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## **Overcoming Temptation**

Definitions in **bold** letters are from **Strong's** Exhaustive Concordance  
Other definitions are from **Webster's** Dictionary, 1828 Edition  
or Roget's Thesaurus – **July 20, 2014**

## **1 Corinthians 10:12-22**

**Introduction:** In regard to the design of this chapter commentators have not been agreed. Some have supposed that there is no connexion with the preceding, but that this is a digression. The ancient Greek expositors generally, and some of the moderns, as Grotius, supposed that the connexion was this: Paul had in the previous chapter described himself as **mortifying his flesh**, and **keeping his body UNDER**, that he might gain the prize. In this chapter they suppose that his object is to exhort the Corinthians to do the same; and that in order to do this, he admonishes them not to be lulled into security by the idea of the many spiritual gifts which had been conferred upon them. This admonition he enforces by the example of the Jews, who had been highly favoured also, but who had nevertheless been led into idolatry. This is also the view of Doddridge, Calvin, and others. Macknight regards the chapter as an independent discussion of the three questions, which he supposes had been submitted to Paul: (1.) Whether they might innocently go with their friends into the heathen temples, and partake of the feasts which were there made in honour of the idol. (2.) Whether they might buy and eat meat sold in the markets which had been sacrificed to idols. (3.) Whether, when invited to the houses of the heathens, they might partake of the meat sacrificed to idols, and which was set before them as a common meal. I regard this chapter as having a very close connexion with 1Cor 8. In the close of chapter 8, (1 Corinthians 9:13,) Paul had stated, when examining the question whether it was right to eat meat offered in sacrifice to idols, that the grand principle on which *he* acted, and on which *they* should act, was that of **self-denial**. To illustrate this he employs the **ninth chapter**, by showing how he acted on it in reference to a maintenance; showing that it was this principle that led him to decline a support to which he was really entitled. Having illustrated that, he returns in this chapter to the subject which he was discussing in chapter 8; and the design of this chapter is further to explain and enforce the sentiments advanced there, and to settle some other inquiries pertaining to the same general subject.

(Source: Barnes' Notes on the New Testament classic.studylight.org/com/bnn/)

**1 Corinthians 10:1-12**, Moreover, brethren, I would not that ye should **be ignorant**, how that all our fathers were under the **cloud**, and all passed through the sea; And were all **baptized** unto Moses in the **cloud** and in the **sea**; And did all **eat** the same spiritual meat; And did all **drink** the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was **Christ**. But with many of them God was **not well pleased**: for they were overthrown in the wilderness.

Now these things were our **examples**, to the intent we should not lust (desire eagerly) after **evil things**, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.

Neither let us **tempt** Christ, as **SOME** of them also **tempted**, and were destroyed of serpents. Neither **murmur (grumble)** ye, as **SOME** of them also murmured, and were **destroyed** of the destroyer. Now all these things happened unto them for **examples**: and they are written for our **admonition (warning)**, upon whom the ends of the world are come. Wherefore let him that **THINKETH** he standeth **take heed** lest he FALL.

**NOTE:** Let him who most confidently standeth-him who has the fullest conviction in his own conscience that his heart is right with God, and that his mind is right in the truth, take heed lest he **fall from his faith**, and from the state of holiness in which the grace of God has placed him. I have already shown that the verb ἰσχυρίζομαι, which we render to seem, to think, to suppose, is used by the best Greek writers, not to lessen or weaken the sense, but to render it stronger and more emphatic. See Clarke on Luke 8:18.

In a state of **probation** every thing may change; while we are in this life we may STAND or FALL: our **standing in the faith** depends on our union with God; and that depends on our watching unto prayer, and continuing to possess that faith that worketh by love. The highest saint under heaven can stand no longer than he depends upon God and continues in the obedience of faith. He that ceases to do so will fall into sin, and get a darkened understanding and a **hardened heart**: and he may continue in this state till God come to take away his soul. Therefore, let him who most assuredly standeth, take heed lest he FALL; not only partially, but finally. (Source: The Adam Clarke Commentary classic.studylight.org/com/acc/)

**Luke 8:11-15**, Now the parable is this: The **seed** is the word of God. Those by the **WAY SIDE** are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should **believe** and **be saved**. They on the **ROCK** are they, which, when they hear, receive the word with joy; and these have no root, which **for a WHILE believe**, and in time of **TEMPTATION FALL AWAY**. And that which fell among **THORNS** are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection. But that on the **good ground** are they, which in an honest and GOOD heart, having heard the word, **KEEP** it, and bring forth fruit with patience.

**Temptation defined 3986, putting to proof (by experience of evil), by implication, adversity.**

**Fall Away defined 868, to remove, i.e. (reflexively) desert** (desert a cause):-- **depart, withdraw self.**

**Romans 11:18-22**, Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were **broken off**, that I might be grafted in. Well; because of **unbelief** they were broken off, and thou **STANDEST** by **FAITH**. Be not highminded, but **FEAR**: For if God spared not the natural branches, **TAKE HEED** lest he also spare **not** thee. Behold therefore the **goodness** and **SEVERITY** (harshness, strictness) of God: on them which fell, severity; but toward thee, goodness, **IF** thou **CONTINUE** in his goodness: otherwise thou also shalt be **CUT OFF**.

**1 Timothy 4:1**, Now the Spirit speaketh expressly, that in the latter times **SOME** shall DEPART from **the faith**, giving heed to **seducing (deceiver)** spirits, and doctrines of devils...

**1 Corinthians 10:13**, There hath no **TEMPTATION** taken you but such as is **common** to **MAN**: but God is faithful, who will not suffer you to be tempted above that ye are **ABLE**; but will with the TEMPTATION also make **a way** to **escape**, that ye may be able to **bear it**.

**Temptation defined 3986, experience of evil), solicitation (excitement; invitation; as the solicitation of the senses.), **by implication, adversity.****

**Thought 1.** It is believed by some members in the body of Christ that Christian's are able to be tempted because along with God's nature, we still have our old SIN nature. But, when we think about it, Adam and Eve were also tempted! And we all know that they had only God's nature! The same is true for Jesus, who is the last Adam, who was born of God's word: seed, and tempted, just like they were. They sinned, but even though he was tempted with the same temptations facing all humans, he did not sin! (Heb. 4:15) All of this proves God's children are tempted because "they're humans," not because we have two natures!

**James 1:12-15**, Blessed is the man that endureth **temptation (solicitation)**: for when he is **TRIED**, he shall receive the crown of life, which the Lord hath promised to them that love him. Let no man say when he is **tempted**, I am **tempted** of God: for God cannot be tempted with evil, neither tempteth he any man: But every MAN is tempted, when he is drawn away of his own lust (DESIRE), and **ENTICED**. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth **death**.

**Enticed defined 1185, delude--ALLURE** (to attempt to draw to; to tempt by the offer of some GOOD, real or apparent [obvious]; Sometimes used in a bad sense, to allure to evil. Syn. ATTRACT, beckon).

**Thought 2.** We need understand a temptation is either FOR evil things, or to satisfy a GOOD desire from God the wrong way. Now, let's look at when Jesus was tempted in the wilderness, as James said, with his OWN desires for food, etc..

**Matthew 4:3**, And when the **tempter** came to him, he said, **If (forasmuch as [SINCE])** thou be the Son of God, command that these stones be made bread.

**Thought 3.** At first glance, it seems Satan is trying to get Jesus to misuse God's power. But, actually Satan is trying to get him to accept the EVIL thought about a misuse of God's power. Jesus knew and taught if a man just takes the thought, he's THINKING EVIL, which is a SIN.

**Matthew 5:28** ...whosoever looketh on a woman to **lust after (long for)** her hath committed adultery with her already in his **heart (MIND: thoughts or feelings)**.

**Thought 4.** Knowing this truth, some people say, "I'm guilty, so, I might as well DO it!" No, that'll do more harm! Paul explained this truth to the church in Corinth.

**1 Corinthians 6:18**, Flee **fornication (harlotry [including adultery and incest])**. Every sin that a man doeth is without the body; but he that committeth fornication **sinneth** against his **own body**.

**Matthew 4:4**, But he answered and said, **It is written, Man shall not live** by bread alone, but by every **WORD** that proceedeth out of the mouth of God.

**Thought 5.** Notice, he resisted, NOT by the power of the Holy Spirit, but, by the WORD of God that he was taught by his Father; and of which, he had a good understanding. Being BORN of God is what gives us the ABILITY to OVERCOME the temptations of the world and live right!

**1 John 5:4**, For whatsoever is **BORN** of God **overcometh** the world...

**1 John 2:16**, For all that is in the world, the **lust** of the flesh, and the lust of the eyes, and the **pride** of life, is not of the Father, but is of the **world**.

**2 Corinthians 10:4-5**, (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of **strong holds** (**argument** (reasons offered to induce belief or convince the mind));) Casting down **IMAGINATIONS**, and **every high thing** that exalteth itself against the **knowledge** of God, and bringing into captivity **every thought** to the obedience of Christ...

**Thought 6.** The ability of babes in Christ to fight rests upon the wisdom and understanding gained from God's word. Being unskillful, they'll be tossed to and fro until they grow up.

**Hebrews 5:13-14**, For every one that useth **milk** is **unskillful** in the word of righteousness: for he is a **babe**. But strong meat belongeth to them that are **of full age (mature)**, even those who by reason of USE have their senses exercised to discern both good and evil.

**Thought 7.** Finally, for the thought to COME to Jesus' mind from Satan was NOT him thinking it. So, for him to hear it was not a sin! But, it was tempting! It's not a sin to be tempted. As we know, if we yield, that's sin. Dr. Hagin made plain this truth in a teaching I heard many years ago. He said, "You can't keep the birds from flying over your head, but, you can keep them from building a NEST there!"

**1 Corinthians 10:14-15**, *Wherefore, my dearly beloved, **flee** from **idolatry**. I speak as to WISE men; JUDGE YE what I say.*

**NOTE:** This is Paul's dramatic summary of the whole epistle from 1 Cor. 8:1 to this place, tying the whole passage together as one ardent and sustained **plea** against any indulgence whatever, by any persons whatever, including both the weak and those who thought of themselves as "strong," and demanding absolutely that they "flee from idolatry." The meaning of that is to get as far away from it as possible. Such **dillydallying** with idolatry as that being engaged in by the "knowledge" party in Corinth was the most stupid kind of folly. Their acceptance of any kind of participation in the idol feasts was a violation of their status as participants in the **Lord's Supper**; and Paul's saying, "I speak as to wise men," in the next verse, far from complimenting them on their wisdom, is a bitter irony spoken in rebuke of their phenomenal spiritual density. **I speak as to wise men; judge ye what I say.** "To these who were sitting down in the temples of idols and criticizing the "weak" who would not do likewise, these who were boasting of their "liberty" and declaring that "all things were lawful" for Christians, Paul's remark here has the weight of "All right, you **smart people**, listen to this." (Source: Coffman Commentaries on the Old & New Testament classic. [studylight.org/com/bcc/](http://studylight.org/com/bcc/))

**1 Corinthians 10:16-17**, *The cup of blessing which **we** bless, is it not the **communion** (**participation**) of the blood of Christ? The bread which we break, is it not the **communion** (**participation**) of the body of Christ? For we being many are **one bread**, and **one body**: for we are ALL partakers of that **one bread**.*

**NOTE:** Paul's use of the plural "**we**" reveals "his representing the entire company present, and not as individually possessed of some miraculous gift." The **superstition** that the one presiding at the Lord's table performed any function that could change the nature of the elements of bread and wine did not arise until a much later time. The



thought of this whole verse is that **participants** in the Lord's supper were **unified** and bound together in **one spirit**. Their taking the supper was a declaration that "They had the same object of worship, the same faith, the same hope, etc., with others whom they joined in such a religious act."

Nothing may be made of the fact that Paul mentioned the cup first in this passage, a circumstance which probably resulted from the fact that, "In the heathen feasts, the **libation** (act of pouring a liquor, usually wine, either on the ground, or on a victim in sacrifice, in honor of some deity) came before the food." Also, there is the obvious intention of the apostle to dwell at greater length upon the bread. The great principle behind Paul's remarks here is the truth that "**Partaking of a religious table**, whether Christian, Jewish or heathen, involves fellowship with the being to whom it is directed," as well as with the participants themselves. This great principle was not even guessed at by the Corinthians who partook of the idol feasts.

"In almost all nations, the act of **eating together** has been regarded as a symbol of **unity** and **friendship**." This is even more true with reference to eating a sacred meal such as the Lord's supper. (Source: Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/)

**1 Corinthians 10:18-20**, Behold Israel after the flesh: are not they which **eat** of the sacrifices partakers of the altar? What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing? But I say, that the things which the Gentiles sacrifice, they sacrifice to **devils (dæmonic being)**, and not to God: and I would not that ye should have **fellowship** with devils.

**NOTE:** Behold Israel after the flesh The **Jews** not yet converted to Christianity: the latter being *Israel after the Spirit*. As the design of the apostle was to withdraw his converts at Corinth from all **temptations** to **idolatry**, he produces two *examples* to show the propriety of his endeavours. 1. All who join together in celebrating the Lord's Supper, and are partakers of that one bread, give proof by this that they are Christians, and have fellowship with Christ. 2. All the Israelites who offer sacrifice, and partake of those sacrifices, give proof thereby that they are Jews, and are in fellowship with the object of their worship: so they who join in idol festivals, and eat things which have been offered to idols, give proof that they are in *communion with those idolaters*, and that they have *fellowship with the **demons*** they worship.

**What say I then?** A Jewish phrase for, *I conclude*; and this is his conclusion: that although an idol is nothing, has neither power nor influence, nor are things offered to idols any thing the worse for being thus offered; yet, as the things sacrificed by the Gentiles are sacrificed **to demons** and not to God, those who partake of them have **fellowship (companion, associate)** with demons... (Source: The Adam Clarke Commentary classic.studylight.org/com/acc/)

**1 Corinthians 10:21-22**, Ye cannot drink the cup of the Lord, and the cup of **devils**: ye cannot be partakers of the Lord's table, and of the table of **devils**. Do we provoke the Lord to **jealousy**? are we stronger than he?

**NOTE:** **Ye cannot ...** has the weight of "I forbid you to ..." Of course, it was not a physical impossibility for some to lead such double lives; and it may be inferred that some in Corinth were actually partaking of both; but it was a sin, the words here indicating that it was morally impossible to do such a thing. **Or do we provoke the Lord to jealousy? are we stronger than he?** Even in the Old Testament, idol worship was spoken of as provoking the Lord to **jealousy**; and, as Macknight said, "This is an allusion to Exo. 20:5, where, after prohibiting the worshiping of images, God adds, "I the Lord thy God, am a **jealous God!**" **Are we stronger than he? ...** This carries the thought, "Do you really wish to be an enemy of God?" (Source: Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/)