

"The Church in the World:  
Studies in 1 Corinthians" No. 10

### "Warning from History"

1 Cor.10:1-13

--CEFC 6/27/21

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Have you ever listened to someone talking on the phone  
and tried to figure out what was being said by the person on the other end?  
I'm sure you have.

Reading a New Testament letter is a lot like that—  
we listening in on one side of a conversation.  
Paul is in dialogue with the Corinthian church,  
and he is responding to things that they had written to him about,  
or what he had heard about them from others,  
and we have to look for clues as to what had been said on the other side.

It appears that the Corinthians may have had certain slogans that they clung to  
that Paul repeats and then addresses.

In chapter 6 he refers to their expression—  
"Food for the stomach and the stomach for food,  
and God will destroy them both" (6:13),  
It was their justification for their freedom to eat meat in the pagan temples.

"[We] have the right to do anything," they say,  
to which Paul responds, yes, "but not everything is beneficial" (6:12).

Then in chap. 7 Paul quotes their view

that **"It is good for a man not to have sexual relations with a woman"** (7:1)—  
which he would agree with outside of marriage,  
but certainly not within it.

And in chap. 8 they say, **"We all possess knowledge"** (8:1),  
to which he responds,

Yes, but **"knowledge puffs up while love builds up"** (8:1).

And as we consider Paul's side of the conversation in chap. 10,  
there is another slogan that Paul does not cite, but it seems it could have,  
for it appears to be the view of the Corinthians:  
that is, **"once saved, always  
saved"**?

What about that one—do you believe it?

That is, do you believe that once a person becomes a Christian  
then that person cannot lose their promised place  
in the kingdom of heaven?

Through history has been some diversity in the church on that question,  
and we as a Free Church have no definitive position.

I'll tell you how I answer it--

Do I believe in **"once saved, always saved"**?

Well, Yes and No.

Yes, when rightly understood, I do believe it--

Paul comforts the Philippians with the promise that

**"he who began a good work in you will carry it on to completion"**

until the day of Christ Jesus" (Phil 1:6).

And he affirmed to the Roman Christians

that those whom God justified, he also glorified (Rom. 8:29,30),

and that nothing—nothing at all—

can separate the believer from the love of God in Christ Jesus (Rom. 8:38-39).

Jesus said, "My sheep listen to my voice; I know them, and they follow me.

I give them eternal life, and they shall never perish;

no one can snatch them out of my hand" (John 10:27,28).

I believe that God will hold on to all who are his--

And I cling in faith to the words of that beautiful song we just sang—

When I fear my faith will fail,

Christ will hold me fast;

When the tempter would prevail,

He can hold me fast!

He will hold me fast,

He will hold me fast;

For my Savior loves me so,

He will hold me fast.

I know too well my own weakness and frailty—

I need God's grace every hour if I am to endure to the end.

And I think about that—

I've got ten more months to serve as your pastor,

and I pray, "Lord, help me!

Don't let me blow it now—I want to finish well!"

I do believe that all who are truly converted by the grace of God

will, by that same grace of God, persevere in faith.

Those who are truly born again are alive and will never perish.

Yes, once saved, always saved.

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But, on the other hand, when wrongly understood, I don't believe it.

For I don't believe that once a person prays a certain prayer,

or walks down an aisle,

or is baptized,

or joins a church

or has some powerful religious experience,

that that person is automatically headed to heaven.

After all the Bible does speak of those who "fell away"—

people like Simon (Acts 8:9-24), Demas (2 Tim. 4:10),

Hymenaeus and Philetus (1 Tim. 1:20; 2 Tim. 2:17),

and of course, there was Judas (Matt. 26; Mk. 14; Lk. 22; Jn. 18).

And who of us have not known people who once professed faith in Jesus Christ,

and were members with us in this church,

but who now seem to want nothing to do with him.

No, the Bible is full of warnings—

Jesus warned that the branch that does not bear fruit

is thrown away and burned in the fire (Jn 15:6),

and he said very clearly, referring to the last days,

**“Because of the increase of wickedness,**

**the love of most will grow cold”** (Mt. 24:12).

Paul urged the Corinthians **“not to receive the grace of God in vain”** (2 Cor 6:1).

In Romans 11, Paul warned that the Gentiles

who have been grafted in to the family of God

**“will be cut off”** if they fail to **“stand fast through faith”** (Rom 11:20–22).

And in Heb. 2:1 we read: **“We must pay the most careful attention, therefore,**

**to what we have heard,**

**so that we do not drift away.”**

We must never assume or presume.

We are to **“keep ourselves in the love of God”** (Jude 21),<sup>1</sup>

We are to **“work out our own salvation with fear and trembling”** (Phil. 2:12).<sup>2</sup>

In last week’s passage Paul says it of himself—

**“I strike a blow to my body and make it my slave**

**so that after I have preached to others,**

**I myself will not be disqualified for the prize”** (1 Cor. 9:27).

By the indwelling presence of the Holy Spirit, we must diligently and faithfully press on,

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<sup>1</sup> knowing we are “kept for [by] Jesus Christ” (Jude 1).

<sup>2</sup> And we are to do so with the assurance “it is God who works in you, both to will and to work for his good pleasure” (Phil. 2:13).

and we do so with the assurance,  
not the presumption,  
that “he who began a good work in you will carry it on to completion  
until the day of Jesus Christ” (Phil. 1:6).

Heb. 3:12-14—

“See to it, brothers and sisters, that none of you has a sinful, unbelieving heart  
that turns away from the living God.

But encourage one another daily, as long as it is called “Today,”  
so that none of you may be hardened by sin’s deceitfulness.”

Real saving faith must also be a persevering faith—

as Jesus said, “**Only those who persevere to the end will be saved.**”

Or as the epistle to the Hebrews puts it,

“**We have come to share in Christ,  
if indeed we hold our original conviction firmly to the very end**” (Heb. 3:14).

And that is just the point that Paul wants to make to the Corinthian Christians  
in the passage that we consider this morning.

To their assumed slogan, “**once saved, always saved,**”

Paul offers words of warning—  
words which are relevant to us all.

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Let's remember where we are in this letter.

Back at the beginning of chap. 8 Paul was addressing a pressing issue in that church--

Was it proper for Christians to eat food that had been sacrificed to idols?

Evidently, some in Corinth who considered themselves "enlightened Christians"

had written to Paul hoping that he would support their view  
that since idols were meaningless,  
they should be able to go on attending meals and festivities  
in the temples of the pagan gods  
just as they had before becoming Christians.

This activity held no spiritual danger for them, they argued,

for they had “**knowledge**”--

knowledge that there is only one God,

and knowledge that nothing a person eats matters in God's sight.

More than that--

they had participated in Christian baptism and had shared in the Lord's Supper,

so they had been spiritually vaccinated, so to speak—

they had passed into a zone of spiritual safety

that made them immune to the harms associated with pagan worship.

**"Once saved, always saved,"** isn't that what you teach, Paul? /

Paul's first response in chapter 8 was to argue that knowledge alone is not enough---

knowledge puffs up, but love builds up.

Paul raised a concern for the weaker members of the congregation

who may not share their knowledge,

and who might be led astray by the actions of the strong,

and might be tempted to fall back into idol-worship

if they saw them eating in pagan temples.

Then in chapter 9 Paul indirectly calls the strong to follow his example

and surrender their rights for the sake of others,  
foregoing their involvement in pagan banquets.

For the sake of the gospel, Paul was willing to become all things to all people.

so that by all possible means he might save some.

He has his sights set on that crown that endures forever,  
so he engages in that spiritual struggle, that strenuous race,  
to see that he reaches that goal,  
and is not disqualified along the way from receiving that coveted prize.

And now in chapter 10, Paul takes another approach.

He argues that by attending these pagan meals,  
these Corinthians are not only endangering the weak,  
they are also putting themselves in spiritual danger--  
serious spiritual danger.

For if they are not careful in their involvement with idolatrous practices,  
they may fall away from Christ  
and may provoke the Lord to anger  
and suffer real spiritual loss.

And to make this point,

Paul turns to the lessons of history found in the Old Testament.

The biblical story of Israel reveals a righteous and jealous God--

a God who abhors idolatry in all its forms,  
and punishes all who dare to dabble in it.

That story is given as a warning—

the Corinthians who continue to go to the pagan temples

and participate in the pagan practices there

are walking on the edge--

they are treading on thin ice.

Therefore, Paul concludes with the firm admonition--

in v. 14--"Flee from the worship of idols."

This is a warning from history--

and we, too, must take it to heart.

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10:1--"For I do not want you to be ignorant of the fact, brothers and sisters,

that our ancestors were all under the cloud

and that they all passed through the sea.

They were all baptized into Moses in the cloud and in the sea.

They all ate the same spiritual food and drank the same spiritual drink;

for they drank from the spiritual rock that accompanied them,

and that rock was Christ.

Nevertheless, God was not pleased with most of them;

their bodies were scattered over the desert."

Paul is retelling the story of Israel

when they were miraculously

delivered by God from the bondage of slavery in Egypt

and then were sustained in the desert wilderness

with manna that came from heaven

and water that came from a rock.

Notice, the way Paul reads the Old Testament as a Christian.

He speaks of the Israelites as "**our ancestors.**"

Remember these Corinthian Christians were not Jews, primarily,  
but pagan Gentiles.

But for Paul, all Christians have been grafted into the one people of God  
in such a way that Israel's history has now become our history--  
through faith in Christ we are all now children of Abraham--  
so that those Israelites who came out of Egypt  
have become "our ancestors."

It is the same way with our American citizenship, isn't it—

Like most, if not all, of us,  
our ancestors were not a part of this country when it was formed in 1776.

I believe my ancestors, as far as I know, came from England in the late 19<sup>th</sup> century.

But I am now an American,  
so George Washington is now my forebear, my ancestor.

The story of America is now my story—I have been grafted in.

So it is with the story of Israel—

it you are joined to Christ, if you are a Christian,  
then the story of Israel is now your story--a story written for us. /

And notice that Paul emphasized that all the Israelites were under the cloud;

they all passed through the sea;

they were all baptized into Moses;

they all ate the same spiritual drink;

and they all ate the same spiritual drink--

Five times in the original Paul uses the word "all."

They all shared in the privileges of the people of God--

they all experienced something of the power of God--

they were all identified with that great congregation of God.

They all saw the waters of the Red Sea part before their very eyes,

they all were guided by the cloud by day and the fire by night,

they all ate of the miraculous manna,

and drank of the mysterious water that flowed from the rock.

In fact, according to Paul,

even back then, it was really Christ himself who was helping them--

refreshing them with water through the rock that God provided.—

figuratively speaking, Christ was the rock.

And the language that Paul uses here is unmistakable--

"being baptized," "eating spiritual food and drinking spiritual drink"--

this is reminiscent of Christian experience--

in baptism and the Lord's Supper.

The Israelites all experienced the Old Testament precursors

of these Christian ordinances.

But what was the result?

v.5--"Nevertheless, God was not pleased with most of them;

their bodies were scattered over the desert."

Of the more than one million adults who were liberated from their slavery in Egypt,  
only two entered into the land of Palestine--  
the rest died in the desert,  
suffering the judgment of God.

So Paul makes his point--

**Not all who were outwardly joined to the people of God  
entered into the Promised Land.**

But Paul is not merely a history teacher--

his interest is not in a mere recitation of past events.

v.6--"**Now these things occurred as examples for us--**

**to keep us from setting our hearts on evil things as they did."**

If the Israelites suffered the judgment of God,

then so can we, if we follow their example of sinful unbelief.

And Paul offers four examples of the sins of the Israelites,

sins with particular relevance to the experience of the Christians in Corinth.

First in v.7 he says--"**Do not be idolaters, as some of them were;**

**as it is written: "The people sat down to eat and drink**

**and got up to indulge in revelry."**

The Old Testament reference directs our attention to the worship of the golden calf

which Aaron crafted while Moses was up on Mount Sinai receiving the law of God.

The people had a great festival,

offering sacrifices

and then enjoying a great feast,  
followed by what is an allusion to sexual debauchery

The connection with the situation in Corinth is clear--

participation in the idolatry of the pagan temples and their feasts and festivals  
will be punished—

if not as swiftly, but just as surely

as the Israelites were at the foot of Mount Sinai.

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The second exhortation is also aimed at the Corinthians' misdeeds--

v. 8--"We should not commit sexual immorality, as some of them did --

and in one day twenty-three thousand of them died."

The allusion here is to the story found in the Book of Numbers--

Num. 25:1--"While Israel was staying in Shittim,

the men began to indulge in sexual immorality with Moabite women,

who invited them to the sacrifices to their gods. The

people ate and bowed down before these gods.

So Israel joined in worshipping the Baal of Peor.

And the LORD's anger burned against them."

And in a great plague, it says later in the chapter,

the Lord struck down 24,000 of the Israelites (Num. 25:9).

(Why Paul speaks of 23,000 here has always baffled commentators.

Perhaps Paul is making some allowance for those slain by the judges<sup>3</sup>).

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<sup>3</sup> Cf. Nu. 25:5.

Notice, again, the connection between idolatrous worship,

eating sacrificial food,

and sexual immorality.<sup>4</sup>

Paul is tying the experience of the Israelites to the situation in Corinth.

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He gives a third example in v. 9—

**"We should not test the Lord, as some of them did --  
and were killed by snakes."**

Here Paul refers to the story of Num. 21.

Num. 21:5--"[the people of Israel] spoke against God and against Moses, and said,

**"Why have you brought us up out of Egypt to die in the desert?**

**There is no bread! There is no water!**

**And we detest this miserable food!"**

Ps. 78:18 describes this event this way:

**"They willfully put God to the test by demanding the food they craved."**

It is interesting that, again, the sin involves food.

But what is the sin here?--

What does it mean to **"test the Lord"** and why is that wrong?

Doesn't the Lord test us?

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<sup>4</sup>Every other mention of "idol food" in the NT is accompanied by a reference to sexual immorality--Acts 15:29; Rev. 2:14,20. Moreover, Rev. 2:14 has the same allusion to Num. 25:1,2. Hayes--the LXX of Num 25:2 uses "idols" instead of "gods", also it says that the people "ate of their sacrifices."

Well, yes he does.

God tests his people to prove their loyalty and faithfulness to him.

That is within God's right as God.

But what would it mean for us to test God?

Quite simply, it would mean that we were refusing

to trust in God's love and faithfulness to us.

It would be an arrogant demand that God submit to our desires,

rather than a humble recognition that we must submit our desires to him.

The Israelites in the wilderness

**"willfully put God to the test by demanding the food they craved."**

Might the Corinthian Christians be doing the same thing?

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The final example is the hardest to connect with a specific Old Testament story,

for it fits with a number of incidents.

v.10--**"And do not grumble, as some of them did --**

**and were killed by the destroying angel."**

The Israelites were notorious grumblers,

always complaining to Moses about God's dealings with them.

You wonder how he put up with it.

And perhaps there is a connection here with the Corinthians' complaints against Paul.

He concludes in v. 11--

**"These things happened to them as examples**

and were written down as warnings for us,  
on whom the culmination of the ages has come."

The Bible is a living and active word—

it speaks to us, Paul says—and we better listen.

We dare not harden our hearts as the Israelites did.

The basic issue is this--

All the Israelites saw the powerful work of God;

and all the Israelites were numbered among the people of God--

but that did not exempt them from God's judgment

when they turned away from God

through idolatry, or sexual immorality,

or faithless testing of God

or grumbling against God.

The Lord God is not to be trifled with--

those who defy God's authority leave themselves vulnerable to his judgment.

The lesson of these examples is set forth in v. 12--

**"So, if you think you are standing firm, be careful that you don't fall!" /**

So you believe "**once saved, always saved**," do you?

Well, be careful--

because the only way to determine if you were ever "**once saved**"

is through your perseverance in faith to the end.

And the reality of your faith, as James makes so clear,

and with which Paul would surely agree,

the reality of your faith is only revealed  
through the evidence of your obedience.

Don't depend on your once having had some spiritual experience--  
as the Israelites did when they saw the Red Sea part before their eyes.  
Don't depend upon some religious rite to insure the reality of your salvation,  
for all the Israelites were baptized into Moses  
and the all shared in the spiritual food and drink.  
Just being a church member will not save you.

These mean nothing if there is no evidence of a living and fruitful faith in your life.

**"So, if you think you are standing firm, be careful that you don't fall!"**

Do you think you are above the temptations that overcame the Israelites  
and which led to their judgment by God?

Are you above **idolatry**?

Maybe you're not tempted to bow before a statue,  
but aren't we all tempted to put something else in the place of God  
in our lives--  
whether it be our work or our money or our security or our pleasure--  
anything can usurp the place of God.

What is that you feel you simply cannot live without,  
or that you must have if you are to be happy in life?

That's what an idol is.

**"be careful that you don't fall!"**

Or are you above **sexual immorality**?

Maybe you won't visit a prostitute--you are too proud to do that--

you might get caught.

But what about the little peek at the magazines on the bookstall?

What about a little browsing on the internet?—

just one little click is all it takes.

Do you think you are above the temptation to let your eyes wander,

or worse, to let your heart wander,

betraying your wife or husband.

Don't put yourself in those situations--

Just remember, people who were at one time

much stronger in their faith than you are right now,

have been captured by their illicit desires--

**"be careful that you don't fall!"**

Or are you above the occasional **testing of God**?

Maybe you wouldn't do it explicitly and intentionally,

but what about that prayer of exasperation,

demanding that God conform his will to yours?

"O God, I must have it!"

"Lord, if you love me, you must do this for me!"

That is unbelief, pure and simple--

you are putting yourself in God's place--beware.

**"be careful that you don't fall!"**

Or what about **grumbling**?

Aren't we all tempted by that one?

After all, what is a complaint about the weather

but an insult to the providence of God.

And isn't there a temptation to grumble at God's messenger,  
as the Israelites did with Moses,  
if he tells you something you don't want to hear?  
We're all vulnerable,  
so "be careful that you don't fall!"

Just remember, you are never more secure before God  
than when we recognize your own weakness and vulnerability.

That is why you must be careful, especially in those areas of your own strengths--  
that's where Satan will most easily bring you down.

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But in the midst of this warning,  
Paul offers a word of encouragement,  
in one of the most well-known verses of this letter--  
10:13--"No temptation has overtaken you except what is common to mankind.  
**And God is faithful; he will not let you be tempted beyond what you can bear.  
But when you are tempted,  
he will also provide a way out so that you can endure it."**

When we encounter some trial or test or temptation,  
(all of these are fair translations of the word Paul uses here)  
don't we all sometimes feel that nobody knows what we're going through.  
It can seem just too great to bear.

"Life is awful--it's terrible—  
I've had enough.

I just can't take it anymore!"

But Paul argues that that is never the case--

it is never the case, because God is always faithful to us.

Nothing you are required to endure is unique to you;

it is common to humanity.

Nothing you are called to face is too much for you--

God won't let it be so.

There is always a "**way out**."

But notice, that it's not a "**way out**" to escape from the problem,

but a "**way out**" to allow us to endure it.

God will not allow anything that comes your way to crush you--

you will always be able to stand up under it,

for God is faithful.

It may not be pleasant.

In fact, it may be very painful--

God never promises us a pain-free life--

let's get rid of that idea entirely.

But in the midst of the pain of trial or test or temptation--

God will be faithful to you.

Isn't that a good word of encouragement!

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So let's get back to where we began--

with the notion of "**Once saved, always saved**."

Has what Paul says here confused you on whether that is true?

I still think, that rightly understood, it is true--

you can be assured of your eternal destiny--

you can know that you are a Christian

and that in the end you will be saved.

But what Paul says in our passage is meant to warn us against any moral complacency.

There is no place for presumption.

The faith that first united you to the saving work of Christ

is the same faith that you must exercise today and tomorrow

and the next day—until that last day.

So how can I know if I am really saved?

Let me close by talking about this notion of Christian assurance.

You see, a right understanding of Christian assurance involves three elements—

it is like a **three-legged stool**.

The first leg of the stool is a **proper understanding of the Christian message**--

A Christian is not someone who has been made right with God

by his own efforts,

but by the death of God's own Son, Jesus Christ.

This is the good news, the gospel--

that Jesus died for my sins--

the just and perfect One taking my place,

dying the death I deserve,

so that by God's grace I may receive forgiveness

and be declared "not guilty"

Christianity is not a religion of the scales--

weighing the good and the bad--

but a religion of the cross--

proclaiming the gracious gift of God for me.

By faith we open our heart and receive that free gift.

It is not the result of being a church member

or being baptized or anything else.

It comes through trusting Christ personally.

To say, "I am a Christian" is not raising the flag of victory over sin above my head,

expecting congratulations;

No--it is to raise the white flag of defeat--of surrender--

to realize and admit that I can't please God by my own efforts--

it is to come as a unworthy beggar before him.

That's why, to declare yourself to be a Christian is not a sign of pride, but of humility,

it's not presumption but wisdom.

This is the first grounds of Christian assurance--

God's promise of forgiveness through faith in Christ alone.

**"God so loved the world that he gave his only son**

**that whoever believes in him should not perish but have eternal life."**

A Christian can be sure of his eternal destiny, because God's promises are sure.

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This is fundamental--forgiveness is a gift to be received by faith.

But as important as this is, that doesn't exhaust the meaning of being a Christian.

Forgiveness is only a means to an end--

God is not just a benevolent train conductor

passing out free tickets to heaven.

He is a loving father who adopts us into his family--

he loves us and desires our love.

And so he gives us his Spirit to live within us,

to change our hearts--

the Spirit who assures us of this new relationship.

Paul writes--

"you did not receive a spirit that makes you a slave again to fear,

but you received the Spirit of sonship.

And by him we cry, "Abba, Father."

**The Spirit himself testifies with our spirit**

**that we are God's children" (Rom. 8:15,16).**

Jesus may have died on Good Friday,

but he was raised from the grave on Easter Sunday,

and he is alive today--

He promised to be with us always.

He says, "Behold I stand at the door and knock,  
If anyone hears my voice and opens the door,  
I will come in and have fellowship with him  
and he with me" (Rev. 3:20).

A Christian is one who has entered into  
a personal relationship with God as his Father  
and with Jesus Christ as his elder brother.

We put our faith in Christ,  
we are not only *justified*, that is, declared "not guilty" by God,  
we are also *regenerated*,  
that is, given new spiritual life by God,  
We are born again into a new relationship with the living God.

And our experience of this relationship--  
this "witness of the Spirit"--  
serves as the second ground of Christian assurance.

Certainly, our experience of him may take many different forms--  
For some, it may be a new awareness of God's presence when they pray.  
For others it may be a sense of God speaking through the Bible,  
For still others it may just be a general knowledge that  
you're no longer alone in this vast universe--  
that God is there to talk to.

My own experience of God's presence may be stronger at some times  
than at others.



there's new power, things start happening.

In his pre-electric age, Jesus uses an organic image to convey the same truth--

he speaks of a vine and its branches.

When the branches are in union with the life-giving vine

they grow and produce fruit--it's inevitable.

What kind of fruit are you producing?

Paul speaks of the fruit of the Spirit in moral terms--

love, joy, peace, patience, kindness, goodness,

gentleness, faithfulness, and self-control.

It is the fruit that issues in obedience to God,

the fruit of righteous living—

living in a way that pleases God.

It's a life that displays something of God's love—

forgiveness, compassion, mercy, a concern for justice.

To be sure, we still sin.

we are never sinless—not in this life.

But we do sin less. There must be a difference in this way we live.

Has the Spirit of God made a difference in your life?

Are you bearing fruit?

Peter writes--"make every effort to add to your faith goodness,

and to goodness, knowledge,

and to knowledge, self control  
and to perseverance, godliness,  
and to godliness, mutual affection,  
and to mutual affection, love. . . .

Therefore, my brothers and sisters, make every effort

to confirm your calling and election.

For if you do these things, you will never stumble,

and you will receive a rich welcome into the eternal kingdom

of our Lord and Savior Jesus Christ." (2 Pet. 5-7,10,11)

If you are not bearing fruit in your life--

if you are not seeking to grow in godliness,

then don't expect to find assurance before God--

he offers you none, and neither will I.

Where there is no fruit, there is no life.

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You see, being a Christian involves three steps.

1. The first step is always **down**--

getting down on our knees,

confessing that we have been in the wrong--

trusting in God's promises of forgiveness, not in our own goodness.

2. The second step involves **getting up**

and shaking hands with a new friend--

embracing our new heavenly father--

as we experience a new life,

a relationship with God by the Spirit.

3. And third, we are to **start walking**--we are to follow Christ in our lives--  
to demonstrate the objective evidence of a changed life.

The three dimensions of Christian assurance--  
faith, feelings, and fruit.

If you're already a Christian and you're sure of it--  
then take heart--thank God that he has given you this grace.

Christian assurance is a precious thing--  
guard it.

Guard it by continually resting in God's grace;  
Guard by regularly engaging in those means of grace that nourish our faith—  
reading the Bible, praying, and especially worship  
in the company of fellow believers.

Guard it by continually turning away from anything  
that would come between you and the Lord--  
forgive others as God has forgiven you--  
don't harbor bitterness in your heart,  
Don't let anything take away his supremacy in your life.

Live in this way, and you will experience that inner assurance of God's love.

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There may be others here who are still not sure  
where they stand with God--

you're not sure, and you'd like to know--

Think back over what I've said, step by step--

First, remember salvation is God's work--

not your own.

Have you humbled yourself before him to receive what he offers?

Second, becoming a Christian is not just believing a doctrine

but responding to a person--

Have you come to Christ personally,

asking him to make himself real in your life?

Third, through God's power,

have you turned away from what you know is wrong

and set your sights on following Jesus Christ.

Do it right now--and leave the rest to God.

And as you exercise that faith today and

persevere in that same faith tomorrow and the next day

and the next day after that,

You will be a Christian alright,

and God will be faithful to you,

to the end. //

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Prayer---

Sinner's prayer

"I'm sorry"

"Thank you"

"Please"

Meet in prayer room in the back of the Narthex—

Closing Song: *There Is a Redeemer*

Benediction:

May God himself, the God of peace, sanctify you through and through.

May your whole spirit, soul and body be kept blameless

at the coming of our Lord Jesus Christ.

The one who calls you is faithful and he will do it.

**"The Church in the World:  
Studies in 1 Corinthians" No. 10  
June 27, 2021**

## **"A Warning from History"**

1 Cor. 10:1-13

In addressing the moral issues facing the Corinthians, the Apostle Paul takes them back to the Old Testament and uses the experiences of the Israelites to teach them, and us, an important lesson.

**I. Not all who are outwardly joined to the people of God  
will enter into the Promised Land (vv. 1-5)**

**II. "Don't be like some of them" (vv. 6-11)**

**III. A Warning:  
Don't be morally complacent (v. 12)**

**IV. An Encouragement:**

**God is faithful--he will help you stand (v. 13)**

**The Means of Christian Assurance—**

1. Faith
2. Feelings
3. Fruit

Sermon Response:

## "A Warning from History"

1 Cor. 10:1-13

- Why is it important that we take the warning passages in Scripture very seriously? In the light of these warnings, is it possible to have assurance that you are in fact secure in Christ as his adopted child? How assured are you that you belong to Christ? On what is that assurance based?
- In v. 1, Paul speaks of the Israelites in Exodus as "our ancestor." Do you see them as your own spiritual ancestors? Thank God that you have been grafted into the "olive tree" of the people of God (cf. Rom. 11:17-24).
- Read vv. 1-4. What outward marks are often considered signs of membership in the people of God? Why are none of these sufficient as assurances that one will indeed share in the kingdom of God to come?
- Consider v. 9. How might we "test" the Lord? Why is this so wrong? Seek his forgiveness for areas in which you refuse to trust him.
- Read v. 12. Come humbly before the Lord and confess your need of his help to stand firm in your faith. Remember the words of Jesus: "Watch and pray so that you will not fall into temptation." Do it today.

•What temptations or "tests" have seized you? Recognize that you are not unusual in this regard--each of these are "common to man." Trust that the Lord has provided a "way out"--not to avoid trials, but to stand up under them. What is the "way out" for you today?