

I Corinthians

Chapter 10:1-33

¹For I do not want you to be **unaware**, brothers and sisters, that our fathers were **all under the cloud** and they **all passed through the sea**; ²and they **all were baptized into Moses in the cloud and in the sea**; ³and they **all ate the same spiritual food**, ⁴and **all drank the same spiritual drink**, for they were drinking from a spiritual rock which followed them; and the rock was Christ.

Constable > Paul did not want his readers to overlook a very important possibility as they thought about eating special meals in idol temples. (We'll see his concern in just a bit.)

Unaware> (Strong's) *agnoeó*: to be ignorant, not to know

Under the cloud > (Barnes) the *Shechinah*

Baptized > (Strong's) From a derivative of *bapto*; to immerse, submerge; to make whelmed

Wuest > "Baptizo means the introduction or placing of a person or thing into a new environment or into union with something else so as to alter its condition or its relationship to its previous environment or condition."

Wuest (in referencing **Romans 6:4**) > "It refers to the act of God introducing a believing sinner into vital union with Jesus Christ, in order that that believer might have the power of his sinful nature broken and the divine nature implanted through his identification with Christ in His death, burial and resurrection, thus altering the condition and relationship of that sinner with regard to his previous state and environment, bringing him into a new environment, the kingdom of God. God placed us in Christ when He died so that we might share His death and thus come into the benefits of that identification with Him, namely, be separated from the evil nature as part of the salvation He gives us when we believe. We were placed in a new environment, Christ. The old one was the First Adam in whom as our federal head we were made sinners and came under condemnation. In our new environment in Christ we have righteousness and life. Our condition is changed from that of a sinner to that of a saint."

⁵**Nevertheless**, with **most** of them God was not pleased; for **their dead bodies were spread out in the wilderness**.

Nevertheless > (Uteley) This is the Greek *alla*, which shows a strong contrast.

⁶Now these things happened as **examples** for us, so that we would not **crave** evil things as they indeed **craved** them.

Examples > (Strong's) *typos* > the mark (of a blow), an impression, stamp (made by a die)

Constable > The Greek word translated "examples" is *typos*, from which we get the English word "type."

Vincent > The word may mean either an example, as 1 Timothy 4:12, or a type of a fact or of a spiritual truth. Hebrews 9:24; Romans 5:14

Utley > The best parallels to this term's use in this text (i.e., "type" I Cor. 10:6) are I Cor. 10:11 and Rom. 5:14, where it refers to (1) a foreshadowing type; (2) a figurative counterpart; or (3) a symbolic example.

Crave, craved > (Strong's) long for, covet, lust after, set the heart upon.

Utley > It refers to a strong feeling or emotion overtaking and controlling the mind and heart of a person.

⁷ **Do not be idolaters, as some of them were; as it is written: "The people sat down to eat and to drink, and rose up to play."**

Do not be idolaters > (Utley) (The Greek grammar) usually means stop an act already in process.

Wuest Translation > *Stop becoming idolaters*

"The people sat down to eat and to drink, and rose up to play." > **Exodus 32:1-6** > ⁶ *So the next day they got up early and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and got up to engage in lewd behavior.*

This was a problem in Malawi when I was there years ago. A specific instrument was banned as it was used during idol dances.

⁸ **Nor are we to commit sexual immorality, as some of them did, and twenty-three thousand fell in one day.**

Nor are we to commit sexual immorality > **Numbers 25:1-9** > ⁹ *But those who died from the plague were twenty-four thousand in number.*

One possible answer to the difference in numbers above is that the reference could be a verse found later on in **Exodus 32** ... this time **verse 35** > ⁵ *Then the LORD struck the people with a plague, because of what they did with the calf which Aaron had made.*

Barnes > There was a particular reason for this caution in respect to licentiousness:

(1) It was common among all idolaters; and Paul in cautioning them against idolatry, would naturally warn them of this danger.

(2) it was common at Corinth. It was the prevalent vice there. To "Corinthianize" was a term synonymous among the ancients with licentiousness.

(3) so common was this at Corinth, that, as we have seen (see the introduction), not less than 1,000 prostitutes were supported in a single temple there; and the city was visited by vast multitudes of foreigners, among other reasons on account of its facilities for this sin.

⁹*Nor are we to put the Lord to the **test**, as some of them did, and **were killed by the snakes.***

Test > (Vincent) The compound word is very significant, "to tempt out" (ἐκ); tempt thoroughly; try to the utmost. It occurs in three other places: **Matthew 4:7**; **Luke 4:12**; **Luke 10:25**; and, in every case, is used of tempting or testing Christ.

Matthew 4:7 > ⁷ Jesus said to him, "[a]On the other hand, it is written: 'You shall not put the Lord your God to the **test**.'"

Luke 4:12 > ¹² And Jesus answered and said to him, "It has been stated, 'You shall not put the Lord your God to the **test**.'"

Luke 10:25 > ²⁵ And behold, a lawyer stood up and put Him to the **test**, saying, "Teacher, what shall I do to inherit eternal life?"

...Were killed by the snakes > **Numbers 21:6** > ⁶ Then the LORD sent fiery serpents among the people and they bit the people, so that many people of Israel died. (This was the time the Children of Israel spoke against the Lord and Moses saying > "Why have you brought us up from Egypt to die in the wilderness? For there is no food and no water, and we are disgusted with this miserable food."

Constable > We can also "test (try) the Lord" by demanding that He perform for us, on our timetable and in the way that we prefer, rather than waiting for Him to work in His own time and way. "Name it and claim it" theology tends to encourage people to put God to the test.

Wuest Translation > *Neither let us be putting the Lord to an all-out test, trying Him to the utmost, even as certain of them tried Him and by means of snakes were perishing day after day.*

¹⁰***Nor grumble, as some of them did, and were killed by the destroyer.***

Nor grumble ... You'll find this in **Numbers 11** as they grumbled yet another time

Constable > Moses recorded 10 separate instances (of grumbling) in Exodus and Numbers.

¹¹ *Now these things happened to them as an **example**, and they were written for our **instruction**, upon whom the ends of the ages have come.* ¹² **Therefore let the one who thinks he stands watch out that he does not fall.**

Examples > (Strong's) *tupos* > the mark (of a blow), an impression, stamp (made by a die)

Instruction > (Strong's) calling attention to, i.e. (by implication) mild rebuke or warning – admonition.

Therefore let the one who thinks he stands watch out that he does not fall > Review the temptation presented to Peter. He was explicitly told what was going to happen, he was warned a second time in the Garden ... but he fell greatly. No wonder he wept so intensely.

¹³ *No temptation has **overtaken** you except something common to mankind; and **God is faithful**, so He will not allow you to be tempted beyond what you are able, but with the temptation will provide the way of **escape** also, so that you will be able to endure it.*

Overtaken > (HELPS Word-Studies) *lambánō* (from the primitive root, *lab-*, meaning "actively lay hold of to take or receive," see NAS dictionary) – properly, to lay hold by *aggressively (actively)*

Wuest Translation > *A testing time or a temptation has not laid hold of you with the result that these have you in their grip*

God is faithful > I love this promise

Utley > Biblical faith rests on the character of God.

Escape > (Strong's) an exit (literally or figuratively)

¹⁴ *Therefore, my beloved, **flee from idolatry**.* ¹⁵ *I speak as to wise people; you then, judge what I say.*

Idolatry > (Vincent) Notice the article: the idolatry, the temptation of which is constantly present in the idol-feasts.

Flee from idolatry > (Constable) "One of the reasons we yield to temptation is that we are like the little boy in the pantry. His mother heard a noise because he had taken down the cookie jar. She said, 'Willie, where are you?' He answered that he was in the pantry. 'What are you doing there?' He said, 'I'm fighting temptation.' My friend, that is not the place to fight temptation! That is the place to start running."

Utley > God provides a way, but believers must choose to take advantage of it (cf. 6:18). One way to handle temptation is to flee its presence. Believers must not put themselves into the arena of temptation.

¹⁶ *Is the cup of blessing which we bless not a **sharing** in the blood of Christ? Is the bread which we break not a **sharing** in the body of Christ?* ¹⁷ *Since there is one loaf, we who are many are one body; for we all partake of the one loaf.* ¹⁸ *Look at the people of Israel; are those who eat the sacrifices not **partners** in the altar?*

Sharing > (Strong's) *koininia* > fellowship

Partners > (Strong's) *koinonos* > a sharer

Barnes > A portion of the sacrifices offered to God was eaten by the offerer, and another portion by the priests

Wuest Translation > *The cup of the blessing which we consecrate with prayer, is it not a symbol of our joint-participation in the blood of the Christ? The bread which we break, is it not a symbol of our joint-participation in the body of Christ? Seeing that there is one loaf of bread, we, the many, are one body, for we all share with one another in eating from the one aforementioned loaf of bread. Be looking at Israel, the nation. Are not those who are eating the sacrifices joint-participants in the altar?*

¹⁹ ***What do I mean then? That food sacrificed to idols is anything, or that an idol is anything?*** ²⁰ ***No***, but I say that things which the Gentiles sacrifice, they sacrifice to demons and not to God; and I do not want you to become **partners** with demons.

What do I mean then? ... That food sacrificed to idols is anything(?) ... or that an idol is anything(?) ... No

Partners > (Strong's) *koinonos* > a sharer

²¹ ***You cannot drink the cup of the Lord and the cup of demons; you cannot partake of the table of the Lord and the table of demons.*** ²² ***Or do we provoke the Lord to jealousy? We are not stronger than He, are we?***

You cannot ... > (Vincent) The A.V. does not translate "**or**", and thus breaks the connection with what precedes. *You cannot be at the same time in communion with the Lord and with demons, **or** will you ignore this inconsistency and provoke God?*

We are not ... > (Vincent) The force of the interrogative particle is, *surely we are not Stronger*

Constable > It would be folly to provoke the Lord unless we are "stronger than He." If we provoke Him and are not stronger, we can count on His chastening, since He is a jealous God. The Corinthians were arguing for the right to attend pagan religious meals. They even viewed pagan temple attendance as a way of building their "weaker" brethren. Paul responded that attending pagan meals was wrong on two counts: it was unloving, and it was incompatible with life in Christ, which their participation at the Lord's Table symbolized.

²³ *All things are permitted, but not all things are of benefit. All things are permitted, but not all things build people up.* ²⁴ *No one is to seek his own advantage, but rather that of his neighbor.*

All things are permitted ... > We need to go back to **chapter 6** where this comment was mentioned previously. What was the context back then ... and does that message remain true here? (You will see that it does)

I Corinthians 6:12-20 > ¹² *All things are permitted for me, but not all things are of benefit. All things are permitted for me, but I will not be mastered by anything.* ¹³ *Food is for the stomach and the stomach is for food, however God will do away with both of them. But the body is not for sexual immorality, but for the Lord, and the Lord is for the body.* ¹⁴ *Now God has not only raised the Lord, but will also raise us up through His power.* ¹⁵ *Do you not know that your bodies are parts of Christ? Shall I then take away the parts of Christ and make them parts of a prostitute? Far from it!* ¹⁶ *Or do you not know that the one who joins himself to a prostitute is one body with her? For He says, "The two shall become one flesh."* ¹⁷ *But the one who joins himself to the Lord is one spirit with Him.* ¹⁸ *Flee sexual immorality. Every other sin that a person commits is outside the body, but the sexually immoral person sins against his own body.* ¹⁹ *Or do you not know that your body is a [Ⓛ]temple of the Holy Spirit within you, whom you have from God, and that you are not your own?* ²⁰ *For you have been bought for a price: therefore glorify God in your body.*

²⁵ *Eat anything that is sold in the **meat market** without asking questions, for the sake of conscience;* ²⁶ *for the earth is the Lord's, and all it contains.*

Meat market > (Merriam-Webster) Definition of "**shambles**"

1. archaic : a meat market
2. a slaughterhouse
3. a. a place of mass slaughter or bloodshed
 - b. a scene or a state of great destruction
 - c (1) a scene or a state of great disorder or confusion
 - (2) great confusion

*²⁷ If one of the unbelievers invites you and you **want** to go, eat anything that is set before you without asking questions, for the sake of conscience. ²⁸ But if anyone says to you, "This is meat sacrificed to idols," do not eat it, for the sake of that one who informed you and for the sake of conscience; ²⁹ Now by "conscience" I do not mean your own, but the other person's; for why is my freedom judged by another's conscience? ³⁰ If I partake with thankfulness, why am I slandered about that for which I give thanks?*

Want > (Strong's) desire, be disposed toward, intend

³¹ Therefore, whether you eat or drink, or whatever you do, do all things for the glory of God. ³² Do not offend Jews or Greeks, or the church of God; ³³ just as I also please everyone in all things, not seeking my own benefit but the benefit of the many, so that they may be saved.