

7/8/12

How Do You Exercise Your Liberty?

1Cor. 10:1-22

Paul the apostle has given the principle of love for self denial of one's liberty for the weaker brethren in chapter eight.

Paul has illustrated the principle of self denial of one's liberty by denying any financial support from the Corinthians in chapter nine.

And now Paul warns the Corinthians about exercising their liberty in an abusive manner leading to sin, after the example of Israel.

* The side a fly chooses makes a big difference!

Paul warns the Corinthians through Israel's abuse of their liberty, which is marked by three things.

1Cor. 11:1-22

I. The revelation regarding Israel's liberty.

vs. 1-5

II. The exhortation regarding Israel's presumptuousness in their liberty. vs. 6-13

III. The application regarding Israel's sin through their liberty. vs. 14-22

I. The revelation regarding Israel's liberty. vs. 1-5

A. The apostle Paul did not want the Corinthian to be clueless about Israel's history. vs. 1a-c

1. Paul made the connection of his high privilege with that of Israel. vs. 1a-b

a. The word moreover "de" is a continuative conjunction.

b. Paul called them "brethren" reminding them of their family relation in Christ.

c. The word brethren "adelphos" is used 37 times in the letter, this is the 21st.

2. Paul made the connection of the high privilege of Israel's deliverance from Egypt, his and the Corinthians. vs. 1a-b

a. He just finished giving them his example of self-denial for financial support. as a disciplined athlete.

1) Paul did it out of love, to not stumble anyone or hinder the gospel.

2) Paul did it due to the high privilege of his call and commission.

b. His motive was that he not be disqualified, after having preached to others.

1) If there is no potential, then the illustration is pointless.

2) Paul is warning the Corinthians about a real danger with idolatry.

3. Paul wanted the Corinthians to have a proper understanding about the blessings of Israel from God. vs. 1c
- a. He said, “I do not want you to be unawares”.
 - 1) The word unaware “agnoeo” means to be ignorant, to not know or understand.
 - 2) This literary expression is called “Litotes”, something expressed by negation of the contrary, such as not a few to express many, in this case I want you not just to know, but to comprehend and understand the responsibility of their high privilege and consequence.
 - b. This is a favorite term of Paul to express important, 15 times.
 - 1) He wanted them to not be ignorant about spiritual gifts. 1Cor. 12:1
 - 2) Paul wanted them to not be ignorant about what happens to dead believers. 1Thess. 4:13

- B. The apostle Paul wanted the Corinthians to understand certain historical accounts that revealed how they disqualified themselves, after being freed from Egypt. vs. 1c-4
1. “All our fathers were under the cloud”.
vs. 1c
* Ex. 13:21-22, 14:19

- a. Being divinely guided.
- b. Being divinely protected.
2. “All passed through the sea.” vs. 1d
* Ex. 14:29-30
 - a. The sea is the Red Sea.
 - b. They saw the destruction of the Egyptian army by the power of God.
vs. 1d
3. “All were baptize into Moses in the cloud and sea”. vs. 2
 - a. They were identified with the deliverance of Moses.
 - b. They were identified with the leadership of Moses.
* Foreshadowing Christ, the ultimate deliverer and mediator.
 - c. Baptism being a type of death, though they walked on dry ground, not water is implied. Rom. 6:3-4, 1Pet. 3:21
4. “All ate the same spiritual food, they ate Manna from heaven”. vs. 3
* Ex. 16:4, 15, 35, Jn. 6:30-35
 - a. Angel’s food, bread from heaven. Ps. 78:25
 - b. They ate it until they entered the land and celebrated the first Passover.
Josh. 5:10-12
5. “All drank the same spiritual drink. For they drank of that spiritual rock, the rock was Christ.” vs. 4
* Ex. 17:6, Num. 20:11

- a. The first time Moses was to strike the rock to give the people drink, the second time he was to speak to the rock, but he struck it again. vs. 4a
 - 1) He gave the impression to the people God was mad, He wasn't.
 - 2) Moses did not enter the promised land for misrepresenting God.
 - 3) The word "spiritual" was repeated three times, indicating the Super-natural source, God.
- b. The identification of the rock is given by the Inspiration of the Holy Spirit through Paul, it was Jesus. vs. 4b-c
 - 1) This marks the pre-existence of Jesus in the Old Testament.
 - 2) The title Christ "Christos", means Anoint Messiah, implying Deity.
 - 3) The word "Rock" capitalized in the Old Testament always refers to God as "our Rock".
 - 4) Jesus said, "Upon this rock", "Petra", I will build My church", He is the "Rock". Matt. 16:18
 - 5) The Israelites turned from "God the Rock" to idols, the Corinthians were meddling with idol feast, having excepted "Christ, the Rock.
- 6. All had literally partaken of the privilege of being set free, being liberated.

- a. Five times the word all "pas" appears, indicating all were delivered.
 - b. All were responsible for the exercise of their freedom.
 - c. All were endowed with privilege of freedom, but discarded it.
- C. The apostle Paul wanted the Corinthians to know that even though all were endowed with privilege, yet they became presumptuous in their liberty and entangled themselves again in sin! vs. 5
- * "But with most of them God was not well pleased."
- 1. Paul stated the carnal state of Israel. vs. 5a
 - a. The word but "alla" marks the sharp contrast of the high privilege and low spiritual living.
 - b. They misused and abused liberty.
 - 2. Paul stated the discontentment of God with Israel. vs. 5a
 - a. He declared "with most of them God was not well pleased".
 - 1) This also is called "Litotes", something expressed by negation of the contrary.
 - 2) God was not well pleased "eudokeo", altogether displeased.

- b. He knew that only two entered the land, who were over the age of twenty years of age, Joshua and Caleb.
 - 1) Aaron did not make it in due to rebellion at Meribah, which means strife or contention. Num. 20:24
 - 2) Moses did not make it in, due to his misrepresentation of God at the waters of Meribah. Num. 20:9-13
- 3. Paul stated the consequences of God's displeasure with Israel. vs. 5b
 - * "For their bodies were scattered in the wilderness."
 - a. The majority of them never made it into the promise land.
 - 1) Their bodies were scattered "katastronnumi" meaning strewn over the ground, this is the only time the word appears in this form.
 - 2) Literally it says, scattered along the wilderness. Num. 14:30-32
 - b. The number was not a few.
 - 1) The five times repeated "all", stands in sharp contrast to the tragic phrase "but with most of them God was not well pleased".
 - 2) All who came out of Egypt were 2 to 2 1/2 million, conservatively.
 - 3) All from twenty years old on up died in the wilderness, in unbelief.

- c. The two historical aorist, state the fact they were struck down and God was the agent of their death. Lenski
 - 1) "God was not well pleased." and "their bodies were scattered in the wilderness."
 - 2) Some suffer violent deaths, while others natural deaths.
 - 3) Some were lost forever, others not, but suffered the corrective consequences.

Illustration

High atop the United States Capital dome in Washington stands the statue of the stately "Freedom Lady," almost 20 feet high. Her face is framed by a crest of stars. A shield of stars and stripes is in her left hand. The sculptured Freedom Lady was brought from Rome during a fierce storm, and the captain ordered some cargo thrown overboard. The sailors wanted to include the heavy statue, but the captain refused, shouting above the wind, "No! Never! We'll flounder before we throw 'Freedom' away." #1781

Application

- 1. A person can be born-again into the family of God, yet be ignorant about many Biblical truths.
 - a. Due to being a new born.
 - b. Due to being lazy and not studying the word.

- c. Due to resting on knowledge without wisdom.
 - d. Due to his or her life of carnality.
 - * “Be diligent to present yourself **approved** to God, a worker who does not need to be ashamed, rightly dividing the word of truth.” 2Tim. 2:15
2. A person should never rest on past experience to declare his or her present state with God.
- a. Don’t rest on past rituals of an alter call, if there is no transformation going on!
 - b. Don’t rest in a past baptism of water, if your life is not after the order of Christ!
 - * “For though by this time you ought to be teachers, you need *someone* to **teach** you again the first principles of the oracles of God; and you have come to need milk and not solid food.” Heb. 5:12
3. A person can not rest in how he or she pleased God in the past, if in fact they are being rebellious now in the present.
- a. Don’t rest in what God did in you and through you years ago, if He is not working now, today!
 - b. Don’t rest in the fact that you go to a church that is large or that you sit under an anointed Pastor, if you are not living for God!
 - * “Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap. For he who sows to his flesh will of the flesh reap corruption, but he

who sows to the Spirit will of the Spirit reap everlasting life.” Gal. 6:7-8

This is the revelation regarding Israel’s liberty!

II. The exhortation regarding Israel’s presumptuousness in their liberty. vs. 6-13

- A. The apostle Paul declared these events of history were lessons for believers delivered from bondage of the world and sin. vs. 6
 - * “Now these things became our examples, to the intent that we should not lust after evil things as they also lusted.”
- 1. Paul stated these events were their guide for right living. vs. 6a
 - a. The word examples “tupikos” refers to a blow the leaves a mark or impression, a figure or a type.
 - * Literally, that the knowledge and understanding might leave an impression on their minds and hearts, as to how God deals with sin and the consequences!
 - b. The word is found 16 times in the New Testament.
 - 1) He will use it again. vs. 11
 - 2) It is used for the mark on Jesus hands. Jn. 20:25

3. Paul stated the purpose, to the intent that “we” might not lust after evil things as they did. vs. 6b
 * Num. 11:4, 6, 10, 33, Ps. 106-15
- a. He included himself along with the Corinthians “that we should not lust after evil things as they also lusted”.
 - 1) The things God saved them from.
 - 2) To not incur the wrath of God.
 - b. He makes a parallel regarding the Corinthian’s strong desires of the flesh, to those of Israel.
 - 1) Their attitudes and desires for the things of the world, Egypt.
 - 2) The leak, onions, melon, etc.
 - 3) The Corinthians were the anti-type, Israel the type.
 - 4) The Corinthians had been delivered from sin and the world, yet some were in the midst of idolatry still.

B. The apostle Paul declared the warnings of history should be heeded. vs. 7-10

1. Paul stated the warning was against idolatry. vs. 7
 * “And 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.”
- a. He literally is saying, “stop becoming idolaters, imperative present.

- 1) Paul indicated the number to be some “tis”, certain ones.
- 2) Paul will tell them that some Corinthians, like the Israelites had already been struck by God with sickness and others with dead for partaking of the Lord’s table dishonorably. 1Cor. 11:30
- 3) John’s exhortation is to keep ourselves from idols. 1Jn. 5:21
- b. He pointed to the passage of the idolatrous calf worship. vs. 7b-d
 * From the LXX. Ex. 32:6
 - 1) Aaron fashioned a calf with a tool, then said it came out of the fire.
 - 2) The eating and drinking was to their worship of the calf, exercising their liberty in idol feasts, dedicated to Yahweh.
 - 3) The word play “paizo”, means sexually equivalent to the Hebrew “qahas”. Gen. 26:8
2. Paul stated the warning was against sexual immorality. vs. 8
 * “Nor let us commit sexual immorality, as some of them did, and in one day twenty-three thousand fell.”
- a. He said they were not to commit sexual sin as believers and includes himself, in the present active. vs. 8a

- 1) The young man sleeping with his step-mother was in their midst. 1Cor. 5:1-5
- 2) Their involvement with temple prostitutes made Christ one with the prostitute. 1Cor. 6:15
- b. He pointed to the account when they committed harlotry with the women of Moab. vs. 8b
 - 1) They were invited to the sacrifices of their gods, they bowed, ate and joined in their sexual rites, the anger of God was against them. Num. 25:1-9
 - 2) The destruction came though the council of Balaam to King Balak. Num. 31:16
 - 3) Paul says some “tis” again.
 - 4) Idolatry and sexual fornication always go together.
- c. He pointed out the some “tis” to be a great number, 24,000 people. vs. 8c
 - 1) The discrepancy of 1,000 between Paul and the text of 24,000 could be indicating the total killed, while Paul says 23,000 in one day.
 - 2) The 1,000 could include the leaders who were hung.
 - 3) Paul will tell them of his fear to find **some** of them killed by God

- for the uncleanness, fornication and lewdness. 2Cor. 12:21-22
3. Paul stated the warning was against tempting God. vs. 9
 - * “nor let us tempt Christ, as some of them also tempted, and were destroyed by serpents.” Num. 21:6-9
 - a. He included himself, “nor let us”.
 - * The word tempt “ekpeirzo”, means to prove or test, provoking Christ.
 - b. They spoke against God and Moses.
 - 1) They despised the Manna.
 - 2) The people again is some “tis”.
 - 3) They tempted “ekpeirazo” an intensified form of to challenge God to see how far they could go!
 - * They tested the Lord ten times. Num. 14:22
 - c. They were destroyed by serpents.
 - 1) The word destroyed “apollumi”, for their dissatisfaction with the restriction of manna.
 - 2) Some Corinthians were dissatisfied with the restrictions of their new faith, meddling with idol feasts.
4. Paul stated the warning was complaining against God’s choices. vs. 10
 - * “nor complain, as some of them also complained, and were destroyed by the destroyer.” Num. 14:37, 16:1-2

- a. He pointed out when the Lord sent a plague to those who brought an evil report about the land. Num. 14:37
 - 1) The word complain “gogguzo”, means to murmur, mutter of grumble in a low tone.
 - 2) The number again is some “tis”.
 - * The destroyer in Egypt was the angel of death! Ex. 12:23
 - b. He pointed out Korah and 250 men who rebelled against God’s choice of Aaron as priest and Moses as leader. Num. 16:2
 - * God opened the earth and destroyed them for murmuring is complaining against God!
 - c. He knew the Corinthians were beginning to complain and question Paul’s authority, as the representative of God, as the Israelites about Moses.
- C. The apostle Paul declared understanding the history would make them wise. vs. 11-13
- 1. Paul pointed out that the historical events were recorded for their benefit. vs. 11
 - * “Now all these things happened to them as examples, and they were written for our admonition, upon whom the ends of the ages have come.”

- a. He stated, “the things that happened to them as examples.” vs. 11a
 - 1) The verb happened “sumbaino” in the imperfect tense, indicates repeated times in the forty years.
 - 2) The word examples “tupikos”, means figures or types of how God deals with His people.
 - * The word is the same as verse 6, referring to a blow that leaves a mark or impression.
 - 3) These were trustworthy records to learn from and they needed to connect the dots!
- b. He stated, “they were written for our admonition.” vs. 11b
 - 1) Written “grapho”, means record by inscribing, the aorist passive indicating the true facts and God as the agent to preserve them.
 - 2) They were for the Corinthians and Paul, for our admonition “nouthesia”, meaning for the instruction and training of the word, against presumptuousness abusive liberty.
- d. He stated the time in history they occupied, “upon whom the ends of the ages have come.” vs. 11c
 - 1) The Corinthians and Paul were living in the last period of history.

- 2) The church age, when the church will be removed from the earth, prior to God's judgment!
- 2. Paul pointed out that understanding our own vulnerability to sin will protect us. vs. 12
 - * "Therefore let him who thinks he stands take heed lest he fall."
 - a. He stated the strong warning to the pride of the Corinthians.
 - 1) The word "therefore" indicated the conclusion of all that has preceded, in view of what has been said.
 - 2) The person indicated is the one who thinks "dokeo, meaning to be of the opinion that he stands "hisemi", firm, fixed, unmovable.
 - b. He stated that the potential of all humans is to fall into sin.
 - 1) The context regards idolatry, fornication, tempting God and complaining by Israel, directed now to the Corinthians in their presumptuous smugness of knowledge, wisdom and liberty that could result in falling into sin. Heb. 3:12-13
 - 2) The personal responsibility was to take heed "blepo", to perceive or discern the danger of falling into sin.

- 3) The possibility, "lest he fall", the aorist means an actual fall into sin.
- 4) Linski the Greek scholar declares, "This of course, includes even as the Old Testament examples show that some fell and were lost. Yet an actual fall may not at once go that far even as the Old Testament examples not all were lost." P. 403
- 3. Paul pointed out the promise. vs. 13
 - a. No person is tempted in a unique way from any other person, "No temptation has overtaken you except such as is common to man." vs. 13a
 - 1) The word temptation "peirazo" means to entice in a bad sense.
 - 2) The external evil, stirs my sin nature residing in me to sin.
 - b. No person can say God has failed him in their temptation, "but God *is* faithful, who will not allow you to be tempted beyond what you are able." vs. 13b-c
 - 1) What God allows to come into our lives, he will give the enablement.
 - 2) What we allow or bring into our lives, we tempt ourselves.
 - c. Every person can know God will provide the way of victory in temptations, "but with the temptation

will also make the way of escape, that you may be able to bear *it*.” vs. 13d

- 1) No testing that is from God will ever overtake you, for He can not tempt man with evil. Ja. 1:13
- 2) God always provide the way of escape, but it is up to us to take it!
 - a) By denying it.
 - b) By fleeing.
 - c) The article is present, expressing purpose and result.
- d. Every person can be sure God will provide the needed endurance, “that you may be able to bear *it*.” vs. 13d
 - 1) Making us ever-dependent on Him.
 - 2) Making us never-dependent on ourselves.

Illustration

Fire, depending on how it is used, can be either beneficial or destructive, When used correctly, it can warm a house, cook food and create romantic evenings with your spouse. However, when fire is used incorrectly, it can lay waste to woodlands, destroy houses, or even devastate an entire city. Christian liberty is the same. when used correctly, it can even extremely beneficial, but when used incorrectly, it has great potential for destruction. (Green: 218)

Application

1. Do you take the historical facts of the Bible as lessons for your life or do you think that you are the exception?
 - a. Do you learn from God’s warning to others?
 - b. Do you learn from God’s judgment on others?
 - c. Do you learn from God’s consistent pattern, as to how He deals with His people, to live your life out?
 - * God knows how to deliver the Godly out of temptation. 2Pet. 2:9
2. Do you think yourself beyond the sins mentioned by Paul?
 - a. Idolatry by the worship of a person, money or things that you are living for.
 - b. Sexual immorality that today are called affairs, relationships or sowing your oats.
 - c. Tempting God by thinking He will wink at your sin or that He is altogether indifferent.
 - d. Complaining has to do with a heart condition, sometimes doctors detect an irregularity of the heart, called a murmur.
 - * “For you brethren have been called to liberty; only do not use liberty as an opportunity for the flesh, but through love serve one another.” Gal. 5:13
3. Do you know God’s word to be wise?
 - a. The simple knowledge that as a Christian you are not to be unequally yoke with a non-believer, as a boyfriend, girlfriend, engagement, marriage or business partners.

- b. The simple knowledge that the word is the only thing that will transform me and you into the image of Christ.
- c. The simple knowledge that the Holy Spirit is the One who enables me to do the things that God asks of me.
- d. The simple knowledge that prayer is to alien me with the will and purposes of God and not merely to get things from God or change His mind.
 - * Do you know that God has given to us His divine power all things pertaining to life and godliness, to escape the corruption of this world. 2Pet. 1:3-4

This is the exhortation regarding Israel's presumptuousness in their liberty!

III. The application regarding Israel's sin through their liberty. vs. 14-22

- A. The apostle Paul made the reasonable proclamation. vs. 14-15
 - 1. Paul pointed out they were to stay away from idolatry at Corinth. vs. 14
 - * "Therefore, my beloved, flee from idolatry."
 - a. This is the only logical conclusion of the three chapters.
 - 1) He revealed the relationship between idolatry and fornication.

- 2) He mentioned it once as a sin against their own body. 1Cor. 6:18
- b. This is an imperative command in brotherly love, "my beloved".
- 2. Paul pointed out they were wise able to agree with his conclusion. vs. 15
 - * "I speak as to wise men; judge for yourselves what I say."
 - a. He called them wise "phronimos", intelligent and prudent.
 - 1) Paul began the letter contrasting the wisdom of man with God's.
 - 2) Paul rebuked them for leaning to the wisdom of man.
 - 3) Paul complemented them, implying they had learned by his instruction.
 - b. He stated a command, not a suggestion.
 - 1) The word judge "krino", again is an imperative aorist active.
 - 2) He was saying, "make a definite and final decision that needs not need to be made again."
 - 3) The word yourselves is emphatic.
- B. The apostle Paul made the reasonable observation. vs. 16-18
 - 1. Paul pointed out the obvious oneness they have with Christ. vs. 16

- a. He stated, “The cup of blessing which we bless, is it not the communion of the blood of Christ?” Yes! vs. 16a-b
 - 1) The cup represented the blood of Christ, for the sins of the world, “we bless”, present tense.
 - 2) The third cup of the Passover was a prayer of blessing over it.
- b. He stated, “The bread which we break, is it not the communion of the body of Christ?” Yes! vs. 16c-d
 - 1) The bread represented the Lord’s body broken for man, “we brake”, meaning the bread, present tense.
 - 2) The brokenness was in the scourging not in literal brokenness for not a bone was broken to fulfill the lamb without blemish. Jn. 19:33
- c. He stated both represented the communion of the body of Christ.
 - * The “koinonia” oneness, partnership and participation with Christ.
- 2. Paul pointed out the obvious oneness with each other in the body of Christ. vs. 17
 - a. He stated, “For we, though many, are one bread and one body.” 1Cor. 12
 - b. He stated, “For we all partake of the one bread”, the body of Christ.

- 3. Paul pointed out the obvious parallel with Israel becoming one by sacrifice. vs. 18
 - a. He stated, “Observe Israel after the flesh.” vs. 18a
 - b. He stated, “Are not those who eat of the sacrifices partakers of the alter?” Yes! vs. 18b
- C. The apostle Paul made the reasonable interpretation. vs. 19-22
 - 1. Paul pointed out what he was not saying, “What am I saying then? That an idol is anything, or what is offered to idols is anything? No! vs. 19
 - a. He was not attempting to teach them, that an idol is nothing and what is offered to idols is nothing. vs. 19
 - b. He already made it clear. 1Cor. 8:4-8
 - 2. Paul pointed out what he was saying, “Rather, that the things which the Gentiles sacrifice they sacrifice to demons and not to God, and I do not want you to have fellowship with demons.” vs. 20
 - a. He was teaching them the relationship between idol sacrifices and demons.
 - b. He was teaching them that the Gentiles sacrifice to demons not God.
 - c. He desired that they not have fellowship with demons.

- * He is quoting Deuteronomy, pointing to the reality of the Spirit world. Deut. 32:17, Eph. 6:12
3. Paul pointed out the obvious conclusion about being a Christian. vs. 21-22
- a. He stated, “You cannot drink the cup of the Lord and the cup of demons; you cannot partake of the Lord’s table and of the table of demons.” vs. 21
- 1) The two verbs are present active infinitives, continuous or durative.
 - 2) They can not be drinking nor partaking of both, being inconsistent and a contradiction.
 - 3) The sharp contrast can not be missed, “The cup of the Lord”, “the cup of demons”, the Lord’s table”, “the table of demons.”
- b. He stated, “Or do we provoke the Lord to jealousy? Are we stronger than He?” vs. 22
- 1) Both questions are rhetorical, with the answer of No!
 - 2) To partake of both would be to ignore all that has been said and provoke “parazeloumen” God, meaning to incite God to rivalry, in the present active tense.
 - 3) Placing them in the same position as those that fell in the wilderness!

- 4) They were not to be enticed by idols or fear them, but God.
- 5) The jealousy of the Lord is selfless, His love is pure and protective.
- 6) To think we are stronger than God is arrogance, thinking we are able to resist or overcome Him. vs. 22b
* Paul has in mind, the Song of Moses as Israel’s unfaithfulness provoked God to wrath by their idols. Deut. 32:21

Illustration

If the law states that one may drive 65 M.P. H., one has the “liberty” to proceed at that speed. However, it is not always wise to drive at the lawful speed because of other factors, such as a severe snowstorm, or fog. In a similar manner, each of us as Christians have liberty in many areas, but sometimes we should wisely restrain ourselves. Green: 218

Application

1. Each of us should be wise enough to judge the relationship to certain things that we have the freedom to do, but could lead us back to sin and be wise enough to flee them.
 - a. The life-style we came out of, be it drugs, alcohol, sex or gossiping, etc.
 - b. The dwelling on things that are not good, like things that have been forgiven and

allowing them to take hold of us and stirring up resentment, hate and bitterness in us.

- c. The good sense to stay away from all appearance of evil, though there may be none.
 - 1) “Can a man take **fire** to his bosom, And his clothes not be burned?” Prov. 6:27
 - 2) Paul told the Thessalonians that God’s will is their sanctification in Christ Jesus... 1Thes. 4:3-4
 - 3) Paul told Timothy to flee youthful lust. 2Tim. 2:23

2. Each of us need to know the incompatibility and inconsistencies of certain things, while being a Christian.

- a. I can not be spending time on a regular basis with fornicators, drunkards or dishonest people.
- b. I can not do business with a person who I know is dishonest.
- c. I can not be spending times with married couples who are ungodly and have a reputation for wild living.
- d. I need to evangelize them, but not be one with them!
 - * “Do not be unequally yoked together with unbelievers. For what fellowship has righteousness with lawlessness? And what communion has light with darkness? And what accord has Christ with Belial? Or what part has a believer

with an unbeliever? And what agreement has the temple of God with idols? For you are the temple of the living God. As God has said: “I will dwell in them And walk among *them*. I will be their God, And they shall be My people.” Therefore “Come out from among them And be separate, says the Lord. Do not touch what is unclean, And I will receive you.” 2Cor. 6:15-17

- 3. Each of us need to understand that the spirit world is real and alive and we can not be one with both worlds or serve two masters.
 - a. Satan is the god of this world. 2Cor. 4:4
 - b. Satan is the prince and power of the air. Eph. 2:2
 - c. Satan has an entire army of demons and spirits to oppose us. Eph. 6:12
 - d. Satan is not greater than Jesus who is in us but we are not to meddle with the occult on our own. 1Jn. 4:4
 - e. “Pride goes before destruction and a haughty spirit before the fall.” Prov. 16:18
 - f. “Keep back Your servant from presumptuous sins.” Ps. 19:13
 - * Don’t be presumptuous!

This is the application regarding Israel’s sin through their liberty!

Conclusion

Paul's warning to the Corinthians through Israel's abuse of their freedom was marked by three things.

- I.** The revelation regarding Israel's liberty!
- II.** The exhortation regarding Israel's presumptuousness in their liberty!
- III.** The application regarding Israel's sin through their liberty!