

I Cor 10:1-11:34

Corinthians, Session Seven

Don't Feel Secure in Ceremony (10:1-13)

“Hard water” happens twice: Ex. 17:1-7 and Num. 20:10-13. But what is the difference in Moses’ attitude the second time?

MOSES

JESUS

“baptized into”
“supernatural food and drink”

Christ is the Rock in what way?

“Paul is clearly comparing the presumptuous attitude of God’s people under Moses to the arrogance of certain Corinthian Christians in his own day” (p. 167). Presumptuousness isn’t something we mention often, but what does it look like and why is it dangerous for our faith?

“To receive blessing is by no means the same as to enter into the privilege and responsibilities of blessing. They had become so absorbed with _____, that they were now presuming on their efficacy of their relationship with the Lord” (p. 168).

Israel’s sins are many and YHWH’s judgment is severe: golden calf (Ex. 32), Baal worship (Num. 25), serpents (Num. 21), grumbling (Num. 14). All of it is a warning to the Corinthians (10:6).

“The same things which spoiled the lives of God’s people in those distant days under Moses, wreck Christian communities today” (p. 169). But God is faithful! He ‘will also provide the way of _____ that you may be able to endure it’ (v. 13).

What is the exodus of Jesus (Lk 9:31) and how does it enable us to endure?

Don't Flirt with Idolatry (10:14-22)

Those who take part in worship become actual partners...The partnership acts in two ways. What are they?

koinonia = _____ To share food is to establish fellowship!

How does v. 16 speak to Real Presence in the Lord’s Supper? (Also recall how the cup of blessing refers to the _____ cup in the Passover meal!)

Put Freedom in Proper Context (10:23-33)

Paul returns again to the mantra “all things are lawful” and tears it down on what grounds?

The gist of v. 29: “I do not make up my own mind on things of the basis of what others think; but I am prepared to do what others believe to be right if that will ensure that their edification is not impeded.”

Ground Rules for Life Together

Do all to the glory of God (v. 31),	not to establish your freedom
Try to please all in all you do (v. 33),	not to seek your rights
Seek the advantages of many (v. 33),	not your benefit or fulfillment
Seek that many may be saved (v. 33),	not being preoccupied with own salvation
Be imitators of Christ (11:1),	not boosting your own reputation

“This is Christian freedom: being free from _____ to glorify God by being like Christ”

Be Sensitive to Traditions and Outcomes (11:1-16)

What is the sense of being “head” (v. 3)? The best sense is “source, origin”. It’s not about superiority/inferiority. It is about _____.

The divine order is God...Christ...husband...wife. The husband is no more superior to his wife than God is superior to Christ. But as Christ chose to submit himself to his Father, so the wife should choose to submit herself to her husband” (p. 181).

What is the cultural significance of a woman’s uncovered head? Shaved head?

“In Jewish temple-worship, the women were kept on their own, out of sight behind a screen; the men always prayed with their heads covered. Paul was this bringing Jewish Christians, both men and women, one significant step further; he tells the men to pray with their heads uncovered and he expects the women to take an active part both in prayer and in prophecy” (p. 180).

Submission (v. 3-6)	note the direction!
Glory (v. 7-10)	represented by?
Interdependence (v. 11-12)	two are one in Christ, completely bound up in each other
Nature (v. 13-15)	God made men and women different!

In closing (v. 16): every other church accepted these guidelines. Why shouldn’t they in Corinth?

Don’t Let Differences Undermine Worship (11:17-22)

The problem: Corinthians showed favoritism, division and selfishness in the meal. No oneness. “For them the death of Christ was not central; the return of Christ was not dominant; the love of Christ was not in control. It was, in a word, not ‘the Lord’s Supper’” (p. 188).

Does this invalidate the Lord’s Supper? Why or why not?

Remember What the Lord’s Supper Really Is (11:23-34)

“When Paul talks of anyone who eats the bread and drinks the cup unworthily as guilty of profaning the body and blood of Christ, the word profaning is gratuitous and actually reduces the gravity of the offense. Essentially you become guilty of shedding the blood of Christ: ie, you place yourself not in the company of those who are sharing in the benefits of his passion, but in the company of those who are responsible for his crucifixion” (p. 189).

Earlene’s song: Take an honest look inside!