

1 Corinthians 1

Verses: | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 |

Text

Greek

	Παῦλος κλητὸς ἀπόστολος Χριστοῦplugin-autotooltip__default plugin-autotooltip_bigΧριστός Christ means "anointed one" The equivalent Hebrew word is Messiah (מָשִׁיחַ) Noun, masculine. ἡγοοὺ διὰplugin-autotooltip__default plugin-autotooltip_bigδιὰ greek Meaning: * Through * Because * On account of Preposition that relates to movement through space, time, means or cause - it's a preposition of movement and mediation. When used with the genitive case, διὰ emphasizes the means or channel by which something happens John 1:3Matthew 24:12John 1:32 Timothy 2:10Romans 5:1John 1:17 θελήματος θεοῦplugin-autotooltip__default plugin-autotooltip_bigθεός greek
1	Masculine noun meaning: * A god or goddess * God καίplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" Σωθῆνός ἐπὶplugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ᾧ ᾧ

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	καὶ <i>greek</i> Meaning: * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" <i>εἰρήνῃ ἀπὸ θεοῦ</i> <i>greek</i> Masculine noun meaning:
3	* A god or goddess * God <i>πατὴρ ἡμῶν καὶ</i> <i>greek</i> Meaning: * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" <i>κυρίου ἡμεῶν Χριστοῦ</i> Christ means "anointed one" The equivalent Hebrew word is Messiah (מָשִׁיחַ) Noun, masculine.
	ὁ <i>greek</i> Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ <i>θεῷ</i> <i>greek</i> Masculine noun meaning: * A god or goddess * God <i>μου πάντοτε πρὸς ἡμᾶς ἐν τῇ</i> <i>greek</i> Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ <i>χρῆτι τοῦ</i> <i>greek</i> Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ <i>θεοῦ</i> <i>greek</i> Masculine noun meaning: * A god or goddess * God <i>τῇ</i> <i>greek</i> Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ <i>δοξαίᾳ ἡμῶν ἐν</i> <i>greek</i> Preposition meaning "in". <i>Χριστῷ</i> Christ means "anointed one" The equivalent Hebrew word is Messiah (מָשִׁיחַ) Noun, masculine. <i>ἡμεῶν</i>
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5	ἐν ἐν plugin-autotooltip__default plugin-autotooltip_bigἐν greek Preposition meaning "in". ἐνplugin-autotooltip__default plugin-autotooltip_bigἐν greek Meaning * All * Every * The whole Adjective. Usage in the New Testament The sense of ἐν depends on whether it modifies a singular or plural noun, and whether that noun is countable or uncountable. With singular countable nouns → "every" John 1:9John 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23John 3:16Colossians 1:17 ἐνκρυπτῶν ἐνplugin-autotooltip__default plugin-autotooltip_bigἐν greek Preposition meaning "in". ἐνπρὸςplugin-autotooltip__default plugin-autotooltip_bigἐν greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) ἐνplugin-autotooltip__default plugin-autotooltip_bigἐν greek Preposition meaning "in". ἐνπρὸςplugin-autotooltip__default plugin-autotooltip_bigἐν greek Meaning * All * Every * The whole Adjective. Usage in the New Testament The sense of ἐν depends on whether it modifies a singular or plural noun, and whether that noun is countable or uncountable. With singular countable nouns → "every" John 1:9John 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23John 3:16Colossians 1:17 ἐνπρὸςplugin-autotooltip__default plugin-autotooltip_bigἐν Meaning * A word or words * Statement * Message * Speech * Account * Used in John to mean God the Son Masculine noun. Related to the verb λέγω. λόγος in Greek Thought Before the New Testament, λόγος already had deep philosophical use. In Greek philosophy, λόγος was the rational principle that ordered the universe, the divine reason that structured all things. In Heraclitus, λόγος referred to the unifying rational principle behind the constant change in the world.... καίplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. It is most frequently translated as "and" καίplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * All * Every * The whole Adjective. Usage in the New Testament The sense of ἐν depends on whether it modifies a singular or plural noun, and whether that noun is countable or uncountable. With singular countable nouns → "every" John 1:9John 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23John 3:16Colossians 1:17 ἐνπρὸς.
6	καὶὅτι τοῦ plugin-autotooltip__default plugin-autotooltip_bigτοῦ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ μυστήριον τοῦplugin-autotooltip__default plugin-autotooltip_bigτοῦ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ Χριστοῦplugin-autotooltip__default plugin-autotooltip_bigΧριστός Christ means "anointed one" The equivalent Hebrew word is Messiah (מָשִׁיחַ) Noun, masculine. ἐβραϊσῶν ἐνplugin-autotooltip__default plugin-autotooltip_bigἐν greek Preposition meaning "in". ἐνπρὸς.
7	ὥστε ὁὗτος μὴ ὑστερεῖσθαι ἐν plugin-autotooltip__default plugin-autotooltip_bigἐν greek Preposition meaning "in". ἐνπρὸς καρτίᾳ, ἀπεκδεχόμενος τὴν plugin-autotooltip__default plugin-autotooltip_bigτοῦ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἀποκάλυψιν τοῦplugin-autotooltip__default plugin-autotooltip_bigτοῦ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ κυρίου ἡμῶν Ἰησοῦ Χριστοῦplugin-autotooltip__default plugin-autotooltip_bigΧριστός Christ means "anointed one" The equivalent Hebrew word is Messiah (מָשִׁיחַ) Noun, masculine.

	ὅς plugin-autotooltip__default plugin-autotooltip_bigὅς, ὅ, ὅ greek Meaning: * Who * Which * What The relative pronoun that connects a relative clause to a main clause, referring back to a noun or pronoun (called the antecedent). It is distinct from ὅτι ("that," introducing indirect speech) and from ὅς as an interrogative in older Greek (meaning καίplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" βεβαιώσει ὑμᾶς ἕως τέλους ἀνεγκλήτους ἐνplugin-autotooltip__default plugin-autotooltip_bigἐν greek Preposition meaning "in". τῇplugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek
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Παρακαλῶ δέ plugin-autotooltip__default plugin-autotooltip_bigδέ greek δέ is a conjunction that can mean "but" or "and" or "also" or "moreover". It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. ὁμοῦς, ἁπλοῖ, δὲ plugin-autotooltip__default plugin-autotooltip_bigδέ greek Meaning: * Through * Because * On account of Preposition that relates to movement through space, time, means or cause - it's a preposition of movement and mediation. When used with the genitive case, δὲ emphasizes the means or channel by which something happens John 1:3Matthew 24:12John 1:32 Timothy 2:10Romans 5:1John 1:17 τοῦ plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ὀνόματος τοῦ plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ plugin-autotooltip__default plugin-autotooltip_bigΧριστός Christ means "anointed one" The equivalent Hebrew word is Messiah (מָשִׁיחַ) Noun, masculine. ἴνα τὸ plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ αὐτὸ plugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) λέγεται πάντες plugin-autotooltip__default plugin-autotooltip_bigπάνς greek Meaning * All * Every * The whole Adjective. Usage in the New Testament The sense of πάνς depends on whether it modifies a singular or plural noun, and whether that noun is countable or uncountable. With singular countable nouns → "every" John 1:9John 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23John 3:16Colossians 1:17 καί plugin-autotooltip__default plugin-autotooltip_bigκαί greek 10 Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" μή ἵ plugin-autotooltip__default plugin-autotooltip_bigεἰμί greek εἰμί is the first person singular verb for "to be" (εἶναι [the infinitive form] = "to be"). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. ἐν plugin-autotooltip__default plugin-autotooltip_bigἐν greek Preposition meaning "in". ὅλην σῶματα, ἦτε plugin-autotooltip__default plugin-autotooltip_bigεἰμί greek εἰμί is the first person singular verb for "to be" (εἶναι [the infinitive form] = "to be"). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. δέ plugin-autotooltip__default plugin-autotooltip_bigδέ greek δέ is a conjunction that can mean "but" or "and" or "also" or "moreover". It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. κατηγοροῦνται ἐν plugin-autotooltip__default plugin-autotooltip_bigἐν greek Preposition meaning "in". τῷ plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ αὐτῷ plugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) οὐ καί plugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" ἐν plugin-autotooltip__default plugin-autotooltip_bigἐν greek Preposition meaning "in". τῇ plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ αὐτῇ plugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) γινώμη.
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	οὐ γὰρ ἀνέσταιλέν με Χριστός plugin-autotooltip__default plugin-autotooltip_bigΧριστός Christ means "anointed one" The equivalent Hebrew word is Messiah (מָשִׁיחַ) Noun, masculine. βαπτίζειν ἄλλα εὐαγγελίζεσθαι, οὐκ ἐν plugin-autotooltip__default plugin-autotooltip_big greek Preposition meaning "in". σοφία λόγου plugin-autotooltip__default plugin-autotooltip_big λόγος Meaning * A word or words * Statement * Message * Speech * Account * Used in John to mean God the Son Masculine noun. Related to the verb λέγω. λόγος in Greek Thought Before the New Testament, λόγος already had deep philosophical use. In Greek philosophy, λόγος was the rational principle that ordered the universe, the divine reason that structured all things. In Heraclitus, λόγος referred to the unifying rational principle behind the constant change in the world.... [να μὴ κενωθῇ] plugin-autotooltip__default plugin-autotooltip_big ὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ στοαυρός τοῦ plugin-autotooltip__default plugin-autotooltip_big ὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ Χριστοῦ plugin-autotooltip__default plugin-autotooltip_big Χριστός Christ means "anointed one" The equivalent Hebrew word is Messiah (מָשִׁיחַ) Noun, masculine.
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ἡμεῖς δεplugin-autotooltip__default plugin-autotooltip_bigδε	greek
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23 The equivalent Hebrew word is Messiah (מָשִׁיחַ)	Noun, masculine. ἐσταυρωμένον, Ιουδαίους μὲν σκάνδαλον ἔθνεσιν δεplugin-autotooltip__default plugin-autotooltip_bigδε
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Meaning	* He, she, it * Himself, herself, itself * Same
Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament.	Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) δεplugin-autotooltip__default plugin-autotooltip_bigδε
greek	δε is a conjunction that can mean "but" or "and" or "also" or "moreover". It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. τοῖςplugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τὸ
greek	greek
Meaning:	* The
The definite article.	Forms
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ κλητοῖς, Ιουδαίους τε καὶplugin-autotooltip__default plugin-autotooltip_bigκαὶ	greek
24 Meaning	* And * Also * Both * Even * Too * So
Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" Ἐλλαν, Χριστὸνplugin-autotooltip__default plugin-autotooltip_bigΧριστός	Christ means "anointed one"
The equivalent Hebrew word is Messiah (מָשִׁיחַ)	Noun, masculine. θεοῦplugin-autotooltip__default plugin-autotooltip_bigθεός
greek	greek
Masculine noun meaning:	* A god or goddess * God δύναμιν καὶplugin-autotooltip__default plugin-autotooltip_bigκαὶ
greek	greek
Meaning	* And * Also * Both * Even * Too * So
Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" θεοῦplugin-autotooltip__default plugin-autotooltip_bigθεός	greek
greek	Masculine noun meaning:
* A god or goddess * God καὶplugin-autotooltip__default plugin-autotooltip_bigκαὶ	* A god or goddess * God καὶplugin-autotooltip__default plugin-autotooltip_bigκαὶ

	ὅτι τό plugin-autotooltip__default plugin-autotooltip_bigό, ή, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ό ή τό Genitive του της τοῦ τοῆς τοῦ Dative τῷ τῇ μυρόν τούplugin-autotooltip__default plugin-autotooltip_bigό, ή, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ό ή τό Genitive του της τοῦ τοῆς τοῦ Dative τῷ τῇ θεοῦplugin-autotooltip__default plugin-autotooltip_bigθεός greek Masculine noun meaning: * A god or goddess * God σοφώτερον τῶνplugin-autotooltip__default plugin-autotooltip_bigό, ή, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ό ή τό Genitive του της τοῦ τοῆς τοῦ Dative τῷ τῇ ἀνθρώπων ἐστίν.plugin-autotooltip__default plugin-autotooltip_bigεἰμί greek εἰμί is the first person singular verb for "to be" (εἶναι [the infinitive form] = "to be"). 25It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. καίplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" τόplugin-autotooltip__default plugin-autotooltip_bigό, ή, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ό ή τό Genitive του της τοῦ τοῆς τοῦ Dative τῷ τῇ ἀσθενές τοῦplugin-autotooltip__default plugin-autotooltip_bigό, ή, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ό ή τό Genitive του της τοῦ τοῆς τοῦ Dative τῷ τῇ θεοῦplugin-autotooltip__default plugin-autotooltip_bigθεός greek Masculine noun meaning: * A god or goddess * God ισχυρότερον τῶνplugin-autotooltip__default plugin-autotooltip_bigό, ή, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ό ή τό Genitive του της τοῦ τοῆς τοῦ Dative τῷ τῇ ἀνθρώπων. 36Βλέπετε γάρ τὴνplugin-autotooltip__default plugin-autotooltip_bigό, ή, τό greek Meaning: 26* The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ό ή τό Genitive του της τοῦ τοῆς τοῦ Dative τῷ τῇ κλήσαν ὑμῶν, ἀδελφοί, ὅτι οὐ πολλοὶ σοφοὶ κατὰ σάρκα, οὐ πολλοὶ δυνατοί, οὐ πολλοὶ εὐγενεῖς.
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ἀλλὰ τὸ greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ μυρὰ τοῦ greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ κόσμου ἐξελέξατο greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ θεός greek Masculine noun meaning: * A god or goddess * God Ἰωὰ κατὰσχόνῃ τοῦς greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ σοφοῦς, καὶ greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" τὸ greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἀσθενὴ τοῦ greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ κόσμου ἐξελέξατο greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ θεός greek Masculine noun meaning: * A god or goddess * God Ἰωὰ κατὰσχόνῃ τὸ greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ισχυρός.

	καίplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" τάplugin-autotooltip__default plugin-autotooltip_bigό, ή, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ό ή τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἀγενή τοῦplugin-autotooltip__default plugin-autotooltip_bigό, ή, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ό ή τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ κόσμου καίplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" τάplugin-autotooltip__default plugin-autotooltip_bigό, ή, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ό ή τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἐξουθενμένα ἐξελξατο ὁplugin-autotooltip__default plugin-autotooltip_bigό, ή, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ό ή τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ θεός.plugin-autotooltip__default plugin-autotooltip_bigθεός greek Masculine noun meaning: * A god or goddess * God τάplugin-autotooltip__default plugin-autotooltip_bigό, ή, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ό ή τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ μή ὄντα.plugin-autotooltip__default plugin-autotooltip_bigεἶμι greek εἶμι is the first person singular verb for "to be" (εἶναι [the infinitive form] = "to be"). It an irregular verb, and, like English, changes significantly between person and tense. For example εἶμι is the word for am and ἦν is the word for was, e.g. ἦν τάplugin-autotooltip__default plugin-autotooltip_bigό, ή, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ό ή τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ὄνταplugin-autotooltip__default plugin-autotooltip_bigεἶμι greek εἶμι is the first person singular verb for "to be" (εἶναι [the infinitive form] = "to be"). It an irregular verb, and, like English, changes significantly between person and tense. For example εἶμι is the word for am and ἦν is the word for was, e.g. καταργήσῃ. ὅπως μή καυχῶνταιplugin-autotooltip__default plugin-autotooltip_bigός greek Meaning * All * Every * The whole Adjective. Usage in the New Testament The sense of ὅς depends on whether it modifies a singular or plural noun, and whether that noun is countable or uncountable. With singular countable nouns → "every" John 1:9John 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23John 3:16Colossians 1:17 ὁρξ ἐνὸμον τοῦplugin-autotooltip__default plugin-autotooltip_bigό, ή, τό
29	greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ό ή τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ θεοῦplugin-autotooltip__default plugin-autotooltip_bigθεός greek Masculine noun meaning: * A god or goddess * God

	δέ αὐτοῖς plugin-autotooltip__default plugin-autotooltip_bigαὐτοῖς greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) δέ plugin-autotooltip__default plugin-autotooltip_bigδέ greek δέ is a conjunction that can mean "but" or "and" or "also" or "moreover". It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. ὁμοίς ἐστὶ plugin-autotooltip__default plugin-autotooltip_bigἐστὶ greek ἐμί is the first person singular verb for "to be" (εἶναι [the infinitive form] = "to be"). It an irregular verb, and, like English, changes significantly between person and tense. For example ἐμί is the word for am and ἦν is the word for was, e.g. ἐν plugin-autotooltip__default plugin-autotooltip_bigἐν greek Preposition meaning "in". Χριστῷ plugin-autotooltip__default plugin-autotooltip_bigΧριστῷ Christ means "anointed one" The equivalent Hebrew word is Messiah (מָשִׁיחַ) Noun, masculine. ἡσοῦ, δς plugin-autotooltip__default plugin-autotooltip_bigδς, ἦ, ὅ greek Meaning: Who * Which * What The relative pronoun that connects a relative clause to a main clause, referring back to a noun or pronoun (called the antecedent). It is distinct from οὗτι ("that," introducing indirect speech) and from δς as an interrogative in older Greek (meaning ἐνενθῆ plugin-autotooltip__default plugin-autotooltip_bigἐνενθῆ) greek Meaning * To Become * To Come into being * Generate * To Happen * Brought to pass Verb. Different from εἶμι (which means "to be" - a state of existence); γίνομαι, instead, emphasizes coming to be - a transition or event John 1:14John 1:3Matthew 6:10 σοφία ἡμῶν ἀπὸ θεοῦ plugin-autotooltip__default plugin-autotooltip_bigθεῶς greek Masculine noun meaning: * A god or goddess * God δικαιοσύνη τε καὶ plugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" ἀγασμὸς καὶ plugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" ἀπολύτρωσις, ὡς καθὼς γέγραπται, plugin-autotooltip__default plugin-autotooltip_bigὡς, ἥ, τὸ greek Meaning: * The
31	The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ καυχώμενος ἐν plugin-autotooltip__default plugin-autotooltip_bigἐν greek Preposition meaning "in" ἐν plugin-autotooltip__default plugin-autotooltip_bigἐν

ESV

1	Paul, called by the will of God to be an apostle of Christ Jesus, and our brother Sosthenes,
2	To the church of God that is in Corinth, to those sanctified in Christ Jesus, called to be saints together with all those who in every place call upon the name of our Lord Jesus Christ, both their Lord and ours:
3	Grace to you and peace from God our Father and the Lord Jesus Christ.
4	I give thanks to my God always for you because of the grace of God that was given you in Christ Jesus,
5	that in every way you were enriched in him in all speech and all knowledge-
6	even as the testimony about Christ was confirmed among you-
7	so that you are not lacking in any spiritual gift, as you wait for the revealing of our Lord Jesus Christ,
8	who will sustain you to the end, guiltless in the day of our Lord Jesus Christ.
9	God is faithful, by whom you were called into the fellowship of his Son, Jesus Christ our Lord.
10	I appeal to you, brothers, by the name of our Lord Jesus Christ, that all of you agree and that there be no divisions among you, but that you be united in the same mind and the same judgment.
11	For it has been reported to me by Chloe's people that there is quarreling among you, my brothers.
12	What I mean is that each one of you says, "I follow Paul," or "I follow Apollos," or "I follow Cephas," or "I follow Christ."
13	Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul?
14	I thank God that I baptized none of you except Crispus and Gaius,

15	so that no one may say that you were baptized in my name.
16	(I did baptize also the household of Stephanas. Beyond that, I do not know whether I baptized anyone else.)
17	For Christ did not send me to baptize but to preach the gospel, and not with words of eloquent wisdom, lest the cross of Christ be emptied of its power.
18	For the word of the cross is folly to those who are perishing, but to us who are being saved it is the power of God.
19	For it is written, "I will destroy the wisdom of the wise, and the discernment of the discerning I will thwart."
20	Where is the one who is wise? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world?
21	For since, in the wisdom of God, the world did not know God through wisdom, it pleased God through the folly of what we preach to save those who believe.
22	For Jews demand signs and Greeks seek wisdom,
23	but we preach Christ crucified, a stumbling block to Jews and folly to Gentiles,
24	but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God.
25	For the foolishness of God is wiser than men, and the weakness of God is stronger than men.
26	For consider your calling, brothers: not many of you were wise according to worldly standards, not many were powerful, not many were of noble birth.
27	But God chose what is foolish in the world to shame the wise; God chose what is weak in the world to shame the strong;
28	God chose what is low and despised in the world, even things that are not, to bring to nothing things that are,
29	so that no human being might boast in the presence of God.
30	He is the source of your life in Christ Jesus, whom God made our wisdom and our righteousness and sanctification and redemption.
31	Therefore, as it is written, "Let the one who boasts, boast in the Lord."

NIV

1	Paul, called to be an apostle of Christ Jesus by the will of God, and our brother Sosthenes,
2	To the church of God in Corinth, to those sanctified in Christ Jesus and called to be holy, together with all those everywhere who call on the name of our Lord Jesus Christ—their Lord and ours:
3	Grace and peace to you from God our Father and the Lord Jesus Christ.
4	I always thank God for you because of his grace given you in Christ Jesus.
5	For in him you have been enriched in every way—in all your speaking and in all your knowledge—
6	because our testimony about Christ was confirmed in you.
7	Therefore you do not lack any spiritual gift as you eagerly wait for our Lord Jesus Christ to be revealed.
8	He will keep you strong to the end, so that you will be blameless on the day of our Lord Jesus Christ.
9	God, who has called you into fellowship with his Son Jesus Christ our Lord, is faithful.
10	I appeal to you, brothers, in the name of our Lord Jesus Christ, that all of you agree with one another so that there may be no divisions among you and that you may be perfectly united in mind and thought.
11	My brothers, some from Chloe's household have informed me that there are quarrels among you.
12	What I mean is this: One of you says, "I follow Paul"; another, "I follow Apollos"; another, "I follow Cephas"; still another, "I follow Christ."
13	Is Christ divided? Was Paul crucified for you? Were you baptized into the name of Paul?

14	I am thankful that I did not baptize any of you except Crispus and Gaius,
15	so no one can say that you were baptized into my name.
16	(Yes, I also baptized the household of Stephanas; beyond that, I don't remember if I baptized anyone else.)
17	For Christ did not send me to baptize, but to preach the gospel-not with words of human wisdom, lest the cross of Christ be emptied of its power.
18	For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.
19	For it is written: "I will destroy the wisdom of the wise; the intelligence of the intelligent I will frustrate."
20	Where is the wise man? Where is the scholar? Where is the philosopher of this age? Has not God made foolish the wisdom of the world?
21	For since in the wisdom of God the world through its wisdom did not know him, God was pleased through the foolishness of what was preached to save those who believe.
22	Jews demand miraculous signs and Greeks look for wisdom,
23	but we preach Christ crucified: a stumbling block to Jews and foolishness to Gentiles,
24	but to those whom God has called, both Jews and Greeks, Christ the power of God and the wisdom of God.
25	For the foolishness of God is wiser than man's wisdom, and the weakness of God is stronger than man's strength.
26	Brothers, think of what you were when you were called. Not many of you were wise by human standards; not many were influential; not many were of noble birth.
27	But God chose the foolish things of the world to shame the wise; God chose the weak things of the world to shame the strong.
28	He chose the lowly things of this world and the despised things-and the things that are not-to nullify the things that are,
29	so that no one may boast before him.
30	It is because of him that you are in Christ Jesus, who has become for us wisdom from God-that is, our righteousness, holiness and redemption.
31	Therefore, as it is written: "Let him who boasts boast in the Lord."

NLT

1	This letter is from Paul, chosen by the will of God to be an apostle of Christ Jesus, and from our brother Sosthenes.
2	I am writing to God's church in Corinth, to you who have been called by God to be his own holy people. He made you holy by means of Christ Jesus, just as he did for all people everywhere who call on the name of our Lord Jesus Christ, their Lord and ours.
3	May God our Father and the Lord Jesus Christ give you grace and peace.
4	I always thank my God for you and for the gracious gifts he has given you, now that you belong to Christ Jesus.
5	Through him, God has enriched your church in every way- with all of your eloquent words and all of your knowledge.
6	This confirms that what I told you about Christ is true.
7	Now you have every spiritual gift you need as you eagerly wait for the return of our Lord Jesus Christ.
8	He will keep you strong to the end so that you will be free from all blame on the day when our Lord Jesus Christ returns.
9	God will do this, for he is faithful to do what he says, and he has invited you into partnership with his Son, Jesus Christ our Lord.

10	I appeal to you, dear brothers and sisters, by the authority of our Lord Jesus Christ, to live in harmony with each other. Let there be no divisions in the church. Rather, be of one mind, united in thought and purpose.
11	For some members of Chloe's household have told me about your quarrels, my dear brothers and sisters.
12	Some of you are saying, "I am a follower of Paul." Others are saying, "I follow Apollos," or "I follow Peter," or "I follow only Christ."
13	Has Christ been divided into factions? Was I, Paul, crucified for you? Were any of you baptized in the name of Paul? Of course not!
14	I thank God that I did not baptize any of you except Crispus and Gaius,
15	for now no one can say they were baptized in my name.
16	(Oh yes, I also baptized the household of Stephanas, but I don't remember baptizing anyone else.)
17	For Christ didn't send me to baptize, but to preach the Good News- and not with clever speech, for fear that the cross of Christ would lose its power.
18	The message of the cross is foolish to those who are headed for destruction! But we who are being saved know it is the very power of God.
19	As the Scriptures say, "I will destroy the wisdom of the wise and discard the intelligence of the intelligent."
20	So where does this leave the philosophers, the scholars, and the world's brilliant debaters? God has made the wisdom of this world look foolish.
21	Since God in his wisdom saw to it that the world would never know him through human wisdom, he has used our foolish preaching to save those who believe.
22	It is foolish to the Jews, who ask for signs from heaven. And it is foolish to the Greeks, who seek human wisdom.
23	So when we preach that Christ was crucified, the Jews are offended and the Gentiles say it's all nonsense.
24	But to those called by God to salvation, both Jews and Gentiles, Christ is the power of God and the wisdom of God.
25	This foolish plan of God is wiser than the wisest of human plans, and God's weakness is stronger than the greatest of human strength.
26	Remember, dear brothers and sisters, that few of you were wise in the world's eyes or powerful or wealthy when God called you.
27	Instead, God chose things the world considers foolish in order to shame those who think they are wise. And he chose things that are powerless to shame those who are powerful.
28	God chose things despised by the world, things counted as nothing at all, and used them to bring to nothing what the world considers important.
29	As a result, no one can ever boast in the presence of God.
30	God has united you with Christ Jesus. For our benefit God made him to be wisdom itself. Christ made us right with God; he made us pure and holy, and he freed us from sin.
31	Therefore, as the Scriptures say, "If you want to boast, boast only about the LORD."

KJV

1	Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother,
2	Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:
3	Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.
4	I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;
5	That in every thing ye are enriched by him, in all utterance, and in all knowledge;

6	Even as the testimony of Christ was confirmed in you:
7	So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ:
8	Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.
9	God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.
10	Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.
11	For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you.
12	Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.
13	Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?
14	I thank God that I baptized none of you, but Crispus and Gaius;
15	Lest any should say that I had baptized in mine own name.
16	And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.
17	For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.
18	For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.
19	For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.
20	Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?
21	For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.
22	For the Jews require a sign, and the Greeks seek after wisdom:
23	But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;
24	But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.
25	Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.
26	For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called:
27	But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;
28	And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are:
29	That no flesh should glory in his presence.
30	But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:
31	That, according as it is written, He that glorieth, let him glory in the Lord.

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