



Look and Live
A Series on the Cross
July 8, 2012

8A

PART III: THE N. T. APPLICATION OF THE TYPE (PAUL IN 1 Cor. 10)

A Warning from the Past

1 Corinthians 10:1-13

INTRODUCTION:

- I. **The Privileges [Of the Children of Israel] (1 Cor. 10:1-4)**
 - A. **The Direction That Was Presented (1 Cor. 10:1; Ex. 13:21-22; Ps. 119:105, 130; 2 Pet. 1:19)**
 - B. **The Deliverance That Was Produced (cf., Ex. 14; Lam. 3:22)**
 - C. **The Declaration That Was Pictured (1 Cor. 10:2)**
 - D. **The Diet That Was Provided (1 Cor. 10:3-4a; cf., Ex. 16 & 17; Num. 20)**
 - E. **The Deity That Was Present (1 Cor. 10:4)**
- II. **The Perception (1 Cor. 10:5a; Zech. 1:2; Ps. 19:14; Heb. 11:5; 13:16)**
 - With all of the benefits that they enjoyed from God ...
 - Yet they did not please God!
- III. **The Punishment (1 Cor. 10:5b; Num. 14:28-35)**
 - There is a warning here for us.

THE APPLICATION FOR POINTS I, II AND III.

Please refer to study guide 6 for this section. www.calvaryofliberty.org

QUOTE: Any decision for Christ that does not result in a disciple of Christ is not a conversion to Christ but is a delusion about Christ! (Luther Price)

IV. The Problems (10:6B-10)

BRIEF REVIEW (Please refer to study guide 6)

A. The Problem of Their Desires (10:6)

1. DEFINITIONS

"Examples" – Greek, *tupos*, types.

"Lust" – *epithumeo*. In classical literature *epithumeō* means

"desire for, long for"; it is neither a negative nor positive impulse.

CBLGED

- 1) **The basic meaning is simply to desire. (Luke 16:1)**
- 2) **The desire may be for that which is good. (1 Tim. 3:1)**
- 3) **When the object desired is forbidden, it is sin. (Rom. 13:9)**

• And here Paul pairs it with the following word.

"Evil Things" – *kakos*. See following.

- 1) **This can refer to moral wrongdoing. (Lk. 23:22)**
- 2) **This can refer to worthless things. (Lk. 16:25)**

3) This can refer to harmful things. (Acts 16:28; 28:5)

SUMMARY: *Kakos* refers to those things which are immoral, which are of no value or which are harmful. It is when we desire these things that we have crossed the line that the children of Israel crossed, that the church in Corinth was crossing. And if we do, we are subject to the same fate.

2. INTERPRETATION (Num. 11:4-6; 11:34)

NOTE: While the word *epithumeo* can mean a sexual lust, that is not the primary meaning in this context. If so, Paul would not have included verse 8. We may apply this to any evil lust, but the interpretation here was the lust for the familiar, the comfortable, the known, the foods of Egypt.

3. APPLICATION - LUST IS ...

- a. A Distraction (Mk. 4:19; 1 Pet. 2:11)
- b. A Disclosure (Eph. 2:3; 1 Th. 4:4-5; 3 Jn. 1:11; 1 Jn. 2:15-16)
 - 1) An unconverted person
 - 2) One who does not love the Father
- c. A Defilement (2 Tim. 2:22)
- d. Death (Spiritual, Physical) (James 1:15)

Hebrews 12:1-2


B. The Problem of Their Devotion (10:7; Ex. 32:1-14)

1. DEFINITIONS (Cf., Is. 44:19; Col. 3:5; Eph. 5:5)

IDOLATERS – GK. *eidōlōlatrēs*. Lit., an image servant, or image worshipper. When broken down, the word comes from a noun root meaning “idol” and a verb meaning “to serve or to render religious homage.” In its purist sense, the word means to worship something in place of God. But as we will see, one may commit idolatry which does not involve any image or idol. (Cf., 1 Cor. 6:9)

PLAY – The word here simply means to make sport. We will look at the Hebrew word in its O.T. setting in just a few moments.

2. HISTORICAL SETTING

 **Reading: Exodus 32**

- Note how they say, “These be thy gods,” and how he says, “Tomorrow is a feast to the LORD.”
- Though Aaron’s intentions were good, his actions anger the Lord.

LESSON: Carnally minded believers will always want worship to drift in the direction of human ideas and entertainment. Any time we make ministry about pleasing people instead of obeying God we are drifting from worship which is acceptable to God!

Please refer to study guide 7 for more on this section.

- Notice the pattern:
 - 1) They Go Through the Ritual of Worship** (Burnt offerings same as always. It was a nice comfortable routine.)
 - 2) They eat and drink** (intoxicating drink), turning worship into a party.
 - 3) They rise up to “play.”** (Immoral play) [NOTE: Hebrew = to laugh, mock, make sport of. As we said, the use of the word in Genesis 26:8-9 indicate a sexual play.]

In the remainder of the chapter, we see the judgment of God.

3. INTERPRETATION (Dt. 11:16; Is. 42:8; 1 Jn. 5:21)

Please refer to study guide 7 for more on this section.

Two dangers for the Corinthians:

a. Contact with Idolaters

1) Literal Idolatry

Many pagan temples in Corinth.

2) Figurative Uses

- What does the New Testament say about idolatry that does not involve a literal idol?

THREE FORMS OF SPIRITUAL IDOLATRY AS SEEN IN THE TEMPTATION OF CHRIST *Dict. of Bible Themes*

a) Possessions (Mt. 4:3-4; 6:24; Lk. 16:13; 18:23; Phillip. 3:19; Col. 3:5)

b) Prestige and Self-Esteem (Mt. 4:6; Lk. 3:8; 10:29; 18:11-12; 18:21; Rom. 2:19; Philip. 2:5-9)

c) Power (Mt. 4:8-9; James 4:6, 10)

APPLY! – We must not boast that we have no pagan images in our home. We create our own. Idolatry destroyed the children of Israel. Paul warned the church at Corinth, and I pass that to the church at Liberty.

b. Frivolity in Worship (Ex. 32:6; 1 Cor. 11:29)

NOTE: Remember that one of the condemnations was that the children of Israel “rose up to play” (Ex. 32:6) They turned worship into a party atmosphere. Many churches face that temptation today. Worship is not about fun! Never has been, never will be. Joy, yes, fun, no! The Corinthian church had to be rebuked in the next chapter (11:29) for partaking of the Lord’s Supper in an irreverent fashion. *Lkw*

4. APPLICATION: (1 Cor. 5:9-13)

Please refer to the "7 Updated" handout for more information.

QUOTE: Idolatry is worshiping anything that ought to be used, or using anything that ought to be worshiped. *Augustine*

- Paul had warned them to have no close fellowship with fornicators, covetous, idolaters, etc.
- The Corinthians had gone overboard, and Paul had to give a needed correction.
- To put it simply, Paul had to restore the balance between **relevance** and **righteousness**.
- If we overemphasize relevance, we ignore the Bible command to "be holy."
- If we overemphasize righteousness, we ignore the Bible command to "be witnesses."
- What is the balance? (See 1 Cor. 5:9-13)

ILLUS: Aspirin.

ILLUS: Boat and Water

- We react quickly against the legalist.
- But there is a ditch on both sides of the road.
- We can run from legalism so hard that we end up in the ditch on the opposite side.
- That is the ditch of license!
- (Cf. 1 Tim. 4:1-5; Mk. 4:19; 1 Pet. 2:11; Eph. 5:5)

NOTE: The ditch on the right of the straight and narrow path is the danger of man-made rules that enslave us to non-biblical standards. Yet the left ditch is dangerous to us as well. We can become so "free" from the law of the legalist that we fall into another ditch. Here await us the dangers of allowing things to choke out the Word (Mk. 4:19), allowing things to war against the soul (1 Pet. 2:11) and allowing things to become idols in our life (Eph. 5:5; Col. 3:5). lkw

NEW MATERIAL FOR SUNDAY, JULY 8, 2012 BEGINS HERE.

C. The Problem of Their Decadence (10:8)

Decadence – Corruption, self-indulgence, excess. We could have used the word depravity, but that word more defines what we ARE apart from Christ, while decadence describes what we DO when not controlled by Christ.

1. Definitions

Commit Fornication – Two words in English, one verb in Greek, *porneuo*, literally meaning to act the harlot, used in the N.T. to mean indulging in unlawful lust of either sex. It means to act in a manner that is unchaste or immoral. It can also mean spiritual unfaithfulness (cf., Rev. 2:14; 17:2; 18:3,4). When we trace the word throughout the N.T., we find that it refers to the whole spectrum of sexual sins. It is an umbrella term, used for the category of sexual sin rather than any one particular sexual sin.

NOTE: Sometimes we focus on the prohibitions that God gives us, failing to recognize the protection that God is giving us. We seem to want the prohibition against our husband or wife committing sexual sin, yet at the same time we rebel against God's law that forbids us to practice sexual sin. Truly, we are most selfish creatures! lkw

2. Historical Setting

a. The Old Testament Story (Numbers 25:1-15)

 **READING: NUMBERS 25:1-3A**

Baalpeor - Ba'al-pe'or (ba'al-pe'or; "Baal of Peor"). A Moabite deity worshiped on the summit of Mt. Peor with immoral rites (sexual sins and child sacrifice). The name is probably another form of Chemosh. Chemosh was the national deity of the Moabites, and they were so obsessed with him that others called the Moabites "The people of Chemosh." To please one of his wives, Solomon erected an altar to Chemosh that would not be removed until the time of Josiah. (1 Kings 11:7; 2 Kings 23:13) The Israelites were seduced into the immorality of this licentious worship in the plains of Moab (Numbers 25:1-9; Psalm 106:28; Hosea 9:10). *The New Unger's Bible Dictionary*, under Baalpeor and Chemosh.

 **READING: NUMBERS 25:3B-9**

- Modern Baptists would say, “What an arrogant man to take that upon himself.”
- Who gave him the right to do that.
- We should cast that man out of our church for being so mean.
- APPLY! – This is exactly what is plaguing our churches today.
- But what does God think about this man? Read on

 **READING: NUMBERS 25:10-15**

b. The New Testament Situation

- One of the problems in Corinth was sexual sin *porneia*, meaning “sexual immorality” ([1 Corinthians 7:2](#); cf. [5:1](#); [6:13,18](#)).
- Paul reminds the converts in that city that this was a sin to be left behind when one leaves the world to come to Christ.
- In Corinth, sexual sin was closely related to the practice of the idolatry at the pagan temples.
- But when we consider the fact that Paul warned the Ephesians about this sin, he warned the Colossians about sexual sin, and he warned the Thessalonians about this sin, we must realize that *porneia* was not a problem for the Corinthians alone. ([Ephesians 5:3](#); [Colossians 3:5](#); [1 Thessalonians 4:3](#)). Cf., *CBL Dictionary*.
- But it was indeed a special problem for converts in Corinth.

QUOTE: Like most Greek cities, Corinth had an acropolis (literally, “high city”), called Acrocorinth, which was used as a place of defense and for pagan worship. From its top on a clear day Athens can be seen, some forty–five miles away. Situated on a 2,000–foot high granite mound, Acrocorinth was large enough to hold all the population of Corinth and of its surrounding farmlands in time of siege. It also held a famous temple to Aphrodite, goddess of love. The temple normally housed some one thousand priestesses, ritual prostitutes, who each night would come down into Corinth and ply their trade among the many foreign travelers and the local men.

Even to the pagan world the city was known for its moral corruption, so much so that in classical Greek *corinthiazesthai* (“to behave like a Corinthian”) came to represent gross immorality and drunken debauchery. The name of the city became synonymous with moral depravity. *MacArthur, 1 Corinthians*

3. Interpretation

QUOTE: The second major sin was alluded to in the previous verse (play) but is treated explicitly in verse 8. Nor let us act immorally, as some of them did, and twenty–three thousand fell in one day. The incident to which Paul refers is recorded in Numbers. While in the wilderness, “the people began to play the harlot with the daughters of Moab. For they invited the people to the sacrifices of their gods, and the people ate and bowed down to their gods” (25:1–2). Twenty–four thousand Israelites were slain because of that orgy (v. 9). The difference in numbers between the two accounts is probably best explained by taking 23,000 to mean those killed during one day and 24,000 to include others who died later due to the plague.

Idolatry and sexual immorality were closely associated in virtually all ancient religions. They were especially associated in Corinth, whose temple to Aphrodite had a thousand ritual prostitutes. Just as most social occasions involved some form of idolatry, they also usually involved some form of sexual immorality. It is clear from Paul’s warning that the self–confident Corinthian believers were no more immune to immorality than idolatry. Thinking they could live carelessly around corruption without being corrupted, they first were tempted and then gave in to temptation. *MacArthur, 1 Corinthians*.

a. Prohibition (cf., 5:1 ff.)

- Paul says, Do not allow this to be true in your life.
- In chapter 5 of this same letter, Paul tells of the gross sexual sin that was present in the congregation.
- Rather than deal with the matter, they were proud of the man guilty of the sin.
- His whole family goes here, he gives money here, we love him.
- Paul told them to kick him out, deal with the sin, lest others learn the error.
- If the church winks at one man's sin, others will feel that they have a right to do the same.

b. Pattern

- Paul uses the illustration from Numbers 25 that we read earlier.
- The intermarriage with pagans had resulted in the worship of pagan gods.
- The association with idolatry in Corinth was resulting in immorality.
- And we look back at both Israel and Corinth as negative examples for us.

c. Punishment (2 Tim. 2:19; Ps. 135:14)

- Numbers says that 24,000 fell.
- Paul says that 23,000 fell in one day.
- The other 1,000 would die later.
- The point to us is that God will judge His people!

END OF STUDY GUIDE 8A