

Sunday, May 7, 2017—I Corinthians 10:11 Upon Whom the Ends of the World Are Come

Introduction

- Last week during our time together we looked at verses 9 through 11 of I Corinthians 10. In doing so we finished looking at Paul’s four “neither” statements in verses 7 through 10.
 - Verse 7—“Neither be ye idolaters. . .”
 - Verse 8—“Neither let us commit fornication. . .”
 - Verse 9—“Neither let us tempt Christ. . .”
 - Verse 10—“Neither murmur ye. . .”
- Recall why Paul is bringing up these events from Israel’s history.
 - I Cor. 10:1—there are some things that Paul does not want the Corinthians to be ignorant about.
 - I Cor. 10:6—these things that happened to Israel in time past serve as “our examples” living during the dispensation of grace.
 - I Cor. 10:11—again, “these things happened unto them (Israel) for our ensamples.”
- Please recall that we didn’t finish talking about verse 11 last week.

I Corinthians 10:11

- **Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.**
- *Ensamples*—recall from last Sunday that an “ensample” is an old English way of saying “example.” “Example” in verse 6 is a translation of the same Greek word as “ensample” in verse 11.
- *Admonition*—“Gentle reproof; counseling against a fault; instruction in duties; caution; direction.” (*Webster’s 1828*)
- Paul is not telling the Corinthians that God is going to smite them with serpents or destroy them with plagues (as in verses 9 & 10), believers have peace with God during the dispensation of grace. Rather as the definition suggests, Paul is counseling the Corinthians to not fall into the same patterns of fleshly behavior that Israel experienced.

- *Upon whom the ends of the world are come*—first, let me say that most of the commentaries that I have in my possession just skip right over this part of verse 11. Most of the time when that happens it is because the commentators don't know what to say.
- Therefore, whatever I say at this point will be just as good as anything anyone else has said.
- Paul speaks of the Corinthians who are living under grace during the dispensation of grace as those “upon whom the ends of the world are come.”
- The verb “are come” means that the ends of the world are arrived and have been reached. The question is, in what sense has the end of the world come upon the Corinthians?
- Most commentators who do venture into discussing this portion of verse 11 will change the word “world” to “age.” The Greek word *aiōn* carries the following meanings, according to *Strong's Concordance*:
 - for ever, an unbroken age, perpetuity of time, eternity
 - the worlds, universe
 - period of time, age
- The King James translators rendered the word a variety of different ways, most of which are in the first sense noted above (78x) with the second sense coming at 38 times.
- The date above I Corinthians 10 in my Scofield Reference Bible is 59 AD. Likewise, the date above Acts 9 in my Scofield Reference Bible is 35 AD. If those dates are correct there is a difference of 24 years. When Paul writes the book of I Corinthians 20 plus years have passed since his conversion on the Damascus Road.
- I Timothy 1:11-16—instead of dealing with Saul of Tarsus in his wrath, Christ set a pattern for how He was going to deal with the world hereafter, i.e., in his “longsuffering.”
- Acts 7:54-56—Stephan sees Christ standing in Acts 7. The prophetic significance of this is that God was fixing to pour out his wrath upon his enemies according to time schedule of the prophetic program.
- Acts 2:32-36—Christ ascended upon into heaven and sat down at the righthand of God the father until the time that he would make his foes his footstool.
 - Psalms 110:1-2
- Matthew 24:3—the Apostles want to know what “shall be the sign of their coming and of the end of the world?” Jesus then proceeds to tell them about the following:

- The 70th week of Daniel
- The 2nd Coming
- The Establishment of the Kingdom.
- Luke 13:6-9—Israel was granted a one year extension of mercy after she killed her Messiah. That year was up in Acts 7 when Stephan saw Christ standing. The wrath of the 70th week of Daniel should have come. But it didn't because God put a stay of execution on that order and saved Saul of Tarsus in Acts 9. Instead of dealing with the world in his wrath and setting in motion the prophetic course of events that would have brought about the “end of the world” God dealt with the world in his longsuffering.
- I Corinthians 10:11—living 20 plus years after the stoning of Stephan the world should have witnessed the horrors of the 70th week, the glory and carnage of the 2nd coming, as well as the beginning of the Millennial age. Instead the Corinthian saints are floundering around spiritually in the unprophesied waters of the dispensation of grace.
- It is in this sense that the ends of the world are come upon the Corinthians. According to the prophetic time schedule of time past they shouldn't even be alive. Yet here they are getting instruction from the Apostle Paul the chief of sinners.
- Given the uncharted waters that they are wadding through Paul gives them instruction from the only possible example available to them, Israel from time past.
- I Corinthians 7:29-31—recall from our studies of Chapter 7 that at this point in Paul's ministry he did not see the current situation the Corinthians were in as lasting very long. Therefore, he instructs them according given the shortness of the time.
 - Romans 13:12
- I Corinthians 10:11—Paul gave the Corinthians exactly what they need in verses 1 through 10 given the dispensational context in which they were living.