

*The unfolding of your words gives light.*

## The Temple of God

### *An Exposition of 1 Corinthians*

<sup>10:1</sup>For I do not want you to be unaware, brethren, that our fathers were all under the cloud and all passed through the sea<sup>a</sup>; <sup>2</sup>and all were baptized into Moses in the cloud and in the sea<sup>b</sup>; <sup>3</sup>and all ate the same spiritual food<sup>c</sup>; <sup>4</sup>and all drank the same spiritual drink, for they were drinking from

---

<sup>a</sup> 10:1 **For I do not want you to be unaware, brethren, that our fathers were all under the cloud and all passed through the sea.** This language means Paul knows that his readers should know this. “I do not want you to be unaware” is a reminder of the universal benefits to those who identified with Moses and national Israel.

The first two of five “all’s” (under cloud, through sea, identified with Moses, ate manna, drank water from a rock) points back to the universal Israeli leading in the wilderness and deliverance through the Red Sea.

<sup>b</sup> 10:2 **and all were baptized into Moses in the cloud and in the sea.** The coming words make reference to the two Christian ordinances by offering Old Testament illustrations. Baptism is about identifying with Christ. The “baptism into Moses” is what describes the unity of the nation as they jointly received the law of Moses. Be careful about making this a lesson on the mode of baptism. We can do that elsewhere, but the only people immersed in the Red Sea were Egyptians. So the “baptism” here fits the larger context that all the visible church shares alike in benefits. That lesson soon becomes a warning in this text.

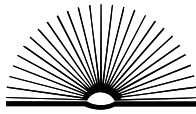
<sup>c</sup> 10:3 **and all ate the same spiritual food.** Of course the manna was shared by the nation. Paul called it “spiritual” because, though it was real, it pictured something that was yet to find its fulfillment. It sustained all of those redeemed from slavery and points forward to the Bread of Heaven (Bethlehem means “House of Bread”), sent down to be sacrificed for our salvation.

The Epistle of 1 Corinthians  
Steven Svendsen, Sr.

©Rice Lake Baptist Church, 104 East Barker Street, Rice Lake, Wisconsin, 54868 – <http://www.ricelakebaptist.org> – 715.234.1966

**Permissions:** You are permitted and encouraged to reproduce and distribute this material in any format provided that you do not alter the wording in any way and that you do not charge a fee beyond the cost of reproduction.

Scripture quotations taken from the New American Standard Bible<sup>®</sup>, Copyright © 1960, 1962, 1963, 1968, 1971, 1972, 1973, 1975, 1977, 1995 by The Lockman Foundation. Used by permission.



*The unfolding of your words gives light.*

a spiritual rock which followed them; and the rock was Christ<sup>d</sup>. <sup>5</sup>Nevertheless, with most of them God was not well-pleased; for they were laid low in the wilderness<sup>e</sup>.

<sup>6</sup>Now these things happened as examples for us, so that we would not crave evil things as they also craved<sup>f</sup>. <sup>7</sup>Do not be idolaters, as some of them were; as it is written, "THE PEOPLE SAT DOWN TO EAT AND DRINK, AND STOOD UP TO PLAY<sup>g</sup>." <sup>8</sup>Nor let us act immorally, as some of them did, and twenty-three thousand fell in one day. <sup>9</sup>Nor let us try the Lord, as some of them did, and were destroyed by the serpents. <sup>10</sup>Nor grumble, as some of them did, and were destroyed by the destroyer<sup>h</sup>. <sup>11</sup>Now these things happened to them as an example, and they were written for

---

<sup>d</sup> 10:4 **and all drank the same spiritual drink, for they were drinking from a spiritual rock which followed them; and the rock was Christ.** Like the manna, the "spiritual drink" from the "spiritual rock" was "spiritual" because it was one of many Old Testament events that became Christ-centered lessons.

There were Jewish legends about a rock that followed Israel through the wilderness so they could have water. Paul did not support that teaching, but he may have used it to illustrate something better: Christ was present with His redeemed people at every point of their journey.

Striking a rock as Moses did seems an odd way to get water out of it until you catch the purpose of the story: "the rock was Christ." The rock was struck and it brought forth living water (see John 4:7-14). Zechariah prophesied this "striking" of Messiah (as did so many of the prophets using different words) and the Lord Jesus pointed to himself as the fulfillment:

"Awake, O sword, against My Shepherd,  
And against the man, My Associate,"  
Declares the Lord of hosts.  
"Strike the Shepherd that the sheep may be scattered;  
And I will turn My hand against the little ones. Zechariah 13:7

Then Jesus said to them, "You will all fall away because of Me this night, for it is written, 'I will strike down the shepherd, and the sheep of the flock shall be scattered.'" Matthew 26:31

Now on the last day, the great *day* of the feast, Jesus stood and cried out, saying, "If anyone is thirsty, let him come to Me and drink. He who believes in Me, as the Scripture said, 'From his innermost being will flow rivers of living water.'" John 7:37-38

<sup>e</sup> 10:5 **Nevertheless, with most of them God was not well-pleased; for they were laid low in the wilderness.** After five "all's" Paul gives us a "most." With the exception of Caleb and Joshua, the bodies of those who shared the outward benefits of redemption were strewn across the wilderness. Paul is not teaching us about the personal salvation or condemnation of individuals in Israel. He is using their story to teach us a lesson about the responsibility that goes with being heirs to advantage.

<sup>f</sup> 10:6 **Now these things happened as examples for us, so that we would not crave evil things as they also craved.** You do not need to interpret the Bible creatively to get lessons like these. You need to interpret it Christologically.

So the object lesson is not about making sure you take communion. It is about making sure you hunger and thirst after righteousness rather than evil.

<sup>g</sup> 10:7 **Do not be idolaters, as some of them were; as it is written, "THE PEOPLE SAT DOWN TO EAT AND DRINK, AND STOOD UP TO PLAY."** This is a quotation of Exodus 32:6, the description of pleasure Israel sought in the golden calf. It is an example of those who did not control their desires.

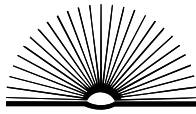
<sup>h</sup> 10:8-10 **Nor let us act immorally, as some of them did, and twenty-three thousand fell in one day. Nor let us try the Lord, as some of them did, and were destroyed by the serpents. Nor grumble, as some of them did, and were destroyed by the destroyer.** More examples of Israel's lust out of control were the idolatrous immoralities with Moabite women (Numbers 25),

The Epistle of 1 Corinthians  
Steven Svendsen, Sr.

©Rice Lake Baptist Church, 104 East Barker Street, Rice Lake, Wisconsin, 54868 – <http://www.ricelakebaptist.org> – 715.234.1966

**Permissions:** You are permitted and encouraged to reproduce and distribute this material in any format provided that you do not alter the wording in any way and that you do not charge a fee beyond the cost of reproduction.

Scripture quotations taken from the New American Standard Bible®, Copyright © 1960, 1962, 1963, 1968, 1971, 1972, 1973, 1975, 1977, 1995 by The Lockman Foundation. Used by permission.



our instruction, upon whom the ends of the ages have come.<sup>i</sup> <sup>12</sup>Therefore let him who thinks he stands take heed that he does not fall!<sup>k</sup>

---

their complaining about what God provided (Numbers 21:5-6) and their complaining about the way Moses and Aaron's handled of the rebellion of Korah (Numbers 16:41-50). Immorality, complaining about what God provides and rebelling against God-appointed leaders are the qualities of those who invite disqualification. The next chapter of this letter (11:30) warns that some in the visible church may be in danger of "falling asleep."

<sup>i</sup> 10:11 **Now these things happened to them as an example, and they were written for our instruction, upon whom the ends of the ages have come.** These were not simply stories. They were events that God had the prophets and authors of Scripture record so we could learn. That is why you should not take the reading and teaching of the Old Testament lightly. It was written for us because it points us to Jesus.

The "ends of the ages" is another way of saying "the last days." Since the coming of the Spirit and the completion of the Scriptures, we have advantages that no one in all of redemptive history have had. Take instruction.

<sup>j</sup> 10:12 **Therefore let him who thinks he stands take heed that he does not fall.** It is always a humbling warning when others reap the bitter fruit of sinful choices the rest of us have also made.

<sup>k</sup> 10:1-12 As a minister of the gospel it is my responsibility to warn the church like Paul did. While this is not a warning about God taking away salvation, it is a warning that salvation is not found in identifying with a group. As part of today's visible church, you are more accountable to God than almost anyone in history:

1. You possess a completed revelation of God in Scripture.
2. You have experienced specific acts of God's providence.
3. You have seen God supply your needs.
4. You have been warned.

The Epistle of 1 Corinthians  
Steven Svendsen, Sr.

©Rice Lake Baptist Church, 104 East Barker Street, Rice Lake, Wisconsin, 54868 – <http://www.ricelakebaptist.org> – 715.234.1966

**Permissions:** You are permitted and encouraged to reproduce and distribute this material in any format provided that you do not alter the wording in any way and that you do not charge a fee beyond the cost of reproduction.

Scripture quotations taken from the New American Standard Bible®, Copyright © 1960, 1962, 1963, 1968, 1971, 1972, 1973, 1975, 1977, 1995 by The Lockman Foundation. Used by permission.