

# 1 Corinthians

## Doctrine and Judgment

Class #8

Chapter 10:11 thru Chapter 11

**Vs. 11-13 The Abiding Applications to us**

**11** Now all these things happened to them as examples 'types' or types, and they were written for our admonition (to advise as to danger & consequences), upon whom the ends or results of the ages past have come.

-The people of privilege were destroyed in the wilderness because of their failure, and that in spite of their privileges.

**-What were their privileges?**

Paul was reminding them how that nation passed out of bondage into liberty and freedom. They did not have to worry about Egypt behind them for Pharaoh and his army were destroyed. That was the difference. They had been slaves. They came out into the place of freedom. 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. They had all they needed, but as we have observed they did not have everything they wanted!

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

-You Corinthians are not safeguarded against the punishments of Israel as long as you continue to abuse your liberty and stumble your brothers and sisters and live on the border of where freedom and sin can nearly touch each other!

**The remedy ....**

**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 or endure it.

-That does not mean to say God will not allow us to fall; but God will so arrange, and has arranged and has provided, that we do not have to fall.

-If the temptation is there, again and again, the best way for us is to run away, to put ourselves out of the reach of it. If we stay in the neighborhood of the temptation we may break down and lower the standard of our liberty by crossing into the territory of sin; we may fall, even though we think we stand.

**John: Doctrine or Judgment? 10:14-22**

**Judgment ....**

**Vs. 14-22 How do we characterize their particular abuse of privilege & liberty that could lead to being set aside?**

**14** Therefore, my beloved, right now flee into the way of escape from idolatry.

-Therefore after the principles he has laid down in chapters 8 and 9 and thru 10:13 he completes the answer to their question regarding eating things offered to idols.

-Stay away from Idol Temple Fellowships and their associated sexual activities!

-Liberty has its restrictions in the life of faith, therefore in the life of all Christian people.

**15** I speak as to wise men; judge (krino) for yourselves what I say.

-You have enough knowledge and applicable wisdom to be able to judge what I say!

-If you think like the Israelites that you can mix Christian Communion with idol fellowship you are mistaken!

### Doctrine ...

#### 16 The cup of blessing which we bless,

-‘The cup of blessing’ was the third cup presented in the Passover ceremony; this was the third of four cups and Jesus blessed it and it is the one interpreted as “the new covenant in my blood.” When early Christians took communion, they were aware of its connection to Passover and with the Last Supper of Jesus with His disciples.

-It is the communion of the blood, that is to say, when we take that cup we are showing our fellowship in regard to our redemption.

#### v.16 cont. ... 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?

-When we take that bread, it is the fellowship of the body of Christ, that is to say, when we take that bread we are showing our fellowship with the very life of Christ in His body, and we are His body.

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

#### 18 Observe Israel after the flesh: Are not those who eat of the sacrifices partakers, *sharers* of the altar?

-**Expositors:** When the people of Israel sacrificed at the altar and ate part of the sacrifice (Lev 7:15; 8:31; Deut. 12:17, 18), they participated in & became a part of the sacrificial system and worship of God.

#### 19 What am I saying then? That an idol is anything, or what is offered to idols is anything? (read Is. 44:9-20)

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 *who are real as opposed to the idol itself*.

#### 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.

-**Expositors:** Paul says he does not mean that the meat sacrificed to an idol or the idol itself is anything, but he does mean that when the pagans sacrifice, they do so to demons (*whether knowingly or not*) and he doesn’t want the Corinthians to share in worship having to do with demons.

### When we do mix the two what happens?

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

-**Morgan:** "Our God is a jealous God." It is a word that has in it exactly the same values as the word zealous, in application under certain conditions. It means that God is jealous of His honor, jealous of His rights; that when He puts a man or woman into the fellowship of Jesus Christ, and gives them the cup of blessing in the blood of Christ, and the broken bread in the body and very life of Christ, God expects something from them. If these people turn aside and worship at idolatrous altars, and conform to heathen practices, God is angry, and jealous for His honor.

-Some OT verses will suffice: **Deut. 32:16-17, 21** 16 They provoked Him to jealousy with foreign gods; With abominations they provoked Him to anger.

17a They sacrificed to demons, not to God, ....

..... 21 They have provoked Me to jealousy by what is not God;

They have moved Me to anger by their foolish idols.

-1 Kings 14:22-24 22 Now Judah did evil in the sight of the LORD, and they provoked Him to jealousy with their sins which they committed, more than all that their fathers had done.

23 For they also built for themselves high places, sacred pillars, and wooden images on every high hill and under every green tree.

24 And there were also perverted persons (*refers to cult prostitutes*) in the land. They did according to all the abominations of the nations which the LORD had cast out before the children of Israel.

## John: Doctrine or Judgment? 10:23-33

### Judgment ....

Here it is as if Paul is saying let me repeat 6:12 and bring this full circle ....

So You say .... Or in an isolated sense ....

**23** All things are lawful for me,

Paul's response ...

*v.23 cont. ... but not all things are helpful for the sake of others;*

You say .... Or in an isolated sense ....

*v.23 cont. ... all things are lawful for me,*

Paul's response ...

*v.23 cont. ... but not all things edify.*

-Now lawful things are not permitted when they are either not helpful or not edifying.

### What does this mean in everyday life?

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

### Doctrine ....

#### Again regarding Meats offered to idols

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

-Yours if it is weak but more importantly here your guests or your hosts for dinner.

### Why?

**26** for "the earth is the LORD's, and all its fullness."

-Is this not the same principle as with Peter and his daytime vision?

#### **Acts 10:10-16**

10 Then he (*Peter*) became very hungry and wanted to eat; but while they made ready, he fell into a trance

11 and saw heaven opened and an object like a great sheet bound at the four corners, (*covering every direction of the earth*) descending to him and let down to the earth.

12 In it were all kinds of four-footed animals of the earth, wild beasts, creeping things, and birds of the air.

13 And a voice came to him, "Rise, Peter; kill and eat."

14 But Peter said, "Not so, Lord! For I have never eaten anything common or unclean."

15 And a voice spoke to him again the second time, "What God has cleansed you must not call common."

16 This was done three times. And the object was taken up into heaven again.

-You must view this meant as Divine provision BUT ask no questions about where it came from?

-Don't worry you will not starve for the earth is the Lord's and He will provide!

### What if you are invited to an Idol worshippers Home?

**27** If any of those who do not believe invites you to dinner (*in their house not a temple*), and you desire to go, eat whatever is set before you, asking no question for conscience' sake.

**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;

**-Pulpit:** Whoever the pronouncer is supposed to be—heathen host or Christian guest—the mere fact of attention being drawn to the food as forming part of a heathen sacrifice is enough to make it your duty to give no overt sanction to idolatry, by becoming one with the meat and perhaps the other guests.

**v. 28 cont. ...** for “the earth is the LORD’s, and all its fullness.”

-Forego even your present need for substance for the sake of your conscience and that of others,  
He will supply all your need, for is His!

**29** “Conscience,” I say, not your own, but that of the other. For why is my liberty judged (*krino*) by another man’s conscience?

-We do not do things to the glory of God when we are vaunting our liberty at the expense of our brother's wrong. We do things to the glory of God, when, as in the case of Paul, we give up certain of our rights in the interest of others.

**30** But if I partake ‘with thanks’, why am I evil (*blasphemeo*) spoken of for the food over which I give thanks?

-The giving of thanks does not excuse the offending of the conscience of others who are either weaker in the faith or idolaters who may turn on you and say are you a Christian fellowshipping with idols and idol worshippers?

**-MacArthur:** We should give thanks for the food and for our liberty and then express our liberty by choosing not to eat the food that offends the brother or is a bad witness. How can we be thankful to the Lord for something a Christian brother or sister is going to stumble over?

**Judgment ....**

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

-Put the Glory of God before our wants, needs, and our legitimate liberties

**-Wiersbe:** Why should my liberty be curtailed because of another person’s weak conscience?” His reply introduced the second responsibility we have: We are responsible to glorify God in all things (1 Cor. 10:31). We cannot glorify God by causing another Christian to stumble.

**32 Give no offense or be blameless, either to the Jews or to the Greeks or to the church of God,**

-The three general classifications of the people of the world

1-Jews

2-Gentiles

3-Church of God or Christians

-Do we tailor our use of liberty exercise according to the presence or lack thereof of these three groups?

**33 just as I also please all men in all things,**

-What does that mean?

-Do whatever is personally pleasing for all people whether that is pleasing to the Lord or not?

-Absolutely not. Paul goes on to explain what please all men in all things means ....

**v.33 cont. ...** not seeking my own profit, but the profit of many, that they may be saved.

**-Rom. 15:1-2** is a good commentary on the word ‘please’ here in our verse:

1 We then who are strong ought to bear with the scruples of the weak, and not to please ourselves.

2 Let each of us please his neighbor for his good, leading to edification.

-Then comes the final movement, when Paul, writing to these Corinthians, quotes his own example, "Even as I also please all men in all things." He had already told them he had become all things to all men to win some. "Even as I also please all men in all things, not seeking mine own profit, but the profit of the many, that they may be saved." That is the ultimate purpose and passion of the Christian's life. And then this final sentence, "Be you imitators of me, even as I also am of Christ."

**This ends Paul's dissertation on 'things offered to idols' which they wrote to him about.**

-This began in **8:1** where we read: **Now concerning things offered to idols**

And ends with ....

**11:1 Imitate me, just as I also imitate Christ.**

-A direct command that comes out of his statement in **10:31-33**

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

Imitate that ...

**32 Give no offense or be blameless, either to the Jews or to the Greeks or to the church of God,**

Imitate that ...

**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..... 11:1 .... Imitate me just as I also imitate Christ ....**

Imitate that ...

-He had lived and ministered in Corinth for eighteen months, and the believers there knew him well. "You remember how I lived when I was with you," he is saying. "Live like that yourselves."

-He was an imitator of Christ, the supreme example of One who set aside His rights for the sake of others, the One who "emptied Himself, taking the form of a bond-servant" and "humbled Himself by becoming obedient to the point of death" (Phil. 2:7-8).

### **John: Doctrine or Judgment? 11:2-16**

**Morgan:** IN this paragraph it is especially necessary to discriminate between that which is local to the Corinthian church and condition, and that which is universal in its application to the whole Church of God.... The church was failing largely because she had compromised with Corinth and her things. She had allowed the spirit of Corinth to enter into her life, and there had been definite compromise.

Doctrine ....

**2 Now I praise you, brethren, that you remember me in all things and keep the traditions just as I delivered them to you.**

-Traditions: (paradosis) means "that which is passed along by teaching" and is used in a negative way in the New Testament when it refers to man-made ideas or practices (as is Matt. 15:2-6; Gal. 1:14; Col. 2:8).

But the term is also applied to divinely revealed teaching, as here and in 2 Thess. 2:15.

-The basic problem in the Corinthian church did not concern doctrine but morals, not theology but life-style.

**-Guzik:** But the traditions Paul delivered to the Corinthian Christians were simply the teachings and practices of the apostles, received from Jesus. Paul was not talking about ceremonies and rituals, but about basic teaching and doctrine.

### **Before reading 3-16 we must give boundaries and definition to the context from verses 11:15-16**

-The overshadowing verses here as well are 10:31-33

**3 But I want you to know or understand that the head of every man is Christ, the head of woman is man, and the head of Christ is God.**

-What is the meaning of the word "head"? One thing only, government, authority. That is the simple and plain meaning of the word "head."

-Why the word 'head'? Head refers to the ruling and sovereign part of the body. Our body and Christ as the 'head' of His body, the body of Christ.

-Those who willingly submit to His authority constitute the church, and those who rebel against His authority constitute the world. In His patience and forbearance God has allowed rebellious unbelievers to ignore Christ's lordship, but one day even they will acknowledge their subjection to Him.

-Paul says, I would have you know that the authority of every man is Christ; that the authority, of the woman is the man; and that the authority of Christ is God.

-The question then arises at once, how are we to interpret the meaning of that fact of headship? Let us begin with the last stated, which is the highest of all. God is the Head of Christ. What do we know about Christ and God? We are on sacred, holy, and mysterious ground. We are in the presence of great facts that always baffle us finally, yet there are the facts revealed. God is equal with Christ, "I and the Father are one." God ever co-operates with Christ. "I am not alone, My Father is with Me." God is the Head of Christ.

"My Father is greater than I." It is that last phrase that is full of mystery, and yet there it is.

-Christ has never been (*as the woman has never been*)—before, during, or after His incarnation—in any way inferior in essence to the Father. But in His incarnation He willingly subordinated Himself to the Father in His role as Savior and Redeemer. He lovingly subjected Himself completely to His Father's will as an act of humble obedience in the fulfilling and because of the divine purpose.

-**Morgan:** The woman was made for man, but man was never complete until woman was there. Go back to Genesis, and read the statement, "Male and female created He them; and blessed them, and called their name," not the Adamses, but singularly, "Adam." To say the Adamses is an admission of an inferiority, that was not there.

-**MacArthur:** The authority and submission in each of these cases is based on love, not tyranny. The Father sent Christ out of love, not under compulsion, to redeem the world; and the Son submitted to the Father out of love, not compulsion. Christ loves the church, so much that He died for it; and He rules the church in love, not in tyranny. In response, the church submits to Him in love. Likewise, men in general and husbands in particular should exercise their authority in love, not in tyranny.

#### **4 Every man praying or prophesying, having *his* head covered, dishonors his head.**

-**Morgan:** Paul pointed out (*in 2Cor. 3*) that Moses did not veil his face because of the glory, but veiled his face because the glory was fading and passing away, and he did not want them to see the fading of the glory. Yet on that misinterpretation of the historic event, the rabbis had taught the necessity for teachers and rabbis to put the veil on. In the second letter Paul distinctly taught that the veil is done away in Christ

-How does he dishonor Him? He has not recognized that the veil has been done away in Christ, and the glory is no fading glory, but a lasting one, the glory of His message. In Christ the veil is done away, both for praying, speech to God; and prophesying, speech to man.

-The head covered man is saying in so many words: I am not in authority here, I am under the authority of others, but not in authority as Christ my head has commanded me to be.

#### **5 But every woman who prays or prophesies (*which she has the right to do*)**

-and the Holy Spirit was poured out, according to Joel, "that your sons and your daughters shall prophesy." That was fulfilled at Pentecost; and the daughters of Agabus prophesied.

**v.5 cont. ... with *her* head uncovered (*with shorn or very short hair*) dishonors her head, for that is one and the same as if her head were shaved in terms of dishonoring her head.**

-a woman who prays or prophesies with her head uncovered says by her actions "I am not under authority here."

-Remember there are two coverings for her: Her long hair or a covering veil over her sort hair.

**6 For if a woman is not covered, let her also be shorn. But if it is shameful for a woman to be shorn or shaved, let her be covered.**

-Why was it a shame for a woman to be shorn, unveiled, or to be shaven? The answer is perfectly simple. The unveiled woman (without hair of length) in Corinth was a prostitute. It was the sign of prostitution,

and in the most flagrant cases not only was the woman unveiled, she was also shorn or shaven. Get the contemporary history of Corinth, and of Greek civilization, and it will be seen this is so.

-To the Thessalonians Paul said this **5:22 Abstain from every appearance of evil**

-But these Christian women were saying, All things are lawful to me. We need not wear these veils, nor conform to these things. Paul replied, Yes, that is so, but you are in Corinth, and if you pray or prophesy in Corinth without the veil, you are adopting that which is the ultimate badge of prostitution, and others will be stumbled

### Why?

**7 For a man indeed ought not to cover his head, since he is the image (eikon) and glory of God (Paul adds glory of God' to the creation account); but woman is the glory of man (but not man's image).**

-That mankind was created in the image of God is clear from **Genesis 1:26-27.**

**26 Then God said, "Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth."**

**27 So God created man in His own image; in the image of God He created him; male and female He created them.**

The image of God is interpreted in Psalm 8 as having to do with humanity being "crowned ... with glory and honor" (**Ps. 8:5**).

**5 For You have made him a little lower than the angels,  
And You have crowned him with glory and honor.**

-**Fee:** Paul probably means that the existence of the one brings honor and praise to the other. By creating man in his own image God set his own glory in man. Man, therefore, exists to God's praise and honor, and is to live in relationship to God so as to be His "glory."

-This is consistent with **10:31**

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

-The actions of our lives are to bring glory to God

-This is the context of the use 'glory' in this passage, which context we have from 10:31.

**Fee:** Paul feels compelled to offer further explanation of what he has just said, how it is that the woman is man's glory?.....

**8 For man is not from woman (man came from the ground), but woman from or out of man.**

**9 Nor was man created for the woman, but woman for the man.**

-**Fee:** This is how man is the woman's "head"; he is the source of her life: "the woman is from the man." Beyond that, she is also his "glory": "the woman was created for the man's sake."

**10 For this reason the woman ought to have a symbol of authority on her head, because of the angels.**

-Seven of 186 NT usages of this word is translated 'messenger', should that be the case here?

-Another place where messenger perhaps should be used would be the intro to each of the 7 churches Jesus writes to in Revelation 2&3

-In the NKJV each of the seven letters begins with the 'to the angel of the church....'

-The context though clearly is speaking to a man.

-Should not the seven churches in Rev. 2&3 be addressed to the 'messenger' of the church ....

-Is that the case here?

-BUT If angels why?

-**Guzik:** Angels are present at any assembly of Christians for worship and they note any departure from reverent order. Apparently, angels are offended by any violation of propriety.

-**1Peter 1:12** may help as well:

12 To them it was revealed that, not to themselves, but to us they were ministering the things which now have been reported to you through those who have preached the gospel to you by the Holy Spirit sent from heaven—things which angels desire to look into.

**11 Nevertheless, neither is man independent of woman, nor woman independent of man, in the Lord.**

-The application here is this: The woman cannot just stay independent of all consideration for others 'all things are lawful for me, I do not have to cover my shaven or shorn or recently shorn hair'.

-That would be offensive to 'messengers' who would be coming thru and visiting.

-Remember Paul stating that others have come thru and taken advantage of their office and took part of their material blessings (9:12).

-Neither man nor woman in the Body of Christ can live independent of and without consideration for the body we are a part of and the visitors who come whether saved or unsaved.

**But there is an equality of sorts regarding where we came from ...**

**12 For as woman *came from or out of* man, even so man also *comes through* woman; but all things are from God.**

-Both at some point in the procreation chain are dependent on each other.

-Let neither boast in a supposed superiority of origin.

-But boast in Him from whom all of us are from!

**This Teaching is asked to be used as a judged amongst them and then applied by them**

**13 Judge among yourselves. Is it proper or fitting for a woman to pray to God with her head uncovered (without a veil or long hair versus shorn or recently shorn hair)?**

**14 Does not even nature itself teach you that if a man has long hair, it is a dishonor to him?**

-In Jewish culture the exception would be a man under a Nazarite vow, see Num. 6

**15 But if a woman has long hair, it is a glory to her; for *her* hair is given to her for a covering.**

**16 But if anyone seems to be contentious, we have no such custom, nor do the *other* churches of God.**

-This custom is meet your particular circumstances where shorn women are immediately identified as prostitutes and could stumble others

-Many disagree with this understanding: **MacArthur** is representative: We have no such custom. The emphatic "we" means the apostles and the leaders of the Church at Jerusalem and Antioch. Such custom. Not referring to "contentiousness," but to the women appearing with uncovered heads. Neither the Churches of God. If you Corinthians prefer these abnormal practices in spite of reason, common sense, and my arguments, you must stand alone in your innovations upon universal Christian practice.

-Take your pick!