

## ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α'

### 1 CORINTHIANS CHAPTER 1

#### 1 CORINTHIANS 1:1

Παῦλος κλητὸς ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος θεοῦ καὶ Σωσθένης ὁ ἀδελφὸς

**Παῦλος κλητὸς ἀπόστολος Χριστοῦ Ἰησοῦ** *Paul called (to be) an apostle of Christ Jesus*  
**διὰ θελήματος θεοῦ** *through (the) will of God*  
**καὶ Σωσθένης ὁ ἀδελφὸς** *and Sosthenes the brother*

**Παῦλος**, -ου, ὁ, (a Latin name, *Paulus*), *Paul*. Two persons of this name are mentioned in the N.T., namely,

1. *Sergius Paulus*, a Roman propraetor [proconsul], converted to Christ by the agency of the apostle Paul: Ac. 13:7.

2. *the apostle Paul*, whose Hebrew name was *Saul* and also the Graeco-Roman name *Paul*.

**κλητὸς**, -ή, -όν, (καλέω), *called, invited*

1. *invited (by God in the proclamation of the gospel) to obtain eternal salvation in the kingdom of God through Christ* **1 Co. 1:24** αὐτοῖς δὲ τοῖς κλητοῖς Ἰουδαίους τε καὶ Ἑλλήσιν Χριστὸν θεοῦ δύναμιν καὶ θεοῦ σοφίαν *but to those the called, both Jews and Greeks, Christ (is the) power of God and (the) wisdom of God*

2. *called to (the discharge of) some office, such as the office of an apostle* **Ro. 1:1** Παῦλος δοῦλος Χριστοῦ Ἰησοῦ κλητὸς ἀπόστολος *Paul a servant, slave, bond-servant of Jesus Christ called (to be) an apostle.*

**ἀπόστολος**, -ου, ὁ;

1. *a delegate, messenger, envoy, one sent forth with orders*. In isolated cases it means *ambassador, delegate, messenger* ἀπόστολοι of ordinary messengers, **Phil. 2:25** ...

Ἐπαφρόδιτον τὸν ἀδελφὸν καὶ συνεργὸν καὶ συστρατιώτην μου, ὑμῶν δὲ ἀπόστολον καὶ λειτουργὸν τῆς χρείας μου, ... *Ephraoditus my brother and fellow-worker and fellow-soldier and your messenger and helper to my need*

2. especially applied to the twelve disciples whom Christ selected, out of the multitude of his adherents, to be his constant companions and the heralds to proclaim to men the kingdom of God, **Mt. 10:2** Τῶν δὲ δώδεκα ἀποστόλων τὰ ὀνόματα ἔστιν ταῦτα ... *now of the twelve disciples the names are these, are as follows* ...

3. In a broader sense the name is transferred to other eminent Christian teachers; as Barnabas, **Ac. 14:14** Ἀκούσαντες δὲ οἱ ἀπόστολοι Βαρναβᾶς καὶ Παῦλος διαρρήξαντες τὰ ἱμάτια αὐτῶν, *now having heard the apostles, Barnabas and Paul having ripped their garments*

**χριστός**, -ή, -όν, (χρίω), *anointed, anointed one, Christ*. ὁ Χριστός is a proper name.

**Ἰησοῦς**, -οῦ, dative -οῦ, accusative -οῦν, vocative -οῦ, ὁ, *Jesus*. In the N.T.

1. *Joshua* [fully *Jehoshua*], the famous captain of the Israelites, Moses' successor.

2. *Jesus*, son of Eliezer, one of Christ's ancestors: Lk. 3:29.

3. *Jesus*, the Son of God, the Savior of mankind.

4. *Jesus Barabbas*; see Βαραββᾶς.

5. *Jesus*, surnamed *Justus*, a Jewish Christian, an associate with Paul in preaching the gospel: Col. 4:11.

**θέλημα**, -τος, τὸ, (θέλω), *will*, i.e.

1. *what one wishes or has determined shall be done*, [i.e. objectively, *what is willed*]; plural *commands, precepts, desires*: **Ac. 13:22** εὑρον Δαυίδ τὸν τοῦ Ἰεσσαί ἄνδρα κατὰ τὴν καρδίαν μου ὃς ποιήσει πάντα τὰ θελήματα μου *I found David the (son) of Jessie a man after my heart who will do all my desires*

2. the same as τὸ θέλειν, i.e. the abstract of *willing*, the subjective *will, inclination, desire, choice, the act of willing or desiring*: the equivalent of *pleasure*: **Lk. 23:25** ἀπέλυσεν δὲ τὸν διὰ στάσιν καὶ φόνον βεβλημένον εἰς φυλακὴν ὃν ἤτοῦντο τὸν δὲ Ἰησοῦν παρέδωκεν τῷ θελήματι αὐτῶν *and he released the man (who) on account of the revolt and murder having been confined in prison whom they asked, they were requesting perhaps demanding (= and he released the one who had been thrown into prison for revolt and murder) but Jesus he handed over to their will*

**Σωσθένης**, -ου, ὁ, *Sosthenes*;

1. the ruler of the Jewish synagogue at Corinth, and an opponent of Christianity: Ac. 18:17.

2. a certain Christian, an associate of the apostle Paul: 1 Co. 1:1. The name was a common one among the Greeks.

### **1 CORINTHIANS 1:2**

τῇ ἐκκλησίᾳ τοῦ θεοῦ τῇ οὐσῃ ἐν Κορίνθῳ, ἡγιασμένοις ἐν Χριστῷ Ἰησοῦ, κλητοῖς ἁγίοις, σὺν πᾶσιν τοῖς ἐπικαλουμένοις τὸ ὄνομα τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν παντὶ τόπῳ, αὐτῶν καὶ ἡμῶν·

τῇ ἐκκλησίᾳ τοῦ θεοῦ *to the church, assembly, of God*

τῇ οὐσῃ ἐν Κορίνθῳ *to the being, to the one that is, in Corinth*

ἡγιασμένοις ἐν Χριστῷ Ἰησοῦ *to (the) ones having been sanctified, consecrated, purified, to those sanctified, by Christ Jesus*

κλητοῖς ἁγίοις *to the ones (to be, who are) called saints*

σὺν πᾶσιν τοῖς ἐπικαλουμένοις *together with all the ones calling upon*

τὸ ὄνομα τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ *the name of our Lord Jesus Christ*

ἐν παντὶ τόπῳ *in every place, everywhere*

αὐτῶν καὶ ἡμῶν· *theirs and ours, their Lord and ours*

**Κόρινθος**, -ου, ἡ, *Corinth*, the metropolis of Achaia proper, situated on the isthmus of the Peloponnesus between the Ægean and Ionian Seas.

οὐσῃ pres act ptc dat sing fem εἰμί *being*; with τῇ *the one that is*

ἡγιασμένοις perfect pass ptc dat pl masc ἀγιάζω *having been sanctified, consecrated, purified ἀγιάζω; to make ἅγιον, render or declare sacred or holy, consecrate*. Hence it denotes

1. *to render or acknowledge to be, sacred, hallow* **1 Pet. 3:15** κύριον δὲ τὸν Χριστὸν ἀγιάσατε ἐν ταῖς καρδίαις ὑμῶν *but revere, honor, sanctify, the Lord Christ in your hearts*

2. to separate from profane objects or people and dedicate to God, to consecrate, dedicate, sanctify and so render sacred **2 Tim. 2:21** ἐὰν οὖν τις ἐκκαθάρῃ ἑαυτὸν ἀπὸ τούτων ἔσται σκεῦος εἰς τιμὴν ἡγιασμένον *so if anyone might cleanse himself from these (dishonorable traits) he will be a vessel for honor having been made holy, sanctified, dedicated, set apart*

3. to purify and to cleanse externally, to purify Levitically; to purify by expiation, to free from the guilt of sin; to purify internally by change of soul **1 Th. 5:23** Αὐτὸς δὲ ὁ θεὸς τῆς εἰρήνης ἀγιάσαι ὑμᾶς ὀλοτελεῖς *now the God of peace himself may he set you apart completely = now may the God of peace make you completely holy*

4. In 1 Co. 7:14 ἀγιάζεσθαι is used in a peculiar sense of those who, although not Christians themselves, are still, by marriage with a Christian, withdrawn from the exclusive influence of heathen norms and brought under the saving influence of the Holy Spirit displaying itself among Christians

**κλητός**, -ή, -όν, (καλέω), *called, invited*

1. invited (by God in the proclamation of the gospel) to obtain eternal salvation in the kingdom of God through Christ **1 Co. 1:24** αὐτοῖς δὲ τοῖς κλητοῖς Ἰουδαίοις τε καὶ Ἑλλησιν Χριστὸν θεοῦ δύναμιν καὶ θεοῦ σοφίαν *but to those the called, both Jews and Greeks, Christ (is the) power of God and (the) wisdom of God*

2. called to (the discharge of) some office, such as the office of an apostle **Ro. 1:1** Παῦλος δοῦλος Χριστοῦ Ἰησοῦ κλητὸς ἀπόστολος *Paul a servant, slave, bond-servant of Jesus Christ called (to be) an apostle.*

**ἅγιοις**: *saints; holy people; holy ones*

**ἅγιος**, -α, -ον, (from τὸ ἅγος religious awe, reverence; ἄζω, ἄζομαι, to venerate, revere, especially the gods, parents

1. *reverential, worthy of veneration*: τὸ ὄνομα τοῦ θεοῦ *the name of God* Lk. 1:49; God, on account of his incomparable majesty, Rev. 4:8 (Is. 6:3), i.e., ἔνδοξος, honorable. Hence used

a. of objects which on account of some connection with God possess a certain distinction and claim to reverence, **2 Tim. 1:9**, ἅγιοι γραφαί which came from God and contain his words, Ro. 1:2.

b. of persons whose services God employs as, for example, apostles, angels, prophets, (οἱ) ἅγιοι (τοῦ) θεοῦ ἄνθρωποι *the holy men of God.*

2. *set apart for God, to be, as it were, exclusively his*; τῷ κυρίῳ, τοῦ θεοῦ (i.e. ἐκλεκτὸς τοῦ θεοῦ) of Christ, he is called also ὁ ἅγιος παῖς τοῦ θεοῦ, and simply ὁ ἅγιος.

3. of sacrifices and offerings; *prepared for God with solemn rite, pure, clean*, (opposite to ἀκάθαρτος).

Hence

4. in a moral sense, *pure, sinless, upright, holy*: of John the Baptist, ἅγιος καὶ δίκαιος *holy and righteous*, of Christ, of God pre-eminently, νόμος *law* and ἐντολή *command*, i. e. containing nothing exceptionable,

**ἐπικαλουμένοις** pres mid ptc dat pl masc **ἐπι-καλέω** *calling upon*

**ἐπι-καλέω**, -ῶ:

1. *to call upon, to invoke*; Middle *to call upon for one's self*; as a judge, i.e. *to appeal to one, make appeal to* **Ac. 10:18** εἰ Σίμων ὁ ἐπικαλούμενος Πέτρος ἐνθάδε ξενίζεται *if Simon the one being called Peter is staying there*

2. *to put a name upon, to surname; passive ὁ ἐπικαλούμενος, he who is surnamed; ἐπικαλεῖται τὸ ὄνομα τινος ἐπὶ τινα, the name of one is named upon someone, i.e. he is called by his name or declared to be dedicated to him **Jas. 2:7** οὐκ αὐτοὶ βλασφημοῦσιν τὸ καλὸν ὄνομα τὸ ἐπικληθὲν ἐφ' ὑμᾶς; do they not slander the good name literally, the one having been called on you = by which you were called?*

3. *to call something to one, to cry out upon (or against) one; to charge something to one as a crime or reproach; to summon one on any charge, prosecute one for a crime; to blame one for, accuse one of **Mt. 10:25** εἰ τὸν οἰκοδεσπότην Βεελζεβούλ ἐπεκάλεσαν if the master of the household Beelzebul they called = if they called the head of the house Beelzebul*

**τόπος, -ου, ὁ, place, location, region, land; i.e.**

1. *any portion of space marked off, as it were, from surrounding space; used of an inhabited place, as a city, village, district, **Lk. 4:37** καὶ ἐξεπορεύετο ἦχος περὶ αὐτοῦ εἰς πάντα τόπον τῆς περιχώρου, and was going out a report about him to every place in the surrounding countryside, area, region*

2. *a place (passage) in a writing, **Lk. 4:17** καὶ ἐπεδόθη αὐτῷ βιβλίον τοῦ προφήτου Ἡσαίου καὶ ἀναπτύξας τὸ βιβλίον εὗρεν τὸν τόπον οὗ ἦν γεγραμμένον, and was handed to him a scroll of the prophet Isaiah and having unrolled the scroll he found the place of which was (= on which it was, where it was) having been written*

3. *Place, room, space, **Lk. 14:22** καὶ εἶπεν ὁ δοῦλος· κύριε, γέγονεν ὃ ἐπέταξας, καὶ ἔτι τόπος ἐστίν, and the servant said: Sir, it has happened what you commanded and still, yet, spaced there is = Sir, what you ordered has been done and there is still room (for more people)*

4. *metaphorical position, office held by one in any company or assembly, status; opportunity, chance, power, occasion for acting, **Ro. 15:23** νυνὶ δὲ μηκέτι τόπον ἔχων ἐν τοῖς κλίμασι τούτοις, ἐπιποθίαν δὲ ἔχων τοῦ ἐλθεῖν πρὸς ὑμᾶς ἀπὸ πολλῶν ἐτῶν, and now no longer having a place; and now since I no longer have a place, room, opportunity in these regions, areas*

### **1 CORINTHIANS 1:3**

χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.

χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν *grace to you and peace from God our Father καὶ κυρίου Ἰησοῦ Χριστοῦ and (the, our) Lord Jesus Christ*

**χάρις:** *grace, good-will, loving-kindness, unearned favor*

**χάρις,** -ιτος, accusative χάριν, and twice in some manuscripts the rarer form χάριτα (Ac. 24:27; Jude 4), *grace;*

1. *that which affords joy, pleasure, delight sweetness, charm, loveliness: grace of speech, attractiveness, graciousness. **Lk. 4:22** Καὶ πάντες ἐμαρτύρουν αὐτῷ καὶ ἐθαύμαζον ἐπὶ τοῖς λόγοις τῆς χάριτος τοῖς ἐκπορευομένοις ἐκ τοῦ στόματος αὐτοῦ · and all were speaking well about him and marveling at the gracious words coming out from his mouth*

2. *good-will, loving-kindness, favor, gracious care or help, the act of favoring, have favor with. Moreover, the word χάρις contains the idea of kindness which bestows upon one what he has not deserved: **Ro. 11:6** εἰ δὲ χάριτι οὐκέτι ἐξ ἔργων ἐπεὶ ἡ χάρις οὐκέτι γίνεται χάρις and if by grace (it is) no longer from works otherwise the grace is no longer grace*

3. χάρις is used of *the merciful kindness by which God turns people to Christ, keeps, strengthens, increases them in faith, knowledge, affection, and enables them to demonstrate Christian virtues*: **2 Co. 6:5** Συνεργοῦντες δὲ καὶ παρακαλοῦμεν μὴ εἰς κενὸν τὴν χάριν τοῦ θεοῦ δέξασθαι ὑμᾶς· *but working together we also urge you not to receive the grace of God in vain*

4. thanks, gratitude, gratefulness as a result of grace; the equivalent of *recompense, payment, reward*. **1 Co. 10:30** εἰ ἐγὼ χάριτι μετέχω, τί βλασφημοῦμαι ὑπὲρ οὗ ἐγὼ εὐχαριστῶ *if I with thankfulness partake, why am I slandered on behalf of (that) for which I give thanks?*

**1 Tim. 1:12** Χάριν ἔχω τῷ ἐνδυναμώσαντι με Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν *I have thanks (= I give thanks, I thank, I am grateful) to the one having strengthened me Christ Jesus our Lord*

5. *grace is why Christians receive his favor and blessings* **2 Co. 9:8** δυνατεῖ δὲ ὁ θεὸς πᾶσαν χάριν περισσεῦσαι εἰς ὑμᾶς, ἵνα ἐν παντὶ πάντοτε πᾶσαν αὐτάρκειαν ἔχοντες περισσεύητε εἰς πᾶν ἔργον ἀγαθόν *and God (is) able (to make) all grace to abound to you so that in everything always having all self-sufficiency you may abound, overflow, spill over, in every good work, deed*

**εἰρήνη**: *peace, harmony, tranquility*

**εἰρήνη**, -ης, ἡ *peace*, i. e.

1. *a state of national tranquillity; exemption from the rage and havoc of war*:

**Ac. 24:2** ἤρξατο κατηγορεῖν ὁ Τέρτυλλος λέγων· πολλῆς εἰρήνης τυγχάνοντες διὰ σοῦ *Tertullus began to accuse saying great peace attaining through you = because we attain much peace through you*

2. *peace between individuals, i. e. harmony, concord, where harmony prevails, a course of life promoting harmony, to promote concord, pursue good order*

**Ro. 14:19** Ἄρα οὖν τὰ τῆς εἰρήνης διώκωμεν *so then the (obligations, acts, factors) of peace let us keep on pursuing*

3. *security, safety, prosperity, free from danger, safe* (because peace and harmony make and keep life safe and prosperous):

**1 Co. 16:11** προπέμψατε δὲ αὐτὸν ἐν εἰρήνῃ ἵνα ἔλθῃ πρὸς με· *but send him on his way in peace that he may come to me*

4. specifically *the Messiah's peace*:

**Lk. 2:14** καὶ ἐπὶ γῆς εἰρήνη ἐν ἀνθρώποις εὐδοκίας *and on (the) earth peace among men of good will perhaps of (his) pleasure OR of (those with whom he is) pleased*

5. according to a conception distinctly peculiar to Christianity, *the tranquil state of a soul assured of its salvation through Christ, and so fearing nothing from God and content with its earthly lot, of whatever sort that is*:

**Ro. 8:6** τὸ γὰρ φρόνημα τῆς σαρκὸς θάνατος τὸ δὲ φρόνημα τοῦ πνεύματος ζωὴ καὶ εἰρήνη *for the mind governed by the flesh (is) death but the mind governed by the Spirit (produces) life and peace*

6. of *the blessed state of devout and upright men after death*

**Ro. 2:10** δόξα δὲ καὶ τιμὴ καὶ εἰρήνη παντὶ τῷ ἐργαζομένῳ τὸ ἀγαθόν *but glory and honor and peace to everyone who does good*

**πατήρ** literally nourisher, protector, upholder; *a father*

1. the same as *generator or male ancestor*; and either an immediate *father* or, distantly, *the founder of a race or tribe, progenitor of a people, forefather*; plural *fathers* i.e. *ancestors, forefathers, the founders of a race*. Also more rarely, *one advanced in years, a senior*, **1 Jo. 2:13**

γράφω ὑμῖν, πατέρες ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς *I write to you, fathers, because you knew the one from (the) beginning*

2. metaphorical *teachers*, as those to whom pupils trace back the knowledge and training they have received; or *the members of the Sanhedrin*, **Mt. 23:9** καὶ πατέρα μὴ καλέσητε ὑμῶν ἐπὶ τῆς γῆς εἷς γάρ ἐστιν ὑμῶν ὁ πατήρ ὁ οὐράνιος *and father you must not call father (anyone) on the earth (= and you must not call (anyone) father on the earth) for one is your father, the heavenly (= for (only) one is your Father in the heaven)*

3. God is called *the Father*.

**κύριος**, -ου, ὁ, *he to whom a person or a possession belongs, about which he has the power of deciding; master, lord; used*

1. universally of the possessor and disposer of an object, the owner. one who has control of the person, the master, lord; in the state, the sovereign, prince, chief, **Mt. 20:8** ὀψίας δὲ γενομένης λέγει ὁ κύριος τοῦ ἀμπελῶνος τῷ ἐπιτρόπῳ αὐτοῦ· κάλεσον τοὺς ἐργάτας, *now evening having come, the owner, lord, master, employer, says to his foreman of the vineyard, call the laborers*

2. κύριος is a title of honor, expressive of respect and reverence, with which servants acknowledge their master, Mt. 13:27 προσελθόντες δὲ οἱ δοῦλοι τοῦ οἰκοδεσπότου εἶπον αὐτῷ· κύριε, οὐχὶ καλὸν σπέρμα ἔσπειρας ἐν τῷ σῷ ἀγρῷ; *and the servants of the landowner having approached said to him, sir, did you not sow good seed in your field?*

## **1 CORINTHIANS 1:4**

Εὐχαριστῶ τῷ θεῷ μου πάντοτε περὶ ὑμῶν ἐπὶ τῇ χάριτι τοῦ θεοῦ τῇ δοθείσῃ ὑμῖν ἐν Χριστῷ Ἰησοῦ,

Εὐχαριστῶ τῷ θεῷ μου πάντοτε περὶ ὑμῶν *I give thanks to my God always concerning you ἐπὶ τῇ χάριτι τοῦ θεοῦ for the grace of God*

τῇ δοθείσῃ ὑμῖν ἐν Χριστῷ Ἰησοῦ *having been given, which was given to you, in Christ Jesus*

εὐχαριστῶ 1 p sing pres act ind εὐχαριστέω *I thank, I give thanks*

εὐχαριστέω, -ῶ;

1. *to give thanks, render thanks, return thanks* especially where the giving of thanks is customary at the beginning of a feast, or in general before eating **1 Co. 11:24** καὶ εὐχαριστήσας ἔκλασεν *and having given thanks, after he gave thanks, he broke (it)*

2. *to give thanks* **Lk. 17:16** καὶ ἔπεσεν ἐπὶ πρόσωπον παρὰ τοὺς πόδας αὐτοῦ εὐχαριστῶν αὐτῷ· καὶ αὐτὸς ἦν Σαμαρίτης *and he dropped on (his) face at his feet thanking him, giving him thanks: and he was a Samaritan*

**πάντοτε** (πᾶς), adverb, *at all times, always, ever, constantly*

**δοθείσῃ** 1 aor pass ptc dat sing fem **δίδωμι** *having given; with τῇ that was given*

**δίδωμι** *to give;*

1. *to bestow, give as a gift:* **Mt. 4:9** ταῦτα σοι πάντα δώσω ἐὰν πεσῶν προσκυνήσης μοι *these (kingdoms, splendors) all I will give if having fallen down you might worship me*

2. *to grant, let have:* **Mt. 12:39** καὶ σημεῖον οὐ δοθήσεται αὐτῇ *and a sign will not be given*

to it

3. to reach out, extend, present **Mt. 14:19** καὶ κλάσας ἔδωκεν τοῖς μαθηταῖς τοὺς ἄρτους and having broken (them) he gave the loaves to his disciples

4. to give to one's care, entrust, commit **Lk. 12:48** παντὶ δὲ ᾧ ἐδόθη πολὺ πολὺ ζητηθήσεται παρ' αὐτοῦ but to everyone to whom was given much, much will be required from him

5. to give what is due or obligatory, to pay: wages or reward; λόγον, render account, **Ro. 14:12** ἄρα ἕκαστος ἡμῶν περὶ ἑαυτοῦ λόγον δώσει τῷ θεῷ so then each of us concerning himself an account will give to God

6. Joined with nouns denoting strength, faculty, power, virtue, is the equivalent of to furnish, endue (one with something) with the force of to cause, produce, give forth from one's self: ὑετόν, from heaven, Jas. 5:18. Lk. 21:15 (δώσω ὑμῖν στόμα κ. σοφίαν); Ac. 7:10; ἐξουσίαν, **Mt. 9:8** καὶ ἐδόξασαν τὸν θεὸν τὸν δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις and they glorified God the one having given this kind of power, such authority, to men

### **1 CORINTHIANS 1:5**

ὅτι ἐν παντὶ ἐπλουτίσθητε ἐν αὐτῷ, ἐν παντὶ λόγῳ καὶ πάσῃ γνώσει,

ὅτι ἐν παντὶ ἐπλουτίσθητε ἐν αὐτῷ because in everything, in every (way), you were enriched, richly furnished, in him

ἐν παντὶ λόγῳ with every word, in all speech, in every utterance  
καὶ πάσῃ γνώσει and with all knowledge

ἐπλουτίσθητε 2 p pl 1 aor pass ind πλουτίζω you were enriched, richly furnished  
πλουτίζω; to make rich, to enrich, passive, to be richly furnished, 1 Co. 1:5. **2 Co. 9:11** ἐν παντὶ πλουτιζόμενοι εἰς πᾶσαν ἀπλότητα in everything being enriched for all bigheartedness

γνώσις, -εως, ἡ, (γινώσκω), knowledge.

### **1 CORINTHIANS 1:6**

καθὼς τὸ μαρτύριον τοῦ Χριστοῦ ἐβεβαιώθη ἐν ὑμῖν,

καθὼς τὸ μαρτύριον τοῦ Χριστοῦ just as the testimony, witness, of or about Christ  
ἐβεβαιώθη ἐν ὑμῖν was confirmed, attested, in you, among you

καθὼς (i.e. καθ' ὡς), just as

1. according as, i.e. in proportion as, in the degree that, just as, even as.
2. since, seeing that, agreeably to the fact that.
3. of time, when, after that. It is also the same as the simple ὡς, as.

μαρτύριον, -ου, τό, testimony, proof, evidence, i.e. evidence, in proof of this or that.

ἐβεβαιώθη 3 p sing 1 aor pass ind βεβαιόω it was confirmed, attested

βεβαιόω, -ῶ; (βέβαιος); to make firm, strengthen, establish, confirm, make sure, make certain, **1 Cor. 1:8** ὃς καὶ βεβαιώσει ὑμᾶς ἕως ἔσους ἀνεγκλήτους ἐν τῇ ἡμέρᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ

Χριστοῦ, *who also will sustain, strengthen, establish, confirm, you until (the) end above reproach in the day of our Lord Jesus Christ*

### **1 CORINTHIANS 1:7**

ὥστε ὑμᾶς μὴ ὑστερεῖσθαι ἐν μηδενὶ χαρίσματι ἀπεκδεχομένους τὴν ἀποκάλυψιν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ·

ὥστε ὑμᾶς μὴ ὑστερεῖσθαι *literally, so that you not to lack = so that you do not lack, are not lacking, are not inferior*

ἐν μηδενὶ χαρίσματι *in any gift*

ἀπεκδεχομένους τὴν ἀποκάλυψιν *eagerly awaiting the revelation; as you wait the revelation, the revealing*

τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ *of our Lord Jesus Christ*

ὥστε *as a result, so that*

ὥσ-τε, (from ὡς and the enclitic τέ), a consecutive conjunction, i.e. expressing consequence or result.

1. *so that, for this reason, thus, therefore, so, inasmuch as*; it is used also of a designed result, *so as to the same as in order to, for to, Mt. 10:1; so that.*

2. *so then, therefore, consequently.*

ὑστερεῖσθαι *pres mid and pass infinitive ὑστερέω to lack*

ὑστερέω, -ῶ;

1. Active *to be ὑστερος i.e. behind; i.e.*

a. *to come late, to miss, fall short, fail to attain, fail to reach, to be left behind in the race and so fail to reach the goal, to fall short of the end **Heb. 4:1** φοβηθῶμεν οὐδὲν μήποτε καταλειπομένης ἐπαγγελίας εἰσελθεῖν εἰς τὴν κατάπαυσιν αὐτοῦ δοκῆ τις ἐξ ὑμῶν ὑστερηκέναι*

*let us fear, therefore, lest being left a promise to enter into his rest = let us fear, therefore, lest, while a promise remains to enter into his rest anyone from among you might think*

*to have fallen short = anyone from among might seem to have come short (of it, of his rest)*

b. *metaphorically fail to become a partaker, **Heb. 12:15** ἐπισκοποῦντες μὴ τις ὑστερῶν ἀπὸ τῆς χάριτος τοῦ θεοῦ looking carefully (= see to it) no one (is) falling short from the grace of God (others, render here fall back, i.e. away from).*

c. *to be inferior, to be less than in power, influence, rank **2 Co. 11:5** Λογίζομαι γὰρ μηδὲν ὑστερηκέναι τῶν ὑπερλίαν ἀποστόλων for I consider (myself in the least) to be inferior = that I am not in the least inferior to the most prominent apostles*

d. *to fail, be lacking **Mt. 19:20** λέγει αὐτῷ ὁ νεανίσκος· πάντα ταῦτα ἐφύλαξα· τί ἔτι ὑστερῶ; says to him the young man: all these (requirements, commandments) I kept; what still do I lack? am I lacking?*

e. *to be in loss of, lack **Lk. 22:35** καὶ εἶπεν αὐτοῖς· ὅτε ἀπέστειλα ὑμᾶς ἄτερ βαλλαντίου καὶ πήρας καὶ ὑποδημάτων μὴ τινος ὑστερήσατε; and he said to them: when I sent you without a money-bag and a provision sack and sandals you did not lack anything, did you?*

2. Passive

a. *to suffer lack, to be devoid, fall short of, **Ro. 3:23** πάντες γὰρ ἥμαρτον καὶ ὑστεροῦνται τῆς δόξης τοῦ θεοῦ for all have sinned and are falling short of the glory of God*



b. *to lack (be inferior) in excellence, worth, 1 Cor 8:8 βρῶμα δὲ ἡμᾶς οὐ παραστήσει τῷ θεῷ· οὔτε ἐὰν μὴ φάγωμεν ὑστερούμεθα οὔτε ἐὰν φάγωμεν περισσεύομεν but food will not present us to God nor if we do not eat, are we worse, do we lack, are we lacking nor if we eat, are we better off, do we abound perhaps = we are neither worse if we do not eat nor better if we do eat*

**χάρισμα**, -τος, τό, (χαρίζομαι), *a gift of grace; a grace-gift (freely and graciously bestowed); a favor which one receives without any merit of his own; the gift of divine grace. the gift of faith, knowledge, holiness, virtue, Ro. 1:11. Gifts, denote extraordinary powers, distinguishing certain Christians and enabling them to serve the church of Christ, the reception of which is due to the power of divine grace operating in their souls by the Holy Spirit; specifically, the sum of those powers requisite for the discharge of the office of an evangelist.*

**ἀπεκδεχομένους** pres mid ptc acc pl masc **ἀπ-εκ-δέχομαι** *eagerly waiting*  
**ἀπ-εκ-δέχομαι**; *to wait for tolerantly, assiduously, patiently, eagerly Ro. 8:23 ἡμεῖς καὶ αὐτοὶ ἐν ἑαυτοῖς στενάζομεν υἰοθεσίαν ἀπεκδεχόμενοι τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν even we ourselves groan within ourselves adoption eagerly waiting for, (that is to say) the redemption of our body*

**ἀπο-κάλυψις**, -εως, ἡ, (ἀποκαλύπτω), *a revelation, an uncovering, a disclosure, a revealing;*

1. In N.T. *a disclosure of truth, instruction, unveiling, revelation concerning divine truths unknown. The equivalent of τὸ ἀποκαλύπτεσθαι by which events, states or persons previously unknown are made visible to all, manifestation, appearance Eph. 3:3 ὅτι κατὰ ἀποκάλυψιν ἐγνωρίσθη μοι τὸ μυστήριον that according to a revelation was made known to me the mystery*

2. *a laying bare, uncovering, disclosing, revealing Ro. 2:5 θησαυρίζεις σεαυτῷ ὀργὴν ἐν ἡμέρᾳ ὀργῆς καὶ ἀποκαλύψεως δικαιοκρισίας τοῦ θεοῦ you are storing up for yourself wrath in (the) day of wrath and of (the) revelation, revealing, of (the) righteous judgment of God*

### **1 CORINTHIANS 1:8**

*ὃς καὶ βεβαιώσει ὑμᾶς ἕως τέλους ἀνεγκλήτους ἐν τῇ ἡμέρᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ [Χριστοῦ].*

*ὃς καὶ βεβαιώσει ὑμᾶς who also will sustain, strengthen, establish, confirm, you ἕως τέλους ἀνεγκλήτους until (the) end blameless, guiltless, above reproach, unprovable, unaccused, without reproach, ἐν τῇ ἡμέρᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ in the day of our Lord Jesus Christ*

**βεβαιώσει** 3 p sing fut act ind **βεβαιόω** *will strengthen, establish, confirm*

**βεβαιόω**, -ῶ; (βέβαιος); *to make firm, strengthen, establish, confirm, make sure, make certain, 1 Cor. 1:8 ὃς καὶ βεβαιώσει ὑμᾶς ἕως τέλους ἀνεγκλήτους ἐν τῇ ἡμέρᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, who also will sustain, strengthen, establish, confirm, you until (the) end above reproach in the day of our Lord Jesus Christ*

**ἕως**, a particle marking a limit (other authorities might organize the uses and examples differently)

**I. used as a CONJUNCTION signifying**

1. *till, until* (a point when): **Mt. 2:9** καὶ ἰδοὺ ὁ ἀστήρ ὃν εἶδον ἐν τῇ ἀνατολῇ προῆγεν αὐτούς ἕως ἔλθων ἐστάθη ἐπάνω οὗ ἦν τὸ παιδίον *and look, the star which they saw in the east, went ahead of them until having gone it stopped over where was the child*

2. *as long as, while* **Mt. 5:25** ἴσθι εὐνοῶν τῷ ἀντιδίκῳ σου ταχύ ἕως ὅτου εἶ μετ' αὐτοῦ ἐν τῇ ὁδῷ *be agreeing with your opponent (at law) quickly while you are with him on the way (to court)*

### II. used as an ADVERB.

1. with adverbs of time *until, until when, up to this time, even to* **Mt. 11:12** ἀπὸ δὲ τῶν ἡμερῶν Ἰωάννου τοῦ βαπτιστοῦ ἕως ἄρτι ἡ βασιλεία τῶν οὐρανῶν βιάζεται *but from the days of John the Baptist until now the kingdom of heaven suffers violence*

2. with adverbs limiting quantity or number; ἕως ἐπτάκις, **Mt. 18:21** κύριε, ποσάκις ἀμαρτήσῃ εἰς ἐμὲ ὁ ἀδελφός μου καὶ ἀφήσω αὐτῷ ἕως ἐπτάκις; *Lord, how often will sin against me my brother and I will forgive him? until, up to, seven (times)?*

### III. used as a PREPOSITION

1. *to, at, until* (a point in time) **Mt. 1:17** Πᾶσαι οὖν αἱ γενεαὶ ἀπὸ Ἀβραὰμ ἕως Δαυὶδ γενεαὶ δεκατέσσαρες *all therefore the generations from Abraham until David (were) fourteen generations; Mt. 2:15* καὶ ἦν ἐκεῖ ἕως τῆς τελευτῆς Ἡρώδου· *and he was there until the end, death, of Herod*

2. a limit in time or place, *up to* **Jn. 2:7** γεμίσατε τὰς ὑδρίας ὕδατος καὶ ἐγένισαν αὐτὰς ἕως ἄνω *fill the water containers with water and they filled them up to (the) brim; Mk. 6:23* καὶ ὤμοσεν αὐτῇ πολλά ὅτι ἐάν με αἰτήσῃς δώσω σοι ἕως ἡμίσεος τῆς βασιλείας μου *and he swore to her many (times) whatever you should ask I will give (it) to you, up to half of my kingdom*

3. to indicate the object of a preposition *to him* **Lk. 4:42** καὶ οἱ ὄχλοι ἐπεζήτουν αὐτὸν καὶ ἦλθον ἕως αὐτοῦ *and the crowds were looking for him and they went to him; Ac. 9:38 μὴ ὀκνήσῃς διελθεῖν ἕως ἡμῶν *you might not hesitate to come to us**

**τέλος**, -ους, τό,

1. *end*, i.e.

a. *termination, cessation, the limit at which something ceases to be; also at the end, at last, finally*, **Jn. 13:1** ἀγαπήσας τοὺς ἰδίους τοὺς ἐν τῷ κόσμῳ εἰς τέλος ἠγάπησεν αὐτούς *having loved his own who (are, were) in the world to (the) end he loved them* others interpret, *to the uttermost, completely, to the very last*

b. *to the very end* appointed for evils, *utmost, completely; at the end, at last, finally*, in some cases, the point at which someone *perishes* **1 Th. 2:16** ἔφθασεν δὲ ἐπ' αὐτούς ἡ ὀργὴ εἰς τέλος *and the wrath has come upon them to (the) utmost, completely*

c. *adverbially, finally*: **1 Pet. 3:8** Τὸ δὲ τέλος πάντες ὁμόφρονες ... *finally, to sum up all (of you be) like-minded ...*

d. *the end*, i.e. *the last in any succession or series*: (ἡ) ἀρχὴ καὶ (τὸ) τέλος, of God, who by his perpetuity survives every created entity, i.e. *eternal*, **Rev. 21:6** ἐγὼ εἰμι τὸ ἄλφα καὶ τὸ ὦ ἡ ἀρχὴ καὶ τὸ τέλος *I myself am the alpha and the omega, the beginning and the end*

e. *that by which anything is finished, its close, issue, end or goal* toward which a movement is directed, *outcome* **Mt. 26:58** ὁ δὲ Πέτρος ἠκολούθει αὐτῷ ἀπὸ μακρόθεν ἕως τῆς αὐλῆς τοῦ ἀρχιερέως καὶ εἰσελθὼν ἔσω ἐκάθητο μετὰ τῶν ὑπηρετῶν ἰδεῖν τὸ τέλος *but Peter was following him from a distance to the court-yard of the high-priest and having entered inside he sat with the servants to see the end (of the matter) = how it would end, the outcome*

f. *final lot, fate*, as if a final payment **Ro. 6:21** τὸ γὰρ τέλος ἐκείνων θάνατος *for the end*,

*outcome, of these (behaviors, acts, habits, is) death*

**g.** *the end to which all objectives relate, the aim, purpose: 1 Tim. 1:5 τὸ δὲ τέλος τῆς παραγγελίας now the goal of the commandment, the aim of the instruction, the purpose of the command*

**2.** *toll, custom, tax, duty, i.e. an indirect tax on goods: Ro. 13:7 ἀπόδοτε πᾶσιν τὰς ὀφειλάς τῷ τὸν φόρον τὸν φόρον τῷ τὸ τέλος τὸ τέλος pay to all (people) what (dues, considerations, legal requirements are) due (to them), to the one (collecting) tax (render) tax, to the one (collecting) revenue (render) revenue*

**ἀν-ἐγκλητος**, -ον, (α privative and ἐγκαλέω), *blameless, above reproach, unprovable, unaccused, without reproach, cannot be called to account.*