

Lessons from the Previous Dispensation | 1 Corinthians 10:1-14

- *Note: the previous session's outline had this section going through v. 11. I have revised to go through v. 14.*
- Verse 12 –
 - Having given warnings and illustration from the life of the Hebrews, Paul reminds those of us living today that we are not unlike the Hebrews.
 - We who desire to stand should look (the literal interpretation of **take heed** is *look!*) lest we fall (rather than stand).
- Verse 13 –
 - Paul says that temptations (trials/tests) that have **taken you** (i.e.: grabbed hold of you, captured your time and attention) are all **common to man**.
 - The Greek word ἀνθρώπινος [anthropinos] is literally "pertaining to man" or "manish."
 - The suffix *-inos* makes a noun an adjective (so *anthropos* [man] becomes *anthropinos*).
 - In English, the suffix has carried over as *-ine*, such as *doctrine* (the word *doctor* was originally used only of religious educators, and what they taught was *doctrine*.)
 - Compare Romans 6:19 for the use of the same word.
 - Darby translates well with, *according to man's nature*.
 - Concerning the KJV use of **suffer**, the English word comes from *sub-ferre*, "to be underneath the load which must be carried" and was always used metaphorically, meaning *allow*, with the sense of the burden of allowing.
 - The escape is given so that you can be *above the load which must be carried* a literal translation of the word ὑποφέρω [hypophero].
 - It is coincidental that the English translation uses *subferre* (latin) and *hypophero* in the same sentence.
- Verse 14 - **Wherefore** is literally *through that, then*. That is, through the **way of escape** (v. 13), **flee from idolatry**. This concludes the discussion of idolatry and related fornication given in vv. 7-9.

The Current Dispensation | 1 Corinthians 10:15-33

- Verse 15 - Those of us who consider ourselves to be **wise men** should take note that we are here commanded to make a judgment on the words that follow.
- Verse 16 –
 - The judgment we are commanded to make is in relation to the **cup** and the **bread**, that is, what is often called *The Lord's Supper* or **communion**.
 - The **cup of blessing** is the *fellowship of the blood of Christ*. The word **communion** is κοινωνία [koinonia] which is *koinos* (to have things in common) with the suffix *-ia*, which is similar to the suffix *-inos* (see note, v. 13) but used to make an abstract noun out of an adjective (In English, often used with places, such as *Columbia* and with diseases such as *malaria*).
 - Note that the cup is **the communion of the blood** and not the blood itself. The **bread** is the **communion of the body** and not the body itself.
 - Because we are to **judge** what Paul says (v. 15) about this, we must ask, *are the cup and the bread a fellowship with the body and blood of Christ?*

- It is not the *reality* of the body and blood of Christ. This is the view of *transubstantiation*, and is Roman Catholic.
 - It is not the *true presence* of the body and blood of Christ. This is *consubstantiation*, and is the Lutheran view. It sees the body of Christ "in, under, and with" the cup and the bread.
 - Note that both Catholic and Lutheran views involve a *real presence* of the body and blood of Christ in the elements. Both views require that the *body of Jesus Christ* be in *more than one place at a time*, thus spiritualizing the body.
 - Calvin taught that there was no *real* presence of the Body of Christ, but a *spiritual* presence of His divinity. This is the view of Reformed Theology.
 - Note that the Catholic, Lutheran, and Reformed views all agree that the presence of the body and blood of our Lord is within the elements, whether physically or spiritually.
 - Zwingli taught the *memorial view* which alone teaches that with the cup and the bread we have a **communion** or *commonality* with the blood and body of Christ, but no presence of Jesus Christ exists in the elements whatsoever.
- Translation Note: The word κοινωνία [koinonia] is *the having in common*.
 - The ESV, with a Reformed heritage, translates as *participation* rather than *communion*. This aligns with Reformed Theology of a spiritual presence of the blood and body of Christ in the elements of the Lord's Supper.
 - *The Message* says *aren't we taking into ourselves the blood, the very life, of Christ?* This aligns with Catholic, Lutheran, and Reformed theology (and is in opposition to Zwinglian theology). Eugene Peterson, the book's author, is a Presbyterian.
- Verse 17 –
 - The Lord's Supper is a **communion of the blood** and **of the body** (v. 16) and also a communion with our fellow believers, all of us being **partakers of that one bread**.
 - The KJV makes some changes to word order which make interpretation difficult. YLT, closer to the Greek word order, says, "because one bread, one body are we the many." The idea: because there is one bread, of which we all partake, we (the many) are one body. That is, our Christian harmony is rooted in our theology of the Lord's Supper.
- Verse 18 - As an illustration, Paul speaks of how those who **eat of the sacrifices** (Priests, family members, etc) were **partakers of the altar** though they did not bring the sacrifice themselves. In the same way, we who are **partakers of that one bread** (Christ, v. 17), are partakers in His sacrifice.
- Verses 19-20 –
 - Coming back to the issue of meat offered to idols, Paul asks two rhetorical questions about idols in v. 19, presumably the answer being, "No, neither the idol nor **that which is offered in sacrifice to idols** is anything." However, the sacrifice in question is sacrificed **to devils, and not to God**. That is, the idol is just wood or stone and the sacrifice is just meat or vegetables. However, the spirit behind the idol is demonic, and Paul **would not that ye should have fellowship with devils**.
 - This aligns with Paul's previous emphasis that believers should not eat meat offered to Gentile idols (the Jews had none), even though they have the freedom to do so, because they would cause the Jewish unbeliever to run from Christianity rather than toward it.
- Verses 21-22 - **To drink the cup of the Lord** (i.e.: fellowship in His blood), and also to be **partakers...of the table of devils** would **provoke the Lord to jealousy**, which would be, of course, most foolish.