

1 CORINTHIANS, Chapter 10 – Old Testament Examples; Flee From Idolatry; All to the Glory of God

OBSERVATION

Monday 7:00pm, H 105 (1st floor, High School--foot of stairs, behind the gym, by the vending machine area), Tuesday 7:00am, Family, Room, CCCM – **Phil Twente**, cell #714 425 9221; email – ptwente@gmail.com For past studies, audio plus notes, go to: www.ptwente.com Click on “Latest Studies” on the right side. References include commentaries by numerous pastor/teachers.

INTERPRETATION

APPLICATION

1 CORINTHIANS, Chapter 10 – Old Testament Examples; Flee From Idolatry; All to the Glory of God

In 1 Corinthians 8-10, Paul enunciated four basic principles that would guide believers in making personal decisions about those “questionable” areas of the Christian life. The four principles are:
KNOWLEDGE MUST BE BALANCED BY LOVE (1Co 8:1-13)

AUTHORITY MUST BE BALANCED BY DISCIPLINE - (1Co 9:1-27)

EXPERIENCE MUST BE BALANCED BY CAUTION - (1Co 10:1-22)

FREEDOM MUST BE BALANCED BY RESPONSIBILITY - (1Co 10:23-33)

As you can see, Paul addressed himself primarily to the strong Christians in the church, believers who had spiritual knowledge and experience and who understood their authority and freedom in Christ. It is the strong who must care for the weak (Rom. 14-15)..

Come, Thou Fount of Every Blessing – Robert Robertson – Joslin & Gaither

1 Come, Thou Fount of every blessing, Tune my heart to sing Thy grace; Streams of mercy, never ceasing, Call for songs of loudest praise. Teach me some melodious sonnet, Sung by flaming tongues above; Praise the mount! I'm fixed upon it, Mount of Thy redeeming love.

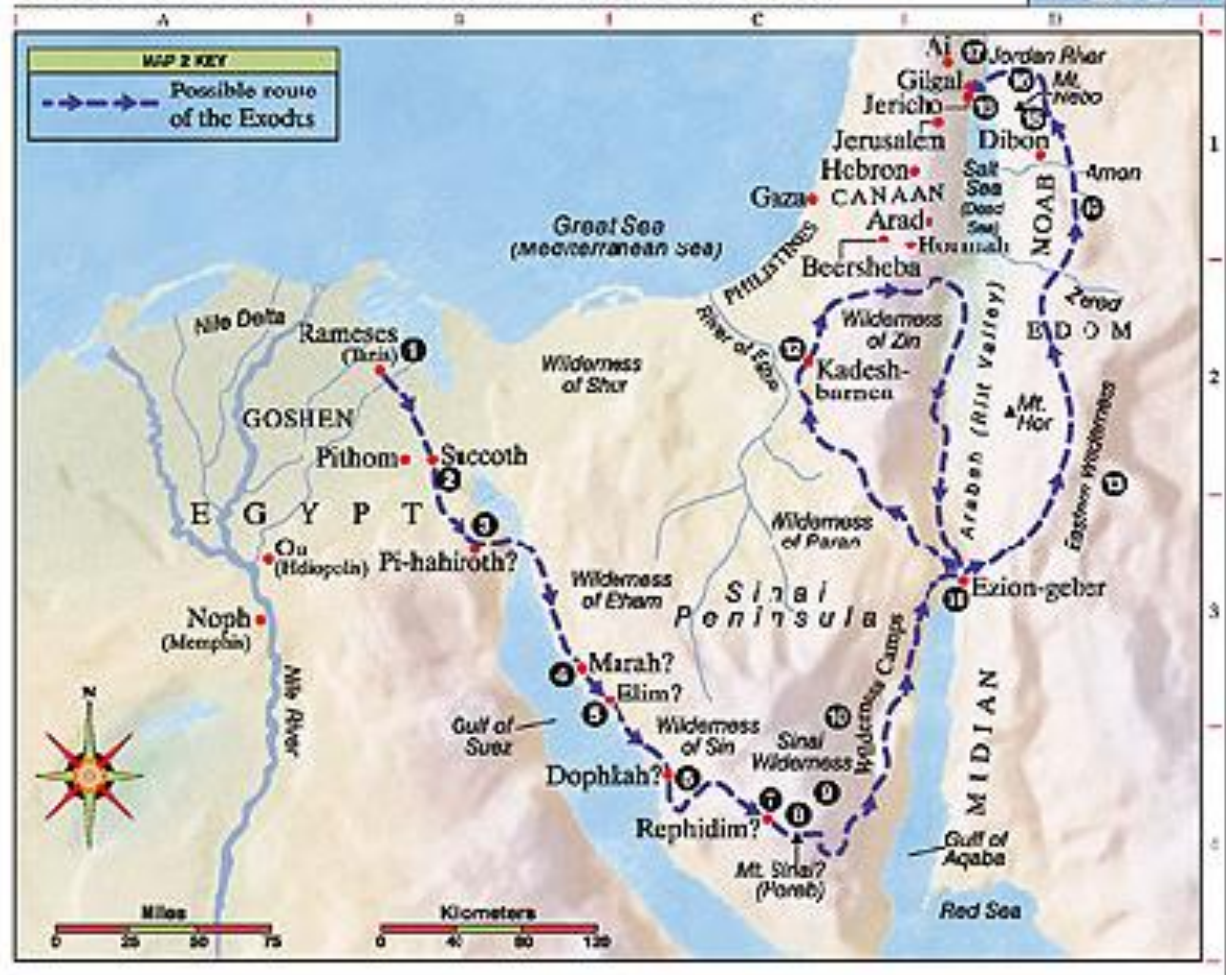
2 Here I'll raise my Ebenezer; Hither by Thy help I'm come; And I hope, by Thy good pleasure, Safely to arrive at home.

Jesus sought me when a stranger, Wand'ring from the fold of God; He, to rescue me from danger, Interposed His precious blood.

3 Oh, to grace how great a debtor daily I'm constrained to be! Let thy goodness, like a fetter, bind my wandering heart to thee: prone to wander, Lord, I feel it, prone to leave the God I love; here's my heart, O take and seal it; seal it for thy courts above

ISRAEL'S EXODUS FROM EGYPT AND ENTRY INTO CANAAN

MAP 2



1 CORINTHIANS, Chapter 10 – Old Testament Examples; Flee From Idolatry; All to the Glory of God

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INTERPRETATION

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1 CORINTHIANS, Chapter 10 – Old Testament

Examples; Warning Against Idolatry

1Co 10:1 Moreover, brethren, I do not want you to be unaware that all our fathers were under the cloud, all passed through the sea,

1Co 10:2 all were baptized into Moses in the cloud and in the sea,

1Co 10:3 all ate the same spiritual food,

1Co 10:4 and all drank the same spiritual drink. For they drank of that spiritual Rock that followed them, and that Rock was Christ.

1Co 10:5 But with most of them God was not well pleased, for their bodies were scattered in the wilderness.

1Co 10:6 Now these things became our examples, to the intent that we should not lust after evil things as they also lusted.

1Co 10:7 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."

1Co 10:8 Nor let us commit sexual immorality, as some of them did, and in one day twenty-three thousand fell;

v. 1 Now Paul will use history as an example – “all” (5x) under the cloud; the Shekinah cloud; 40 yrs. in wilderness/by day and by night- presence and protection’ Egyptian army at Red Sea; all passed through the Red Sea.

v. 2 All were baptized into Moses in the cloud and in the sea Miraculous power of God on Moses’ life. Testifying Moses was the leader, a type of Jesus, the Deliverer! Testifying of the credentials of Jesus and His miracles – death, burial, resurrection.

v. 3 All ate the same spiritual food- all ate the manna, a provision daily by the Lord for 40 years. Exodus 16

v. 4 All drank of that spiritual drink, the water from the Rock, that followed them and that Rock was Christ! The incident of first striking the rock (**Rephidim, Ex. 17:1-7**) and then the need to speak to the Rock (**Numbers 20:8** Kadesh, speak to the Rock)! Moses didn’t speak but struck the rock. Here in verse 10 shows us the seriousness of Moses’ error.

v. 5 Indeed “But most of them did not please God”! Of the adult age, only two went into the Promised Land! Joshua and Caleb! The others simply became a graveyard in the wilderness, averaging over 140 funerals/day!!!

v. 6 They lusted for the leeks. They lusted for the garlic of Egypt. They lusted for meat. Lusting after the things of the flesh. Numbers 11:4

v. 7 Now this happened, the golden calf incident, when Moses was up on Mt. Sinai, receiving the Law from God. As Moses was there on the Mount, the people came to Aaron. They said make us gods that we might worship them. So Aaron said to the people, bring me all your gold earrings and so forth. He melted them down. He fashioned them into a calf. He said these are the gods that brought you out of Egypt. Tomorrow we will have a celebration. So the next day, the people came. That is that first experience of idolatry by God’s people there in the wilderness. Ex. 32:6

v. 8 The second lesson not to commit sexual immorality, as some did, and in one day twenty-three thousand fell; This is when Balaam had been hired by king Balak to curse Israel. Unable to curse them, Balaam said to the king, in the beginning I told your men that I couldn’t bring any enchantment or curse against them from the outside. Numbers 25:1-8

v. 1 After using himself as an example of what it means to lay down one’s liberty sacrificially, here in chapter 10, Paul will use the nation of Israel as an example of **those who lost their liberty needlessly. Such good examples** for us!

v. 2 Notice the use of “all” – five times. **All were baptized into Moses in the cloud of direction and protection, and in the Red Sea crossing!**

v. 3 All ate the manna, miraculously provided daily by the Lord for about 40 years. It was a super, miracle life sustaining food!

v. 4 Moses marred that Rock! That rock was Christ. Christ needed/s only to be stuck once. Stick once for the life, giving water to come out. **John 7:37-38**. After that just speak to the Rock! **Rom 10:8-10**

v. 5 What an understatement! Only two out of the original one million plus that were over the age of twenty would go into the Promised Land! We need to **see a most important lesson here, that of the cost of unbelief! Numbers 14:20-38**

v. 6 They were examples that we shouldn’t lust after the things of the flesh or the things instead of those approved and or provided by the Lord!

v. 7 We need to see here **that idolatry always leads to immorality**. The children of Israel broke the law, even before could bring the tablets down from the mountain and into the camp!

v. 8 Balaam said, **they are God’s people, they can’t be defeated from without, but only from within by God Himself! They can and they did, bring God’s judgment on themselves, by sinning against God. A great lesson for us!**

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INTERPRETATION

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1Co 10:9 nor let us tempt Christ, as some of them also tempted, and were destroyed by serpents;

1Co 10:10 nor complain, as some of them also complained, and were destroyed by the destroyer.

1Co 10:11 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.

1Co 10:12 Therefore let him who thinks he stands take heed lest he fall.

1Co 10:13 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.

Flee From Idolatry;

1Co 10:14 Therefore, my beloved, flee from idolatry.

1Co 10:15 I speak as to wise men; judge for yourselves what I say.

1Co 10:16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

v. 9 “Why did you bring us out here in the wilderness to die?” the Israelites cried to Moses. “We had it made back in Egypt—where there were onions and melons and leeks.” Even if they did have onions and melons and leeks. Their cry is much like ours when we long for the old group, the fun times, and fail to remember the loneliness, the emptiness, the guilt. Don’t tempt Christ by saying, “I miss the old days. When I complain about my situation, I am directly complaining about Christ, the One who allowed me to be in the situation in the first place. Ex 17:2,7; Num. 21:6-9

v. 10 Again this is a reference to Numbers 14:37; 16:46-49; Ex. 16:2 where the people were murmuring Moses and murmuring against the Lord and the Lord brought judgment against them.

v. 11 All these things happened to them as examples: Since we are those upon whom the ends of the ages have come, we can and should take warning from the bad example of Israel.

v. 12 Therefore let him who thinks he stands take heed lest he fall: For the Corinthian Christians to resist the temptation to be selfish and self-focused, they must first understand they are vulnerable. The one who thinks he stands will not even be on guard against temptation, so he can easily fall.

v. 13 Others before you have found strength in the Lord to overcome your same temptation - and worse. So, you can be victorious - in the strength of Jesus, not in your own strength. *make the way of escape:* God has promised to not only limit our temptation, but also to provide a way of escape in tempting times. He will never force us to use the way of escape, it’s up to us. The way of escape does not lead us to a place where we escape all temptation (that is heaven alone); the way of escape leads us to the place where we may be able to bear it.

v. 14 Run from it! That’s your way of escape!

v. 15 Trust that you are wise enough to pick this up and to understand it.

v. 16 Now Paul turns to the Lord’s Table and communion and the reason why we call it communion. Now, after the supper, Jesus took the cup. He said, this cup is the new covenant in My blood, shed for the remission of sins. Jesus said, this cup is a new covenant in my blood. The bread which we break, (And of three pieces of Matzo, the middle one was broken. The bread, which we break, He said this is My body broken for you.) is it not the communion of the body of Christ? Through the blood of Christ, through the body of Christ, we enter into a mystic relationship with Him and with each other. As we partake of Him. And each of us as we partake of the same element, we each partake of Jesus, united in Christ, is all about.

v. 9 That is, as some of the Israelites tempted, which they did more than once; but what is referred to here, is the time they spoke against God and Moses, in Num 21:5 as appears from the punishment of being destroyed by serpents.

v. 10 We must direct our complaints to God and not to man. We need to understand that **it’s always wrong to complain to what God has provided for us and want something ungodly instead!**

v. 11 We must pay attention to these historical things. **They are given to us as examples for admonition and profit! We have a greater responsibility because we can learn from Israel’s mistakes.**

v. 12 **None of us should think that we could not fall into any of these five areas: lusting; idolatry - physical & spiritual; sexual immorality; tempting Christ; and complaining against Him.**

v. 13 All Christians will be tempted. Even our Lord Jesus was tempted. We are not to think that our temptation is something special that has never happened to others. But we are given His promise that He will always make the way of escape, that we may be able to bear it. Notice we are not delivered from the temptation or kept from it, but He will be with us so that we can bear it. It’s up to us to take the way of escape and with His assurance that He will be with us, we can bear whatever the temptation is!

v. 14 **Often the best course when tempted by idolatry is to flee, run from it!**

v. 15 Paul is now going to speak to them concerning the Lord’s supper, and the communion which believers have with Christ in it, which they as Christians must have knowledge of; and concerning the participation of the altar the Israelites had, who ate of the sacrifices of it, which many of them, being Jews, must know. As “wise” Christians we need to judge what is being said. **To consider and weigh the matter well, and you will discern and judge that what he says is proper and pertinent, just and right.**

v. 16 In communion, we need to see that the cup of blessing is indeed the communion of the blood of Christ and the bread with we break, is the communion of the body of Christ!

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INTERPRETATION

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<p><i>1Co 10:17 For we, though many, are one bread and one body; for we all partake of that one bread.</i></p> <p><i>1Co 10:18 Observe Israel after the flesh: Are not those who eat of the sacrifices partakers of the altar?</i></p> <p><i>1Co 10:19 What am I saying then? That an idol is anything, or what is offered to idols is anything?</i></p> <p><i>1Co 10:20 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.</i></p> <p><i>1Co 10:21 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.</i></p> <p><i>1Co 10:22 Or do we provoke the Lord to jealousy? Are we stronger than He?</i></p>	<p><u>v. 17</u> We're all a part of the body of Christ . Though that there are many, we all make up the body of Christ, the one, body of Christ. We are all partakers of the one bread. Now may God help us to see this in its true light, because it passes beyond these four walls. It passes into every church where the believers gather together to worship Jesus Christ and to eat of the bread and drink of the cup. It's trans-denominational. It crosses the barriers that men have built up.</p> <p><u>v.18</u>. There were different sacrifices that were brought. There was the sin offering that they would bring. There was the burnt offering, which was the offering of consecration, where I am consecrating my life to God, through the burnt offering. And then there was what they called the peace offering, which was the offering of fellowship. I would bring the lamb. The priest would kill the lamb. He would take the fat. He would place it on the fire, on the altar, and it would ascend as a sweet smelling savor unto the Lord.</p> <p><u>v. 19</u> Now Paul has been dealing with the issue in Corinth of some of them who were exercising their liberty in Christ and they were offending some of the weaker believers because they were eating meat that had been offered in a sacrifice to the pagan gods, to the idols. <u>Dt. 32:17</u></p> <p><u>v. 20</u> When they take their offerings to the temple of Jupiter or whatever and they offered their sacrifices, they were similar to the sacrifices offered by Israel. But he said their offering, their sacrifices to the demons or devils. I wouldn't you to enter into fellowship with devils.)</p> <p><u>v. 21</u> You have an inconsistency here. They are mutually exclusive.</p> <p><u>v. 22</u> If I hang around places where the atmosphere is corrupt, I push the Lord to jealousy. He's not jealous of other gods. He's jealous for you and me. The Lord is not jealous of inconsequential demonic entities. They're not a threat to Him. But He's jealous for us. He doesn't want to see us destroyed. Therefore, He'll do whatever is necessary to bring us back to where we need to be.</p>	<p><u>v. 17</u> We need to see, although Christians are from many backgrounds and denominations, we are one bread and one body in that we all partake of that one bread! We must see the whole body of Christ and to be burdened for the whole body of Christ.</p> <p><u>v.18</u> Israel understood the <i>koinonia</i> of Communion, for when they offered their peace offerings to the Lord in the tabernacle, and later in the temple, part of the meat sacrificed would rise to the Lord in smoke. They were able to eat of the remainder. Thus, through the peace offering, they were able to commune with God as they shared meat together.</p> <p><u>vs. 19-20</u> We see a number of Old Testament Scriptures that indicate that when the people of Israel offered sacrifices to idols, they actually offered them to demons. An idol in and of itself is nothing. But demonic entities can, indeed, be connected to idols; therefore a believer is not to have fellowship with demons by joining in any pagan fellowship/communion services.</p> <p><u>v. 21-22</u> Two mutually exclusive ideas: “Since an idol is not real, it doesn't matter what we eat, and it doesn't matter where we eat it.” Paul answers by agreeing that an idol is in itself nothing (<u>1Co_8:4</u>); but now explains that demons take advantage of man's ignorant and self-serving worship. Secondly, “As long as we are participating in the Lord's Table, we are safe in Him.” Paul answers that they are disgracing the Lord's table when they fellowship with idols.</p>
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INTERPRETATION

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All to the Glory of God

1Co 10:23 All things are lawful for me, but not all things are helpful; all things are lawful for me, but not all things edify.

1Co 10:24 Let no one seek his own, but each one the other's well-being.

1Co 10:25 Eat whatever is sold in the meat market, asking no questions for conscience' sake;

1Co 10:26 for "THE EARTH IS THE LORD'S, AND ALL ITS FULLNESS."

1Co 10:27 If any of those who do not believe invites you to dinner, and you desire to go, eat whatever is set before you, asking no question for conscience' sake.

1Co 10:28 But if anyone says to you, "This was offered to idols," do not eat it for the sake of the one who told you, and for conscience' sake; for "THE EARTH IS THE LORD'S, AND ALL ITS FULLNESS."

v. 23 There are things that can hinder my progress, my walk with the Lord. I don't want anything to hinder my walk with Him. I'm running in a race. I don't want anything to slow me down. Remember in the last chapter he said (1 Cor. 9:24), "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." We are in a race. We should be in it to win. If so, then we don't want anything that would impede our progress towards the goal. So Paul is saying, it's lawful, sure I mean, but it doesn't edify.

v. 24 And that is, don't seek your own welfare. Think about others. Be considerate of others. So you have liberties. So you feel this freedom in Christ, in great liberty, well, don't just exercise it for yourselves. Think about a weaker brother. Be considerate. Someone who sees you do that may be stumbled by it.

v. 25 Now he gives a couple of interesting rules. Much of the meat that was sold in the meat markets, was first of all, offered as a sacrifice to the idols, then they would sell the meat because the priest always received a portion of the meat and there would be many people sacrificing. There was more meat than he could eat so he would sell the surplus meat to the meat market. So much of the meat in the meat market would come from the pagan temples that had been offered in a sacrifice to the pagan gods. So Paul said when you are in the meat market to buy meat,

v. 26 . Paul said, It all belongs to God ultimately. It belongs to Him.

v. 27 When they put that steak in front of you, don't say was this steak offered to an idol? Just eat it! Don't ask questions.

v. 28 But your conscience could give you pangs. So for conscience sake, don't eat it if he declares it to you, and for his sake.

v. 23 All things are lawful but all things aren't necessary or expedient. All things are lawful for me he said, but all things but not all things edify, build me up in the Lord. There are a lot of activities that are lawful. **But does it build you up in Christ?** That is the summary question.

v. 24 The next verses **deal mostly with "others"**. **Although we have much liberty as Christians, we need to be strongly reminded that we are not to seek our own, but other's well being!**

v. 25 Whenever we're in a meat market situation to buy meat, don't ask, was this meat offered to an idol? **Just be quiet for your conscience sake.**

v. 26 In this meat market example, the cow belonged to the Lord when it was on the hoof, and it belongs to the Lord now that it is on the grill! The food wasn't the issue, the idol worshipping atmosphere was.

v. 27 If an unbeliever invites you to dinner, don't get into a debate about the meat with them. Don't ask, and it won't bother you! Notice that Paul does not prohibit socializing with non-Christians; only the meal of fellowship at the pagan temples.

v. 28 In this case, the setting is where a Christian is warned about the food by his unbelieving host, or a Christian host with a sensitive conscience. **In that case, it is clear the person thinks it is wrong for Christians to partake of meat sacrificed to idols, so don't eat it - for the sake of conscience, not your own, but that of the other.** Since the food itself is not the problem, no one should judge another Christian who can eat meat sacrificed to idols, **as long as they don't violate their own conscience or someone else's.**

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1Co 10:29 "Conscience," I say, not your own, but that of the other. For why is my liberty judged by another man's conscience?

1Co 10:30 But if I partake with thanks, why am I evil spoken of for the food over which I give thanks?

1Co 10:31 Therefore, whether you eat or drink, or whatever you do, do all to the glory of God.

1Co 10:32 Give no offense, either to the Jews or to the Greeks or to the church of God,

1Co 10:33 just as I also please all men in all things, not seeking my own profit, but the profit of many, that they may be saved.

v. 29. You may think, I thank the Lord for this piece of meat. So why should I pass it up? The answer is that our liberty always needs to be balanced by love for others. “Conscience,” I say not your own, but that of the other.

v. 30. I’ve asked God to bless it. It should be sanctified by the blessing. So by the grace of God, I realize that I am under grace. God’s grace is sufficient for me. And then he said, but if I partake with thanks, why am I evil spoken of for the food over which I give thanks?

v. 31. If we understand nothing else, God help us to understand this! I’m to live for the glory of God. That’s the purpose of my existence. To bring God glory. I’m to live for God’s glory. Therefore whether you eat or drink, or whatever you do, I’m to do it to the glory of God. If you can do it to the glory of God, you are all right. You are on good ground. Whatever you do in word or deed, do all to the glory of God.

v. 32 Paul said, live peaceably with all men. As much as is possible and be careful that we don’t bring offense, either to the Jews or to the Greeks or to the church of God. Paul said, I’ve become all things to all men, that I might gain the more.

v. 33 Not living selfishly. Not saying, well, I have the liberty to do that. It doesn’t bother me. I can do that and I feel great freedom and liberty. You know I can still fellowship with them. Well, don’t live to please yourself but seek really the profit of all men that they may be saved. You don’t want to destroy the person for whom Christ died because you feel at liberty because of the grace of God and your understanding of the Scriptures and relationship, that I have the liberty to do these things. No. That’s not it. We walk in love, being considerate toward the weaker brethren, not doing anything that would bring offense to the cause of Christ because I have a superior understanding of the grace of God or the liberty that I have in Christ.

v. 29 You may in good conscience eat it, having a full understanding, the earth is the Lord’s and all its fullness thereof. All things are lawful for me, you know, this is what some of the Corinthians were saying. He said, fine, **but for the conscience sake of someone else. Don’t think of your own. Think of others. Be considerate of others.**

v. 30. It may seem that Paul is being inconsistent; but he is being very consistent according to one principle: **liberty within the limits of love.**

v. 31 Here is the conclusion of the matter, the “bottom line”! **Whatever we do, we are to do all to the glory of God!! We are to let that be the determinant thing. To do or not to do something is to be determined by whether or not it will bring glory to God!**

v. 32 Notice the three categories that the Lord is mentioning here: **Jews; Greeks, the church. In this we can see three divisions: Israel, the unbelievers or pagans, and the church.**

v. 33 Paul’s desire regarding men was **that they may be saved;** more often than we think, low conduct in Christian living is connected to little regard for the lost. **Paul’s concern was not seeking his own profit, but that all may be saved. Is that a primary concern of ours?**

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