

permissible,” but not everything builds up. No one is to seek his own good, but the good of the other person.

Eat everything that is sold in the meat market, without raising questions for the sake of conscience, since **the earth is the Lord’s, and all that is in it**. If any of the unbelievers invites you over and you want to go, eat everything that is set before you, without raising questions for the sake of conscience. But if someone says to you, “This is food from a sacrifice,” do not eat it, out of consideration for the one who told you, and for the sake of conscience. I do not mean your own conscience, but the other person’s. For why is my freedom judged by another person’s conscience? If I partake with thanksgiving, why am I criticized because of something for which I give thanks?

So, whether you eat or drink, or whatever you do, do everything for the glory of God. Give no offense to Jews or Greeks or the church of God, just as I also try to please everyone in everything, not seeking my own benefit,

but the benefit of many, so that they may be saved. **11** Imitate me, as I also imitate Christ.

OUTLINE

1. Warnings from Israel (1-13)
 1. Israel’s Parallel to Christianity (1-6)
 2. Israel’s Downfall (7-13)
2. Warnings Against Idolatry (14-22)
3. Christian Freedom (23-11:1)
 1. Limitations (23-30)
 2. Glorify God (31-11:1)

1 Cor Sermon Series Chapter 10

10 Now I do not want you to be unaware, brothers and sisters, that our ancestors were all under the cloud, all passed through the sea, and all were baptized into Moses in the cloud and in the sea. They all ate the same spiritual food, and all drank the same spiritual drink. For they drank from the spiritual rock that followed them, and that rock was Christ.

Nevertheless God was not pleased with most of them, since they were struck down in the wilderness.

Now these things took place as examples for us, so that we will not desire evil things as they did. Don't become idolaters as some of them were; as it is written, **The people sat down to eat and drink, and got up to party.** Let us not commit sexual immorality as some of them did, and in a single day twenty-three thousand people died. Let us not test Christ as some of them did and were destroyed by snakes. And don't grumble as some of them did, and were killed by the destroyer. These things happened to them as examples, and they were written for our instruction, on whom the ends of the ages have come. So, whoever thinks he stands must be careful not to fall. No temptation has come upon you except what is common to humanity. But God is faithful; he will not allow you to be tempted beyond what you are able, but with the temptation he will also provide the way out so that you may be able to bear it.

WARNING AGAINST IDOLATRY

So then, my dear friends, flee from idolatry. I am speaking as to sensible people. Judge for yourselves what I am saying. The cup of blessing that we bless, is it not a sharing in the blood of Christ? The bread that we break, is it not a sharing in the body of Christ? Because there is one bread, we who are many are one body, since all of us share the one bread. Consider the people of Israel. Do not those who eat the sacrifices participate in the altar? What am I saying then? That food sacrificed to idols is anything, or that an idol is anything? No, but I do say that what they sacrifice, they sacrifice to demons and not to God. I do not want you to be participants with demons! You cannot drink the cup of the Lord and the cup of demons. You cannot share in the Lord's table and the table of demons. Or are we provoking the Lord to jealousy? Are we stronger than he?

CHRISTIAN LIBERTY

"Everything is permissible," but not everything is beneficial. "Everything is

1 Cor Sermon Series Chapter 10

OUTLINE

1. Warnings from Israel (1-13)
 1. Israels Parallel to Christianity (1-6)
 2. Israels Downfall (7-13)
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Notes

Cross References:
(From Notes)

Ex 13:21-22

Ex 16:4-5

Ex 17:3-7

Num 14

Ex 32:6-8

Num 25:1-9

Num 21:4-9

Numbers 16

OBServe

Now I do not want you to be unaware, brothers and sisters, that our ancestors were all under the cloud, all passed through the sea, and all were baptized into Moses in the cloud and in the sea.

Awareing

Thint led Israel EX 13:21-22

During the exodus EX 14:21

God provided manna EX 16:4-5

They all ate the same spiritual food, and all drank the same spiritual drink. For they drank from the spiritual rock that followed them, and that rock

EX 17:3-7

Though they may have eaten drink physical food/water, the source of which was spiritual, through God who was with them.

was **Christ**. Nevertheless God was not pleased with most of them, since they were struck down in the wilderness.

num 14

Even with all they had, seen, and experienced, they still turned from God and perished.

We must not think that we are safe from judgement

Now these things took place as examples for us, so that we will not desire evil things as they did.

Most of their wickedness revolved around a desire for food

Covetousness

Don't **become** idolaters as some of them were; as it is written, The people sat down to eat and drink, and got up to party. Let us not commit sexual immorality as some of them did, and in a single day twenty-three thousand people died. Let us not test Christ as some of them did and were

EX 32:6-8

NUM 25:1-9

Israel's Sinfulness to Christinity

warnings from Israel

Israel's downfall

Num 21:4-9

destroyed by snakes. **And don't grumble** as some of them did, and were killed by the destroyer.

Numbers 16

These things happened to them as examples, and they were written for our instruction, on whom

A unique aspect of the Bible is its honesty and transparency regarding the mistakes and sins of its people/history.

the ends of the ages have come. So, whoever thinks

he stands must be **careful** not to fall. No

temptation has come upon you except what is

common to humanity. But God is faithful; he will

God doesn't want us to sin, therefore

not allow you to be tempted beyond what you are

He doesn't allow us to be pressured to where we must sin, and he provides a way out

able, but with the temptation he will also provide

the way out so that you may be able to bear it.

So then, my dear friends, **flee** from idolatry. I am

speaking as to sensible people. **Judge** for

yourselves what I am saying. The cup of blessing

that we bless, is it not a sharing in the blood of

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in the body of Christ? Because there is one bread, we who are many are one body, since all of us share the one bread. Consider the people of Israel.

Do not those who eat the sacrifices participate in the altar? What am I saying then? That food sacrificed to idols is anything, or that an idol is anything? No, but I do say that what they sacrifice, they sacrifice to demons and not to God. I do not want you to be participants with demons! You cannot drink the cup of the Lord and the cup of demons. You cannot share in the Lord's table and the table of demons. Or are we provoking the Lord to jealousy? Are we stronger than he?

"Everything is permissible," but not everything is beneficial. "Everything is permissible," but not everything builds up. No one is to seek his own good, but the good of the other person.

Eat everything that is sold in the meat market, without raising questions for the sake of conscience, since the earth is the Lord's, and all that is in it. If any of the unbelievers invites you over and you want to go, **eat** everything that is set before you, without raising questions for the sake of conscience. But if someone says to you, "This is food from a sacrifice," do not **eat** it, out of consideration for the one who told you, and for the sake of conscience. I do not mean your own conscience, but the other person's. For why is my freedom judged by another person's conscience? If I partake with thanksgiving, why am I criticized because of something for which I give thanks?

eating meat sacrificed to idols in itself isn't sinful, but if you know this...

So, whether you eat or drink, or whatever you do, **do** everything for the glory of God. **Give no offense** to Jews or Greeks or the church of God,

just as I also try to please everyone in everything,
not seeking my own benefit, but the benefit of
many, so that they may be saved. Imitate me, as I
also imitate Christ.

1 Cor Sermon Series Chapter 10

10:2 were baptized. Gr., *ebaptisthēsan* [907, 966]. While the passive form of “baptize” has strong manuscript support (N A C D), the support of P46 B 1739 for a middle form (*ebaptisanto*) gives translators pause. This, combined with the fact that no adequate explanation can be given for how the middle could have come into the text if the passive were original, gives the middle the edge in being more likely original (Barrett 1968:220; Fee 1987:441; Conzelmann 1975:165; Robertson and Plummer 1911:200; Thiselton 2000:722). A strong “minority” report on the UBS committee that includes Metzger and Wikgren disputed the passive reading that appears in the UBS text upon which the NLT is based (Metzger 1971:559). The claim that Paul only uses the passive for Christian baptism is true (Garland 2003:470). However, the word here is not referring to the baptism of Christian believers but to the “baptism” of the Israelites when they crossed the Red Sea. They were not passively dipped into water by the one baptizing them but walked under their own power through the walls of water, though submitting to God’s will. Thus, a middle sense fits well in the sense that “they baptized themselves,” “they themselves were baptized,” or “they offered themselves for baptism.” Supporting this is that conventionally the baptism completing the initiation of a proselyte into Judaism in the first century was self-administered (Barrett 1968:221).

10:6 a warning. Gr., *tupoi* [^{TG}5179, ^{ZG}5596] (types, examples). Used only here in 1 Corinthians but 7 times elsewhere by Paul (Rom 5:14; 6:17; Phil 3:17; 1 Thess 1:7; 2 Thess 3:9; 1 Tim 4:12; Titus 2:7), it usually has the sense of someone being a positive example to others. The word originated in the world of coin-making, printing, and sealing letters, where a mold was made and then impressed on another material, leaving an exact image that could be duplicated over and over. In this case, the Israelites provided an anti-model not to be duplicated in the lives of the Corinthians (Robertson and Plummer 1911:203), which explains the NLT translation. The NIV and ESV have “examples.” Together with the adverbial form of the word in 10:11, the two words form bookends around the teaching material in between. There, the negative sense of the word in this context is clarified with the addition of the word “warn” (see note on 10:11).

crave. The verb *epithumeō* [^{TG}1937, ^{ZG}2121] is used in many contexts where intense emotional desire is involved. This is usually negative, as expressed in one of the sins of the Ten Commandments, “You must not covet” (Rom 7:7; 13:9), but occasionally it is positive, as in Jesus being “very eager” to eat the Passover with his disciples again (Luke 22:15).

^{TG} Tyndale-Strong’s Greek number

^{ZG} Zondervan Greek number

? In 10:6, Paul answers this question with his instruction that the Corinthians should not follow in the footsteps of their spiritual ancestors in the desert. If they did, God, whose character remains consistent, would surely bring a similar destruction upon them in terms of not reaching the goal of their salvation: eternal communion with God. He identified as their general downfall their uncontrollable desire for things they should not desire. The Corinthians who desired to eat meat offered to idols needed to check their motivations. Was this a desire born of rebellion against God and fuelled by the craving to accommodate the social practices of their pagan, nonbelieving family and friends?

6. Verses 6–10 record five examples of Israel’s sins in the wilderness. The way Paul frames the discussion highlights the importance of Israel’s history for the Corinthians. The stories from the wilderness generation function as *examples (typoi)* for the Corinthians. The history of Israel is not merely of antiquarian interest, but is appropriated and applied to the church of Paul’s day, and relates specifically to the issue of idol food. The first example centres on evil desires: the Corinthians must not follow the example of Israel by *setting [their] hearts on evil*. Paul almost certainly alludes to **Numbers 11:4** where some among Israel had ‘greedy desires’ (*epethymēsan epithymian*, **LXX**). Paul uses the words ‘desires’ (*epithymētas*) and ‘desired’ (*epethymēsan*), which is quite similar to the Greek of **Numbers 11:4** (cf. also **Num. 11:34**). **Psalm 106:14** also directs attention to the sinful desires of the wilderness generation—‘They were seized with craving [*epethymēsan epithymian*] in the wilderness’—where the **LXX** again emphasizes the evil desires present. The craving and desire are related to the sin of coveting (**Exod. 20:17**). Interestingly, the people craved meat, and the Corinthians crave food as well; thus a connection is forged with food offered to idols. Such craving is not considered a minor peccadillo, for those Israelites who were guilty of evil desire were ‘struck ... with a severe plague’ (**Num. 11:33**). The Corinthians are warned about evil desires because they will lead to judgment, and they must avoid evil desires relative to idol food.

7. Israel's sin in verse 6 focused on sinful desires, and, in particular, sinful desires for food. Here the Corinthians are exhorted not to be idolaters, for Israel in the wilderness strayed in this way. An interesting connection between verses 6 and 7 should be noted. The sin in verse 6 is evil desire, but elsewhere in Paul coveting is identified as idolatry (Eph. 5:5; Col. 3:5). Even though a different Greek word is used in these latter texts for coveting (*pleonexia*), the words are in the same semantic range and the conception is the same. Here Paul indicts idolatry more specifically. He picks up on what is perhaps the most egregious and blatant example of idolatry in the Scriptures. Israel had just entered into covenant with the Lord, and had agreed to the covenant stipulations (Exod. 24:3–8). When Moses went up onto Mount Sinai, however, Israel turned quickly away from the covenant requirements and made a golden calf (Exod. 32:8; cf. Exod. 20:4). The quotation comes from Exodus 32:6. It is no accident that Paul selects the verse which describes Israel committing idolatry while eating and drinking. The warning to the Corinthians is clear: they too will be guilty of idolatry if they eat and drink in an idol's temple. The words *indulge in revelry* in the citation, according to Paul, denote idolatry, and the Corinthians will be guilty of the same if they eat food offered to idols in temples.

12. The lesson that the Corinthians must particularly draw from Israel's history relates to self-confidence, which really amounts to self-presumption. The grace given to them in Jesus Christ is truly extraordinary and powerful. Nonetheless, they must not think that they have no need for vigilance. They will only 'stand' (*estantai*) if they consider and avoid the prospect of falling. Paul often uses the word 'stand' to designate perseverance. For instance, Paul warns believers that they will be cut off from the olive tree, severed from the people of God, unless they continue to 'stand by faith' (Rom. 11:20; cf. 2 Cor. 1:24). On the other hand, in Romans 14:4 he assures believers that the Lord will give them the grace to stand, that is, to persevere until the end. In 1 Corinthians 15:1–2 the Corinthians are said to stand in the gospel, but Paul immediately calls upon them to continue in faith (see also Eph. 6:11, 13, 14). Similarly, the verb 'fall' (*piptō*) often designates apostasy—falling away from the faith. We see this again in Paul's admonition in Romans 11:22: those who fall away will face God's severe judgment. Hence, Israel's fall (*epesan*) in the wilderness (1 Cor. 10:8) warns the church not to follow the same course. In the same way, Paul contrasts 'standing' and 'falling' in Romans 14:4 (cf. Gal. 5:1; 2 Thess. 2:15). The warning is not designed to instil terror or to paralyse the Corinthians, nor is it a call to introspection. Paul does not cast doubt upon their spiritual status as believers. Such warnings are not a threat to assurance, for those who heed the warnings grow in their assurance.

The main point to which the Apostle is leading his readers, is that to partake ceremonially of the Thing Sacrificed is to become a sharer in the Sacrificial Act, and all that that involves.

1 Cor Sermon Series Chapter 5

18. The sacrifices of the Jews furnish a similar argument to show that participation in sacrificial feasts is communion with the unseen.

βλέπετε τὸν Ἰσραὴλ κατὰ σὰρκα. ‘Look at Israel after the flesh,’ the actual Israel of history. Christians are a new Israel, Israel after the Spirit, τὸν Ἰσραὴλ τοῦ Θεοῦ (Gal. 6:16, 3:29; Phil. 3:3), whether Jews or Gentiles by birth.

οὐχ οἱ ἐσθίοντες κ.τ.λ. ‘Are not they who eat the sacrifices in fellowship with the altar?’ They are in fellowship with the altar, and therefore with the unseen God, whose altar it is. To swear by the Temple is to swear by Him that dwelleth therein (Matt. 23:21), and to have fellowship with the altar is to have fellowship with Him whose sacrifices are offered thereon. As in the Holy Communion, therefore, so also in the Temple services, participating in sacrificial feasts is sacrificial fellowship with an unseen power, a power that is Divine. There is something analogous to this in the sacrificial feasts of the heathen; but in that case the unseen power is not Divine. See

17. The bread or *loaf* from which believers eat is one, in that all feed off the same Lord Jesus Christ. Since there is one loaf, it follows that the *many* believers, though diverse, *are one body*. The diversity manifests itself in social and cultural differences, especially in terms of the poor and the rich. Despite the remarkable differences, which also are evident in the responses to food offered to idols, believers are *one body* in Christ. The church is not identified as the body of Christ here (see 12:27), but the same concept is present. Believers are one since they *all share the one loaf*. They feed off the same source of life, and thus they share a common bond, even though they may be remarkably different culturally and socially. At first glance this verse appears to be extraneous to the argument and superfluous, but a closer look indicates that it plays an important role in the discussion. Paul reminds the Corinthians of their solidarity in eating and drinking. One faction cannot split off from another group and do as it pleases without affecting the entire body. No-one lives for himself or herself. All belong to Christ and all belong to one another.

20. The whole argument leads to the claim made in this verse, which represents the stunning conclusion of the entire discussion. Idols are nothing and idol food is nothing, but *demons* are at work where there are idols—and demons are not a figment of the imagination but are all too real. Demons, according to Paul, are not impersonal forces but real beings. Therefore, the sacrifices in the temples of idols are offered to demons. The Deuteronomic background is crucial here. We see in [Deuteronomy 32](#) that the wilderness generation stirred up the Lord's jealousy and angered him with 'their worthless idols' ([Deut. 32:20–21](#)). Moses went on to say that the gods Israel turned to could not help or protect them ([Deut. 32:38](#)). Even though the false gods were helpless, they were also designated 'demons' (*daimoniois*, [Deut. 32:17](#), [LXX](#)). Hence idols have no power, but demons do exist and can inflict damage on human beings (cf. [Lev. 17:7](#); [Ps. 106:37](#); [Bar. 4:7](#)). Thus, if believers eat in the temples of idols, they participate in what is offered to demons and expose themselves to demonic powers, which for Paul is tantamount to idolatry ([10:14](#); cf. [Isa. 65:11](#), [LXX](#)). Believers cannot have fellowship with demons and escape unscathed. Paul does not imply that eating idol food is permissible if one eats with the right motives or if one has the right knowledge. Eating idol food, if it is known to be idol food, is objectively wrong. By eating it, one joins with demonic powers and comes under their influence.

The whole discussion of εἰδωλόθυτος, accordingly, issues in three distinct classes of cases, for each of which St Paul has a definite solution:

(1) Eating at sacrificial feasts. This is idolatry, and absolutely forbidden.

(2) Eating food bought in the shops, which may or may not have an idolatrous history. This is unreservedly allowed.

There remains (3) the intermediate case of food at non-ceremonial feasts in private houses. If no attention is drawn to the "history" of the food, this class falls into class (2). But if attention is pointedly called to the history of the food, its eating is prohibited, not as *per se* idolatrous, but because it places the eater in a false position, and confuses the conscience of others.

30. εἰ ἐγὼ χάριτι μετέχω. 'If I with thanksgiving partake, why do I receive reviling about that for which I give thanks?' This suggests, if it does not imply, that one's being able to thank God for it is evidence that the enjoyment is innocent. One cannot thank God for a pleasure which one knows to be wrong. The connexion between χάριτι and εὐχαριστῶ should be preserved in translation. Apparently both refer to grace at meals, and the meaning is that all food, whether sacrificial or not, is sanctified, 'if it be received with thanksgiving,' μετὰ εὐχαριστίας, ἀγιάζεται γὰρ διὰ λόγου Θεοῦ καὶ ἐντεύξεως (1 Tim. 4:4). Evans translates, 'If I with grace *said* have *meat* with others, why am I evil spoken of *for having meat* for which I have said grace?' AV. and RV. render χάριτι 'by grace,' which means 'by God's grace' (15:10), either His grace in providing food, or His grace in enlightening the conscience (Chrys.). So also Calvin; *quum Dei beneficium sit, quod omnia mihi licent*. But this is less likely than 'thanksgiving.' See Ellicott.

28. Another situation is envisioned in which someone informs a believer that the food the believer is about to eat was previously sacrificed to idols. Actually, Paul does not use the term 'sacrificed to idols' (*eidōlothyton*) but 'sacrificed to a deity' (*hierothyton*, L&N 53.21), which the NIV renders, *This has been offered in sacrifice*. The change of terms indicates that these are probably the words of an unbeliever who, out of concern for the scruples of a believer, informs the believer about the nature of the food he or she is about to eat. Believers are free to eat the food offered to idols, but, once they know that the food was sacrificed to idols, they must refrain from eating it, since those who informed them about the food would be scandalized if believers ate. By *conscience* Paul has in mind here the consciences of the informers who tell believers about the content of the food; the informers make this known because they are convinced that eating of the food would be wrong for believers.

System Guide Customizations: Word by Word (Bible Reference)

Word by Word

The English-Greek Reverse Interlinear Christian Standard Bible: New Testament

1 Corinthians 10:1

Οὐ θέλω γὰρ ὑμᾶς ἀγνοεῖν, ἀδελφοί,
ὅτι οἱ πατέρες ἡμῶν πάντες ὑπὸ τὴν
νεφέλην ἦσαν καὶ πάντες διὰ τῆς
θαλάσσης διήλθον, | CSBNT

Now I do not want you to be unaware,
brothers and sisters, that our
ancestors were all under the cloud, all
passed through the sea, | CSB

Οὐ Ου Now I do **not** want you to be unaware, brothers and sisters, that our ancestors were all under the cloud, all passed through the sea.

οὐ *ou* **not**

adverb, negative

BDAG no; not; not so?

LSJ fact; statement; will; thought

DBL Greek not; marker of a question

θέλω *thelō* Now I **do not want** you to be unaware, brothers and sisters, that our ancestors were all under the cloud, all passed through the sea.

θέλω *thelō* **wish; want**

verb, present, active, indicative, first person, singular

Sense: to desire – to feel or have a desire for; want strongly.

BDAG wish to have, desire, want; will, wish, want, be ready; like; maintain

LSJ to be willing; wish; wish to; wish that; intent?

LTW

ἀγνοεῖν *agnoein* Now I **do not want you to be unaware,** brothers and sisters, that our ancestors were all under the cloud, all passed through the sea.

ἀγνοέω *agnoeō* **be ignorant; not to know**

verb, present, active, infinitive

Sense: to not know – to be lacking in knowledge or information.

BDAG not to know, be ignorant (of); not to recognize, disregard, ignore; not to understand; lapse/do wrong/sin unintentionally

LSJ not to perceive; recognize; he perceived; knew well; to be ignorant of; forget; not to discern; fail to understand; not to be known, recognized; unknown parts

LTW

ἀδελφοί *adelphoi* Now I do not want you to be unaware, **brothers and sisters,** that our ancestors were all under the cloud, all passed through the sea.

ἀδελφός *adelphos* **brother**

noun, vocative, plural, masculine

Sense: sibling believers – believers understood as one’s own siblings in God’s family.

BDAG brother; brothers and sisters; brother, fellow member, member, associate

LSJ son of the same mother

DBL Greek brother; fellow believer; fellow Jew; fellow countryman; neighbor

πατέρες *pateres* Now I do not want you to be unaware, brothers and sisters, that our ancestors were all under the cloud, all passed through the sea,

πατήρ *patēr* **father; Father**

noun, nominative, plural, masculine

Sense: ancestor ⇔ father – someone from whom a person is descended (but usually more remote than a grandparent) conceived of as a father.

BDAG parent; forefather, ancestor, progenitor, forebear; father; fathers, ancestors; Father, Parent

LSJ father; grandfather; by the father’s side

LTW father, forefather.

πάντες *pantes* Now I do not want you to be unaware, brothers and sisters, that our ancestors were **all** under the cloud, all passed through the sea,

πᾶς *pas* **all; every**

adjective, nominative, plural, masculine

Sense: each – (used of count nouns) every one considered individually.

BDAG each, every, any; any and every, every; all; whole; every kind of, all sorts of

LSJ all; the whole; every

DBL Greek all; any; total; whole; every kind of

νεφέλην *nephelēn* Now I do not want you to be unaware, brothers and sisters, that our ancestors were all under the **cloud**, all passed through the sea,

νεφέλη *nephelē* **cloud**

noun, accusative, singular, feminine

Sense: cloud – a visible mass of water or ice particles suspended at a considerable altitude.

BDAG cloud

LSJ cloud, mass of clouds; mist; fog

DBL Greek cloud

ἦσαν *ēsan* Now I do not want you to be unaware, brothers and sisters, that our ancestors **were** all under the cloud, all passed through the sea,

εἰμί *eimi* **be**

verb, imperfect, active, indicative, third person, plural

Sense: to be (quality) – to have the quality of being.

BDAG be, exist, be on hand; is; be; live; take place, occur, become, be, be in; it is possible, one can; be,/come from somewhere; be, belong; be.

LSJ sum

DBL Greek be; be identical; exist; happen; be in a place; be possible; belong; represent

πάντες *pantes* Now I do not want you to be unaware, brothers and sisters, that our ancestors were all under the cloud, **all** passed through the sea.

πᾶς *pas* **all; every**

adjective, nominative, plural, masculine

Sense: each – (used of count nouns) every one considered individually.

BDAG each, every, any; any and every, every; all; whole; every kind of, all sorts of
LSJ all; the whole; every

DBL Greek all; any; total; whole; every kind of

θαλάσσης *thalassēs* Now I do not want you to be unaware, brothers and sisters, that our ancestors were all under the cloud, **all** passed through the **sea,**

θάλασσα *thalassa* **sea; lake**

noun, genitive, singular, feminine

Sense: sea – a large body of salt water partially enclosed by land.

BDAG sea; lake

LSJ sea; salt lake; maritime affairs; a sea

DBL Greek sea; lake

διήλθον *diēlthon* Now I do not want you to be unaware, brothers and sisters, that our ancestors were all under the cloud, **all** **passed** through the sea.

διέρχομαι *dierchomai* **go through;**
pass through

verb, aorist, active, indicative, third person, plural

Sense: to pass – to go across or through.

BDAG go (through); review; penetrate.

LSJ go through, pass through

DBL Greek move on to; travel through; cross over; penetrate

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System Guide Customizations: Word by Word (Bible Reference)

Word by Word

The English-Greek Reverse Interlinear Christian Standard Bible: New Testament

1 Corinthians 10:5

ἀλλ' οὐκ ἐν τοῖς πλείοσιν αὐτῶν
ἠυδόκησεν ὁ θεός, κατεστρώθησαν γὰρ
ἐν τῇ ἐρήμῳ. | CSBNT

Nevertheless God was not pleased with most of them, since they were struck down in the wilderness. | CSB

οὐκ *ouk* Nevertheless God was **not** pleased with most of them, since they were struck down in the wilderness.

οὐ *ou* **not**

adverb, negative

BDAG no; not; not so?

LSJ fact; statement; will; thought

DBL Greek not; marker of a question

πλείοσιν *pleiosin* Nevertheless God was not pleased with **most** of them, since they were struck down in the wilderness.

πολύς *polys* **many; much; great**

adjective, dative, plural, masculine, comparative

Sense: majority – the greater in number of two parts; the main part.

BDAG many, a great number of; much, extensive

LSJ

DBL Greek many; much; great

ἠυδόκησεν *ēudokēsen* Nevertheless God **was not pleased** with most of them, since they were struck down in the wilderness.

εὐδοκέω *eudokeō* **be well pleased;
take delight**

verb, aorist, active, indicative, third person, singular

Sense: to delight (take) – to take a high degree of pleasure or mental satisfaction in.

BDAG consent, determine, resolve; be well pleased, take delight

LSJ to be well pleased; content; to be content with, find pleasure in

LTW

θεός *theos* Nevertheless **God** was not pleased with most of them, since they were struck down in the wilderness.

θεός *theos* **God**

noun, nominative, singular, masculine

BDAG deity, god, goddess; God; god

LSJ God, the Deity; God; against his will; bless you! good heavens! for heaven's

sake!

LTW deity; god; goddess; God.

κατεστρώθησαν katestrōthēsan Nevertheless God was not pleased with most of them, since **they were struck down** in the wilderness.

καταστρώννυμι katastrōnnymi

spread out; strike down

verb, aorist, passive, indicative, third person, plural

Sense: to be strewn – to be or become spread by scattering; probably with dead bodies understood as the object of scattering.

BDAG lay low, kill; make a bed

LSJ spread out

DBL Greek kill

ἐρήμω erēmō Nevertheless God was not pleased with most of them, since they were struck down in the **wilderness.**

ἐρημος erēmos **wilderness; desert**

adjective, dative, singular, feminine

Sense: desolate place – an uninhabited and uncultivated region.

BDAG isolated, desolate, deserted; desert, grassland, wilderness

LSJ desolate, lonely, solitary

DBL Greek uninhabited; lonely (place); forsaken

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System Guide Customizations: Word by Word (Bible Reference)

Word by Word

The English-Greek Reverse Interlinear Christian Standard Bible: New Testament

1 Corinthians 10:6

Ταῦτα δὲ τύποι ἡμῶν ἐγενήθησαν, εἰς τὸ μὴ εἶναι ἡμᾶς ἐπιθυμητὰς κακῶν, καθὼς κάκεῖνοι ἐπεθύμησαν. | CSBNT

Now these things took place as examples for us, so that we will not desire evil things as they did. | CSB

τύποι *typoi* Now these things took place as **examples** for us, so that we will not desire evil things as they did.

τύπος *typos* **example; type; pattern**

noun, nominative, plural, masculine

Sense: archetype – an example that prefigures or foreshadows what is to come; understood as a container into which liquid is poured to create a given shape when it hardens.

BDAG mark, trace; copy, image; image, statue; form, figure, pattern; text, content; type, pattern, model; design, pattern; example, pattern; types

LSJ blow; beat

DBL Greek visible scar; image; model; example; archetype; kind; content

ἐγενήθησαν *egenēthēsan* Now these things **took place as** examples for us, so that we will not desire evil things as they did.

γίνομαι *ginomai* **be; become; take place**

verb, aorist, passive, indicative, third person, plural

Sense: to happen (come about) – to come to pass.

BDAG be born, be produced; be made, be created, be manufactured, be performed; arise, come about, develop; happen, turn out, take place; become someth.; move; to be, prove to be, turn out to be; be there; belong to; be in, be there

LSJ come into a new state of being

DBL Greek come to exist; be; become; happen; move; belong to; behave; be in a place; come to be in a place; there was

μὴ *mē* Now these things took place as examples for us, so that we will **not** desire evil things as they did.

μή *mē* **not**

adverb, negative

BDAG not; that...(not), lest; so that...not; 'it isn't so, is it, that ...?'; whether...not

LSJ not; will; thought; fact; statement

DBL Greek not; marker of a question; so that not

εἶναι *einai* Now these things took place as examples for us, so that we **will** not desire

εἰμί *eimi* **be**

verb, present, active, infinitive

Sense: to be (quality) – to have the quality of being.

BDAG be, exist, be on hand; is; be; live; take place, occur, become, be, be in; it is possible, one can; be,/come from somewhere; be, belong; be.

LSJ sum

DBL Greek be; be identical; exist; happen; be in a place; be possible; belong; represent

ἐπιθυμητὰς *epithymētas*

desire

ἐπιθυμητής *epithymētēs* **one who desires**

noun, accusative, plural, masculine

Sense: lustful person – a person who wants or needs something in an inordinate, self-indulgent manner.

BDAG one who desires

LSJ one who longs for; desires

DBL Greek one who greatly desires

κακῶν *kakōn*

evil things

κακός *kakos* **evil; wrong; bad**

adjective, genitive, plural, neuter

Sense: evil (behavior) – morally objectionable behavior.

BDAG bad, evil; evil, injurious, dangerous, pernicious; evil, harm, wrong

LSJ bad

LTW morally reprehensible, evil, injurious.

ἐπεθύμησαν *epethymēsan*

did.

ἐπιθυμέω *epithymeō* **desire; long for; lust for**

verb, aorist, active, indicative, third person, plural

Sense: to crave – to have an intense desire for some particular thing.

BDAG desire, long for; desire

LSJ set one's heart upon; long for, covet, desire; desire to; desire, covet; eagerness for; to be desired

LTW

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1 Corinthians 10:1–11:1 Cross References

From Chapter 5

Genesis 8:20
Exodus 9:29
Exodus 12:1–14:31
Exodus 16:1–36
Exodus 17:2
Exodus 17:5–7
Exodus 19:5
Exodus 20:5
Exodus 23:1–33
Exodus 32:4
Exodus 32:6
Exodus 32:19
Leviticus 1:5
Leviticus 3:3
Leviticus 7:6
Leviticus 7:14–15
Leviticus 17:7
Numbers 3:26
Numbers 9:1–23
Numbers 11:4
Numbers 11:33–34
Numbers 12:7
Numbers 14:2
Numbers 14:29–45
Numbers 16:41–50
Numbers 17:5
Numbers 17:10
Numbers 20:1–21:35
Numbers 25:1–26:65
Deuteronomy 8:3
Deuteronomy 10:14
Deuteronomy 12:7
Deuteronomy 12:11
Deuteronomy 12:17–18
Deuteronomy 12:27
Deuteronomy 32:16–17
Deuteronomy 32:21
Deuteronomy 32:38
1 Samuel 2:28
2 Samuel 24:16
1 Kings 14:22
1 Chronicles 6:49
1 Chronicles 21:15

Nehemiah 9:11
Nehemiah 9:15
Nehemiah 9:20
Job 9:4
Job 40:9–14
Job 41:11
Psalm 23:title–24:1
Psalm 26:6
Psalm 44:1
Psalm 50:12
Psalm 66:6
Psalm 77:20
Psalm 78:15
Psalm 78:18
Psalm 78:24–25
Psalm 78:49
Psalm 78:58
Psalm 89:11
Psalm 95:9
Psalm 102:18
Psalm 105:39–41
Psalm 106:14
Psalm 106:26
Psalm 106:29
Psalm 106:37
Psalm 125:3
Proverbs 24:16
Ecclesiastes 6:10
Isaiah 45:9
Isaiah 65:11
Jeremiah 29:11
Jeremiah 44:8
Ezekiel 8:15
Ezekiel 22:14
Daniel 3:17
Zechariah 7:6
Zechariah 14:21
Wisdom of Solomon 2:17
Wisdom of Solomon 16:5–7
Sirach 32:21
Sirach 36:1–31
Baruch 4:7
Matthew 5:29
Matthew 8:4
Matthew 14:19

Matthew 15:36
Matthew 26:26-28
Matthew 27:23
Matthew 28:19
Mark 6:41
Mark 8:6
Mark 10:30
Mark 10:37
Mark 10:45
Mark 13:7
Mark 13:19
Mark 14:22-24
Luke 6:37
Luke 9:32
Luke 10:7-8
Luke 22:17
Luke 22:19-20
Luke 22:32
John 4:14
John 6:30-35
John 6:41
John 10:29
John 11:52
John 17:24
Acts 2:42
Acts 2:46
Acts 7:11
Acts 9:31
Acts 10:15
Acts 15:20
Acts 15:29
Acts 20:7
Acts 20:28
Acts 22:16
Acts 24:16
Acts 27:44
Romans 1:3
Romans 1:8
Romans 1:13
Romans 4:1
Romans 4:12
Romans 4:23-24
Romans 6:3
Romans 9:3
Romans 9:5

Romans 9:8
Romans 11:14
Romans 11:20
Romans 11:25
Romans 12:5
Romans 13:11
Romans 14:6
Romans 14:13
Romans 14:16
Romans 14:19
Romans 15:1-4
1 Corinthians 1:2
1 Corinthians 1:9
1 Corinthians 1:13
1 Corinthians 1:21
1 Corinthians 1:26
1 Corinthians 2:15
1 Corinthians 4:16
1 Corinthians 5:10-11
1 Corinthians 6:12
1 Corinthians 6:18
1 Corinthians 7:17
1 Corinthians 8:1
1 Corinthians 8:4
1 Corinthians 8:7
1 Corinthians 8:9-9:1
1 Corinthians 9:19-23
1 Corinthians 10:6-7
1 Corinthians 10:11
1 Corinthians 10:14
1 Corinthians 10:19-20
1 Corinthians 10:24
1 Corinthians 10:28
1 Corinthians 10:33
1 Corinthians 11:16
1 Corinthians 11:18
1 Corinthians 11:22-29
1 Corinthians 12:1
1 Corinthians 12:12-13
1 Corinthians 12:20
1 Corinthians 12:27
1 Corinthians 13:5
1 Corinthians 14:16
1 Corinthians 15:9
1 Corinthians 15:32

2 Corinthians 1:1
2 Corinthians 1:8
2 Corinthians 1:24
2 Corinthians 3:18
2 Corinthians 6:3
2 Corinthians 6:15-17
2 Corinthians 11:18
2 Corinthians 12:14
Galatians 1:10
Galatians 1:13
Galatians 3:14
Galatians 3:27-28
Galatians 4:8
Galatians 5:20
Galatians 6:1
Galatians 6:16
Ephesians 2:11
Ephesians 4:4
Ephesians 4:16
Ephesians 5:1
Ephesians 5:5
Philippians 1:10
Philippians 2:4-5
Philippians 2:21
Philippians 3:6
Philippians 3:17
Philippians 4:5
Colossians 2:1
Colossians 3:1-25
1 Thessalonians 1:7
1 Thessalonians 2:16
1 Thessalonians 4:13
2 Thessalonians 3:9
1 Timothy 3:5
1 Timothy 3:15
1 Timothy 4:3-4
1 Timothy 4:12
Titus 2:7
Hebrews 3:2
Hebrews 3:17
Hebrews 6:8-9
Hebrews 7:13
Hebrews 10:25
Hebrews 11:28
Hebrews 13:10

James 4:2
1 Peter 2:11
1 Peter 2:21
1 Peter 4:11
1 Peter 5:3
2 Peter 2:9
2 Peter 3:17-18
1 John 2:7
1 John 5:21
Jude 3
Jude 5
Jude 8
Jude 16
Revelation 2:14
Revelation 2:20
Revelation 9:20
Revelation 17:2
Revelation 18:3
Revelation 18:9