

1 Corinthians Chapter 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,

A. Moreover,

1. This is a continuation from the last chapter where Paul exhorts them to discipline themselves for their particular race and contest they are in. One thing that will hinder their race that Paul will address in this chapter is carnality. You can have a lot of head knowledge and worldly wisdom and be quite carnal. This is true of the Corinthians. In chapter 3, Paul says that they were yet carnal. [1 Cor. 3:3](#)

2. Also, it is in continuation from what he started in chapter 8, which was discussing eating meat sacrificed to idols and buying meat at the market and eating at the restaurants which were located next to the pagan temple. What came along with the temple was idol worship and prostitution. Paul will in this chapter warn against sexual immorality and idolatry. It is best to stay away from places where temptation abounds. One such place was the pagan temple in Corinth. It is not a sign of strength to hang around places of sinful influence, it is a sign of stupidity! Flee from idolatry and sexual immorality! [Prov. 7](#)

3. In the next few verses, Paul will enumerate the blessings the Israelites partook of in the OT. Even though they partook of these they still failed to trust God and ended up failing to experience the Promised Land God prepared for them. In like manner, we can be saved, baptized in water and in the Spirit, and experience the provisions of God and still end up not trusting Him and fail to enter what God prepared for us. The things written in the OT in type are to teach us who are living in the reality of them now in the NT.

B. brethren,

1. Both Jew and Gentile believers at Corinth.

C. I do not want you to be unaware that all our fathers were under the cloud

1. **want-** Gr. **thelo**

2. **unaware-** Gr. **agnoeo**

a. The Corinthians were ignorant of many spiritual things. The

carnal might know many natural things but they are blinded to spiritual things.

3. all- Gr. pas

a. Paul will use this word "all" five times in four verses to show that all of them partook of the blessings of God's provision, but not all of them pleased God by faith and failed to enter into the fullness of His provision- the Promise Land. Likewise, all Christians have the same resources made available to them, but it is possible some will not trust God and miss out on the fullness of what God had provided for them as well.

4. fathers- Gr. pater

a. The "fathers" here are the descendants of Jacob- the twelve tribes of Israel, at the time of the Exodus from Egypt.

5. cloud- Gr. nephele

a. A pillar of smoke led them by day and a pillar of fire by night. [Ex. 13:21](#) This cloud was for protection from the elements and for direction. This cloud is a type of the Holy Spirit. He is both our comforter and our teacher [guide]. [John 14:16](#), [John 14:13](#)

b. The cloud of the OT was external and visible to the natural eye, but the cloud of the Spirit in us as believers is not visible.

c. It is hard to see how the Israelites were so hard hearted and unbelieving even when a supernatural cloud led them around the wilderness and it would turn to fire at night to give them light! This shows you that faith is of the Spirit and not something you can operate in the flesh. You cannot operate in faith by your five senses.

d. When the cloud moved from resting over the tabernacle the people needed to follow it or they would be exposed to harsh elements and would soon lose sight of the cloud to guide them. When we lose the comfort of the peace of the Holy Spirit in us and lose sight of direction in our life it might well be we are not keeping in step with the Spirit.

D. all passed through the sea

1. **passed-** Gr. **dierchomai-** *to come through*

2. **sea-** Gr. **thalassa**

a. The Red Sea

b. Some unbelieving "scholars" try to convince us that the Israelites crossed the "Reed Sea" not the "Red Sea". They say the Reed sea was a very shallow marsh that you could cross with the water ankle to knee deep. However, it says the Red Sea was rolled back and there were walls on either side of the Israelites who marched through them. It is hard to fathom how the whole Egyptian army could drown in ankle deep water! No, stick with the Bible! It was the Red Sea which was a large body of water and very deep. It was nothing short of a miracle.

c. This is a type of baptism. Egypt was a type of the world and the unregenerate state. When we accept Jesus- which the Israelites did in type when they partook of the Passover Lamb and sprinkled the blood in faith, we then are baptized. We are immersed into the water and come up into a new life. The Israelites did this in type when they went down into the Red Sea and emerged up on the other side.

d. The Israelites passed through the Red Sea by faith. [Heb. 11:29](#) If they did not believe that God would hold the waters off from coming back upon them they would have never gone down into the sea. I am sure though some gave nervous glances at the walls of water on either side of them. It is normal to give a glance or two at our natural circumstances but keep moving on in faith! You will surely pass on to the other side!

2. all were baptized into Moses in the cloud and in the sea,

A. **baptized**- Gr. **baptizo**- *dip, plunge, immerse; to submerge, to overwhelm, to make whelmed (that is, fully wet), saturate, immerse in or wash with water in token of purification from sin and spiritual pollution, to baptize or to be baptized into anything means into the belief, profession or observance of anything*

B. into Moses

1. It means that they were thus devoted or dedicated to Moses; they received and acknowledged him as their ruler and guide; they professed subjection to his laws, and were brought under his

authority. They were thus “initiated into” his religion, and thus recognized his divine mission, and bound themselves to obey his injunctions - Bloomfield.

2. They identified with Moses as a type of savior to them, as we identify with Christ being our Savior and leader. We are brought under his authority, mission, and bind ourselves to follow His injunctions as His disciples.

3. "the baptism of Israel into Moses expresses their full subjection to his controlling influence" - Robert Dale

C. cloud

1. Being baptized in the cloud is a type of being baptized in the Holy Spirit. The disciples on the day of Pentecost [the first Jews saved] were first baptized in the Spirit and then undoubtedly were baptized as believers afterwards. The first Gentiles [Cornelius and his house] were baptized in the Spirit first and then water baptized. [Acts 10:44-48](#) I believe the first Jews and Gentiles were baptized first in the Spirit before water to show that we are saved first and then water baptized as an outward show of what took place in our hearts. Water baptism does not save you. Faith in Christ and confessing Him as the Lord does. [Rom. 10:9-10](#)

D. sea

1. This speaks of water baptism.

2. God took the Israelites in the OT through types of what we as believers experience in reality in this church age.

3. and all ate the same spiritual food,

A. ate- Gr. **phago**

B. spiritual- Gr. **pneumatikos**

1. It is called spiritual because this food was provided supernaturally by the Spirit. It does not mean the food was spiritual and not natural.

C. food- Gr. **broma**

1. Manna and quail- Both were provided supernaturally through the Holy Spirit. [Exo 16:4](#); [Num. 11:31](#), [Psa 105:40](#)

2. Manna was called the corn of heaven and the food of angels [the mighty ones]. [Psa 78:23-25](#)

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

A. and all drank the same spiritual drink.

1. **drank-** Gr. **pino**

2. **spiritual-** Gr. **pneumatikos**

a. Not that the water was spiritual and not natural water. It means it was provided in a supernatural way by the Holy Spirit.

3. **drink-** Gr. **poma**

B. For they drank of that spiritual Rock that followed them,

1. **Rock-** Gr. **petra**

2. **followed-** Gr. **akoloutheo**

a. Various explanations are offered to make this mean something other than what it plainly says here- the rock followed them. Most say that the rock did not follow them, but the streams of water from the rock followed them.

b. However, it says here that the rock followed them. Let us believe what the sacred writings say without trying to explain it away. It was very established in Jewish Rabbinical writings that a portion of the rock that Moses struck actually followed the journey of Israel in the wilderness providing them water.

C. and that Rock was Christ

1. Rock was Christ

a. In the Old Testament, Christ appeared in different forms. These are called by theologians pre-incarnate theophany's. The Lord appeared a number of times in the form of the Angel [Messenger] of the Lord. [Judges 2:1](#), [Judges 13:18](#) He appeared in the fire of the burning bush. [Exo 3:2-4](#) Here we see He appeared in the rock that gave water to the Israelites. Jesus is not a rock but he was manifested in the rock. He was not fire, but was manifested in the fire. He was not an angel but was manifested in the Angel [Messenger] of the Lord.

b. This rock that followed Israel represented Christ in type. Moses struck the rock the first time and water [provision] came out for the people. Christ was struck on the cross and

from Him came the water of life. Moses was commanded to speak to the rock the second time but Moses struck it again. For this reason he was not allowed into the Promised Land. Christ can only be struck once. He can't be crucified afresh.

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

A. But with most of them God was not well pleased,

1. most- Gr. **pleion-** *the more part, very many*

a. This is an understatement! Out of the millions that left Egypt only two of those numbered from twenty years and older made it into the Promise Land- Joshua and Caleb. [Num. 14:29-30](#), [Num 26:64-65](#)

b. Most Christians never take possession of all that God had for them. I want to be part of the some that do!

2. well pleased- Gr. **eudokeo**

a. Without faith it is impossible to please God. [Heb. 11:6](#)

B. for their bodies were scattered in the wilderness

1. bodies- *not in Greek- omit*

2. scattered- Gr. **katastronnumi-** *to strew over (the ground), to lay flat; pass. to be laid prostrate in death*

3. wilderness- Gr. **eremos-** *solitary, lonely, desolate, uninhabited, waste*

a. I don't want to have my remains left in a place of waste. If you never fulfill God's call on your life and enter into his plan and provision then it is waste.

b. Four times the Israelites complained about being brought out in the wilderness to die. This is what eventually happened through their unbelief.

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

A. Now these things became our examples,

1. became- Gr. **ginomai**

2. **examples-** Gr. **tupos-** *the mark of a stroke or blow, print, form, an example, a figure, counterpart, a model pattern*

- a. Paul will go on to enumerate in the verses to follow the things that have now become our example for our learning.
- b. God did not make the Israelites do these things so that we can learn from them, but He used what they chose to do by having them recorded in the Scriptures to instruct us today.
- c. It is possible to do something really dumb and God had absolutely nothing to do with it, but He teach us something through it. Most of the time the thing we learn is not to do that dumb thing again!

B. to the intent that we should not lust after evil things as they also lusted

1. **lust-** Gr. **epithumetes-** *one who longs for, a craver, lover, one eager for*

- a. The word for “lust” in the NT is **epithumia**. It means a strong desire. In itself it is not evil to have a strong desire. We should have a strong desire for the things of God. What is wrong is to have a strong desire for evil things.

2. **evil things-** Gr. **kakos-** *base, wrong, wicked, bad, of a bad quality or disposition, worthless, corrupt, depraved*

- a. These evil things are listed in the next five verses.

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. And do not become idolaters as were some of them.

1. **become-** Gr. **ginomai**

- a. It is possible to not be an idolater one day and become one the next. We must guard our hearts.

2. **idolaters-** Gr. **eidololatres-** *a servant or worshiper of an image, idol*

- a. When we give our hearts devotion to something that is not God then it is idolatry. Most today don't bow down to a stone or hunk of metal. However, we live in a very idolatrous society in which the devotion of the heart is given over to a multitude of other things other than God.

b. This was a real possibility and temptation for the Corinthians who came out of idolatry there at Corinth. If they were hanging around the meat markets at the temple they could be drawn back into the lure of idolatry and the sexual sin that accompanied it.

c. It is not wise to hang around at the places and with people you frequented when you are unsaved. Our flesh will default back to what it practiced before we got saved if we allow it.

B. As it is written,

1. written- Gr. grapho

a. [Ex. 32:6](#)

C. The people sat down to eat and drink,

1. sat down- Gr. kathizo

2. eat- Gr. phago

a. Undoubtedly to excess

3. drink- Gr. pino

a. Undoubtedly to excess

b. Often excess in food or drink will lead to other more gross manifestations of the flesh.

c. If you can't control your eating and drinking you won't be able to control much else.

d. The original sin involved a lust for food.

D. and rose up to play

1. rose up- Gr. anistemi

2. play- Gr. paizo- *to play or sport as a child; to play by singing, leaping, dancing, as connected with worship*

a. This play was in connection to worshipping the golden calf they made as a god at the foot of Mt. Sinai. It is interesting that the Israelites swore to God that they would keep the 613 commands of the Law three times in pride, but fell on their face over the first commandment right out of the gate- **Thou shalt not have any other gods before me!**

b. It was not wrong to sing, leap, and dance in worship. It was wrong to do it to an idol and not towards the one true God.

c. There is a time to sing, leap, dance, and have fun in the presence of our God. David did so when he brought the ark up to Jerusalem. [2 Sam 6:14](#)

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

A. Nor let us commit sexual immorality,

1. commit sexual immorality- Gr. porneuo

a. We get the word “porn” from this word. The use of pornography would be included in this word which is the general word for sexual immorality.

B. as some of them did,

1. This is when Balaam counseled Balak to induce the Israelites to come to the parties that the Moabites hosted in honor of their gods. [Num. 25:1](#), [Num. 31:16](#) There they committed idolatry and sexual immorality with the women of Moab. Because of this a plague had begun in the camp of Israel. A man of Israel even brought a Moabite princess named Cozbi into the camp and was having relations with her in his tent. Phineas the priest came in and speared both of them to the ground killing them. This act stopped the plague.

C. and in one day twenty-three thousand fell

1. day- Gr. hemera

a. What a day makes! The word “day” here is the key to reconciling an apparent discrepancy in scripture.

2. twenty-three thousand

a. Those who would discredit the bible point out that in the OT it says that 24,000 died not 23,000. [Num. 25:9](#) However, a careful reading of the passage here says that 23,000 died in **one day**. The total that died in the plague were 24,000 of which 23,000 died the first day and the rest died after the first day.

3. fell- Gr. pipto

a. In other words they dropped dead.

9. nor let us tempt Christ, as some of them also tempted, and were destroyed by

serpents;

A. nor let us tempt Christ,

1. **tempt-** Gr. **ekpeirazo-** *to prove or test thoroughly*

a. In the NT a way we tempt Christ is to put a yoke of legalism around the neck of His disciples. [Act 15:10](#)

2. **Christ-** Gr. **christos-** *the anointed one*

a. Many Greek manuscripts read Lord here. Many verses in the OT which use the word LORD [Jehovah] are transferred over and speak of Christ in the NT. [Zechariah 12:1, 4, 10](#), [Isaiah 44:6](#), [Isaiah 41:4](#); [48:11-12](#), [Isaiah 6:5](#), [Psalm 23:1](#), [Deuteronomy 32:3, 4, 18](#); [Psalm 18:2](#); [Psalm 62:1-2](#); [Exodus 3:14-15](#), [Isaiah 43:10-11, 45:21](#), [Isaiah 45:21-22](#), [Isaiah 45:21-23](#), [Isaiah 24:23](#), [Zephaniah 3:15-17](#), [Isaiah 40:3](#), [Isaiah 8:13-14](#), [Joel 2:32](#)

B. as some of them also tempted,

1. **also**

a. This means that the "Lord" Israel tested in the OT was Christ! Christ is God folks! We are not to tempt Christ as some of them **also** did in the OT.

b. Christ is the visible or manifest member of the God-head. When LORD was manifested in the Old Testament, as Jehovah, it was Christ.

2. **tempted-** Gr. **peirazo-** *to prove or test*

a. In the OT the Israelites merely tempted [**peirazo**] the Lord. It says we are not to tempt Christ thoroughly [**ekpeirazo**] in the NT. Under grace God goes even further in his patience and mercy towards us!

C. and were destroyed by serpents

1. **destroyed-** Gr. **apollumi-** *to destroy utterly; to kill*

2. **serpents-** Gr. **ophis**

a. I am glad we are living under grace and not that covenant, or there might be a lot of snakes around the church!

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

A. nor complain,

1. **complain**- Gr. **gogguzo**- *to speak privately and in a low voice, mutter, to utter secret and sullen discontent, express indignant complaint, murmur, grumble*

a. We don't have to complain loudly for the Lord to hear it. He can even detect it in the heart before it comes out of our mouth.

b. Often we feel that if we complain privately or in secret that it is ok. Apparently it is not.

B. as some of them also complained,

1. **complained**

a. [Num 14:2](#)

C. and were destroyed by the destroyer

1. **destroyed**- Gr. **apollumi**

2. **destroyer**- Gr. **olothreutes**- *destroyer or ruiner*

a. The same destroying angel sent by God as in [Exo 12:23](#), and [2Sa 24:16](#).

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. Now all these things happened to them as examples,

1. **happened**- Gr. **sumbaino**- *of things which fall out at the same time, to happen, turn out, come to pass*

a. The judgments that came upon them are what happened to them that became examples for us. God did not make them do the evil things they did.

2. **examples**- Gr. **tupos**- *the mark of a stroke or blow, print, form, an example, a figure, counterpart, a model pattern*

a. Again, God did not orchestrate these things so he could make examples of them. He merely took what people did and turned them into examples for us.

B. and they were written for our admonition,

1. **written**- Gr. **grapho**

a. This is how they were made our examples. It was by their

stories being recorded in the Scriptures for us to read and re-read.

2. our

a. We who are living during the church age.

3. admonition- Gr. **nousthesis-** *to place in the mind, calling attention to, that is, (by implication) mild rebuke or warning*

a. Humans need constant reminding or we forget. That is why daily bible reading and study are so important.

C. upon whom the ends of the ages of come

1. ends- Gr. **telos-** *end, termination, conclusion*

a. God's plan of redemption for man is coming to a conclusion. The church age is wrapping up. What we are called to do we must do it now. [1Pe 4:7](#) Soon Christ will return and begin his Messianic reign over the earth.

2. ages- Gr. **aion-** *period of time, age*

a. There have been different time periods called ages or dispensations in which God has dealt with man in different ways. However, the way for man to successfully approach God has always been the same- by faith. [Heb. 1:3](#), [Eph 1:10](#), [Eph 3:2](#), [Col 1:25](#)

3. come- Gr. **katantao-** *to come down to, to meet against, that is, arrive at*

12. Therefore let him who thinks he stands take heed lest he fall.

A. thinks- Gr. **dokeo-** *to seem or suppose*

1. If what we think is not in line what God thinks we are headed for a fall.

B. stands- Gr. **histemi**

1. Peter was a good example of this. He boasted he would stand up for Jesus but hours later crumbled and fell in front of a servant girl in denying he knew Jesus. [Mat 26:33](#)

C. fall- Gr. **pipto**

1. Pride always proceeds a fall. [Pro 16:18](#)

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*.

A. No temptation has overtaken you except such as is common to man;

1. temptation- Gr. **peirasmos**

a. This Greek word means a test in order to break us, find our weak point, or to get us to fail. This word is always the word used when the enemy is involved.

b. Undoubtedly some of the Corinthians were being tempted with going back to the temple with its idols and the sexual lure associated with its system of worship.

2. overtaken- Gr. **lambano-** *to take*

a. Once temptation has laid a hold on you, it is difficult to get free from it. It gets a hold of you first in your mind by you dwelling on it.

3. common to man- Gr. **anthropinos**

a. Many people think they are a special case with a special devil with a special temptation that is bigger than others face. When you do this you take yourself out of the promises that are given to everyone that will bring you through victorious.

b. What you are facing today is garden variety. It is what is a common temptation or test other Christians are facing all around the world. [1Pe 4:12](#)

B. but God is faithful,

1. faithful- Gr. **pistos**

a. The Lord is a faithful Shepherd to us. First he does not allow what will overwhelm and hurt us. Next He provides what we need to stay safe.

C. who will not allow you to be tempted beyond what you are able,

1. allow- Gr. **eao-** *to let be*

2. tempted- Gr. **peirazo**

3. able- Gr. **dunamai**

a. When we are left to our own resources we have a limit to

our personal ability to withstand a temptation to test. God's grace is there to make sure the test or trial does not exceed your ability to come through it successfully.

b. This verse teaches us that we never have to give in to temptation. When we give into temptation it was not because it was too strong for us to stand against it, but we chose to yield to it.

D. but with the temptation will also make the way of escape,

1. temptation- Gr. **peirasmos**

a. Notice it does not say that God is faithful and will remove the temptation. It says He is faithful and **WITH** the temptation provide the way of escape.

2. make- Gr. **poieo**

a. This word implies that the way of escape is different in each temptation. With each temptation God **MAKES** the way of escape for it. In one sense however there is just one way of escape that stays the same in every trial. The way of escape is faith in Jesus! Jesus said I am the **WAY**, the truth, and the life. [John 14:26](#) However, trusting in Jesus may look different in different temptations and trials.

b. The Lord knows how to deliver His own out of temptation. [2 Pet. 2:9](#) He has infinite wisdom and power to help us.

3. the way of escape- Gr. **ekbasis-** *to walk out, a landing place, way out, exit*

a. This Greek word implies a cooperation with God. He provides the way of escape but we must choose to take that way and walk out of the temptation. God will not lift us up and remove us. We must walk out of it.

b. The Greek says "**the**" way of escape not "**a**" way of escape. When the Lord provides escape it is **the** way to escape not **a** way of escape. There are not multiple ways. Either we take His way out or we will not escape.

c. To know the way of escape will be determined your communion with the Lord and being sensitive to the Holy Spirit.

d. This way of escape is both an exit out of and an entrance into. It is an exit out of trouble and an entrance into safety and blessing. A door is both an exit and an entrance once you walk through it.

e. With the Lord there belongs escapes from death. [Ps. 68:20](#)

f. We will be able to know and take the way of escape if we continue in the Word and in prayer. [Rev 3:10](#), [Luk 21:36](#)

E. that you may be able to bear it

1. able- Gr. **dunamai**

a. God's grace gives us an ability beyond our own ability. The way of escape is a gift of God's grace.

2. bear- Gr. **hupophero-** *to bear up under something*

a. The path to and through the way of escape may involve some time where you will have to bear up under pressure.

14. Therefore, my beloved, flee from idolatry.

A. Therefore,

1. This is a connector word from the last verse.

B. my beloved,

1. beloved- Gr. **agapetos**

C. flee from idolatry

1. flee- Gr. **pheugo**

a. Paul is saying that they can't hang around the old same places they grew up with and the temptations to idolatry and sexual sin that accompanied it and not give in. Paul is giving them God's way of escape in this situation- **RUN, RUN, RUN!** Get as far from it as possible.

b. Many hang around places of temptation thinking they are mature enough and strong enough to handle it. This delusion is the first step to yielding to temptation. Some want to entertain the thought of sinful activities to get the buzz off of the temptation thinking they can stop from getting drunk on the sin. This is a delusion. As a famous person once said that they tried marijuana but did not inhale. I have some property on the

moon to sell you if you believe that!

c. We are to flee from sin and run towards righteousness, faith, love, peace, with those who have a habit of dependence upon God. [2 Tim. 2:22](#)

2. idolatry- Gr. **eidololatreia**

a. In Paul's day this was worshipping stone, wood, or metal. Today it is giving your heart's devotion to anything more than God.

15. I speak as to wise men; judge for yourselves what I say.

A. I speak as to wise men,

1. **speak-** Gr. **lego**

2. **wise men-** Gr. **phronimos-** *considerate, thoughtful, prudent, discreet, sensible, wise, intelligent*

a. This is what the Corinthians thought of themselves so Paul is giving them the benefit of the doubt.

B. judge for yourselves what I say

1. **judge-** Gr. **krino-** *to distinguish or decide*

2. **say-** Gr. **phemi-** *to make known one's thoughts, to declare, to bring to light by speech; generally to say, speak, utter.*

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?

A. The cup of blessing which we bless,

1. **cup-** Gr. **poterion-** *a cup, a drinking vessel*

a. This cup is also called the cup of the Lord. [1Co 10:21](#)

2. **blessing-** Gr. **eulogia-** *good word, good speech*

a. The "cup of blessing" was the technical term for the final blessing offered at the end of the meal. This was the cup that our Lord blessed at the Last Supper (cf. [1Co 11:25](#), "after supper") and interpreted as "the new covenant in my blood." - NIC Commentary

b. We received all the blessings of God through the blood of

Jesus. This is also why it is called the “cup of blessing”. You can only receive the blessings of God by His grace through faith. [Psa 116:13](#) You cannot earn or deserve them. It is important to take communion in faith acknowledging the person of Jesus and what He did for us. In the OT it says the people **saw God** and **then ate and drank**. [Exo 24:11](#) Likewise, we should only eat and drink of communion until you see the Lord. Communion is not about looking at yourself! It is all about looking at Jesus and celebrating Him and what He has done. He said of both the cup and the bread, “Do this in remembrance of me.”

3. **bles**- Gr. **eulogeo**- *to speak well of, good speaking*

a. This is done by giving a good explanation of its meaning and value and by giving thanks to God for it.

B. is it not the communion of the blood of Christ?

1. **communion**- Gr. **koinonia**- *fellowship, association, community, communion, joint participation, intercourse, the share which one has in anything, intimacy*

2. **blood**- Gr. **aima**

a. All Christians have a partnership in and receive the benefits of the shed blood of Jesus, which is the forgiveness of sins and the gift of righteousness.

b. The blood represents the perfect life of God given in our behalf. Jesus shed the blood of God at the cross that purchased the church. [Acts 20:28](#) The connection point between the divinity of Christ and the humanity of Jesus was His blood. It is eternal blood.

c. You can say that in the shedding of Jesus' blood it was giving to man all the assets of God to us.

C. The bread which we break,

1. **bread**- Gr. **artos**

a. This represents the body of Jesus. It also represents our participation in His body.

2. **break**- Gr. **klao**

a. Jesus body was broken for us.

D. is it not the communion of the body of Christ?

1. **body**- Gr. **soma**

a. In Jesus body He took all man's liabilities upon himself. He took our sins in His body on the tree. His body was beaten, whipped, pierced, and broken because of our transgressions. He bore our curses in His body.

b. So His blood gave us the blessings of heaven and in exchange Jesus bore all our curses in His body and removed them from us. There was a divine exchange on the cross. He took our curses and gave us God's righteousness! This was done through the blood and body of Jesus.

17. For we, *though* many, are one bread *and* one body; for we all partake of that one bread.

A. For we,

1. Believers

B. *though* many,

1. As a single loaf of bread is made up of many grains of wheat, so the one body of Christ is made up of many members. [1Co 12:12](#), [Rom 12:5](#)

C. are one bread and one body,

1. **one bread**

2. **one body**

a. In the thinking of that part of the ancient world, to eat at the same table with someone indicated friendship and fellowship with that person. Since you ate of **one bread**, that made you **one body**, because you both shared of the same food at the same table. So to eat at the table of a pagan temple restaurant was not as innocent as it seemed. -Guzik Commentary

b. [1Co 12:20](#), [Eph 4:4](#)

D. for we all partake of that one bread.

1. **all**

a. This is written to believers about believers.

2. **partake**- Gr. **metecho**- *to share in, partake, to be a member of*

18. Observe Israel after the flesh: Are not those who eat of the sacrifices partakers of the altar?

A. Observe Israel after the flesh:

1. **Observe-** Gr. **blepo-** *to perceive as with the eyes, meaning to discern, to understand*

2. **Israel-** *means the prince who prevails with God*

a. Jacob got this name after he wrestled with the Angel of the Lord- a pre-incarnate appearance of Jesus. Jacob could not prevail against the Lord by his wrestling in self-effort. At the end he just clung to the Lord and asked to be blessed. [Gen. 32:22-28](#) This is how we prevail with God. It is by grace through faith.

3. **flesh-** Gr. **sarx**

a. Paul is saying here to look at Israel naturally speaking. The Law was a flesh covenant and that revealed in the natural spiritual truths. Paul said the law was spiritual but this was because it could only be lived out by our reborn spirit. However, the regulations of the Law all dealt with man's natural flesh. Unregenerate man needed this kind of covenant to learn about spiritual things because they were spiritually dead and could not discern things spiritually. God used types and shadows in the OT to teach spiritual principles and to reveal spiritual realities that would come into being through Christ.

B. Are not those who eat of the sacrifices partakers of the altar?

1. **eat-** Gr. **esthio**

2. **sacrifices-** Gr. **thusia**

a. Peace offerings

3. **partakers-** Gr. **koinonos**

a. What Paul is saying in these verses is that eating at the Lord's Table signifies fellowship with Him. The same was true of those Israelites who ate of the sacrifices. It meant that they had fellowship with the altar. The reference, no doubt, is to the peace offering. The people brought their sacrifices to the

temple. A portion of the offering was burnt on the altar with fire; another portion was reserved for the priests; but the third part was set aside for the offerer and his friends. They ate of the offering on the same day. Paul is emphasizing that all who ate of the offering identified themselves with God and with the nation of Israel and, in short, with all of which the altar spoke.
-Believers Bible Commentary

b. We have a spiritual altar in Christ that the priests of the Law have no right to eat of. [Heb 13:10](#)

4. altar- Gr. **thusiasterion**

19. What am I saying then? That an idol is anything, or what is offered to idols is anything?

A. What am I saying then?

1. **saying-** Gr. **phemi-** *to make known one's thoughts, to declare, to bring to light by speech; generally to say, speak, utter.*

B. That an idol is anything,

1. **idol-** Gr. **eidolon**

a. The idol is a piece of stone or metal. It is nothing more.
[1Co 8:4](#), [Act 19:26](#)

C. or what is offered to idols is anything?

1. **offered to idols-** Gr. **eidolothuton-** *image sacrifice*

a. The actual meat sacrificed to an idol was the same after it was offered as it was before it was offered. The use of the meat does not change the meat at all.

b. It is the spiritual influences behind the idols that were harmful and should be avoided.

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.

A. Rather,

B. that the things which the Gentiles sacrifice they sacrifice to demons and not to God,

1. **Gentiles-** Gr. **ethnos-** *generally designates a non-Jewish nation, but*

it is also used of the Jewish nation when referred to officially

a. Scripture divides humanity into three groups- Jews, Gentiles, and the church of God. [1 Cor. 10:32](#)

2. sacrifice- Gr. thuo

a. It is universal that man knows that there must be a sacrifice in order to atone for sin and approach divinity.

3. demons- Gr. daimonion- an evil spirit

a. It is unclear from scripture on the origin of demons. They do not appear to be fallen angels. They seem to be disembodied spirits seeking to inhabit a body.

b. Some have conjectured that demons were spirits [separate from the angels] created under Lucifer's control before his fall and when he fell they followed him. This cannot be confirmed this side of heaven.

c. Demons are involved with idol worship and sacrifice. [Lev 17:7](#); [Deu 32:17](#), [Psa 106:37](#)

C. and I do not want you to have fellowship with demons.

1. want- Gr. thelo

2. fellowship- Gr. koinonos

a. Who you fellowship with will influence you. It is not good to fellowship with devils and have them influence you.

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.

A. You cannot drink the cup of the Lord and the cup of demons;

1. drink- Gr. pino

2. cup of the Lord

3. cup of demons

a. At idol feasts there would be a libation poured out to the idol god and then a drink in toast to honor of the idol god. In doing so they were fellowshiping with the idol. Paul brings out that really they were fellowshiping with the demons who inspired the idol.

B. you cannot partake of the Lord's table and of the table of demons

1. **partake**- Gr. **metecho**

a. You cannot serve two masters. [Matt. 6:24](#)

2. **Lord's table**

a. When we eat and drink of the communion table we are partaking and fellowshiping with Christ.

b. The communion Christians partake of today is taken on a **table not an altar**. The only Christian altar is the cross of Christ. We partake of the elements of communion on the Lord's table which speaks of His provision, fellowship, and familial bond of love.

3. **table of demons**

a. An example of an ancient pagan meal to an idol reads: *“Chairemon invites you to a meal at the table of the lord Serapis [an idol god] in the temple of Serapis, tomorrow the fifteenth from nine o’clock onwards.”* -Guzik Commentary

22. **Or do we provoke the Lord to jealousy? Are we stronger than He?**

A. **Or do we provoke the Lord to jealousy?**

1. **provoke to jealousy**- Gr. **parazeloo**- *to provoke to the point of jealousy*

a. The Lord is a jealous God. [Ex. 20:5](#) [Exo 34:14](#), [Deu 32:16](#), [Deu 32:21](#), [1Ki 14:22](#) There is a good jealousy and there is an evil jealousy.

b. In marriage there is a good jealousy because of the nature of the monogamous and exclusive covenant we have with our spouse. It is the same with the Lord. We are His bride.

2. **the Lord**- Gr. **kurios**

a. The Lord Jesus

B. **Are we stronger than He?**

1. **stronger**- Gr. **ischuros**- *to be able, strong, mighty, powerful*

a. It is not good to be at odds with the Lord or have Him contend with you. One thing that will do this is to worship and serve another god.

23. All things are lawful for me, but not all things are helpful; all things are lawful for me, but not all things edify.

A. All things are lawful for me,

1. **lawful-** Gr. **existi-** *it is possible; it is permitted, it is lawful*

a. It is very important to take verses in context. When Paul says **all things are lawful for me**, he is referring all kinds of food [meat]. That is the subject of this chapter. All meat [whether it is clean or unclean under the Law] is lawful for a Christian to eat.

b. Things like murder and stealing are never lawful! This verse has been used by carnal people who want to sin, so they claim this verse for their actions. That is taking scripture out of context.

c. This verse is also used by Paul in [1 Cor. 6:12](#). In the next verse, vs. 13, he puts it in context of eating meats as well.

B. but no all things are helpful,

1. **helpful-** Gr. **sumphero-** *to bear together, to collect or contribute in order to help, be profitable, be expedient*

a. Although eating meat in the marketplace was strictly lawful, it is not helpful to weak believers or unbelievers seeing you celebrate at an idol temple, eating meat sacrificed to that idol.

b. A more contemporary example today would be for a minister to drink wine publicly. Although it is not a sin to drink wine [although getting drunk is], many weak Christians think that drinking wine in any measure is a sin and so do a lot of unbelievers. They think that it is wrong for Christians to do so, so if they see a Christian minister do so, they see him or her as a hypocrite. It does not help one's testimony.

C. all things are lawful for me,

1. Obviously this was a repeated phrase that the Corinthians would throw around to justify their actions.

D. but not all things edify

1. **edify-** Gr. **oikodomeo-** *to build up, establish, confirm*

a. Our actions should build people up, not tear them down. To tempt a weak believer to join you in doing something you think

is fine, but they think is a sin, is tearing them down, not building them up. [1Co 8:9](#), [Rom 14:20-21](#)

24. Let no one seek his own, but each one the other's *well-being*.

A. Let no one seek his own,

1. **seek-** Gr. **zeteo-** *to seek after, look for, strive to find*

2. his own

a. This is another way of stating the golden rule- "Whatever you want men to do unto you, do also unto them." [Matt. 7:12](#)
We all want people to seek our benefit and good.

b. Paul brings out in Philippians that we should not only look out for your own interests, but also for others. [Phil. 2:4](#) Paul here is saying that we should not seek only our own benefit but also the benefit of others. Sometimes we must limit our benefit in order to ensure the benefit of others. In this case limiting your freedom [to eat meat] in order to not cause others to stumble is one of those times. [Rom 15:1-2](#)

B. but each one the other's well-being

1. **well-being-** *not in Greek, omit*

25. Eat whatever is sold in the meat market, asking no questions for conscience' sake;

A. Eat whatever is sold in the meat market,

1. **eat-** Gr. **esthio**

2. **sold-** Gr. **poleo-** *to be busy, to trade; to barter (as a peddler), that is, to sell*

a. This means even pork! [1Ti 4:4](#)

3. **meat market-** Gr. **makellon-** *a butcher's row where all kinds of provisions were displayed for sale*

a. Paul is saying here that it is ok to shop at the meat market that was connected to the temple, unless it would provide an undue temptation to you to idolatry or sexual sin that came with it. This is where the best and cheapest meat could be obtained.

B. asking no questions for conscience' sake

1. **asking no questions-** Gr. **anakrino-** *to examine or question in order to pass a judicial sentence*

a. Paul is telling them to go shopping without giving a second thought about it. It was ok to shop at the meat market.

2. **conscience sake-** Gr. **dia suneidesis-** *because of conscience*

a. The Corinthians could take this directive from Paul that with good conscience they could buy meat at the market.

26. for "THE EARTH IS THE LORD'S, AND ALL ITS FULLNESS."

A. for the earth is the Lord's

1. **earth-** Gr. **ge**

2. **the Lord's**

a. The Lord Jesus is the owner of the earth. [Deu 10:14](#) He has given mankind stewardship over it however. [Ps. 115:16](#)

b. Nothing in this earth belongs to an idol. It belongs to God.

B. and all its fullness

1. **fullness-** Gr. **pleroma**

a. [Psa 24:1](#)

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.

A. if any of those who do not believe invites you to dinner,

1. **do not believe-** Gr. **apistos**

a. This is an unsaved person. Yes, it is ok to have friends that are not saved. How can you win the lost if you alienate yourself from them? We are not to be intimate friends with unbelievers but we can be acquaintances or casual friends. Jesus ate with publicans and sinners. [Luk 19:7](#), [Matt. 9:10](#)

2. **invites-** Gr. **kaleo**

3. **dinner-** *omit, not in the Greek*

a. However this is implied by the text.

b. This is an invitation to a dinner at a private home, not an

invitation to a public idol feast. Paul already has stated that would not be appropriate. [1Co 8:10](#)

B. and you desire to go,

1. desire-Gr. thelo

a. A lot of leading in life when it comes to specifics comes down to following the desires of your heart. If you delight yourself in the Lord, He gives you the desires of your heart. [Ps. 37:4](#) He puts the desires in your heart that pleases Him and fulfills the plan for your life.

b. In the general things of life follow the principles of the Word of God. In the specifics follow the two "p's"- passion and peace. They will guide you into fulfilling God's call and destiny for you.

2. go- Gr. poreuomai

C. eat whatever is set before you,

1. eat- Gr. esthio

2. set before- Gr. paratithemi- *to put or place near someone*

a. Sometimes it takes faith to eat whatever is set in front of you. Especially in a third world setting. It is important to pray in faith over your meals!

b. Jesus gave this same directive. [Luk 10:7](#); [Luk 10:8](#)

D. asking no question for conscience' sake

1. asking no question- Gr. anakrino- *to examine or question in order to pass a judicial sentence*

a. There were two things Paul said that the Corinthians could do without a second thought: to buy meat at the meat market, and go to dinner with an unbeliever and eat what is served.

2. conscience- Gr. suneidesis

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."

A. But if anyone says to you,

1. says- Gr. epo

a. Probably Paul is speaking of another Christian guest with a weak conscience pointing out that the meat was sacrificed to idols. It might also apply to another guest who is an unbeliever who thinks it is a sin for a Christian to eat meat sacrificed to idols. In the first case they should not eat it because it might cause the weak brother to stumble. In the second case they should not eat it because it might be a stumbling block for the unbeliever to get saved.

B. This was offered to idols,

1. **offered to idols-** Gr. **eidolothuton**

C. do not eat it for the sake of the one who told you,

1. **eat-** Gr. **esthio**

2. **told-** Gr. **menuo-** *to disclose or make known something secret*

a. There are some who delight in and make it their ambition to disclose secrets and hidden facts. It is a drug for them.

D. and for conscience sake

E. for the earth is the Lord's, and all it fullness

1. This phrase was used just a few verses earlier. There Paul uses it to support eating without conscience sake. Here Paul uses it again but in the context of not eating because of conscience sake. All things are God's. Some of those things He has intended we use for our pleasure, and others He asks us to refrain from to further His purposes.

2. This phrase is repeated three times in Scripture. The triune God owns the earth.

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

A. **Conscience-** Gr. **suneidesis**

B. **I say,**

C. **not your own,**

D. **but that of the other,**

1. Whether that being of an believer or unbeliever

E. For why is my liberty judged by another man's conscience.

1. **liberty-** Gr. **eleutheria**

a. Paul is known to interject imaginary dialogues with objectors and objections in his writing. For a good example of this see [Rom. 6:1, 9:19](#) He does that here. He supposes someone will respond to what he is saying by saying this, "Why is my freedom judged [enslaved] by another person's conscience?" Basically, this person is saying, "Why should I care what other people think." This is a selfish thought by a selfish person. We are not to live for ourself. We are to seek the good of others and not just ourself.

2. judged- Gr. **krino**

a. In other words this objector is saying: "Why should I let the judgments of other people affect me?" Again this is small and selfish thinking.

3. conscience- Gr. **suneidesis**

a. This line of reasoning is thus: "Someone else's conscience is not God, so why should I submit my liberty to it?" It is because of love for others and for our testimony of the gospel, that is why!

b. This is not the same as allowing someone to drag us into the practice of legalism. [Col 2:16](#) This speaks of limiting our exercise of liberty to be a greater witness.

30. But if I partake with thanks, why am I evil spoken of for *the food* over which I give thanks?

A. But if I partake with thanks,

1. partake- Gr. **metecho**

2. thanks- Gr. **charis**

a. This is a selfish argument which goes something like this, "I have been given grace by God to take this course of action, so other people should get off my back about it!"

b. Those in the grace movement are often selfish with the grace given to them. They only think of themselves and not how their actions impact or appear to other people- believers or unbelievers. We have been blessed with grace vertically with our Heavenly Father, but we are called to steward that

grace towards others horizontally. [1 Pet. 4:10](#) To do this sometimes it calls for us to limit the exercise of our freedom in Christ.

c. This is just thinking from a vertical perspective and ignoring the horizontal perspective that involves others. This is a common practice today among those in the grace movement.

B. why am I evil spoken of for the food over which I give thanks?

1. **evil spoken of**- Gr. **blasphemeo**- *to blaspheme, revile. To hurt the reputation or smite with reports or words, speak evil of, slander, rail*

2. **food**- *not in Greek, omit*

3. **give thanks**- Gr. **eucharisteo**- *thankful, grateful, well-pleasing.*

a. Again this is a very selfish and childish attitude being presented by an objector. It is all about them. This person is saying, "I am good with this course of action, why isn't everyone else?"

b. It is possible to eat and give thanks but also not to eat and still give God thanks. [Rom 14:6](#)

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

A. Therefore,

1. This is Paul's reply to the objector in the previous verses.

2. Paul ends this subject by giving them a general rule, sufficient to regulate every man's conscience and actions.

B. whether you eat or drink,

1. **eat**- Gr. **esthio**

a. This gives limits and boundaries to our eating. We cannot overeat to the glory of God.

2. **drink**- Gr. **pino**

a. This gives limits and boundaries to our drinking. We cannot get drunk to the glory of God.

C. or whatever you do,

1. **do**- Gr. **poieo**

a. This gives limits and boundaries to all we do.

D. do all to the glory of God

1. glory- Gr. doxa

a. Giving glory to God has more to do than just our vertical relationship with God. It also involves our horizontal actions and relationships with people. [Matt. 5:16](#), [1 Pet. 2:12](#), [1 Cor. 6:20](#), [body and spirit speak of the horizontal and vertical aspects of being a Christian], [Joh 15:8](#), [Php 1:11](#)

32. Give no offense, either to the Jews or to the Greeks or to the church of God,

A. Give no offense- Gr. **ginomai aproskopos-** *to not become one giving an occasion for offense or stumbling*

B. either to the Jews or to the Greeks or to the church of God,

1. Jews- Gr. Ioudaios

a. Specifically this means *those from Judah*, but generally it speaks of all descendants from Jacob and the twelve tribes.

2. Greeks- Gr. Hellen

a. This word is used specifically of *those of the nation of Greece*, but in general it speaks of all non-Jewish nations.

3. church- Gr. ekklesia- called out ones

a. This verse brings out the three categories of mankind in the earth today: The Jews, The Gentiles, and the Church of God. Before Jesus died and rose again there were only two- Jews and Gentiles. However, after the day of Pentecost there came a third- the church of God. The church is a new race of being that has never existed before. They are the new creation! Jesus is the head of this new nation.

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.

A. just as I also please all men in all things,

1. please- Gr. aresko

a. It is important to take scripture in context. This statement is in line with what he has been saying about not doing things that cause others to stumble and impede them to being saved

or to walk with God. Paul attempted to do this will all men. However, this does not mean that Paul became a people pleaser, saying and doing things to court personal favor. In Galatians he said if he was a people pleaser he would not be a servant of Christ. [Gal. 1:10](#)

b. You can never please all people in all things. That is impossible. We are not called to try. We however are to attempt to make the gospel attractive and pleasing so all excuses to accept it are taken away. This is called adorning the doctrine of God. [Titus 2:10](#)

2. **all men**- Gr. **pas** [*omit men- not in Greek*]

3. **all things**

B. not seeking my own profit,

1. **seeking**- Gr. **zeteo**

2. **profit**- Gr. **sumphero**

a. This is the demarcation line of maturity. It is when you are conducting your life not just for yourself, but also for others and with their interests in mind as well. [1Co 10:24](#)

b. Jesus died so that we would not live unto ourselves. [2Co 5:15](#)

C. but the profit of many,

1. **of many**

D. that they may be saved.

1. **saved**- Gr. **sozo**- *deliverance, preservation, safety*