

Notes on the Greek New Testament
Day 227 – August 15th – 1 Corinthians 9:19-10:13

Works frequently referenced in these notes on 1 Corinthians

John Drane	<i>Paul</i> , Lion Publishing, Berkhamstead, 1976
Leon Morris	<i>The First Epistle of Paul to the Corinthians</i> , Tyndale New Testament Commentary, 2 nd Ed., IVP, Leicester, 1985
Anthony C Thistleton	<i>The First Epistle to the Corinthians</i> , The New International Greek Testament Commentary, Eerdmans, Grand Rapids, 2000

Verses 19-23

"These verses form a rhetorical climax to the argument in 9:1-18, and confirm that ch. 9 is no mere digression on the subject of apostleship as such. Whereas vv. 1-18 focus largely on the strategy and personal example of foregoing the 'right' to substance, however, these verses show that standing in solidarity with 'the other,' as against autonomy or self-affirmation, lies at the heart of the gospel. In particular, concern for the diversity of those who are 'the weak' constitutes a profound pastoral and missionary strategy which is not built on pragmatic 'success' but on the nature of the gospel (v. 23) in which Paul has a part." Thistleton

Verse 19

Ἐλεύθερος γὰρ ὢν ἐκ πάντων πᾶσιν ἑμαυτὸν ἐδούλωσα, ἵνα τοὺς πλείονας κερδήσω·

ἐλεύθερος, α, ον free, free person

Thistleton says, "Any translation needs to signal the emphatic place of the first word in the Greek, the adjective ἐλεύθερος, 'free', not least since this is a catchword in sociopolitical and religious aspirations and concerns about status at Corinth." He offers the translation, 'Free is what I am – no slave to any human person – yet I put myself into slavery to every human person.'

ἑμαυτὸν Pronoun, acc s ἑμαυτου, ης
reflexive pronoun myself, my own
δουλωω enslave, make (someone) a slave
πλειων, πλειον or πλεον more, most, the many

'as many as possible', 'all the more'

κερδαινω gain, win

Verse 20

καὶ ἐγενόμην τοῖς Ἰουδαίοις ὡς Ἰουδαῖος, ἵνα Ἰουδαίους κερδήσω· τοῖς ὑπὸ νόμον ὡς ὑπὸ νόμον, μὴ ὢν αὐτὸς ὑπὸ νόμον, ἵνα τοὺς ὑπὸ νόμον κερδήσω·

ἐγενόμην has the force of 'I make myself'

τοῖς ὑπὸ νόμον may widen the scope to include circumcised proselytes.

Thistleton, quoting Hayes, says, The phrases ὡς Ἰουδαῖος and ὡς ὑπὸ νόμον are especially revealing of Paul's theology of the new creation: 'Since Paul was in fact a Jew, this formulation shows how radically he conceives the claim that in Christ he is ... in a position transcending all cultural allegiances.' (cf. Gal 2:15; 3:28; and 1 Cor 12:13)."

Ἰουδαῖος, α, ον a Jew, Jewish, Judean

The phrase μὴ ὢν αὐτὸς ὑπὸ νόμον is omitted from a number of MSS and VSS – probably an accident in transmission.

"Paul conformed to practices which would enable him to approach *them that are under the law* with greater acceptability." Morris. But this is more than an explication of missionary strategy, it is given as an example to the Corinthians of how they should live out the gospel in their relationships with one another. Martin Luther sums it up in his work *Concerning Christian Liberty*: "A Christian man is the most free lord of all, and subject to none; a Christian man is the most dutiful servant of all, and subject to everyone."

Verse 21

τοῖς ἀνόμοις ὡς ἄνομος, μὴ ὢν ἄνομος θεοῦ ἀλλ' ἔννομος Χριστοῦ, ἵνα κερδάνω τοὺς ἀνόμους·

ἄνομος, ον outside the law, Gentile

ἐννομος, ον subject to law, legal

Paul views himself as 'not under law' – no longer under the constraints of Torah. But he is not free from obligation to God for he is bound to Christ as Lord. Hayes writes, "Being free from the Law does not mean that Paul runs wild with self-indulgence – a word pointedly spoken to the Corinthians who are proclaiming 'I am free to do anything.' Instead, he lives with a powerful sense of obligation to God, defined now by his relationship to Christ." And Bruce relates this to 11:1 where the example of Christ is seen as paradigmatic for Christian conduct.

Verse 22

ἐγενόμην τοῖς ἀσθενέσιν ἀσθενής, ἵνα τοὺς ἀσθενεῖς κερδήσω· τοῖς πᾶσιν γέγονα πάντα, ἵνα πάντως τινὰς σώσω.

ἀσθενεσιν Adjective, m dat pl ἀσθενης, ες
sick, weak, helpless

"These are people who are most probably the vulnerable in sociopolitical terms, forced into dependency on patrons, owners, or employers, which make decisive initiative or boldness a foreign habit of mind. *Paul behaves, and observes a strategy, which takes account of the inhibited, vulnerable, and dependent. In today's terms, he does not proclaim merely a 'success' gospel for extrovert 'winners.'* If these people are too scrupulous in their eagerness 'to do the right thing,' Paul stands with them." Thistleton

ἀσθενεῖς Adjective, m nom pl ἀσθενης
κερδαίνω see v.19

γένονα Verb, perf act indic, 1 s γινομαι
παντως by all means, surely, certainly

Here, 'by every possible means.'

σωζω save, rescue, heal

Verse 23

πάντα δὲ ποιῶ διὰ τὸ εὐαγγέλιον, ἵνα συγκοινωνὸς αὐτοῦ γένωμαι.

εὐαγγέλιον, ου n good news, gospel

This is "the singular passion of his life." Fee
συγκοινωνος, ου m sharer, participant

Thistleton, quoting Collins, says, "To stand alongside the Jew, the Gentile, the socially dependent and vulnerable, or to live and act in solidarity with every kind of person in every situation is to have a 'share' in 'the nature of the gospel', i.e. *to instantiate what the gospel is and how it operates.* The use of compounds here (συν-) 'express[es] various forms of solidarity in Christian existence.'"

Verses 24-27

The Isthmian games took place every second year just outside of Corinth and may well have occurred during Paul's ministry there. Paul therefore draws upon illustrations with which the Corinthians are familiar. His warning is against self-indulgence.

Verse 24

Οὐκ οἶδατε ὅτι οἱ ἐν σταδίῳ τρέχοντες πάντες μὲν τρέχουσιν, εἷς δὲ λαμβάνει τὸ βραβεῖον; οὕτως τρέχετε ἵνα καταλάβητε.

σταδιον, ου n arena, stadium

τρεχω run, exert oneself

βραβειον, ου n prize

καταλαμβανω obtain, attain, seize

"An athlete goes through anything, both effort and abstinence, to win, because he or she has an eye on the ultimate goal. Can the Corinthians, then, not exercise due ἐγκρατεια, self-control or *abstinence*, when what is at stake is not a garland made from vegetation, or even the acclaim of the crowd, but 'the brother or sister for whom Christ died' (8:11)?" Thistleton

Verse 25

πᾶς δὲ ὁ ἀγωνιζόμενος πάντα ἐγκρατεύεται, ἐκεῖνοι μὲν οὖν ἵνα φθαρτὸν στέφανον λάβωσιν, ἡμεῖς δὲ ἀφθαρτον.

ἀγωνιζομαι struggle, fight, compete

ἐγκρατεομαι exercise self-control

'everyone who enters as a combatant exercises self-control in everything.'

ἐκεινος, η, ο demonstrative adj. that, he, she, it

φθαρτος, η, ον subject to corruption

στεφανος, ου m wreath, crown, prize

"The tradition of a crown of victory stemming from the Greek city-states should be distinguished from a crown of royalty in the tradition of the monarchies and the kingship of Israel and the kingdom of God or Christ. The widespread NT use of the crown for believers (e.g., 1 Pet 5:4; Jas 1:12; 2 Tim 4:8; Rev 2:10) is more likely to signify the crown of victory than of that of royalty, although sometimes sharing in the reign of Christ is in view." Thistleton

λάβωσιν Verb, aor act subj, 3 pl λαμβανω
ἀφθαρτος, ον imperishable, immortal

"The strenuous self-denial of the athlete in training for his fleeting reward is a rebuke to all half-hearted Christian service. Notice that the athlete denies himself many lawful pleasures. The Christian must avoid not only definite sins, but anything that hinders his complete effectiveness." Morris

Verse 26

ἐγὼ τοίνυν οὕτως τρέχω ὡς οὐκ ἀδήλωσ,
οὕτως πυκτεύω ὡς οὐκ ἀέρα δέρων·

τοίνυν therefore, for that very reason
ἀδηλωσ aimlessly, without a goal in mind

"Today we might say: I play with my eye on the ball." Thistleton

πυκτεύω box, fight
ἀηρ, ερος m air, space
δερῶ beat, strike, hit

"It is difficult to know whether ἀέρα δερῶν means *shadow boxing* or flinging punches in a genuine fight which find no target... Although the second meaning underlines the fruitlessness of the exercise, it is more likely that Paul wants to expose 'the strong' at Corinth who parade γνῶσις rather than ἀγαπή as all to ready 'to go through the motions' of religious profession and routine without real engagement with the daily life-or-death issues arising from love for the other and the need to discipline and constrain their own indulgences and freedoms. To lay primary stress on the first with a nuance suggesting the second is perhaps best achieved by 'one who shadowboxes into empty air.'" Thistleton

"Paul's Christianity is purposeful. He puts everything into direct and forceful Christian endeavour." Morris

Verse 27

ἀλλὰ ὑποπιάζω μου τὸ σῶμα καὶ δουλαγωγῶ,
μὴ πως ἄλλοις κηρύξας αὐτὸς ἀδόκιμος
γένομαι.

ὑποπιάζω wear out (somebody), treat with
severity, keep under control
σῶμα, τος n body

Thistleton thinks that the reference is not so much to his physical body as to his life and offers the translation, 'My day-to-day life as a whole I treat roughly, and make it strictly serve my purposes.' "The whole of everyday life must be held captive to the purpose of the gospel."

δουλαγωγέω bring under control
πως i) interrog. particle how? in what way?
ii) enclitic particle somehow, in some
way
ἄλλος, η, ο another, other

κηρύξας Verb, aor act ptc, m nom s
κηρυσσω preach, proclaim
ἀδόκιμος, ον failing to meet the test,
disqualified

"Paul's fear was not that he might lose his salvation but that he might lose his crown through failing to satisfy his Lord (cf 3:15)." Morris

Thistleton says, "The notion of *that which does not prove itself to be such as it ought* well captures the notion of purpose in relation to calling and verdict. The 'test' reveals failures of an unspecified nature, not utter rejection."

1 Corinthians 10:1-6

"Paul ... turns to the history of the people of God recorded in the Scriptures to show that the enjoyment of high privileges does not guarantee entry into final blessing." Morris
Thistleton cites Willis who suggests that 10:1-22 addresses the issue of participation in idolatrous cultic events rather than simply the eating of meat offered to idols. Perhaps a minority among the 'strong' had argued that since 'an idol is nothing' so 'it is nothing to us' to participate in idol feasts. Thistleton adds, "This scenario is immensely strengthened by the forceful arguments of N. Walter concerning the presupposition, which could be carried over from a Gentile background. In a syncretistic, pluralistic religious culture, it might be plausible to imagine that all manifestations of 'the sacred' reflected the being of the one God of monotheism. By contrast, Paul insists on the covenantal exclusivism of loyalty to Christ as a definitive revelation of God."

Some suggest that 10:1-13 is a carefully constructed unit that was composed prior to its use in its present context – a homily.

Verse 1

Οὐ θέλω γὰρ ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι οἱ
πατέρες ἡμῶν πάντες ὑπὸ τὴν νεφέλην ἦσαν
καὶ πάντες διὰ τῆς θαλάσσης διήλθον,

θέλω wish, will
ἀγνοεῶ not know, be ignorant, fail to
understand
πατήρ, πατήρ m father

"Whatever the novelties and discontinuities brought about by the new creation in Christ, Israel and the Christian church belong to a single *history* of God's activity and self-disclosure." Thistleton

νεφέλη, ης f cloud
θαλάσσα, ης f sea
διερχομαι pass through, go through

"Paul now lists the privileges which 'all' enjoyed under Moses. First, they 'all' enjoyed the protection and guidance of 'the cloud,' which represented the presence of God to lead them (Exod 13:21; 14:19-20), and 'all' experienced the redemptive act of God which brought them *out of bondage* in Egypt *through* the Sea of Reeds *by* God's saving action *to* the new state of existence won for God's covenant people." Thistleton

Verse 2

καὶ πάντες εἰς τὸν Μωϋσῆν ἐβαπτίσαντο ἐν τῇ νεφέλῃ καὶ ἐν τῇ θαλάσῃ,

The MSS evidence concerning the voice of the verb βαπτίζω is divided between the passive (adopted by UBS) and the middle ἐβαπτίσαντο favoured by Metzger and Wikgren. Metzger says, "it is more probable that copyists replaced the middle ἐβαπτίσαντο (which corresponds to Jewish practice, according to which the convert baptised himself) with the passive (which is the usual expression in the case of Christian baptism, e.g. 1:13,15; 12:13 etc.), than vice versa."

"The experience of being guided by the cloud, and of passing through the Red Sea (Ex.14) had the effect of uniting the people to Moses in such a way that they are said to have been *baptised into Moses* ... Just as baptism has as one effect, the bringing of a man under the leadership of Christ, so did the participation in the great events of the Exodus bring the Israelites under the leadership of Moses." Morris. Cf. Ex. 14:31

Verse 3

καὶ πάντες τὸ αὐτὸ πνευματικὸν βρῶμα ἔφαγον

πνευματικὸς, η, ον spiritual here in the sense of supernatural

βρῶμα, τος η food, solid food

ἔφαγον Verb, aor act indic, 1s & 3pl ἔσθω and ἔσθω eat, consume

I.e. the manna. Spiritual in the sense of provided by God.

Verse 4

καὶ πάντες τὸ αὐτὸ πνευματικὸν ἔπιον πόμα, ἔπιον γὰρ ἐκ πνευματικῆς ἀκολουθούσης πέτρας, ἡ πέτρα δὲ ἦν ὁ Χριστός·

πίνω drink

πόμα, τος η drink

ἀκολουθεῖω follow, accompany, be a disciple

πέτρα, ας f rock, solid rock

"The allusion ... is not a simple one... But Paul understands Christ to have been the source of all the blessings the Israelites received as they journeyed. So he can think of the Rock, Christ, as following them, and continually giving them drink. The reference to spiritual food and drink may well, as Calvin and others have thought, be made in the light of Holy Communion. Israel had her equivalent of both sacraments." Morris

On 'now the rock was Christ', Witherington comments, "'Was' indicates that the divine Christ was really a part of Israel's history, providing them with life-giving water." And Bandstra comments, "Christ himself, the pre-existent Christ, was present with the Israelites in their wilderness journey... [Christ was] as much the source of the spiritual food and drink of the Israelites as he is the one present in the Lord's Supper at Corinth."

Verse 5

ἀλλ' οὐκ ἐν τοῖς πλείοσιν αὐτῶν ἠϋδόκησεν ὁ θεός, κατεστρώθησαν γὰρ ἐν τῇ ἐρήμῳ.

πλειων, πλειον ογ πλεον more, most, the

majority, many, a larger number

εὐδοκεῖω be pleased, take delight/pleasure in

κατεστρώθησαν Verb, aor pass indic, 3 pl

καταστρώννυμι strike down, put to death

Cf. Num 14:16. "The verb καταστρώννυμι lends a picturesque touch. It really means 'to spread out'. Paul pictures the wilderness strewn with corpses. This is not simply a natural death. It is God's sentence against the rebels." Morris

ἐρημος, ου f deserted place, uninhabited region, desert

Verse 6

Ταῦτα δὲ τύποι ἡμῶν ἐγενήθησαν, εἰς τὸ μὴ εἶναι ἡμᾶς ἐπιθυμητὰς κακῶν, καθὼς κάκεινοι ἐπεθύμησαν.

τυπος, ου m pattern, example, type

'Formative model' Cf. 1 Thess 1:7

ἐγενήθησαν Verb, aor indic, 3 pl γίνομαι

εἶναι Verb, pres infin εἶμι

ἐπιθυμητης, ου m one who desires

κακος, η, ον evil, bad, wrong, harm

εἰς τὸ μὴ εἶναι ἡμᾶς ἐπιθυμητὰς κακῶν 'with a view to our not craving for evil things.'

κάκεινος, η, ο contraction of και ἐκεῖνος

and that one, he also, they also

ἐπιθυμεῖω long for, desire, lust after

Cf. Num 11:4-34. "Lusting" for the diet of Egypt "hints at the attraction of the Corinthian idol feasts." Findlay

Verse 7-13

Thistleton suggests that the four warning examples used by Paul in vv.7-13 highlight sin as not mere acts but as misdirected desire (ἐπιθυμία).

Verse 7

μηδὲ εἰδωλολάτραι γίνεσθε, καθὼς τινες αὐτῶν ὡσπερ γέγραπται· Ἐκάθισεν ὁ λαὸς φαγεῖν καὶ πεῖν, καὶ ἀνέστησαν παίζειν.

μηδε nor μηδε ... μηδε neither ... nor
εἰδωλολατρης, ου m idolater
ὡσπερ as, even as
γέγραπται Verb, perf pass indic, 3 s γραφω
καθίζω intrans sit down, sit
λαος, ου m people, a people
φαγεῖν Verb, aor act infin ἐσθιω and ἐσθω
eat, consume
πειν Verb, aor act infin πινω drink
ἀνιστημι intrans (in 2 aor & all midd) rise,
stand up
παίζω dance, play

The Hebrew verb of Ex 32:6 means *to make sport*. "...allowing for a probable triple meaning: (i) 'letting their hair down' in the absence of Moses with nuances of (ii) idolatrous dancing before the golden calf, and (iii) sexual license approaching **orgy** – all in contrast to the theological and ethical restraint and sober *self-control* (cf. 9:24-27) demanded of God's covenant people... If it were not for the probable cultic dimension, we might try to capture the double meaning in modern English by *got up to have a romp* (cf. *romp in the hay*), or (in quotation marks) *got up to have 'fun and games.'*" Thistleton

"The warning against idolatry is very much to the point in view of the troubles at Corinth with which Paul is dealing. He quotes Ex.32:6, where the reference to eating and drinking and playing (i.e. dancing) point to a typical idol festival." Morris

"It is precisely the 'turn on' which idolatrous cultic festivals gave to an over-relaxed, psychotic mind-set that leads Paul to tackle the issue so forcefully. Such 'participation' could damage and destroy all that the Christian community represented." Thistleton.

"N Walter facilitates our understanding of the position of 'the strong.' Not only did they wish to avoid appearing 'narrow,' over-scrupulous, and oversensitive to their families and friends, especially those of influence; they also argued that since 'we all know that God is one' (8:3-6) any manifestation of 'the sacred' or of 'religion' surely reflects the immanent being of the one universal God, who has more than one face. After all, Paul believed that they were not to withdraw from the world. The setting of the private meals causes no problem: the issue concerns εἰδωλοθυτον, but an idol 'is nothing.' On the other hand, does participation in pagan cultic practices constitute εἰδωλολατρία? For Paul the answer is clear: because he draws on the biblical tradition he believes *both* that idols have no real existence *and* that they represent sinister, demonic powers of evil, not least because gods fashioned by humankind provide religious sanction for all kinds of wishful indulgence. Hence against syncretistic assumptions drawn from the Gentile world, Paul confronts his readers with the scriptural tradition of a covenant loyalty to the God of Israel which is different from Greco-Roman 'religiosity.' The Christian sacraments specifically anchor faith to *Christ*." Thistleton

Verse 8

μηδὲ πορνεύομεν, καθὼς τινες αὐτῶν ἐπόρνευσαν, καὶ ἔπεσαν μᾶ ἡμέρα εἴκοσι τρεῖς χιλιάδες.

μηδε see v.7
πορνευω commit sexual immorality

"This is not a new subject, for *fornication* formed part of much idol worship. Sacred prostitutes were found at many shrines, and Corinth had an unenviable notoriety in this respect." Morris

ἔπεσαν Verb, aor act indic, 3 pl πιπτω fall,
fall down, fall to one's ruin
εἴκοσι twenty
τρεις, τρια gen τριων dat τρισιν three
χιλιας, αδος f (group of) a thousand

See Numbers 25:1-9, though Numbers speaks of twenty *four* thousand. There is no satisfactory explanation for the 'missing thousand.' "Most modern commentators contend that Paul is not troubled to provide an exact memory and may well have conflated his thought with a further allusion to Num 26:62." Thistleton

Verse 9

μηδὲ ἐκπειράζωμεν τὸν Χριστόν, καθὼς τινες αὐτῶν ἐπείρασαν, καὶ ὑπὸ τῶν ὄφρων ἀπόλλυντο.

ἐκπειράζω put to the test, tempt

The present subjunctive perhaps has the force of 'no longer put to the test'

Χριστόν is attested by many MSS, including the earliest, p⁴⁶. However, a number of MSS, including κ and B read κυρίον, reflecting the OT text. It is easier to see how Χριστόν could have been amended to κυρίον than vice versa.

ὄφρις, εὼς m snake, serpent

ἀπόλλυντο Verb, imperf midd indic, 3 pl

ἀπολλυμι destroy, kill; midd perish, die

'They were perishing' See Numbers 21:5f.

"The presumption is incisively and movingly brought out in Jurgen Moltmann's *Theology of Hope*. Drawing on the work of Walther Zimmerli and Gerhard von Rad on divine promise and hope in the OT, Moltmann insists that for Israel in the wilderness, as for the pilgrim church of Christ, the future is promised but not yet. Hence 'Presumption is the premature self-willed anticipation of what we hope from God; despair is the premature arbitrary anticipation of non-fulfilment.' By contrast to each, Christian faith lays hold on divine promise. In this context (1 Corinthians 8-10) it adopts neither the presumptions of 'the strong' nor the anxious timidity of 'the weak,' but moves forward in both wariness and confidence, with self-discipline and trust. Believers, Moltmann asserts (with Paul), live as the 'exodus church.'" Thistleton

Verse 10

μηδὲ γογγύζετε, καθάπερ τινὲς αὐτῶν ἐγόγγυσαν, καὶ ἀπόλλυντο ὑπὸ τοῦ ὀλοθρευτοῦ.

γογγύζω grumble, complain, mutter

καθαπερ as, just as

ἀπόλλυντο Verb, aor midd indic, 3 pl

ἀπολλυμι

ὀλοθρευτης, ου m destroying angel

Reference is probably to Numbers 16 (though Thistleton thinks that the reference is to Num 14:2-4 – if any *specific* reference is intended).

Verse 11

ταῦτα δὲ τυπικῶς συνέβαιεν ἐκείνοις, ἐγράφη δὲ πρὸς νοουθεσίαν ἡμῶν, εἰς οὓς τὰ τέλη τῶν αἰώνων κατήνηκεν.

τυπικως by way of example, as a warning συμβαινω happen, come about

ἐκεινος, η, ο demonstrative adj. that, those

νοουθεσια, ας f instruction, warning

τελος, ους n end, conclusion, termination

αιωνων gen pl αιων, αιωνος m age, world order, eternity

κατανταω come, arrive, reach, attain

Hering argues that the meaning is that the two ages, the old age and the New Creation, have here touched each other. The Corinthians live in the intersection of the ages, in the 'already but not yet' of the Christian's existence. For the ethical implications, see JP Sampley's *Walking between the Times: Paul's Moral Reasoning*. "We may transpose Sampley's terminology to match the issues which Paul addresses more closely. The 'not yet' dimension addresses a *Corinthian theology of presumption*, especially on the part of the 'strong'; *freedom* is all; God will not allow us to fall; we belong *wholly* to the age of the new creation, no less than our counterparts in Greco-Roman cults who have been redeemed from the world and elevated to a new plane of existence. People who thought that they 'stood' needed to 'take heed lest they fell.' The 'now' dimension addresses a *Corinthian theology of doubt and anxiety*, especially on the part of the 'weak,' for whom the socioeconomic realities of dependency on the powerful (now often powerful in the church) seem not to have changed very much. Life goes on. To both Paul explains that they are incorporated within a cosmic story of grace to Israel and to the church in which God decisively redeems his people but also requires that they journey as pilgrims 'through' but not 'of' the world, with realism about self-discipline and trust in the divine promise... The church, too, has its 'tests' in a pilgrim journey." Thistleton

Verse 12

ὥστε ὁ δοκῶν ἐστάναι βλεπέτω μὴ πέση,

ὥστε so that, with the result that

δοκεω think, suppose

ἐστάναι Verb, perf act infin ιστημι and

ιστανω stand, stand firm, hold ground.

I.e. one who thinks that their position is secure.

βλεπω see, look, be able to see, beware of πέση Verb, aor act subj, 3 s πιπτω see v.8

Verse 13

πειρασμός ὑμᾶς οὐκ εἴληφεν εἰ μὴ ἀνθρώπινος· πιστὸς δὲ ὁ θεός, ὃς οὐκ ἔασει ὑμᾶς πειρασθῆναι ὑπὲρ ὃ δύνασθε, ἀλλὰ ποιήσει σὺν τῷ πειρασμῷ καὶ τὴν ἔκβασιν τοῦ δύνασθαι ὑπενεγκεῖν.

πειρασμος, ου m trial, test, temptation

Thistleton thinks that in context the meaning is 'trial' rather than 'temptation', though he stresses that the two are not wholly distinct.

εἴληφεν Verb, perf act indic, 3 s λαμβανω
here in sense of take hold of
ἀνθρωπινος, η, ον human, characteristic of
mankind

The 'cravings' which they experience are part and parcel of being human. "God's people are still frail and *all-too-human*, as over against the unrealism of 'enthusiasm' and an overrealised eschatology (see under τα τελη των αιωνων in v.11). They are still 'on the journey' of everyday life, with its vulnerability and need for discipline (cf. 1:7-9; 1:18, etc)." Thistleton

πιστος, η, ον faithful, trustworthy, reliable
ἐαω allow, permit, leave, let go
πειρασθῆναι Verb, aor pass infin πειραζω
test, tempt
ἐκβασις, εως f way out

"Israel or Christian believers can never claim that they could not help themselves in the face of pressure to abandon covenant faithfulness, for God will ensure, as part of his own covenant faithfulness, that he will not simply leave them to face impossible odds. His grace provides ever new opportunities for human faithfulness. Yet Paul will not allow this faithfulness to be manipulated by human presumption. The believer must respond not by expecting all 'temptation' to be removed, but by taking the 'exit path' which God provides, marks, and renders the believer *able* (δυνασθε) to use." Thistleton

ὑπενεγκεῖν Verb, aor act infin ὑποφερω
endure, bear up under

"Verse 13 is neither simply an 'encouragement' nor a further warning. It serves both ends, but also functions as a reminder of God's covenant faithfulness to his people even when they were being tempted to break that covenant ... God's faithfulness helps them 'bear up under' (ὑποφερω) the temptation." Gardner. Cf. 1:8,9a.