

1 Corinthians

Doctrine and Judgment

Class #7

Chapter 9:19 thru chapter 10

Review chapters 7:29-40, chapters 8 & 9 (recording failed the previous week)

John: Doctrine or Judgment? 7:29-33

Judgment

The reasoning behind his principle in vs. 26-28

-What is the principle?

-That due to the present distress (duress, calamity), that it is good to remain in the state you are currently in.

29 But this I say, brethren, the time is short,

-**Morgan:** You remember those lines that speak of the fact that we live in an age when

"Every hour Must sweat, its sixty minutes to the death."

-That is what Paul meant, "The time is shortened." We are living in a time that has the characteristics of pressure, of urgency, of immediacy. "The time is shortened."

-Then he enumerated five things, all of them necessary, all of them inevitable, all of them the common experience of men in this world-marriage, sorrow, joy, commerce, and the world in its entirety

-The present distress has rendered every moment of vital importance, and, in view of this, it is good that all these things, not improper, but proper, should be treated as secondary.

#1- so that from now on even those who have wives should be as though they had none,

#2-30 those who weep as though they did not weep,

#3-those who rejoice as though they did not rejoice,

#4-those who buy as though they did not possess,

#5-31 and those who use this world as not misusing it.

Why a reprioritization of normal life functions?

v.31 cont. ... For the form (schema, the culture) of this world is passing away.

-**Morgan:** It does not mean for a moment that joy is to be subdued and silenced, and all songs are to perish from the life. It does not mean there is to be no buying and no selling, It does not mean that the world is not to be used. Oh, no, but all our attitudes towards all these inevitable things are to be qualified by our relationship to the Lord Himself.

It can be bluntly put. If the marriage relationship is going to interfere with our relationship to the Lord, then we are to treat it as nonexistent. If sorrow threatens to come between us and our duty, it is to be trampled underfoot. If joy seems to threaten us in our loyalty, it is to be denied. If our commerce interferes with our relationship to our Lord, we are to buy, and yet as though we did not possess the purchase when we get it. Then taking the whole world, the whole material realm in which we all live, if the world becomes master, and if instead of using it, we allow it to use us, then we are abusing it, and that is what Paul is forbidding.

32 But I want you to be without care or anxiety regarding these five proper things. He who is unmarried cares for the things of the Lord (being a witness, serving, fulfilling ministry)—how he may please the Lord.

33 But he who is married cares about the things of the world—how he may please his wife.

- In view of all these things, his judgment for the time being, for the then present distress, was that celibacy had its advantages. Evidently that weighed on his mind very largely, for he was anxious that they should have care on the highest level, without distraction.
- There is our test. Marriage may be a distraction. Sorrow may become a distraction. Joy may become a distraction, Or commerce, or the proper use of the world.

John: Doctrine or Judgment? 7:34-40

Doctrine

Back to the particulars of what you asked about virgin daughters ...

34 There is a difference between a wife and a virgin. The unmarried woman (could include a virgin, a divorcee, or a widow) cares about the things of the Lord, that she may be holy both in body and in spirit.

-As she should be!

-**MacArthur:** Single Christians, whether formerly married or never married, are not intrinsically more righteous or faithful than married ones. But they are able, because of fewer family demands and obligations, to be more devoted to the Lord's work.

v.34 cont. But she who is married cares about the things of the world—how she may please her husband.

-As she should be

-..... But with the disciplined balance of the 'principles of priority' Paul lays down in verses 29-31.

35 And this I say for your own profit or benefit,

-Not only is the Word of God profitable per 2Tim. 3:16 BUT prioritizing Kingdom concerns first is also very profitable or beneficial.

v.35 cont. not that I may put a leash (better: 'legalistic noose') on you, but for what is proper, and that you may serve the Lord without distraction.

-**MacArthur:** Marriage does not prevent great devotion to the Lord, and singleness does not guarantee it. But singleness has fewer hindrances and more advantages. It is easier for a single person to be single-minded in the things of the Lord. The married Christian has no choice. His *and her* interests must be divided *between the Kingdom of God and her Household kingdom.*

Does not Jesus say similar things?

-**Matt. 6:33**

33 But seek first the kingdom of God and His righteousness, and all these things shall be added to you.

-He says it even harsher in **Luke 14:25-26**

25 Now great multitudes went with Him. And He turned and said to them,

26 "If anyone comes to Me and does not hate (love less) his father and mother, wife and children, brothers and sisters, yes, and his own life also, he cannot be My disciple.

-We are talking here the difference between being a believer and follower-disciple!

-Is this not the lesson of Mary and Martha with Jesus in **Luke 10:38-42?**

38 Now it happened as they went that He entered a certain village; and a certain woman named Martha welcomed Him into her house.

39 And she had a sister called Mary, who also sat at Jesus' feet and heard His word.

40 But Martha was distracted with much serving, and she approached Him and said, "Lord, do You not care that my sister has left me to serve alone? Therefore tell her to help me."

41 And Jesus answered and said to her, "Martha, Martha, you are worried and troubled about many things.

42 But one thing is needed, and Mary has chosen that good part, which will not be taken away from her.”

36 But if any man thinks he is behaving improperly toward his virgin *daughter*, if she is past the flower of youth, and thus it must be, let him do what he wishes. He does not sin; let them marry.

-**MacArthur**: In Jewish culture, parents, and particularly fathers, had long had a dominant role in deciding whom their children would marry. The same general custom prevailed in many ancient societies, including that of Rome....

... In light of the extant teaching about the advantages of singleness, some of the fathers in Corinth apparently had dedicated their young daughters to the Lord as permanent virgins. But when the daughters became of marriageable age, many of them no doubt wanted to be married, and their fathers were in a quandary. Should they break the vow they made for the girl? It is likely that many of the girls did not have the gift of singleness and were struggling with their desire to get married and their desire to please their fathers and the Lord. The problem was among those mentioned in the church’s letter to Paul (7:1).

The characteristics of a Single Minded Father ...

37 Nevertheless he (*the Father*) who stands steadfast in his heart, having no necessity (*constraints or pressure from the daughter or other sources*), but has power over his own will, and has so determined in his heart that he will keep (*in his house and protect and provide for*) his virgin daughter, does well.

38 So then he who gives *her* in marriage does well, but he who does not give her in marriage does better.

-From a K of G perspective he does better!

And speaking of marrying or not what about widows?

39 A wife is bound by law as long as her husband lives; but if her husband dies, she is at liberty to be married to whom she wishes, only in the Lord.

40 But she is happier (*makarios, typically ‘blessed’ from above*) if she remains as she is, according to my judgment (*gnome, ‘opinion’*)—and I think I also have (*literally ‘echo’*) the Spirit of God.

-The present distress could have been of short duration or for Corinth for in 1Tim. 5:14 he says this about young widows: **14** Therefore I desire that the younger widows marry, bear children, manage the house, give no opportunity to the adversary to speak reproachfully.

-I leave that for all of us to ponder and think about, knowing there are no contradictions in Scripture.

John: Doctrine or Judgment? 8:1-6

Doctrine....

8:1 Now concerning things (*not the idols themselves!*) offered to idols:

-another subject matter from their letter

v.1 cont. We know that we all have knowledge or understanding. Knowledge puffs (the leaven of pride) up, but the love edifies (especially when mixed with correct knowledge).

-The highest here is love that edifies or builds up as he will say in **1Cor. 13:2**

2 And though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, but have not love, I am nothing.

-**Fee**: The one who thinks he is “in the know” by that very fact has given evidence that he does not yet have the real thing. Like the person who “thinks he is wise” (3:18), the one who thinks he has knowledge is self-deceived; true knowledge has eluded him. Thus the clause “he does not yet know as he ought to know” does not refer to some lack of content, but to the lack of real gnōsis itself, which, as the next clause (v. 3) points out, has to do with love.

-**BUT** an application should be made that an increase or an adjusted for accuracy knowledge is a good thing as long as it is applied to self and others in and with love

2 And if anyone thinks that he knows (*oida-understands*) anything, he knows (*ginosko-thru learning-experience*) nothing yet as he ought to know (*ginosko*).

3 But if anyone loves God, this one or this person who loves God is experientially known by Him, by God.

-Knowing you are known by God is more important than having knowledge

-And how do we know we know that He knows us?

-Because we love Him.

-The height of what God considers knowing Him is when we actively love Him!

-then He says truly this one knows me! See 1John 4:20-21 and 1John 5:2

4 Therefore (*having laid a foundation in vs.1-3*) concerning the eating of things offered to idols, we (*Apostolic or is Corinth included in the we?*) know (*oida- we have had understanding for some time*) that an idol is nothing in the world, and that *there* is no other God but one.

5 For even if there are so-called gods, whether in heaven or on earth (as there are many gods and many lords),

-**Fee:** In chap. 10 he will again deny that a “god” is involved; what the Corinthians have not taken seriously is that pagan religion is the locus of demonic activity, and that to worship such “gods” is in fact to fellowship with demons.

6 yet for us there is one God, and this one God is manifested as

.... the Father, out of whom (*source, origin*) are all things, and we in particular, are for Him; and one Lord Jesus Christ, through whom are all things, and through whom we live.

John: Doctrine or Judgment? 8:7-13

Doctrine

7 However, *there is not in everyone that the (this particular) knowledge;*

-You think everyone has this knowledge. What knowledge are we speaking of?

-from V.4 b “we know that an idol is nothing in the world, and that *there* is no other God but one.”

-The use of the word ‘one’ having multiple parts yet remaining as ‘one’ is common in the NT.

Rom. 12:5

5 so we, being many, are one body in Christ, and individually members of one another.

...and...

-Rom. 5:12

12 Therefore, just as through **one** man sin entered the world, and death through sin, and thus death spread to all men, because **all** sinned in that one man—

And

-**1Cor. 6:16** is a quote from the Gen.2:24 where the word ‘one’ signifies a compound unity. The same compound unity used in the *Shema* of Deut. 6:4. Hear O Israel the LORD our God, the LORD is one (*compound unity*).

v.7 cont. ... for some (who lack our understanding), with consciousness of the idol, until now eat it as a thing offered to an idol; and their conscience, being weak (due to wrong or incomplete knowledge), is defiled (ceremonially impure towards God).

Here is another part of their knowledge that was missing

8 But food does not commend us to God; for neither if we eat are we the better, nor if we do not eat are we the worse or fall short, because conscience will not allow the eating of foods offered to idols.

-#1 food that we eat or do not eat does not enable or disable us to stand in the presence of God. Only our faith in Christ Crucified enables our standing before the Father in Christ.

-#2 If we eat foods offered to idols because we know they are nothing and therefore their offerings are nothing we are therefore more spiritually mature but have thereby does not enhanced our standing with God

-#3- If we choose to not eat food offered to idols because our conscience accuses us we are not worse off in our standing with God.

Judgment...

9 But beware lest somehow this liberty of yours become a stumbling block to those who are weak.

10 For if anyone sees you who have knowledge eating in an idol's temple, will not the conscience of him who is weak be emboldened (*same as 'edify' in v.1*) to eat those things offered to idols?

-emboldened = edify, but here it is a sinful 'building up'. Building up our 'house of sin' so to speak.

11 And because of your knowledge shall the weak brother perish (*mid. voice, perish from within*), for whom Christ died?

-We see this schizoid behavior from within us in **Rom. 7:8-11**

8 But sin, taking opportunity by the commandment, produced in me all manner of evil desire. For apart from the law sin was dead *or was not alive*.

9 I was alive once without the law, but when the commandment came, sin revived *came to life* and I died.

10 And the commandment, which was to bring life, I found to bring death.

11 For sin, taking occasion by the commandment, deceived me, and by it killed me (*thru condemnation*).

12 But when you thus sin against the brethren, and wound their weak conscience, you sin against Christ.

-Again this shows as David said '*against you have I sinned*'. Not just the person but Christ.

13 Therefore, if food makes my brother stumble, I will never again eat meat, lest I make my brother stumble.

-The same kind of meat may have too different sources. One from the 'idol meat shop' and one from the butcher who does not sell 'idol meat'

-Rom. 14:1-3, 6-23 is a good commentary on this issue of foods offered to idols and how it effects our relationship with each other.

John: Doctrine or Judgment? 9:1-14

Doctrine

So what is the transition here?

Guzik: Paul addresses the Corinthian Christians about their "right", based on "knowledge" to eat meat sacrificed to idols in a temple fellowship. Paul asks them to let go of their "right" to eat meat sacrificed to idols, even as he has let go his own rights as an apostle to be supported in material things by them. But Paul will also use the occasion to defend his apostolic position before the doubting Corinthian's position.

9:1 Am I not an apostle? Am I not free? Have I not seen Jesus Christ our Lord?

-They disqualified him as an Apostle because they believed that he had not seen the risen Lord!

v.1 cont. ... Are you not my work in the Lord?

-**Pillar:** The series of rhetorical questions at the beginning of the chapter (*Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are you not the result of my work in the Lord?*) depend upon the Corinthians' agreement for their rhetorical power in support of the argument that follows.

-How does this relate to their question regarding 'things sacrificed to idols' in 8:1?

-**Morgan:** The passages show that the whole question raised now about *things sacrificed to idols* there in Corinth, and all similar questions of conscience arising in the minds of Christian people, must be considered in the light of Christian liberty and its limitations. Liberty is limited. That is one of the characteristics of our liberty. "All things are lawful for me; but not all things are expedient (therefore

limited). All things are lawful for me; but I will not be brought under the power of any (therefore limited)."

-Beginning here with the ninth chapter, Paul illustrated these principles of limitations in other directions, but the principles abide.

-Remember that a clean running river with banks that limit it from going to the left and to the right would become a swamp, full of deadly creatures and disease.

-He deals with two rights of his here in vs.1-14:

1-His rights as an Apostle and

2 If I am not an apostle to others, yet doubtless I am to you. For you are the seal of my apostleship in the Lord.

-Paul had founded, had planted. "Paul planted, Apollos watered, and God gave the increase." But Paul had planted it. "Are not you my work in the Lord?" What they were, in position and privilege, was the seal of guarantee, of his apostleship.

-Notice the word "seal," the insignia of authority derived. Pilate had sealed the tomb of Jesus, had placed the seal of authority upon it. It was no good. But that is what the seal meant, authority; and Paul here declared the Corinthians were the seal of his authority. So he stated and defended his apostolic rights.

3 My defense (apologia) to those who examine (anakrino, thoroughly examine and thus judge) me is this:

4 Do we have no right or authority to eat and drink?

-But Paul refrained from eating certain meats or foods for the conscience sake of others

5 Do we have no right or authority to take along a believing (an equally yoked) wife, as do also the other apostles, the brothers of the Lord, and Cephas?

-At this time he has no wife.

-Was Paul ever married? When Stephen was committed to martyrdom, Paul said he gave his vote. That meant he was a member of the Sanhedrim, and no one was a member of the Sanhedrim except married men. Whether he was married or not, he said he had the right to be married.

6 Or is it only Barnabas and I who have no right or authority to refrain from working?

-He claims the right of his fellow-apostles, and all this in the ministry of the Gospel, for he names Barnabas, who was an apostle (see Acts 14:14). He claimed that they had a right to accept and be maintained on the material level by those whom they served in the spiritual realm.

Paul uses five illustrations to make his point

-The soldier, the vine-dresser, the shepherd; but more than that, it is according to the law of Moses, in God's care for the oxen. He had care for the oxen, but he showed that had a deeper meaning in the interest of those toiling for gain. And the reason for it, "If we sowed unto you spiritual things, is it a great matter if we shall reap your carnal things?"

7 Who ever goes to war at his own expense? Answer: no one!

Who plants a vineyard and does not eat of its fruit? Answer: no one!

Or who tends a flock and does not drink of the milk of the flock? Answer: no one!

8 Do I say these things as a mere man? Or does not the law say the same also?

9 For it is written in the law of Moses, "You shall not muzzle an ox while it treads out the grain." Is it oxen God is concerned about?

10 Or does He say it altogether for our sakes? For our sakes, no doubt, this is written, that he who plows should plow in hope, and he who threshes in hope should be partaker of his hope.

-As Paul says in-**2Tim. 2:6** The hardworking farmer must be first to partake of the crops.

11 If we have sown spiritual things for you,

- Sowing seed has two sides to its activity
- One side, the initiator sows the seed
- The other side the soil in Mt. 13:23, receives the seed.
- The word 'received' is the same word for 'sowed'.
- A very interesting picture!

v.11 cont. ... is it a great thing if we reap your material things?

- Your material things were sown to you and received by you and God gave the increase
- It is all of Him, others may have sown and we have received, completing the sowing cycle, but all is from Him

12 If others are partakers of this right over you, are we not even more?

- Others that were not there from the beginning, but just passing thru, had collected on this right, which they gladly met, but Paul did not do so, why?

Judgment

v.12 cont..... Nevertheless, we have not used this right, but endure all things lest we hinder the gospel of Christ.

- The hindering of the Gospel was more important to Paul than having his needs met by those who would be stumbled if they met his needs.
- The right of apostleship, nothing will persuade him to surrender. We shall see this whole principle is there-liberty, freedom, the rights of the believer; but in their exercise they must be qualified by some higher law, the law of love; and the law of love is never self-centered. It is always proceeding to forego in the interest of outsiders.

Doctrine

13 Do you not know that those who minister or labor regarding the holy things eat of the things of the temple, and those who serve at the altar partake of the offerings of the altar?

- Many of the different offerings either for sin or dedication often called for a portion of the offering, whether grain or wine or meat sacrificed be given to the priests for their consumption.

In sum

14 Even so the Lord has commanded that those who preach the gospel should live from or out of the gospel.

John: Doctrine or Judgment? 9:15-18

Judgment

15 But I have used none of these things, nor have I written these things that it should be done so to me; for it *would be* better for me to die than that anyone should make my boasting void.

- Continuing the subject, Paul turned to another aspect. That makes the word here "but" dynamic and forceful.
- in the rest of this chapter the subject is that of his attitude toward his rights
- In chapter 8 he taught that simply to act on the basis of knowledge may make one conceited, proud, and arrogant; but love conditioning knowledge will build up and edify. That is the principle.

From vs.16-27 He refers to both the rights already declared, those of his apostleship and of his right and to be maintained by the Christian Church.

- He now dealt with them, however, in the reverse order; first, he dealt with his rights of maintenance, and then with his right of apostleship.

16 For if I preach the gospel, I have nothing to boast of, for necessity is laid upon me; yes, woe (as in 'agony' not 'punishment') is me if I do not preach the gospel!

-This was a burden upon his heart forevermore, his sense of the deposit committed to him, entrusted to him, and of his consequent responsibility for that deposit.

-In this very chapter the word "Gospel" occurs nine times.

17 For if I do this willingly, I have a reward; but if against my will, I have been entrusted with a stewardship (a household responsibility).

18 What is my reward then? That when I preach the gospel, I may present the gospel of Christ without charge, that I may not abuse my authority in the gospel.

-It was the Gospel for which Paul was careful, and about which he was thinking.

-What he was not going to give up were his rights regarding the Gospel. He could give up his rights of maintenance, but not in the Gospel. That is what he now argued at length. He said, Necessity is laid upon me, constraint, something from which there is no escape, constraint laid upon me, imposed upon me. I am mastered by this thing.

-Though the gospel may offend or be called foolish I will not stop preaching it

-But I will give up right to maintenance, to having a wife, to eating certain foods-but not preaching the Gospel!

John: Doctrine or Judgment? 9:19-23

Judgment

Vs. 19-23 His Methodology

Paul directly addresses his opening statement in v.1: Am I not free!

19 For though I am free from all men, I have made (enslaved) myself a bond-servant to all, that I might win or gain the more;

20 and to the Jews I became as a Jew, that I might win *the cultural Jews*; to those *strict Jews who are under the law*, as under the law, that I might win those who are under the law;

21 to those *who are without law*, as without law (*did not act like a Jew at all or gentiles*) (not being without law toward God, but under law toward Christ), that I might win those *who are without law*;

22 to the weak I became as weak, that I might *relate to and win the weak*.

In Sum

I have become all things to all *men*, that I might by all means save some.

23 Now this I do for the gospel's sake, that I may be a partaker of it (*of its benefits*) with you.

John: Doctrine or Judgment? 9:24-27

Judgment

This denial of rights and liberties is not always easy and it involves personal denials....

24 Do you not know *or understand* that those who run in a race all run, but one receives the prize? Run in such a way that you may obtain it.

25 And everyone who competes *for the prize* is temperate in all things. Now they do it to obtain a perishable crown, but we for an imperishable crown.

26 Therefore I run thus: not with uncertainty. Thus I fight *or box*: not as *one who* beats the air.

-The races and the boxing arena were very familiar to the Corinthians as they are for us

27 But I discipline (*keep under control*) my body and bring it into subjection (*enslaved, verb of doulos*), lest, when I have preached to others, I myself should become disqualified (*disapproved and rejected for use*).

John: Doctrine or Judgment? 10:1-13

Let me warn you from the history of God's people about being disqualified

- Can God's people become disqualified? Let me give you some examples from the history of God's people.
- Disqualification is not loss of salvation but loss of office. In Paul's case his Apostleship
- Abraham is our Father because of the element of faith in our spiritual DNA. Not our father due to the same gene pool.
- Rom. 4:16** Therefore it is of faith that it might be according to grace, so that the promise might be sure to all the seed, not only to those who are of the law, but also to those who are of the faith of Abraham, who is the father of us all

Doctrine

10:1 Moreover *or for*, brethren, I do not want you to be unaware *or ignorant* that all our fathers

Vs. 1b-4 Were the children of Israel going into the wilderness set up for success or for failure?

- Morgan**: He had been dealing with the tremendous privilege of his apostleship, the rights for which he was prepared to fight, not of maintenance, but the fact of his apostleship. Yet he saw he might be rejected, or become a castaway. How important it is that we should realize that! There is a terrible danger of trusting in our privileges, and in the fact that we are privileged people, forgetting that privilege always entails responsibility.
- Fee**: —Paul concludes his apostolic defense and returns to the matter at hand, the insistence of some of their number on attending the cultic meals in the pagan temples. Earlier (8:7–13) he had argued from the perspective of the weak, who were being stumbled by this falsely destructive action (8:10). Now he speaks directly to those who are opposing him on this matter, first by severely warning them on the basis of OT examples of the grave danger they are in (vs. 1–13), and second by expressly prohibiting idol temple attendance as totally incompatible with the Christian life and lead temptations hard to resist (vs. 14–22).
- Fee**: In the present section (10:1–13) that warning of being set aside is now vigorously pursued. In a way very similar to such psalms as Ps. 78 and Deut. 32:1–43 or the speech in Neh. 9:5–37 (cf. Acts 7:1–53), in all of which God's rejected mercies in Israel's history serve as warning to the present generation

In vs. 1-5 we have the example of the Fathers who failed to gain the prize

v.1 cont. all our fathers were under the cloud, all passed through the Red sea,
2 all were baptized into Moses in the cloud and in the sea,

-Three elements to this baptism here:

- #1-into Moses (as God's appointed leader over them)
- #2-in the cloud (in the common presence and protection of God)
- #3-in the sea (in the common deliverance from Egypt)

-**MacArthur**: It is that idea of spiritual identification, rather than the physical ceremony of baptism, that I believe Paul has in mind in the present passage. The Israelites were baptized into Moses in the sense that they identified with him as the Lord's appointed leader over them. There was solidarity between the people and Moses.

3 all ate the same spiritual food,

-God called it Bread from Heaven in Ex. 16:4, the people called it Manna in Ex. 16:31,

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

-**Morgan**: Paul was reminding them how that nation passed out of bondage into liberty and freedom. That was the difference. They had been slaves. They came out into the place of freedom. He was reminding the Corinthians how it all happened, their passing from bondage into liberty. Again, to repeat

from another angle. Nothing was the result of their own effort. Everything depended upon the goings and doings of God. He provided the cloud, the deliverance, freedom, the food and the drink, the privileges that were theirs. Everything was of God, and nothing of themselves. Everything was supernatural, they were the doings of God.

V. 5 Was God Pleased with How they used their Privileges and Liberty?

5 But (surprisingly, based on their privileges) with most of them God was not well pleased,

-Speaking of the first generation. The leaders: the tribal leaders, the family leaders, the home leaders.

-“Most” nearly all, except Joshua and Caleb

What was the manifestation of His displeasure?

v.5 cont. ... for their bodies were scattered (spread out & struck down as they wandered) in the wilderness.

Vs. 6-13 The Direct Application to the Corinthians

-The summary of these verses: Why did they fall? We shall see why as we look at verses 5 to 9. "Lust," "idolatry", "fornication," "unbelief", "murmuring". Paul did not list them in the order in which they were manifested in the wilderness.

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

-First of all, lust. The story of that is in Numbers 11, the lust for something which was outside the Divine provision.

-It does not look like a very serious thing, but read of that chapter in Numbers and see how they lusted.

-They lusted for something that was not provided for them by God. Oh, it is terrifyingly true that He gave them their desire. We remember something written in the Psalms that throws light upon that:

"He gave them their request;

But sent leanness into their souls." Ps. 106:15

-**Morgan:** It is possible to desire something, and in the overruling of God He gives it to us in order to show us the folly of our desire. These people desired something outside the Divine provision. Why should they not have flesh and meat? The answer is simply this, 'it was not provided', but they desired it. How often we have desired things outside the Divine provision, in which there seemed to be nothing wrong with what is desired, that seemed to be lawful; and there are times when God has allowed us to have the thing we have lusted after.

-Faith trusts Him for His provision provided; Unbelief lusts.

7 And do not become or stop being idolaters as were some of them. As it is written, "The people sat down (thus a 'table presence' before the idol) to eat and drink, and rose up to play." (direct quote from LXX, Ex. 32:6)

-What was it they ate and drank? Bread from Heaven (Ex. 16:4) they called it Manna (Ex. 16:31) and the Water they drank from the Rock (Ex. 17:6)!

-And they are doing so at the table of the Golden Calf!

-This is a reference to **Exodus 32:5-6** in particular which reads:

5 So when Aaron saw it (the golden calf), he built an altar before it. And Aaron made a proclamation and said, "Tomorrow is a feast to the LORD."

6 Then they rose early on the next day, offered burnt offerings, and brought peace offerings to the LORD; and the people sat down (at the table of the golden calf) to eat and drink, and rose up to play.

-Moses had gone into the mount, and the people got restless, and asked where he was. They did not know what had become of him. They made themselves a representation of God.

-Aaron tried to show it was an accident. No, it was an attempt to put something up to represent God. That was the beginning of all the trouble. It was not to be someone in the place of God, but it was the breaking

of the law of making a representation of their God that was false. Paul tells us what they did, that they made a gesture of worship, and then they had a good time, they "sat down to eat and drink, and rose up to play."

-**Guzik**: "The verb translated 'play' suggests sex-play in Hebrew ... and therefore we are probably to understand orgies." (Cole, in his commentary on Exodus)

-**MacArthur**: Paul tells them they were self-deceived. Abusing their liberty not only harmed weaker believers whose consciences were offended but also endangered their own spiritual lives. They could not live long on the far edge of freedom without falling into temptation and then into sin....

8 Nor let us commit sexual immorality, as some of them did, and in one day twenty-three thousand fell *(total deaths from the plague, not just for one day was 24K);*

-Then the terrible words, 'sexual immorality'. Read the story in Numbers 25. These people deflected from their true liberty, abusing it, failing to be true to it, formed acquaintances and marriages, and infinitely worse, marriages with the daughters of Moab

9 nor let us tempt or test Christ, as some of them also tempted, and were destroyed by serpents;

-Next, unbelief manifested by testing the Lord. That story is in Numbers 21:4-9 specifically. They were impatient, discouraged, and they became blasphemers.

-The conclusion that they were testing the Lord does not come from Numbers but from the Psalmists commentary on this incident in **Ps. 78:18** And they tested God in their heart
By asking for the food of their fancy.

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

-No one incident fits this description but their 40 or so years of wandering fits the complaining motif constantly!