

Paul's First Letter to the Church at Corinth

1 Corinthians

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Warning about idolatry (Chapter 10)

- Chapter 10 is a continuation of chapter 9, and continues to deal with idolatry and sexual sin
- 10:1-5, warning using examples for Israelite history
 - When the Israelites left Egypt, God led them under a cloud, Ex. 13:17-22, and they were “baptized” when they crossed the Red Sea (the sea was all around them, and the cloud was above them)
 - The people “grumbled” and complained (Ex. 16:1-5) and wished they were back in Egypt, so God gave them manna (supernatural food), Ex 16:13-18, 31-39 (an omer is a little less than 1 gallon)
 - The people now began grumbling about the lack of water, so God provided water from a rock (Ex. 17:1-7)
- 10:1-5, warning using examples for Israelite history
 - The Israelites wandered in the desert for 40 years because of their complaining and unbelief that God would give them the Promised Land, and they all died in the desert (except Joshua and Caleb), Num. 13 and 14
- 10:6, comparisons between the Israelites and Christians
 - Both led by God
 - Both baptized
 - Both eat the Bread of Life and drink supernatural water
- 10:7-10, Christians should not be like the unfaithful Israelites (remember Corinth was a city of idols, and idol temples)...note v.7 in Greek syntax reads “*stop becoming idolaters*”, implying some of them had already begun to be
 - Idol worship (Ex. 32:1-8)
 - Lewd dancing/behavior (Ex. 32:6)
 - Fornication combined with idolatry (Num. 25:1-9, Moabites)
 - Tempting God (Num. 21:1-6)
 - Grumbling (Num. 14:1,2...not believing the report from Joshua and Caleb)
- 10:12,13...apparently some of the Corinthians thought that their behavior was acceptable
 - They “thought they were standing”
 - Perhaps the temptation was so great that their failure would be excused
 - Note that people are tempted by “common” things, and the way of escape is always near the temptation
- 10:14, “wherefore...” meaning, because of everything I just told you about the judgment that came on the Israelites, “FLEE FROM IDOLATRY”
- 10:15-22, how can drink from the “cup of blessing” (communion) and then from the cup of demons??
- 10:23-11:1, similar to chapter 8
 - 10:23-27, it's okay to eat anything, and to eat with unbelievers
 - 10:28-32, it's NOT okay to offend weak Christians by our “liberty”
 - The rule: be thankful to God for everything, and don't offend weaker believers

Honor in worship (Chapter 11)

- 11:2, new truth must rest upon old truth and be in harmony with it
- 11:3-16, the veiling of women in public worship

- V.3, “But I want you to know...” Paul praised the Corinthians in verse 2, but he makes a statement of contrast in verse 3 (“BUT”). The main issue Paul is addressing is the God’s order of headship:
 - God
 - Christ
 - Men
 - Women
- Keep in mind that Paul is dealing with cultural practice of veiling relevant to the Greek Corinthians
- 11:3-16, the veiling of women in public worship
 - The culture in Corinth (and most Eastern societies) was men would have shaved heads, and women wore veils. The Greek Corinthian women were apparently praying and prophesying with their head “uncovered”, i.e. not veiled.
 - V.4, if a man had his head “covered” (Greek is *kat-ak-al-ooop'-to* meaning to cover with a veil), then he is dishonoring his “head” (both his own head and Christ as his *head*)
 - V.5, women praying without a veil dishonor their head (their own and their husband)...she may as well have her head shaved. In Greece, the only women with shaved heads were slave-women, and courtesans (upscale prostitutes)
- 11:3-16, the veiling of women in public worship
 - V.7-9, the order of creation and the creation of woman shows God’s intent regarding headship
 - V.10, “and because of the angels”
 - I Cor. 4:9, Paul mentions angels watch him as an apostle
 - Is. 6:1-3 describe angels worshipping in the temple
 - Even angels would be offended/shocked at a woman with a shaved/unveiled head praying in the church because this would be a sign of rebellion and utter disrespect for authority
 - V.11-12, note the balance God is establishing through Paul’s teaching (no doubt to keep men from arrogance)
 - A man is incomplete without a woman
 - A man’s very existence is dependent on the woman
- 11:3-16, the veiling of women in public worship
 - V.13, “Is it comely...”, Greek is *prep'-o* meaning appropriate. *Is it proper for women to pray unveiled?* (No)
 - V.14, even nature teaches that men should have short hair and women should have long hair
 - V.15, a woman’s hair is given to her for “covering”
 - Greek is *per-ib-ol'-ah-yon* meaning to wrap around (denoting the length of the hair). This is NOT the same Greek word (*kat-ak-al-ooop'-to*) used 6 earlier times in this chapter describing a veil
 - Paul is saying that long hair on women is her glory because it distinguishes her from men
 - In the Corinthian church, women were to wear veils...long hair was not a replacement for the veil
 - The issue in chapter 11 is not necessarily about hair or veils, but rather about honoring God’s order of headship