The conclusion to the Old Testament illustration is a remarkable pair of verses, which can be thought of as Summary Statements for Success (1st Cor. 10:12-13). Having brought the epistle to this blunt application, the following admonishments regarding demonism are just as direct (1st Cor. 10:14-22). The chapter closes by recapping the doctrinal content of chapters 8 through 10 (1st Cor. 10:23-33).

The Exodus Generation

1. Paul addresses his “brothers” in describing the “fathers.”
   a. Paul desires the Corinthians to not be ignorant regarding the Exodus (1st Cor. 10:1). ἀγνοεῖ (Used 22x: Acts 17:23; Rom. 1:13; 10:3; 11:25; 1st Cor. 10:1; 11:1; 2nd Cor. 1:8; 2:11; 1st Thess. 4:13; 1st Tim. 1:13).
   b. Our “fathers” includes the Jewish Fathers from the standpoint that the Church benefits from Israel’s heritage (Rom. 3:1-2; 9:5; 11:28). One benefit is a warning to humility (Rom. 11:17-22).

2. The remarkable Exodus generation experienced 5 spiritual blessings (1st Cor. 10:1-4).
   a. All under the cloud (v.1). They received guidance and protection from the Lord Jesus Christ (Ex. 13:21-22).
   b. All passed through the sea (v.1). They received an irrevocable deliverance from bondage (Ex. 14:22-29).
   c. All were baptized into Moses (v.2). In contrast with the Church’s baptism into Christ (Rom. 6:3; Gal. 3:27).
   d. All at the same spiritual food (v.3). They received divinely created food for their sustenance (Ex. 16:4-5,35).
   e. All drank the same spiritual drink (v.4). They received fresh water as well as food (Ex. 17:6), but the real priority was the Holy Spirit’s instruction (Neh. 9:20).

3. Their failure to bring pleasure to God resulted in their forfeiture of rewards (1st Cor. 10:5).
   a. The five uses of “all” (v.1,2,3,4) is contrasted with the one use of “most” (v.5).
   b. God was not well-pleased. οὐκ ἐν τοῖς πλείοσιν αὐτῶν εὐδόκησεν ὁ θεός. aor.act.ind. εὐδοκέω: to think good, be well pleased with (Matt. 3:17; 12:18; 17:5; 1st Cor. 1:21; 10:5; 2nd Cor. 5:8; 12:10; Col. 1:19; Heb. 10:6,8,38).
   c. Israel was laid low. καταστρώνυμι: to strew over the ground; to prostrate, slay. “to lay low . . . as if by a hurricane” (A.T. ROBERTSON).
   d. They received an irrevocable deliverance from bondage (1st Cor. 10:1-4).
   e. They received fresh water as well as food (Ex. 17:6), but the real priority was the Holy Spirit’s instruction (Neh. 9:20).

   b. Against idolatry. Against “becoming idolaters.” μηδὲ εἰδωλολάτραι γίνεσθε. εἰδωλολάτρης #1496: noun. idolater.
   d. Against testing Christ. μηδὲ ἐκπειράζομεν τὸν Χριστὸν. ἐκπειράζεως: to test thoroughly.
   e. Against grumbling. μηδὲ γογγύζετε. Pres.act.imper. γογγύζω #1111: to murmur, mutter, grumble.

5. The Ends of the Ages (1st Cor. 10:11).
   c. Perf.act.ind. καταντάω #6258: to come to, arrive. Metaph. to attain to a thing.
   d. The Ends of the Ages is a reference to Christ as τὸ Ἄλφα καὶ τὸ Ω (Heb. 1:2; 12:2; Rev. 1:8; 21:6; 22:13).

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Summary Statements for Success

1. The summary statements of vv.12&13 are a logical consequence of the admonitions of vv.1-11.
   a. Christian Way of Life—with no bearing on one’s salvation (Rom. 10:4 cf. 8:3,4).
   b. A temptation. to see. be ready to learn about something that is needed or is hazardous, watch, look to, beware of, Mk. 13:9; Phil. 3:2; Jn. 8. Followed by μὴ, μήπτω, μήπτως and aor.subj. beware, look out (Mt. 24:4; Mk. 13:5; Lk. 21:8; Ac 13:40; 1st Cor. 8:9; 10:12; Gal. 5:15; Heb. 12:25, or fut.indic. Col. 2:8). [BDAG]
   c. Except. εἰ μὴ “if not”. A marker of contrast by designating an exception. No “anything” except “whatever is understood to mean the only thing is whatever. “No temptation except” becomes “the only temptation that has overtaken you.”

2. Him who thinks he stands. ὧστε: to stand. Intr. perf. & plup. stand firm in belief, stand firm of personal commitment in general (Rom. 11:20; 1st Cor. 7:37; 10:12; 2nd Cor. 1:24; 2nd Tim. 2:19). to be in a condition or state, stand or be in something (Rom. 5:2; 1st Cor. 15:1; Jn. 8:44).
   a. Pres.act.ptc. δοκέω: to consider as probable: think, believe, suppose, consider; trans. of subjective opinion (9 of Paul’s 18 uses are in 1st Corinthians: 3:18; 4:9; 7:40; 8:2; 10:12; 11:16; 12:22,23; 14:37). Time and time again the Corinthian believers are incorrect in their assumptions.
   b. Perfect.inf. ἴστημι: to stand. to stand firm. to stand firm of personal commitment in general (Rom. 11:20; 1st Cor. 7:37; 10:12; 2nd Cor. 1:24; 2nd Tim. 2:19). to be in a condition or state, stand or be in something (Rom. 5:2; 1st Cor. 15:1; Jn. 8:44).
   c. Standing is opposed to falling, but it is also a synonym for faith as opposed to unbelief (Rom. 11:20). Standing is not a matter for our own suppositions, but for God’s faithfulness (Rom. 14:4; Jude 24).

3. Take heed. βλεπέτω μή τέσσερις. V.3p.sing.pres.act.imper. βλέπω: to see. be ready to learn about something that is needed or is hazardous, watch, look to, beware of, Mk. 13:9; Phil. 3:2; Jn. 8. Followed by μὴ, μὴπτω, μὴπτως and aor.subj. beware, look out (Mt. 24:4; Mk. 13:5; Lk. 21:8; Ac 13:40; 1st Cor. 8:9; 10:12; Gal. 5:15; Heb. 12:25, or fut.indic. Col. 2:8). [BDAG]

4. Lest he fall. Aor.act.subj. πέπτω: fall. Falling is the metaphor for temporal failure in the Christian Way of Life—with no bearing on one’s salvation (Heb. 4:11; Gal. 5:4).

5. No temptation has overtaken you but such as is common to man (NASB).
   a. A temptation. πειρασμός: test, trial, temptation.
   b. Has not overtaken you. οὐκ εἴληφεν Perf.act.ind. λαμβάνω: to take, receive. When λαμβάνω is used of feelings, emotions, etc. seize, come upon (Lk. 5:26; 7:16; 9:39; 1st Cor. 10:13). Manipulation is viewed in Paul’s Corinthian correspondence (takes advantage of you 2nd Cor. 11:20; took you in 12:16).
   c. Except. εἰ μὴ “if not”. A marker of contrast by designating an exception. No “anything” except “whatever is understood to mean the only thing is whatever. “No temptation except” becomes “the only temptation that has overtaken you.”

6. God is faithful. πιστός: pertaining to being worthy of belief or trust, trustworthy, faithful, dependable. This is the second time that the Corinthians have been reminded that God is faithful (1st Cor. 1:9) and they will be told for a third time as well (2nd Cor. 1:18).
   a. Provides fellowship with Christ (1st Cor. 1:9).
   b. Provides during temptation (1st Cor. 10:13).
   c. Motivates our faithfulness (2nd Cor. 1:18).
   d. Guarantees our eternal glory (1st Thess. 5:24).
   e. Provides during angelic conflict (2nd Thess. 3:3).
   f. Is unaffected by our faithlessness (2nd Tim. 2:13).
   g. Motivates our assembly (Heb. 10:23).
   h. Is the basis for every promise (Heb. 11:11).
   i. Supplies hope in undeserved suffering (1st Pet. 4:19).
   j. Assures temporal forgiveness for sin in response to confession (1st Jn. 1:9).
7. On the subject of watchful believers and their diligence to not fall, God’s faithfulness is manifested by two disparate activities—what He will not do (ever) and what He will do (always).

   a. Will not allow. ὃς οὐκ ἔσει. V.3s.fut.act.ind. ἐάω #1439: to let, permit (Mt. 24:43; Acts 16:7).

   b. Will make. ἀλλὰ ποιήσει. V.3s.fut.act.ind. ποιέω #4160: to do, make.

   c. To be tempted. πειρασθῆναι. Aor.pass.inf. πειράζω #3985: to try, test, tempt (Mt. 4:1; Heb. 2:18; 4:15; Jms. 1:13-14).


   e. Above that which you are able. ὑπὲρ ὃ δύνασθε. V.2pl.Pres.mid./pass.(deponent)ind. δύνα #1410: to possess capability for experiencing or doing something, to be able, capable.

   f. So that you might be able. τοῦ δύνασθαι. The purpose for crafting the ἔκβασις is to supply the ability which is above the temptation.

   g. Together with the temptation also. σὺν τῷ πειρασθῆναι. God did not manufacture the temptation (Jms. 1:13-14), but He did craft a solution to that temptation which brings maximum glorification to His Son.

   h. To endure. ὑπενεγκεῖν. V.aor.act.inf. ὑποφέρω #5297: to bear up under trouble or difficulty, endure (1 Cor. 10:13; 2 Tim. 3:11; 1 Pet. 2:19).

   Pastor Bob’s translation: The only temptations that have ever taken you in are the temptations characteristic of the human realm; but God is faithful—Who will not grant permission for you to be tempted with an intensity above your power to endure, but on the contrary—together with every temptation He does permit—He will also make a victorious conclusion to that temptation so that by utilizing His victorious conclusion you will be empowered to endure.

**Idolatry Equals Demonism**

1. “Taking heed” and embracing God’s ἔκβασις is made much easier by believers who flee from idolatry (1 Cor. 10:14).

   a. διὸτερ #1355: inferential conj. (ديث’ ὑπέρ) therefore, for this very reason. Not to compete with the “therefore” (ὥστε particle #5620) from v.12, but to continue beyond vv.12-13 with additional application.

   b. ἀγαπητοί μου voc.pl. ἀγαπητός #27: beloved, esteemed, dear, favorite. Despite all the previous admonishments, rebukes, and corrections Paul holds the Corinthians in loving regard (1 Cor. 4:14,17 cp. 2 Thess. 3:14).

   c. φεύγετε pres.act.imper. φεύγω #5343: flee, escape.

   1) Paul had previously warned the Corinthians to flee πορνεία #4202 (fornication) (1 Cor. 6:18).

   2) Here, they are warned to flee εἰδωλολατρία #1495 (1 Cor. 10:14).

   3) Essentially, fornication is idolatry (Col. 3:5; 1 Pet. 4:1-5).

      a) The obvious forms of idolatry are when people worship Ahura Mazda, Allah, Brahman, Ek Onkar, Ishtar, Mary, Odin, Zeus, etc.

      b) The not-so-obvious forms of idolatry are when people partake in acts of immorality, impurity, evil desire, greed, sensuality, lusts, drunkenness, carousing, & drinking parties.

2. Biblical admonishments assume the audience to be making applications on the basis of wisdom (1 Cor. 10:15).

   a. Speaking “as to wise men” does not mean the audience is in fact wise.
1) These Corinthians were previously spoken to as carnal men and babes. Paul could not speak to them as spiritual men (1st Cor. 3:1).
2) In 2nd Corinthians Paul will speak to them as to children (2nd Cor. 6:13).

b. The wise who hears such a message can make a critical judgment. This will be featured again in the next chapter (1st Cor. 11:13).

3. Seven rhetorical questions “lead the witnesses” to make their own critical judgments regarding idolatry (1st Cor. 10:16,18,19,22). See Bullinger As to Argumentation

a. Is not the cup of blessing which we bless a sharing in the blood of Christ? (1st Cor. 10:16a). 1) The only answer is “yes” and the important fact is that we “share in” the blood of Christ.
2) Κοινωνία #2842: close association involving mutual interests and sharing, association, communion, fellowship, close relationship; participation, sharing (Phil. 6; Phil. 3:10; 1st Cor. 10:16; 2nd Cor. 8:4).

b. Is not the bread which we break a sharing in the body of Christ? (1st Cor. 10:16b). Again, the only possible answer is “yes.” Our sharing in flesh and blood must be understood for the metaphoric reality that it is (Jn. 6:53-58), and not confuse it with any mystical transformation of the communion elements.

c. Look at the nation Israel; are not those who eat the sacrifices sharers in the altar? (1st Cor. 10:2). Yes indeed. Believers in that economy identify with that economy—baptized into Moses (1st Cor. 10:2).

d. What do I mean then? φημί #5346: to make known one’s thoughts, to declare, to say. That a thing sacrificed to idols is anything? (1st Cor. 10:19ab). To be “something” is idiomatically similar in both Greek and English (cf. Gal. 2:6).

e. That an idol is anything? (1st Cor. 10:19c).

f. Or do we provoke the Lord to jealousy? (1st Cor. 10:22a).

g. We are not stronger than He are we? (1st Cor. 10:22b).

4. Two answers and one verdict (1st Cor. 10:17,20,21).

a. Answer #1: Since there is one bread, we who are many are one body; for we all partake of the one bread (1st Cor. 10:17). Our individual partaking (µετέχω #3348) places us into a collective sharing (κοινωνία #2842). E pluribus unum indeed.

b. Answer #2: No, but I say that the things which the Gentiles sacrifice, they sacrifice to demons and not to God; and I do not want you to become sharers in demons (1st Cor. 10:20). Even though there is no such thing as an idol (1st Cor. 8:4), sharing or identifying with such is a fellowship with such (1st Cor. 8:7).

c. Verdict: You cannot drink the cup of the Lord and the cup of demons; you cannot partake of the table of the Lord and the table of demons (1st Cor. 10:21; 2nd Cor. 6:14-16).

Recapping Chapters 8-10

1. The final paragraph of this chapter reviews the principles communicated in chapters eight through ten (1st Cor. 10:23-33).

2. All things are lawful, but not all things are profitable (1st Cor. 10:23 cp. 6:12).

a. In chapter six the parallel was “I will not be mastered by anything.” The emphasis was on self.

b. In chapter ten the parallel is “Not all things edify.” The emphasis is on others.

c. Our authority for all things is a delegated authority by being in Christ (1st Cor. 3:21-23; 15:27 cp. Matt. 28:18; Eph. 1:3,19-23).

3. Let no one seek his own good (1st Cor. 10:24,33 cp. 9:19-23).

4. Ask no questions (1st Cor. 10:25-31 cp. 8:10-13).

5. Bottom line: the glory of God is the overall objective for the edifying actions of believers towards one another in liberty & love (1st Cor. 10:31).

6. Three divisions of humanity (1st Cor. 10:32).


b. Gentiles. Ἕλλην #1672: Greek, Gentile.

c. Church. ἐκκλησία #1577: church, assembly, Church.