

1 CORINTHIANS 10

NLET

PAUL DESCRIBES PARALLELS BETWEEN THE FOREFATHERS
OF THE JEWS AND NEW TESTAMENT DISCIPLES

1 Now,¹ I do not want you to be ignorant, Brothers, that

- the Fathers *that are* ours – all of *them* – were under the Cloud.
- And, all went through the Sea.
- 2 And, in regard to Moses all got themselves baptized² in connection with the Cloud and in connection with the Sea.
- 3 And, all ate the same food – *that is*, spiritual food³.
- 4 And, all drank the same drink – *that is*, spiritual drink⁴. For, they were drinking from a spiritual rock Which was following.

Now, the Rock was the Anointed One.

PAUL ITEMIZES WAYS THAT DISCIPLES SHOULD NOT
FOLLOW THE EXAMPLE OF THE ANCIENT JEWS

5 However, with most of them God was NOT well-pleased. For, they were strewn about in the Wilderness.

6 Now, these *things* have come to be a figure of us worked in relief⁵, to the end that we not be desirous of evil things, just as these desired.

7 Nor, do not come to be idolaters, just as some of them *were*. *It came to be* just as it had been lastingly written, **“The people sat down to eat and to be**

drinking⁶. And, they rose up to be playing.”⁷

- 8 Nor, let us commit adultery, just as some of them committed adultery. And, in⁸ one day twenty-three thousand were falling⁹.
 - 9 Nor, let us try the Anointed One, just as also¹⁰ some of them tried *Him*. And, by the Serpents they were being utterly destroyed.
 - 10 Nor, *let us* grumble, just as also¹¹ some of them grumbled. And, they were killed by the Destroyer.
- 11 Now, these *things* – all¹² of *them* – happened¹³ to these as a figure in relief¹⁴. It was written for the sake of admonishing us, upon whom the ends of the Ages has arrived¹⁵.

12 Therefore, let the one who is supposing that he lastingly stands be wary, that he should not fall.

HOW GOD HELPS US IN OUR TRIALS

13 A trial has not taken hold of you aside from one characteristic of mankind.

Now, the God is POWERFUL¹⁶, Who shall not permit you to be tempted beyond what you are able *to bear*. Rather, together with the temptation He shall also make the way out of *it*, in order that you¹⁷ shall be powerful *enough* to bear *it*.

PAUL DISCUSSES HOW IRRATIONAL IT IS
TO PARTICIPATE IN BOTH THE TABLE OF THE LORD
AND THE TABLE OF DEMONS

14 For this reason, my beloved ones, be fleeing from the Idolatry.

¹ 96% of the Greek manuscripts, including the best line of transmission (f35), have 'Now,' here instead of 'For,'.

² 90% of the Greek manuscripts, including the best line of transmission (f35), have 'got themselves baptized' (an aorist middle verb) here instead of 'were baptized' (an aorist passive verb).

³ 94% of the Greek manuscripts, including the best line of transmission (f35), have the word order 'food – that is, spiritual food' here. On the basis of 3% the NU has 'spiritual food'.

⁴ 96% of the Greek manuscripts, including the best line of transmission (f35), have the word order 'the same drink – that is, spiritual drink' here. On the basis of 3% the NU has 'the same spiritual drink'.

⁵ 'a figure worked in relief' – or 'mold'

⁶ 98% of the Greek manuscripts, including the best line of transmission (f35), have 'to be drinking' (a present infinitive) here instead of 'to drink' (an aorist infinitive).

⁷ A reference to Exodus 32:6

⁸ 98.5% of the Greek manuscripts, including the best line of transmission (f35), include the preposition 'in' here.

⁹ 90% of the Greek manuscripts, including the best line of transmission (f35), have 'were falling' (an imperfect verb) here

instead of 'fell' (an aorist verb).

¹⁰ 88% of the Greek manuscripts, including the best line of transmission (f35), include 'also' here.

¹¹ 79.1% of the Greek manuscripts, including the best line of transmission (f35), have 'just as also' here. On the basis of 1% the NU has 'exactly as'.

¹² 96% of the Greek manuscripts, including the best line of transmission (f35), include 'all' here.

¹³ 86.8% of the Greek manuscripts, including the best line of transmission (f35), have 'happened' (an aorist verb) here. On the basis of 8.4% the NU has 'were happening' (an imperfect verb).

¹⁴ 86.8% of the Greek manuscripts, including the best line of transmission (f35), have 'a figure in relief' (a noun) here. On the basis of 8.4% the NU has 'by way of example' (an adverb).

¹⁵ 97% of the Greek manuscripts, including the best line of transmission (f35), have 'has arrived' (an aorist verb) here. On the basis of 2% the NU has 'has lastingly arrived' (a perfect verb).

¹⁶ 30% of the Greek manuscripts, including the best line of transmission (f35), have 'POWERFUL' here instead of 'FAITHFUL'.

¹⁷ 92% of the Greek manuscripts, including the best line of transmission (f35), include the pronoun 'you' here. On the basis of 5% the NU omits it.

15 As to wise *people* I speak. Judge for yourselves what I say.

16 The Cup of the Blessing which we keep on blessing, is it not a participation in the Blood of the Anointed One?

The Loaf of *wheat flatbread* which we break, is it not a participation in the Body of the Anointed One? 17 Because *there is* one loaf of *wheat flatbread*, we – the many – are ONE BODY. For, we – the all of us – partake of the one loaf of *wheat flatbread*.

18 Keep on looking at the *descendants of Israel* according to flesh. Are not the ones who are eating the Sacrifices participants in the Altar *ceremonies*?

19 So then, what am I saying? That an idol is anything? Or, that anything sacrificed to idols¹⁸ is anything? 20 Rather, *I am saying* that what *things* he¹⁹ keeps on sacrificing²⁰ he keeps on sacrificing to demons; and, not to God²¹. Now, I do not want you to become participants with the demons.

21 You are NOT able to drink a cup of YaHWeH²² and a cup of demons! You are NOT able to partake of a table of YaHWeH²³ and a table of demons!

22 Or, are we provoking the Lord to jealousy? We are not stronger than He, *are we*?

PAUL DISCUSSES THE LIMITS

THAT WE OURSELVES SHOULD IMPOSE ON OUR LIBERTY

23 For me²⁴ all things are allowed. However, all things are NOT beneficial.

For me²⁵ all things are allowed. However, all things do NOT build up.

24 Let no one seek his own *thing*. However, *let* each one²⁶ seek the *thing* of the other one.

25 Keep on eating anything that is being sold in the market, thoroughly inquiring into nothing for the sake of the Conscience. 26 For, ***“To the Lord belongs the Earth and the fulness that is its.”***²⁷

27 Now,²⁸ if any of the unbelievers invites you and you keep on wishing to go, eat anything that is being placed beside you, thoroughly inquiring into nothing for the sake of the Conscience.

28 Now, if ever anyone might say to you, “This is *something* sacrificed to idols²⁹!”, stop eating *it* for the sake of that one – *that is, the one* who disclosed *this* – and *for the sake of* the Conscience. For, ***“To the Lord the Earth and the fulness that is its belong.”***³⁰

29 Now, “Conscience,” I say – not the *Conscience* of yourself; rather, the *Conscience* of the other one.

To what end? For, is the Liberty *that is* mine being judged by another’s conscience? 30 If I, *for my part*, partake with gratitude, why am I being slandered concerning what I, *for my part*, keep on giving thanks?!

31 So then,

- whether you keep on eating,
 - whether you keep on drinking,
 - whether you keep on doing anything,
- keep on doing all *things* for glory³¹ to God.

32 Keep on coming to be ones who give no offence

- both to Jews³², and
- to Greeks, and

¹⁸ 94% of the Greek manuscripts, including the best line of transmission (f35), have the word order ‘That an idol is anything? Or, that anything sacrificed to idols...’ here. On the basis of 3% the NU has ‘That anything sacrificed to idols is anything? Or, that an idol...’

¹⁹ 99% of the Greek manuscripts, including the best line of transmission (f35), do not include the plural noun phrase ‘the ethnicities’ here. The implied subject of this singular verb is singular (‘he’).

²⁰ 93% of the Greek manuscripts, including the best line of transmission (f35), have ‘(he) keeps on sacrificing’ (a singular verb) here instead of ‘(they) keep on sacrificing’ (a plural verb).

²¹ 95% of the Greek manuscripts, including the best line of transmission (f35), have ‘he keeps on sacrificing ...; and, not to God’ here. On the basis of 3% the NU ‘and, not to God are they sacrificing;’.

²² ‘YaHWeH’ – The Greek word here is the word Κυρίου which normally means ‘Lord’ or ‘Master’. However, here it is not preceded with a definite article (‘the’). Frequently in the New Testament this un-articulated noun is used to indicate the famous name for God that was used in the Old Testament – that is, YaHWeH. This is especially evident when Old Testament passages are being quoted by New Testament writers. Cf. 1 Corinthians 3:20.

²³ ‘YaHWeH’ – Please refer to the previous footnote.

²⁴ 97% of the Greek manuscripts, including the best line of transmission (f35), include the dative pronoun translated as ‘For me’ here.

²⁵ 87% of the Greek manuscripts, including the best line of transmission (f35), include the dative pronoun translated as ‘For me’ here. On the basis of 3% the NU omits it.

²⁶ 89.5% of the Greek manuscripts, including the best line of transmission (f35), include ‘each one’ here. On the basis of 4.6% the NU omits it.

²⁷ A reference to Psalm 24:1

²⁸ 88% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction ‘Now,’ here.

²⁹ 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘something sacrificed to idols’ here instead of a synonym.

³⁰ Another reference to Psalm 24:1

³¹ ‘glory’ – here, ‘the attributing of a high esteem toward someone due the excellent qualities beaming forth from him’

³² 97% of the Greek manuscripts, including the best line of transmission (f35), have the word order ‘keep on coming to be ... both to Jews’ here instead of ‘both to Jews ... keep on coming to be ...’

➤ to the Ekklesia³³ belonging to God,
 33 just as also I, *for my part*, keep on pleasing all with
 all things, not being one who is seeking the profitable
thing for myself – rather, the *profitable thing* for the
 many, in order that they might be saved.

³³ 'Ekklesia' – a transliteration of the Greek word Ἐκκλησία. It refers to the assemble which has been 'called out' of society (in this case, by God Himself) to serve in some important public function. The word is commonly translated as 'church' which is

derived from a Greek word which means 'of the Lord', often referring to the 'house of the Lord'.