

1 Corinthians 9

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

Text

Greek

	Οὐκ εἰμὶ 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. ἐλεύθερος; οὐκ εἰμὶ 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. ἀπόστολος; οὐχὶ Ἰησοῦν τὸν
1	greek The definite article κύριον ἡμῶν ἑώρακα; οὐ τὸ greek The definite article ἔργον μου ὑμεῖς ἐστὲ 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 greek Preposition meaning “in”. κυρίῳ;

	εἰ ἄλλοις οὐκ εἰμίplugin-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. ἀπόστολος, ἀλλά γε ὑμῖν εἰμί·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. ἡplugin-autotooltip__default plugin-autotooltip_bigὁ
2	greek The definite article γὰρ σφραγίς μου τῆςplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ἀποστολῆς ὑμεῖς ἐστὲplugin-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. ἐνplugin-autotooltip__default plugin-autotooltip_bigἐν greek Preposition meaning “in”. κυρίῳ.
	ἡplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ἐμὴ ἀπολογία τοῖςplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ἐμὲ ἀνακρίνουσιν ἐστινplugin-autotooltip__default plugin-autotooltip_bigεἰμί greek εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”).
3	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. αὕτη.plugin-autotooltip__default plugin-autotooltip_bigοὗτος / αὕτη / τοῦτο greek Meaning: * These or this * This one, this person, this thing * They or he or she or it Demonstrative pronoun. οὗτος usually refers to something close to the speaker — “this” as opposed to ἐκεῖνος (John 9:161 John 5:111 Corinthians 15:501 John 4:9John 5:1Matthew 3:17John 7:26Luke 22:19
	μὴ οὐκ ἔχομεν ἐξουσίαν φαγεῖν καὶplugin-autotooltip__default plugin-autotooltip_bigκαί greek
4	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” πεῖν;

	μὴ οὐκ ἔχομεν ἐξουσίαν ἀδελφὴν γυναῖκα περιάγειν, ὥς 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” οἱ plugin-autotooltip__default plugin-autotooltip_bigοἱ greek The definite article λοιποὶ ἀπόστολοι καὶ plugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning
5	* And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” οἱ plugin-autotooltip__default plugin-autotooltip_bigοἱ greek The definite article ἀδελφοὶ τοῦ plugin-autotooltip__default plugin-autotooltip_bigοῦ greek The definite article κυρίου 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” Κηφᾶς;
6	ἢ μόνος ἐγὼ 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” Βαρναβᾶς οὐκ ἔχομεν ἐξουσίαν μὴ ἐργάζεσθαι;

	τίς στρατεύεται ἰδίοις ὀψωνίοις ποτέ; τίς φυτεύει ἀμπελῶνα 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” τὸν greek The definite article καρπὸν αὐτοῦ greek Meaning * He, she, it * Himself, herself, itself * Same
7	Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) οὐκ ἐσθίει; ἢ τίς ποιμαίνει ποίμνην 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” ἐκ τοῦ greek The definite article γάλακτος τῆς greek The definite article ποίμνης οὐκ ἐσθίει;

	μή κατὰ ἄνθρωπον ταῦταplugin-autotooltip__default plugin-autotooltip_bigοὗτος / αὕτη / τοῦτο greek Meaning: * These or this * This one, this person, this thing * They or he or she or it Demonstrative pronoun. οὗτος usually refers to something close to the speaker — “this” as opposed to ἐκεῖνος (John 9:161 John 5:111 Corinthians 15:501 John 4:9John 5:1Matthew 3:17John 7:26Luke 22:19 λαλῶ, ἢ καὶplugin-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” ὁplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article νόμος ταῦταplugin-autotooltip__default plugin-autotooltip_bigοὗτος / αὕτη / τοῦτο greek Meaning: * These or this * This one, this person, this thing * They or he or she or it Demonstrative pronoun. οὗτος usually refers to something close to the speaker — “this” as opposed to ἐκεῖνος (John 9:161 John 5:111 Corinthians 15:501 John 4:9John 5:1Matthew 3:17John 7:26Luke 22:19 οὐ λέγει;
8	ἐνplugin-autotooltip__default plugin-autotooltip_bigἐν greek Preposition meaning “in”. γὰρ τῷplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article Μωϋσέως νόμῳ γέγραπται, οὐ κημήσεις βοῦν ἀλοῶντα. μὴ τῶνplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article βοῶν μέλει τῷplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article θεῶ;plugin-autotooltip__default plugin-autotooltip_bigθεός greek Masculine noun meaning: * A god or goddess * God
9	

	ἢ δι'plugin-autotooltip__default plugin-autotooltip_bigδιά 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, διά emphasizes the means or channel by which something happens.John 1:3Matthew 24:12John 1:32 Timothy 2:10Romans 5:1John 1:17 ἡμᾶς πάντως λέγει; δι'plugin-autotooltip__default plugin-autotooltip_bigδιά 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, διά emphasizes the means or channel by which something happens.John 1:3Matthew 24:12John 1:32 Timothy 2:10Romans 5:1John 1:17 ἡμᾶς γὰρ ἐγγράφη, ὅτι ὀφείλει ἐπ' ἐλπίδι ὁplugin-autotooltip__default plugin-autotooltip_bigὁ 10 greek The definite article ἀροτριῶν ἀροτριᾶν, καὶplugin-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” ὁplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ἁλοῶν ἐπ' ἐλπίδι τοῦplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article μετέχειν.
	Εἰ ἡμεῖς ὑμῖν τὰplugin-autotooltip__default plugin-autotooltip_bigὁ greek 11 The definite article πνευματικὰ ἐσπείραμεν, μέγα εἰ ἡμεῖς ὑμῶν τὰplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article σαρκικὰ θερίσομεν;

	εἰ ἄλλοι τῆς plugin-autotooltip__default plugin-autotooltip_bigὁ
	greek The definite article ὧν ἐξουσίας μετέχουσιν, οὐ μᾶλλον ἡμεῖς; ἀλλ' οὐκ ἐχρησάμεθα τῇ plugin-autotooltip__default plugin-autotooltip_bigὁ
	greek The definite article ἐξουσία ταύτη, plugin-autotooltip__default plugin-autotooltip_bigοὗτος / αὕτη / τοῦτο
	greek Meaning: * These or this * This one, this person, this thing * They or he or she or it Demonstrative pronoun. οὗτος usually refers to something close to the speaker — “this” as opposed to ἐκεῖνος (John 9:161 John 5:111 Corinthians 15:501 John 4:9John 5:1Matthew 3:17John 7:26Luke 22:19 ἀλλὰ πάντα plugin-autotooltip__default plugin-autotooltip_bigπᾶς
	greek Meaning
12	* All * Every * The whole Adjective. Usage in the New Testament The sense of πᾶς 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 3:23Romans 3:23John 3:16Colossians 1:17 στέγομεν ἵνα μή τινα ἐκκοπήν δῶμεν τῷ plugin-autotooltip__default plugin-autotooltip_bigὁ
	greek The definite article εὐαγγελίῳ plugin-autotooltip__default plugin-autotooltip_bigεὐαγγέλιον
	Means “good news” or “gospel” τοῦ plugin-autotooltip__default plugin-autotooltip_bigὁ
	greek The definite article Χριστοῦ. plugin-autotooltip__default plugin-autotooltip_bigΧριστός
	Christ means “anointed one” The equivalent Hebrew word is Messiah (מָשִׁיחַ) Noun, masculine.

	οὐκ οἶδατε ὅτι οἱ greek The definite article τὰ greek The definite article ἱερὰ ἐργαζόμενοι τὰ greek The definite article ἐκ τοῦ <tr><td>13</td><td> greek The definite article ἱεροῦ ἐσθίουσιν, οἱ greek The definite article τῷ greek The definite article θυσιαστηρίῳ παρεδρεύοντες τῷ greek The definite article θυσιαστηρίῳ συμμερίζονται; </td></tr> <tr><td></td><td> οὕτως 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” ὁ greek The definite article κύριος διέταξεν τοῖς <tr><td>14</td><td> greek The definite article τὸ greek The definite article εὐαγγέλιον Means “good news” or “gospel” καταγγέλλουσιν ἐκ τοῦ greek The definite article εὐαγγελίου Means “good news” or “gospel” ζῆν. </td></tr></td></tr>	13	greek The definite article ἱεροῦ ἐσθίουσιν, οἱ greek The definite article τῷ greek The definite article θυσιαστηρίῳ παρεδρεύοντες τῷ greek The definite article θυσιαστηρίῳ συμμερίζονται;		οὕτως 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” ὁ greek The definite article κύριος διέταξεν τοῖς <tr><td>14</td><td> greek The definite article τὸ greek The definite article εὐαγγέλιον Means “good news” or “gospel” καταγγέλλουσιν ἐκ τοῦ greek The definite article εὐαγγελίου Means “good news” or “gospel” ζῆν. </td></tr>	14	greek The definite article τὸ greek The definite article εὐαγγέλιον Means “good news” or “gospel” καταγγέλλουσιν ἐκ τοῦ greek The definite article εὐαγγελίου Means “good news” or “gospel” ζῆν.
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	ἐγὼ δέplugin-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. οὐ κέχρημαι οὐδενὶ τούτων.plugin-autotooltip__default plugin-autotooltip_bigοὗτος / αὕτη / τοῦτο greek Meaning: * These or this * This one, this person, this thing * They or he or she or it Demonstrative pronoun. οὗτος usually refers to something close to the speaker — “this” as opposed to ἐκεῖνος (John 9:161 John 5:111 Corinthians 15:501 John 4:9John 5:1Matthew 3:17John 7:26Luke 22:19 οὐκ ἔγραψα δέplugin-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. ταῦταplugin-autotooltip__default plugin-autotooltip_bigοὗτος / αὕτη / τοῦτο greek 15 Meaning: * These or this * This one, this person, this thing * They or he or she or it Demonstrative pronoun. οὗτος usually refers to something close to the speaker — “this” as opposed to ἐκεῖνος (John 9:161 John 5:111 Corinthians 15:501 John 4:9John 5:1Matthew 3:17John 7:26Luke 22:19 ἵνα οὕτως γένηταιplugin-autotooltip__default plugin-autotooltip_bigγίνομαι 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 ἐνplugin-autotooltip__default plugin-autotooltip_bigἐν greek Preposition meaning “in”. ἐμοί, καλὸν γάρ μοι μάλλον ἀποθανεῖν ἢ τὸplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article καύχημά μου οὐδεὶς κενώσει.
	ἐὰν γὰρ εὐαγγελίζωμαι, οὐκ ἔστινplugin-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. μοι καύχημα· ἀνάγκη γάρ μοι ἐπὶκείται· οὐαὶ γάρ μοί ἐστινplugin-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. ἐὰν μὴ εὐαγγελίζωμαι.

	εἰ γὰρ ἐκὼν τοῦτο plugin-autotooltip__default plugin-autotooltip_bigοὗτος / αὕτη / τοῦτο greek Meaning: * These or this * This one, this person, this thing * They or he or she or it 17 Demonstrative pronoun. οὗτος usually refers to something close to the speaker — “this” as opposed to ἐκεῖνος (John 9:161 John 5:111 Corinthians 15:501 John 4:9John 5:1Matthew 3:17John 7:26Luke 22:19 πράσσω, μισθὸν ἔχω· εἰ δὲ 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. ἄκων, οἰκονομίαν πεπίστευμαι.
	τίς οὖν μού ἐστιν 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. ὁ plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article μισθός; ἵνα εὐαγγελιζόμενος ἀδάπανον θήσω τὸ plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article εὐαγγέλιον, plugin-autotooltip__default plugin-autotooltip_bigεὐαγγέλιον 18 Means “good news” or “gospel” εἰς τὸ plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article μὴ καταχρησασθαι τῇ plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ἐξουσίᾳ μου ἐν plugin-autotooltip__default plugin-autotooltip_bigἐν greek Preposition meaning “in”. τῷ plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article εὐαγγελίῳ. plugin-autotooltip__default plugin-autotooltip_bigεὐαγγέλιον Means “good news” or “gospel”

Ἐλεύθερος γὰρ ὢν 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. ἐκ πάντων plugin-autotooltip__default plugin-autotooltip_bigπᾶς

greek

Meaning

* All * Every * The whole

Adjective.

Usage in the New Testament

The sense of πᾶς depends on whether it modifies a singular or plural noun, and whether that noun is countable or uncountable.

19 With singular countable nouns → "every" John 1:9John 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23Romans 3:23John 3:16Colossians 1:17 πάντων plugin-autotooltip__default plugin-autotooltip_bigπᾶς

greek

Meaning

* All * Every * The whole

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With singular countable nouns → "every" John 1:9John 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23Romans 3:23John 3:16Colossians 1:17 ἐμαυτὸν ἐδούλωσα, ἵνα τοὺς plugin-autotooltip__default plugin-autotooltip_bigοὖς

greek

The definite article πλείονας κερδήσω.

	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” ἐγενόμηνplugin-autotooltip__default plugin-autotooltip_bigγίνομαι
	greek
	Meaning
	* To Become * To Come into being * Generate * To Happen * Brought to pass
	Verb.
	Different from εἰμί (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 τοῖςplugin-autotooltip__default plugin-autotooltip_bigὁ
	greek
20	The definite article Ἰουδαίοις ὡς Ἰουδαῖος, ἵνα Ἰουδαίους κερδήσω· τοῖςplugin-autotooltip__default plugin-autotooltip_bigὁ
	greek
	The definite article ὕπὸ νόμον ὡς ὑπὸ νόμον, μὴ ὦνplugin-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. αὐτοῖςplugin-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) ὕπὸ νόμον, ἵνα τοῖςplugin-autotooltip__default plugin-autotooltip_bigὁ
	greek
	The definite article ὕπὸ νόμον κερδήσω·

21	τοῖςplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ἀνόμοις ὡς ἄνομος, μὴ ὦνplugin-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. ἄνομος θεοῦplugin-autotooltip__default plugin-autotooltip_bigθεὸς greek Masculine noun meaning: * A god or goddess * God ἀλλ’ ἔννομος Χριστοῦ,plugin-autotooltip__default plugin-autotooltip_bigΧριστός Christ means “anointed one” The equivalent Hebrew word is Messiah (מָשִׁיחַ) Noun, masculine. ἵνα κερδάνω τοὺςplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ἀνόμους·
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	ἐγενόμηνplugin-autotooltip__default plugin-autotooltip_bigγίνομαι greek Meaning * To Become * To Come into being * Generate * To Happen * Brought to pass Verb. Different from εἰμί (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 τοῖςplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ἀσθενέσιν ἀσθενής, ἵνα τοὺςplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ἀσθενεῖς κερδήσω· τοῖςplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article πᾶσινplugin-autotooltip__default plugin-autotooltip_bigπᾶς greek Meaning * All * Every * The whole Adjective.
22	Usage in the New Testament The sense of πᾶς 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 3:23Romans 3:23John 3:16Colossians 1:17 γέγοναplugin-autotooltip__default plugin-autotooltip_bigγίνομαι greek Meaning * To Become * To Come into being * Generate * To Happen * Brought to pass Verb. Different from εἰμί (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 πάντα,plugin-autotooltip__default plugin-autotooltip_bigπᾶς greek Meaning * All * Every * The whole Adjective. Usage in the New Testament The sense of πᾶς 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 3:23Romans 3:23John 3:16Colossians 1:17 ἵνα πάντως τινὰς σώσω.

πάνταplugin-autotooltip__default plugin-autotooltip_bigπᾶς

greek

Meaning

* All * Every * The whole

Adjective.

Usage in the New Testament

The sense of πᾶς 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 3:23Romans 3:23John 3:16Colossians 1:17 δὲplugin-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. ποιῶplugin-autotooltip__default plugin-autotooltip_bigποιέω

Meaning:

* To do * To make

This verb - to do or make - is used in connection with a large range of activities including creation, covenant formation, obedience, miracles, sin and worship.

Verb forms

Present tense Person Greek Form διὰplugin-autotooltip__default plugin-autotooltip_bigδιά

greek

23 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, διά emphasizes the means or channel by which something happens.John 1:3Matthew 24:12John 1:32 Timothy 2:10Romans 5:1John 1:17 τὸplugin-autotooltip__default plugin-autotooltip_bigτό

greek

The definite article εὐαγγέλιον,plugin-autotooltip__default plugin-autotooltip_bigεὐαγγέλιον

Means "good news" or "gospel" ἵνα συνκοινωνῇς αὐτοῦplugin-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) γένωμαι.plugin-autotooltip__default plugin-autotooltip_bigγίνομαι

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

	οὐκ οἶδατε ὅτι οἱ ἐν σταδίῳ τρέχοντες πάντες
	greek
	The definite article ἐν
	greek
	Preposition meaning "in". σταδίῳ τρέχοντες πάντες
	greek
	Meaning
	* All * Every * The whole
24	Adjective.
	Usage in the New Testament
	The sense of πᾶς 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 3:23Romans 3:23John 3:16Colossians 1:17 μὲν τρέχουσιν, εἰς δὲ
	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. λαμβάνει τὸ
	greek
	The definite article βραβεῖον; οὕτως τρέχετε ἵνα καταλάβητε.

	πᾶςplugin-autotooltip__default plugin-autotooltip_bigπᾶς greek Meaning * All * Every * The whole Adjective. Usage in the New Testament The sense of πᾶς 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 3:23Romans 3:23John 3:16Colossians 1:17 δὲplugin-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. ὁplugin-autotooltip__default plugin-autotooltip_bigὁ
25	greek The definite article ἀγωνιζόμενος πάνταplugin-autotooltip__default plugin-autotooltip_bigπᾶς greek Meaning * All * Every * The whole Adjective. Usage in the New Testament The sense of πᾶς 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 3:23Romans 3:23John 3:16Colossians 1:17 ἐγκρατεύεται, ἐκεῖνοι μὲν οὖν ἵνα φθαρτὸν στέφανον λάβωσιν, ἡμεῖς δὲplugin-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. ἄφθαρτον.
26	ἐγὼ τοίνυν οὕτως τρέχω ὥς οὐκ ἀδήλως, οὕτως πυκτεύω ὥς οὐκ ἄερα δέρων·

	ἀλλὰ ὑπωπιάζω μου τὸ
	greek
	The definite article ὁμα 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” δουλαγωγῶ, μήπως ἄλλοις κηρύξας αὐτὸς
	greek
27	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) ἀδόκιμος γένωμαι.
	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 1:14 John 1:3 Matthew 6:10

ESV

1	Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are not you my workmanship in the Lord?
2	If to others I am not an apostle, at least I am to you, for you are the seal of my apostleship in the Lord.
3	This is my defense to those who would examine me.
4	Do we not have the right to eat and drink?
5	Do we not have the right to take along a believing wife, as do the other apostles and the brothers of the Lord and Cephas?
6	Or is it only Barnabas and I who have no right to refrain from working for a living?
7	Who serves as a soldier at his own expense? Who plants a vineyard without eating any of its fruit? Or who tends a flock without getting some of the milk?
8	Do I say these things on human authority? Does not the Law say the same?
9	For it is written in the Law of Moses, “You shall not muzzle an ox when it treads out the grain.” Is it for oxen that God is concerned?
10	Does he not speak entirely for our sake? It was written for our sake, because the plowman should plow in hope and the thresher thresh in hope of sharing in the crop.
11	If we have sown spiritual things among you, is it too much if we reap material things from you?
12	If others share this rightful claim on you, do not we even more? Nevertheless, we have not made use of this right, but we endure anything rather than put an obstacle in the way of the gospel of Christ.
13	Do you not know that those who are employed in the temple service get their food from the temple, and those who serve at the altar share in the sacrificial offerings?

14	In the same way, the Lord commanded that those who proclaim the gospel should get their living by the gospel.
15	But I have made no use of any of these rights, nor am I writing these things to secure any such provision. For I would rather die than have anyone deprive me of my ground for boasting.
16	For if I preach the gospel, that gives me no ground for boasting. For necessity is laid upon me. Woe to me if I do not preach the gospel!
17	For if I do this of my own will, I have a reward, but not of my own will, I am still entrusted with a stewardship.
18	What then is my reward? That in my preaching I may present the gospel free of charge, so as not to make full use of my right in the gospel.
19	For though I am free from all, I have made myself a servant to all, that I might win more of them.
20	To the Jews I became as a Jew, in order to win Jews. To those under the law I became as one under the law (though not being myself under the law) that I might win those under the law.
21	To those outside the law I became as one outside the law (not being outside the law of God but under the law of Christ) that I might win those outside the law.
22	To the weak I became weak, that I might win the weak. I have become all things to all people, that by all means I might save some.
23	I do it all for the sake of the gospel, that I may share with them in its blessings.
24	Do you not know that in a race all the runners compete, but only one receives the prize? So run that you may obtain it.
25	Every athlete exercises self-control in all things. They do it to receive a perishable wreath, but we an imperishable.
26	So I do not run aimlessly; I do not box as one beating the air.
27	But I discipline my body and keep it under control, lest after preaching to others I myself should be disqualified.

NIV

1	Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are you not the result of my work in the Lord?
2	Even though I may not be an apostle to others, surely I am to you! For you are the seal of my apostleship in the Lord.
3	This is my defense to those who sit in judgment on me.
4	Don't we have the right to food and drink?
5	Don't we have the right to take a believing wife along with us, as do the other apostles and the Lord's brothers and Cephas?
6	Or is it only I and Barnabas who must work for a living?
7	Who serves as a soldier at his own expense? Who plants a vineyard and does not eat of its grapes? Who tends a flock and does not drink of the milk?
8	Do I say this merely from a human point of view? Doesn't the Law say the same thing?
9	For it is written in the Law of Moses: "Do not muzzle an ox while it is treading out the grain." Is it about oxen that God is concerned?
10	Surely he says this for us, doesn't he? Yes, this was written for us, because when the plowman plows and the thresher threshes, they ought to do so in the hope of sharing in the harvest.
11	If we have sown spiritual seed among you, is it too much if we reap a material harvest from you?
12	If others have this right of support from you, shouldn't we have it all the more?
13	But we did not use this right. On the contrary, we put up with anything rather than hinder the gospel of Christ. Don't you know that those who work in the temple get their food from the temple, and those who serve at the altar share in what is offered on the altar?

14	In the same way, the Lord has commanded that those who preach the gospel should receive their living from the gospel.
15	But I have not used any of these rights. And I am not writing this in the hope that you will do such things for me. I would rather die than have anyone deprive me of this boast.
16	Yet when I preach the gospel, I cannot boast, for I am compelled to preach. Woe to me if I do not preach the gospel!
17	If I preach voluntarily, I have a reward; if not voluntarily, I am simply discharging the trust committed to me.
18	What then is my reward? Just this: that in preaching the gospel I may offer it free of charge, and so not make use of my rights in preaching it.
19	Though I am free and belong to no man, I make myself a slave to everyone, to win as many as possible.
20	To the Jews I became like a Jew, to win the Jews. To those under the law I became like one under the law (though I myself am not under the law), so as to win those under the law.
21	To those not having the law I became like one not having the law (though I am not free from God's law but am under Christ's law), so as to win those not having the law.
22	To the weak I became weak, to win the weak. I have become all things to all men so that by all possible means I might save some.
23	I do all this for the sake of the gospel, that I may share in its blessings.
24	Do you not know that in a race all the runners run, but only one gets the prize? Run in such a way as to get the prize.
25	Everyone who competes in the games goes into strict training. They do it to get a crown that will not last; but we do it to get a crown that will last forever.
26	Therefore I do not run like a man running aimlessly; I do not fight like a man beating the air.
27	No, I beat my body and make it my slave so that after I have preached to others, I myself will not be disqualified for the prize.

NLT

1	Am I not as free as anyone else? Am I not an apostle? Haven't I seen Jesus our Lord with my own eyes? Isn't it because of my work that you belong to the Lord?
2	Even if others think I am not an apostle, I certainly am to you. You yourselves are proof that I am the Lord's apostle.
3	This is my answer to those who question my authority.
4	Don't we have the right to live in your homes and share your meals?
5	Don't we have the right to bring a Christian wife with us as the other disciples and the Lord's brothers do, and as Peter does?
6	Or is it only Barnabas and I who have to work to support ourselves?
7	What soldier has to pay his own expenses? What farmer plants a vineyard and doesn't have the right to eat some of its fruit? What shepherd cares for a flock of sheep and isn't allowed to drink some of the milk?
8	Am I expressing merely a human opinion, or does the law say the same thing?
9	For the law of Moses says, "You must not muzzle an ox to keep it from eating as it treads out the grain." Was God thinking only about oxen when he said this?
10	Wasn't he actually speaking to us? Yes, it was written for us, so that the one who plows and the one who threshes the grain might both expect a share of the harvest.
11	Since we have planted spiritual seed among you, aren't we entitled to a harvest of physical food and drink?
12	If you support others who preach to you, shouldn't we have an even greater right to be supported? But we have never used this right. We would rather put up with anything than be an obstacle to the Good News about Christ.

13	Don't you realize that those who work in the temple get their meals from the offerings brought to the temple? And those who serve at the altar get a share of the sacrificial offerings.
14	In the same way, the Lord ordered that those who preach the Good News should be supported by those who benefit from it.
15	Yet I have never used any of these rights. And I am not writing this to suggest that I want to start now. In fact, I would rather die than lose my right to boast about preaching without charge.
16	Yet preaching the Good News is not something I can boast about. I am compelled by God to do it. How terrible for me if I didn't preach the Good News!
17	If I were doing this on my own initiative, I would deserve payment. But I have no choice, for God has given me this sacred trust.
18	What then is my pay? It is the opportunity to preach the Good News without charging anyone. That's why I never demand my rights when I preach the Good News.
19	Even though I am a free man with no master, I have become a slave to all people to bring many to Christ.
20	When I was with the Jews, I lived like a Jew to bring the Jews to Christ. When I was with those who follow the Jewish law, I too lived under that law. Even though I am not subject to the law, I did this so I could bring to Christ those who are under the law.
21	When I am with the Gentiles who do not follow the Jewish law, I too live apart from that law so I can bring them to Christ. But I do not ignore the law of God; I obey the law of Christ.
22	When I am with those who are weak, I share their weakness, for I want to bring the weak to Christ. Yes, I try to find common ground with everyone, doing everything I can to save some.
23	I do everything to spread the Good News and share in its blessings.
24	Don't you realize that in a race everyone runs, but only one person gets the prize? So run to win!
25	All athletes are disciplined in their training. They do it to win a prize that will fade away, but we do it for an eternal prize.
26	So I run with purpose in every step. I am not just shadowboxing.
27	I discipline my body like an athlete, training it to do what it should. Otherwise, I fear that after preaching to others I myself might be disqualified.

KJV

1	Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord?
2	If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord.
3	Mine answer to them that do examine me is this,
4	Have we not power to eat and to drink?
5	Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas?
6	Or I only and Barnabas, have not we power to forbear working?
7	Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?
8	Say I these things as a man? or saith not the law the same also?
9	For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?
10	Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope.
11	If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?
12	If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ.

13	Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar?
14	Even so hath the Lord ordained that they which preach the gospel should live of the gospel.
15	But I have used none of these things: neither have I written these things, that it should be so done unto me: for it were better for me to die, than that any man should make my glorying void.
16	For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!
17	For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the gospel is committed unto me.
18	What is my reward then? Verily that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.
19	For though I be free from all men, yet have I made myself servant unto all, that I might gain the more.
20	And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;
21	To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law.
22	To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some.
23	And this I do for the gospel's sake, that I might be partaker thereof with you.
24	Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.
25	And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.
26	I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:
27	But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

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