

7/8/12

1Corinthians 10

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 give the consequences of exercising one's liberty in an abusive manner the leads to sin in chapter ten.

10:1-13 The warning through Israel's example of idolatry.

10:1-5 The clear understanding regarding Israel's freedom from Egypt.

- 1) Paul made the connection of his high privilege with that of Israel' deliverance from Egypt. vs. 1a-b
 - a) The word moreover "de" is a continuative conjunction.
 - 1)) He just finished giving them his love example of self-denial for financial support. as a disciplined athlete.

- 2)) His motive was not to be disqualified, after having preached to others.

- 3)) If there is no real potential danger, then the illustration is pointless.

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

- 2) Paul wanted the Corinthians to have a proper understanding about the blessings of Israel from God. vs. 1c

- a) The word unaware "agnoeo" means to be ignorant, to not know or understand.

- b) The phrase, "I do not want you to be unawares is called "Litotes", something expressed by negation of the contrary, such as not a few to express many,

- c) Paul wanted them to know not mere information, but to comprehend and understand the responsibility of their high privilege and consequence.

- d) Paul will use it for the gifts. 1Cor. 12:1

- 3) Paul mentions four events they all experienced in their freedom from Egypt. vs. 1c-4

- a) All our fathers were under the cloud, they were guided divinely. vs. 1c

* Ex. 13:21-22; 14:19

- b) All passed through the sea, the Red Sea. vs. 1d
* Ex. 14:29
- c) All were baptize into Moses in the cloud and sea, indicating they identified with Moses leadership of deliverance, foreshadowing Christ the ultimate mediator. vs. 2
- 1) There is no water baptism taught here, they walked on dry ground.
 - 2) Baptism being a type of death. Rom. 6:3-4, 1Pet. 3:21
- d) All ate the same spiritual food, they ate Manna. vs. 3,
* Ex. 16:4, 15, 35; Jn. 6:30-35
- 1) Angel's food, bread from heaven. Ps. 78:25
 - 2) They ate it until they entered the land and celebrated the first Passover. Josh. 5:10-12
- e) All drank the same spiritual drink that followed them, and that rock was Christ. vs. 4
* Ex. 17:6; Num. 20:11
- 1) This is a witness to the Eternal pre-existing Christ.
 - 2) Deity is implied by the capitalizing Rock, a reference to God in the Old Testament.
 - 3) Jesus was the "Rock", "Petra". Matt. 16:18

* Only Joshua and Caleb entered of those who came out.

- 3) He tells them that with most of them God was not well pleased, the evidence being that their bodies were strewn all over the wilderness. vs. 5
* Num. 14:30-32
- a) Five times the word "all" appears to imply that all were delivered, all were responsible to that privilege.
 - b) And some having been presumptuous in their liberty, they entangled themselves again in sin!

10:6-10 The caution regarding Israel's presumptuous liberty in view of their freedom from Egypt

10:6 This historical fact was to be a lesson to all who were delivered by God from the bondage of the world and sin.

- 1) The word examples "typoi" refers to a blow the leaves a mark or impression, a figure or a type.
 - a) 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 used for the mark on Jesus hands. Jn. 20:25

- 2) The intent was that “we” might not lust after evil things as they did. Num. 11:4, 6, 10, 33; Ps. 106-15
 - a) He makes the parallel of idolatrous sin to the Corinthians, “we” and “they”.
 - b) They were lusting after the leaks, onions and water-melon.
 - c) He includes himself.

10:7 The warning is against idolatry, the calf worship. Ex. 32:6 LXX

- 1) Literally Paul is saying, “stop becoming idolaters.”
- 2) The historical account was when Aaron fashioned golden calf with a tool and then said that it jumped out of the fire.
- 3) The eating and drinking refer to their worship of the calf and sexual sin, exercising their liberty in idol feasts.
- 4) Paul in the next chapter will tell them God had already stricken some with sickness and death and in his second letter that he feared to find some of them killed by God for the uncleanness, fornication, etc. 1Cor. 11:30; 2Cor. 12:21-22
 - * John’s exhortation is to keep ourselves from idols. 1Jn. 5:21

10:8 The warning is against sexual immorality. Num. 25:1-9

- 1) This is when Balaam counseled King Balak to send his young women into the camp to introduce their gods and teach the young men their worship practices through sexual rites. Num. 31:16
- 2) The discrepancy of 1,000 between Paul and the text could be the total of 24,000 with leaders who were hung.
 - * Paul said 23,000 in one day!
- 3) The stern warning is real, “let us not commit sexual immorality”, as the presence of sexual sin was present. 1Cor. 5:1-5; 6:15

10:9 The warning is against tempting God. Num. 21:6-9

- 1) They spoke against God and Moses.
- 2) They despised the restriction to Manna.
- 3) God sent poisonous serpents onto the camp.
- 4) 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
- 5) Paul said, “nor let us tempt Christ”, they were tempting Jesus by not minding the restriction from idol feast.

10:10 The warning is against complaining against God's choices. Num. 16:2; Num. 14:37, 16:1

- 1) The Lord sent a plague to those who brought an evil report about the land. Num. 14:37
* The destroyer in Egypt was the angel of death! Ex. 12:23
- 2) Korah and 250 men rebelled against God's choice of Aaron as priest and Moses as leader. Num. 16:2
* God opened the earth and destroyed them, for their murmuring was complaining against God
- 3) Some of the Corinthians were beginning to complain and question Paul's authority.

10:11-13 The exhortation regarding Israel's abuse of their freedom.

10:11 The personal application.

- 1) The things that happened to them did so as examples "tupikos", marks, impressions or patterns of figures or types for their benefit of how God deals with His people.
- 2) The things were written for our admonition "nouthesia", for the instruction and training of the word, to warn us against presumptuousness.

- 3) The things were for those whom the ends of the age have come, the closing period history, the church age!

10:12 The personal warning about one's own vulnerability to sin.

- 1) The word "therefore" means this is the conclusion of what we have been talking about.
- 2) The one who thinks he stands, take heed lest he fall, the context is regarding idolatry, fornication, tempting God and complaining!
 - a) 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
 - b) Keep back thy servant from presumptuous sins. Ps. 19:13
* Don't be presumptuous

10:13 The personal promise.

- 1) No temptation that comes to you is new or unique, but common to man.
- 2) No testing that is from God will ever overtake you, for He can not tempt man with evil. Ja. 1:13

- 3) God will also provide the way of escape, but it is up to us to take it!
- 4) God will be faithful to provide the necessary strength to bear it.
 - a) Pride goes before destruction and a haughty spirit before the fall. Prov. 16:18
 - b) God knows how to deliver the Godly out of temptation. 2Pet. 2:9

10:14-22 The application regarding Israel's sin parallels their sin.

10:14-15 The only logical conclusion through the entire three chapters is to flee idolatry.

- 1) Paul gave them an imperative command them to flee idolatry with tender love, calling them "beloved". vs. 14
 - a) He has already mentioned it once as a sin against their own body. 1Cor. 6:18
 - b) Paul tell Timothy to flee youthful lust. 2Tim. 2:23
 - c) Paul tells the Thessalonians that God's will is their sanctification in Christ Jesus... 1Thess. 4:3-4
- 2) Paul gave them a second imperative command, to judge his words. vs. 15
 - a) He called them wise, seeing he was right.
 - b) Yourselves is emphatic.

10:16-18 The reasonable parallel.

- 10:16** They could not serve to masters.
- 1) Both questions are rhetorical, having only one answer, "yes".
 - 2) The cup represented the blood of Christ, for the sins of the world.
 - * 3rd cup of the meal at Passover was prayer of blessing over it.
 - 3) The bread was represented the Lord's body broken for man.
 - 4) They both represented the Lord's Supper, communion of the body of Christ.
 - a) The "koinonia" oneness, partnership and participation with Christ.
 - b) The "koinonia" oneness, partnership and participation with the body of the church of Christ.

10:17 The church though comprised of many members is one body, through the bread Christ. 1Cor. 12

10:18 The example of Israel oneness with God.

- 1) Israel is the example of being sharers in oneness with God, as they offer sacrifices and eat of them?
 - a) Most interpret this to indicate the sacrifices offered by Israel to God.

b) But the focus has been to flee idolatry, but the better interpretation would be, in view of the context of idolatry confirmed by the phrase “after the flesh”, which indicates in the Scripture sin nature, after idols, after the example of Israel.

2) The question is again rhetorical, with one answer, Yes!

10:19-22 The reasonable conclusion.

10:19 The clear proclamation of what he was not teaching.

- 1) Paul attempting to teach them, that an idol is nothing and what is offered to idols is nothing?
- 2) He already made that clear! 1Cor. 8:4-8

10:20 The clear proclamation of what he was teaching.

- 1) Paul’s instruction is that the things the Gentiles sacrifice, they sacrifice to demons and not to God.
 - * Though idols are not gods, there is a Satanic power behind idolatry.
- 2) Paul’s council is that they not have fellowship with demons.
 - * He is quoting Deuteronomy, the song of Moses, pointing out the reality of

the Spirit world. Deut. 32:17; Eph. 6:12

10:21 The clear prohibition to believers.

- 1) They can not be drinking nor partaking of both, being inconsistent and a contradiction.
- 2) The sharp contrast can not be missed, “The cup of the Lord”, “the cup of demons”, the Lord’s table”, “the table of demons.”

10:22 The clear arrogance of disobeying God.

- 1) Both questions are rhetorical, with the answer of No!
- 2) To partake of the Lord and demons 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 the Corinthians in the same position as those that fell in the wilderness!
- 4) The jealousy of the Lord is selfless and for our protective good.
- 5) To think we are stronger than God is arrogance, thinking we are able to resist or overcome Him.

* Paul has in mind, the Song of Moses as Israel's unfaithfulness provoked God to wrath by their idols. Deut. 32:20-21

10:23-31 The principles regarding spiritual freedom.

10:23 The believer is be involved with things that build him up spiritually.

1) All things are lawful, but not all things are helpful.

* There many gray areas that may be permissible to me, but they may not be advantageous for my faith in Christ.

serve to make me more like Christ

2) All things are lawful for me, but not all things edify.

* There may be other things that I can do, but they are not going to make me more spiritual!

3) The believer is the freest of all men, but the must be careful to not entangle himself with sin.

a) All things are lawful for me, but all things are not helpful. All things are lawful for me, but I will not be brought under the power of any."

1Cor. 6:12

b) The context is of the old life practices.

1Cor. 6:9-11

10:24 The believer is to consider others.

1) Paul made this clear regarding the eating of meats that might stumble a weak brother. 1Cor. 9

2) "Let each of you look out not only for his own interests, but also for the interests of others." Phil. 2:4

3) "And *the second is* like it: 'You shall love your neighbor as yourself.'" Matt. 22:39,

4) "For all the law is fulfilled in one word, *even* in this: "You shall love your neighbor as yourself." Gal. 5:14

5) " If you really fulfill *the royal* law according to the Scripture, "You shall love your neighbor as yourself," you do well." Ja. 2:8

10:25-26 The buying of meat at the market.

1) The believer is to eat what he buys without asking if it was sacrificed to an idol. vs. 25

* All the temples had a surplus of meat and sold them to the butcher shop.

2) The Lord has provided all the animals for food. vs. 26

* "Ps. 24:1", 50:12; 89:11

10:27-30 The eating at a dinner invitations.

1) Ask no questions for your own conscience. vs. 27

- 2) If you are told it was sacrificed to an idol, don't eat it for the sake of the one who told you and conscience. vs. 28
- 3) Whose conscience is stated, the other person not yours. vs. 29a-d
- 4) Your liberty is not judged by another's conscience, but love, being wise. vs. 29e
- 5) You are free in giving thanks. vs. 30

10:31-11:1 The believer is to walk in love.

10:31 The conclusion of the entire matter.

- 1) Even in the most basic things like eating and drinking, we are to do all to the glory of God.
- 2) The principle is love, to not stumble others or hinder the gospel by abusing our liberty in Christ.

10:32-33 The three categories God sees man.

- 1) These we are not to offend! vs. 32
 - a) Jews.
 - b) Greeks.
 - c) The church of God, Jew or Gentile.
- 2) Paul sets himself as the example of what he asks. vs. 33
 - a) He pleased all men in all things.
 - b) He did not seek his own profit, but the profit of many.
 - c) He did this that they may be saved.

11:1 The high call of Paul .

- 1) To imitate him. vs. 1a
* The word imitate means to mimic.
- 2) The reason is the he is an mimicker of God. vs. 1b