



## A Study of Paul's First Epistle to the Corinthians

### Lesson 15: Baptized and Yet Overthrown.... 1 Corinthians 10:1-33

Now last week, we noticed in 1 Corinthians 9 that Paul did something fairly unusual for Paul. He used an extended illustration in which he talked about himself and his ministry and he did so that in order to make clear to the Corinthians that he considered his own personal desires and personal ambitions to be secondary to the work of the ministry to which he was called.

Now the thing I want you to see this morning is that he didn't do that to gain any sort of sympathy from the Corinthians...I suspect that that happened but if it did it only happened inadvertently. What Paul was trying to get the Corinthians to see is that the obstinate desire they had to go down to the local pagan temple to participate in eating meat sacrificed to idols and by that he meant food and drink was more than just a bad idea. What he wanted them to see was that their desire was actually a clear manifestation of their uncrucified lust for getting their own way.

Now the way Paul framed his response was by reminding them of all the things he had given up for the advancement of the gospel. Now he wasn't trying to

invoke their sympathy but was instead trying to get them to see by looking at how he lived his life that there was an alternative to rashly pursuing their own self-interests. The alternative that Paul proposed was living a life that willingly gave up things, and by things I mean selfish dreams and ambitions, for the eternal benefit of others.

Now in case you weren't here last week, let me tell how Paul framed his argument. What he said was: **"You know I have the right to eat and drink whatever is lawful but I have given up that right in order to better reach those to whom I minister."**

You can see where he says that in 1 Corinthians 9:4.

<sup>ESV</sup> **1 Corinthians 9:4**...Do we not have the right to eat and drink?

After that, he went on to tell the Corinthians, **"You know I have the right just like the other apostles to take along a wife with me in my travels but I have given up that right in order to better reach those to whom I minister."**

You can see where he says that in 1 Corinthians 9:5.

<sup>ESV</sup> **1 Corinthians 9:5**...Do we not have the right to take along a believing wife, as do the other apostles and the brothers of the Lord and Cephas?

After that he turns to the issue of money and what he says is this: **"You know I have the right just like the other apostles to get paid for my ministry of the**

**Word but I have given up that right in order to better reach those to whom I minister.”**

You can see where he says that in 1 Corinthians 9:6-12.

<sup>ESV</sup> **1 Corinthians 9:6**...Or is it only Barnabas and I who have no right to refrain from working for a living? <sup>7</sup> Who serves as a soldier at his own expense? Who plants a vineyard without eating any of its fruit? Or who tends a flock without getting some of the milk? <sup>8</sup> Do I say these things on human authority? Does not the Law say the same? <sup>9</sup> For it is written in the Law of Moses, "You shall not muzzle an ox when it treads out the grain." Is it for oxen that God is concerned? <sup>10</sup> Does he not speak entirely for our sake? It was written for our sake, because the plowman should plow in hope and the thresher thresh in hope of sharing in the crop. <sup>11</sup> If we have sown spiritual things among you, is it too much if we reap material things from you? <sup>12</sup> If others share this rightful claim on you, do not we even more? Nevertheless, we have not made use of this right, but we endure anything rather than put an obstacle in the way of the gospel of Christ.

You see what Paul was doing in these three instances was illustrating from his own life the crystal clear idea of living for the benefit of others. He was saying, and this is so clear I think throughout the chapter, that the biggest problem the Corinthians faced was not really their inordinate desire to eat meat at the neighborhood pagan temple but rather that their worlds revolved only and always around them. They simply could not think beyond their own uncrucified lusts...they wanted to have their own way when they wanted it and how they wanted it as long as they wanted it.

So Paul uses his own story in chapter nine to get them to see that there was indeed an alternative way to approach life and ministry and that way was to live a life that aimed at higher things, that aimed at the greater good of those with

whom they came in contact. So, he gave them an extended illustration taken from his own life to drive the point home.

I think it is right to say that Paul gave them a positive illustration taken from his own life to help them see what it looked like to live, not for self, but for others. You can see that in verses 9:19-23.

<sup>ESV</sup> **1 Corinthians 9:19**...For though I am free from all, I have made myself a servant to all, that I might win more of them. <sup>20</sup> To the Jews I became as a Jew, in order to win Jews. To those under the law I became as one under the law (though not being myself under the law) that I might win those under the law. <sup>21</sup> To those outside the law I became as one outside the law (not being outside the law of God but under the law of Christ) that I might win those outside the law. <sup>22</sup> To the weak I became weak, that I might win the weak. I have become all things to all people, that by all means I might save some. <sup>23</sup> I do it all for the sake of the gospel, that I may share with them in its blessings.

Now I wanted to remind you of Paul's purpose and the positive illustration that he draws from his own behavior because this week we are going to see in chapter ten a different kind of illustration...an illustration that is the exact flipside of how Paul lived...we are going to see an illustration involving the children of Israel and how they pursued their own selfish lusts to their own hurt.

So just to make sure you understand where this is going to go let me repeat what Paul is trying to do one more time. In chapter nine, Paul illustrated for the Corinthians what it looks like when someone gives up their rights for the benefit and advancement of Christ's Kingdom. In chapter 10, Paul is going to illustrate what it looks like when a people refuse to do that and instead pursue their own selfish lusts to their logical conclusion. Chapter nine shows what it looks like

when someone gives up their rights and desires and chapter ten shows what it looks like when someone doesn't.

Chapter nine is the mountaintop; chapter ten is the pit.

Chapter nine is the fruit; chapter ten is the worm in the fruit.

Now with all that having been said, let's look at last at chapter ten, starting in verse one.

<sup>ESV</sup> **1 Corinthians 10:1**...For I want you to know, brothers, that our fathers were all under the cloud, and all passed through the sea,

Now the first thing that you ought to notice in verse one is that Paul connects the Corinthians directly to Israelites who were involved in the wilderness wanderings. He doesn't say that they ought to pay attention to the fathers of his Jewish ancestors or even to "**their fathers**" but says rather that the Corinthians ought to pay careful attention to "**our fathers**" and his point, it seems to me, is that they are connected to the Israelites involved in the wilderness wanderings because they too were part of the God's covenant people.

The Apostle's object is to show, that  
the Israelites were no less the  
people of God than we are...

I love the way Calvin puts it.

The Apostle's object is to show, that the Israelites were no less the people of God than we are...<sup>1</sup>

Even a modern commentator like David Garland picks up on the importance of the point.

His whole argument is based on the presupposition that the **Corinthian Christians stand in continuity with what God has done in the past**, and he affirms this point at the outset. He addresses them "as if they were Israelites, the covenanted and holy people of God" **and recalls the biblical axiom that the fate of the ancestors should forewarn the children.**

His whole argument is based on the presupposition that the Corinthian Christians stand in continuity with what God has done in the past, and he affirms this point at the outset. He addresses them "as if they were Israelites, the covenanted and holy people of God" and recalls the biblical axiom that the fate of the ancestors should forewarn the children<sup>2</sup>.

The convert is instructed not to pray, "**Our God and God of our fathers,**" because the God of the Jews was not the God of the convert's fathers. The convert ought in-stead to pray, "**Our God and the God of their fathers.**"

You see that was important because as Garland says Gentile converts were not permitted to speak of God in such terms. Garland writes:

The convert is instructed not to pray, "Our God and God of *our* fathers," because the God of the Jews was not the God of the convert's fathers. The convert ought instead to pray, "Our God and the God of *their* fathers"<sup>3</sup>.

Now the reason I am belaboring the point is because it is important to what Paul is about to add. You see what Paul is about to add is that not only were the Jews in the wilderness their fathers but they too had a special connection to God as His covenant people. The way Paul is going to argue that point is by saying that they had their baptism and their communion with God just like the Corinthians.

**ESV 1 Corinthians 10:1...**For I want you to know, brothers, that our fathers were all under the cloud, and all passed through the sea, <sup>2</sup> and all were baptized into Moses in the cloud and in the sea, <sup>3</sup> and all ate the same spiritual food, <sup>4</sup> and all drank the same spiritual drink. For they drank from the spiritual Rock that followed them<sup>4</sup>, and the Rock was Christ.

Now Paul's main point here is that the Israelites of the wilderness wanderings had their own form of baptism and their very own form of communion. Now their baptism was a little different...it occurred under the cloud and through the sea with Moses while the Corinthians were baptized with water in the name of the Father, Son and Holy Spirit. Their communion was a little different as well. They ate manna and drank water miraculously provided by God while the Corinthians gathered around the Lord's Table and ate bread and drank wine. Still the ancient Israelites were connected to the Corinthians in that they were God's covenant people just like the Corinthians were God's covenant people. But here's the thing and this point Paul was always moving toward. They were judged by

God because of their uncrucified lust for doing things their way instead of the way the Lord commanded them.

Look for moment at verse five.

<sup>ESV</sup> **1 Corinthians 10:5**...Nevertheless, with most of them God was not pleased, for they were overthrown in the wilderness.

Now I want that point to be clear in your minds...that is, that Paul always intended to make this particular connection. I want to make that point clear because the commentators spend an inordinate amount of time talking the details of the baptism the Israelites went through and the kind of spiritual food they ate. They want to discuss how the baptism the Israelites had was immersion or not immersion and how being baptized or identified with Moses made their baptism completely different or exactly the same as that of the Corinthians. It seems to me that in this context...that is in a Sunday School class two thousand years after Paul and the Corinthians that we might do well not to miss the forest for the trees. And when I say that I mean that we ought not to miss the **“big idea”** of the passage and the **“big idea”** Paul is driving at is that even though the Israelites were God’s covenant people many of them were judged by God for their sinful independence and their carcasses were left strewn hither and yon in the Sinai desert.

Now do you remember that quote I gave by Calvin at the beginning of our time together...that quote that said, “The Apostle’s object is to show, that the Israelites were no less the people of God than we are?” Well, I only gave you a portion of

that quote. I left off a good deal of it and I want to give you the rest of it now that we have had a bit of time to develop what was going on in the text.

Here it is then.

The Apostle's object is to show, that the Israelites were no less the people of God than we are, that we may know, that we will not escape with impunity the hand of God, which punished them with so much severity. For the sum is this — "If God spared not them, neither will he spare you, for your condition is similar." That similarity he proves from this — that they had been honored with the same tokens of God's grace, for the sacraments are badges by which the covenant of God is distinguished.<sup>5</sup>

You see what many scholars think was going on is that Corinthians were arguing for their freedom to continue to go down to their neighborhood pagan temple and eat meat that was sacrificed to idols and they didn't want to be bothered about what impact it had on those around them who were much more sensitive about such things. It seems they may have even been arguing that their frequent participation in the sacrament protected them against any consequences from their behavior. And you know what, Paul wasn't buying it. I like the way R.H. Stein sums it up.

In 1 Corinthians 10...Paul gives a warning against the danger of assuming that mere participation in the Lord's Supper and in Christian baptism guarantees the participant a favorable standing with God. Paul clearly rejects a crass sacramental view of the Lord's Supper. As in the case of circumcision, the Lord's Supper and baptism is of value when accompanied by faith and obedience.<sup>6</sup>

Calvin says almost exactly the same thing.

The Corinthians grew wanton, and gloried, as if they had served out their time, or at least had finished their course, when they had scarcely left the starting-point. Paul represses their vain exultation and confidence in this manner — “As I see that you are quietly taking your ease at the very outset of your course, *I would not have you ignorant* of what befell the people of Israel in consequence of this, that their example may arouse you.”<sup>7</sup>

And John Piper says almost the same thing.

Now we can see the mistake the Corinthians were making. They were overestimating the power of the Lord's Supper and baptism by thinking that if they just ate this food and drank this drink, God would be pleased with them and they would be safe from his judgment, even if they went on participating in the idol feasts of their Corinthian friends.

Now we can see the mistake the Corinthians were making. They were overestimating the power of the Lord's Supper and baptism by thinking that if they just ate this food and drank this drink, God would be pleased with them and they would be safe from his judgment, even if they went on participating in the idol feasts of their Corinthian friends. This is frighteningly close to the way millions of professing Christians view the Lord's Supper today—as a grace dispenser, a sacramental antidote that immunizes against all forms of worldly idolatry. If you show up and eat and drink, you are safe. And the rest of your life can be just as entangled in secularism and sin as all the rest of the world<sup>8</sup>.

You see what Paul is saying is this, “The sacraments are not magic. They are means of grace but they are not magic. They won't protect you against crass disobedience and the reason I know that is true is because of what happened to the children of Israel in the desert. They had their sacraments and yet God killed most of them.”

Now we know with certainty that that is where Paul was headed because of verse 6 because in verse 6 he comes right out and says that these things were recorded for our sake. Look at verse 6 with me.

<sup>ESV</sup> **1 Corinthians 10:6**...Now these things took place as examples for us, that we might not desire evil as they did.

Now what Paul is going to do next is to break down the different sins that got the Israelites into trouble and then remind the Corinthians what happened to them. The different sins are idolatry, immorality, presumption and grumbling. Now follow along in the text as I read it out loud. You can tell the divisions by the little phrase "as some of them were".

<sup>ESV</sup> **1 Corinthians 10:7**...Do not be idolaters as some of them were; as it is written, "The people sat down to eat and drink and rose up to play." <sup>8</sup> We must not indulge in sexual immorality as some of them did, and twenty-three thousand fell in a single day<sup>9</sup>. <sup>9</sup> We must not put Christ to the test, as some of them did and were destroyed by serpents, <sup>10</sup> nor grumble, as some of them did and were destroyed by the Destroyer.

Now I think Gordon Fee is right when he says that the first sin in the list, the sin of idolatry, is the one that weighs heaviest on Paul's mind. It is the one that he feels the Corinthians are actually committing by attending sacrificial meals in the pagan temples<sup>10</sup>.

You see the passage that Paul is quoting is from Exodus 32 and is the one passage that focuses on the fact that the ancient Israelites sat down in the presence of an idol. It reads:

<sup>ESV</sup> **Exodus 32:6**...And they rose up early the next day and offered burnt offerings and brought peace offerings. And the people sat down to eat and drink and rose up to play.

Now it seems to me that that is the one thing Paul says the Corinthians must not do. They must not allow themselves to be swept along thinking that such things do not matter to God...that somehow grace or the grace through the sacraments covers it all. You see earlier he had warned to be careful about eating meat sacrificed to idols. He had warned them that they ought not to do so if it meant hurting some weaker brother's conscience. But what he is doing now is exactly what he did in chapter nine. He is saying do not go down to pagan temples and involve yourself in worship there...no, not even if you think the god that is being worshipped is no god at all. Don't do it. Remember the golden calf.

Look at verse eleven.

<sup>ESV</sup> **1 Corinthians 10:11**...Now these things happened to them as an example, but they were written down for our instruction, on whom the end of the ages has come. <sup>12</sup> Therefore let anyone who thinks that he stands take heed lest he fall<sup>11</sup>.

Now Paul is not one to generally end such exhortations of so negative a note. I think that is why he adds the following exhortation in verse 13.

<sup>ESV</sup> **1 Corinthians 10:13**...No temptation has overtaken you that is not common to man. God is faithful, and he will not let you be tempted beyond your ability, but with the temptation he will also provide the way of escape, that you may be able to endure it.

Now I think this passage is one of the most beloved in all Corinthians. It is perhaps as much beloved as Corinthians 13 but it is usually beloved outside of

its original context. You see the original context is that the Corinthians were pagan who were converted by the gospel. They were pagans who were converted to following after the Lord but really found it hard going to give up everything associated with their old life. They found it hard to give up the old social gatherings and friendships that that they had know in their paganism. But Paul tells them they must and he tells them that God will supply them the strength they need to do so when they are tempted. Of course, the pre-eminent thing that pops out from the text here is that it looks back at Paul's example in chapter nine where he willingly gave up things for the benefit of others.

Now in verse 14, he begins to conclude the section by reminding them again to give up idolatry. Now the direction of his argument is going to be really simple, he is going to say, **"When you participate with in the Lord's Table you are participating with the body of Christ. We all make up one loaf. In fact whenever you participate in any sort of cultic meal that is exactly what you are doing. So even though the pagan gods your friends worship are not real...you are still participating in something bad. And the reason that is true is because underneath it all demons are involved in the propagation of such false worship and here's the thing, 'You don't want to be participants at the same time with the Lord Jesus and with demons. It's just not right.'"**

Now look how he says just that starting in verse 14.

**ESV 1 Corinthians 10:14...**Therefore, my beloved, flee from idolatry. <sup>15</sup> I speak as to sensible people; judge for yourselves what I say. <sup>16</sup> The cup of blessing that we bless, is it not a participation in the blood of Christ? The bread that we break, is it not a participation in the body of Christ? <sup>17</sup> Because there is one bread, we who are many are one body, for we all partake of the one bread. <sup>18</sup> Consider the people of Israel: are not those who eat the sacrifices participants in the altar? <sup>19</sup>

What do I imply then? That food offered to idols is anything, or that an idol is anything? <sup>20</sup> No, I imply that what pagans sacrifice they offer to demons and not to God. I do not want you to be participants with demons. <sup>21</sup> You cannot drink the cup of the Lord and the cup of demons. You cannot partake of the table of the Lord and the table of demons. <sup>22</sup> Shall we provoke the Lord to jealousy? Are we stronger than he?

You will forgive me for belaboring this point but I think that what Charles Hodge says here is so good that it is worth repeating.

A man cannot be a worshipper of Christ and a worshipper of demons, or in communion with the one while in communion with the other. Going to the Lord's table is a renunciation of demons; and going to the table of demons is a renunciation of Christ.

Because Paul argued that, as partaking of the Lord's Supper is an act of Christian worship, partaking of an idol-feast must be an act of heathen worship, it is not to be inferred that he regarded Jupiter or Juno as much real beings as Christ is. Far from it. What the heathen sacrifice, they sacrifice to demons; and therefore, to partake of their sacrifices under circumstances which gave religious significance to the act, brought them into communion with demons. The two things are incompatible. A man cannot be a worshipper of Christ and a worshipper of demons, or in communion with the one while in communion with the other. Going to the Lord's table is a renunciation of demons; and going to the table of demons is a renunciation of Christ. By this conduct the jealousy of the Lord would be excited against them, as of old it was excited against the Jews who turned aside after false gods<sup>12</sup>.

Now stating in verse 23, Paul lays out for the Corinthians some very practical guidelines about how to live in light of the warning he has just given them.

Here's practical guideline number 1: **Do what you do for the benefit of others.**

<sup>ESV</sup> **1 Corinthians 10:23...** "All things are lawful," but not all things are helpful. "All things are lawful," but not all things build up. <sup>24</sup> Let no one seek his own good, but the good of his neighbor.

Now what that means is that whatever we do, we ought to do on the basis of the common good. That means that a really practical test of whether something is worth doing or not doing is to ask yourself does this benefit others or just me. And that will be especially true in your dealings with others in the church. There are times when you will work really hard on something and will expect everyone will appreciate what you are doing and they won't. But here's the thing if the work you did benefited others be satisfied with that. Aim for that first...and the praise of others second.

Now here's practical guideline number 2: **You are free in many, many things so long as you receive them as a gift from God.**

<sup>ESV</sup> **1 Corinthians 10:25...** Eat whatever is sold in the meat market without raising any question on the ground of conscience. <sup>26</sup> For "the earth is the Lord's, and the fullness thereof."

Paul tells the Corinthians to eat and not ask. He tells them that everything is from the Lord. Now here is what is interesting, in Judaism Jews were required to investigate where certain things came from and after they had investigated they were commanded to thank the Lord by giving a blessing. Paul says, "Don't investigate. Just bless it and eat. Everything in the earth is from the Lord and is a blessing."

Now here's practical guideline number 3: **If someone raises an issue of conscience don't blindly plow ahead without thinking about what your actions may do to them.**

<sup>ESV</sup> **1 Corinthians 10:27...** If one of the unbelievers invites you to dinner and you are disposed to go, eat whatever is set before you without raising any question on the ground of conscience. <sup>28</sup> But if someone says to you, "This has been offered in sacrifice," then do not eat it, for the sake of the one who informed you, and for the sake of conscience-- <sup>29</sup> I do not mean your conscience, but his. For why should my liberty be determined by someone else's conscience? <sup>30</sup> If I partake with thankfulness, why am I denounced because of that for which I give thanks?

I love what Alexander Maclaren wrote on this passage:

A Christian man is bound to shape his life so that no man shall be able to say of him that he was the occasion of that one's fall. He is so bound because every man is his neighbor. He is so bound because he is bound to live to the glory of God, which can never be advanced by laying stumbling-blocks in the way for feeble feet.

A Christian man is bound to shape his life so that no man shall be able to say of him that he was the occasion of that one's fall. He is so bound because every man is his neighbor. He is so bound because he is bound to live to the glory of God, which can never be advanced by laying stumbling-blocks in the way for feeble feet. He is so bound because, unless Christ had limited Himself within the bound of manhood, and had sought not His own profit or pleasure, we should have had neither life nor hope. For all these reasons, the duty of thinking of others, and of abstaining, for their sakes, from what one might do, is laid on all Christians<sup>13</sup>.

Now here's practical guideline number 4: **Seek to glorify God no matter what you are doing.**

**ESV 1 Corinthians 10:31...**So, whether you eat or drink, or whatever you do, do all to the glory of God.

This is surely the most important application Paul can make. That means whenever we eat or drink we are to glorify Him. Sometimes that may mean abstaining from eating certain things for other's sake. It always means avoiding gluttony or drunkenness. But whatever we do is to glorify him.

And finally here's practical guideline number 5: Do not purposely set about to crush others with your freedom remembering that a soft answer may provide an opportunity later on to win someone to Christ.

**ESV 1 Corinthians 10:32...**Give no offense to Jews or to Greeks or to the church of God, <sup>33</sup> just as I try to please everyone in everything I do, not seeking my own advantage, but that of many, that they may be saved.

You see what Paul was calling the Corinthians to believe was that it was possible to both baptized and overthrown. He was calling them to remember and to live in light of the great lessons of Scripture; Let us do the same. Let's pray.

---

<sup>1</sup> John Calvin, *Commentary on 1 Corinthians*, 10:1

<sup>2</sup> David E. Garland, *1<sup>st</sup> Corinthians* (Grand Rapids: Baker Book House, 2003), 449.

<sup>3</sup> Garland, 449-450.

<sup>4</sup> **ESV Numbers 20:2...**Now there was no water for the congregation. And they assembled themselves together against Moses and against Aaron. <sup>3</sup> And the people quarreled with Moses and said, "Would that we had perished when our brothers perished before the LORD! <sup>4</sup> Why have you brought the assembly of the LORD into this wilderness, that we should die here, both we and our cattle? <sup>5</sup> And why have you made us come up out of Egypt to bring us to this evil

place? It is no place for grain or figs or vines or pomegranates, and there is no water to drink." <sup>6</sup> Then Moses and Aaron went from the presence of the assembly to the entrance of the tent of meeting and fell on their faces. And the glory of the LORD appeared to them, <sup>7</sup> and the LORD spoke to Moses, saying, <sup>8</sup> "Take the staff, and assemble the congregation, you and Aaron your brother, and tell the rock before their eyes to yield its water. So you shall bring water out of the rock for them and give drink to the congregation and their cattle." <sup>9</sup> And Moses took the staff from before the LORD, as he commanded him. <sup>10</sup> Then Moses and Aaron gathered the assembly together before the rock, and he said to them, "Hear now, you rebels: shall we bring water for you out of this rock?" <sup>11</sup> And Moses lifted up his hand and struck the rock with his staff twice, and water came out abundantly, and the congregation drank, and their livestock.

<sup>5</sup> John Calvin, *Commentary on 1 Corinthians*, 10:1

<sup>6</sup> R. H. Stein, "The Last Supper" in *Dictionary of Jesus and the Gospels*. (Downers Grove, Ill.: InterVarsity Press, 1992, p. 449)

<sup>7</sup> John Calvin, *Commentary on 1 Corinthians*, 10:1

<sup>8</sup> John Piper, "Idolatry, the Lord's Supper, and the Body of Christ" Desiring God Ministries. [http://www.desiringgod.org/ResourceLibrary/ScriptureIndex/19/811\\_Idolatry\\_the\\_Lords\\_Supper\\_and\\_the\\_Body\\_of\\_Christ/](http://www.desiringgod.org/ResourceLibrary/ScriptureIndex/19/811_Idolatry_the_Lords_Supper_and_the_Body_of_Christ/)

<sup>9</sup> <sup>ESV</sup> **Numbers 25:1**...While Israel lived in Shittim, the people began to whore with the daughters of Moab. <sup>2</sup> These invited the people to the sacrifices of their gods, and the people ate and bowed down to their gods. <sup>3</sup> So Israel yoked himself to Baal of Peor. And the anger of the LORD was kindled against Israel. <sup>4</sup> And the LORD said to Moses, "Take all the chiefs of the people and hang them in the sun before the LORD, that the fierce anger of the LORD may turn away from Israel." <sup>5</sup> And Moses said to the judges of Israel, "Each of you kill those of his men who have yoked themselves to Baal of Peor." <sup>6</sup> And behold, one of the people of Israel came and brought a Midianite woman to his family, in the sight of Moses and in the sight of the whole congregation of the people of Israel, while they were weeping in the entrance of the tent of meeting. <sup>7</sup> When Phinehas the son of Eleazar, son of Aaron the priest, saw it, he rose and left the congregation and took a spear in his hand <sup>8</sup> and went after the man of Israel into the chamber and pierced both of them, the man of Israel and the woman through her belly. Thus the plague on the people of Israel was stopped. <sup>9</sup> Nevertheless, those who died by the plague were twenty-four thousand.

<sup>10</sup> Gordon D. Fee, *First Epistle to the Corinthians NICNT*, (William B. Eerdmans Publishing: Grand Rapids, 1987), 453.

<sup>11</sup> J.M. Gundry-Volf, "Apostasy" in *Dictionary of Paul and His Letters* in *Dictionary of Jesus and the Gospels*. (Downers Grove, Ill.: InterVarsity Press, 1992, p. 42). The author writes: "The warning in 1 Corinthians 10:12, "So if you think you are standing, watch out that you do not fall!," seems to suggest the possibility of forfeiting salvation but it may actually have in view false profession of faith in Christ. Some Corinthians mistakenly think that, protected by the Christian sacraments, they can safely participate in idolatrous practices (1 Cor 10:14–22). The wilderness generation, however, illustrates that the mere outward benefit of baptism and eucharistic food does not

protect against divine judgment for idolatry (1 Cor 10:1–11). Therefore, “If you think you are standing” (i.e., are saved) you must make sure that you really are (i.e., have fellowship with Christ and not with demons, 1 Cor 10:16–21), if you are not to “fall” (i.e., fail to pass the test of judgment). And God will enable those who take the warning seriously to pass the test (1 Cor 10:13).”

<sup>12</sup> Charles Hodge, *Commentary on First Corinthians*, 10:13.

<sup>13</sup> Alexander Maclaren, *The Limits of Liberty*”

[http://www.preceptaustin.org/1\\_corinthians\\_maclaren\\_3.htm#tlol70](http://www.preceptaustin.org/1_corinthians_maclaren_3.htm#tlol70)