

hypodeigma. Both of these Greek words are translated as either “ensample(s)” or “example(s)” in English throughout the New Testament by the translators. Once again for sake of visual clarity, the older spelling is placed in italic within the following table.

<i>Typos</i> (G5179) ⁴	English Translation	<i>hypodeigma</i> (G5262) ⁵	English Translation
I Cor. 10:6	examples	Jhn. 13:15	Example
I Cor. 10:11	<i>ensamples</i>	Heb. 4:11	Example
Phl. 3:17	<i>ensample</i>	Heb. 8:5	Example
I Thes. 1:7	<i>ensamples</i>	Jam. 5:10	Example
I Thes. 4:12	example	II Pet. 2:6	<i>Ensample</i>
II Thes. 3:9	<i>ensample</i>		
Heb. 8:5	example		
I Pet. 5:3	<i>ensamples</i>		

Other Greek words are also translated “example” by the King James translators but only the words *typos* and *hypodeigma* are ever rendered as “ensample(s).” Given these facts it is evident that the translators viewed them as interchangeable terms and not having discriminated differences.

At the beginning of this section we observed that Brother Verschuur argues that “ensample” and “example” do not mean the same thing. Specifically he stated, “An “example” is an outward sample, while an “ensample” is one that can be “internalized through specific personal knowledge of the object looked at.”⁶ This distinction is not supported by the English language references books we have surveyed in this section. Moreover, the alleged difference would once again make for an awkward reading of certain passages if applied consistently to the Biblical text.

According to Bible Protector, one must have “specific personal knowledge” of a thing in order for it to constitute an “ensample.” In contrast, an “example” is simply an “outward sample” not requiring internalization through “specific personal knowledge.” The problem with this is that the same things are described as being both “examples” and “ensamples” in the New Testament. Consider for a moment that the destruction of Sodom and Gomorrah is said to be an “ensample” in II Peter 2:6; as well as an “example” in Jude 7. Given Brother Verschuur’s definitions, it makes sense that Sodom and Gomorrah could be an “example” to Jude’s readership because “specific personal knowledge” is not required to qualify as an “example.” However, it **does not** make sense that Sodom and Gomorrah could have also been an “ensample,” because Peter’s readers lacked the “specific personal knowledge” necessary for these Old Testament events to constitute an “ensample.” Therefore, the events of Sodom and Gomorrah could not to serve an “ensample” for Peter’s readership, according to the definition provided by Brother Verschuur. Yet, II Peter 2:6 says that Sodom and Gomorrah was an “ensample.” Bible Protector’s asserted definitions cannot be reconciled with the text of scripture.

Once again, a manufactured definitional difference between words places two Biblical texts at odds with each other. The same could be said for those who were “overthrown in the wilderness” in I Corinthians 10; for the events in the wilderness are spoken of being both an “example” and an

⁴ The Greek word *typos* occurs 16 times in 15 verses in the Greek text supporting the KJB. Of these occurrences the King James translators variously rendered the Greek word as follows: ensample(s) (5x), print (2x), example(s) (3x), pattern (2x), fashion (1x), manner (1x), and form (1x). To view the full Lexicon entry for *typos* [click here](#).

⁵ The Greek word *hypodeigma* occurs 6 times in 6 verses in the *Textus Receptus*, the Greek text supporting the KJB. Of these 6 occurrences the King James rendered *hypodeigma* in English as: example (4x), pattern (1x), and ensample (1x). To view the full Lexicon entry for *hypodeigma* [click here](#).

⁶ Matthew Verschuur. *Glistening Truths*. 28.

“ensample” in the same context. It makes far more sense to view the two words in question as synonyms than to subscribe to the alleged “discriminated” difference between them. The same Greek word appears twice in I Corinthians 10, once in verse 6 and again in verse 11. Again, it makes far more sense to view this example in I Corinthians 10 as an instance where the translators elected to variously render the same Greek word via two English words of synonymous meaning; than it does to manufacture a meaning for “ensample,” which doesn’t make sense given the parameters of the alleged definitional difference.

It is high time that we King James Bible Believers cease manufacturing “discriminated” differences in meaning between words, which don’t exist and accept the fact that there are different ways of saying the same thing. Our beloved translators knew this and translated accordingly; it’s time for us to recognize it as well.”

- *Admonition*—“Gentle reproof; counseling against a fault; instruction in duties; caution; direction.” (*Webster’s 1828*) Paul is not telling the Corinthians that God is going to smite them with serpents or destroy them with plagues, believers have peace with God during the dispensation of grace. Rather as the definition suggests, Paul is counseling the Corinthians to not all into the same patterns of fleshly behavior that Israel experienced.
- Romans 8:8
- Galatians 5:16, 25
- Romans 8:5—what are we minding? What are we allowing to occupy the space between our ears.