

CHURCH-WIDE BIBLE STUDY

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Metropolitan Baptist Church

Dorothy I Height Community Academy Public Charter School

Armstrong Campus

First and P Streets, NW, Washington, DC

7:00pm – 8:45pm

REVIEW QUESTIONS

1 CORINTHIANS 10

1) List the main points of these chapters.

2) Paul compares Israel's current experience with the Exodus. What does this mean? (v.1)

Paul speaks of the Exodus experience as a salvation story. The Corinthians' spiritual ancestors, the Hebrews, passed through the sea, were baptized by Moses under the cloud, , at spiritual food and drank spiritual drink. "Under the cloud" means they were under God's guidance. The cloud is a representation of God in His Shekinah glory; the sea, of God's redemption and leadership.

3) What is the "spiritual rock" to which Paul refers? (v.4)

The "rock" is Paul's language for Christ. Unappreciative of deliverance by God from their Egyptian enslavement, the Israelites desired to revert to the things of the past, the ways of Egypt, when things became difficult.

4) "The people sat down to eat and drink, and rose up to play." (v.7) To what is Paul pointing and what is the lesson here?

See Ex 32:6 tells how Israel ate a sacrificial meal in dedication to the calf and then got up to "play," that is to dance in revelry as pagans danced before their gods.

In v.6-10 Paul alludes to five instances of Israelite regressions in liberation: evil desires, idolatry, sexual immorality, tempting Christ, and grumbling. V.11 – "These things happened to them to serve as an example, and they were written down to instruct us, on whom the ends of the ages have come." NSRV / v.12 "Do not be smug in your firm stand for Christ. Keep alert lest you fall."

5) What is the meaning of Paul's warning in v.12?

I Cor. 1-13 reflects the story of the Hebrews' desire to return to pre-exodus habits, presented in the O.T. as a desire to return to Egypt. The Corinthians manifest the same behavior in their yearning to revert to ways they had renounced, and so Paul cites the exodus tradition to warn the m of the consequences of returning to their Roman cultural past. In African freedom traditions in the Americas, a similar thought

pattern was exhibited when freed slaves desired to return to the masters from whom they had been liberated.

6) What is the relationship between “temptation” and a “way of escape? (v.13)

This is intended as a word of encouragement. Peirasmos / trial or temptation is not itself sinful. God allows it as a way of purifying us (James 1:12) but the devil uses it to entice us into sin. It means that when we are tempted God will help. He will provide a way out, not to avoid temptation, but to meet it successfully and to stand firm under it.

7) What is the meaning of the Lords Supper / Communion? (v. 16ff.) Is there a difference between the two?

The cup of blessing or “thanksgiving” brings us spiritually into participation in the blood of Christ and into fellowship with Him. The same is true of the bread. The “cup of blessing” was a technical term for the third cup drunk at the Jewish Passover. This participation in Christ’s blood is meant to be a memorial symbol of fellowship with Christ, and not a literal drinking of His blood. We are one body because we partake of one bread.

Remember, for Paul, it is lawful to eat meat offered to idols since idols don’t exist, but it is unlawful in the Christ-crucified gospel (in the body of Christ, the church) to disregard the concerns of the body for what suits one’s own whim.

8) What does Paul suggest with the time-honored phrase, “the earth is the Lord’s and the fullness thereof”? (v.26)

The word “transubstantiation” derives from Latin—*trans* (across), and *substantia* (substance). The term is employed in Roman Catholic theology to denote the idea that during the ceremony of the “Mass,” the “bread and wine” are changed, in *substance*, into the flesh and blood of Christ, even though the elements appear to remain the same. This doctrine, which has no basis in Scripture, first appeared in the early 9th century A.D., was formalized at the Council of Trent (A.D. 1545-63), and was reaffirmed at the Second Vatican Council (1962-65).

“Consubstantiation” is a term commonly applied to the Lutheran concept of the communion supper, though some modern Lutheran theologians reject the use of this term because of its ambiguity. The expression, however, is generally associated with Luther. The idea is that in the communion, the body and blood of Christ, and the bread and wine, *coexist* in union with each other. “Luther illustrated it by the analogy of the iron put into the fire whereby both fire and iron are united in the red-hot iron and yet each continues unchanged” (**The Oxford Dictionary of the Christian Church**, F.L. Cross, Ed., London: Oxford, 1958, p. 337).

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