

## Chapter Ten

In Chapter Ten Paul builds on the closing thoughts from chapter nine: the eternal, heavenly perspective and how rewards might be forfeit through disqualification. The primary example for this admonishment is the Exodus generation (1<sup>st</sup> Cor. 10:1-11). The conclusion to the Old Testament illustration is a remarkable pair of verses, which can be thought of as Summary Statements for Success (1<sup>st</sup> Cor. 10:12-13). Having brought the epistle to this blunt application, the following admonishments regarding demonism are just as direct (1<sup>st</sup> Cor. 10:14-22). The chapter closes by recapping the doctrinal content of chapters 8 through 10 (1<sup>st</sup> 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 (1<sup>st</sup> Cor. 10:1). ἀγνοέω<sup>#50</sup> (Used 22x: Acts 17:23; Rom. 1:13; 10:3; 11:25; 1<sup>st</sup> Cor. 10:1; 11:1; 2<sup>nd</sup> Cor. 1:8; 2:11; 1<sup>st</sup> Thess. 4:13; 1<sup>st</sup> 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 (1<sup>st</sup> 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).
  - f. The summary of this event is well presented by Nehemiah (Neh. 9:9ff. esp. v.20).
3. Their failure to bring pleasure to God resulted in their forfeiture of rewards (1<sup>st</sup> Cor. 10:5).
  - a. The five uses of “all” (v.1<sub>x2</sub>,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<sup>#2106</sup>: *to think good, be well pleased with* (Matt. 3:17; 12:18; 17:5; 1<sup>st</sup> Cor. 1:21; 10:5; 2<sup>nd</sup> Cor. 5:8; 12:10; Col. 1:19; Heb. 10:6,8,38).
  - c. Israel was laid low. καταστρώννυμι<sup>#2693</sup> Hapax: *to strew over the ground; to prostrate, slay*. “to lay low . . . as if by a hurricane” (A.T. ROBERTSON).
4. Old Testament typology develops New Testament admonition (1<sup>st</sup> Cor. 10:6-10).
  - a. Against craving evil. Against “being cravers” of evil. εἰς τὸ μὴ εἶναι ἡμᾶς ἐπιθυμητὰς κακῶν. ἐπιθυμητής<sup>#1938</sup> Hapax: *one who longs for, craver, lover*. ἐπιθυμία<sup>#1939</sup>: *desire, craving, lust*.
  - b. Against idolatry. Against “becoming idolaters.” μηδὲ εἰδωλολάτραι γίνεσθε. εἰδωλολάτρης<sup>#1496</sup>: noun. *idolater*.
  - c. Against immorality. Against fornicating. μηδὲ πορνεύωμεν. Pres.act.subj. πορνεύω<sup>#4203</sup>: *to fornicate*.
  - d. Against testing Christ. μηδὲ ἐκπειράζωμεν τὸν Χριστόν. ἐκπειράζω<sup>#1598</sup>: *to test thoroughly*.  
In the present verse Brc probably brings out the full meaning in his translation, “nor must we try to see how far we can go with God and get away with it.” This can also be phrased as “nor must we try to see how much we can sin before God punishes us.”<sup>1</sup>
  - e. Against grumbling. μηδὲ γογγύζετε. Pres.act.imper. γογγύζω<sup>#1111</sup>: *to murmur, mutter, grumble*.
5. The Ends of the Ages (1<sup>st</sup> Cor. 10:11). εἰς οὓς τὰ τέλη τῶν αἰώνων κατήντηκεν.
  - a. τὰ τέλη Neut.Plural.Nom. τέλος<sup>#5056</sup>: *end, termination*.
  - b. τῶν αἰώνων Masc.Plural.Gen. αἰών<sup>#165</sup>: *age*.
  - c. Perf.act.ind. καταντάω<sup>#2658</sup>: *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 Ὠ (Heb. 1:2; 12:2; Rev. 1:8; 21:6; 22:13).

<sup>1</sup>Ellingworth, P., Hatton, H., & Ellingworth, P. (1995). *A handbook on Paul's first letter to the Corinthians*. Rev. ed. of: A translator's handbook on Paul's first letter to the Corinthians. UBS handbook series; Helps for translators (Page 221). New York: United Bible Societies.

- 1) Christ is the end of the Law (Rom. 10:4 cf. 8:3,4).
- 2) Christ is the end of the Promise (Acts 13:32-33; 2<sup>nd</sup> Cor. 1:20).
- 3) Christ is the end of Human Government (Isa. 9:6-7).
- 4) Christ is the end of Conscience (Heb. 9:14; 10:2,22).
- 5) Christ is the end of Innocence (2<sup>nd</sup> Cor. 5:21; Heb. 7:26; 1<sup>st</sup> Jn. 3:5).

## Summary Statements for Success

1. The summary statements of vv.12&13 are a logical consequence of the admonitions of vv.1-11.
  - a. ὥστε particle <sup>#5620</sup>: *for this reason, therefore, so*. Common to Paul. 83x NT, 39 by Paul. 12 by Luke. Paul wrote 25.7% of the NT but has 47% of the uses of ὥστε.
  - b. 1<sup>st</sup> Corinthians uses: 1:7; 3:7,21; 4:5; 5:1,8; 7:38; 10:12; 11:27,33; 13:2; 14:22,39; 15:58.
2. Him who thinks he stands. ὁ δοκῶν ἐστάναι.
  - a. Pres.act.ptc. δοκέω <sup>#1380</sup>: to consider as probable: *think, believe, suppose, consider*; trans. of subjective opinion (9 of Paul's 18 uses are in 1<sup>st</sup> 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. Perf.act.inf. ἵστημι <sup>#2476</sup>: *to stand*. Intr. perf. & plup. stand firm in belief, *stand firm* of personal commitment in general (Rom. 11:20; 1<sup>st</sup> Cor. 7:37; 10:12; 2<sup>nd</sup> Cor. 1:24; 2<sup>nd</sup> Tim. 2:19). to be in a condition or state, *stand or be in* something (Rom. 5:2; 1<sup>st</sup> 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. βλέπω μὴ πέσῃ.
 

V.3p.sing.pres.act.imper. βλέπω <sup>#991</sup>: *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; 2 Jn. 8. Followed by μὴ, μήποτε, μήπως and aor.subj. *beware, look out* (Mt. 24:4; Mk. 13:5; Lk. 21:8; Ac 13:40; 1<sup>st</sup> 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. πίπτω <sup>#4098</sup>: *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 <sup>#3980</sup>: *test, trial, temptation*.
  - b. Has not overtaken you. οὐκ εἴληφεν Perf.act.ind. λαμβάνω <sup>#2983</sup>: *to take, receive*. When λαμβάνω is used of feelings, emotions, etc. *seize, come upon* (Lk. 5:26; 7:16; 9:39; 1<sup>st</sup> Cor. 10:13). Manipulation is viewed in Paul's Corinthian correspondence (*takes advantage of you* 2<sup>nd</sup> 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."
  - d. Common to man. ἀνθρώπινος <sup>#442</sup>: adj. pertaining to being a person, *human*. Used 7x (Acts 17:25; Rom. 6:19; 1<sup>st</sup> Cor. 2:13; 4:3; 10:13; Jms. 3:7; 1<sup>st</sup> Pet. 2:13).

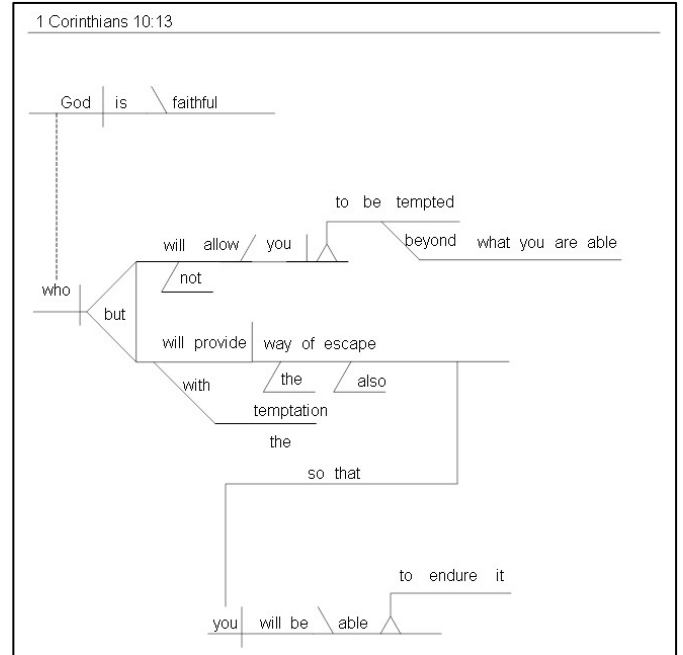
Pastor Bob's translation: The only temptations that have ever taken you in are the temptations characteristic of the human realm.
6. God is faithful. πιστὸς δὲ ὁ θεός. πιστός <sup>#4103</sup>: pertaining to being worthy of belief or trust, *trustworthy, faithful, dependable*. This is the second time that the Corinthians have been reminded that God is faithful (1<sup>st</sup> Cor. 1:9) and they will be told for a third time as well (2<sup>nd</sup> Cor. 1:18).
 

God's faithfulness:

  - a. Provides fellowship with Christ (1<sup>st</sup> Cor. 1:9).
  - b. Provides during temptation (1<sup>st</sup> Cor. 10:13).
  - c. Motivates our faithfulness (2<sup>nd</sup> Cor. 1:18).
  - d. Guarantees our eternal glory (1<sup>st</sup> Thess. 5:24).
  - e. Provides during angelic conflict (2<sup>nd</sup> Thess. 3:3).
  - f. Is unaffected by our faithlessness (2<sup>nd</sup> 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 (1<sup>st</sup> Pet. 4:19).
  - j. Assures temporal forgiveness for sin in response to confession (1<sup>st</sup> 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 ἐάσει. 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. 4:1,3; Heb. 2:18; 4:15; Jms. 1:13-14).
- d. Way of escape. τὴν ἔκβασιν. N.Fem.Sing.Acc. ἔκβασις #1545: *exit, conclusion, outcome* (1<sup>st</sup> Cor. 10:13; Heb. 13:7; ἐκβαίνω Heb. 11:15; LXX Isa. 24:18).
- e. Above that which you are able. ὑπὲρ ὃ δύνασθε. V.2pl.Pres.mid./pass.(deponent)ind. δύναμαι #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 πειρασμῷ καὶ. 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<sup>st</sup> Cor. 10:13; 2<sup>nd</sup> Tim. 3:11; 1<sup>st</sup> 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 ἐκβάσεις is made much easier by believers who flee from idolatry (1<sup>st</sup> Cor. 10:14).
  - a. διόπερ #1355 inferential conj. (δι’ ὅπερ) *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<sup>st</sup> Cor. 4:14,17 cp. 2<sup>nd</sup> 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<sup>st</sup> Cor. 6:18).
    - 2) Here, they are warned to flee εἰδωλολατρία #1495 (1<sup>st</sup> Cor. 10:14).
    - 3) Essentially, fornication is idolatry (Col. 3:5; 1<sup>st</sup> 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<sup>st</sup> 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 (1<sup>st</sup> Cor. 3:1).
- 2) In 2<sup>nd</sup> Corinthians Paul will speak to them as to children (2<sup>nd</sup> 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 (1<sup>st</sup> Cor. 11:13).
3. Seven rhetorical questions “lead the witnesses” to make their own critical judgments regarding idolatry (1<sup>st</sup> 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? (1<sup>st</sup> Cor. 10:16a).
    - 1) The only answer is “yes” and the important fact is that we “share in” the blood of Christ.
    - 2) κοινωνία <sup>#2842</sup>: close association involving mutual interests and sharing, *association, communion, fellowship, close relationship; participation, sharing* (Philem. 6; Phil. 3:10; 1<sup>st</sup> Cor. 10:16; 2<sup>nd</sup> Cor. 8:4).
  - b. Is not the bread which we break a sharing in the body of Christ? (1<sup>st</sup> 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? (1<sup>st</sup> Cor. 10:18). Yes indeed. Believers in that economy identify with that economy—baptized into Moses (1<sup>st</sup> Cor. 10:2).
  - d. What do I mean then? φημί <sup>#5346</sup>: *to make known one’s thoughts, to declare, to say*. That a thing sacrificed to idols is anything? (1<sup>st</sup> Cor. 10:19ab). To be “something” is idiomatically similar in both Greek and English (cf. Gal. 2:6).
  - e. That an idol is anything? (1<sup>st</sup> Cor. 10:19c).
  - f. Or do we provoke the Lord to jealousy? (1<sup>st</sup> Cor. 10:22a).
  - g. We are not stronger than He are we? (1<sup>st</sup> Cor. 10:22b).
4. Two answers and one verdict (1<sup>st</sup> 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 (1<sup>st</sup> Cor. 10:17). Our individual partaking (μετέχω <sup>#3348</sup>) places us into a collective sharing (κοινωνία <sup>#2842</sup>). *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 (1<sup>st</sup> Cor. 10:20). Even though there is no such thing as an idol (1<sup>st</sup> Cor. 8:4), sharing or identifying with such is a fellowship with such (1<sup>st</sup> 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 (1<sup>st</sup> Cor. 10:21; 2<sup>nd</sup> Cor. 6:14-16).

## Recapping Chapters 8-10

1. The final paragraph of this chapter reviews the principles communicated in chapters eight through ten (1<sup>st</sup> Cor. 10:23-33).
2. All things are lawful, but not all things are profitable (1<sup>st</sup> 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 (1<sup>st</sup> Cor. 3:21-23; 15:27 cp. Matt. 28:18; Eph. 1:3,19-23).
3. Let no one seek his own good (1<sup>st</sup> Cor. 10:24,33 cp. 9:19-23).
4. Ask no questions (1<sup>st</sup> 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 (1<sup>st</sup> Cor. 10:31).
6. Three divisions of humanity (1<sup>st</sup> Cor. 10:32).
  - a. Jews. Ἰουδαῖος <sup>#2453</sup>: *Jewish, Jew*.
  - b. Gentiles. Ἕλλην <sup>#1672</sup>: *Greek, Gentile*.
  - c. Church. ἐκκλησία <sup>#1577</sup>: *church, assembly, Church*.