

# 1 Corinthians 1:1 .

.	Greek	Strong's	Origin
Paul,	Παῦλος (paulos)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
called	κλητός (klētos)	2822: called	from kaleó
[as] an apostle	ἀπόστολος (apostolos)	652: a messenger, one sent on a mission, an apostle	from apostelló
of Jesus	Χριστοῦ (christou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
Christ	Ἰησοῦ (iēsou)	5547: the Anointed One, Messiah, Christ	from chrió
by the will	θελήματος (thelēmatos)	2307: will	from theló
of God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
and Sosthenes	Σωσθένης (sōsthenēs)	4988: "of safe strength," Sosthenes, the name of a ruler of a synagogue and of a Christian	from the same as sózó and sthenoo
our brother,	ἀδελφός (adelphos)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)

## KJV Lexicon

παυλος **noun - nominative singular masculine**

**Paulos** **pow'-los**: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

κλητος **adjective - nominative singular masculine**

**kletos** **klay-tos'**: invited, i.e. appointed, or (specially), a saint -- called.

**αποστολος** **noun - nominative singular masculine**

**apostolos** **ap-os'-tol-os**: a delegate; specially, an ambassador of the Gospel; officially a commissioner of Christ (apostle) (with miraculous powers) -- apostle, messenger, he that is sent.

**ιησου** **noun - genitive singular masculine**

**lesous** **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

**χριστου** **noun - genitive singular masculine**

**Christos** **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

**δια** **preposition**

**dia** **dee-ah'**: through (in very wide applications, local, causal, or occasional)

**θεληματος** **noun - genitive singular neuter**

**thelema** **thel'-ay-mah**: a determination (properly, the thing), i.e. (actively) choice (specially, purpose, decree; abstractly, volition) or (passively) inclination -- desire, pleasure, will.

**θεου** **noun - genitive singular masculine**

**theos** **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

**και** **conjunction**

**kai** **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**σωσθενης** **noun - nominative singular masculine**

**Sosthenes** **soce-then'-ace**: of safe strength; Sosthenes, a Christian -- Sosthenes.

**ο** **definite article - nominative singular masculine**

**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**αδελφος** **noun - nominative singular masculine**

**adephos** **ad-el-fos'**: a brother near or remote -- brother.

## 1 Corinthians 1:2 .

.	Greek	Strong's	Origin
To the church	ἐκκλησία (ekklēsia)	1577: an assembly, a (religious) congregation	from ek and kaleó
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin

which is at Corinth,	Κορίνθω (korinthō)	2882: Corinth, a city of Greece	probably named for a legendary king
to those who have been sanctified	ἡγιασμένοις (ēgiasmenois)	37: to make holy, consecrate, sanctify	from hagios
in Christ	Χριστῷ (christō)	5547: the Anointed One, Messiah, Christ	from chrió
Jesus,	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
saints	ἀγίοις (agiois)	40: sacred, holy	from a prim. root
by calling,	κλητοῖς (klētois)	2822: called	from kaleó
with all	πᾶσιν (pasin)	3956: all, every	a prim. word
who in every	παντὶ (panti)	3956: all, every	a prim. word
place	τόπῳ (topō)	5117: a place	a prim. word
call	ἐπικαλουμένοις (epikaloumenois)	1941: to call upon	from epi and kaleó
on the name	ὄνομα (onoma)	3686: a name, authority, cause	a prim. word
of our Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
Christ,	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
their [Lord] and ours:		1473: I (only expressed when emphatic)	a prim. pronoun of the first pers.

## KJV Lexicon

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἐκκλησία **noun - dative singular feminine**

ekklesia **ek-klay-see'-ah**: a calling out, i.e. (concretely) a popular meeting, especially a religious congregation--assembly, church.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου **noun - genitive singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ουση **verb - present participle - dative singular feminine**

on **oan**: being -- be, come, have.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

κορινθω **noun - dative singular feminine**

Korinthos **kor'-in-thos**: Corinthus, a city of Greece -- Corinth.

ηγιασμενοις **verb - perfect passive participle - dative plural masculine**

hagiazō **hag-ee-ad'-zo**: to make holy, i.e. (ceremonially) purify or consecrate; (mentally) to venerate -- hallow, be holy, sanctify.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

χριστω **noun - dative singular masculine**

Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

ιησου **noun - dative singular masculine**

Iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

κλητοις **adjective - dative plural masculine**

kletos **klay-tos'**: invited, i.e. appointed, or (specially), a saint -- called.

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αγίοις **adjective - dative plural masculine**

**hagios** **hag'-ee-os**: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

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συν **preposition**

**sun** **soon**: with or together, i.e. by association, companionship, process, resemblance, possession, instrumentality, addition, etc.

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πασιν **adjective - dative plural masculine**

**pas** **pas**: apparently a primary word; all, any, every, the whole

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τοῖς **definite article - dative plural masculine**

**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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ἐπικαλούμενοις **verb - present middle passive - dative plural masculine**

**epikaleomai** **ep-ee-kal-eh'-om-ahee**: to entitle; by implication, to invoke (for aid, worship, testimony, decision, etc.) -- appeal (unto), call (on, upon), surname.

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το **definite article - accusative singular neuter**

**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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ὄνομα **noun - accusative singular neuter**

**onoma** **on'-om-ah**: a name (authority, character) -- called, (+ sur-)name(-d).

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του **definite article - genitive singular masculine**

**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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κυρίου **noun - genitive singular masculine**

**kurios** **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

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ημῶν **personal pronoun - first person genitive plural**

**hemon** **hay-mone'**: of (or from) us -- our (company), us, we.

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ιησοῦ **noun - genitive singular masculine**

**iesous** **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

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χριστοῦ **noun - genitive singular masculine**

**Christos** **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

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ἐν **preposition**

**en** **en**: in, at, (up-)on, by, etc.

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παντι **adjective - dative singular masculine**

**pas** **pas**: apparently a primary word; all, any, every, the whole

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<b>τοπω</b> <b>noun - dative singular masculine</b> <b>topos top'-os:</b> coast, licence, place, plain, quarter, + rock, room, where.
<b>αυτων</b> <b>personal pronoun - genitive plural masculine</b> <b>autos ow-tos':</b> the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons
<b>τε</b> <b>particle</b> <b>te teh:</b> also, and, both, even, then, whether. Often used in composition, usually as the latter participle.
<b>και</b> <b>conjunction</b> <b>kai kahee:</b> and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
<b>ημων</b> <b>personal pronoun - first person genitive plural</b> <b>hemon hay-mone':</b> of (or from) us -- our (company), us, we.

## 1 Corinthians 1:3 .

.	Greek	Strong's	Origin
Grace	χάρις (charis)	5485: grace, kindness	a prim. word
to you and peace	εἰρήνη (eirēnē)	1515:	of uncertain derivation, perhaps from eiró (to join): lit. or fig. peace, by impl. welfare
from God	θεοῦ (theou)	2316: God, a god	of uncertain origin
our Father	πατρὸς (patros)	3962: a father	a prim. word
and the Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
Christ.	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió

## KJV Lexicon

χαρις **noun - nominative singular feminine**

charis **khar'-ece**: acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy).

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ειρηνη **noun - nominative singular feminine**

eirene **i-ray'-nay**: peace; by implication, prosperity -- one, peace, quietness, rest, + set at one again.

απο **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

θεου **noun - genitive singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

πατρος **noun - genitive singular masculine**

pater **pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

ημων **personal pronoun - first person genitive plural**

hemon **hay-mone'**: of (or from) us -- our (company), us, we.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

κυριου **noun - genitive singular masculine**

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ιησου **noun - genitive singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

χριστου **noun - genitive singular masculine**

Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

# 1 Corinthians 1:4 .

.	Greek	Strong's	Origin
I thank	Εὐχαριστῶ (eucharistō)	2168: to be thankful	from eucharistos
my God	θεῶ (theō)	2316: God, a god	of uncertain origin
always	πάντοτε (pantote)	3842: at all times	from pas and tote
concerning	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
you for the grace	χάριτι (chariti)	5485: grace, kindness	a prim. word
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
which was given	δοθείση (dotheisē)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
you in Christ	Χριστῷ (christō)	5547: the Anointed One, Messiah, Christ	from chrió
Jesus,	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua

## KJV Lexicon

ευχαριστω **verb - present active indicative - first person singular**

**eucharistéo** **yoo-khar-is-teh'-o**: to be grateful, i.e. (actively) to express gratitude (towards); specially, to say grace at a meal -- (give) thank(-ful, -s).

τω **definite article - dative singular masculine**

**ho ho**: the definite article; the (sometimes to be supplied, at others omitted, in English



idiom) -- the, this, that, one, he, she, it, etc.

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**θεω noun - dative singular masculine**

**theos theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

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**μου personal pronoun - first person genitive singular**

**mou moo:** of me -- I, me, mine (own), my.

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**παντοτε adverb**

**pantote pan'-tot-eh:** every when, i.e. at all times -- alway(-s), ever(-more).

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**περι preposition**

**peri per-ee':** through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

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**υμων personal pronoun - second person genitive plural**

**humon hoo-mone':** of (from or concerning) you -- ye, you, your (own, -selves).

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**επι preposition**

**epi ep-ee':** meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

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**τη definite article - dative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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**χαριτι noun - dative singular feminine**

**charis khar'-ece:** acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy).

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**του definite article - genitive singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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**θεου noun - genitive singular masculine**

**theos theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

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**τη definite article - dative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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**δοθειση verb - aorist passive participle - dative singular feminine**

**didomi did'-o-mee:** to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

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**υμιν personal pronoun - second person dative plural**

**humin hoo-min':** to (with or by) you -- ye, you, your(-selves).

εν **preposition**  
en **en**: in, at, (up-)on, by, etc.

χριστω **noun - dative singular masculine**  
Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

ιησου **noun - dative singular masculine**  
Iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

## 1 Corinthians 1:5 .

.	Greek	Strong's	Origin
that in everything	παντι (panti)	3956: all, every	a prim. word
you were enriched	επλουτίσθητε (eploutisthēte)	4148: to make rich	from ploutos
in Him, in all	παντι (panti)	3956: all, every	a prim. word
speech	λόγω (logō)	3056: a word (as embodying an idea), a statement, a speech	from legó
and all	πάση (pasē)	3956: all, every	a prim. word
knowledge,	γνώσει (gnōsei)	1108: a knowing, knowledge	from ginóskó

### KJV Lexicon

οτι **conjunction**  
hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

παντι **adjective - dative singular neuter**

pas **pas**: apparently a primary word; all, any, every, the whole

επλουτισθητε **verb - aorist passive indicative - second person**

ploutizo **ploo-tid'-zo**: to make wealthy (figuratively) -- en-(make) rich.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

αυτω **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

παντι **adjective - dative singular masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

λογω **noun - dative singular masculine**

logos **log'-os**: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

παση **adjective - dative singular feminine**

pas **pas**: apparently a primary word; all, any, every, the whole

γνωσει **noun - dative singular feminine**

gnosis **gno'-sis**: knowing (the act), i.e. (by implication) knowledge -- knowledge, science.

## 1 Corinthians 1:6 .

.	Greek	Strong's	Origin
even	καθώς (kathōs)	2531a: according as, just as	from kata and hós
as the testimony	μαρτύριον (marturion)	3142: a testimony, a witness	from martus

concerning Christ	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
was confirmed	ἐβεβαιώθη (ebebaiōthē)	950: to confirm, secure	from bebaios
in you,			

## KJV Lexicon

καθως **adverb**

**kathos** **kath-ocē'**: just (or inasmuch) as, that -- according to, (according, even) as, how, when.

το **definite article - nominative singular neuter**

**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαρτυριον **noun - nominative singular neuter**

**marturion** **mar-too'-ree-on**: something evidential, i.e. (genitive case) evidence given or (specially), the Decalogue (in the sacred Tabernacle) -- to be testified, testimony, witness.

του **definite article - genitive singular masculine**

**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χριστου **noun - genitive singular masculine**

**Christos** **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

εβεβαιωθη **verb - aorist passive indicative - third person singular**

**bebaioo** **beb-ah-yo'-o**: to stabilitate (figuratively) -- confirm, (e-)stablish.

εν **preposition**

**en** **en**: in, at, (up-)on, by, etc.

υμιν **personal pronoun - second person dative plural**

**humin** **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

# 1 Corinthians 1:7 .

.	Greek	Strong's	Origin
so	ὥστε (ōste)	5620: so as to, so then, therefore	from hós and te
that you are not lacking	ὕστερεῖσθαι (ustereisthai)	5302: to come late, be behind, come short	from husteros
in any	μηδενὶ (mēdeni)	3367: no one, nothing	from méde and heis
gift,	χαρίσματι (charismati)	5486: a gift of grace, a free gift	from charizomai
awaiting eagerly	ἀπεκδεχομένους (apekdechomenous)	553: to await eagerly	from apo and ekdechomai
the revelation	ἀποκάλυψιν (apokalupsin)	602: an uncovering	from apokaluptó
of our Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
Christ,	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió

## KJV Lexicon

### ὥστε **conjunction**

**hoste** **hoce'-teh**: so too, i.e. thus therefore (in various relations of consecution, as follow) -  
- (insomuch) as, so that (then), (insomuch) that, therefore, to, wherefore.

### ὕμας **personal pronoun - second person accusative plural**

**humas** **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your  
(+ own).

### μη **particle - nominative**

**me** **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none,

nor, (can-)not, nothing, that not, un(-taken), without.

υστερῆσθαι **verb - present passive middle or passive deponent**

**hustereo hoos-ter-eh'-o:** to be later, i.e. (by implication) to be inferior; generally, to fall short (be deficient) -- come behind (short), be destitute, fail, lack, suffer need, (be in) want, be the worse.

ἐν **preposition**

**en en:** in, at, (up-)on, by, etc.

μηδενι **adjective - dative singular neuter**

**medeis may-dice':** not even one (man, woman, thing) -- any (man, thing), no (man), none, not (at all, any man, a whit), nothing, + without delay.

χαρισματι **noun - dative singular neuter**

**charisma khar'-is-mah:** a (divine) gratuity -- (free) gift.

απεκδεχομενους **verb - present middle or passive deponent participle - accusative plural masculine**

**apekdechomai ap-ek-dekh'-om-ah-ee:** to expect fully -- look (wait) foreign

την **definite article - accusative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αποκαλυψιν **noun - accusative singular feminine**

**apokalupsis ap-ok-al'-oop-sis:** disclosure -- appearing, coming, lighten, manifestation, be revealed, revelation.

του **definite article - genitive singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριου **noun - genitive singular masculine**

**kurios koo'-ree-os:** supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ημων **personal pronoun - first person genitive plural**

**hemon hay-mone':** of (or from) us -- our (company), us, we.

ιησου **noun - genitive singular masculine**

**iesous ee-ay-sooce':** Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

χριστου **noun - genitive singular masculine**

**Christos khris-tos':** anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

## 1 Corinthians 1:8 .

.	Greek	Strong's	Origin
who	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
will also	καὶ (kai)	2532: and, even, also	a prim. conjunction
confirm	βεβαιώσει (bebaiōsei)	950: to confirm, secure	from bebaios
you to the end,	τέλους (telous)	5056: an end, a toll	a prim. word
blameless	ἀνεγκλήτους (anenklētous)	410: not to be called to account, unreprouvable	from alpha (as a neg. prefix) and egkaleó
in the day	ἡμέρα (ēmera)	2250: day	a prim. word
of our Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
Christ.	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió

## KJV Lexicon

ος **relative pronoun - nominative singular masculine**

**hos hos:** the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

και **conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

βεβαιωσει **verb - future active indicative - third person singular**

**bebaioo beb-ah-yo'-o:** to stabilitate (figuratively) -- confirm, (e-)stablish.

υμας **personal pronoun - second person accusative plural**

humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

εως **conjunction**

heos **heh'-oce**: a conjunction, preposition and adverb of continuance, until (of time and place) -- even (until, unto), (as) far (as), how long, (un-)til(-l), (hither-, un-, up) to, while(-s).

τελους **noun - genitive singular neuter**

telos **tel'-os**: continual, custom, end(-ing), finally, uttermost.

ανεγκλητους **adjective - accusative plural masculine**

anegkletos **an-eng'-klay-tos**: unaccused, i.e. (by implication) irreproachable -- blameless.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ημερα **noun - dative singular feminine**

hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριου **noun - genitive singular masculine**

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ημων **personal pronoun - first person genitive plural**

hemon **hay-mone'**: of (or from) us -- our (company), us, we.

ιησου **noun - genitive singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

χριστου **noun - genitive singular masculine**

Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

## 1 Corinthians 1:9 .

■			
.	Greek	Strong's	Origin



God	θεὸς (theos)	2316: God, a god	of uncertain origin
is faithful,	πιστὸς (pistos)	4103: faithful, reliable	from peithó
through	δι' (di)	1223: through, on account of, because of	a prim. preposition
whom	οὗ (ou)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you were called	ἐκλήθητε (eklēthēte)	2564: to call	a prim. word
into fellowship	κοινωνίαν (koinōnian)	2842: fellowship	from koinónos
with His Son,	υἱοῦ (uiou)	5207: a son	a prim. word
Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
Christ	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
our Lord.	κυρίου (kuriou)	2962: lord, master	from kuros (authority)

## KJV Lexicon

**πιστος** **adjective - nominative singular masculine**

**pistos** **pis-tos'**: objectively, trustworthy; subjectively, trustful -- believe(-ing, -r), faithful(-ly), sure, true.

**ο** **definite article - nominative singular masculine**

**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**θεος** **noun - nominative singular masculine**

**theos theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

---

**δι preposition**

**dia dee-ah':** through (in very wide applications, local, causal, or occasional)

---

**ου relative pronoun - genitive singular masculine**

**hos hos:** the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

---

**εκληθητε verb - aorist passive indicative - second person**

**kaleo kal-eh'-o:** to call (properly, aloud, but used in a variety of applications, directly or otherwise) -- bid, call (forth), (whose, whose sur-)name (was (called)).

---

**εις preposition**

**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

---

**κοινωνιαν noun - accusative singular feminine**

**koinonia koy-nohn-ee'-ah:** partnership, i.e. (literally) participation, or (social) intercourse, or (pecuniary) benefaction -- (to) communicate(-ation), communion, (contri-)distribution, fellowship.

---

**του definite article - genitive singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**υιου noun - genitive singular masculine**

**huios hwee-os':** a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

---

**αυτου personal pronoun - genitive singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

---

**ιησου noun - genitive singular masculine**

**iesous ee-ay-sooce':** Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

---

**χριστου noun - genitive singular masculine**

**Christos khris-tos':** anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

---

**του definite article - genitive singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**κυριου noun - genitive singular masculine**

**kurios koo'-ree-os:** supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ἡμῶν **personal pronoun - first person genitive plural**  
hemon **hay-mone'**: of (or from) us -- our (company), us, we.

# 1 Corinthians 1:10 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
I exhort	Παρακαλῶ (parakalō)	3870: to call to or for, to exhort, to encourage	from para and kaleó
you, brethren,	ἀδελφοί (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
by the name	ὀνόματος (onomatos)	3686: a name, authority, cause	a prim. word
of our Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
Christ,	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
that you all	πάντες (pantes)	3956: all, every	a prim. word
agree	αὐτὸ (auto)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
and that there be no	μὴ (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle
divisions	σχίσματα (schismata)	4978: a split, fig. division	from schizó
among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality

you, but that you be made complete	κατηρτισμένοι (katērtismenoi)	2675: to complete, prepare	from kata and artizō (to get ready, prepare)
in the same	αὐτῷ (autō)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
mind	νοῖ (noi)	3563: mind, understanding, reason	contr. of a prim. word noos (mind)
and in the same	αὐτῇ (autē)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
judgment.	γνώμη (gnōmē)	1106: purpose, opinion, consent, decision	from ginóskō

## KJV Lexicon

παρακαλῶ **verb - present active indicative - first person singular**

**parakaleo** **par-ak-al-eh'-o**: to call near, i.e. invite, invoke (by imploration, hortation or consolation) -- beseech, call for, (be of good) comfort, desire, (give) exhort(-ation), intreat, pray.

δε **conjunction**

**de** **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

υμας **personal pronoun - second person accusative plural**

**humas** **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

αδελφοι **noun - vocative plural masculine**

**adelphos** **ad-el-fos'**: a brother near or remote -- brother.

δια **preposition**

**dia** **dee-ah'**: through (in very wide applications, local, causal, or occasional)

του **definite article - genitive singular neuter**

**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ονοματος **noun - genitive singular neuter**

**onoma** **on'-om-ah**: a name (authority, character) -- called, (+ sur-)name(-d).

---

**του definite article - genitive singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**κυριου noun - genitive singular masculine**

**kurios koo'-ree-os:** supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

---

**ημων personal pronoun - first person genitive plural**

**hemon hay-mone':** of (or from) us -- our (company), us, we.

---

**ιησου noun - genitive singular masculine**

**lesous ee-ay-sooce':** Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

---

**χριστου noun - genitive singular masculine**

**Christos khris-tos':** anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

---

**ινα conjunction**

**hina hin'-ah:** in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

---

**το definite article - accusative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**αυτο personal pronoun - accusative singular neuter**

**autos ow-tos':** the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

---

**λεγητε verb - present active subjunctive - second person**

**lego leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

---

**παντες adjective - nominative plural masculine**

**pas pas:** apparently a primary word; all, any, every, the whole

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**μη particle - nominative**

**me may:** any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

---

**ο verb - present subjunctive - third person singular**

**o o:** e ay; etc. be -- + appear, are, (may, might, should) be, have, is, + pass the flower of her age, should stand, were.

---

**εν preposition**

**en en:** in, at, (up-)on, by, etc.

---

**υμιν personal pronoun - second person dative plural**

**humin hoo-min':** to (with or by) you -- ye, you, your(-selves).

---

**σχίσματα noun - nominative plural neuter**

**schisma skhis'-mah:** a split or gap (schism), literally or figuratively -- division, rent, schism.

---

**ητε verb - present subjunctive - second person**

**o o:** e ay; etc. be -- + appear, are, (may, might, should) be, have, is, + pass the flower of her age, should stand, were.

---

**δε conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

---

**κατηρτισμενοι verb - perfect passive participle - nominative plural masculine**

**katartizo kat-ar-tid'-zo:** to complete thoroughly, i.e. repair or adjust -- fit, frame, mend, (make) perfect(-ly join together), prepare, restore.

---

**εν preposition**

**en en:** in, at, (up-)on, by, etc.

---

**τω definite article - dative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**αυτω personal pronoun - dative singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**νοι noun - dative singular masculine**

**nous nooce:** the intellect, i.e. mind (divine or human; in thought, feeling, or will); by implication, meaning -- mind, understanding.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**εν preposition**

**en en:** in, at, (up-)on, by, etc.

---

**τη definite article - dative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**αυτη personal pronoun - dative singular feminine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

**γνῶμη** **noun - dative singular feminine**  
**gnome gno'-may:** cognition, i.e. (subjectively) opinion, or (objectively) resolve (counsel, consent, etc.) -- advice, + agree, judgment, mind, purpose, will.

## 1 Corinthians 1:11 .

.	Greek	Strong's	Origin
For I have been informed	ἐδηλώθη (edēlōthē)	1213: to make plain, declare	from délos
concerning	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
you, my brethren,	ἀδελφοί (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
by Chloe's	Χλόης (chloēs)	5514:	young foliage (Verdant, epithet of the pagan goddess Demeter), Chloe, a Chr. woman
[people], that there are quarrels	ἔριδες (erides)	2054: strife	a prim. word
among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
you.			

### KJV Lexicon

**ἐδηλωθη** **verb - aorist passive indicative - third person singular**  
**deloo day-lo'-o:** to make plain (by words) -- declare, shew, signify.

**γὰρ** **conjunction**  
**gar gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

μοι **personal pronoun - first person dative singular**  
moi **moy**: to me -- I, me, mine, my.

περι **preposition**  
peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

υμων **personal pronoun - second person genitive plural**  
humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

αδελφοι **noun - vocative plural masculine**  
adephos **ad-el-fos'**: a brother near or remote -- brother.

μου **personal pronoun - first person genitive singular**  
mou **moo**: of me -- I, me, mine (own), my.

υπο **preposition**  
hupo **hoop-o'**: under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

των **definite article - genitive plural masculine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χλοης **noun - genitive singular feminine**  
Chloe **khlo'-ay**: green; Chloe, a Christian female -- Chloe.

οτι **conjunction**  
hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

εριδες **noun - nominative plural feminine**  
eris **er'-is**: a quarrel, i.e. (by implication) wrangling -- contention, debate, strife, variance.

εν **preposition**  
en **en**: in, at, (up-)on, by, etc.

υμιν **personal pronoun - second person dative plural**  
humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

εισιν **verb - present indicative - third person**  
eisi **i-see'**: they are -- agree, are, be, dure, is, were.

## 1 Corinthians 1:12 .

■			
.	Greek	Strong's	Origin



Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
I mean	λέγω (legō)	3004: to say	a prim. verb
this,		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
that each one	ἐκαστος (ekastos)	1538: each, every	a prim. word
of you is saying,	λέγει (legei)	3004: to say	a prim. verb
"I am	εἰμι (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb
of Paul,"	Παύλου (paulou)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
and "I of Apollos,"	Ἀπολλῶ (apollō)	625: Apollos, an Alexandrian Jewish Christian	probably contr. from the adjective Apollónios (of or belonging to Apollo)
and "I of Cephas,"	Κηφᾶ (kēpha)	2786: "a rock," Cephas, a name given to the apostle Peter	of Aramaic origin
and "I of Christ."	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió

## KJV Lexicon

λέγω **verb - present active indicative - first person singular**

**lego leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

δε **conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ΤΟΥΤΟ **demonstrative pronoun - accusative singular neuter**

**touto too'-to:** that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

---

**οτι conjunction**

**hoti hot'-ee:** demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

---

**εκαστος adjective - nominative singular masculine**

**hekastos hek'-as-tos:** each or every -- any, both, each (one), every (man, one, woman), particularly.

---

**υμων personal pronoun - second person genitive plural**

**humon hoo-mone':** of (from or concerning) you -- ye, you, your (own, -selves).

---

**λεγει verb - present active indicative - third person singular**

**lego leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

---

**εγω personal pronoun - first person nominative singular**

**ego eg-o':** I, me.

---

**μεν particle**

**men men:** indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

---

**ειμι verb - present indicative - first person singular**

**eimi i-mee':** a prolonged form of a primary and defective verb; I exist (used only when emphatic) -- am, have been, it is I, was.

---

**παυλου noun - genitive singular masculine**

**Paulos pow'-los:** Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

---

**εγω personal pronoun - first person nominative singular**

**ego eg-o':** I, me.

---

**δε conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

---

**απολλω noun - genitive singular masculine**

**Apollos ap-ol-loce':** Apollos, an Israelite -- Apollos.

---

**εγω personal pronoun - first person nominative singular**

**ego eg-o':** I, me.

---

**δε conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

---

**κηφα noun - genitive singular masculine**

**Kephas kay-fas':** the Rock; Cephas (i.e. Kepha), a surname of Peter -- Cephas.

---

εγω **personal pronoun - first person nominative singular**  
ego eg-o': I, me.

δε **conjunction**  
de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

χριστου **noun - genitive singular masculine**  
Christos khris-tos': anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

## 1 Corinthians 1:13 .

.	Greek	Strong's	Origin
Has Christ	Χριστός (christos)	5547: the Anointed One, Messiah, Christ	from chrió
been divided?	μεμέρισται (memeristai)	3307: to divide	from meros
Paul	Παῦλος (paulos)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
was not crucified	ἐσταυρώθη (estaurōthē)	4717: to fence with stakes, to crucify	from stauros
for you, was he? Or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
were you baptized	ἐβαπτίσθητε (ebaptisthēte)	907: to dip, sink	from baptó
in the name	ὄνομα (onoma)	3686: a name, authority, cause	a prim. word
of Paul?	Παύλου (paulou)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin

### KJV Lexicon

μεμερισται **verb - perfect passive indicative - third person singular**

**merizo mer-id'-zo:** to part, i.e. (literally) to apportion, bestow, share, or (figuratively) to disunite, differ -- deal, be difference between, distribute, divide, give participle

---

**ο definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**χριστος noun - nominative singular masculine**

**Christos khris-tos':** anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

---

**μη particle - nominative**

**me may:** any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

---

**παυλος noun - nominative singular masculine**

**Paulos pow'-los:** Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

---

**εσταυρωθη verb - aorist passive indicative - third person singular**

**stauroo stow-ro'-o:** to impale on the cross; figuratively, to extinguish (subdue) passion or selfishness -- crucify.

---

**υπερ preposition**

**huper hoop-er':** over, i.e. (with the genitive case) of place, above, beyond, across, or causal, for the sake of, instead, regarding; with the accusative case superior to, more than -- (+ exceeding, abundantly) above, in (on) behalf of, beyond, by, + very chiefest, concerning, exceeding (above, -ly), for, + very highly, more (than), of, over, on the part of, for sake of, in stead, than, to(-ward), very. In the comparative, it retains many of the above applications.

---

**υμων personal pronoun - second person genitive plural**

**humon hoo-mone':** of (from or concerning) you -- ye, you, your (own, -selves).

---

**η particle**

**e ay:** disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

---

**εις preposition**

**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

---

**το definite article - accusative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ονομα noun - accusative singular neuter**

**onoma on'-om-ah:** a name (authority, character) -- called, (+ sur-)name(-d).

---

**παυλου noun - genitive singular masculine**

**Paulos pow'-los:** Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

εβαπτισθητε **verb - aorist passive indicative - second person**

**baptizo** **bap-tid'-zo**: to immerse, submerge; to make whelmed (i.e. fully wet); used only (in the New Testament) of ceremonial ablution

## 1 Corinthians 1:14 .

.	Greek	Strong's	Origin
I thank	εὐχαριστῶ (eucharistō)	2168: to be thankful	from eucharistos
God		2316: God, a god	of uncertain origin
that I baptized	ἐβάπτισα (ebaptisa)	907: to dip, sink	from baptó
none	οὐδένα (oudena)	3762: no one, none	from oude and heis
of you except		1508: if not	from ei and mé
Crispus	Κρίσπον (krispon)	2921: Crispus, a Corinthian Christian	of Latin origin
and Gaius,	Γάϊον (gaion)	1050: Gaius, the name of several Christian	probably of Latin origin

### KJV Lexicon

ευχαριστω **verb - present active indicative - first person singular**

**eucharistéo** **yoo-khar-is-teh'-o**: to be grateful, i.e. (actively) to express gratitude (towards); specially, to say grace at a meal -- (give) thank(-ful, -s).

τω **definite article - dative singular masculine**

**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεω **noun - dative singular masculine**

**theos theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

**οτι conjunction**

**hoti hot'-ee:** demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

**ουδενα adjective - accusative singular masculine**

**oudeis oo-dice':** not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

**υμων personal pronoun - second person genitive plural**

**humon hoo-mone':** of (from or concerning) you -- ye, you, your (own, -selves).

**εβαπτισα verb - aorist active indicative - first person singular**

**baptizo bap-tid'-zo:** to immerse, submerge; to makewhelmed (i.e. fully wet); used only (in the New Testament) of ceremonial ablution

**ει conditional**

**ei i:** if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

**μη particle - nominative**

**me may:** any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

**κρισπον noun - accusative singular masculine**

**Krispos kris'-pos:** crisp; Crispus, a Corinthian -- Crispus.

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**γαιον noun - accusative singular masculine**

**Gaios gah'-ee-os:** Gaius (i.e. Caius), a Christian -- Gaius.

## 1 Corinthians 1:15 .

.	Greek	Strong's	Origin
so	ὥνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that no	μή (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle
one	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun

would say		3004: to say	a prim. verb
you were baptized	ἐβαπτίσθητε (ebaptisthēte)	907: to dip, sink	from baptó
in my name.	ὄνομα (onoma)	3686: a name, authority, cause	a prim. word

## KJV Lexicon

### iva conjunction

**hina hin'-ah:** in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

### μη particle - nominative

**me may:** any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

### τις indefinite pronoun - nominative singular masculine

**tis tis:** some or any person or object

### ειπη verb - second aorist active subjunctive - third person singular

**epo ep'-o:** to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

### οτι conjunction

**hoti hot'-ee:** demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

### εις preposition

**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

### το definite article - accusative singular neuter

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### εμου possessive pronoun - first person accusative singular neuter

**emos em-os':** my -- of me, mine (own), my.

### ονομα noun - accusative singular neuter

**onoma** **on'-om-ah**: a name (authority, character) -- called, (+ sur-)name(-d).

**εβαπτισα** **verb - aorist active indicative - first person singular**

**baptizo** **bap-tid'-zo**: to immerse, submerge; to make whelmed (i.e. fully wet); used only (in the New Testament) of ceremonial ablution

## 1 Corinthians 1:16 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
I did baptize	ἐβάπτισα (ebaptisa)	907: to dip, sink	from baptó
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
the household	οἶκον (oikon)	3624: a house, a dwelling	a prim. word
of Stephanas;	Στεφάνῃ (stephana)	4734: "crowned," Stephanas, a Christian at Corinth	of uncertain derivation, perhaps a modified form of Stephanos
beyond		3062: the rest, the remaining	from leipó
that, I do not know		3609a: to have seen or perceived, hence to know	perf. of eidon
whether	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
I baptized	ἐβάπτισα (ebaptisa)	907: to dip, sink	from baptó
any	τινα (tina)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
other.	ἄλλον (allon)	243: other, another	a prim. word



## KJV Lexicon

εβαπτισα **verb - aorist active indicative - first person singular**

baptizo **bap-tid'-zo**: to immerse, submerge; to make whelmed (i.e. fully wet); used only (in the New Testament) of ceremonial ablution

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

στεφανα **noun - genitive singular masculine**

Stephanas **stef-an-as'**: Stephanas, a Christian -- Stephanas.

οικον **noun - accusative singular masculine**

oikos **oy'-kos**: a dwelling (more or less extensive, literal or figurative); by implication, a family (more or less related, literally or figuratively) -- home, house(-hold), temple.

λοιπον **adjective - accusative singular neuter**

loipon **loy-pon'**: something remaining (adverbially) -- besides, finally, furthermore, (from) henceforth, moreover, now, + it remaineth, then.

ουκ **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

οιδα **verb - perfect active indicative - first person singular**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

ει **conditional**

ei **i**: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

τινα **indefinite pronoun - accusative singular masculine**

tis **tis**: some or any person or object

αλλον **adjective - accusative singular masculine**

allos **al'-los**: else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

εβαπτισα **verb - aorist active indicative - first person singular**

**baptizo** **bap-tid'-zo**: to immerse, submerge; to makewhelmed (i.e. fully wet); used only (in the New Testament) of ceremonial ablution

# 1 Corinthians 1:17 .

.	Greek	Strong's	Origin
For Christ	Χριστός (christos)	5547: the Anointed One, Messiah, Christ	from chrió
did not send	ἀπέστειλεν (apesteilen)	649: to send, send away	from apo and stelló
me to baptize,	βαπτίζειν (baptizein)	907: to dip, sink	from baptó
but to preach the gospel,	εὐαγγελίζεσθαι (euangelizesthai)	2097: to announce good news	from eu and aggelos
not in cleverness	σοφία (sophia)	4678: skill, wisdom	from sophos
of speech,	λόγου (logou)	3056: a word (as embodying an idea), a statement, a speech	from legó
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that the cross	σταυρός (stauros)	4716: an upright stake, hence a cross (the Rom. instrument of crucifixion)	from the same as histémi
of Christ	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
would not be made void.	κενωθῇ (kenōthē)	2758: to empty	from kenos

**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

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**γάρ conjunction**

**gar gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

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**ἀποστείλεν verb - aorist active indicative - third person singular**

**apostello ap-os-tel'-lo:** set apart, i.e. (by implication) to send out (properly, on a mission) literally or figuratively -- put in, send (away, forth, out), set (at liberty).

---

**μέ personal pronoun - first person accusative singular**

**me meh:** me -- I, me, my.

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**χριστός noun - nominative singular masculine**

**Christos khris-tos':** anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

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**βαπτίζειν verb - present active infinitive**

**baptizo bap-tid'-zo:** to immerse, submerge; to make whelmed (i.e. fully wet); used only (in the New Testament) of ceremonial ablution

---

**ἀλλ conjunction**

**alla al-lah':** other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

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**εὐαγγελίζεσθαι verb - present middle middle or passive deponent**

**euaggelizo yoo-ang-ghel-id'-zo:** to announce good news (evangelize) especially the gospel -- declare, bring (declare, show) glad (good) tidings, preach (the gospel).

---

**οὐκ particle - nominative**

**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

---

**ἐν preposition**

**en en:** in, at, (up-)on, by, etc.

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**σοφία noun - dative singular feminine**

**sophia sof-ee'-ah:** wisdom (higher or lower, worldly or spiritual) -- wisdom.

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**λόγου noun - genitive singular masculine**

**logos log'-os:** something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

---

**ἵνα conjunction**

**hina hin'-ah:** in order that (denoting the purpose or the result) -- albeit, because, to the

intent (that), lest, so as, (so) that, (for) to.

**μη** **particle - nominative**

**me may:** any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

**κενωθη** **verb - aorist passive subjunctive - third person singular**

**kenoo ken-o'-o:** to make empty, i.e. (figuratively) to abase, neutralize, falsify -- make (of none effect, of no reputation, void), be in vain.

**ο** **definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**σταυρος** **noun - nominative singular masculine**

**stauros stow-ros':** a stake or post (as set upright), i.e. (specially), a pole or cross; figuratively, exposure to death, i.e. self-denial; by implication, the atonement of Christ -- cross.

**του** **definite article - genitive singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**χριστου** **noun - genitive singular masculine**

**Christos khris-tos':** anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

## 1 Corinthians 1:18 .

.	Greek	Strong's	Origin
For the word	λόγος (logos)	3056: a word (as embodying an idea), a statement, a speech	from legó
of the cross	σταυροῦ (staurou)	4716: an upright stake, hence a cross (the Rom. instrument of crucifixion)	from the same as histémi
is foolishness	μωρία (mōria)	3472: foolishness	from móros
to those	ὅ (o)	3588: the	the def. art.
who are perishing,	ἀπολλυμένοις (apollumenois)	622: to destroy, destroy utterly	from apo and same as olethros

but to us who are being saved	σωζομένοις (sōzomenois)	4982: to save	from sós (safe, well)
it is the power	δύναμις (dunamis)	1411: (miraculous) power, might, strength	from dunamai
of God.	θεοῦ (theou)	2316: God, a god	of uncertain origin

## KJV Lexicon

### ο definite article - nominative singular masculine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### λογος noun - nominative singular masculine

**logos log'-os:** something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

### γαρ conjunction

**gar gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

### ο definite article - nominative singular masculine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### του definite article - genitive singular masculine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### σταυρου noun - genitive singular masculine

**stauros stow-ros':** a stake or post (as set upright), i.e. (specially), a pole or cross; figuratively, exposure to death, i.e. self-denial; by implication, the atonement of Christ -- cross.

### τοις definite article - dative plural masculine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

**μεν particle**

**men men:** indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

**απολλυμενοις verb - present middle or passive participle - dative plural masculine**

**apollumi ap-ol'-loo-mee:** to destroy fully (reflexively, to perish, or lose), literally or figuratively -- destroy, die, lose, mar, perish.

**μωρια noun - nominative singular feminine**

**moria mo-ree'-ah:** silliness, i.e. absurdity -- foolishness.

**εστιν verb - present indicative - third person singular**

**esti es-tee':** he (she or it) is; also (with neuter plural) they are

**τοις definite article - dative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**δε conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

**σωζομενοις verb - present passive participle - dative plural masculine**

**sozo sode'-zo:** to save, i.e. deliver or protect -- heal, preserve, save (self), do well, be (make) whole.

**ημιν personal pronoun - first person dative plural**

**hemin hay-meen':** to (or for, with, by) us -- our, (for) us, we.

**δυναμις noun - nominative singular feminine**

**dunamis doo'-nam-is:** force; specially, miraculous power (usually by implication, a miracle itself)

**θεου noun - genitive singular masculine**

**theos theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

**εστιν verb - present indicative - third person singular**

**esti es-tee':** he (she or it) is; also (with neuter plural) they are

## 1 Corinthians 1:19 .

.	Greek	Strong's	Origin
For it is written,	γέγραπται (gegraptai)	1125: to write	a prim. verb

"I WILL DESTROY	ἀπολῶ (apolō)	622: to destroy, destroy utterly	from apo and same as olethros
THE WISDOM	σοφίαν (sophian)	4678: skill, wisdom	from sophos
OF THE WISE,	σοφῶν (sophōn)	4680: skilled, wise	a prim. word
AND THE CLEVERNESS	σύνεσιν (sunesin)	4907: a running together, spec. understanding	from suniémi
OF THE CLEVER	συνετῶν (sUNETŌN)	4908: intelligent	from suniémi
I WILL SET ASIDE."	ἀθετήσω (athetēsō)	114: to do away with what has been laid down, set aside	from athetos (without position or place); from alpha (as a neg. prefix) and tithémi

## KJV Lexicon

γεγραπται **verb - perfect passive indicative - third person singular**

grapho **graf'-o**: to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

απολω **verb - future active indicative - first person singular**

apollumi **ap-ol'-loo-mee**: to destroy fully (reflexively, to perish, or lose), literally or figuratively -- destroy, die, lose, mar, perish.

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σοφίαν **noun - accusative singular feminine**

sophia **sof-ee'-ah**: wisdom (higher or lower, worldly or spiritual) -- wisdom.

των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σοφῶν **adjective - genitive plural masculine**  
sophos **sof-os'**: wise (in a most general application) -- wise.

καὶ **conjunction**  
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τὴν **definite article - accusative singular feminine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

συνεσιῖν **noun - accusative singular feminine**  
sunesis **soon'-es-is**: a mental putting together, i.e. intelligence or (concretely) the intellect -- knowledge, understanding.

τῶν **definite article - genitive plural masculine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

συνετῶν **adjective - genitive plural masculine**  
sunetos **soon-et'-os**: mentally put (or putting) together, i.e. sagacious -- prudent.

ἀθετήσω **verb - future active indicative - first person singular**  
atheteo **ath-et-eh'-o**: to set aside, i.e. (by implication) to disesteem, neutralize or violate -- cast off, despise, disannul, frustrate, bring to nought, reject.

## 1 Corinthians 1:20 .

.	Greek	Strong's	Origin
Where	ποῦ (pou)	4226: where?	interrog. adverb from the same as posos
is the wise man?	σοφός (sophos)	4680: skilled, wise	a prim. word
Where	ποῦ (pou)	4226: where?	interrog. adverb from the same as posos
is the scribe?	γραμματεὺς (grammateus)	1122: a writer, scribe	from gramma
Where	ποῦ (pou)	4226: where?	interrog. adverb from the same as posos
is the debater	συζητητής (suzētētēs)	4804: a disputer	from suzéteó



of this		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
age?	αἰῶνος (aiōnos)	165: a space of time, an age	from a prim. root appar. mean. continued duration
Has not God	θεὸς (theos)	2316: God, a god	of uncertain origin
made foolish	ἐμώρανεν (emōranen)	3471: to be foolish	from móros
the wisdom	σοφίαν (sophian)	4678: skill, wisdom	from sophos
of the world?	κόσμου (kosmou)	2889: order, the world	a prim. word

## KJV Lexicon

του **particle - interrogative**

**pou poo:** as adverb of place; at (by implication, to) what locality -- where, whither.

σοφος **adjective - nominative singular masculine**

**sophos sof-os':** wise (in a most general application) -- wise.

του **particle - interrogative**

**pou poo:** as adverb of place; at (by implication, to) what locality -- where, whither.

γραμματεὺς **noun - nominative singular masculine**

**grammateus gram-mat-yooce':** a writer, i.e. (professionally) scribe or secretary--scribe, town-clerk.

του **particle - interrogative**

**pou poo:** as adverb of place; at (by implication, to) what locality -- where, whither.

συζητητής **noun - nominative singular masculine**

**suzetetes sood-zay-tay-face':** a disputant, i.e. sophist -- disputer.

του **definite article - genitive singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

<b>αιωνος</b> <b>noun - genitive singular masculine</b>
<b>aion</b> <b>ahee-ohn'</b> : an age; by extension, perpetuity (also past); by implication, the world; specially (Jewish) a Messianic period (present or future)
<b>ΤΟΥΤΟΥ</b> <b>demonstrative pronoun - genitive singular masculine</b>
<b>toutou</b> <b>too'-too:</b> of (from or concerning) this (person or thing) -- here(-by), him, it, + such manner of, that, thence(-forth), thereabout, this, thus.
<b>ουχι</b> <b>particle - interrogative</b>
<b>ouchi</b> <b>oo-khee'</b> : not indeed -- nay, not.
<b>εμωρανεν</b> <b>verb - aorist active indicative - third person singular</b>
<b>moraino</b> <b>mo-rah'-ee-no:</b> to become insipid; figuratively, to make (passively, act) as a simpleton -- become fool, make foolish, lose savour.
<b>ο</b> <b>definite article - nominative singular masculine</b>
<b>ho</b> <b>ho:</b> the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
<b>θεος</b> <b>noun - nominative singular masculine</b>
<b>theos</b> <b>theh'-os:</b> a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).
<b>την</b> <b>definite article - accusative singular feminine</b>
<b>ho</b> <b>ho:</b> the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
<b>σοφιαν</b> <b>noun - accusative singular feminine</b>
<b>sophia</b> <b>sof-ee'-ah:</b> wisdom (higher or lower, worldly or spiritual) -- wisdom.
<b>του</b> <b>definite article - genitive singular masculine</b>
<b>ho</b> <b>ho:</b> the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
<b>κοσμου</b> <b>noun - genitive singular masculine</b>
<b>kosmos</b> <b>kos'-mos:</b> orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally) -- adorning, world.
<b>ΤΟΥΤΟΥ</b> <b>demonstrative pronoun - genitive singular masculine</b>
<b>toutou</b> <b>too'-too:</b> of (from or concerning) this (person or thing) -- here(-by), him, it, + such manner of, that, thence(-forth), thereabout, this, thus.

## 1 Corinthians 1:21 .

■			
.	Greek	Strong's	Origin

For since	ἐπειδὴ (epeidē)	1894: when now, seeing that	from epei and dé
in the wisdom	σοφία (sophia)	4678: skill, wisdom	from sophos
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
the world	κόσμος (kosmos)	2889: order, the world	a prim. word
through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
its wisdom	σοφίας (sophias)	4678: skill, wisdom	from sophos
did not [come to] know	ἔγνων (egnō)	1097: to come to know, recognize, perceive	from a prim. root gnō-
God,	θεόν (theon)	2316: God, a god	of uncertain origin
God	θεὸς (theos)	2316: God, a god	of uncertain origin
was well-pleased	εὐδόκησεν (eudokēsen)	2106: to think well of, i.e. to be well-pleased	from eu and dokeó
through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
the foolishness	μωρίας (mōrias)	3472: foolishness	from móros
of the message preached	κηρύγματος (kērugmatos)	2782: a proclamation	from kērussó
to save	σῶσαι (sōsai)	4982: to save	from sós (safe, well)
those	τῇ (tē)	3588: the	the def. art.
who believe.	πιστεύοντας (pisteuontas)	4100: to believe, entrust	from pistis

## KJV Lexicon

### επειδη **conjunction**

epeide **ep-i-day'**: since now, i.e. (of time) when, or (of cause) whereas -- after that, because, for (that, -asmuch as), seeing, since.

### γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

### εν **preposition**

en **en**: in, at, (up-)on, by, etc.

### τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### σοφια **noun - dative singular feminine**

sophia **sof-ee'-ah**: wisdom (higher or lower, worldly or spiritual) -- wisdom.

### του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### θεου **noun - genitive singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

### ουκ **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

### εγνω **verb - second aorist active indicative - third person singular**

ginosko **ghin-oce'-ko**: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

### ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### κοσμος **noun - nominative singular masculine**

kosmos **kos'-mos**: orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally) -- adorning, world.

---

**δια preposition**

**dia dee-ah':** through (in very wide applications, local, causal, or occasional)

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**της definite article - genitive singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**σοφίας noun - genitive singular feminine**

**sophia sof-ee'-ah:** wisdom (higher or lower, worldly or spiritual) -- wisdom.

---

**τον definite article - accusative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**θεον noun - accusative singular masculine**

**theos theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

---

**ευδοκησεν verb - aorist active indicative - third person singular**

**eudokeo yoo-dok-eh'-o:** to think well of, i.e. approve (an act); specially, to approbate (a person or thing) -- think good, (be well) please(-d), be the good (have, take) pleasure, be willing.

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**ο definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**θεος noun - nominative singular masculine**

**theos theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

---

**δια preposition**

**dia dee-ah':** through (in very wide applications, local, causal, or occasional)

---

**της definite article - genitive singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**μωρίας noun - genitive singular feminine**

**moria mo-ree'-ah:** silliness, i.e. absurdity -- foolishness.

---

**του definite article - genitive singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**κηρυγματος noun - genitive singular neuter**

**kerugma kay'-roog-mah:** a proclamation (especially of the gospel; by implication, the gospel itself) -- preaching.

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σωσαι **verb - aorist active middle or passive deponent**

**sozo sode'-zo:** to save, i.e. deliver or protect -- heal, preserve, save (self), do well, be (make) whole.

τους **definite article - accusative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΠΙΣΤΕΥΟΝΤΑΣ **verb - present active passive - accusative plural masculine**

**pisteuo pist-yoo'-o:** to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

## 1 Corinthians 1:22 .

.	Greek	Strong's	Origin
For indeed	καὶ (kai)	2532: and, even, also	a prim. conjunction
Jews	Ἰουδαῖοι (ioudaioi)	2453: Jewish, a Jew, Judea	from Ioudas
ask	αἰτοῦσιν (aitousin)	154: to ask, request	a prim. verb
for signs	σημεῖα (sēmeia)	4592: a sign	from the same as sémainó
and Greeks	Ἕλληνες (ellēnes)	1672: a Greek, usually a name for a Gentile	from Hellas
search	ζητοῦσιν (zētousin)	2212: to seek	of uncertain origin
for wisdom;	σοφίαν (sophian)	4678: skill, wisdom	from sophos

### KJV Lexicon

ἐπειδὴ **conjunction**

**epeide ep-i-day':** since now, i.e. (of time) when, or (of cause) whereas -- after that,

because, for (that, -asmuch as), seeing, since.

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**ιουδαιοι adjective - nominative plural masculine**

**Ioudaios ee-oo-dah'-yos:** Judaeen, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

**σημειον noun - accusative singular neuter**

**semeion say-mi'-on:** an indication, especially ceremonially or supernaturally -- miracle, sign, token, wonder.

**αιτουσιν verb - present active indicative - third person**

**aiteo ahee-teh'-o:** to ask (in genitive case) -- ask, beg, call for, crave, desire, require.

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**ελληνες noun - nominative plural masculine**

**Hellen hel'-lane:** a Hellen (Grecian) or inhabitant of Hellas; by extension a Greek-speaking person, especially a non-Jew -- Gentile, Greek.

**σοφιαν noun - accusative singular feminine**

**sophia sof-ee'-ah:** wisdom (higher or lower, worldly or spiritual) -- wisdom.

**ζητουσιν verb - present active indicative - third person**

**zeteo dzay-teh'-o:** to seek; specially, (by Hebraism) to worship (God), or (in a bad sense) to plot (against life)

## 1 Corinthians 1:23 .

.	Greek	Strong's	Origin
but we preach	κηρύσσομεν (kērussomen)	2784: to be a herald, proclaim	of uncertain origin
Christ	Χριστόν (christon)	5547: the Anointed One, Messiah, Christ	from chrío
crucified,	ἐσταυρωμένον (estaurōmenon)	4717: to fence with stakes, to crucify	from stauros
to Jews	Ἰουδαίοις (ioudaiois)	2453: Jewish, a Jew, Judea	from Ioudas
a stumbling block	σκάνδαλον	4625: a stick for bait (of a	of uncertain origin

	(skandalon)	trap), generally a snare, a stumbling block, an offense	
and to Gentiles	ἔθνεσιν (ethnesin)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root
foolishness,	μωρίαν (mōrian)	3472: foolishness	from móros

## KJV Lexicon

ἡμεῖς **personal pronoun - first person nominative plural**  
**hemeis hay-mice'**: we (only used when emphatic) -- us, we (ourselves).

δε **conjunction**  
**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

κηρυσσομεν **verb - present active indicative - first person**  
**kerusso kay-roos'-so:** to herald (as a public crier), especially divine truth (the gospel) -- preacher(-er), proclaim, publish.

χριστον **noun - accusative singular masculine**  
**Christos khris-tos':** anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

εσταυρωμενον **verb - perfect passive participle - accusative singular masculine**  
**stauroo stow-ro'-o:** to impale on the cross; figuratively, to extinguish (subdue) passion or selfishness -- crucify.

ιουδαιοις **adjective - dative plural masculine**  
**loudaios ee-oo-dah'-yos:** Judaeans, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

μεν **particle**  
**men men:** indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

σκανδαλον **noun - accusative singular neuter**  
**skandalon skan'-dal-on:** a trap-stick (bent sapling), i.e. snare (figuratively, cause of displeasure or sin) -- occasion to fall (of stumbling), offence, thing that offends, stumblingblock.

ελληνισιν **noun - dative plural masculine**  
**Hellen hel'-lane:** a Hellen (Grecian) or inhabitant of Hellas; by extension a Greek-speaking person, especially a non-Jew -- Gentile, Greek.



δε **conjunction**

de **deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

μωριαν **noun - accusative singular feminine**

morìa **mo-ree'-ah:** silliness, i.e. absurdity -- foolishness.

## 1 Corinthians 1:24 .

.	Greek	Strong's	Origin
but to those	τοῖς (tois)	3588: the	the def. art.
who are the called,	κλητοῖς (klētois)	2822: called	from kaleó
both	τε (te)	5037: and (denotes addition or connection)	a prim. enclitic particle
Jews	Ἰουδαίοις (ioudaiois)	2453: Jewish, a Jew, Judea	from Ioudas
and Greeks,	Ἑλλῆσιν (ellēsin)	1672: a Greek, usually a name for a Gentile	from Hellas
Christ	Χριστὸν (christon)	5547: the Anointed One, Messiah, Christ	from chrió
the power	δύναμιν (dunamin)	1411: (miraculous) power, might, strength	from dunamai
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
and the wisdom	σοφίαν (sophian)	4678: skill, wisdom	from sophos
of God.	θεοῦ (theou)	2316: God, a god	of uncertain origin

## KJV Lexicon

αυτοις **personal pronoun - dative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τοις **definite article - dative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κλητοις **adjective - dative plural masculine**

kletos **klay-tos'**: invited, i.e. appointed, or (specially), a saint -- called.

ιουδαιοις **adjective - dative plural masculine**

loudaios **ee-oo-dah'-yos**: Judaeen, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

τε **particle**

te **teh**: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ελλησιν **noun - dative plural masculine**

Hellen **hel'-lane**: a Hellen (Grecian) or inhabitant of Hellas; by extension a Greek-speaking person, especially a non-Jew -- Gentile, Greek.

χριστον **noun - accusative singular masculine**

Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

θεου **noun - genitive singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

δυναμιν **noun - accusative singular feminine**

dunamis **doo'-nam-is**: force; specially, miraculous power (usually by implication, a miracle itself)

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

θεου **noun - genitive singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

σοφίαν **noun - accusative singular feminine**  
**sophia sof-ee'-ah:** wisdom (higher or lower, worldly or spiritual) -- wisdom.

## 1 Corinthians 1:25 .

.	Greek	Strong's	Origin
Because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
the foolishness	μωρόν (mōron)	3474: dull, stupid, foolish	a prim. word
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
is wiser	σοφώτερον (sophōteron)	4680: skilled, wise	a prim. word
than men,	ἀνθρώπων (anthrōpōn)	444: a man, human, mankind	probably from anér and óps (eye, face)
and the weakness	ἀσθενές (asthenes)	772: without strength, weak	from alpha (as a neg. prefix) and sthenés (strong)
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
is stronger	ἰσχυρότερον (ischuroteron)	2478: strong, mighty	from ischuó
than men.	ἀνθρώπων (anthrōpōn)	444: a man, human, mankind	probably from anér and óps (eye, face)

## KJV Lexicon

ὅτι **conjunction**

**hoti hot'-ee:** demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

**το definite article - nominative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**μωρον adjective - nominative singular neuter**

**moros mo-ros':** dull or stupid (as if shut up), i.e. heedless, (morally) blockhead, (apparently) absurd -- fool(-ish, -ishness).

---

**του definite article - genitive singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**θεου noun - genitive singular masculine**

**theos theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

---

**σοφωτερον adjective - nominative singular neuter - comparative or contracted**

**sophos sof-os':** wise (in a most general application) -- wise.

---

**των definite article - genitive plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ανθρωπων noun - genitive plural masculine**

**anthropos anth'-ro-pos:** man-faced, i.e. a human being -- certain, man.

---

**εστιν verb - present indicative - third person singular**

**esti es-tee':** he (she or it) is; also (with neuter plural) they are

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**το definite article - nominative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ασθενες adjective - nominative singular neuter**

**asthenes as-then-ace':** strengthless (in various applications, literal, figurative and moral) -- more feeble, impotent, sick, without strength, weak(-er, -ness, thing).

---

**του definite article - genitive singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**θεου noun - genitive singular masculine**

**theos theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

---

**ισχυροτερον adjective - nominative singular neuter - comparative or contracted**

**ischuros is-khoo-ros'**: forcible -- boisterous, mighty(-ier), powerful, strong(-er, man), valiant.

**των definite article - genitive plural masculine**

**ho ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**ανθρωπων noun - genitive plural masculine**

**anthropos anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

**ΕΣΤΙΝ verb - present indicative - third person singular**

**esti es-tee'**: he (she or it) is; also (with neuter plural) they are

## 1 Corinthians 1:26 .

.	Greek	Strong's	Origin
For consider	βλέπετε (blepete)	991: to look (at)	a prim. verb
your calling,	κλησιν (klēsin)	2821: a calling	from kaleó
brethren,	ἀδελφοί (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
that there were not many	πολλοὶ (polloi)	4183: much, many	a prim. word
wise	σοφοὶ (sophoi)	4680: skilled, wise	a prim. word
according	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
to the flesh,	σάρκα (sarka)	4561: flesh	a prim. word
not many	πολλοὶ (polloi)	4183: much, many	a prim. word
mighty,	δυνατοί (dunatoi)	1415: strong, mighty, powerful	from dunamai
not many	πολλοὶ (polloi)	4183: much, many	a prim. word
noble;	εὐγενεῖς	2104b: of noble race	from eu and genos

(eugeneis)

## KJV Lexicon

βλεπετε **verb - present active indicative - second person**

blepo **blep'-o**: to look at -- behold, beware, lie, look (on, to), perceive, regard, see, sight, take heed.

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κλησιν **noun - accusative singular feminine**

klesis **klay'-sis**: an invitation (figuratively) -- calling.

υμων **personal pronoun - second person genitive plural**

humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

αδελφοι **noun - vocative plural masculine**

adelphos **ad-el-fos'**: a brother near or remote -- brother.

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ου **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

πολλοι **adjective - nominative plural masculine**

polus **pol-oos'**: abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

σοφοι **adjective - nominative plural masculine**

sophos **sof-os'**: wise (in a most general application) -- wise.

κατα **preposition**

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

**σάρκα** **noun - accusative singular feminine**  
**sarx sarx:** carnal(-ly, + -ly minded), flesh(-ly).

**ου** **particle - nominative**  
**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

**πολλοι** **adjective - nominative plural masculine**  
**polus pol-oos':** abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

**δυνατοι** **adjective - nominative plural masculine**  
**dunatos doo-nat-os':** powerful or capable; neuter possible -- able, could, (that is) mighty (man), possible, power, strong.

**ου** **particle - nominative**  
**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

**πολλοι** **adjective - nominative plural masculine**  
**polus pol-oos':** abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

**ευγενεις** **adjective - nominative plural masculine**  
**eugenes yoog-en'-ace:** well born, i.e. (literally) high in rank, or (figuratively) generous -- more noble, nobleman.

## 1 Corinthians 1:27 .

.	Greek	Strong's	Origin
but God	θεός (theos)	2316: God, a god	of uncertain origin
has chosen	ἐξελέξατο (exelexato)	1586: to select	from ek and legó (in the sense of pick up)
the foolish things	μωρὰ (mōra)	3474: dull, stupid, foolish	a prim. word
of the world	κόσμου (kosmou)	2889: order, the world	a prim. word
to shame	κατασχύνῃ (kataischunē)	2617b: to put to shame, to disgrace	from kata and aischunó
the wise,	σοφούς (sophous)	4680: skilled, wise	a prim. word

and God	θεός (theos)	2316: God, a god	of uncertain origin
has chosen	ἐξελέξατο (exelexato)	1586: to select	from ek and legó (in the sense of pick up)
the weak things	ἀσθενῇ (asthenē)	772: without strength, weak	from alpha (as a neg. prefix) and sthenés (strong)
of the world	κόσμου (kosmou)	2889: order, the world	a prim. word
to shame	καταισχύνη (kataischunē)	2617b: to put to shame, to disgrace	from kata and aischunó
the things which are strong,	ἰσχυρά (ischura)	2478: strong, mighty	from ischuó

## KJV Lexicon

### αλλα **conjunction**

**alla al-lah'**: other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

### τα **definite article - accusative plural neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### μωρα **adjective - accusative plural neuter**

**moros mo-ros'**: dull or stupid (as if shut up), i.e. heedless, (morally) blockhead, (apparently) absurd -- fool(-ish, -ishness).

### του **definite article - genitive singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### κόσμου **noun - genitive singular masculine**

**kosmos kos'-mos:** orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally) -- adorning, world.

### ἐξελέξατο **verb - aorist middle indicative - third person singular**



eklegomai **ek-leg'-om-ahee**: to select -- make choice, choose (out), chosen.

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ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

θεος **noun - nominative singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

---

ινα **conjunction**

hina **hin'-ah**: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

---

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

σοφους **adjective - accusative plural masculine**

sophos **sof-os'**: wise (in a most general application) -- wise.

---

καταισχυνη **verb - present active subjunctive - third person singular**

kataischuno **kat-ahee-skho'-no**: to shame down, i.e. disgrace or (by implication) put to the blush -- confound, dishonour, (be a-, make a-)shame(-d).

---

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

τα **definite article - accusative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

ασθενη **adjective - accusative plural neuter**

asthenes **as-then-ace'**: strengthless (in various applications, literal, figurative and moral) -- more feeble, impotent, sick, without strength, weak(-er, -ness, thing).

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του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

κοσμου **noun - genitive singular masculine**

kosmos **kos'-mos**: orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally) -- adorning, world.

---

εξελεξατο **verb - aorist middle indicative - third person singular**

eklegomai **ek-leg'-om-ahee**: to select -- make choice, choose (out), chosen.

---

ο **definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**θεος noun - nominative singular masculine**

**theos theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

**iva conjunction**

**hina hin'-ah:** in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

**καταισχυνη verb - present active subjunctive - third person singular**

**kataischuno kat-ahee-skhoo'-no:** to shame down, i.e. disgrace or (by implication) put to the blush -- confound, dishonour, (be a-, make a-)shame(-d).

**τα definite article - accusative plural neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**ισχυρα adjective - accusative plural neuter**

**ischuros is-khoo-ros':** forcible -- boisterous, mighty(-ier), powerful, strong(-er, man), valiant.

## 1 Corinthians 1:28 .

.	Greek	Strong's	Origin
and the base things	ἀγενῇ (agenē)	36: unborn, of no family, ignoble	from alpha (as a neg. prefix) and genos
of the world	κόσμου (kosmou)	2889: order, the world	a prim. word
and the despised	ἐξουθενημένα (exouthenēmena)	1848: to despise, treat with contempt	from exoudeneó
God	θεός (theos)	2316: God, a god	of uncertain origin
has chosen,	ἐξελέξατο (exelexato)	1586: to select	from ek and legó (in the sense of pick up)
the things that are not, so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that He may nullify	καταργήση (katargēsē)	2673: to render inoperative, abolish	from kata and argeó

the things that are,

## KJV Lexicon

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τα definite article - accusative plural neuter

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγενη adjective - accusative plural neuter

agenes **ag-en-ace'**: without kin, i.e. (of unknown descent, and by implication) ignoble -- base things.

του definite article - genitive singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κοσμου noun - genitive singular masculine

kosmos **kos'-mos**: orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally) -- adorning, world.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τα definite article - accusative plural neuter

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εξουθενημενα verb - perfect passive participle - accusative plural neuter

exoutheneo **ex-oo-then-eh'-o**: contemptible, despise, least esteemed, set at nought.

εξελεξατο verb - aorist middle indicative - third person singular

eklegomai **ek-leg'-om-ahee**: to select -- make choice, choose (out), chosen.

ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

**θεος noun - nominative singular masculine**

**theos theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**τα definite article - accusative plural neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**μη particle - nominative**

**me may:** any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

**οντα verb - present participle - accusative plural neuter**

**on oan:** being -- be, come, have.

**iva conjunction**

**hina hin'-ah:** in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

**τα definite article - accusative plural neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**οντα verb - present participle - accusative plural neuter**

**on oan:** being -- be, come, have.

**καταργηση verb - aorist active subjunctive - third person singular**

**katargeo kat-arg-eh'-o:** to be (render) entirely idle (useless), literally or figuratively

## 1 Corinthians 1:29 .

.	Greek	Strong's	Origin
so	ὥτως (opōs)	3704: as, how, that	from hos, and pōs
that no	μή (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle
man	σὰρξ (sarx)	4561: flesh	a prim. word

may boast	καυχῆσθαι (kauchēsētai)	2744: to boast	of uncertain origin
before	ἐνώπιον (enōpion)	1799: in sight of, before	from en and óps (the eye, face)
God.	θεοῦ (theou)	2316: God, a god	of uncertain origin

## KJV Lexicon

ὅπως **adverb**

**hopos** **hop'-oce**: what(-ever) how, i.e. in the manner that (as adverb or conjunction of coincidence, intentional or actual) -- because, how, (so) that, to, when.

μή **particle - nominative**

**me** **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

καυχῆσθαι **verb - aorist middle deponent subjunctive - third person singular**

**kauchaomai** **kow-khah'-om-ahēe**: to vaunt (in a good or a bad sense) -- (make) boast, glory, joy, rejoice.

πᾶσα **adjective - nominative singular feminine**

**pas** **pas**: apparently a primary word; all, any, every, the whole

σαρξ **noun - nominative singular feminine**

**sarx** **sarx**: carnal(-ly, + -ly minded), flesh(-ly).

ἐνώπιον **adverb**

**enopion** **en-o'-pee-on**: in the face of -- before, in the presence (sight) of, to.

τοῦ **definite article - genitive singular masculine**

**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεοῦ **noun - genitive singular masculine**

**theos** **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

# 1 Corinthians 1:30 .

.	Greek	Strong's	Origin
But by His doing you are in Christ	Χριστῷ (christō)	5547: the Anointed One, Messiah, Christ	from chrió
Jesus,	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
who	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
became	ἐγενήθη (egenēthē)	1096: to come into being, to happen, to become	from a prim. root gen-
to us wisdom	σοφία (sophia)	4678: skill, wisdom	from sophos
from God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
and righteousness	δικαιοσύνη (dikaiosunē)	1343: righteousness, justice	from dikaios
and sanctification,	ἁγιασμός (agiasmos)	38: consecration, sanctification	from hagiazó
and redemption,	ἀπολύτρωσις (apolutrōsis)	629: a release effected by payment of ransom	from apolutroó (to release on payment of ransom)

## KJV Lexicon

### ἐξ preposition

**ek ek:** a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

### αυτου personal pronoun - genitive singular masculine

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

**δε conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

**υμεις personal pronoun - second person nominative plural**

humeis **hoo-mice'**: you (as subjective of verb) -- ye (yourselves), you.

**εστε verb - present indicative - second person**

este **es-teh'**: ye are -- be, have been, belong.

**εν preposition**

en **en**: in, at, (up-)on, by, etc.

**χριστω noun - dative singular masculine**

Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

**ιησου noun - dative singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

**ος relative pronoun - nominative singular masculine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

**εγενηθη verb - aorist passive deponent indicative - third person singular**

ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

**ημιν personal pronoun - first person dative plural**

hemin **hay-meen'**: to (or for, with, by) us -- our, (for) us, we.

**σοφια noun - nominative singular feminine**

sophia **sof-ee'-ah**: wisdom (higher or lower, worldly or spiritual) -- wisdom.

**απο preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

**θεου noun - genitive singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

**δικαιοσυνη noun - nominative singular feminine**

dikaiousune **dik-ah-yos-oo'-nay**: equity (of character or act); specially (Christian) justification -- righteousness.

**τε particle**

te **teh**: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**αγιασμος noun - nominative singular masculine**

**hagiasmos hag-ee-as-mos':** purification, i.e. (the state) purity; concretely (by Hebraism) a purifier -- holiness, sanctification.

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**απολυτρωσις noun - nominative singular feminine**

**apolutrosis ap-ol-oo'-tro-sis:** (the act) ransom in full, i.e. (figuratively) riddance, or (specially) Christian salvation -- deliverance, redemption.

## 1 Corinthians 1:31 .

.	Greek	Strong's	Origin
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that, just	καθώς (kathōs)	2531a: according as, just as	from kata and hós
as it is written,	γέγραπται (gegraptai)	1125: to write	a prim. verb
"LET HIM WHO BOASTS,	καυχώμενος (kauchōmenos)	2744: to boast	of uncertain origin
BOAST	καυχάσθω (kauchasthō)	2744: to boast	of uncertain origin
IN THE LORD."	κυρίῳ (kuriō)	2962: lord, master	from kuros (authority)

### KJV Lexicon

**ἵνα conjunction**

**hina hin'-ah:** in order that (denoting the purpose or the result) -- albeit, because, to the



intent (that), lest, so as, (so) that, (for) to.

**καθως** **adverb**

**kathos** **kath-ocē'**: just (or inasmuch) as, that -- according to, (according, even) as, how, when.

**γεγραπται** **verb - perfect passive indicative - third person singular**

**grapho** **graf'-o**: to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

**ο** **definite article - nominative singular masculine**

**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**καυχωμενος** **verb - present middle or passive deponent participle - nominative singular masculine**

**kauchaomai** **kow-khah'-om-ahee**: to vaunt (in a good or a bad sense) -- (make) boast, glory, joy, rejoice.

**εν** **preposition**

**en** **en**: in, at, (up-)on, by, etc.

**κυριω** **noun - dative singular masculine**

**kurios** **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

**καυχασθω** **verb - present middle or passive deponent imperative - third person singular**

**kauchaomai** **kow-khah'-om-ahee**: to vaunt (in a good or a bad sense) -- (make) boast, glory, joy, rejoice.

## 1 Corinthians 2:1 .

.	Greek	Strong's	Origin
And when I came	ἐλθὼν (elthōn)	2064: to come, go	a prim. verb
to you, brethren,	ἀδελφοί (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
I did not come	ἤλθον (ēlthon)	2064: to come, go	a prim. verb
with superiority	ὑπεροχὴν (uperochēn)	5247: a projection, eminence	from huperechó
of speech	λόγου (logou)	3056: a word (as embodying an idea), a statement, a speech	from legó

or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
of wisdom,	σοφίας (sophias)	4678: skill, wisdom	from sophos
proclaiming	καταγγέλλων (katangellōn)	2605: to proclaim	from kata and aggeló
to you the testimony		3142: a testimony, a witness	from martus
of God.	θεοῦ (theou)	2316: God, a god	of uncertain origin

## KJV Lexicon

καγω **personal pronoun - first person nominative singular - contracted form**

kago **kag-o'**: so also the dative case kamoi kam-oy', and accusative case kame kam-eh' and (or also, even, etc.) I, (to) me

ελθων **verb - second aorist active participle - nominative singular masculine**

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

υμας **personal pronoun - second person accusative plural**

humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

αδελφοι **noun - vocative plural masculine**

adephos **ad-el-fos'**: a brother near or remote -- brother.

ηλθον **verb - second aorist active indicative - first person singular**

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

ου **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

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**καθ** **preposition**

**kata** **kat-ah'**: (prepositionally) down (in place or time), in varied relations

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**υπεροχην** **noun - accusative singular feminine**

**huperoche** **hoop-er-okh-ay'**: prominence, i.e. (figuratively) superiority (in rank or character) -- authority, excellency.

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**λογου** **noun - genitive singular masculine**

**logos** **log'-os**: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

---

**η** **particle**

**e** **ay**: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

---

**σοφιας** **noun - genitive singular feminine**

**sophia** **sof-ee'-ah**: wisdom (higher or lower, worldly or spiritual) -- wisdom.

---

**καταγγελλων** **verb - present active participle - nominative singular masculine**

**kataggello** **kat-ang-gel'-lo**: to proclaim, promulgate -- declare, preach, shew, speak of, teach.

---

**υμιν** **personal pronoun - second person dative plural**

**humin** **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

---

**το** **definite article - accusative singular neuter**

**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**μαρτυριον** **noun - accusative singular neuter**

**marturion** **mar-too'-ree-on**: something evidential, i.e. (genitive case) evidence given or (specially), the Decalogue (in the sacred Tabernacle) -- to be testified, testimony, witness.

---

**του** **definite article - genitive singular masculine**

**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**θεου** **noun - genitive singular masculine**

**theos** **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

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## 1 Corinthians 2:2 .

.	Greek	Strong's	Origin
For I determined	ἔκρινα (ekrina)	2919: to judge, decide	a prim. verb
to know		3609a: to have seen or perceived, hence to know	perf. of eidon
nothing	οὐ (ou)	3756: not, no	a prim. word
among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
you except		1508: if not	from ei and mé
Jesus	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
Christ,	Χριστὸν (christon)	5547: the Anointed One, Messiah, Christ	from chrió
and Him crucified.	ἐσταυρωμένον (estaurōmenon)	4717: to fence with stakes, to crucify	from stauros

## KJV Lexicon

### οὐ **particle - nominative**

**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

### γὰρ **conjunction**

**gar gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

### ἐκρίνα **verb - aorist active indicative - first person singular**

**krino kree'-no:** by implication, to try, condemn, punish

### τοῦ **definite article - genitive singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εἶδεναι **verb - perfect active middle or passive deponent**  
eido **i'-do**: to see; by implication, (in the perfect tense only) to know

τι **indefinite pronoun - accusative singular neuter**  
tis **tis**: some or any person or object

εν **preposition**  
en **en**: in, at, (up-)on, by, etc.

υμιν **personal pronoun - second person dative plural**  
humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

ει **conditional**  
ei **i**: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

μη **particle - nominative**  
me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

ιησουν **noun - accusative singular masculine**  
lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

χριστον **noun - accusative singular masculine**  
Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

και **conjunction**  
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τουτον **demonstrative pronoun - accusative singular masculine**  
touton **too'-ton**: this (person, as objective of verb or preposition) -- him, the same, that, this.

σταυρωμενον **verb - perfect passive participle - accusative singular masculine**  
stauroo **stow-ro'-o**: to impale on the cross; figuratively, to extinguish (subdue) passion or selfishness -- crucify.

## 1 Corinthians 2:3 .

.	Greek	Strong's	Origin
I was with you in weakness	ἀσθενεία (astheneia)	769: weakness, frailty	from asthenés
and in fear	φόβῳ (phobō)	5401: panic flight, fear, the causing of fear, terror	from phebomai (to be put to flight)

and in much	πολλῶ (pollō)	4183: much, many	a prim. word
trembling,	τρόμῳ (tromō)	5156: trembling, quaking	from tremó

## KJV Lexicon

### καὶ conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἐγὼ **personal pronoun - first person nominative singular**  
ego **eg-o'**: I, me.

### ἐν preposition

en **en:** in, at, (up-)on, by, etc.

### ἀσθενεῖα noun - dative singular feminine

**astheneia as-then'-i-ah:** feebleness (of mind or body); by implication, malady; morally, frailty -- disease, infirmity, sickness, weakness.

### καὶ conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### ἐν preposition

en **en:** in, at, (up-)on, by, etc.

### φοβῶ noun - dative singular masculine

**phobos fob'-os:** alarm or fright -- be afraid, + exceedingly, fear, terror.

### καὶ conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### ἐν preposition

en **en:** in, at, (up-)on, by, etc.

### τρόμῳ noun - dative singular masculine

**tromos trom'-os:** a trembling, i.e. quaking with fear -- + tremble(-ing).

πολλω **adjective - dative singular masculine**

**polus pol-oos'**: abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

εγενομην **verb - second aorist middle deponent indicative - first person singular**

**ginomai ghin'-om-ahee'**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

προς **preposition**

**pros pros'**: a preposition of direction; forward to, i.e. toward

υμας **personal pronoun - second person accusative plural**

**humas hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

## 1 Corinthians 2:4 .

.	Greek	Strong's	Origin
and my message	λόγος (logos)	3056: a word (as embodying an idea), a statement, a speech	from legó
and my preaching	κήρυγμα (kērugma)	2782: a proclamation	from kērussó
were not in persuasive	πειθοῖς (peithois)	3981: persuasive	from peithó
words	λόγοις (logois)	3056: a word (as embodying an idea), a statement, a speech	from legó
of wisdom,	σοφίας (sophias)	4678: skill, wisdom	from sophos
but in demonstration	ἀποδείξει (apodeixei)	585: a showing off, demonstration	from apodeiknumi
of the Spirit	πνεύματος (pneumatos)	4151: wind, spirit	from pneó
and of power,	δυνάμεως (dunameōs)	1411: (miraculous) power, might, strength	from dunamai

## KJV Lexicon

### και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### λογος noun - nominative singular masculine

logos **log'-os**: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

### μου personal pronoun - first person genitive singular

mou **moo**: of me -- I, me, mine (own), my.

### και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### το definite article - nominative singular neuter

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### κηρυγμα noun - nominative singular neuter

kerugma **kay'-roog-mah**: a proclamation (especially of the gospel; by implication, the gospel itself) -- preaching.

### μου personal pronoun - first person genitive singular

mou **moo**: of me -- I, me, mine (own), my.

### ουκ particle - nominative

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

### εν preposition

en **en**: in, at, (up-)on, by, etc.

### πειθους adjective - dative plural masculine

peithos **pi-thos'**: persuasive -- enticing.



ανθρωπίνης **adjective - genitive singular feminine**  
anthropinos **anth-ro'-pee-nos**: human -- human, common to man, man(-kind), (man-)kind, men's, after the manner of men.

σοφίας **noun - genitive singular feminine**  
sophia **sof-ee'-ah**: wisdom (higher or lower, worldly or spiritual) -- wisdom.

λογois **noun - dative plural masculine**  
logos **log'-os**: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

αλλ **conjunction**  
alla **al-lah'**: other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

εν **preposition**  
en **en**: in, at, (up-)on, by, etc.

αποδειξει **noun - dative singular feminine**  
apodeixis **ap-od'-ike-sis**: manifestation -- demonstration.

πνευματος **noun - genitive singular neuter**  
pneuma **pn-yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

και **conjunction**  
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

δυναμεις **noun - genitive singular feminine**  
dunamis **doo'-nam-is**: force; specially, miraculous power (usually by implication, a miracle itself)

## 1 Corinthians 2:5 .

.	Greek	Strong's	Origin
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that your faith	πίστις (pistis)	4102: faith, faithfulness	from peithó
would not rest		1510: I exist, I am	a prol. form of a prim. and

			defective verb
on the wisdom	σοφία (sophia)	4678: skill, wisdom	from sophos
of men,	ἀνθρώπων (anthrōpōn)	444: a man, human, mankind	probably from anér and óps (eye, face)
but on the power	δυνάμει (dunamei)	1411: (miraculous) power, might, strength	from dunamai
of God.	θεοῦ (theou)	2316: God, a god	of uncertain origin

## KJV Lexicon

### ὅτι **conjunction**

**hina hin'-ah:** in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

### ἡ **definite article - nominative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### πίστις **noun - nominative singular feminine**

**pistis pis'-tis:** persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

### ὑμῶν **personal pronoun - second person genitive plural**

**humon hoo-mone':** of (from or concerning) you -- ye, you, your (own, -selves).

### μή **particle - nominative**

**me may:** any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

### ο **verb - present subjunctive - third person singular**

**o o:** e ay; etc. be -- + appear, are, (may, might, should) be, have, is, + pass the flower of her age, should stand, were.

### ἐν **preposition**

**en en:** in, at, (up-)on, by, etc.

### σοφία **noun - dative singular feminine**

sophia **sof-ee'-ah**: wisdom (higher or lower, worldly or spiritual) -- wisdom.

ανθρωπων **noun - genitive plural masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

αλλ **conjunction**

alla **al-lah'**: other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

δυναμει **noun - dative singular feminine**

dunamis **doo'-nam-is**: force; specially, miraculous power (usually by implication, a miracle itself)

θεου **noun - genitive singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

## 1 Corinthians 2:6 .

.	Greek	Strong's	Origin
Yet	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
we do speak	λαλοῦμεν (laloumen)	2980: to talk	from lalos (talkative)
wisdom	Σοφίαν (sophian)	4678: skill, wisdom	from sophos
among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
those	τοῖς (tois)	3588: the	the def. art.
who are mature;	τελείοις (teleiois)	5046: having reached its end, i.e. complete, by ext. perfect	from telos
a wisdom,	σοφίαν (sophian)	4678: skill, wisdom	from sophos
however,	δὲ	1161: but, and, now, (a	a prim. word

	(de)	connective or adversative particle)	
not of this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
age	αἰῶνος (aiōnos)	165: a space of time, an age	from a prim. root appar. mean. continued duration
nor	οὐδὲ (oude)	3761: and not, neither	from ou, and de
of the rulers	ἀρχόντων (archontōn)	758: ruler, chief	pres. part. of archó
of this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
age,	αἰῶνος (aiōnos)	165: a space of time, an age	from a prim. root appar. mean. continued duration
who are passing away;	καταργουμένων (katargoumenōn)	2673: to render inoperative, abolish	from kata and argeó

## KJV Lexicon

σοφίαν **noun - accusative singular feminine**

sophia **sof-ee'-ah**: wisdom (higher or lower, worldly or spiritual) -- wisdom.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

λαλοῦμεν **verb - present active indicative - first person**

laleo **lal-eh'-o**: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

τοῖς **definite article - dative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τελειοῖς **adjective - dative plural masculine**

**teleios tel'-i-os:** complete (in various applications of labor, growth, mental and moral character, etc.); neuter completeness -- of full age, man, perfect.

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**σοφίαν noun - accusative singular feminine**

**sophia sof-ee'-ah:** wisdom (higher or lower, worldly or spiritual) -- wisdom.

---

**δε conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

---

**ου particle - nominative**

**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

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**του definite article - genitive singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**αιωνος noun - genitive singular masculine**

**aion ahee-ohn':** an age; by extension, perpetuity (also past); by implication, the world; specially (Jewish) a Messianic period (present or future)

---

**τουτου demonstrative pronoun - genitive singular masculine**

**toutou too'-too:** of (from or concerning) this (person or thing) -- here(-by), him, it, + such manner of, that, thence(-forth), thereabout, this, thus.

---

**ουδε adverb**

**oude oo-deh':** not however, i.e. neither, nor, not even -- neither (indeed), never, no (more, nor, not), nor (yet), (also, even, then) not (even, so much as), + nothing, so much as.

---

**των definite article - genitive plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**αρχοντων noun - genitive plural masculine**

**archon ar'-khone:** a first (in rank or power) -- chief (ruler), magistrate, prince, ruler.

---

**του definite article - genitive singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**αιωνος noun - genitive singular masculine**

**aion ahee-ohn':** an age; by extension, perpetuity (also past); by implication, the world; specially (Jewish) a Messianic period (present or future)

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**τουτου demonstrative pronoun - genitive singular masculine**

**toutou too'-too:** of (from or concerning) this (person or thing) -- here(-by), him, it, + such manner of, that, thence(-forth), thereabout, this, thus.

---

**των definite article - genitive plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

idiom) -- the, this, that, one, he, she, it, etc.

καταργουμένων **verb - present passive participle - genitive plural masculine**  
katargeo **kat-arg-eh'-o**: to be (render) entirely idle (useless), literally or figuratively

## 1 Corinthians 2:7 .

.	Greek	Strong's	Origin
but we speak	λαλοῦμεν (laloumen)	2980: to talk	from lalos (talkative)
God's	θεοῦ (theou)	2316: God, a god	of uncertain origin
wisdom	σοφίαν (sophian)	4678: skill, wisdom	from sophos
in a mystery,	μυστηρίῳ (mustēriō)	3466: a mystery or secret doctrine	from mustés (one initiated); from mueó
the hidden	ἀποκεκρυμμένην (apokekrummenēn)	613: to hide, conceal	from apo and kruptó
[wisdom] which	ἣν (ēn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
God	θεὸς (theos)	2316: God, a god	of uncertain origin
predestined	προώρισεν (proōrisen)	4309: to predetermine, foreordain	from pro and horizó
before	πρὸ (pro)	4253: before	a prim. preposition
the ages	αἰώνων (aiōnōn)	165: a space of time, an age	from a prim. root appar. mean. continued duration
to our glory;	δόξαν (doxan)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó

## KJV Lexicon

αλλα **conjunction**

alla **al-lah'**: other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

λαλουμεν **verb - present active indicative - first person**

laleo **lal-eh'-o**: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

σοφιαν **noun - accusative singular feminine**

sophia **sof-ee'-ah**: wisdom (higher or lower, worldly or spiritual) -- wisdom.

θεου **noun - genitive singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

μυστηριω **noun - dative singular neuter**

musterion **moos-tay'-ree-on**: a secret or mystery (through the idea of silence imposed by initiation into religious rites) -- mystery.

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αποκεκρυμμενην **verb - perfect passive participle - accusative singular feminine**

apokrupto **ap-ok-roop'-to**: to conceal away (i.e. fully); figuratively, to keep secret -- hide.

ην **relative pronoun - accusative singular feminine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

προωρισεν **verb - aorist active indicative - third person singular**

proorizo **pro-or-id'-zo**: to limit in advance, i.e. (figuratively) predetermine -- determine before, ordain, predestinate.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεος **noun - nominative singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

προ **preposition**

**pro pro:** fore, i.e. in front of, prior (figuratively, superior) to -- above, ago, before, or ever. In the comparative, it retains the same significations.

**των definite article - genitive plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**αιωνων noun - genitive plural masculine**

**aion ahee-ohn':** an age; by extension, perpetuity (also past); by implication, the world; specially (Jewish) a Messianic period (present or future)

**εις preposition**

**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

**δοξαν noun - accusative singular feminine**

**doxa dox'-ah:** glory (as very apparent), in a wide application (literal or figurative, objective or subjective) -- dignity, glory(-ious), honour, praise, worship.

**ημων personal pronoun - first person genitive plural**

**hemon hay-mone':** of (or from) us -- our (company), us, we.

## 1 Corinthians 2:8 .

.	Greek	Strong's	Origin
[the wisdom] which	ἣν (ēn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
none	οὐδεὶς (oudeis)	3762: no one, none	from oude and heis
of the rulers	ἀρχόντων (archontōn)	758: ruler, chief	pres. part. of archó
of this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
age	αἰῶνος (aiōnos)	165: a space of time, an age	from a prim. root appar. mean. continued duration
has understood;	ἐγνώκεν (egnōken)	1097: to come to know, recognize, perceive	from a prim. root gnó-



for if	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
they had understood	ἐγνώσαν (egnōsan)	1097: to come to know, recognize, perceive	from a prim. root gnó-
it they would not have crucified	ἐσταύρωσαν (estaurōsan)	4717: to fence with stakes, to crucify	from stauros
the Lord	κύριον (kurion)	2962: lord, master	from kuros (authority)
of glory;	δόξης (doxēs)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó

## KJV Lexicon

ην **relative pronoun - accusative singular feminine**

**hos hos:** the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ουδεις **adjective - nominative singular masculine**

**oudeis oo-dice':** not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

των **definite article - genitive plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αρχοντων **noun - genitive plural masculine**

**archon ar'-khone:** a first (in rank or power) -- chief (ruler), magistrate, prince, ruler.

του **definite article - genitive singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αιωνος **noun - genitive singular masculine**

**aion ahee-ohn':** an age; by extension, perpetuity (also past); by implication, the world; specially (Jewish) a Messianic period (present or future)

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**ΤΟΥΤΟΥ demonstrative pronoun - genitive singular masculine**  
**toutou too'-too:** of (from or concerning) this (person or thing) -- here(-by), him, it, + such manner of, that, thence(-forth), thereabout, this, thus.

---

**ΕΓΝΩΚΕΝ verb - perfect active indicative - third person singular**  
**ginosko ghin-oce'-ko:** to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

---

**ΕΙ conditional**  
**ei i:** if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

---

**ΓΑΡ conjunction**  
**gar gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

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**ΕΓΝΩΣΑΝ verb - second aorist active indicative - third person**  
**ginosko ghin-oce'-ko:** to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

---

**ΟΥΚ particle - nominative**  
**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

---

**ΑΝ particle**  
**an an:** denoting a supposition, wish, possibility or uncertainty

---

**ΤΟΝ definite article - accusative singular masculine**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ΚΥΡΙΟΝ noun - accusative singular masculine**  
**kurios koo'-ree-os:** supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

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**ΤΗΣ definite article - genitive singular feminine**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ΔΟΞΗΣ noun - genitive singular feminine**  
**doxa dox'-ah:** glory (as very apparent), in a wide application (literal or figurative, objective or subjective) -- dignity, glory(-ious), honour, praise, worship.

---

**ΕΣΤΑΥΡΩΣΑΝ verb - aorist active indicative - third person**  
**stauroo stow-ro'-o:** to impale on the cross; figuratively, to extinguish (subdue) passion or selfishness -- crucify.

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## 1 Corinthians 2:9 .

.	Greek	Strong's	Origin
but just	καθώς (kathōs)	2531a: according as, just as	from kata and hós
as it is written,	γέγραπται (gegraptai)	1125: to write	a prim. verb
"THINGS WHICH	ᾧ (a)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
EYE	ὀφθαλμός (ophthalmos)	3788: the eye	from a prim. root op- and an uncertain root
HAS NOT SEEN		3708: to see, perceive, attend to	a prim. verb
AND EAR	οὖς (ous)	3775: the ear	a prim. word
HAS NOT HEARD,	ἤκουσεν (ēkousen)	191: to hear, listen	from a prim. word mean. hearing
AND [which] HAVE NOT ENTERED	ἀνέβη (anebē)	305: to go up, ascend	from ana and the same as basis
THE HEART	καρδίαν (kardian)	2588: heart	a prim. word
OF MAN,	ἀνθρώπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)
ALL		3745: how much, how many	from hos,
THAT GOD	θεός (theos)	2316: God, a god	of uncertain origin
HAS PREPARED	ἡτοίμασεν (ētoimasen)	2090: to prepare	from hetoimos
FOR THOSE	ὅ (o)	3588: the	the def. art.
WHO LOVE	ἀγαπῶσιν (agapōsin)	25: to love	of uncertain origin

HIM."

## KJV Lexicon

αλλα **conjunction**

alla **al-lah'**: other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

καθως **adverb**

kathos **kath-oce'**: just (or inasmuch) as, that -- according to, (according, even) as, how, when.

γεγραπται **verb - perfect passive indicative - third person singular**

grapho **graf'-o**: to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

α **relative pronoun - accusative plural neuter**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

οφθαλμος **noun - nominative singular masculine**

ophthalmos **of-thal-mos'**: the eye; by implication, vision; figuratively, envy (from the jealous side-glance) -- eye, sight.

ουκ **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ειδεν **verb - second aorist active indicative - third person singular**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ους **noun - nominative singular neuter**

ous **ooce**: the ear (physically or mentally) -- ear.

ουκ **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

---

**ηκουσεν verb - aorist active indicative - third person singular**

**akouo ak-oo'-o:** to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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**επι preposition**

**epi ep-ee':** meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

---

**καρδιαν noun - accusative singular feminine**

**kardia kar-dee'-ah:** the heart, i.e. (figuratively) the thoughts or feelings (mind); also (by analogy) the middle -- (+ broken-)heart(-ed).

---

**ανθρωπου noun - genitive singular masculine**

**anthropos anth'-ro-pos:** man-faced, i.e. a human being -- certain, man.

---

**ουκ particle - nominative**

**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

---

**ανεβη verb - second aorist active indicative - third person singular**

**anabaino an-ab-ah'-ee-no:** to go up -- arise, ascend (up), climb (go, grow, rise, spring) up, come (up).

---

**α relative pronoun - accusative plural neuter**

**hos hos:** the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

---

**ητοιμασεν verb - aorist active indicative - third person singular**

**hetoimazo het-oy-mad'-zo:** to prepare -- prepare, provide, make ready.

---

**ο definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**θεος noun - nominative singular masculine**

**theos theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

---

**τοις definite article - dative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**αγαπωσιν verb - present active participle - dative plural masculine**

**agapao ag-ap-ah'-o:** to love (in a social or moral sense) -- (be-)love(-ed).

---

αὐτον **personal pronoun - accusative singular masculine**  
**autos ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

## 1 Corinthians 2:10 .

.	Greek	Strong's	Origin
For to us God	θεὸς (theos)	2316: God, a god	of uncertain origin
revealed	ἀπεκάλυψεν (apekalupsen)	601: to uncover, reveal	from apo and kaluptó
[them] through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
the Spirit;	πνεύματος (pneumatos)	4151: wind, spirit	from pneó
for the Spirit	πνεῦμα (pneuma)	4151: wind, spirit	from pneó
searches	ἐραυνᾷ (erauna)	2045:	variant reading for eraunaó, q.v.
all things,	πάντα (panta)	3956: all, every	a prim. word
even	καὶ (kai)	2532: and, even, also	a prim. conjunction
the depths	βάθη (bathē)	899: depth	from bathus
of God.	θεοῦ (theou)	2316: God, a god	of uncertain origin

ημιν **personal pronoun - first person dative plural**  
hemin **hay-meen'**: to (or for, with, by) us -- our, (for) us, we.

---

δε **conjunction**  
de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

---

ο **definite article - nominative singular masculine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

θεος **noun - nominative singular masculine**  
theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

---

απεκαλυψεν **verb - aorist active indicative - third person singular**  
apokalupto **ap-ok-al-oop'-to**: to take off the cover, i.e. disclose -- reveal.

---

δια **preposition**  
dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

---

του **definite article - genitive singular neuter**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

πνευματος **noun - genitive singular neuter**  
pneuma **pn-yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

---

αυτου **personal pronoun - genitive singular masculine**  
autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

---

το **definite article - nominative singular neuter**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

γαρ **conjunction**  
gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

---

πνευμα **noun - nominative singular neuter**  
pneuma **pn-yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

---

παντα **adjective - accusative plural neuter**  
pas **pas**: apparently a primary word; all, any, every, the whole

---

ερευνα **verb - present active indicative - third person singular**  
ereunao **er-yoo-nah'-o**: to seek, i.e. (figuratively) to investigate -- search.

---

και **conjunction**  
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition)

with other particles or small words

τα **definite article - accusative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βαθη **noun - accusative plural neuter**

bathos **bath'-os**: profundity, i.e. (by implication) extent; (figuratively) mystery -- deep(-ness, things), depth.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου **noun - genitive singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

## 1 Corinthians 2:11 .

.	Greek	Strong's	Origin
For who	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis
among men	ἀνθρώπων (anthrōpōn)	444: a man, human, mankind	probably from anér and óps (eye, face)
knows		3609a: to have seen or perceived, hence to know	perf. of eidon
the [thoughts] of a man	ἀνθρώπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)
except		1508: if not	from ei and mé
the spirit	πνεῦμα (pneuma)	4151: wind, spirit	from pneó
of the man	ἀνθρώπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)
which is in him? Even	καὶ (kai)	2532: and, even, also	a prim. conjunction
so	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,



the [thoughts] of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
no one	οὐδεὶς (oudeis)	3762: no one, none	from oude and heis
knows	ἔγνωκεν (egnōken)	1097: to come to know, recognize, perceive	from a prim. root gnó-
except		1508: if not	from ei and mé
the Spirit	πνεῦμα (pneuma)	4151: wind, spirit	from pneó
of God.	θεοῦ (theou)	2316: God, a god	of uncertain origin

## KJV Lexicon

τις **interrogative pronoun - nominative singular masculine**

**tis tis:** an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

γάρ **conjunction**

**gar gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

οἶδεν **verb - perfect active indicative - third person singular**

**eido i'-do:** to see; by implication, (in the perfect tense only) to know

ανθρωπων **noun - genitive plural masculine**

**anthropos anth'-ro-pos:** man-faced, i.e. a human being -- certain, man.

τα **definite article - accusative plural neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

του **definite article - genitive singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ανθρωπου noun - genitive singular masculine**  
**anthropos anth'-ro-pos:** man-faced, i.e. a human being -- certain, man.

---

**ει conditional**  
**ei i:** if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

---

**μη particle - nominative**  
**me may:** any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

---

**το definite article - nominative singular neuter**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**πνευμα noun - nominative singular neuter**  
**pneuma pnyoo'-mah:** ghost, life, spirit(-ual, -ually), mind.

---

**του definite article - genitive singular masculine**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ανθρωπου noun - genitive singular masculine**  
**anthropos anth'-ro-pos:** man-faced, i.e. a human being -- certain, man.

---

**το definite article - nominative singular neuter**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**εν preposition**  
**en en:** in, at, (up-)on, by, etc.

---

**αυτω personal pronoun - dative singular masculine**  
**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**ουτως adverb**  
**houto hoo'-to:** after that, after (in) this manner, as, even (so), for all that, like(-wise), no more, on this fashion(-wise), so (in like manner), thus, what.

---

**και conjunction**  
**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**τα definite article - accusative plural neuter**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**του definite article - genitive singular masculine**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

**θεου noun - genitive singular masculine**

**theos theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

**ουδεις adjective - nominative singular masculine**

**oudeis oo-dice':** not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

**οιδεν verb - perfect active indicative - third person singular**

**eido i'-do:** to see; by implication, (in the perfect tense only) to know

**ει conditional**

**ei i:** if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

**μη particle - nominative**

**me may:** any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

**το definite article - nominative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**πνευμα noun - nominative singular neuter**

**pneuma pnyoo'-mah:** ghost, life, spirit(-ual, -ually), mind.

**του definite article - genitive singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**θεου noun - genitive singular masculine**

**theos theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

## 1 Corinthians 2:12 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
we have received,	ἐλάβομεν (elabomen)	2983: to take, receive	from a prim. root lab-
not the spirit	πνεῦμα	4151: wind, spirit	from pneό

	(pneuma)		
of the world,	κόσμου (kosmou)	2889: order, the world	a prim. word
but the Spirit	πνεῦμα (pneuma)	4151: wind, spirit	from pneó
who	τὸ (to)	3588: the	the def. art.
is from God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that we may know		3609a: to have seen or perceived, hence to know	perf. of eidon
the things freely given	χαρισθέντα (charisthenta)	5483: to show favor, give freely	from charis
to us by God,	θεοῦ (theou)	2316: God, a god	of uncertain origin

## KJV Lexicon

ἡμεῖς **personal pronoun - first person nominative plural**

**hemeis hay-mice'**: we (only used when emphatic) -- us, we (ourselves).

δε **conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ου **particle - nominative**

**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

το **definite article - accusative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πνευμα **noun - accusative singular neuter**

pneuma **pn̩yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

---

**του definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**κοσμου noun - genitive singular masculine**

kosmos **kos'-mos**: orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally) -- adorning, world.

---

**ελαβομεν verb - second aorist active indicative - first person**

lambano **lam-ban'-o**: to take (in very many applications, literally and figuratively)

---

**αλλα conjunction**

alla **al-lah'**: other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

---

**το definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**πνευμα noun - accusative singular neuter**

pneuma **pn̩yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

---

**το definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**εκ preposition**

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

---

**του definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**θεου noun - genitive singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

---

**ινα conjunction**

hina **hin'-ah**: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

---

**ειδωμεν verb - perfect active subjunctive - first person**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

---

**τα definite article - accusative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

**υπο preposition**

**hupo hoop-o':** under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

**του definite article - genitive singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**θεου noun - genitive singular masculine**

**theos theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

**χαρισθεντα verb - aorist passive participle - accusative plural neuter**

**charizomai khar-id'-zom-ahee:** to grant as a favor, i.e. gratuitously, in kindness, pardon or rescue -- deliver, (frankly) forgive, (freely) give, grant.

**ημιν personal pronoun - first person dative plural**

**hemin hay-meen':** to (or for, with, by) us -- our, (for) us, we.

## 1 Corinthians 2:13 .

.	Greek	Strong's	Origin
which	ἃ (a)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
things we also	καὶ (kai)	2532: and, even, also	a prim. conjunction
speak,	λαλοῦμεν (laloumen)	2980: to talk	from lalos (talkative)
not in words	λόγοις (logois)	3056: a word (as embodying an idea), a statement, a speech	from legó
taught	διδασκτοῖς (didaktois)	1318: instructed, taught	from didaskó
by human	ἀνθρωπίνης (anthrōpinēs)	442: human	from anthrōpos
wisdom,	σοφίας (sophias)	4678: skill, wisdom	from sophos

but in those taught	διδασκτοῖς (didaktois)	1318: instructed, taught	from didaskó
by the Spirit,	πνεύματος (pneumatōs)	4151: wind, spirit	from pneó
combining	συγκρίνοντες (sunkrinontes)	4793: to combine, compare	from sun and krinó
spiritual	πνευματικοῖς (pneumatikōis)	4152: spiritual	from pneuma
[thoughts] with spiritual	πνευματικά (pneumatika)	4152: spiritual	from pneuma
[words].			

## KJV Lexicon

**α** **relative pronoun - accusative plural neuter**

**hos hos:** the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

**και** **conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**λαλουμεν** **verb - present active indicative - first person**

**laleo lal-eh'-o:** to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

**ουκ** **particle - nominative**

**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

**εν** **preposition**

**en en:** in, at, (up-)on, by, etc.

**διδασκοις** **adjective - dative plural masculine**

**didaktos did-ak-tos':** (subjectively) instructed, or (objectively) communicated by teaching - taught, which ... teacheth.

ανθρωπίνης **adjective - genitive singular feminine**

**anthropinos anth-ro'-pee-nos:** human -- human, common to man, man(-kind), (man-)kind, men's, after the manner of men.

---

σοφίας **noun - genitive singular feminine**

**sophia sof-ee'-ah:** wisdom (higher or lower, worldly or spiritual) -- wisdom.

---

λογοις **noun - dative plural masculine**

**logos log'-os:** something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

---

αλλ **conjunction**

**alla al-lah':** other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

---

εν **preposition**

**en en:** in, at, (up-)on, by, etc.

---

διδακτοις **adjective - dative plural masculine**

**didaktos did-ak-tos':** (subjectively) instructed, or (objectively) communicated by teaching - - taught, which ... teacheth.

---

πνευματος **noun - genitive singular neuter**

**pneuma pnyoo'-mah:** ghost, life, spirit(-ual, -ually), mind.

---

αγιου **adjective - genitive singular neuter**

**hagios hag'-ee-os:** sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

---

πνευματικοις **adjective - dative plural neuter**

**pneumatikos pnyoo-mat-ik-os':** non-carnal, i.e. (humanly) ethereal (as opposed to gross), or (daemoniacally) a spirit (concretely), or (divinely) supernatural, regenerate, religious -- spiritual.

---

πνευματικα **adjective - accusative plural neuter**

**pneumatikos pnyoo-mat-ik-os':** non-carnal, i.e. (humanly) ethereal (as opposed to gross), or (daemoniacally) a spirit (concretely), or (divinely) supernatural, regenerate, religious -- spiritual.

---

συγκρινοντες **verb - present active participle - nominative plural masculine**

**sugkrino soong-kree'-no:** to judge of one thing in connection with another, i.e. combine (spiritual ideas with appropriate expressions) or collate

---

## 1 Corinthians 2:14 .



.	Greek	Strong's	Origin
But a natural	ψυχικὸς (psuchikos)	5591: natural, of the soul or mind	from psuché
man	ἄνθρωπος (anthrōpos)	444: a man, human, mankind	probably from anér and óps (eye, face)
does not accept	δέχεται (dechetai)	1209: to receive	a prim. verb
the things of the Spirit	πνεύματος (pneumatōs)	4151: wind, spirit	from pneó
of God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
for they are foolishness	μωρία (mōria)	3472: foolishness	from móros
to him; and he cannot	δύναται (dunatai)	1410: to be able, to have power	a prim. verb
understand	γινῶναι (ginōnai)	1097: to come to know, recognize, perceive	from a prim. root gnó-
them, because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
they are spiritually	πνευματικῶς (pneumatikōs)	4153: spiritually	adverb from pneumatikos
appraised.	ἀνακρίνεται (anakrinetai)	350: to examine, investigate	from ana and krinó

## KJV Lexicon

ψυχικός **adjective - nominative singular masculine**

psuchikos **psoo-khee-kos'**: sensitive, i.e. animate -- natural, sensual.

δε **conjunction**

de **deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

---

**ανθρωπος** **noun - nominative singular masculine**  
**anthropos anth'-ro-pos:** man-faced, i.e. a human being -- certain, man.

---

**ου** **particle - nominative**  
**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

---

**δεχεται** **verb - present middle or passive deponent indicative - third person singular**  
**dechomai dekh'-om-ahee:** to receive (in various applications, literally or figuratively) -- accept, receive, take.

---

**τα** **definite article - accusative plural neuter**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**του** **definite article - genitive singular neuter**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**πνευματος** **noun - genitive singular neuter**  
**pneuma pnyoo'-mah:** ghost, life, spirit(-ual, -ually), mind.

---

**του** **definite article - genitive singular masculine**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**θεου** **noun - genitive singular masculine**  
**theos theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

---

**μωρια** **noun - nominative singular feminine**  
**moria mo-ree'-ah:** silliness, i.e. absurdity -- foolishness.

---

**γαρ** **conjunction**  
**gar gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

---

**αυτω** **personal pronoun - dative singular masculine**  
**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**εστιν** **verb - present indicative - third person singular**  
**esti es-tee':** he (she or it) is; also (with neuter plural) they are

---

**και** **conjunction**  
**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**ου** **particle - nominative**

---

**οὐ οο:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

**δυναται verb - present middle or passive deponent indicative - third person singular**  
**dunamai doo'-nam-ahē:** to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

**γινωμαι verb - second aorist active middle or passive deponent**  
**ginosko ghin-ocē'-ko:** to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

**οτι conjunction**  
**hoti hot'-ee:** demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

**πνευματικως adverb**  
**pneumatikos pnyoo-mat-ik-ocē':** non-physically, i.e. divinely, figuratively -- spiritually.

**ανακρινεται verb - present passive indicative - third person singular**  
**anakrino an-ak-ree'-no:** to scrutinize, i.e. (by implication) investigate, interrogate, determine -- ask, question, discern, examine, judge, search.

## 1 Corinthians 2:15 .

.	Greek	Strong's	Origin
But he who is spiritual	πνευματικὸς (pneumatikos)	4152: spiritual	from pneuma
appraises	ἀνακρίνει (anakrinei)	350: to examine, investigate	from ana and krinó
all things,	πάντα (panta)	3956: all, every	a prim. word
yet	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
he himself	αὐτὸς (autos)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
is appraised	ἀνακρίνεται (anakrinetai)	350: to examine, investigate	from ana and krinó
by no one.	οὐδενὸς (oudenos)	3762: no one, none	from oude and heis

## KJV Lexicon

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

πνευματικός **adjective - nominative singular masculine**

pneumatikos **pn-yoo-mat-ik-os'**: non-carnal, i.e. (humanly) ethereal (as opposed to gross), or (daemoniacally) a spirit (concretely), or (divinely) supernatural, regenerate, religious -- spiritual.

ανακρίνει **verb - present active indicative - third person singular**

anakrino **an-ak-ree'-no**: to scrutinize, i.e. (by implication) investigate, interrogate, determine -- ask, question, discern, examine, judge, search.

μεν **particle**

men **men**: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

παντα **adjective - accusative plural neuter**

pas **pas**: apparently a primary word; all, any, every, the whole

αυτος **personal pronoun - nominative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

υπ **preposition**

hupo **hoop-o'**: under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

ουδενος **adjective - genitive singular masculine**

oudeis **oo-dice'**: not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

**ανακρίνεται** **verb - present passive indicative - third person singular**  
**anakrino** **an-ak-ree'-no**: to scrutinize, i.e. (by implication) investigate, interrogate, determine -- ask, question, discern, examine, judge, search.

## 1 Corinthians 2:16 .

.	Greek	Strong's	Origin
For WHO	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis
HAS KNOWN	ἔγνω (egnō)	1097: to come to know, recognize, perceive	from a prim. root gnō-
THE MIND	νοῦν (noun)	3563: mind, understanding, reason	contr. of a prim. word noos (mind)
OF THE LORD,	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
THAT HE WILL INSTRUCT	συμβιβάσει (sumbibasei)	4822: to join together, hence to consider, by ext. to teach	from sun and the caus. form of the same as basis
HIM? But we have	ἔχομεν (echomen)	2192: to have, hold	a prim. verb
the mind	νοῦν (noun)	3563: mind, understanding, reason	contr. of a prim. word noos (mind)
of Christ.	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chriō

### KJV Lexicon

**τις** **interrogative pronoun - nominative singular masculine**  
**tis** **tis**: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

### γὰρ **conjunction**

**gar** **gar**: assigning a reason (used in argument, explanation or intensification; often with

other particles)

**γινωσκω verb - second aorist active indicative - third person singular**

**ginosko ghin-ocē'-ko:** to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

**νοῦν noun - accusative singular masculine**

**nous nooce:** the intellect, i.e. mind (divine or human; in thought, feeling, or will); by implication, meaning -- mind, understanding.

**κυρίου noun - genitive singular masculine**

**kurios koo'-ree-os:** supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

**ὅς relative pronoun - nominative singular masculine**

**hos hos:** the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

**συνβιβασει verb - future active indicative - third person singular**

**sumbibazo soom-bib-ad'-zo:** to drive together, i.e. unite (in association or affection), (mentally) to infer, show, teach -- compact, assuredly gather, intrust, knit together, prove.

**αὐτον personal pronoun - accusative singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

**ἡμεῖς personal pronoun - first person nominative plural**

**hemeis hay-mice':** we (only used when emphatic) -- us, we (ourselves).

**δέ conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

**νοῦν noun - accusative singular masculine**

**nous nooce:** the intellect, i.e. mind (divine or human; in thought, feeling, or will); by implication, meaning -- mind, understanding.

**χριστου noun - genitive singular masculine**

**Christos khris-tos':** anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

**ἔχομεν verb - present active indicative - first person**

**echo ekh'-o:** (used in certain tenses only) a primary verb; to hold

## 1 Corinthians 3:1 .

.	Greek	Strong's	Origin
And I, brethren,	ἀδελφοί (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)

could	ἠδυνήθην (ēdunēthēn)	1410: to be able, to have power	a prim. verb
not speak	λαλήσαι (lalēsai)	2980: to talk	from lalos (talkative)
to you as to spiritual men,	πνευματικοῖς (pneumatikois)	4152: spiritual	from pneuma
but as to men of flesh,	σαρκίνοις (sarkinois)	4560: of the flesh	from sarx
as to infants	νηπίοις (nēpiois)	3516: an infant, fig. a simple-minded or immature person	of uncertain origin
in Christ.	Χριστῷ (christō)	5547: the Anointed One, Messiah, Christ	from chrió

## KJV Lexicon

### και conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**εγω personal pronoun - first person nominative singular**  
**ego eg-o':** I, me.

**αδελφοι noun - vocative plural masculine**  
**adephos ad-el-fos':** a brother near or remote -- brother.

**ουκ particle - nominative**  
**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

**ηδυνηθην verb - aorist passive deponent indicative - first person singular - attic**  
**dunamai doo'-nam-ahēe:** to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

**υμιν personal pronoun - second person dative plural**  
**humin hoo-min':** to (with or by) you -- ye, you, your(-selves).

**λαλησαι verb - aorist active middle or passive deponent**

**laleo** **lal-eh'-o**: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

**ως** **adverb**

**hos** **hoke**: which how, i.e. in that manner (very variously used, as follows)

**πνευματικοίς** **adjective - dative plural masculine**

**pneumatikos** **pn̄yoo-mat-ik-os'**: non-carnal, i.e. (humanly) ethereal (as opposed to gross), or (daemoniacally) a spirit (concretely), or (divinely) supernatural, regenerate, religious -- spiritual.

**αλλ** **conjunction**

**alla** **al-lah'**: other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

**ως** **adverb**

**hos** **hoke**: which how, i.e. in that manner (very variously used, as follows)

**σαρκικοίς** **adjective - dative plural masculine**

**sarkikos** **sar-kee-kos'**: pertaining to flesh, i.e. (by extension) bodily, temporal, or (by implication) animal, unregenerate -- carnal, fleshly.

**ως** **adverb**

**hos** **hoke**: which how, i.e. in that manner (very variously used, as follows)

**νηπιοίς** **adjective - dative plural masculine**

**nepios** **nay'-pee-os**: not speaking, i.e. an infant (minor); figuratively, a simple-minded person, an immature Christian -- babe, child (+ -ish).

**εν** **preposition**

**en** **en**: in, at, (up-)on, by, etc.

**χριστω** **noun - dative singular masculine**

**Christos** **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

## 1 Corinthians 3:2 .

.	Greek	Strong's	Origin
I gave	ἐπότισα (epotisa)	4222: to give to drink	from potos (drink, for drinking)
you milk	γάλα (gala)	1051: milk	probably from a prim. root glakt-
to drink,		4222: to give to drink	from potos (drink, for drinking)
not solid food;	βρῶμα	1033: food	from bibrósco



	(brōma)		
for you were not yet	οὐπω (oupō)	3768: not yet	from ou, and #NAME?
able	ἐδύνασθε (edunasthe)	1410: to be able, to have power	a prim. verb
[to receive it]. Indeed,	ἀλλ' (all)	235: otherwise, on the other hand, but	adversative particle from allos
even	οὐδὲ (oude)	3761: and not, neither	from ou, and de
now	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
you are not yet	ἔτι (eti)	2089: still, yet	a prim. adverb
able,	δύνασθε (dunasthe)	1410: to be able, to have power	a prim. verb

## KJV Lexicon

γάλα **noun - accusative singular neuter**  
gala **gal'-ah**: milk (figuratively) -- milk.

υμας **personal pronoun - second person accusative plural**  
humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

επιτισα **verb - aorist active indicative - first person singular**  
potizo **pot-id'-zo**: to furnish drink, irrigate -- give (make) to drink, feed, water.

και **conjunction**  
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ου **particle - nominative**  
ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

<b>βρωμα</b> <b>noun - accusative singular neuter</b> <b>broma bro'-mah:</b> food, especially (ceremonially) articles allowed or forbidden by the Jewish law -- meat, victuals.;
<b>ουπω</b> <b>adverb</b> <b>oupo oo'-po:</b> not yet -- hitherto not, (no...) as yet, not yet.
<b>γαρ</b> <b>conjunction</b> <b>gar gar:</b> assigning a reason (used in argument, explanation or intensification; often with other particles)
<b>εδυνασθε</b> <b>verb - imperfect middle or passive deponent indicative - second person</b> <b>dunamai doo'-nam-ahee:</b> to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.
<b>αλλ</b> <b>conjunction</b> <b>alla al-lah':</b> other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.
<b>ουτε</b> <b>conjunction</b> <b>oute oo'-teh:</b> not too, i.e. neither or nor; by analogy, not even -- neither, none, nor (yet), (no, yet) not, nothing.
<b>ετι</b> <b>adverb</b> <b>eti et'-ee:</b> yet, still (of time or degree) -- after that, also, ever, (any) further, (t-)henceforth (more), hereafter, (any) longer, (any) more(-one), now, still, yet.
<b>νυν</b> <b>adverb</b> <b>nun noon:</b> now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate
<b>δυνασθε</b> <b>verb - present middle or passive deponent indicative - second person</b> <b>dunamai doo'-nam-ahee:</b> to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

## 1 Corinthians 3:3 .

.	Greek	Strong's	Origin
for you are still	ἔτι (eti)	2089: still, yet	a prim. adverb
fleshly.	σαρκικοί (sarkikoi)	4559: pertaining to the flesh, carnal	from sarx
For since	ὅπου (opou)	3699: where	from hos, and pou

there is jealousy	ζῆλος (zēlos)	2205b: zeal, jealousy	probably from zeó
and strife	ἔρις (eris)	2054: strife	a prim. word
among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
you, are you not fleshly,	σαρκικοί (sarkikoi)	4559: pertaining to the flesh, carnal	from sarx
and are you not walking	περιπατεῖτε (peripateite)	4043: to walk	from peri and pateó
like	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
mere men?	ἄνθρωπον (anthrōpon)	444: a man, human, mankind	probably from anér and óps (eye, face)

## KJV Lexicon

### ΕΤΙ **adverb**

**eti et'-ee:** yet, still (of time or degree) -- after that, also, ever, (any) further, (t-)henceforth (more), hereafter, (any) longer, (any) more(-one), now, still, yet.

### ΓΑΡ **conjunction**

**gar gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

### ΣΑΡΚΙΚΟΙ **adjective - nominative plural masculine**

**sarkikos sar-kee-kos':** pertaining to flesh, i.e. (by extension) bodily, temporal, or (by implication) animal, unregenerate -- carnal, fleshly.

### ΕΣΤΕ **verb - present indicative - second person**

**este es-teh':** ye are -- be, have been, belong.

### ΟΠΟΥ **adverb**

**hopou hop'-oo:** what(-ever) where, i.e. at whichever spot -- in what place, where(-as, -soever), whither (+ soever).

---

**γαρ conjunction**

**gar gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

---

**εν preposition**

**en en:** in, at, (up-)on, by, etc.

---

**υμιν personal pronoun - second person dative plural**

**humin hoo-min':** to (with or by) you -- ye, you, your(-selves).

---

**ζηλος noun - nominative singular masculine**

**zelos dzay'-los:** heat, i.e. (figuratively) zeal (in a favorable sense, ardor; in an unfavorable one, jealousy, as of a husband (figuratively, of God), or an enemy, malice)

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**ερις noun - nominative singular feminine**

**eris er'-is:** a quarrel, i.e. (by implication) wrangling -- contention, debate, strife, variance.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**διχοστασιαι noun - nominative plural feminine**

**dichostsis dee-khos-tas-ee'-ah:** disunion, i.e. (figuratively) dissension -- division, sedition.

---

**ουχι particle - interrogative**

**ouchi oo-khee':** not indeed -- nay, not.

---

**σαρκικοι adjective - nominative plural masculine**

**sarkikos sar-kee-kos':** pertaining to flesh, i.e. (by extension) bodily, temporal, or (by implication) animal, unregenerate -- carnal, fleshly.

---

**εστε verb - present indicative - second person**

**este es-teh':** ye are -- be, have been, belong.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**κατα preposition**

**kata kat-ah':** (prepositionally) down (in place or time), in varied relations

---

**ανθρωπον noun - accusative singular masculine**

**anthropos anth'-ro-pos:** man-faced, i.e. a human being -- certain, man.

---

**περιπατειτε verb - present active indicative - second person**

---

**peripateo** **per-ee-pat-eh'-o**: to tread all around, i.e. walk at large (especially as proof of ability); figuratively, to live, deport oneself, follow (as a companion or votary) -- go, be occupied with, walk (about).

## 1 Corinthians 3:4 .

.	Greek	Strong's	Origin
For when	ὅταν (otan)	3752: whenever	from hote and an
one	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
says,	λέγει (legē)	3004: to say	a prim. verb
"I am	εἰμι (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb
of Paul,"	Παύλου (paulou)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
and another,	ἕτερος (eteros)	2087: other	of uncertain origin
"I am of Apollos,"	Ἀπολλῶ (apollō)	625: Apollos, an Alexandrian Jewish Christian	probably contr. from the adjective Apollónios (of or belonging to Apollo)
are you not [mere] men?	ἄνθρωποι (anthrōpoi)	444: a man, human, mankind	probably from anér and óps (eye, face)

### KJV Lexicon

ὅταν **conjunction**

**hotan** **hot'-an**: whenever (implying hypothesis or more or less uncertainty); also causatively (conjunctionally) inasmuch as -- as long (soon) as, that, + till, when(-soever), while.

γὰρ **conjunction**

**gar gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

**λεγει verb - present active subjunctive - third person singular**

**lego leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

**τις indefinite pronoun - nominative singular masculine**

**tis tis:** some or any person or object

**εγω personal pronoun - first person nominative singular**

**ego eg-o':** I, me.

**μεν particle**

**men men:** indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

**ειμι verb - present indicative - first person singular**

**eimi i-mee':** a prolonged form of a primary and defective verb; I exist (used only when emphatic) -- am, have been, it is I, was.

**παυλου noun - genitive singular masculine**

**Paulos pow'-los:** Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

**ετερος adjective - nominative singular masculine**

**heteros het'-er-os:** (an-, the) other or different -- altered, else, next (day), one, (an-)other, some, strange.

**δε conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

**εγω personal pronoun - first person nominative singular**

**ego eg-o':** I, me.

**απολλω noun - genitive singular masculine**

**Apollos ap-ol-loce':** Apollos, an Israelite -- Apollos.

**ουχι particle - interrogative**

**ouchi oo-khee':** not indeed -- nay, not.

**σαρκικοι adjective - nominative plural masculine**

**sarkikos sar-kee-kos':** pertaining to flesh, i.e. (by extension) bodily, temporal, or (by implication) animal, unregenerate -- carnal, fleshly.

**εστε verb - present indicative - second person**

**este es-teh':** ye are -- be, have been, belong.

## 1 Corinthians 3:5 .

.	Greek	Strong's	Origin
What	Τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
then	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
is Apollos?	Ἀπολλῶς (apollōs)	625: Apollos, an Alexandrian Jewish Christian	probably contr. from the adjective Apollónios (of or belonging to Apollo)
And what	τι (ti)	5101: who? which? what?	an interrog. pronoun related to tis
is Paul?	Παῦλος (paulos)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
Servants	διάκονοι (diakonoi)	1249: a servant, minister	of uncertain origin
through	δι' (di)	1223: through, on account of, because of	a prim. preposition
whom	ὧν (ōn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you believed,	ἐπιστεύσατε (episteusate)	4100: to believe, entrust	from pistis
even	καὶ (kai)	2532: and, even, also	a prim. conjunction
as the Lord	κύριος (kurios)	2962: lord, master	from kuros (authority)
gave	ἔδωκεν (edōken)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
[opportunity] to each one.	ἐκάστῳ (ekastō)	1538: each, every	a prim. word

## KJV Lexicon

### τις interrogative pronoun - nominative singular masculine

**tis tis:** an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

### οὐν conjunction

**oun oon:** (adverbially) certainly, or (conjunctively) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

### ἐστιν verb - present indicative - third person singular

**esti es-tee':** he (she or it) is; also (with neuter plural) they are

### παῦλος noun - nominative singular masculine

**Paulos pow'-los:** Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

### τις interrogative pronoun - nominative singular masculine

**tis tis:** an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

### δέ conjunction

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

### Ἀπολλῶς noun - nominative singular masculine

**Apollos ap-ol-loce':** Apollos, an Israelite -- Apollos.

### ἀλλ conjunction

**alla al-lah':** other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

### ἢ particle

**e ay:** disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

### διακονοὶ noun - nominative plural masculine

**diakonos dee-ak'-on-os:** an attendant, i.e. (genitive case) a waiter (at table or in other menial duties); specially, a Christian teacher and pastor (technically, a deacon or deaconess) -- deacon, minister, servant.

### δι preposition

**dia dee-ah':** through (in very wide applications, local, causal, or occasional)

### ὧν relative pronoun - genitive plural masculine

**hos hos:** the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

### ἐπιστεῦσατε verb - aorist active indicative - second person



**pisteuo pist-yoo'-o:** to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

**καί conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**ἐκάστω adjective - dative singular masculine**

**hekastos hek'-as-tos:** each or every -- any, both, each (one), every (man, one, woman), particularly.

**ὥς adverb**

**hos hoce:** which how, i.e. in that manner (very variously used, as follows)

**ὁ definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**κύριος noun - nominative singular masculine**

**kurios koo'-ree-os:** supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

**ἔδωκεν verb - aorist active indicative - third person singular**

**didomi did'-o-mee:** to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

## 1 Corinthians 3:6 .

.	Greek	Strong's	Origin
I planted,	ἐφύτευσα (ephuteusa)	5452: to plant	from phuton (a plant)
Apollos	Ἀπολλῶς (apollōs)	625: Apollos, an Alexandrian Jewish Christian	probably contr. from the adjective Apollónios (of or belonging to Apollo)
watered,	ἐπότισεν (epotisen)	4222: to give to drink	from potos (drink, for drinking)
but God	θεὸς (theos)	2316: God, a god	of uncertain origin
was causing the growth.	ἡύξανεν (ēuxanen)	837: to make to grow, to grow	a prol. form of a prim. verb

## KJV Lexicon

εγω **personal pronoun - first person nominative singular**  
ego eg-o': I, me.

εφυτευσα **verb - aorist active indicative - first person singular**  
phuteuo **foot-yoo'-o**: to set out in the earth, i.e. implant; figuratively, to instil doctrine -- plant.

απολλως **noun - nominative singular masculine**  
Apollos **ap-ol-loce'**: Apollos, an Israelite -- Apollos.

εποτισεν **verb - aorist active indicative - third person singular**  
potizo **pot-id'-zo**: to furnish drink, irrigate -- give (make) to drink, feed, water.

αλλ **conjunction**  
alla **al-lah'**: other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

ο **definite article - nominative singular masculine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεος **noun - nominative singular masculine**  
theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

ηυξανεν **verb - imperfect active indicative - third person singular**  
auzano **owx-an'-o**: to grow (wax), i.e. enlarge (literal or figurative, active or passive) -- grow (up), (give the) increase.

## 1 Corinthians 3:7 .

.	Greek	Strong's	Origin
So then	ὥστε (ōste)	5620: so as to, so then, therefore	from hós and te
neither	οὔτε (oute)	3777: and not, neither	from ou, and te
the one who plants	φυτεύων (phuteuōn)	5452: to plant	from phuton (a plant)

nor	οὐτε (oute)	3777: and not, neither	from ou, and te
the one who waters	ποτίζων (potizōn)	4222: to give to drink	from potos (drink, for drinking)
is anything,	τι (ti)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
but God	θεός (theos)	2316: God, a god	of uncertain origin
who causes the growth.	αὐξάνων (auxanōn)	837: to make to grow, to grow	a prol. form of a prim. verb

## KJV Lexicon

### ΩΣΤΕ conjunction

**hoste hoce'-teh:** so too, i.e. thus therefore (in various relations of consecution, as follow) - (insomuch) as, so that (then), (insomuch) that, therefore, to, wherefore.

### ΟΥΤΕ conjunction

**oute oo'-teh:** not too, i.e. neither or nor; by analogy, not even -- neither, none, nor (yet), (no, yet) not, nothing.

### ο definite article - nominative singular masculine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### ΦΥΤΕΥΩΝ verb - present active participle - nominative singular masculine

**phuteuo foot-yoo'-o:** to set out in the earth, i.e. implant; figuratively, to instil doctrine -- plant.

### ΕΣΤΙΝ verb - present indicative - third person singular

**esti es-tee':** he (she or it) is; also (with neuter plural) they are

### ΤΙ indefinite pronoun - nominative singular neuter

**tis tis:** some or any person or object

### ΟΥΤΕ conjunction

**oute oo'-teh:** not too, i.e. neither or nor; by analogy, not even -- neither, none, nor (yet), (no, yet) not, nothing.

ο **definite article - nominative singular masculine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ποτιζων **verb - present active participle - nominative singular masculine**

potizo **pot-id'-zo:** to furnish drink, irrigate -- give (make) to drink, feed, water.

αλλ **conjunction**

alla **al-lah':** other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

ο **definite article - nominative singular masculine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αυξανων **verb - present active participle - nominative singular masculine**

auzano **owx-an'-o:** to grow (wax), i.e. enlarge (literal or figurative, active or passive) -- grow (up), (give the) increase.

θεος **noun - nominative singular masculine**

theos **theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

## 1 Corinthians 3:8 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
he who plants	φύτεύων (phuteuōn)	5452: to plant	from phuton (a plant)
and he who waters	ποτίζων (potizōn)	4222: to give to drink	from potos (drink, for drinking)
are one;	ὅν (en)	1520: one	a primary number
but each	ἐκαστος (ekastos)	1538: each, every	a prim. word
will receive	λήμψεται (lēmpsetai)	2983: to take, receive	from a prim. root lab-

his own	ἴδιον (idion)	2398: one's own, distinct	a prim. word
reward	μισθὸν (misthon)	3408: wages, hire	a prim. word
according	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
to his own	ἴδιον (idion)	2398: one's own, distinct	a prim. word
labor.	κόπον (kopon)	2873: laborious toil	from koptó

## KJV Lexicon

### ο definite article - nominative singular masculine

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### φυτεύων verb - present active participle - nominative singular masculine

phuteuo **foot-yoo'-o:** to set out in the earth, i.e. implant; figuratively, to instil doctrine -- plant.

### δε conjunction

de **deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

### και conjunction

kai **kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### ο definite article - nominative singular masculine

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### ποτιζων verb - present active participle - nominative singular masculine

potizo **pot-id'-zo:** to furnish drink, irrigate -- give (make) to drink, feed, water.

### εν adjective - nominative singular neuter

heis **hice:** one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

ΕΙΣΙΝ **verb - present indicative - third person**  
eisi **i-see'**: they are -- agree, are, be, dure, is, were.

ΕΚΑΣΤΟΣ **adjective - nominative singular masculine**  
hekastos **hek'-as-tos**: each or every -- any, both, each (one), every (man, one, woman), particularly.

δε **conjunction**  
de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τον **definite article - accusative singular masculine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιδιον **adjective - accusative singular masculine**  
idios **id'-ee-os**: pertaining to self, i.e. one's own; by implication, private or separate

μισθον **noun - accusative singular masculine**  
misthos **mis-thos'**: pay for service, good or bad -- hire, reward, wages.

ληψεται **verb - future middle deponent indicative - third person singular**  
lambano **lam-ban'-o**: to take (in very many applications, literally and figuratively)

κατα **preposition**  
kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

τον **definite article - accusative singular masculine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιδιον **adjective - accusative singular masculine**  
idios **id'-ee-os**: pertaining to self, i.e. one's own; by implication, private or separate

κοπον **noun - accusative singular masculine**  
kopos **kop'-os**: a cut, i.e. (by analogy) toil (as reducing the strength), literally or figuratively; by implication, pains -- labour, trouble, weariness.

## 1 Corinthians 3:9 .

.	Greek	Strong's	Origin
For we are God's	θεοῦ (theou)	2316: God, a god	of uncertain origin
fellow workers;	συνεργοὶ (sunergoi)	4904: a fellow worker	from sun and the same as ergon

you are God's	θεοῦ (theou)	2316: God, a god	of uncertain origin
field,	γεώργιον (geōrgion)	1091: cultivation	from geórgos
God's	θεοῦ (theou)	2316: God, a god	of uncertain origin
building.	οικοδομή (oikodomē)	3619: (the act of) building, a building	from oikos and the same as dóma

## KJV Lexicon

θεου **noun - genitive singular masculine**

**theos theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

γαρ **conjunction**

**gar gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

εσμεν **verb - present indicative - first person**

**esmen es-men':** we are -- are, be, have our being, have hope, + (the gospel) was (preached unto) us.

συνεργοι **adjective - nominative plural masculine**

**sunergos soon-er-gos':** a co-laborer, i.e. coadjutor -- companion in labour, (fellow-)helper(-labourer, -worker), labourer together with, workfellow.

θεου **noun - genitive singular masculine**

**theos theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

γεωργιον **noun - nominative singular neuter**

**georgion gheh-ore'-ghee-on:** cultivable, i.e. a farm -- husbandry.

θεου **noun - genitive singular masculine**

**theos theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

οικοδομη **noun - nominative singular feminine**

**oikodome** **oy-kod-om-ay'**: architecture, i.e. (concretely) a structure; figuratively, confirmation -- building, edify(-ication, -ing).

**ΕΣΤΕ** **verb - present indicative - second person**  
**este** **es-teh'**: ye are -- be, have been, belong.

## 1 Corinthians 3:10 .

.	Greek	Strong's	Origin
According	Κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
to the grace	χάριν (charin)	5485: grace, kindness	a prim. word
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
which was given	δοθεῖσαν (dotheisan)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
to me, like	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
a wise	σοφὸς (sophos)	4680: skilled, wise	a prim. word
master builder	ἀρχιτέκτων (architektōn)	753: a master builder	from archó and tektón
I laid	ἔθηκα (ethēka)	5087: to place, lay, set	from a prim. root the-
a foundation,	θεμέλιον (themelion)	2310b: of or for a foundation	from tithēmi
and another	ἄλλος (allos)	243: other, another	a prim. word
is building	ἐποικοδομεῖ (epoikodomei)	2026: to build upon	from epi and oikodomeó
on it. But each man	ἐκαστος (ekastos)	1538: each, every	a prim. word
must be careful	βλεπέτω (blepetō)	991: to look (at)	a prim. verb



how	πῶς (pōs)	4459: how?	interrog. adverb from the same as posos
he builds	ἐποικοδομεῖ (epoikodomei)	2026: to build upon	from epi and oikodomeó
on it.			

## KJV Lexicon

κατα **preposition**

**kata kat-ah':** (prepositionally) down (in place or time), in varied relations

την **definite article - accusative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χαριν **noun - accusative singular feminine**

**charis khar'-ece:** acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy).

του **definite article - genitive singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου **noun - genitive singular masculine**

**theos theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

την **definite article - accusative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δοθειςαν **verb - aorist passive participle - accusative singular feminine**

**didomi did'-o-mee:** to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

μοι **personal pronoun - first person dative singular**

**moi moy:** to me -- I, me, mine, my.

ως **adverb**

hos **hoke**: which how, i.e. in that manner (very variously used, as follows)

---

σοφος **adjective - nominative singular masculine**

sophos **sof-os'**: wise (in a most general application) -- wise.

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αρχιτεκτων **noun - nominative singular masculine**

architekton **ar-khee-tek'-tone**: a chief constructor, i.e. architect -- masterbuilder.

---

θεμελιον **noun - accusative singular masculine**

themelios **them-el'-ee-os**: something put down, i.e. a substruction (of a building, etc.), -- foundation.

---

τεθεικα **verb - perfect active indicative - first person singular**

tithemi **tith'-ay-mee**: advise, appoint, bow, commit, conceive, give, kneel down, lay (aside, down, up), make, ordain, purpose, put, set (forth), settle, sink down.

---

αλλος **adjective - nominative singular masculine**

allos **al'-los**: else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

---

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

---

εποικοδομει **verb - present active indicative - third person singular**

epoikodomeo **ep-oy-kod-om-eh'-o**: to build upon, i.e. (figuratively) to rear up -- build thereon (thereupon, on, upon).

---

εκαστος **adjective - nominative singular masculine**

hekastos **hek'-as-tos**: each or every -- any, both, each (one), every (man, one, woman), particularly.

---

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

---

βλεπτω **verb - present active imperative - third person singular**

blepo **blep'-o**: to look at -- behold, beware, lie, look (on, to), perceive, regard, see, sight, take heed.

---

πως **adverb**

pos **poce**: an interrogative particle of manner; in what way? (sometimes the question is indirect, how?); also as exclamation, how much! -- how, after (by) what manner (means), that. (Occasionally unexpressed in English).

---

εποικοδομει **verb - present active indicative - third person singular**

epoikodomeo **ep-oy-kod-om-eh'-o**: to build upon, i.e. (figuratively) to rear up -- build thereon (thereupon, on, upon).

## 1 Corinthians 3:11 .

.	Greek	Strong's	Origin
For no man	οὐδεὶς (oudeis)	3762: no one, none	from oude and heis
can	δύναται (dunatai)	1410: to be able, to have power	a prim. verb
lay	θεῖναι (theinai)	5087: to place, lay, set	from a prim. root the-
a foundation	θεμέλιον (themelion)	2310b: of or for a foundation	from tithémi
other	ἄλλον (allon)	243: other, another	a prim. word
than	παρὰ (para)	3844: from beside, by the side of, by, beside	a prim. preposition
the one which is laid,	κείμενον (keimenon)	2749: to be laid, lie	a prim. verb
which	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
is Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
Christ.	Χριστός (christos)	5547: the Anointed One, Messiah, Christ	from chrió

## KJV Lexicon

θεμέλιον **noun - accusative singular masculine**

**themelios** **them-el'-ee-os**: something put down, i.e. a substruction (of a building, etc.), -- foundation.

γὰρ **conjunction**

**gar** **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

<b>αλλος</b>	<b>adjective - accusative singular masculine</b>
<b>allos al'-los:</b>	else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).
<b>ουδεις</b>	<b>adjective - nominative singular masculine</b>
<b>oudeis oo-dice':</b>	not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.
<b>δυναται</b>	<b>verb - present middle or passive deponent indicative - third person singular</b>
<b>dunamai doo'-nam-ahee:</b>	to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.
<b>θειναι</b>	<b>verb - second aorist active middle or passive deponent</b>
<b>tithemi tith'-ay-mee:</b>	advise, appoint, bow, commit, conceive, give, kneel down, lay (aside, down, up), make, ordain, purpose, put, set (forth), settle, sink down.
<b>παρα</b>	<b>preposition</b>
<b>para par-ah':</b>	near; i.e. (with genitive case) from beside, (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with
<b>τον</b>	<b>definite article - accusative singular masculine</b>
<b>ho ho:</b>	the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
<b>κειμενον</b>	<b>verb - present middle or passive deponent participle - accusative singular masculine</b>
<b>keimai ki'-mahee:</b>	to lie outstretched -- be (appointed, laid up, made, set), lay, lie.
<b>ος</b>	<b>relative pronoun - nominative singular masculine</b>
<b>hos hos:</b>	the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.
<b>εστιν</b>	<b>verb - present indicative - third person singular</b>
<b>esti es-tee':</b>	he (she or it) is; also (with neuter plural) they are
<b>ιησους</b>	<b>noun - nominative singular masculine</b>
<b>lesous ee-ay-sooce':</b>	Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.
<b>χριστος</b>	<b>noun - nominative singular masculine</b>
<b>Christos khris-tos':</b>	anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

## 1 Corinthians 3:12 .

.	Greek	Strong's	Origin
Now	δέ	1161: but, and, now, (a	a prim. word

	(de)	connective or adversative particle)	
if	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
any man	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
builds	ἐποικοδομεῖ (epoikodomei)	2026: to build upon	from epi and oikodomeó
on the foundation	θεμέλιον (themelion)	2310b: of or for a foundation	from tithémi
with gold,		5553: a piece of gold, gold	dim. of chrusos
silver,		694: silvery, by ext. a piece of silver	from arguros
precious	τιμίους (timious)	5093: valued, precious	from timé
stones,	λίθους (lithous)	3037: a stone	a prim. word
wood,	ξύλα (xula)	3586: wood	a prim. word
hay,	χόρτον (chorton)	5528: a feeding place, food, grass	a prim. word
straw,	καλάμην (kalamēn)	2562: stubble	appar. from kalamos

## KJV Lexicon

### ει conditional

ei **i**: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

**δε conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

**τις indefinite pronoun - nominative singular masculine**

tis **tis**: some or any person or object

**εποικοδομει verb - present active indicative - third person singular**

epoikodomeo **ep-oy-kod-om-eh'-o**: to build upon, i.e. (figuratively) to rear up -- build thereon (thereupon, on, upon).

**επι preposition**

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

**τον definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**θεμελιον noun - accusative singular masculine**

themelios **them-el'-ee-os**: something put down, i.e. a substruction (of a building, etc.), -- foundation.

**τουτον demonstrative pronoun - accusative singular masculine**

touton **too'-ton**: this (person, as objective of verb or preposition) -- him, the same, that, this.

**χρυσον noun - accusative singular masculine**

chrusos **khroo-sos'**: gold; by extension, a golden article, as an ornament or coin -- gold.

**αργυρον noun - accusative singular masculine**

arguros **ar'-goo-ros**: silver (the metal, in the articles or coin) -- silver.

**λιθους noun - accusative plural masculine**

lithos **lee'-thos**: a stone -- (mill-, stumbling-)stone.

**τιμιους adjective - accusative plural masculine**

timios **tim'-ee-os**: valuable, i.e. (objectively) costly, or (subjectively) honored, esteemed, or (figuratively) beloved -- dear, honourable, (more, most) precious, had in reputation.

**ξυλα noun - accusative plural neuter**

xulon **xoo'-lon**: timber (as fuel or material); by implication, a stick, club or tree or other wooden article or substance -- staff, stocks, tree, wood.

**χορτον noun - accusative singular masculine**

chortos **khor'-tos**: a court or garden, i.e. (by implication, of pasture) herbage or vegetation -- blade, grass, hay.

**καλαμην noun - accusative singular feminine**

kalame **kal-am'-ay**: a stalk of grain, i.e. (collectively) stubble -- stubble.

# 1 Corinthians 3:13 .

.	Greek	Strong's	Origin
each	ἐκάστου (ekastou)	1538: each, every	a prim. word
man's	ἐκάστου (ekastou)	1538: each, every	a prim. word
work	ἔργον (ergon)	2041: work	from a prim. verb erdó (to do)
will become	γενήσεται (genēsetai)	1096: to come into being, to happen, to become	from a prim. root gen-
evident;	φανερὸν (phaneron)	5318: visible, manifest	from phainó
for the day	ἡμέρα (ēmera)	2250: day	a prim. word
will show	δηλώσει (dēlōsei)	1213: to make plain, declare	from délos
it because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
it is [to be] revealed	ἀποκαλύπτεται (apokaluptetai)	601: to uncover, reveal	from apo and kaluptó
with fire,	πυρὶ (puri)	4442: fire	a prim. word
and the fire	πῦρ (pur)	4442: fire	a prim. word
itself	αὐτὸ (auto)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
will test	δοκιμάσει (dokimasei)	1381a: to test, by impl. to approve	from dokimos
the quality	ὅποῖον (opoion)	3697: of what sort	from hos, and poios

of each man's

1538: each, every

a prim. word

work.

ἔργον  
(ergon)

2041: work

from a prim. verb erdó (to do)

## KJV Lexicon

ἐκάστου **adjective - genitive masculineS**

**hekastos hek'-as-tos:** each or every -- any, both, each (one), every (man, one, woman), particularly.

το **definite article - nominative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἐργον **noun - nominative singular neuter**

**ergon er'-gon:** toil (as an effort or occupation); by implication, an act -- deed, doing, labour, work.

φανερων **adjective - nominative singular neuter**

**phaneros fan-er-os':** shining, i.e. apparent; neuter (as adverb) publicly, externally -- abroad, + appear, known, manifest, open (+ -ly), outward (+ -ly).

γενησεται **verb - future middle deponent indicative - third person singular**

**ginomai ghin'-om-ah-ee:** to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

η **definite article - nominative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γαρ **conjunction**

**gar gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

ημερα **noun - nominative singular feminine**

**hemera hay-mer'-ah:** age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

δηλωσει **verb - future active indicative - third person singular**

**deloo day-lo'-o:** to make plain (by words) -- declare, shew, signify.



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οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

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εν **preposition**

en **en**: in, at, (up-)on, by, etc.

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πυρι **noun - dative singular neuter**

pur **poor**: fire (literally or figuratively, specially, lightning) -- fiery, fire.

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αποκαλυπτεται **verb - present passive indicative - third person singular**

apokalupto **ap-ok-al-oo'-to**: to take off the cover, i.e. disclose -- reveal.

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και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

εκάστου **adjective - genitive singular masculine**

hekastos **hek'-as-tos**: each or every -- any, both, each (one), every (man, one, woman), particularly.

---

το **definite article - nominative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

εργον **noun - nominative singular neuter**

ergon **er'-gon**: toil (as an effort or occupation); by implication, an act -- deed, doing, labour, work.

---

οποιον **adjective - nominative singular neuter**

hopoios **hop-oy'-os**: of what kind that, i.e. how (as) great (excellent) -- what manner (sort) of, such as whatsoever.

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εστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

---

το **definite article - nominative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

πυρ **noun - nominative singular neuter**

pur **poor**: fire (literally or figuratively, specially, lightning) -- fiery, fire.

---

δοκιμασει **verb - future active indicative - third person singular**

dokimazo **dok-im-ad'-zo**: to test; by implication, to approve -- allow, discern, examine, like, (ap-)prove, try.

# 1 Corinthians 3:14 .

.	Greek	Strong's	Origin
If	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
any man's	τινος (tinos)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
work	ἔργον (ergon)	2041: work	from a prim. verb erdó (to do)
which	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
he has built	ἐποικοδόμησεν (epoikodomēsen)	2026: to build upon	from epi and oikodomeó
on it remains,	μενεῖ (menei)	3306: to stay, abide, remain	a prim. verb
he will receive	λήμψεται (lēmpsetai)	2983: to take, receive	from a prim. root lab-
a reward.	μισθὸν (misthon)	3408: wages, hire	a prim. word

## KJV Lexicon

### εἰ conditional

**ei i:** if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

### τινος indefinite pronoun - genitive singular masculine

**tis tis:** some or any person or object

### το definite article - nominative singular neuter

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εργον **noun - nominative singular neuter**

**ergon er'-gon:** toil (as an effort or occupation); by implication, an act -- deed, doing, labour, work.

μενει **verb - present active indicative - third person singular**

**meno men'-o:** to stay (in a given place, state, relation or expectancy) -- abide, continue, dwell, endure, be present, remain, stand, tarry (for), thine own.

**meno men'-o:** to stay (in a given place, state, relation or expectancy) -- abide, continue, dwell, endure, be present, remain, stand, tarry (for), thine own.

ο **verb - future active indicative - third person singular**

**hos hos:** the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

εποικοδομησεν **relative pronoun - accusative singular neuter**

**epoikodomeo ep-oy-kod-om-eh'-o:** to build upon, i.e. (figuratively) to rear up -- build thereon (thereupon, on, upon).

μισθον **verb - aorist active indicative - third person singular**

**misthos mis-thos':** pay for service, good or bad -- hire, reward, wages.

ληψεται **noun - accusative singular masculine**

**lambano lam-ban'-o:** to take (in very many applications, literally and figuratively)

**verb - future middle deponent indicative - third person singular**

## 1 Corinthians 3:15 .

.	Greek	Strong's	Origin
If	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
any man's	τινος (tinós)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
work	ἔργον (ergon)	2041: work	from a prim. verb erdó (to do)
is burned	κατακαήσεται (katakaēsetai)	2618: to burn up	from kata and kaió
up, he will suffer loss;	ζημιωθήσεται (zēmiōthēsetai)	2210: to damage, suffer loss	from zémia

but he himself	αὐτός (autos)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
will be saved,	σωθήσεται (sōthēsetai)	4982: to save	from sós (safe, well)
yet	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
so	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
as through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
fire.	πυρός (puros)	4442: fire	a prim. word

## KJV Lexicon

### εἰ conditional

**ei i:** if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

### τις indefinite pronoun - genitive singular masculine

**tis tis:** some or any person or object

### το definite article - nominative singular neuter

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### εργον noun - nominative singular neuter

**ergon er'-gon:** toil (as an effort or occupation); by implication, an act -- deed, doing, labour, work.

### κατακαήσεται verb - second future passive indicative - third person singular

**katakaio kat-ak-ah'-ee-o:** to burn down (to the ground), i.e. consume wholly -- burn (up, utterly).

### ζημιωθήσεται verb - future passive indicative - third person singular

**zemioo dzay-mee-o'-o:** to injure, i.e. (reflexively or passively) to experience detriment -- be cast away, receive damage, lose, suffer loss.

<b>αυτος</b> <b>ow-tos'</b> : the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons
<b>δε</b> <b>conjunction</b> <b>de deh:</b> but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).
<b>σωθησεται</b> <b>verb - future passive indicative - third person singular</b> <b>sozo sode'-zo:</b> to save, i.e. deliver or protect -- heal, preserve, save (self), do well, be (make) whole.
<b>ουτως</b> <b>adverb</b> <b>houto hoo'-to:</b> after that, after (in) this manner, as, even (so), for all that, like(-wise), no more, on this fashion(-wise), so (in like manner), thus, what.
<b>δε</b> <b>conjunction</b> <b>de deh:</b> but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).
<b>ως</b> <b>adverb</b> <b>hos hoce:</b> which how, i.e. in that manner (very variously used, as follows)
<b>δια</b> <b>preposition</b> <b>dia dee-ah':</b> through (in very wide applications, local, causal, or occasional)
<b>πυρος</b> <b>noun - genitive singular neuter</b> <b>pur poor:</b> fire (literally or figuratively, specially, lightning) -- fiery, fire.

## 1 Corinthians 3:16 .

.	Greek	Strong's	Origin
Do you not know		3609a: to have seen or perceived, hence to know	perf. of eidon
that you are a temple	ναὸς (naos)	3485: a temple	probably akin to naió (to inhabit)
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
and [that] the Spirit	πνεῦμα (pneuma)	4151: wind, spirit	from pneó
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
dwells	οἰκεῖ	3611: to inhabit, to dwell	from oikos

(oikei)

in you?

## KJV Lexicon

**οὐκ** **particle - nominative**

**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

**οἶδατε** **verb - perfect active indicative - second person**

**eido i'-do:** to see; by implication, (in the perfect tense only) to know

**ὅτι** **conjunction**

**hoti hot'-ee:** demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

**ναός** **noun - nominative singular masculine**

**naos nah-os':** a fane, shrine, temple -- shrine, temple.

**θεοῦ** **noun - genitive singular masculine**

**theos theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

**ἐστε** **verb - present indicative - second person**

**este es-teh':** ye are -- be, have been, belong.

**καί** **conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**το** **definite article - nominative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**πνεῦμα** **noun - nominative singular neuter**

**pneuma pnyoo'-mah:** ghost, life, spirit(-ual, -ually), mind.

**του** **definite article - genitive singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

<b>θεου</b> <b>noun - genitive singular masculine</b> <b>theos</b> <b>theh'-os</b> : a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).
<b>οικει</b> <b>verb - present active indicative - third person singular</b> <b>oikeo</b> <b>oy-keh'-o</b> : to occupy a house, i.e. reside (figuratively, inhabit, remain, inhere); by implication, to cohabit -- dwell.
<b>εν</b> <b>preposition</b> <b>en</b> <b>en</b> : in, at, (up-)on, by, etc.
<b>υμιν</b> <b>personal pronoun - second person dative plural</b> <b>humin</b> <b>hoo-min'</b> : to (with or by) you -- ye, you, your(-selves).

# 1 Corinthians 3:17 .

.	Greek	Strong's	Origin
If	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
any man	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
destroys	φθειρει (phtheirei)	5351: to destroy, corrupt, spoil	from a prim. root phther-
the temple	ναὸν (naon)	3485: a temple	probably akin to naió (to inhabit)
of God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
God	θεός (theos)	2316: God, a god	of uncertain origin
will destroy	φθερεῖ (phtherei)	5351: to destroy, corrupt, spoil	from a prim. root phther-
him, for the temple	ναὸς (naos)	3485: a temple	probably akin to naió (to inhabit)
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin

is holy,	ἅγιος (agios)	40: sacred, holy	from a prim. root
and that is what	οἷτινες (oitines)	3748: whoever, anyone who	from hos, and tis
you are.			

## KJV Lexicon

### ει conditional

ei **i**: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

### τις indefinite pronoun - nominative singular masculine

tis **tis**: some or any person or object

### τον definite article - accusative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### ναον noun - accusative singular masculine

naos **nah-os'**: a fane, shrine, temple -- shrine, temple.

### του definite article - genitive singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### θεου noun - genitive singular masculine

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

### φθειρει verb - present active indicative - third person singular

phtheiro **fthi'-ro**: to shrivel or wither, i.e. to spoil (by any process) or (generally) to ruin (especially figuratively, by moral influences, to deprave) -- corrupt (self), defile, destroy.

### φθερει verb - future active indicative - third person singular

phtheiro **fthi'-ro**: to shrivel or wither, i.e. to spoil (by any process) or (generally) to ruin (especially figuratively, by moral influences, to deprave) -- corrupt (self), defile, destroy.

### τουτον demonstrative pronoun - accusative singular masculine

touton **too'-ton**: this (person, as objective of verb or preposition) -- him, the same, that,



this.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεος **noun - nominative singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

ναος **noun - nominative singular masculine**

naos **nah-os'**: a fane, shrine, temple -- shrine, temple.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου **noun - genitive singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

αγιος **adjective - nominative singular masculine**

hagios **hag'-ee-os**: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

εστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

οιτινες **relative pronoun - nominative plural masculine**

hostis **hos'-tis**: which some, i.e. any that; also (definite) which same

εστε **verb - present indicative - second person**

este **es-teh'**: ye are -- be, have been, belong.

υμεις **personal pronoun - second person nominative plural**

humeis **hoo-mice'**: you (as subjective of verb) -- ye (yourselves), you.

## 1 Corinthians 3:18 .

■			
.	Greek	Strong's	Origin

Let no man	Μηδεὶς (mēdeis)	3367: no one, nothing	from méde and heis
deceive	ἐξαπατάω (exapatatō)	1818: to seduce wholly, deceive	from ek and apataó
himself.	ἑαυτὸν (eauton)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
If	εἴ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
any man	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
you thinks	δοκεῖ (dokei)	1380: to have an opinion, to seem	from dokos (opinion)
that he is wise	σοφός (sophos)	4680: skilled, wise	a prim. word
in this		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
age,	αἰῶνι (aiōni)	165: a space of time, an age	from a prim. root appar. mean. continued duration
he must become	γενέσθω (genesthō)	1096: to come into being, to happen, to become	from a prim. root gen-
foolish,	μωρός (mōros)	3474: dull, stupid, foolish	a prim. word
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that he may become	γένηται (genētai)	1096: to come into being, to happen, to become	from a prim. root gen-
wise.	σοφός (sophos)	4680: skilled, wise	a prim. word

## KJV Lexicon

μηδεις **adjective - nominative singular masculine**

medeis **may-dice'**: not even one (man, woman, thing) -- any (man, thing), no (man), none, not (at all, any man, a whit), nothing, + without delay.

εαυτον **reflexive pronoun - third person accusative singular masculine**

heautou **heh-ow-too'**: him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

εξαπατατω **verb - present active imperative - third person singular**

exapatao **ex-ap-at-ah'-o**: to seduce wholly -- beguile, deceive.

ει **conditional**

ei **i**: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

τις **indefinite pronoun - nominative singular masculine**

tis **tis**: some or any person or object

δοκει **verb - present active indicative - third person singular**

dokeo **dok-eh'-o**: to think; by implication, to seem (truthfully or uncertainly) -- be accounted, (of own) please(-ure), be of reputation, seem (good), suppose, think, trow.

σοφος **adjective - nominative singular masculine**

sophos **sof-os'**: wise (in a most general application) -- wise.

ειναι **verb - present infinitive**

einai **i'-nahee**: to exist -- am, was. come, is, lust after, please well, there is, to be, was.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αιωνι **noun - dative singular masculine**

aion **ahee-ohn'**: an age; by extension, perpetuity (also past); by implication, the world; specially (Jewish) a Messianic period (present or future)

**ΤΟΥΤΩ demonstrative pronoun - dative singular masculine**  
**toutoi too'-to:** to (in, with or by) this (person or thing) -- here(-by, -in), him, one, the same, there(-in), this.

**μωρος adjective - nominative singular masculine**  
**moros mo-ros':** dull or stupid (as if shut up), i.e. heedless, (morally) blockhead, (apparently) absurd -- fool(-ish, -ishness).

**γενεσθω verb - second aorist middle deponent imperative - third person singular**  
**ginomai ghin'-om-ahee:** to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

**ἵνα conjunction**  
**hina hin'-ah:** in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

**γενηται verb - second aorist middle deponent subjunctive - third person singular**  
**ginomai ghin'-om-ahee:** to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

**σοφος adjective - nominative singular masculine**  
**sophos sof-os':** wise (in a most general application) -- wise.

## 1 Corinthians 3:19 .

.	Greek	Strong's	Origin
For the wisdom	σοφία (sophia)	4678: skill, wisdom	from sophos
of this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
world	κόσμου (kosmou)	2889: order, the world	a prim. word
is foolishness	μωρία (mōria)	3472: foolishness	from móros
before	παρὰ (para)	3844: from beside, by the side of, by, beside	a prim. preposition
God.	θεῶ (theō)	2316: God, a god	of uncertain origin
For it is written,	γέγραπται (gegaptai)	1125: to write	a prim. verb

"[He is] THE ONE WHO CATCHES	δρασσόμενος (drassomenos)	1405: to grasp, fig. entrap	a prim. verb
THE WISE	σοφούς (sophous)	4680: skilled, wise	a prim. word
IN THEIR CRAFTINESS";	πανουργία (panourgia)	3834: cleverness, craftiness	from panourgos

## KJV Lexicon

### η definite article - nominative singular feminine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### γαρ conjunction

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

### σοφία noun - nominative singular feminine

sophia **sof-ee'-ah**: wisdom (higher or lower, worldly or spiritual) -- wisdom.

### του definite article - genitive singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### κοσμου noun - genitive singular masculine

kosmos **kos'-mos**: orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally) -- adorning, world.

### τουτου demonstrative pronoun - genitive singular masculine

toutou **too'-too**: of (from or concerning) this (person or thing) -- here(-by), him, it, + such manner of, that, thence(-forth), thereabout, this, thus.

### μωρία noun - nominative singular feminine

morìa **mo-ree'-ah**: silliness, i.e. absurdity -- foolishness.

### παρα preposition

para **par-ah'**: near; i.e. (with genitive case) from beside, (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with

**τω definite article - dative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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**θεω noun - dative singular masculine**

**theos theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

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**εστιν verb - present indicative - third person singular**

**esti es-tee':** he (she or it) is; also (with neuter plural) they are

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**γεγραπται verb - perfect passive indicative - third person singular**

**grapho graf'-o:** to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

---

**γαρ conjunction**

**gar gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

---

**ο definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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**δρασσομενος verb - present middle or passive deponent participle - nominative singular masculine**

**drassomai dras'-som-ahē:** to grasp, i.e. (figuratively) entrap -- take.

---

**τους definite article - accusative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**σοφους adjective - accusative plural masculine**

**sophos sof-os':** wise (in a most general application) -- wise.

---

**εν preposition**

**en en:** in, at, (up-)on, by, etc.

---

**τη definite article - dative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**πανουργια noun - dative singular feminine**

**panourgia pan-oorg-ee'-ah:** adroitness, i.e. (in a bad sense) trickery or sophistry -- (cunning) craftiness, subtility.

---

**αυτων personal pronoun - genitive plural masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

# 1 Corinthians 3:20 .

.	Greek	Strong's	Origin
and again,	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word
"THE LORD	κύριος (kurios)	2962: lord, master	from kuros (authority)
KNOWS	γινώσκει (ginōskei)	1097: to come to know, recognize, perceive	from a prim. root gnó-
THE REASONINGS	διαλογισμούς (dialogismous)	1261: a reasoning	from dialogizomai
of the wise,	σοφῶν (sophōn)	4680: skilled, wise	a prim. word
THAT THEY ARE USELESS."	μάταιοι (mataioi)	3152: vain, useless	from the same as matén

## KJV Lexicon

### και conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### παλιν adverb

**palin pal'-in:** (adverbially) anew, i.e. (of place) back, (of time) once more, or (conjunctionally) furthermore or on the other hand -- again.

### κύριος noun - nominative singular masculine

**kurios koo'-ree-os:** supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

### γινώσκει verb - present active indicative - third person singular

**ginosko ghin-oce'-ko:** to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

### τους definite article - accusative plural masculine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

**διαλογισμούς** **noun - accusative plural masculine**

**dialogismos** **dee-al-og-is-mos'**: discussion, i.e. (internal) consideration (by implication, purpose), or (external) debate -- dispute, doubtful(-ing), imagination, reasoning, thought.

**των** **definite article - genitive plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**σοφών** **adjective - genitive plural masculine**

**sophos** **sof-os'**: wise (in a most general application) -- wise.

**οτι** **conjunction**

**hoti** **hot'-ee:** demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

**εισι** **verb - present indicative - third person**

**eisi** **i-see'**: they are -- agree, are, be, dure, is, were.

**ματαιοι** **adjective - nominative plural masculine**

**mataios** **mat'-ah-yos:** empty, i.e. (literally) profitless, or (specially), an idol -- vain, vanity.

## 1 Corinthians 3:21 .

.	Greek	Strong's	Origin
So then	ὥστε (ōste)	5620: so as to, so then, therefore	from hós and te
let no one	μηδείς (mēdeis)	3367: no one, nothing	from méde and heis
boast	καυχάσθω (kauchasthō)	2744: to boast	of uncertain origin
in men.	ἀνθρώποις (anthrōpois)	444: a man, human, mankind	probably from anér and óps (eye, face)
For all things	πάντα (panta)	3956: all, every	a prim. word
belong		1510: I exist, I am	a prol. form of a prim. and defective verb
to you,			



## KJV Lexicon

### ὥστε **conjunction**

hoste **hoce'-teh**: so too, i.e. thus therefore (in various relations of consecution, as follow) -  
- (insomuch) as, so that (then), (insomuch) that, therefore, to, wherefore.

### μηδεις **adjective - nominative singular masculine**

medeis **may-dice'**: not even one (man, woman, thing) -- any (man, thing), no (man), none,  
not (at all, any man, a whit), nothing, + without delay.

### καυχασθω **verb - present middle or passive deponent imperative - third person singular**

kauchaomai **kow-khah'-om-ahce**: to vaunt (in a good or a bad sense) -- (make) boast, glory,  
joy, rejoice.

### ἐν **preposition**

en **en**: in, at, (up-)on, by, etc.

### ἀνθρώποις **noun - dative plural masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

### πάντα **adjective - nominative plural neuter**

pas **pas**: apparently a primary word; all, any, every, the whole

### γάρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with  
other particles)

### ὑμῶν **personal pronoun - second person genitive plural**

humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

### ἐστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

## 1 Corinthians 3:22 .

.	Greek	Strong's	Origin
whether	εἴτε (eite)	1535a: if -- if, whether -- or	from ei and te
Paul	Παῦλος	3972: (Sergius) Paulus (a Rom. proconsul), also Paul	of Latin origin

	(paulos)	(an apostle)	
or	εἴτε (eite)	1535a: if -- if, whether -- or	from ei and te
Apollos	Ἀπολλῶς (apollōs)	625: Apollos, an Alexandrian Jewish Christian	probably contr. from the adjective Apollónios (of or belonging to Apollo)
or	εἴτε (eite)	1535a: if -- if, whether -- or	from ei and te
Cephas	Κηφᾶς (kēphas)	2786: "a rock," Cephas, a name given to the apostle Peter	of Aramaic origin
or	εἴτε (eite)	1535a: if -- if, whether -- or	from ei and te
the world	κόσμος (kosmos)	2889: order, the world	a prim. word
or	εἴτε (eite)	1535a: if -- if, whether -- or	from ei and te
life	ζωή (zōē)	2222: life	from zaó
or	εἴτε (eite)	1535a: if -- if, whether -- or	from ei and te
death	θάνατος (thanatos)	2288: death	from thnéskó
or	εἴτε (eite)	1535a: if -- if, whether -- or	from ei and te
things present	ἐνεστώτα (enestōta)	1764: to place in, to be at hand, perf. part. to be present	from en and histémi
or	εἴτε (eite)	1535a: if -- if, whether -- or	from ei and te
things to come;	μέλλοντα (mellonta)	3195: to be about to	a prim. verb
all things	πάντα (panta)	3956: all, every	a prim. word
belong to you,			

## KJV Lexicon

ΕΙΤΕ **conjunction**

eite **i'-teh**: if too -- if, or, whether.

παυλος **noun - nominative singular masculine**

Paulos **pow'-los**: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

ΕΙΤΕ **conjunction**

eite **i'-teh**: if too -- if, or, whether.

απολλως **noun - nominative singular masculine**

Apollos **ap-ol-loce'**: Apollos, an Israelite -- Apollos.

ΕΙΤΕ **conjunction**

eite **i'-teh**: if too -- if, or, whether.

κηφας **noun - nominative singular masculine**

Kephas **kay-fas'**: the Rock; Cephas (i.e. Kepha), a surname of Peter -- Cephas.

ΕΙΤΕ **conjunction**

eite **i'-teh**: if too -- if, or, whether.

κοσμος **noun - nominative singular masculine**

kosmos **kos'-mos**: orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally) -- adorning, world.

ΕΙΤΕ **conjunction**

eite **i'-teh**: if too -- if, or, whether.

ζωη **noun - nominative singular feminine**

zoe **dzo-ay'**: life -- life(-time).

ΕΙΤΕ **conjunction**

eite **i'-teh**: if too -- if, or, whether.

θανατος **noun - nominative singular masculine**

thanatos **than'-at-os**: (properly, an adjective used as a noun) death -- deadly, (be...) death.

ΕΙΤΕ **conjunction**

eite i'-teh: if too -- if, or, whether.

ΕΝΕΣΤΩΤΑ verb - perfect active participle - nominative plural neuter

enistemi en-is'-tay-mee: to place on hand, i.e. (reflexively) impend, (participle) be instant -- come, be at hand, present.

ΕΙΤΕ conjunction

eite i'-teh: if too -- if, or, whether.

μελλοντα verb - present active participle - nominative plural neuter

mello mel'-lo: to intend, i.e. be about to be, do, or suffer something

παντα adjective - nominative plural neuter

pas pas: apparently a primary word; all, any, every, the whole

υμων personal pronoun - second person genitive plural

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

ΕΣΤΙΝ verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

## 1 Corinthians 3:23 .

.	Greek	Strong's	Origin
and you belong to Christ;	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
and Christ	Χριστός (christos)	5547: the Anointed One, Messiah, Christ	from chrió
belongs to God.	θεοῦ (theou)	2316: God, a god	of uncertain origin

### KJV Lexicon

υμεις personal pronoun - second person nominative plural

humeis hoo-mice': you (as subjective of verb) -- ye (yourselves), you.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

χριστου **noun - genitive singular masculine**

**Christos** **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

χριστος **noun - nominative singular masculine**

**Christos** **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

δε **conjunction**

**de** **deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

θεου **noun - genitive singular masculine**

**theos** **theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward)

## 1 Corinthians 4:1 .

.	Greek	Strong's	Origin
Let a man	ἄνθρωπος (anthrōpos)	444: a man, human, mankind	probably from anér and óps (eye, face)
regard	λογιζέσθω (logizesthō)	3049: to reckon, to consider	from logos (in the sense of an account or reckoning)
us in this manner,	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
as servants	ὑπηρέτας (upēretas)	5257: an underling, servant	from hupo and eretés (a rower)
of Christ	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
and stewards	οἰκονόμους (oikonomous)	3623: the manager of a household	from oikos and nemó (to manage)
of the mysteries	μυστηρίων (mustēriōn)	3466: a mystery or secret doctrine	from mustés (one initiated); from mueó
of God.	θεοῦ (theou)	2316: God, a god	of uncertain origin

## KJV Lexicon

οὕτως **adverb**

houto **hoo'-to**: after that, after (in) this manner, as, even (so), for all that, like(-wise), no more, on this fashion(-wise), so (in like manner), thus, what.

ημας **personal pronoun - first person accusative plural**

hemas **hay-mas'**: us -- our, us, we.

λογιζεσθω **verb - present middle or passive deponent imperative - third person singular**

logizomai **log-id'-zom-ahee**: to take an inventory, i.e. estimate -- conclude, (ac-)count (of), + despise, esteem, impute, lay, number, reason, reckon, suppose, think (on).

ανθρωπος **noun - nominative singular masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

ως **adverb**

hos **hoke**: which how, i.e. in that manner (very variously used, as follows)

υπηρετας **noun - accusative plural masculine**

huperetes **hoop-ay-ret'-ace**: an under-oarsman, i.e. (generally) subordinate (assistant, sexton, constable) -- minister, officer, servant.

χριστου **noun - genitive singular masculine**

Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οικονομους **noun - accusative plural masculine**

oikonomos **oy-kon-om'-os**: a house-distributor (i.e. manager), or overseer, i.e. an employee in that capacity; by extension, a fiscal agent (treasurer); figuratively, a preacher (of the Gospel) -- chamberlain, governor, steward.

μυστηριων **noun - genitive plural neuter**

musterion **moos-tay'-ree-on**: a secret or mystery (through the idea of silence imposed by initiation into religious rites) -- mystery.

θεου **noun - genitive singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

## 1 Corinthians 4:2 .

■			
.	Greek	Strong's	Origin

In this case,	ὧδε (ōde)	5602: so, to here, here	demonstrative adverb from hode,
moreover,		3062: the rest, the remaining	from leipó
it is required		523: to ask back	from apo and aiteó
of stewards	οἰκονόμοις (oikonomois)	3623: the manager of a household	from oikos and nemó (to manage)
that one	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
be found	εὕρεθῃ (eurethē)	2147: to find	a prim. verb
trustworthy.	πιστός (pistos)	4103: faithful, reliable	from peithó

## KJV Lexicon

### ο relative pronoun - accusative singular neuter

**hos hos:** the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

### δε conjunction

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

### λοιπον adjective - accusative singular neuter

**loipon loy-pon':** something remaining (adverbially) -- besides, finally, furthermore, (from) henceforth, moreover, now, + it remaineth, then.

### ζητεται verb - present passive indicative - third person singular

**zeteo dzay-teh'-o:** to seek; specially, (by Hebraism) to worship (God), or (in a bad sense) to plot (against life)

### εν preposition

**en en:** in, at, (up-)on, by, etc.

### τοις definite article - dative plural masculine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**οικονομοις noun - dative plural masculine**

**oikonomos oy-kon-om'-os:** a house-distributor (i.e. manager), or overseer, i.e. an employee in that capacity; by extension, a fiscal agent (treasurer); figuratively, a preacher (of the Gospel) -- chamberlain, governor, steward.

**ινα conjunction**

**hina hin'-ah:** in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

**πιστος adjective - nominative singular masculine**

**pistos pis-tos':** objectively, trustworthy; subjectively, trustful -- believe(-ing, -r), faithful(-ly), sure, true.

**τις indefinite pronoun - nominative singular masculine**

**tis tis:** some or any person or object

**ευρεθη verb - aorist passive subjunctive - third person singular**

**heurisko hyoo-ris'-ko:** find, get, obtain, perceive, except the present and imperfect see.

## 1 Corinthians 4:3 .

.	Greek	Strong's	Origin
But to me it is a very small thing	ἐλάχιστον (elachiston)	1646: least (in size, amount, dignity, etc.)	superl. of elachus (little), also used as superl. to mikros
that I may be examined	ἀνακριθῶ (anakrithō)	350: to examine, investigate	from ana and krinó
by you, or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
by [any] human	ἀνθρωπίνης (anthrōpinēs)	442: human	from anthrōpos
court;	ἡμέρας (ēmeras)	2250: day	a prim. word
in fact,	ἀλλ' (all)	235: otherwise, on the other hand, but	adversative particle from allos
I do not even	οὐδὲ (oude)	3761: and not, neither	from ou, and de
examine	ἀνακρίνω	350: to examine, investigate	from ana and krinó



	(anakrinō)		
myself.	ἐμαυτὸν (emauton)	1683: of myself	gen. reflex. pronoun from emou and autos

## KJV Lexicon

ἐμοι **personal pronoun - first person dative singular**  
**emoi em-oy'**: to me -- I, me, mine, my.

δε **conjunction**  
**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εἰς **preposition**  
**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ελαχιστον **adjective - accusative singular neuter**  
**elachistos el-akh'-is-tos:** least (in size, amount, dignity, etc.) -- least, very little (small), smallest.

ἐστιν **verb - present indicative - third person singular**  
**esti es-tee':** he (she or it) is; also (with neuter plural) they are

ἵνα **conjunction**  
**hina hin'-ah:** in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

ὑπο **preposition**  
**hupo hoop-o':** under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

ὑμῶν **personal pronoun - second person genitive plural**  
**humon hoo-mone':** of (from or concerning) you -- ye, you, your (own, -selves).

ανακριθω **verb - aorist passive subjunctive - first person singular**  
**anakrino an-ak-ree'-no:** to scrutinize, i.e. (by implication) investigate, interrogate, determine -- ask, question, discern, examine, judge, search.

η **particle**  
**e ay:** disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or

(else), rather, save, than, that, what, yea.

**υπο preposition**

**hupo hoop-o':** under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

**ανθρωπινος adjective - genitive singular feminine**

**anthropinos anth-ro'-pee-nos:** human -- human, common to man, man(-kind), (man-)kind, men's, after the manner of men.

**ημερας noun - genitive singular feminine**

**hemera hay-mer'-ah:** age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

**αλλ conjunction**

**alla al-lah':** other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

**ουδε adverb**

**oude oo-deh':** not however, i.e. neither, nor, not even -- neither (indeed), never, no (more, nor, not), nor (yet), (also, even, then) not (even, so much as), + nothing, so much as.

**εμαυτον reflexive pronoun - first person accusative singular masculine**

**emautou em-ow-too':** of myself so likewise the dative case emautoi em-ow-to', and accusative case emauton em-ow-ton' -- me, mine own (self), myself.

**ανακρινω verb - present active indicative - first person singular**

**anakrino an-ak-ree'-no:** to scrutinize, i.e. (by implication) investigate, interrogate, determine -- ask, question, discern, examine, judge, search.

## 1 Corinthians 4:4 .

.	Greek	Strong's	Origin
For I am conscious		4924a: to share the knowledge of	from sun and oida
of nothing	οὐδὲν (ouden)	3762: no one, none	from oude and heis
against myself,	ἐμαυτῷ (emautō)	1683: of myself	gen. reflex. pronoun from emou and autos
yet	ἀλλ' (all)	235: otherwise, on the other hand, but	adversative particle from allos
I am not by this		3778: this	probably from a redupl. of ho,,

			used as a demonstrative pronoun
acquitted;	δεδικαίωμαι (dedikaiōmai)	1344: to show to be righteous, declare righteous	from dikaios
but the one who examines	ἀνακρίνων (anakrinōn)	350: to examine, investigate	from ana and krinó
me is the Lord.	κύριος (kurios)	2962: lord, master	from kuros (authority)

## KJV Lexicon

οὐδεν **adjective - accusative singular neuter**

**oudeis oo-dice'**: not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

γὰρ **conjunction**

**gar gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

ἐμαυτῷ **reflexive pronoun - first person dative singular masculine**

**emautou em-ow-too'**: of myself so likewise the dative case emautoi em-ow-to', and accusative case emauton em-ow-ton' -- me, mine own (self), myself.

συνοιᾶ **verb - perfect active indicative - first person singular**

**suneido soon-i'-do**: to consider, know, be privy, be ware of.

ἀλλ **conjunction**

**alla al-lah'**: other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

οὐκ **particle - nominative**

**ou oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ἐν **preposition**

**en en**: in, at, (up-)on, by, etc.

τούτῳ **demonstrative pronoun - dative singular neuter**

**toutoi too'-to**: to (in, with or by) this (person or thing) -- here(-by, -in), him, one, the same,

there(-in), this.

**δεδικαιωμαι** verb - perfect passive indicative - first person singular

**dikaioo** **dik-ah-yo'-o**: to render (i.e. show or regard as) just or innocent -- free, justify(-ier), be righteous.

**ο** definite article - nominative singular masculine

**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**δε** conjunction

**de** **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

**ανακρινων** verb - present active participle - nominative singular masculine

**anakrino** **an-ak-ree'-no**: to scrutinize, i.e. (by implication) investigate, interrogate, determine -- ask, question, discern, examine, judge, search.

**με** personal pronoun - first person accusative singular

**me** **meh**: me -- I, me, my.

**κυριος** noun - nominative singular masculine

**kurios** **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

**εστιν** verb - present indicative - third person singular

**esti** **es-tee'**: he (she or it) is; also (with neuter plural) they are

## 1 Corinthians 4:5 .

.	Greek	Strong's	Origin
Therefore	ὥστε (ōste)	5620: so as to, so then, therefore	from hós and te
do not go on passing judgment	κρίνετε (krinete)	2919: to judge, decide	a prim. verb
before	πρὸ (pro)	4253: before	a prim. preposition
the time,	καιροῦ (kairou)	2540: time, season	a prim. word
[but wait] until	ἕως (eōs)	2193: till, until	a prim. particle used as a preposition, adverb and conjunction

the Lord	κύριος (kurios)	2962: lord, master	from kuros (authority)
comes	ἐλθῃ (elthē)	2064: to come, go	a prim. verb
who	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
will both	καὶ (kai)	2532: and, even, also	a prim. conjunction
bring to light	φωτίσει (phōtisei)	5461: to shine, give light	from phōs
the things hidden	κρυπτά (krup̄ta)	2927: hidden	from kruptó
in the darkness	σκότους (skotous)	4655: darkness	a prim. word
and disclose	φανερῶσει (phanerōsei)	5319: to make visible, make clear	from phaneros
the motives	βουλὰς (boulas)	1012: counsel	from boulomai
of [men's] hearts;	καρδιῶν (kardiōn)	2588: heart	a prim. word
and then	τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
each man's	ἐκάστῳ (ekastō)	1538: each, every	a prim. word
praise	ἔπαινος (epainos)	1868: praise	from epi and ainos
will come	γενήσεται (genēsetai)	1096: to come into being, to happen, to become	from a prim. root gen-
to him from God.	θεοῦ (theou)	2316: God, a god	of uncertain origin

## KJV Lexicon

### ὥστε conjunction

**hoste hoce'-teh:** so too, i.e. thus therefore (in various relations of consecution, as follow) -  
- (insomuch) as, so that (then), (insomuch) that, therefore, to, wherefore.

### μη particle - nominative

**me may:** any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none,  
nor, (can-)not, nothing, that not, un(-taken), without.

### προ preposition

**pro pro:** fore, i.e. in front of, prior (figuratively, superior) to -- above, ago, before, or  
ever. In the comparative, it retains the same significations.

### καιρου noun - genitive singular masculine

**kairos kahee'-ros':** an occasion, i.e. set or proper time -- always, opportunity, (convenient,  
due) season, (due, short, while) time, a while.

### τι indefinite pronoun - accusative singular neuter

**tis tis:** some or any person or object

### κρινετε verb - present active imperative - second person

**krino kree'-no:** by implication, to try, condemn, punish

### εως conjunction

**heos heh'-oce:** a conjunction, preposition and adverb of continuance, until (of time and  
place) -- even (until, unto), (as) far (as), how long, (un-)til(-l), (hither-, un-, up) to,  
while(-s).

### αν particle

**an an:** denoting a supposition, wish, possibility or uncertainty

### ελθη verb - second aorist active subjunctive - third person singular

**erchomai er'-khom-ahee:** accompany, appear, bring, come, enter, fall out, go, grow, light,  
next, pass, resort, be set.

### ο definite article - nominative singular masculine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English  
idiom) -- the, this, that, one, he, she, it, etc.

### κυριος noun - nominative singular masculine

**kurios koo'-ree-os:** supreme in authority, i.e. (as noun) controller; by implication, Master  
(as a respectful title) -- God, Lord, master, Sir.

### ος relative pronoun - nominative singular masculine

**hos hos:** the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**φωτισει verb - future active indicative - third person singular**

**photizo fo-tid'-zo:** to shed rays, i.e. to shine or (transitively) to brighten up -- enlighten, illuminate, (bring to, give) light, make to see.

---

**τα definite article - accusative plural neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**κρυπτα adjective - accusative plural neuter**

**kruptos kroop-tos':** concealed, i.e. private -- hid(-den), inward(-ly), secret.

---

**του definite article - genitive singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**σκοτους noun - genitive singular neuter**

**skotos skot'-os:** shadiness, i.e. obscurity -- darkness.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**φανερωσει verb - future active indicative - third person singular**

**phaneroo fan-er-o'-o:** to render apparent -- appear, manifestly declare, (make) manifest (forth), shew (self).

---

**τας definite article - accusative plural feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**βουλας noun - accusative plural feminine**

**boule boo-lay':** volition, i.e. (objectively) advice, or (by implication) purpose -- + advise, counsel, will.

---

**των definite article - genitive plural feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**καρδιων noun - genitive plural feminine**

**kardia kar-dee'-ah:** the heart, i.e. (figuratively) the thoughts or feelings (mind); also (by analogy) the middle -- (+ broken-)heart(-ed).

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**ΤΟΤΕ** **adverb**

**tote tot'-eh:** the when, i.e. at the time that (of the past or future, also in consecution) -- that time, then.

**ο** **definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**ΕΠΑΙΝΟΣ** **noun - nominative singular masculine**

**epainos ep'-ahee-nos:** laudation; concretely, a commendable thing -- praise.

**γενησεται** **verb - future middle deponent indicative - third person singular**

**ginomai ghin'-om-ahee:** to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

**ΕΚΑΣΤΩ** **adjective - dative singular masculine**

**hekastos hek'-as-tos:** each or every -- any, both, each (one), every (man, one, woman), particularly.

**απο** **preposition**

**apo apo':** off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

**του** **definite article - genitive singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**θεου** **noun - genitive singular masculine**

**theos theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

## 1 Corinthians 4:6 .

.	Greek	Strong's	Origin
Now	δέ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
these things,		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
brethren,	ἀδελφοί (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)



I have figuratively applied	μετεσχημάτισα (meteschēmatisa)	3345: to change in fashion or appearance	from meta and schēmatizō (to give a certain form to something)
to myself	ἐμαυτὸν (emauton)	1683: of myself	gen. reflex. pronoun from emou and autos
and Apollos	Ἀπολλῶν (apollōn)	625: Apollos, an Alexandrian Jewish Christian	probably contr. from the adjective Apollónios (of or belonging to Apollo)
for your sakes,	δι' (di)	1223: through, on account of, because of	a prim. preposition
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that in us you may learn	μάθητε (mathēte)	3129: to learn	from the root math-
not to exceed	ὕπερ (uper)	5228: over, beyond, fig. on behalf of, for the sake of, concerning	a prim. preposition
what	ἃ (a)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
is written,	γέγραπται (gegraptai)	1125: to write	a prim. verb
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that no	μή (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle
one	εἷς (eis)	1520: one	a primary number
of you will become arrogant	φυσιοῦσθε (phusiousthe)	5448: to puff or blow up	from phusa (bellows)
in behalf	ὕπερ (uper)	5228: over, beyond, fig. on behalf of, for the sake of, concerning	a prim. preposition
of one	ένός (enos)	1520: one	a primary number
against	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin

the other.

ἑτέρου  
(eterou)

2087: other

of uncertain origin

## KJV Lexicon

ταυτα **demonstrative pronoun - accusative plural neuter**

tauta **tow'-tah**: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αδελφοι **noun - vocative plural masculine**

adephos **ad-el-fos'**: a brother near or remote -- brother.

μετεσχηματισα **verb - aorist active indicative - first person singular**

metaschematizo **met-askh-ay-mat-id'-zo**: to transfigure or disguise; figuratively, to apply (by accommodation) -- transfer, transform (self).

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

εμαυτον **reflexive pronoun - first person accusative singular masculine**

emautou **em-ow-too'**: of myself so likewise the dative case emautoi em-ow-to', and accusative case emauton em-ow-ton' -- me, mine own (self), myself.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

απολλω **noun - accusative singular masculine**

Apollo **ap-ol-loce'**: Apollos, an Israelite -- Apollos.

δι **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

υμας **personal pronoun - second person accusative plural**

humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

iva **conjunction**

**hina hin'-ah:** in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

---

**εν preposition**

**en en:** in, at, (up-)on, by, etc.

---

**ημιν personal pronoun - first person dative plural**

**hemin hay-meen':** to (or for, with, by) us -- our, (for) us, we.

---

**μαθητε verb - second aorist active subjunctive - second person**

**manthano man-than'-o:** to learn (in any way) -- learn, understand.

---

**το definite article - accusative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**μη particle - nominative**

**me may:** any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

---

**υπερ preposition**

**huper hoop-er':** over, i.e. (with the genitive case) of place, above, beyond, across, or causal, for the sake of, instead, regarding; with the accusative case superior to, more than -- (+ exceeding, abundantly) above, in (on) behalf of, beyond, by, + very chiefest, concerning, exceeding (above, -ly), for, + very highly, more (than), of, over, on the part of, for sake of, in stead, than, to(-ward), very. In the comparative, it retains many of the above applications.

---

**ο relative pronoun - accusative singular neuter**

**hos hos:** the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

---

**γεγραπται verb - perfect passive indicative - third person singular**

**grapho graf'-o:** to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

---

**φρονειν verb - present active infinitive**

**phroneo fron-eh'-o:** to exercise the mind, i.e. entertain or have a sentiment or opinion; by implication, to be (mentally) disposed

---

**ινα conjunction**

**hina hin'-ah:** in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

---

**μη particle - nominative**

**me may:** any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

---

**εις adjective - nominative singular masculine**

**heis hice:** one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

**υπερ preposition**

**huper hoop-er':** over, i.e. (with the genitive case) of place, above, beyond, across, or causal, for the sake of, instead, regarding; with the accusative case superior to, more than -- (+ exceeding, abundantly) above, in (on) behalf of, beyond, by, + very chiefest, concerning, exceeding (above, -ly), for, + very highly, more (than), of, over, on the part of, for sake of, in stead, than, to(-ward), very. In the comparative, it retains many of the above applications.

**του definite article - genitive singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**ενος adjective - genitive singular masculine**

**heis hice:** one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

**φυσιουσθε verb - present passive subjunctive - second person**

**phusioo foo-see-o'-o:** to inflate, i.e. (figuratively) make proud (haughty) -- puff up.

**κατα preposition**

**kata kat-ah':** (prepositionally) down (in place or time), in varied relations

**του definite article - genitive singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**ετερου adjective - genitive singular masculine**

**heteros het'-er-os:** (an-, the) other or different -- altered, else, next (day), one, (an-)other, some, strange.

## 1 Corinthians 4:7 .

.	Greek	Strong's	Origin
For who	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis
regards you as superior?	διακρίνει (diakrinei)	1252: to distinguish, to judge	from dia and krinó
What	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
do you have	ἔχεις (echeis)	2192: to have, hold	a prim. verb
that you did not	ἐλαβες	2983: to take, receive	from a prim. root lab-

receive?	(elabes)		
And if	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
you did receive	ἔλαβες (elabes)	2983: to take, receive	from a prim. root lab-
it, why	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
do you boast	καυχᾶσαι (kauchasai)	2744: to boast	of uncertain origin
as if	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
you had not received	λαβών (labōn)	2983: to take, receive	from a prim. root lab-
it?			

## KJV Lexicon

τις **interrogative pronoun - nominative singular masculine**

**tis tis:** an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

γάρ **conjunction**

**gar gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

σε **personal pronoun - second person accusative singular**

**se seh:** thee -- thee, thou, thy house.

διακρίνει **verb - present active indicative - third person singular**

**diakrino dee-ak-ree'-no:** to contend, make (to) differ(-ence), discern, doubt, judge, be partial, stagger, waver.

---

**τι interrogative pronoun - accusative singular neuter**

**tis tis:** an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

---

**δε conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

---

**εχεις verb - present active indicative - second person singular**

**echo ekh'-o:** (used in certain tenses only) a primary verb; to hold

---

**ο relative pronoun - accusative singular neuter**

**hos hos:** the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

---

**ουκ particle - nominative**

**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

---

**ελαβες verb - second aorist active indicative - second person singular**

**lambano lam-ban'-o:** to take (in very many applications, literally and figuratively)

---

**ει conditional**

**ei i:** if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

---

**δε conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**ελαβες verb - second aorist active indicative - second person singular**

**lambano lam-ban'-o:** to take (in very many applications, literally and figuratively)

---

**τι interrogative pronoun - accusative singular neuter**

**tis tis:** an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

---

**καυχασαι verb - present middle or passive deponent indicative - second person singular**

**kauchaomai kow-khah'-om-ahee:** to vaunt (in a good or a bad sense) -- (make) boast, glory, joy, rejoice.

---

**ως adverb**

**hos hoco:** which how, i.e. in that manner (very variously used, as follows)

---

**μη particle - nominative**

**me may:** any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

---

λαμβάνω **verb - second aorist active participle - nominative singular masculine**  
**lambano lam-ban'-o:** to take (in very many applications, literally and figuratively)

# 1 Corinthians 4:8 .

.	Greek	Strong's	Origin
You are already	ἤδη (ēdē)	2235: already	a prim. adverb of time
filled,	κεκορεσμένοι (kekoresmenoi)	2880: to satisfy	from koros (surfeit)
you have already	ἤδη (ēdē)	2235: already	a prim. adverb of time
become rich,	ἐπλουτήσατε (eploutēsate)	4147: to be rich	from ploutos
you have become	ἐβασιλεύσατε (ebasileusate)	936: to be king, reign	from basileus
kings	ἐβασιλεύσατε (ebasileusate)	936: to be king, reign	from basileus
without	χωρὶς (chōris)	5565: separately, separate from	adverb akin to chēros (bereaved)
us; and indeed,	γε (ge)	1065: emphasizes the word to which it is joined	a prim. encl. part.
[I] wish	ὄφελον (ophelon)	3785: would that (used to express an unattainable wish)	from opheiló
that you had become kings		936: to be king, reign	from basileus
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that we also	καὶ (kai)	2532: and, even, also	a prim. conjunction
might reign	συμβασιλεύσωμεν (sumbasileusōmen)	4821: to reign with	from sun and basileuó

with you.

## KJV Lexicon

ηδη **adverb**

ede **ay'-day**: even now -- already, (even) now (already), by this time.

κεκορεσμενοι **verb - perfect passive participle - nominative plural masculine**  
korennumi **kor-en'-noo-mee**: to cram, i.e. glut or sate -- eat enough, full.

εστε **verb - present indicative - second person**  
este **es-teh'**: ye are -- be, have been, belong.

ηδη **adverb**

ede **ay'-day**: even now -- already, (even) now (already), by this time.

επλουτησατε **verb - aorist active indicative - second person**  
plouteo **ploo-teh'-o**: to be (or become) wealthy -- be increased with goods, (be made, wax) rich.

χωρις **adverb**

choris **kho-rece'**: at a space, i.e. separately or apart from (often as preposition) -- beside, by itself, without.

ημων **personal pronoun - first person genitive plural**  
hemon **hay-mone'**: of (or from) us -- our (company), us, we.

εβασιλευσατε **verb - aorist active indicative - second person**  
basileuo **bas-il-yoo'-o**: to rule -- king, reign.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οφελον **interjection**

ophelon **of'-el-on**: I ought (wish), i.e. (interjection) oh that! -- would (to God).

γε **particle**

ge **gheh**: and besides, doubtless, at least, yet.

εβασιλευσατε **verb - aorist active indicative - second person**  
basileuo **bas-il-yoo'-o**: to rule -- king, reign.



**iva conjunction**

**hina hin'-ah:** in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

**kai conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**ημεις personal pronoun - first person nominative plural**

**hemeis hay-mice':** we (only used when emphatic) -- us, we (ourselves).

**υμιν personal pronoun - second person dative plural**

**humin hoo-min':** to (with or by) you -- ye, you, your(-selves).

**συμβασιλευσωμεν verb - aorist active subjunctive - first person**

**sumbasileuo soom-bas-il-yoo'-o:** to be co-regent (figuratively) -- reign with.

## 1 Corinthians 4:9 .

.	Greek	Strong's	Origin
For, I think,	δοκῶ (dokō)	1380: to have an opinion, to seem	from dokos (opinion)
God	θεὸς (theos)	2316: God, a god	of uncertain origin
has exhibited	ἀπέδειξεν (apedeixen)	584: to bring out, show forth, declare	from apo and deiknumi
us apostles	ἀποστόλους (apostolous)	652: a messenger, one sent on a mission, an apostle	from apostellō
last of all,	ἐσχάτους (eschatous)	2078: last, extreme	of uncertain origin
as men condemned to death;	ἐπιθανάτιους (epithanatiuous)	1935: condemned to death	from epi and thanatos
because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
we have become	ἐγενήθημεν (egenēthēmen)	1096: to come into being, to happen, to become	from a prim. root gen-
a spectacle	θέατρον (theatron)	2302: a theater, a spectacle	from theaomai

to the world,	κόσμῳ (kosmō)	2889: order, the world	a prim. word
both	καὶ (kai)	2532: and, even, also	a prim. conjunction
to angels	ἀγγέλοις (angelois)	32a: a messenger, angel	a prim. word
and to men.	ἀνθρώποις (anthrōpois)	444: a man, human, mankind	probably from anér and óps (eye, face)

## KJV Lexicon

**δοκω verb - present active indicative - first person singular - contracted form**

**dokeo dok-eh'-o:** to think; by implication, to seem (truthfully or uncertainly) -- be accounted, (of own) please(-ure), be of reputation, seem (good), suppose, think, trow.

**γαρ conjunction**

**gar gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

**οτι conjunction**

**hoti hot'-ee:** demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

**ο definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**θεος noun - nominative singular masculine**

**theos theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

**ημας personal pronoun - first person accusative plural**

**hemas hay-mas':** us -- our, us, we.

**τους definite article - accusative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**αποστολους noun - accusative plural masculine**

**apostolos** **ap-os'-tol-os**: a delegate; specially, an ambassador of the Gospel; officially a commissioner of Christ (apostle) (with miraculous powers) -- apostle, messenger, he that is sent.

---

**εσχατους** **adjective - accusative plural masculine**  
**eschatos** **es'-khat-os**: farthest, final (of place or time) -- ends of, last, latter end, lowest, uttermost.

---

**απεδειξεν** **verb - aorist active indicative - third person singular**  
**apodeiknumi** **ap-od-ike'-noo-mee**: to show off, i.e. exhibit; figuratively, to demonstrate, i.e. accredit -- (ap-)prove, set forth, shew.

---

**ως** **adverb**  
**hos** **hoke**: which how, i.e. in that manner (very variously used, as follows)

---

**επιθανατιους** **adjective - accusative plural masculine**  
**epithanatos** **ep-ee-than-at'-ee-os**: doomed to death -- appointed to death.

---

**οτι** **conjunction**  
**hoti** **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

---

**θεατρον** **noun - nominative singular neuter**  
**theatron** **theh'-at-ron**: a place for public show (theatre), i.e. general audience-room; by implication, a show itself (figuratively) -- spectacle, theatre.

---

**εγενηθημεν** **verb - aorist passive deponent indicative - first person**  
**ginomai** **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

---

**τω** **definite article - dative singular masculine**  
**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**κοσμω** **noun - dative singular masculine**  
**kosmos** **kos'-mos**: orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally) -- adorning, world.

---

**και** **conjunction**  
**kai** **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**αγγελους** **noun - dative plural masculine**  
**aggelos** **ang'-el-os**: a messenger; especially an angel; by implication, a pastor -- angel, messenger.

---

**και** **conjunction**  
**kai** **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition)

with other particles or small words

ανθρωποις **noun - dative plural masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

## 1 Corinthians 4:10 .

.	Greek	Strong's	Origin
We are fools	μωροὶ (mōroi)	3474: dull, stupid, foolish	a prim. word
for Christ's	Χριστόν (christon)	5547: the Anointed One, Messiah, Christ	from chrió
sake,	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
but you are prudent	φρόνιμοι (phronimoi)	5429: practically wise, sensible	from phroneó
in Christ;	Χριστῷ (christō)	5547: the Anointed One, Messiah, Christ	from chrió
we are weak,	ἀσθενεῖς (astheneis)	772: without strength, weak	from alpha (as a neg. prefix) and sthenés (strong)
but you are strong;	ἰσχυροί (ischuroi)	2478: strong, mighty	from ischuó
you are distinguished,	ἐνδοξοί (endoxoi)	1741: held in honor, glorious	from en and doxa
but we are without honor.	ἄτιμοι (atimoi)	820: without honor, dishonored	from alpha (as a neg. prefix) and timé

## KJV Lexicon

ἡμεῖς **personal pronoun - first person nominative plural**

hemeis **hay-mice'**: we (only used when emphatic) -- us, we (ourselves).

μωροι **adjective - nominative plural masculine**

**moros mo-ros'**: dull or stupid (as if shut up), i.e. heedless, (morally) blockhead, (apparently) absurd -- fool(-ish, -ishness).

---

δια **preposition**

**dia dee-ah'**: through (in very wide applications, local, causal, or occasional)

---

χριστον **noun - accusative singular masculine**

**Christos khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

---

υμεις **personal pronoun - second person nominative plural**

**humeis hoo-mice'**: you (as subjective of verb) -- ye (yourselves), you.

---

δε **conjunction**

**de deh'**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

---

φρονιμοι **adjective - nominative plural masculine**

**phronimos fron'-ee-mos'**: thoughtful, i.e. sagacious or discreet; in a bad sense conceited (also in the comparative) -- wise(-r).

---

εν **preposition**

**en en'**: in, at, (up-)on, by, etc.

---

χριστω **noun - dative singular masculine**

**Christos khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

---

ημεις **personal pronoun - first person nominative plural**

**hemeis hay-mice'**: we (only used when emphatic) -- us, we (ourselves).

---

ασθενεις **adjective - nominative plural masculine**

**asthenes as-then-ace'**: strengthless (in various applications, literal, figurative and moral) -- more feeble, impotent, sick, without strength, weak(-er, -ness, thing).

---

υμεις **personal pronoun - second person nominative plural**

**humeis hoo-mice'**: you (as subjective of verb) -- ye (yourselves), you.

---

δε **conjunction**

**de deh'**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

---

ισχυροι **adjective - nominative plural masculine**

**ischuros is-khoo-ros'**: forcible -- boisterous, mighty(-ier), powerful, strong(-er, man), valiant.

---

υμεις **personal pronoun - second person nominative plural**

**humeis hoo-mice'**: you (as subjective of verb) -- ye (yourselves), you.

---

ενδοξοι **adjective - nominative plural masculine**

**endoxos en'-dox-os'**: in glory, i.e. splendid, (figuratively) noble -- glorious, gorgeous(-ly), honourable.

---

ἡμεῖς **personal pronoun - first person nominative plural**  
hemeis **hay-mice'**: we (only used when emphatic) -- us, we (ourselves).

δε **conjunction**  
de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αἱμίος **adjective - nominative plural masculine**  
atimos **at'-ee-mos**: (negatively) unhonoured or (positively) dishonoured -- despised, without honour, less honourable (comparative degree).

## 1 Corinthians 4:11 .

.	Greek	Strong's	Origin
To this	τῆς (tēs)	3588: the	the def. art.
present	ἄρτι (arti)	737: just now	of uncertain origin
hour	ώρας (ōras)	5610: a time or period, an hour	a prim. word
we are both	καὶ (kai)	2532: and, even, also	a prim. conjunction
hungry	πεινῶμεν (peinōmen)	3983: to hunger, be hungry	from peina (hunger)
and thirsty,	διψῶμεν (dipsōmen)	1372: to thirst	from dipsa (thirst)
and are poorly clothed,	γυμνιτεύομεν (gumniteuomen)	1130: to be naked or poorly clothed	from gumnos
and are roughly treated,	κολαφιζόμεθα (kolaphizometha)	2852: to strike with the fist	from kolaphos (a blow with the fist)
and are homeless;	ἀστατοῦμεν (astatoumen)	790: to be unsettled, i.e. homeless	from alpha (as a neg. prefix) and histēmi

## KJV Lexicon

αχρι **preposition**

achri **akh'-ree**: (through the idea of a terminus); (of time) until or (of place) up to -- as far as, for, in(-to), till, (even, un-)to, until, while.

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αρτι **adverb**

arti **ar'-tee**: just now -- this day (hour), hence(-forth), here(-after), hither(-to), (even) now, (this) present.

ωρας **noun - genitive singular feminine**

hora **ho'-rah**: an hour -- day, hour, instant, season, short, (even-)tide, (high) time.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πεινωμεν **verb - present active indicative - first person**

peinao **pi-nah'-o**: pine); to famish (absolutely or comparatively); figuratively, to crave -- be an hungered.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

διψωμεν **verb - present active subjunctive - first person**

dipsao **dip-sah'-o**: to thirst for -- (be, be a-)thirst(-y).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

γυμνητευομεν **verb - present active indicative - first person**

gumneteuo **goom-nayt-yoo'-o**: to strip, i.e. (reflexively) go poorly clad -- be naked.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

κολαφιζομεθα **verb - present passive indicative - first person**

kolaphizo **kol-af-id'-zo**: to rap with the fist -- buffet.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**αστατούμεν** **verb - present active indicative - first person**  
**astateo as-tat-eh'-o:** to be non-stationary, i.e. (figuratively) homeless -- have no certain dwelling-place.

## 1 Corinthians 4:12 .

.	Greek	Strong's	Origin
and we toil,	κοπιῶμεν (kopiōmen)	2872: to grow weary, toil	from kopos
working	ἐργαζόμενοι (ergazomenoi)	2038b: to work, labor	from ergon
with our own	ἰδίαις (idiaiis)	2398: one's own, distinct	a prim. word
hands;	χερσίν (chersin)	5495: the hand	a prim. word
when we are reviled,	λοιδορούμενοι (loidoroumenoi)	3058: to abuse, revile	from loidoros
we bless;	εὐλογοῦμεν (eulougoumen)	2127: to speak well of, praise	from eu and logos
when we are persecuted,	διωκόμενοι (diōkomenoi)	1377: to put to flight, pursue, by impl. to persecute	akin to a prim. verb dió (put to flight)
we endure;	ἀνεχόμεθα (anechometha)	430: to hold up, bear with	from ana and echó

## KJV Lexicon

**καί** **conjunction**  
**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**κοπιῶμεν** **verb - present active indicative - first person**  
**kopiao kop-ee-ah'-o:** to feel fatigue; by implication, to work hard -- (bestow) labour, toil,



be wearied.

εργαζομενοι **verb - present middle or passive deponent participle - nominative plural masculine**  
ergazomai **er-gad'-zom-ahee**: to toil (as a task, occupation, etc.), (by implication) effect, be engaged in or with, etc. -- commit, do, labor for, minister about, trade (by), work.

ταις **definite article - dative plural feminine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιδιαις **adjective - dative plural feminine**  
idios **id'-ee-os**: pertaining to self, i.e. one's own; by implication, private or separate

χερσιν **noun - dative plural feminine**  
cheir **khire**: the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

λοιδορουμενοι **verb - present passive participle - nominative plural masculine**  
loidoreo **loy-dor-eh'-o**: to reproach, i.e. vilify -- revile.

ευλογουμεν **verb - present active indicative - first person**  
eulogeo **yoo-log-eh'-o**: to speak well of, i.e. (religiously) to bless (thank or invoke a benediction upon, prosper) -- bless, praise.

διωκομενοι **verb - present passive participle - nominative plural masculine**  
dioko **dee-o'-ko**: to pursue; by implication, to persecute -- ensue, follow (after), given to, (suffer) persecute(-ion), press forward.

ανεχομεθα **verb - present middle or passive deponent indicative - first person**  
anechomai **an-ekh'-om-ahee**: to hold oneself up against, i.e. (figuratively) put up with -- bear with, endure, forbear, suffer.

## 1 Corinthians 4:13 .

.	Greek	Strong's	Origin
when we are slandered,		1426a: to use evil words, to speak ill of	from dus- and phémé
we try to conciliate;	παρακαλοῦμεν (parakaloumen)	3870: to call to or for, to exhort, to encourage	from para and kaleó
we have become	ἐγενήθημεν (egenēthēmen)	1096: to come into being, to happen, to become	from a prim. root gen-
as the scum	περικαθάρματα (perikatharmata)	4027: that which is cleaned off, refuse	from a comp. of peri and kathairó

of the world,	κόσμου (kosmou)	2889: order, the world	a prim. word
the dregs	περίψημα (peripsēma)	4067: offscouring	from peri and psaó (to wipe off)
of all things,	πάντων (pantōn)	3956: all, every	a prim. word
[even] until	ἕως (eōs)	2193: till, until	a prim. particle used as a preposition, adverb and conjunction
now.	ἄρτι (arti)	737: just now	of uncertain origin

## KJV Lexicon

βλασφημούμενοι **verb - present passive participle - nominative plural masculine**

blasphemeo **blas-fay-meh'-o**: to vilify; specially, to speak impiously -- (speak) blaspheme(-er, -mously, -my), defame, rail on, revile, speak evil.

παρακαλούμεν **verb - present active indicative - first person**

parakaleo **par-ak-al-eh'-o**: to call near, i.e. invite, invoke (by imploration, hortation or consolation) -- beseech, call for, (be of good) comfort, desire, (give) exhort(-ation), intreat, pray.

ως **adverb**

hos **hoco**: which how, i.e. in that manner (very variously used, as follows)

περικαθάρματα **noun - nominative plural neuter**

perikatharma **per-ee-kath'-ar-mah**: something cleaned off all around, i.e. refuse (figuratively) -- filth.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κόσμου **noun - genitive singular masculine**

kosmos **kos'-mos**: orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally) -- adorning, world.

εγενηθημεν **verb - aorist passive deponent indicative - first person**  
ginomai **ghin'-om-ahēe**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

παντων **adjective - genitive plural neuter**  
pas **pas**: apparently a primary word; all, any, every, the whole

περιψημα **noun - nominative singular neuter**  
peripsoma **per-ip'-so-mah**: something brushed all around, i.e. off-scrapings (figuratively, scum) -- offscouring.

εως **conjunction**  
heos **heh'-oce**: a conjunction, preposition and adverb of continuance, until (of time and place) -- even (until, unto), (as) far (as), how long, (un-)til(-l), (hither-, un-, up) to, while(-s).

αρτι **adverb**  
arti **ar'-tee**: just now -- this day (hour), hence(-forth), here(-after), hither(-to), (even) now, (this) present.

## 1 Corinthians 4:14 .

.	Greek	Strong's	Origin
I do not write	γράφω (graphō)	1125: to write	a prim. verb
these things		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
to shame	ἐντρέπων (entrepōn)	1788: to turn about, to reverence, to put to shame	from en and the same as tropé
you, but to admonish	νουθετῶν (nouthetōn)	3560: to admonish, exhort	from nous and tithémi
you as my beloved	ἀγαπητὰ (agapēta)	27: beloved	from agapaō
children.	τέκνα (tekna)	5043: a child (of either sex)	from tikto

## KJV Lexicon

οὐκ **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ἐντρέπων **verb - present active participle - nominative singular masculine**

entrepo **en-trep'-o**: to invert, i.e. (figuratively and reflexively) in a good sense, to respect; or in a bad one, to confound -- regard, (give) reference, shame.

ὑμας **personal pronoun - second person accusative plural**

humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

γράφω **verb - present active indicative - first person singular**

grapho **graf'-o**: to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

ταῦτα **demonstrative pronoun - accusative plural neuter**

tauta **tow'-tah**: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

ἀλλ **conjunction**

alla **al-lah'**: other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

ὥς **adverb**

hos **hoco**: which how, i.e. in that manner (very variously used, as follows)

τέκνα **noun - nominative plural neuter**

teknon **tek'-non**: a child (as produced) -- child, daughter, son.

μου **personal pronoun - first person genitive singular**

mou **moo**: of me -- I, me, mine (own), my.

ἀγαπητά **adjective - nominative plural neuter**

agapetos **ag-ap-ay-tos'**: beloved -- (dearly, well) beloved, dear.

νοθεύω **verb - present active indicative - first person singular**

noutheteo **noo-thet-eh'-o**: to put in mind, i.e. (by implication) to caution or reprove gently - admonish, warn.

## 1 Corinthians 4:15 .

■			
.	Greek	Strong's	Origin

For if	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
you were to have	ἔχητε (echēte)	2192: to have, hold	a prim. verb
countless	μυρίους (murious)	3463: countless, pl. ten thousand	a prim. word
tutors	παιδαγωγούς (paidagōgous)	3807: a trainer of boys, i.e. a tutor	from pais and agó
in Christ,	Χριστῷ (christō)	5547: the Anointed One, Messiah, Christ	from chrió
yet	ἀλλ’ (all)	235: otherwise, on the other hand, but	adversative particle from allos
[you would] not [have] many	πολλούς (pollous)	4183: much, many	a prim. word
fathers,	πατέρας (pateras)	3962: a father	a prim. word
for in Christ	Χριστῷ (christō)	5547: the Anointed One, Messiah, Christ	from chrió
Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
I became your father	ἐγέννησα (egennēsa)	1080: to beget, to bring forth	from genna (descent, birth)
through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
the gospel.	εὐαγγελίου (euangeliou)	2098: good news	from the same as euaggelizó

## KJV Lexicon

εαν **conditional**

ean **eh-an'**: before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

μυριοις **adjective - accusative plural masculine**

murioi **moo'-ree-oi**: ten thousand; by extension, innumerable many -- ten thousand.

παιδαγωγους **noun - accusative plural masculine**

paidagogos **pahee-dag-o-gos'**: a boy-leader, i.e. a servant whose office it was to take the children to school; (by implication, (figuratively) a tutor (paedagogue) -- instructor, schoolmaster.

εχητε **verb - present active subjunctive - second person**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

χριστω **noun - dative singular masculine**

Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

αλλ **conjunction**

alla **al-lah'**: other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

ου **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

πολλους **adjective - accusative plural masculine**

polus **pol-oos'**: abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

πατερας **noun - accusative plural masculine**

pater **pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

χριστω **noun - dative singular masculine**

Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

<b>ιησου</b> <b>noun - dative singular masculine</b> <b>lesous ee-ay-sooce':</b> Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.
<b>δια</b> <b>preposition</b> <b>dia dee-ah':</b> through (in very wide applications, local, causal, or occasional)
<b>του</b> <b>definite article - genitive singular neuter</b> <b>ho ho:</b> the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
<b>ευαγγελιου</b> <b>noun - genitive singular neuter</b> <b>euaggelion yoo-ang-ghel'-ee-on:</b> a good message, i.e. the gospel -- gospel.
<b>εγω</b> <b>personal pronoun - first person nominative singular</b> <b>ego eg-o':</b> I, me.
<b>υμας</b> <b>personal pronoun - second person accusative plural</b> <b>humas hoo-mas':</b> you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).
<b>εγεννησα</b> <b>verb - aorist active indicative - first person singular</b> <b>gennao ghen-nah'-o:</b> to procreate (properly, of the father, but by extension of the mother); figuratively, to regenerate

## 1 Corinthians 4:16 .

.	Greek	Strong's	Origin
Therefore	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
I exhort	Παρακαλῶ (parakalō)	3870: to call to or for, to exhort, to encourage	from para and kaleó
you, be imitators	μιμηταί (mimētai)	3402: an imitator	from mimeomai
of me.			

## KJV Lexicon

παρακαλῶ **verb - present active indicative - first person singular**

parakaleo **par-ak-al-eh'-o**: to call near, i.e. invite, invoke (by imploration, hortation or consolation) -- beseech, call for, (be of good) comfort, desire, (give) exhort(-ation), intreat, pray.

οὐν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctively) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ὑμας **personal pronoun - second person accusative plural**

humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

μιμηταὶ **noun - nominative plural masculine**

mimetes **mim-ay-tace'**: an imitator -- follower.

μου **personal pronoun - first person genitive singular**

mou **moo**: of me -- I, me, mine (own), my.

γινεσθε **verb - present middle or passive deponent imperative - second person**

ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

## 1 Corinthians 4:17 .

.	Greek	Strong's	Origin
For this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
reason	Διὰ (dia)	1223: through, on account of, because of	a prim. preposition
I have sent	ἔπεμψα (epempsa)	3992: to send	a prim. word
to you Timothy,	Τιμόθεον (timotheon)	5095: Timothy, a Christian	from timé and theos
who	ὃς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
is my beloved	ἀγαπητὸν (agapēton)	27: beloved	from agapaó



and faithful	πιστὸν (piston)	4103: faithful, reliable	from peithó
child	τέκνον (teknon)	5043: a child (of either sex)	from tiktó
in the Lord,	κυρίῳ (kuriō)	2962: lord, master	from kuros (authority)
and he will remind	ἀναμνήσει (anamnēsei)	363: to remind, call to one's remembrance	from ana and mimnēskó
you of my ways	οδοῦς (odous)	3598: a way, road	a prim. word
which are in Christ,	Χριστῷ (christō)	5547: the Anointed One, Messiah, Christ	from chrió
just	καθὼς (kathōs)	2531a: according as, just as	from kata and hós
as I teach	διδάσκω (didaskō)	1321: to teach	a redupl. caus. form of daó (to learn)
everywhere	πανταχοῦ (pantachou)	3837: everywhere	from a presumed derivation of pas
in every	πάσῃ (pasē)	3956: all, every	a prim. word
church.	ἐκκλησία (ekklēsia)	1577: an assembly, a (religious) congregation	from ek and kaleó

## KJV Lexicon

### δια **preposition**

**dia** **dee-ah'**: through (in very wide applications, local, causal, or occasional)

### **TOUTO** **demonstrative pronoun - accusative singular neuter**

**touto** **too'-to**: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

επεμψα **verb - aorist active indicative - first person singular**

pempo **pem'-po**: to dispatch, especially on a temporary errand; also to transmit, bestow, or wield -- send, thrust in.

---

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

---

τιμοθεον **noun - accusative singular masculine**

Timotheos **tee-moth'-eh-os**: dear to God; Timotheus, a Christian -- Timotheus, Timothy.

---

ος **relative pronoun - nominative singular masculine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

---

εστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

---

τεκνον **noun - nominative singular neuter**

teknon **tek'-non**: a child (as produced) -- child, daughter, son.

---

μου **personal pronoun - first person genitive singular**

mou **moo**: of me -- I, me, mine (own), my.

---

αγαπητον **adjective - accusative singular neuter**

agapetos **ag-ap-ay-tos'**: beloved -- (dearly, well) beloved, dear.

---

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

πιστον **adjective - accusative singular neuter**

pistos **pis-tos'**: objectively, trustworthy; subjectively, trustful -- believe(-ing, -r), faithful(-ly), sure, true.

---

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

---

κυριω **noun - dative singular masculine**

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

---

ος **relative pronoun - nominative singular masculine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

---

υμας **personal pronoun - second person accusative plural**

humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

---

αναμνησει **verb - future active indicative - third person singular**

anamimnesko **an-am-im-nace'-ko**: to remind; (reflexively) to recollect -- call to mind, (bring to , call to, put in), remember(-brance).

τας **definite article - accusative plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οδους **noun - accusative plural feminine**

hodos **hod-os'**: a road; by implication, a progress (the route, act or distance); figuratively, a mode or means -- journey, (high-)way.

μου **personal pronoun - first person genitive singular**

mou **moo**: of me -- I, me, mine (own), my.

τας **definite article - accusative plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

χριστω **noun - dative singular masculine**

Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

καθως **adverb**

kathos **kath-ocē'**: just (or inasmuch) as, that -- according to, (according, even) as, how, when.

πανταχου **adverb**

pantachou **pan-takh-oo'**: universally -- in all places, everywhere.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

παση **adjective - dative singular feminine**

pas **pas**: apparently a primary word; all, any, every, the whole

εκκλησια **noun - dative singular feminine**

ekklesia **ek-klay-see'-ah**: a calling out, i.e. (concretely) a popular meeting, especially a religious congregation--assembly, church.

διδασκω **verb - present active indicative - first person singular**

didasko **did-as'-ko**: to teach (in the same broad application) -- teach.

## 1 Corinthians 4:18 .

■			
.	Greek	Strong's	Origin

Now	δέ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
some	τινες (tines)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
have become arrogant,	ἐφυσιώθησαν (ephusiōthēsan)	5448: to puff or blow up	from phusa (bellows)
as though	Ὡς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
I were not coming to you.	ἐρχομένου (erchomenou)	2064: to come, go	a prim. verb

## KJV Lexicon

### ως **adverb**

hos **hoco**: which how, i.e. in that manner (very variously used, as follows)

### μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

ερχομένου **verb - present middle or passive deponent participle - genitive singular masculine**  
erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

### δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

### μου **personal pronoun - first person genitive singular**

mou **moo**: of me -- I, me, mine (own), my.

### προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

### υμας **personal pronoun - second person accusative plural**

humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your

(+ own).

εφυσιωθησαν **verb - aorist passive indicative - third person**  
phusioo **foo-see-o'-o**: to inflate, i.e. (figuratively) make proud (haughty) -- puff up.

ΤΙΝΕΣ **indefinite pronoun - nominative plural masculine**  
tis **tis**: some or any person or object

## 1 Corinthians 4:19 .

.	Greek	Strong's	Origin
But I will come	ἐλεύσομαι (eleusomai)	2064: to come, go	a prim. verb
to you soon,	ταχέως (tacheōs)	5030: quickly, hastily	adverb from tachus
if	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
the Lord	κύριος (kurios)	2962: lord, master	from kuros (authority)
wills,	θελήσῃ (thelēsē)	2309: to will, wish	a prim. verb
and I shall find	γνώσομαι (gnōsomai)	1097: to come to know, recognize, perceive	from a prim. root gnó-
out, not the words	λόγον (logon)	3056: a word (as embodying an idea), a statement, a speech	from legó
of those	ὁ (o)	3588: the	the def. art.
who are arrogant	πεφυσιωμένων (pephusiōmenōn)	5448: to puff or blow up	from phusa (bellows)
but their power.	δύναμιν (dunamin)	1411: (miraculous) power, might, strength	from dunamai

## KJV Lexicon

ελευσομαι **verb - future middle deponent indicative - first person singular**

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ταχεως **adverb**

tacheos **takh-eh'-oce**: briefly, i.e. (in time) speedily, or (in manner) rapidly -- hastily, quickly, shortly, soon, suddenly.

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

υμας **personal pronoun - second person accusative plural**

humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

εαν **conditional**

ean **eh-an'**: before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριος **noun - nominative singular masculine**

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

θελιση **verb - aorist active subjunctive - third person singular**

thelo **thel'-o**: by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

γνωσομαι **verb - future middle deponent indicative - first person singular**

ginosko **ghin-oc'-ko**: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

ου **particle - nominative**

**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

**τον definite article - accusative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**λογον noun - accusative singular masculine**

**logos log'-os:** something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

**των definite article - genitive plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**πεφυσιωμενων verb - perfect passive participle - genitive plural masculine**

**phusioo foo-see-o'-o:** to inflate, i.e. (figuratively) make proud (haughty) -- puff up.

**αλλα conjunction**

**alla al-lah':** other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

**την definite article - accusative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**δυναμιν noun - accusative singular feminine**

**dunamis doo'-nam-is:** force; specially, miraculous power (usually by implication, a miracle itself)

## 1 Corinthians 4:20 .

.	Greek	Strong's	Origin
For the kingdom	βασιλεία (basileia)	932: kingdom, sovereignty, royal power	from basileuó
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
does not consist in words	λόγω (logō)	3056: a word (as embodying an idea), a statement, a speech	from legó

but in power.

δυνάμει  
(dunamei)

1411: (miraculous) power,  
might, strength

from dunamai

## KJV Lexicon

### ου **particle - nominative**

**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

### γάρ **conjunction**

**gar gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

### ἐν **preposition**

**en en:** in, at, (up-)on, by, etc.

### λογῷ **noun - dative singular masculine**

**logos log'-os:** something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

### ἡ **definite article - nominative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### βασιλεία **noun - nominative singular feminine**

**basileia bas-il-i'-ah:** royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, + reign.

### τοῦ **definite article - genitive singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### θεοῦ **noun - genitive singular masculine**

**theos theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

### ἀλλ **conjunction**

**alla al-lah':** other things, i.e. (adverbially) contrariwise (in many relations) -- and, but



(even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

**εν preposition**

en **en:** in, at, (up-)on, by, etc.

**δυναμι noun - dative singular feminine**

dunamis **doo'-nam-is:** force; specially, miraculous power (usually by implication, a miracle itself)

## 1 Corinthians 4:21 .

.	Greek	Strong's	Origin
What	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
do you desire?	θέλετε (thelete)	2309: to will, wish	a prim. verb
Shall I come	ἔλθω (elthō)	2064: to come, go	a prim. verb
to you with a rod,	ράβδω (rabdō)	4464: a staff, rod	a prim. word
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
with love	ἀγάπη (agapē)	26: love, goodwill	from agapaō
and a spirit	πνεύματι (pneumati)	4151: wind, spirit	from pneó
of gentleness?	πραΰτητος (prautētos)	4240: gentleness	from praus

### KJV Lexicon

**τι interrogative pronoun - accusative singular neuter**

tis **tis:** an interrogative pronoun, who, which or what (in direct or indirect questions) --

every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

---

**ΘΕΛΕΤΕ verb - present active indicative - second person**

**thelo thel'-o:** by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in

---

**ΕΝ preposition**

**en en:** in, at, (up-)on, by, etc.

---

**ΡΑΒΔΩ noun - dative singular feminine**

**rhabdos hrab'-dos:** a stick or wand (as a cudgel, a cane or a baton of royalty) -- rod, sceptre, staff.

---

**ΕΛΘΩ verb - second aorist active subjunctive - first person singular**

**erchomai er'-khom-ahee:** accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

---

**ΠΡΟΣ preposition**

**pros pros:** a preposition of direction; forward to, i.e. toward

---

**ΥΜΑΣ personal pronoun - second person accusative plural**

**humas hoo-mas':** you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

---

**Η particle**

**e ay:** disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

---

**ΕΝ preposition**

**en en:** in, at, (up-)on, by, etc.

---

**ΑΓΑΠΗ noun - dative singular feminine**

**agape ag-ah'-pay:** love, i.e. affection or benevolence; specially (plural) a love-feast -- (feast of) charity(-ably), dear, love.

---

**ΠΝΕΥΜΑΤΙ noun - dative singular neuter**

**pneuma pnyoo'-mah:** ghost, life, spirit(-ual, -ually), mind.

---

**ΤΕ particle**

**te teh:** also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

---

**ΠΡΑΟΤΗΤΟΣ noun - genitive singular feminine**

**praiotes prah-ot'-ace:** gentleness, by implication, humility -- meekness.

## 1 Corinthians 5:1 .

.	Greek	Strong's	Origin
It is actually	ὅλως (olōs)	3654: altogether, assuredly	adverb from holos
reported	ἀκούεται (akouetai)	191: to hear, listen	from a prim. word mean. hearing
that there is immorality	πορνεία (porneia)	4202: fornication	from porneuó
among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
you, and immorality	πορνεία (porneia)	4202: fornication	from porneuó
of such a kind	τοιαύτη (toiautē)	5108: such as this, such	from toios (such, such-like) and houtos,
as does not exist even	οὐδὲ (oude)	3761: and not, neither	from ou, and de
among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
the Gentiles,	ἔθνεσιν (ethnesin)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root
that someone	τινα (tina)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
has	ἔχειν (echein)	2192: to have, hold	a prim. verb
his father's	πατρός (patros)	3962: a father	a prim. word
wife.	γυναῖκα (gunaika)	1135: a woman	a prim. word

## KJV Lexicon

ολως **adverb**

**holos hol'-oce:** completely, i.e. altogether; (by analogy), everywhere; (negatively) not by any means -- at all, commonly, utterly.

ακουεται **verb - present passive indicative - third person singular**

**akouo ak-oo'-o:** to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

εν **preposition**

**en en:** in, at, (up-)on, by, etc.

υμιν **personal pronoun - second person dative plural**

**humin hoo-min':** to (with or by) you -- ye, you, your(-selves).

πορνεια **noun - nominative singular feminine**

**porneia por-ni'-ah:** harlotry (including adultery and incest); figuratively, idolatry -- fornication.

και **conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τοιαυτη **demonstrative pronoun - nominative singular feminine**

**toioutos toy-oo'-tos:** truly this, i.e. of this sort (to denote character or individuality) -- like, such (an one).

πορνεια **noun - nominative singular feminine**

**porneia por-ni'-ah:** harlotry (including adultery and incest); figuratively, idolatry -- fornication.

ητις **relative pronoun - nominative singular feminine**

**hostis hos'-tis:** which some, i.e. any that; also (definite) which same

ουδε **adverb**

**oude oo-deh':** not however, i.e. neither, nor, not even -- neither (indeed), never, no (more, nor, not), nor (yet), (also, even, then) not (even, so much as), + nothing, so much as.

εν **preposition**

**en en:** in, at, (up-)on, by, etc.

τοις **definite article - dative plural neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εθνεσιν **noun - dative plural neuter**

**ethnos eth'-nos:** a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan) -- Gentile, heathen, nation, people.

ονομαζεται **verb - present passive indicative - third person singular**

**onomazo on-om-ad'-zo:** to name, i.e. assign an appellation; by extension, to utter, mention, profess -- call, name.

**ὥστε conjunction**

**hoste hoce'-teh:** so too, i.e. thus therefore (in various relations of consecution, as follow) - (insomuch) as, so that (then), (insomuch) that, therefore, to, wherefore.

**γυναίκα noun - accusative singular feminine**

**gune goo-nay':** a woman; specially, a wife -- wife, woman.

**τινα indefinite pronoun - accusative singular feminine**

**tis tis:** some or any person or object

**του definite article - genitive singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**πατρος noun - genitive singular masculine**

**pater pat-ayr':** a father (literally or figuratively, near or more remote) -- father, parent.

**εχειν verb - present active infinitive**

**echo ekh'-o:** (used in certain tenses only) a primary verb; to hold

## 1 Corinthians 5:2 .

.	Greek	Strong's	Origin
You have become arrogant	πεφυσιωμένοι (pephusiōmenoi)	5448: to puff or blow up	from phusa (bellows)
and have not mourned	ἐπενθήσατε (epenthēsate)	3996: to mourn, lament	from penthos
instead,	μᾶλλον (mallon)	3123: more	cptv. of the same as malista
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that the one who had done	πράξας (praxas)	4238: to do, practice	a prim. verb
this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
deed	ἔργον (ergon)	2041: work	from a prim. verb erdó (to do)

would be removed	ἀρθῇ (arthē)	142: to raise, take up, lift	a prim. verb
from your midst.	μέσου (mesou)	3319: middle, in the midst	a prim. word

## KJV Lexicon

### και conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### υμεις personal pronoun - second person nominative plural

**humeis hoo-mice':** you (as subjective of verb) -- ye (yourselves), you.

### πεφυσιωμενοι verb - perfect passive participle - nominative plural masculine

**phusioo foo-see-o'-o:** to inflate, i.e. (figuratively) make proud (haughty) -- puff up.

### εστε verb - present indicative - second person

**este es-teh':** ye are -- be, have been, belong.

### και conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### ουχι particle - interrogative

**ouchi oo-khee':** not indeed -- nay, not.

### μαλλον adverb

**mallon mal'-lon:** (adverbially) more (in a greater degree) or rather -- better, far, (the) more (and more), (so) much (the more), rather.

### επενθησατε verb - aorist active indicative - second person

**pentheo pen-theh'-o:** to grieve (the feeling or the act) -- mourn, (be-)wail.

### ινα conjunction

**hina hin'-ah:** in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

### εξαρθη verb - aorist passive subjunctive - third person singular

**exairo ex-ah'-ee-ro:** to remove -- put (take) away.

**ΕΚ preposition**

**ek ek:** a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

**μεσου adjective - genitive singular neuter**

**mesos mes'-os:** middle (as an adjective or (neuter) noun) -- among, before them, between, + forth, mid(-day, -night), midst, way.

**υμων personal pronoun - second person genitive plural**

**humon hoo-mone':** of (from or concerning) you -- ye, you, your (own, -selves).

**ο definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**το definite article - accusative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**εργον noun - accusative singular neuter**

**ergon er'-gon:** toil (as an effort or occupation); by implication, an act -- deed, doing, labour, work.

**τουτο demonstrative pronoun - accusative singular neuter**

**touto too'-to:** that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

**ποιησας verb - aorist active participle - nominative singular masculine**

**poieo poy-eh'-o:** to make or do (in a very wide application, more or less direct)

## 1 Corinthians 5:3 .

.	Greek	Strong's	Origin
For I, on my part,	ἐγὼ (egō)	1473: I (only expressed when emphatic)	a prim. pronoun of the first pers.
though	μὲν (men)	3303a: shows affirmation or concession, usually followed by NG1161 and a contrasting clause	a synonym of mén
absent	ἀπὼν (apōn)	548: to be away, i.e. to be absent	from apo and eimi
in body	σώματι (sōmati)	4983: a body	of uncertain origin

but present	παρών (parōn)	3918b: to be present, to have come	from para and eimi
in spirit,	πνεύματι (pneumati)	4151: wind, spirit	from pneó
have already	ἤδη (ēdē)	2235: already	a prim. adverb of time
judged	κέκρικα (kekrika)	2919: to judge, decide	a prim. verb
him who has so	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
committed	κατεργασάμενον (katergasamenon)	2716: to work out	from kata and ergazomai
this,		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
as though	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
I were present.	παρών (parōn)	3918b: to be present, to have come	from para and eimi

## KJV Lexicon

εγω **personal pronoun - first person nominative singular**  
ego **eg-o'**: I, me.

μεν **particle**

**men men**: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

γαρ **conjunction**

**gar gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

ως **adverb**

**hos hoce**: which how, i.e. in that manner (very variously used, as follows)



---

**απων verb - present participle - nominative singular masculine**  
**apeimi ap'-i-mee:** to be away -- be absent.

---

**τω definite article - dative singular neuter**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**σωματι noun - dative singular neuter**  
**soma so'-mah:** the body (as a sound whole), used in a very wide application, literally or figuratively -- bodily, body, slave.

---

**παρων verb - present participle - nominative singular masculine**  
**pareimi par'-i-mee:** to be near, i.e. at hand; neuter present participle (singular) time being, or (plural) property -- come, have, be here, + lack, (be here) present.

---

**δε conjunction**  
**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

---

**τω definite article - dative singular neuter**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**πνευματι noun - dative singular neuter**  
**pneuma pnyoo'-mah:** ghost, life, spirit(-ual, -ually), mind.

---

**ηδη adverb**  
**ede ay'-day:** even now -- already, (even) now (already), by this time.

---

**κεκρικα verb - perfect active indicative - first person singular**  
**krino kree'-no:** by implication, to try, condemn, punish

---

**ως adverb**  
**hos hoco:** which how, i.e. in that manner (very variously used, as follows)

---

**παρων verb - present participle - nominative singular masculine**  
**pareimi par'-i-mee:** to be near, i.e. at hand; neuter present participle (singular) time being, or (plural) property -- come, have, be here, + lack, (be here) present.

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**τον definite article - accusative singular masculine**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ουτως adverb**  
**houto hoo'-to:** after that, after (in) this manner, as, even (so), for all that, like(-wise), no more, on this fashion(-wise), so (in like manner), thus, what.

---

**τουτο demonstrative pronoun - accusative singular neuter**  
**touto too'-to:** that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

---

κατεργασμενον **verb - aorist middle deponent participle - accusative singular masculine**  
**katergazomai** **kat-er-gad'-zom-ahee**: to work fully, i.e. accomplish; by implication, to finish,  
 fashion -- cause, to (deed), perform, work (out).

## 1 Corinthians 5:4 .

.	Greek	Strong's	Origin
In the name	ὀνόματι (onomati)	3686: a name, authority, cause	a prim. word
of our Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
Jesus,	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
when you are assembled,	συναχθέντων (sunachthentōn)	4863: to lead together, i.e. bring together, hence come together (pass.), entertain	from sun and agó
and I with you in spirit,	πνεύματος (pneumatōs)	4151: wind, spirit	from pneó
with the power	δυνάμει (dunamei)	1411: (miraculous) power, might, strength	from dunamai
of our Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
Jesus,	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua

## KJV Lexicon

**εν** **preposition**  
**en en**: in, at, (up-)on, by, etc.

**τω** **definite article - dative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ονοματι noun - dative singular neuter**

**onoma on'-om-ah:** a name (authority, character) -- called, (+ sur-)name(-d).

---

**του definite article - genitive singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**κυριου noun - genitive singular masculine**

**kurios koo'-ree-os:** supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

---

**ημων personal pronoun - first person genitive plural**

**hemon hay-mone':** of (or from) us -- our (company), us, we.

---

**ιησου noun - genitive singular masculine**

**lesous ee-ay-sooce':** Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

---

**χριστου noun - genitive singular masculine**

**Christos khris-tos':** anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

---

**συναχθεντων verb - aorist passive participle - genitive plural masculine**

**sunago soon-ag'-o:** to lead together, i.e. collect or convene; specially, to entertain (hospitably)

---

**υμων personal pronoun - second person genitive plural**

**humon hoo-mone':** of (from or concerning) you -- ye, you, your (own, -selves).

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**του definite article - genitive singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**εμου personal pronoun - first person genitive singular**

**emou em-oo':** of me -- me, mine, my.

---

**πνευματος noun - genitive singular neuter**

**pneuma pnyoo'-mah:** ghost, life, spirit(-ual, -ually), mind.

---

**συν preposition**

**sun soon:** with or together, i.e. by association, companionship, process, resemblance, possession, instrumentality, addition, etc.

---

**τη definite article - dative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**δυναμει noun - dative singular feminine**

**dunamis doo'-nam-is:** force; specially, miraculous power (usually by implication, a miracle itself)

**του definite article - genitive singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**κυριου noun - genitive singular masculine**

**kurios koo'-ree-os:** supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

**ημων personal pronoun - first person genitive plural**

**hemon hay-mone':** of (or from) us -- our (company), us, we.

**ιησου noun - genitive singular masculine**

**iesous ee-ay-sooce':** Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

**χριστου noun - genitive singular masculine**

**Christos khris-tos':** anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

## 1 Corinthians 5:5 .

.	Greek	Strong's	Origin
[I have decided] to deliver	παραδοῦναι (paradounai)	3860: to hand over, to give or deliver over, to betray	from para and didōmi
such a one	τοιούτου (toiouton)	5108: such as this, such	from toios (such, such-like) and houtos,
to Satan	σατανᾶ (satana)	4567: the adversary, Satan, i.e. the devil	of Hebrew origin satan
for the destruction	ὄλεθρον (olethron)	3639: destruction, death	from ollumi (to destroy)
of his flesh,	σαρκός (sarkos)	4561: flesh	a prim. word
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that his spirit	πνεῦμα	4151: wind, spirit	from pneó

	(pneuma)		
may be saved	σωθῆ (sōthē)	4982: to save	from sós (safe, well)
in the day	ἡμέρα (ēmera)	2250: day	a prim. word
of the Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
Jesus.		2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua

## KJV Lexicon

παραδουναι **verb - second aorist active middle or passive deponent**

paradidomi **par-ad-id'-o-mee**: to surrender, i.e. yield up, intrust, transmit -- betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τοιουτον **demonstrative pronoun - accusative singular masculine**

toioutos **toy-oo'-tos**: truly this, i.e. of this sort (to denote character or individuality) -- like, such (an one).

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σατανα **noun - dative singular masculine**

Satanas **sat-an-as'**: the accuser, i.e. the devil -- Satan.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ολεθρον **noun - accusative singular masculine**

olethros **ol'-eth-ros**: a prolonged form); ruin, i.e. death, punishment -- destruction.

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σάρκος **noun - genitive singular feminine**

sarx **sarx**: carnal(-ly, + -ly minded), flesh(-ly).

ἵνα **conjunction**

hina **hin'-ah**: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

το **definite article - nominative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πνεῦμα **noun - nominative singular neuter**

pneuma **pn-yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

σωθῆ **verb - aorist passive subjunctive - third person singular**

sozo **sode'-zo**: to save, i.e. deliver or protect -- heal, preserve, save (self), do well, be (make) whole.

ἐν **preposition**

en **en**: in, at, (up-)on, by, etc.

τῇ **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἡμέρα **noun - dative singular feminine**

hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

τοῦ **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυρίου **noun - genitive singular masculine**

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ἰησοῦ **noun - genitive singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

## 1 Corinthians 5:6 .

■			
.	Greek	Strong's	Origin

Your boasting	καύχημα (kauchēma)	2745: a boast	from kauchaomai
is not good.	καλὸν (kalon)	2570: beautiful, good	a prim. word
Do you not know		3609a: to have seen or perceived, hence to know	perf. of eidon
that a little	μικρὰ (mikra)	3398: small, little	a prim. word
leaven	ζύμη (zumē)	2219: leaven	from a prim. root
leavens	ζυμοῖ (zumoi)	2220: to leaven	from zumé
the whole	ὅλον (olon)	3650: whole, complete	a prim. word
lump	φύραμα (phurama)	5445: that which is mixed	from phuraó (to mix)
[of dough]?			

## KJV Lexicon

### ου particle - nominative

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

### καλον adjective - nominative singular neuter

kalos **kal-os'**: better, fair, good(-ly), honest, meet, well, worthy.

### το definite article - nominative singular neuter

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### καυχημα noun - nominative singular neuter

kauchema **kow'-khay-mah**: a boast (properly, the object; by implication, the act) in a good

or a bad sense -- boasting, (whereof) to glory (of), glorying, rejoice(-ing).

**υμων** **personal pronoun - second person genitive plural**

**humon** **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

**ουκ** **particle - nominative**

**ou** **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

**οιδατε** **verb - perfect active indicative - second person**

**eido** **i'-do**: to see; by implication, (in the perfect tense only) to know

**οτι** **conjunction**

**hoti** **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

**μικρα** **adjective - nominative singular feminine**

**mikros** **mik-ros'**: small (in size, quantity, number or (figuratively) dignity) -- least, less, little, small.

**ζυμη** **noun - nominative singular feminine**

**zume** **dzoo'-may**: ferment (as if boiling up) -- leaven.

**ολον** **adjective - accusative singular neuter**

**holos** **hol'-os**: whole or all, i.e. complete (in extent, amount, time or degree), especially (neuter) as noun or adverb -- all, altogether, every whit, + throughout, whole.

**το** **definite article - accusative singular neuter**

**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**φουραμα** **noun - accusative singular neuter**

**phurama** **foo'-ram-ah**: a mass of dough -- lump.

**ζυμοι** **verb - present active indicative - third person singular**

**zumoo** **dzoo-mo'-o**: to cause to ferment -- leaven.

## 1 Corinthians 5:7 .

.	Greek	Strong's	Origin
Clean	ἐκκαθάρατε (ekkatharate)	1571: to cleanse thoroughly	from ek and kathairó
out the old	παλαιὰν (palaian)	3820: old, ancient	from palai
leaven	ζύμην	2219: leaven	from a prim. root



	(zumēn)		
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that you may be a new	νέον (neon)	3501b: young, new	a prim. word
lump,	φύραμα (phurama)	5445: that which is mixed	from phuraó (to mix)
just	καθώς (kathōs)	2531a: according as, just as	from kata and hós
as you are [in fact] unleavened.	ἄζυμοι (azumoi)	106: unleavened	from alpha (as a neg. prefix) and zumé
For Christ	Χριστός (christos)	5547: the Anointed One, Messiah, Christ	from chrió
our Passover	πάσχα (pascha)	3957: the Passover, the Passover supper or lamb	of Aramaic origin, cf. pesach
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
has been sacrificed.	ἐτύθη (etuthē)	2380: to offer, sacrifice	a prim. verb

## KJV Lexicon

εκκαθαρατε **verb - aorist active middle - second person**  
**ekkathairo ek-kath-ah'-ee-ro:** to cleanse thoroughly -- purge (out).

την **definite article - accusative singular feminine**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παλαιαν **adjective - accusative singular feminine**  
**palaios pal-ah-yos':** antique, i.e. not recent, worn out -- old.

ζυμην **noun - accusative singular feminine**  
**zume dzoo'-may:** ferment (as if boiling up) -- leaven.

---

**iva conjunction**

**hina hin'-ah:** in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

---

**ητε verb - present subjunctive - second person**

**en ane:** I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

---

**νεον adjective - nominative singular neuter**

**neos neh'-os:** new, i.e. (of persons) youthful, or (of things) fresh; figuratively, regenerate -- new, young.

---

**φουραμα noun - nominative singular neuter**

**phurama foo'-ram-ah:** a mass of dough -- lump.

---

**καθως adverb**

**kathos kath-oc'e':** just (or inasmuch) as, that -- according to, (according, even) as, how, when.

---

**εστε verb - present indicative - second person**

**este es-teh':** ye are -- be, have been, belong.

---

**αζυμοι adjective - nominative plural masculine**

**azumos ad'-zoo-mos:** unleavened, i.e. (figuratively) uncorrupted; (in the neutral plural) specially (by implication) the Passover week -- unleavened (bread).

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**γαρ conjunction**

**gar gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

---

**το definite article - nominative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**πασχα aramaic transliterated word**

**pascha pas'-khah:** the Passover (the meal, the day, the festival or the special sacrifices connected with it) -- Easter, Passover.

---

**ημων personal pronoun - first person genitive plural**

**hemon hay-mone':** of (or from) us -- our (company), us, we.

---

**υπερ preposition**

**huper hoop-er':** over, i.e. (with the genitive case) of place, above, beyond, across, or causal, for the sake of, instead, regarding; with the accusative case superior to, more than -- (+ exceeding, abundantly) above, in (on) behalf of, beyond, by, + very chiefest,

concerning, exceeding (above, -ly), for, + very highly, more (than), of, over, on the part of, for sake of, in stead, than, to(-ward), very. In the comparative, it retains many of the above applications.

ἡμῶν **personal pronoun - first person genitive plural**  
**hemon hay-mone'**: of (or from) us -- our (company), us, we.

θυοῦ **verb - aorist passive indicative - third person singular**  
**thuo thoo'-o**: to rush (breathe hard, blow, smoke), i.e. (by implication) to sacrifice (by fire, but genitive case); by extension to immolate (slaughter for any purpose)

χριστός **noun - nominative singular masculine**  
**Christos khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

## 1 Corinthians 5:8 .

.	Greek	Strong's	Origin
Therefore	ὥστε (ōste)	5620: so as to, so then, therefore	from hós and te
let us celebrate the feast,	ἐορτάζωμεν (eortazōmen)	1858b: to celebrate a festival	from heorté
not with old	παλαιᾶ (palaia)	3820: old, ancient	from palai
leaven,	ζύμη (zumē)	2219: leaven	from a prim. root
nor	μηδὲ (mēde)	3366: but not, and not	from mé and de
with the leaven	ζύμη (zumē)	2219: leaven	from a prim. root
of malice	κακίας (kakias)	2549: wickedness	from kakos
and wickedness,	πονηρίας (ponērias)	4189: iniquity	from ponéros
but with the unleavened	ἄζυμοις (azumois)	106: unleavened	from alpha (as a neg. prefix) and zumé
bread of sincerity	εὐλικρινείας (eilikrineias)	1505: clearness, by impl. purity, sincerity	from eilikrinés

and truth.

ἀληθείας  
(alētheias)

225: truth

from aléthés

## KJV Lexicon

ὥστε **conjunction**

**hoste hoc'e-teh:** so too, i.e. thus therefore (in various relations of consecution, as follow) -  
- (insomuch) as, so that (then), (insomuch) that, therefore, to, wherefore.

εορταζωμεν **verb - present active subjunctive - first person**

**heortazo heh-or-tad'-zo:** to observe a festival -- keep the feast.

μη **particle - nominative**

**me may:** any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none,  
nor, (can-)not, nothing, that not, un(-taken), without.

εν **preposition**

**en en:** in, at, (up-)on, by, etc.

ζυμη **noun - dative singular feminine**

**zume dzoo'-may:** ferment (as if boiling up) -- leaven.

παλαια **adjective - dative singular feminine**

**palaios pal-ah-yos':** antique, i.e. not recent, worn out -- old.

μηδε **conjunction**

**mede may-deh':** but not, not even; in a continued negation, nor -- neither, nor (yet), (no)  
not (once, so much as).

εν **preposition**

**en en:** in, at, (up-)on, by, etc.

ζυμη **noun - dative singular feminine**

**zume dzoo'-may:** ferment (as if boiling up) -- leaven.

κακίας **noun - genitive singular feminine**

**kakia kak-ee'-ah:** badness, i.e. (subjectively) depravity, or (actively) malignity, or  
(passively) trouble -- evil, malice(-iousness), naughtiness, wickedness.

και **conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition)  
with other particles or small words

**πονηρίας** **noun - genitive singular feminine**  
**poneria pon-ay-ree'-ah:** depravity, i.e. (specially), malice; plural (concretely) plots, sins -- iniquity, wickedness.

**αλλ** **conjunction**  
**alla al-lah':** other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

**εν** **preposition**  
**en en:** in, at, (up-)on, by, etc.

**αζυμοις** **adjective - dative plural neuter**  
**azumos ad'-zoo-mos:** unleavened, i.e. (figuratively) uncorrupted; (in the neutral plural) specially (by implication) the Passover week -- unleavened (bread).

**ειλικρινειας** **noun - genitive singular feminine**  
**eilikrineia i-lik-ree'-ni-ah:** clearness, i.e. (by implication) purity (figuratively) -- sincerity.

**και** **conjunction**  
**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**αληθειας** **noun - genitive singular feminine**  
**aletheia al-ay'-thi-a:** truth -- true, truly, truth, verity.

## 1 Corinthians 5:9 .

.	Greek	Strong's	Origin
I wrote	Ἐγραψα (egrapsa)	1125: to write	a prim. verb
you in my letter	ἐπιστολῇ (epistolē)	1992: an epistle, a letter	from epistelló
not to associate	συναναμίγνυσθαι (sunanamignusthai)	4874: to mix up together, hence to associate with	from sun and a comp. of ana and mignumi
with immoral people;	πόρνοις (pornois)	4205: a fornicator	akin to porné

## KJV Lexicon

εγραψα **verb - aorist active indicative - first person singular**

grapho **graf'-o**: to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

επιστολη **noun - dative singular feminine**

epistole **ep-is-tol-ay'**: a written message -- epistle, letter.

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

συναναμιγνυσθαι **verb - present middle middle or passive deponent**

sunanamignumi **soon-an-am-ig'-noo-mee**: to mix up together, i.e. (figurative) associate with - (have, keep) company (with).

πορνοις **noun - dative plural masculine**

pornos **por'-nos**: a (male) prostitute (as venal), i.e. (by analogy) a debauchee (libertine) -- fornicator, whoremonger.

## 1 Corinthians 5:10 .

.	Greek	Strong's	Origin
I [did] not at all	πάντως (pantōs)	3843: altogether, by all means	adverb from pas
[mean] with the immoral people	πόρνοις (pornois)	4205: a fornicator	akin to porné
of this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
world,	κόσμου (kosmou)	2889: order, the world	a prim. word

or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
with the covetous	πλεονέκταις (pleonektais)	4123: one desirous of having more	from the cptv. of polus and echó
and swindlers,	ἄρπαξιν (arpaxin)	727: rapacious	from harpazó
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
with idolaters,	εἰδωλολάτραις (eidōlolaírais)	1496: an image worshiper	from eidólon and latris (a hired servant)
for then	ἄρα (ara)	686: therefore (an illative particle)	a prim. particle
you would have	ὀφείλετε (ōpheilete)	3784: to owe	a prim. word
to go	ἐξελεῖν (exelthein)	1831: to go or come out of	from ek and erchomai
out of the world.	κόσμου (kosmou)	2889: order, the world	a prim. word

## KJV Lexicon

### καὶ conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### οὐ particle - nominative

**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

### παντως adverb

**pantos pan'-toce:** entirely; specially, at all events, (with negative, following) in no event -- by all means, altogether, at all, needs, no doubt, in (no) wise, surely.

### τοῖς definite article - dative plural masculine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**πορνοις noun - dative plural masculine**

**pornos por'-nos:** a (male) prostitute (as venal), i.e. (by analogy) a debauchee (libertine) -- fornicator, whoremonger.

---

**του definite article - genitive singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**κοσμου noun - genitive singular masculine**

**kosmos kos'-mos:** orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally) -- adorning, world.

---

**τουτου demonstrative pronoun - genitive singular masculine**

**toutou too'-too:** of (from or concerning) this (person or thing) -- here(-by), him, it, + such manner of, that, thence(-forth), thereabout, this, thus.

---

**η particle**

**e ay:** disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

---

**τοις definite article - dative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**πλεονεκταις noun - dative plural masculine**

**pleonektes pleh-on-ek'-tace:** holding (desiring) more, i.e. eager for gain (avaricious, hence a defrauder) -- covetous.

---

**η particle**

**e ay:** disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

---

**αρπαξιν adjective - dative plural masculine**

**harpax har'-pax:** rapacious -- extortion, ravening.

---

**η particle**

**e ay:** disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

---

**ειδωλολατραις noun - dative plural masculine**

**eidololatres i-do-lol-at'-race:** an image-(servant or) worshipper -- idolater.

---

**επει conjunction**

**epei ep-i':** thereupon, i.e. since (of time or cause) -- because, else, for that (then, -asmuch as), otherwise, seeing that, since, when.



<b>οφείλετε verb - present active indicative - second person</b>			
<b>opheilo of-i'-lo:</b> to owe (pecuniarily); figuratively, to be under obligation (ought, must, should); morally, to fail in duty			
<b>αρα particle</b>			
<b>ara ar'-ah:</b> a particle denoting an inference more or less decisive (as follows)			
<b>εκ preposition</b>			
<b>ek ek:</b> a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)			
<b>του definite article - genitive singular masculine</b>			
<b>ho ho:</b> the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.			
<b>κοσμου noun - genitive singular masculine</b>			
<b>kosmos kos'-mos:</b> orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally) -- adorning, world.			
<b>εξελθειν verb - second aorist active middle or passive deponent</b>			
<b>exerchomai ex-er'-khom-ahēe:</b> to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.			

## 1 Corinthians 5:11 .

.	Greek	Strong's	Origin
But actually,	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
I wrote	ἔγραψα (egrapsa)	1125: to write	a prim. verb
to you not to associate	συναναμίγνυσθαι (sunanamignusthai)	4874: to mix up together, hence to associate with	from sun and a comp. of ana and mignumi
with any	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
so-called	ὀνομαζόμενος (onomazomenos)	3687: to name, to give a name	from onoma
brother	ἀδελφός (adelphos)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
if	ἐάν	1437: if (a conditional	contr. from ei and an

	(ean)	particle used like NG1487, but usually with the Gr. subjunctive mood)	
he is an immoral person,	πόρνος ( pornos)	4205: a fornicator	akin to porné
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
covetous,	πλεονέκτης (pleonektēs)	4123: one desirous of having more	from the cptv. of polus and echó
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
an idolater,	εἰδωλολάτρης (eidōlōlatrēs)	1496: an image worshiper	from eidólon and latris (a hired servant)
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
a reviler,	λοῖδορος (loidoros)	3060: abusive, subst. railer	of uncertain origin
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
a drunkard,	μέθυσος (methusos)	3183: drunken	from methuó
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
a swindler--	ἄρπαξ (arpax)	727: rapacious	from harpazó
not even	μηδὲ (mēde)	3366: but not, and not	from mé and de
to eat	συνεσθίειν (sunesthiein)	4906: to eat with	from sun and esthió
with such a one.	τοιούτῳ (toioutō)	5108: such as this, such	from toios (such, such-like) and houtos,

## KJV Lexicon

νυν **adverb**

nun **noon:** now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

δε **conjunction**

de **deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εγραψα **verb - aorist active indicative - first person singular**

grapho **graf'-o:** to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

υμιν **personal pronoun - second person dative plural**

humin **hoo-min':** to (with or by) you -- ye, you, your(-selves).

μη **particle - nominative**

me **may:** any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

συναναμιγνυσθαι **verb - present middle middle or passive deponent**

sunanamignumi **soon-an-am-ig'-noo-mee:** to mix up together, i.e. (figurative) associate with - (have, keep) company (with).

εαν **conditional**

ean **eh-an':** before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

τις **indefinite pronoun - nominative singular masculine**

tis **tis:** some or any person or object

αδελφος **noun - nominative singular masculine**

adelphos **ad-el-fos':** a brother near or remote -- brother.

ονομαζομενος **verb - present passive participle - nominative singular masculine**

onomazo **on-om-ad'-zo:** to name, i.e. assign an appellation; by extension, to utter, mention, profess -- call, name.

η **particle**

e **ay:** disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

eimi **i-mee':** a prolonged form of a primary and defective verb; I exist (used only when emphatic) -- am, have been, it is I, was.

τροπος **verb - present subjunctive - third person singular**

**pornos por'-nos:** a (male) prostitute (as venal), i.e. (by analogy) a debauchee (libertine) -- fornicator, whoremonger.

---

**η noun - nominative singular masculine**

**e ay:** disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

---

**πλεονεκτής particle**

**pleonektes pleh-on-ek'-tace:** holding (desiring) more, i.e. eager for gain (avaricious, hence a defrauder) -- covetous.

---

**η noun - nominative singular masculine**

**e ay:** disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

---

**ειδωλολατρής particle**

**eidololatres i-do-lol-at'-race:** an image-(servant or) worshipper -- idolater.

---

**η noun - nominative singular masculine**

**e ay:** disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

---

**λοιδορός particle**

**loidoros loy'-dor-os :** abusive, i.e. a blackguard -- railer, reviler.

---

**η adjective - nominative singular masculine**

**e ay:** disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

---

**μεθυσος particle**

**methusos meth'-oo-sos:** tipsy, i.e. (as noun) a sot -- drunkard.

---

**η noun - nominative singular masculine**

**e ay:** disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

---

**αρπαξ particle**

**harpax har'-pax:** rapacious -- extortion, ravening.

---

**τω adjective - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**τοιούτω definite article - dative singular masculine**

**toioutos toy-oo'-tos:** truly this, i.e. of this sort (to denote character or individuality) -- like, such (an one).

---

**μηδε demonstrative pronoun - dative singular masculine**

**mede may-deh':** but not, not even; in a continued negation, nor -- neither, nor (yet), (no) not (once, so much as).

συνεσθιεν **conjunction**

**sunesthio soon-es-thee'-o:** to take food in company with -- eat with.

**verb - present active middle or passive deponent**

## 1 Corinthians 5:12 .

.	Greek	Strong's	Origin
For what	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
have I to do with judging	κρίνειν (krinein)	2919: to judge, decide	a prim. verb
outsiders?	τοὺς (tous)	3588: the	the def. art.
Do you not judge	κρίνετε (krinete)	2919: to judge, decide	a prim. verb
those who	τοὺς (tous)	3588: the	the def. art.
are within	ἔσω (esō)	2080: within	adverb from eis
[the church]?			

### KJV Lexicon

**τι interrogative pronoun - nominative singular neuter**

**tis tis:** an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

**γαρ conjunction**

**gar gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

**μοι** **personal pronoun - first person dative singular**  
**moi moy:** to me -- I, me, mine, my.

**και** **conjunction**  
**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**τους** **definite article - accusative plural masculine**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**εξω** **adverb**  
**exo ex'-o:** out(-side, of doors), literally or figuratively -- away, forth, (with-)out (of, -ward), strange.

**κρινειν** **verb - present active infinitive**  
**krino kree'-no:** by implication, to try, condemn, punish

**ουχι** **particle - interrogative**  
**ouchi oo-khee':** not indeed -- nay, not.

**τους** **definite article - accusative plural masculine**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**εσω** **adverb**  
**eso es'-o:** inside (as preposition or adjective) -- (with-)in(-ner, -to, -ward).

**υμεις** **personal pronoun - second person nominative plural**  
**humeis hoo-mice':** you (as subjective of verb) -- ye (yourselves), you.

**κρινετε** **verb - present active indicative - second person**  
**krino kree'-no:** by implication, to try, condemn, punish

## 1 Corinthians 5:13 .

.	Greek	Strong's	Origin
But those	ΤΟΥΣ (tous)	3588: the	the def. art.
who	Ο (o)	3588: the	the def. art.
are outside,	ἔξω (exō)	1854: outside, without	from ek

God	θεός (theos)	2316: God, a god	of uncertain origin
judges.	κρινεῖ (krinei)	2919: to judge, decide	a prim. verb
REMOVE	ἐξάρατε (exarate)	1808: to lift up, to remove	from ek and airó
THE WICKED MAN	πονηρόν (ponēron)	4190: toilsome, bad	from poneó (to toil)
FROM AMONG	ἐξ (ex)	1537: from, from out of	a prim. preposition denoting origin
YOURSELVES.		4771: you (early mod. Eng. thou)	second pers. sing. pers. pronoun

## KJV Lexicon

τους **definite article - accusative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εξω **adverb**

**exo ex'-o:** out(-side, of doors), literally or figuratively -- away, forth, (with-)out (of, -ward), strange.

ο **definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεος **noun - nominative singular masculine**

**theos theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

κρινει **verb - future active indicative - third person singular**

**krino kree'-no:** by implication, to try, condemn, punish

krino **kree'-no**: by implication, to try, condemn, punish

και **verb - present active indicative - third person singular**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εξαρειτε **conjunction**

exairo **ex-ah'-ee-ro**: to remove -- put (take) away.

τον **verb - future active indicative - second person**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πονηρον **definite article - accusative singular masculine**

poneros **pon-ay-ros'**: hurtful, i.e. evil; figuratively, calamitous; also (passively) ill, i.e. diseased; but especially (morally) culpable, i.e. derelict, vicious, facinorous; neuter (singular) mischief, malice, or (plural) guilt;

εκ **adjective - accusative singular masculine**

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

υμων **preposition**

humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

αυτων **personal pronoun - second person genitive plural**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

**personal pronoun - genitive plural masculine**

## 1 Corinthians 6:1 .

.	Greek	Strong's	Origin
Does any one	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
of you, when he has	ἔχων (echōn)	2192: to have, hold	a prim. verb
a case	πράγμα (pragma)	4229: a deed, a matter	from prassó
against	πρός (pros)	4314: advantageous for, at (denotes local proximity), toward (denotes motion)	a prim. preposition



		toward a place)	
his neighbor,	ἕτερον (eteron)	2087: other	of uncertain origin
dare	Τολμᾶ (tolma)	5111: to have courage, to be bold	from tolma (boldness)
to go to law	κρίνεσθαι (krinesthai)	2919: to judge, decide	a prim. verb
before	ἐπὶ (epi)	1909: on, upon	a prim. preposition
the unrighteous	ἀδίκων (adikōn)	94: unjust, unrighteous	from alpha (as a neg. prefix) and diké
and not before	ἐπὶ (epi)	1909: on, upon	a prim. preposition
the saints?	ἁγίων (agiōn)	40: sacred, holy	from a prim. root

## KJV Lexicon

τολμα **verb - present active indicative - third person singular**

tolmao **tol-mah'-o**: to venture (objectively or in act); by implication, to be courageous -- be bold, boldly, dare, durst.

τις **indefinite pronoun - nominative singular masculine**

tis **tis**: some or any person or object

υμων **personal pronoun - second person genitive plural**

humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

πραγμα **noun - accusative singular neuter**

pragma **prag'-mah**: a deed; by implication, an affair; by extension, an object (material) -- business, matter, thing, work.

εχων **verb - present active participle - nominative singular masculine**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

προς **preposition**

**pros pros:** a preposition of direction; forward to, i.e. toward

---

**τον definite article - accusative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ετερον adjective - accusative singular masculine**

**heteros het'-er-os:** (an-, the) other or different -- altered, else, next (day), one, (an-)other, some, strange.

---

**κρινεσθαι verb - present passive middle or passive deponent**

**krino kree'-no:** by implication, to try, condemn, punish

---

**επι preposition**

**epi ep-ee':** meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

---

**των definite article - genitive plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**αδικων adjective - genitive plural masculine**

**adikos ad'-ee-kos:** unjust; by extension wicked; by implication, treacherous; specially, heathen -- unjust, unrighteous.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**ουχι particle - interrogative**

**ouchi oo-khee':** not indeed -- nay, not.

---

**επι preposition**

**epi ep-ee':** meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

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**των definite article - genitive plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**αγιων adjective - genitive plural masculine**

**hagios hag'-ee-os:** sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

## 1 Corinthians 6:2 .

.	Greek	Strong's	Origin
Or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
do you not know		3609a: to have seen or perceived, hence to know	perf. of eidon
that the saints	ἅγιοι (agioi)	40: sacred, holy	from a prim. root
will judge	κρινούσιν (krinousin)	2919: to judge, decide	a prim. verb
the world?	κόσμον (kosmon)	2889: order, the world	a prim. word
If	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
the world	κόσμος (kosmos)	2889: order, the world	a prim. word
is judged	κρίνεται (krinetai)	2919: to judge, decide	a prim. verb
by you, are you not competent	ἀνάξιοι (anaxioi)	370: unworthy	from alpha (as a neg. prefix) and axios
[to] [constitute] the smallest	ἐλαχίστων (elachistōn)	1646: least (in size, amount, dignity, etc.)	superl. of elachus (little), also used as superl. to mikros
law courts?	κριτηρίων (kritēriōn)	2922: a law court	from krités

## KJV Lexicon

### οὐκ particle - nominative

οὐ οο: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

οἰδατε verb - perfect active indicative - second person

**eido i'-do:** to see; by implication, (in the perfect tense only) to know

---

**οτι conjunction**

**hoti hot'-ee:** demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

---

**οι definite article - nominative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**αγιοι adjective - nominative plural masculine**

**hagios hag'-ee-os:** sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

---

**τον definite article - accusative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**κοσμον noun - accusative singular masculine**

**kosmos kos'-mos:** orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally) -- adorning, world.

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**κρινουσιν verb - future active indicative - third person**

**krino kree'-no:** by implication, to try, condemn, punish

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**ει conditional**

**ei i:** if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

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**εν preposition**

**en en:** in, at, (up-)on, by, etc.

---

**υμιν personal pronoun - second person dative plural**

**humin hoo-min':** to (with or by) you -- ye, you, your(-selves).

---

**κρινεται verb - present passive indicative - third person singular**

**krino kree'-no:** by implication, to try, condemn, punish

---

**ο definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**κοσμος noun - nominative singular masculine**

**kosmos kos'-mos:** orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally) -- adorning, world.

αναξιοι **adjective - nominative plural masculine**  
anaxios **an-ax'-ee-os**: unfit -- unworthy.

εστε **verb - present indicative - second person**  
este **es-teh'**: ye are -- be, have been, belong.

κριτηριων **noun - genitive plural neuter**  
kriterion **kree-tay'-ree-on**: a rule of judging (criterion), i.e. (by implication) a tribunal -- to judge, judgment (seat).

ελαχιστων **adjective - genitive plural neuter**  
elachistos **el-akh'-is-tos**: least (in size, amount, dignity, etc.) -- least, very little (small), smallest.

## 1 Corinthians 6:3 .

.	Greek	Strong's	Origin
Do you not know		3609a: to have seen or perceived, hence to know	perf. of eidon
that we will judge	κρινοῦμεν (krinoumen)	2919: to judge, decide	a prim. verb
angels?	ἀγγέλους (angelous)	32a: a messenger, angel	a prim. word
How much more		3386: let alone, much less, much more	see méti and ge
matters of this life?	βιωτικά (biōtika)	982: pertaining to life	from bios

### KJV Lexicon

οὐκ **particle - nominative**  
ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

οιδατε **verb - perfect active indicative - second person**

**eido i'-do:** to see; by implication, (in the perfect tense only) to know

**οτι conjunction**

**hoti hot'-ee:** demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

**αγγελους noun - accusative plural masculine**

**aggelos ang'-el-os:** a messenger; especially an angel; by implication, a pastor -- angel, messenger.

**κρινουμεν verb - future active indicative - first person**

**krino kree'-no:** by implication, to try, condemn, punish

**μητι particle - interrogative**

**meti may'-tee:** whether at all -- not (the particle usually not expressed, except by the form of the question).

**γε particle**

**ge gheh:** and besides, doubtless, at least, yet.

**βιωτικα adjective - accusative plural neuter**

**biotikos bee-o-tee-kos':** relating to the present existence -- of (pertaining to, things that pertain to) this life.

## 1 Corinthians 6:4 .

.	Greek	Strong's	Origin
So	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
if	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
you have	ἔχητε (echēte)	2192: to have, hold	a prim. verb
law courts	κριτήρια (kritēria)	2922: a law court	from kritēs
dealing with matters of this life,	βιωτικὰ (biōtika)	982: pertaining to life	from bios
do you appoint	καθίζετε (kathizete)	2523: to make to sit down, to sit down	another form of kathezomai

them as judges who are of no account	ἐξουθενήμενους (exouthenēmenous)	1848: to despise, treat with contempt	from exoudeneó
in the church?	ἐκκλησία (ekklēsia)	1577: an assembly, a (religious) congregation	from ek and kaleó

## KJV Lexicon

βιωτικά **adjective - accusative plural neuter**

**biotikos** **bee-o-tee-kos'**: relating to the present existence -- of (pertaining to, things that pertain to) this life.

μεν **particle**

**men** **men**: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

οὐν **conjunction**

**oun** **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

κριτήρια **noun - accusative plural neuter**

**kriterion** **kree-tay'-ree-on**: a rule of judging (criterion), i.e. (by implication) a tribunal -- to judge, judgment (seat).

εάν **conditional**

**ean** **eh-an'**: before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

εχητε **verb - present active subjunctive - second person**

**echo** **ekh'-o**: (used in certain tenses only) a primary verb; to hold

τους **definite article - accusative plural masculine**

**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἐξουθενήμενους **verb - perfect passive participle - accusative plural masculine**

**exoutheneo** **ex-oo-then-eh'-o**: contemptible, despise, least esteemed, set at nought.

εν **preposition**

**en** **en**: in, at, (up-)on, by, etc.

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἐκκλησία **noun - dative singular feminine**

ekklesia **ek-klay-see'-ah**: a calling out, i.e. (concretely) a popular meeting, especially a religious congregation--assembly, church.

τούτους **demonstrative pronoun - accusative plural masculine**

toutous **too'-tooce** : these (persons, as objective of verb or preposition) -- such, them, these, this.

καθίζετε **verb - present active indicative - second person**

kathizo **kath-id'-zo**: to seat down, i.e. set (figuratively, appoint); intransitively, to sit (down); figuratively, to settle (hover, dwell) -- continue, set, sit (down), tarry.

## 1 Corinthians 6:5 .

.	Greek	Strong's	Origin
I say	λέγω (legō)	3004: to say	a prim. verb
[this] to your shame.	ἐντροπήν (entropēn)	1791: respect, shame	from entrepó
[Is it] so,	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
[that] there	ἐνι (eni)	1762: is in, has place, can be	contr. for third pers. sing. pres. ind. of eneimi
is not among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
you one	οὐδεὶς (oudeis)	3762: no one, none	from oude and heis
wise man	σοφός (sophos)	4680: skilled, wise	a prim. word
who	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
will be able	δυνήσεται (dunēsetai)	1410: to be able, to have power	a prim. verb



to decide	διακρίναι (diakrinai)	1252: to distinguish, to judge	from dia and krinó
between	ἀνά (ana)	303: as a preposition denotes upwards, up, as a prefix denotes up, again, back	a prim. preposition and adverb
his brethren,	ἀδελφοῦ (adelphou)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)

## KJV Lexicon

### προς **preposition**

**pros pros:** a preposition of direction; forward to, i.e. toward

### ἐντροπήν **noun - accusative singular feminine**

**entropē en-trop-ay':** confusion -- shame.

### ὤμιν **personal pronoun - second person dative plural**

**humīn hoo-min':** to (with or by) you -- ye, you, your(-selves).

### λέγω **verb - present active indicative - first person singular**

**legō leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

### οὕτως **adverb**

**houtō hoo'-to:** after that, after (in) this manner, as, even (so), for all that, like(-wise), no more, on this fashion(-wise), so (in like manner), thus, what.

### οὐκ **particle - nominative**

**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

### ἐνι **verb - present indicative - third person singular**

**eni en'-ee:** impersonally, there is in or among -- be, (there) is.

### ἐν **preposition**

**en en:** in, at, (up-)on, by, etc.

### ὤμιν **personal pronoun - second person dative plural**

**humīn hoo-min':** to (with or by) you -- ye, you, your(-selves).

### σοφός **adjective - nominative singular masculine**

sophos **sof-os'**: wise (in a most general application) -- wise.

οὐδε **adverb**

oude **oo-deh'**: not however, i.e. neither, nor, not even -- neither (indeed), never, no (more, nor, not), nor (yet), (also, even, then) not (even, so much as), + nothing, so much as.

εἰς **adjective - nominative singular masculine**

heis **hice**: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

ὅς **relative pronoun - nominative singular masculine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

δυνήσεται **verb - future middle deponent indicative - third person singular**

dunamai **doo'-nam-ahee**: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

διακρίναι **verb - aorist active middle or passive deponent**

diakrino **dee-ak-ree'-no**: to contend, make (to) differ(-ence), discern, doubt, judge, be partial, stagger, waver.

ἀνα **preposition**

ana **an-ah'**: up; but (by extension) used (distributively) severally, or (locally) at (etc.)

μεσόν **adjective - accusative singular neuter**

mesos **mes'-os**: middle (as an adjective or (neuter) noun) -- among, before them, between, + forth, mid(-day, -night), midst, way.

τοῦ **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἀδελφου **noun - genitive singular masculine**

adelphos **ad-el-fos'**: a brother near or remote -- brother.

αὐτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

## 1 Corinthians 6:6 .

.	Greek	Strong's	Origin
but brother	ἀδελφός (adelphos)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
goes to law	κρίνεται (krinetai)	2919: to judge, decide	a prim. verb

with brother,	ἀδελφοῦ (adelphou)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
and that before	ἐπὶ (epi)	1909: on, upon	a prim. preposition
unbelievers?	ἄπιστων (apistōn)	571: incredible, unbelieving	from alpha (as a neg. prefix) and pistos

## KJV Lexicon

### αλλα **conjunction**

**alla al-lah':** other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

### αδελφος **noun - nominative singular masculine**

**adelphos ad-el-fos':** a brother near or remote -- brother.

### μετα **preposition**

**meta met-ah':** denoting accompaniment; amid (local or causal);

### αδελφου **noun - genitive singular masculine**

**adelphos ad-el-fos':** a brother near or remote -- brother.

### κρινεται **verb - present passive indicative - third person singular**

**krino kree'-no:** by implication, to try, condemn, punish

### και **conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### τουτο **demonstrative pronoun - nominative singular neuter**

**touto too'-to:** that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

### επι **preposition**

**epi ep-ee':** meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

### απιστων **adjective - genitive plural masculine**

**apistos ap'-is-tos:** (actively) disbelieving, i.e. without Christian faith (specially, a

heathen); (passively) untrustworthy (person), or incredible (thing)

## 1 Corinthians 6:7 .

.	Greek	Strong's	Origin
Actually,	ὅλως (olōs)	3654: altogether, assuredly	adverb from holos
then,	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
it is already	ἤδη (ēdē)	2235: already	a prim. adverb of time
a defeat	ἥττημα (ēttēma)	2275: loss	from hēttaomai
for you, that you have	ἔχετε (echete)	2192: to have, hold	a prim. verb
lawsuits	κρίματα (krimata)	2917: a judgment	from krinó
with one another.	ἑαυτῶν (eautōn)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
Why	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
not rather	μᾶλλον (mallon)	3123: more	cptv. of the same as malista
be wronged?	ἀδικεῖσθε (adikeisthe)	91: to do wrong, act wickedly	from adikos
Why	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
not rather	μᾶλλον (mallon)	3123: more	cptv. of the same as malista
be defrauded?	ἀποστερεῖσθε (apostereisthe)	650: to defraud, deprive of	from apo and stereó (to rob)

## KJV Lexicon

ηδη **adverb**

ede **ay'-day**: even now -- already, (even) now (already), by this time.

μεν **particle**

men **men**: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

ουν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ολως **adverb**

holos **hol'-oce**: completely, i.e. altogether; (by analogy), everywhere; (negatively) not by any means -- at all, commonly, utterly.

ηττημα **noun - nominative singular neuter**

hettema **hayt'-tay-mah**: a deterioration, i.e. (objectively) failure or (subjectively) loss -- diminishing, fault.

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

εστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

κριματα **noun - accusative plural neuter**

krima **kree'-mah**: a decision (the function or the effect, for or against (crime) -- avenge, condemned, condemnation, damnation, go to law, judgment.

εχετε **verb - present active indicative - second person**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

μεθ **preposition**

meta **met-ah'**: denoting accompaniment; amid (local or causal);

εαυτων **reflexive pronoun - third person genitive plural masculine**

heautou **heh-ow-too'**: him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

δια **preposition**

**δια** **dee-ah'**: through (in very wide applications, local, causal, or occasional)

**τι** **interrogative pronoun - accusative singular neuter**

**tis tis**: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

**ουχι** **particle - interrogative**

**ouchi oo-khee'**: not indeed -- nay, not.

**μαλλον** **adverb**

**mallon mal'-lon**: (adverbially) more (in a greater degree) or rather -- better, far, (the) more (and more), (so) much (the more), rather.

**αδικεισθε** **verb - present passive indicative - second person**

**adikeo ad-ee-keh'-o**: to be unjust, i.e. (actively) do wrong (morally, socially or physically) -- hurt, injure, be an offender, be unjust, (do, suffer, take) wrong.

**δια** **preposition**

**δια** **dee-ah'**: through (in very wide applications, local, causal, or occasional)

**τι** **interrogative pronoun - accusative singular neuter**

**tis tis**: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

**ουχι** **particle - interrogative**

**ouchi oo-khee'**: not indeed -- nay, not.

**μαλλον** **adverb**

**mallon mal'-lon**: (adverbially) more (in a greater degree) or rather -- better, far, (the) more (and more), (so) much (the more), rather.

**αποστερεισθε** **verb - present passive indicative - second person**

**apostereo ap-os-ter-eh'-o**: to despoil -- defraud, destitute, kept back by fraud.

## 1 Corinthians 6:8 .

.	Greek	Strong's	Origin
On the contrary,	ἀλλὰ (alla)	235: otherwise, on the other hand, but	adversative particle from allos
you yourselves		4771: you (early mod. Eng. thou)	second pers. sing. pers. pronoun
wrong	ἀδικεῖτε (adikeite)	91: to do wrong, act wickedly	from adikos

and defraud.	ἀποστερεῖτε (apostereite)	650: to defraud, deprive of	from apo and stereó (to rob)
[You do] this		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
even	καὶ (kai)	2532: and, even, also	a prim. conjunction
to [your] brethren.	ἀδελφούς (adelphous)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)

## KJV Lexicon

### αλλα conjunction

**alla al-lah':** other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

### υμεις personal pronoun - second person nominative plural

**humeis hoo-mice':** you (as subjective of verb) -- ye (yourselves), you.

### αδικειτε verb - present active indicative - second person

**adikeo ad-ee-keh'-o:** to be unjust, i.e. (actively) do wrong (morally, socially or physically) -- hurt, injure, be an offender, be unjust, (do, suffer, take) wrong.

### και conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### αποστερειτε verb - present active indicative - second person

**apostereo ap-os-ter-eh'-o:** to despoil -- defraud, destitute, kept back by fraud.

### και conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### ταυτα demonstrative pronoun - nominative plural neuter

**tauta tow'-tah:** these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

### αδελφους noun - accusative plural masculine

**adephos ad-el-fos':** a brother near or remote -- brother.

# 1 Corinthians 6:9 .

.	Greek	Strong's	Origin
Or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
do you not know		3609a: to have seen or perceived, hence to know	perf. of eidon
that the unrighteous	ἄδικοι (adikoi)	94: unjust, unrighteous	from alpha (as a neg. prefix) and diké
will not inherit	κληρονομήσουσιν (klēronomēsousin)	2816: to inherit	from kléronomos
the kingdom	βασιλείαν (basileian)	932: kingdom, sovereignty, royal power	from basileuó
of God?	θεοῦ (theou)	2316: God, a god	of uncertain origin
Do not be deceived;	πλανᾷσθε (planasthe)	4105: to cause to wander, to wander	from plané
neither	οὔτε (oute)	3777: and not, neither	from ou, and te
fornicators,	πόρνοι (pornoi)	4205: a fornicator	akin to porné
nor	οὔτε (oute)	3777: and not, neither	from ou, and te
idolaters,	εἰδωλολάτραι (eidōlōlatrai)	1496: an image worshiper	from eidólon and latris (a hired servant)
nor	οὔτε (oute)	3777: and not, neither	from ou, and te
adulterers,	μοιχοὶ (moichoi)	3432: an adulterer	a prim. word
nor	οὔτε (oute)	3777: and not, neither	from ou, and te
effeminate,	μαλακοὶ	3120: soft, effeminate	a prim. word



	(malakoi)		
nor	οὔτε (oute)	3777: and not, neither	from ou, and te
homosexuals,	ἀρσενοκοῖται (arsenokoitai)	733a: a sodomite	from arsén and koité

## KJV Lexicon

### η particle

e **ay**: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

### οὐκ particle - nominative

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

### οἶδατε verb - perfect active indicative - second person

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

### ὅτι conjunction

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

### ἀδικοὶ adjective - nominative plural masculine

adikos **ad'-ee-kos**: unjust; by extension wicked; by implication, treacherous; specially, heathen -- unjust, unrighteous.

### βασιλειαν noun - accusative singular feminine

basileia **bas-il-i'-ah**: royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, + reign.

### θεοῦ noun - genitive singular masculine

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

### οὐ particle - nominative

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

### κληρονομήσουσιν verb - future active indicative - third person

kleronomeo **klay-ron-om-eh'-o**: to be an heir to -- be heir, (obtain by) inherit(-ance).

**μη** **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

**πλανασθε** **verb - present passive imperative - second person**

planao **plan-ah'-o**: to (properly, cause to) roam (from safety, truth, or virtue) -- go astray, deceive, err, seduce, wander, be out of the way.;

**ΟΥΤΕ** **conjunction**

oute **oo'-teh**: not too, i.e. neither or nor; by analogy, not even -- neither, none, nor (yet), (no, yet) not, nothing.

**πορνοι** **noun - nominative plural masculine**

pornos **por'-nos**: a (male) prostitute (as venal), i.e. (by analogy) a debauchee (libertine) -- fornicator, whoremonger.

**ΟΥΤΕ** **conjunction**

oute **oo'-teh**: not too, i.e. neither or nor; by analogy, not even -- neither, none, nor (yet), (no, yet) not, nothing.

**ειδωλολατραι** **noun - nominative plural masculine**

eidololatries **i-do-lol-at'-race**: an image-(servant or) worshipper -- idolater.

**ΟΥΤΕ** **conjunction**

oute **oo'-teh**: not too, i.e. neither or nor; by analogy, not even -- neither, none, nor (yet), (no, yet) not, nothing.

**μοιχοι** **noun - nominative plural masculine**

moichos **moy-khos'**: a (male) paramour; figuratively, apostate -- adulterer.

**ΟΥΤΕ** **conjunction**

oute **oo'-teh**: not too, i.e. neither or nor; by analogy, not even -- neither, none, nor (yet), (no, yet) not, nothing.

**μαλακοι** **adjective - nominative plural masculine**

malakos **mal-ak-os'**: soft, i.e. fine (clothing); figuratively, a catamite -- effeminate, soft.

**ΟΥΤΕ** **conjunction**

oute **oo'-teh**: not too, i.e. neither or nor; by analogy, not even -- neither, none, nor (yet), (no, yet) not, nothing.

**αρσενοκοιται** **noun - nominative plural masculine**

arsenokoites **ar-sen-ok-oy'-tace**: a sodomite -- abuser of (that defile) self with mankind.

## 1 Corinthians 6:10 .

.	Greek	Strong's	Origin
nor	οὔτε (oute)	3777: and not, neither	from ou, and te
thieves,	κλέπται (kleptai)	2812: a thief	from kleptó
nor	οὔτε (oute)	3777: and not, neither	from ou, and te
[the] covetous,	πλεονέκται (pleonektai)	4123: one desirous of having more	from the cptv. of polus and echó
nor	οὐ (ou)	3756: not, no	a prim. word
drunkards,	μέθυσοι (methusoi)	3183: drunken	from methuó
nor	οὐ (ou)	3756: not, no	a prim. word
revilers,	λοῖδοροι (loidoroi)	3060: abusive, subst. railer	of uncertain origin
nor	οὐχ (ouch)	3756: not, no	a prim. word
swindlers,	ἄρπαγες (arpages)	727: rapacious	from harpazó
will inherit	κληρονομήσουσιν (klēronomēsousin)	2816: to inherit	from kléronomos
the kingdom	βασιλείαν (basileian)	932: kingdom, sovereignty, royal power	from basileuó
of God.	θεοῦ (theou)	2316: God, a god	of uncertain origin

**ΟΥΤΕ conjunction**

**oute oo'-teh:** not too, i.e. neither or nor; by analogy, not even -- neither, none, nor (yet), (no, yet) not, nothing.

---

**ΠΛΕΟΝΕΚΤΑΙ noun - nominative plural masculine**

**pleonektes pleh-on-ek'-tace:** holding (desiring) more, i.e. eager for gain (avaricious, hence a defrauder) -- covetous.

---

**ΟΥΤΕ conjunction**

**oute oo'-teh:** not too, i.e. neither or nor; by analogy, not even -- neither, none, nor (yet), (no, yet) not, nothing.

---

**ΚΛΕΠΤΑΙ noun - nominative plural masculine**

**kleptes klep'-tace:** a stealer -- thief.

---

**ΟΥΤΕ conjunction**

**oute oo'-teh:** not too, i.e. neither or nor; by analogy, not even -- neither, none, nor (yet), (no, yet) not, nothing.

---

**ΜΕΘΥΣΟΙ noun - nominative plural masculine**

**methusos meth'-oo-sos:** tipsy, i.e. (as noun) a sot -- drunkard.

---

**ΟΥ particle - nominative**

**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

---

**ΛΟΙΔΟΡΟΙ adjective - nominative plural masculine**

**loidoros loy'-dor-os :** abusive, i.e. a blackguard -- railer, reviler.

---

**ΟΥΧ particle - nominative**

**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

---

**ΑΡΠΑΓΕΣ adjective - nominative plural masculine**

**harpax har'-pax:** rapacious -- extortion, ravening.

---

**ΒΑΣΙΛΕΙΑΝ noun - accusative singular feminine**

**basileia bas-il-i'-ah:** royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, + reign.

---

**ΘΕΟΥ noun - genitive singular masculine**

**theos theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

---

**ΟΥ particle - nominative**

**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

---

**ΚΛΗΡΟΝΟΜΗΣΟΥΣΙΝ verb - future active indicative - third person**

**kleronomeo klay-ron-om-eh'-o:** to be an heir to -- be heir, (obtain by) inherit(-ance).

# 1 Corinthians 6:11 .

.	Greek	Strong's	Origin
Such		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
were some	τινες (tines)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
of you; but you were washed,	ἀπελούσασθε (apelousasthe)	628: to wash off, wash away	from apo and louó
but you were sanctified,	ἡγιάσθητε (ēgiasthēte)	37: to make holy, consecrate, sanctify	from hagios
but you were justified	ἐδικαιώθητε (edikaiōthēte)	1344: to show to be righteous, declare righteous	from dikaios
in the name	ὀνόματι (onomati)	3686: a name, authority, cause	a prim. word
of the Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
Christ	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
and in the Spirit	πνεύματι (pneumati)	4151: wind, spirit	from pneó
of our God.	θεοῦ (theou)	2316: God, a god	of uncertain origin

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**ταυτα demonstrative pronoun - nominative plural neuter**

**tauta tow'-tah:** these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

---

**τινες indefinite pronoun - nominative plural masculine**

**tis tis:** some or any person or object

---

**ητε verb - imperfect indicative - second person**

**en ane:** I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

---

**αλλα conjunction**

**alla al-lah':** other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

---

**απελουσασθε verb - aorist middle indicative - second person**

**apolouo ap-ol-oo'-o:** to wash fully, i.e. (figuratively) have remitted (reflexively) -- wash (away).

---

**αλλα conjunction**

**alla al-lah':** other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

---

**ηγιασθητε verb - aorist passive indicative - second person**

**hagiazoo hag-ee-ad'-zo:** to make holy, i.e. (ceremonially) purify or consecrate; (mentally) to venerate -- hallow, be holy, sanctify.

---

**αλλ conjunction**

**alla al-lah':** other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

---

**εδικαιωθητε verb - aorist passive indicative - second person**

**dikaioo dik-ah-yo'-o:** to render (i.e. show or regard as) just or innocent -- free, justify(-ier), be righteous.

---

**εν preposition**

**en en:** in, at, (up-)on, by, etc.

---

**τω definite article - dative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ονοματι noun - dative singular neuter**

**onoma on'-om-ah:** a name (authority, character) -- called, (+ sur-)name(-d).

---

**του definite article - genitive singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

**κυριου noun - genitive singular masculine**

**kurios koo'-ree-os:** supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

**ιησου noun - genitive singular masculine**

**lesous ee-ay-sooce':** Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**εν preposition**

**en en:** in, at, (up-)on, by, etc.

**τω definite article - dative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**πνευματι noun - dative singular neuter**

**pneuma pnyoo'-mah:** ghost, life, spirit(-ual, -ually), mind.

**του definite article - genitive singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**θεου noun - genitive singular masculine**

**theos theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

**ημων personal pronoun - first person genitive plural**

**hemon hay-mone':** of (or from) us -- our (company), us, we.

## 1 Corinthians 6:12 .

.	Greek	Strong's	Origin
All	Πάντα (panta)	3956: all, every	a prim. word
things	πάντα (panta)	3956: all, every	a prim. word
are lawful	ἔξεστιν (exestin)	1832: it is permitted, lawful	from ek and eimi

for me, but not all things	πάντα (panta)	3956: all, every	a prim. word
are profitable.	συμφέρει (sumpherei)	4851a: to bring together, to be profitable	from sun and pheró
All things		3956: all, every	a prim. word
are lawful	ἔξεστιν (exestin)	1832: it is permitted, lawful	from ek and eimi
for me, but I will not be mastered	ἐξουσιασθήσομαι (exousiasthēsomai)	1850: to exercise authority over	from exousia
by anything.	τινος (tinós)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun

## KJV Lexicon

πάντα **adjective - nominative plural neuter**

**pas pas:** apparently a primary word; all, any, every, the whole

μοι **personal pronoun - first person dative singular**

**moi moy:** to me -- I, me, mine, my.

ἐξεστιν **verb - present impersonal active indicative - third person singular**

**exesti ex'-es-tee:** so also exon ex-on' neuter present participle of the same; impersonally, it is right (through the figurative idea of being out in public) -- be lawful, let, may(-est).

αλλ **conjunction**

**alla al-lah':** other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

ου **particle - nominative**

**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

πάντα **adjective - nominative plural neuter**

**pas pas:** apparently a primary word; all, any, every, the whole

συμφέρει **verb - present active indicative - third person singular**



**sumphero soom-fer'-o:** to bear together (contribute), i.e. (literally) to collect, or (figuratively) to conduce; especially (neuter participle as a noun) advantage

παντα **adjective - nominative plural neuter**

**pas pas:** apparently a primary word; all, any, every, the whole

μοι **personal pronoun - first person dative singular**

**moi moy:** to me -- I, me, mine, my.

εξεστιν **verb - present impersonal active indicative - third person singular**

**exesti ex'-es-tee:** so also exon ex-on' neuter present participle of the same; impersonally, it is right (through the figurative idea of being out in public) -- be lawful, let, may(-est).

αλλ **conjunction**

**alla al-lah':** other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

ουκ **particle - nominative**

**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

εγω **personal pronoun - first person nominative singular**

**ego eg-o':** I, me.

εξουσιασθησομαι **verb - future passive indicative - first person singular**

**exousiazō ex-oo-see-ad'-zo:** to control -- exercise authority upon, bring under the (have) power of.

υπο **preposition**

**hupo hoop-o':** under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

τινος **indefinite pronoun - genitive singular neuter**

**tis tis:** some or any person or object

## 1 Corinthians 6:13 .

.	Greek	Strong's	Origin
Food	βρώματα (brōmata)	1033: food	from bibróskō
is for the stomach	κοιλία (koilia)	2836: belly	from koilos (hollow)
and the stomach	κοιλία (koilia)	2836: belly	from koilos (hollow)

is for food,	βρώμασιν (brōmasin)	1033: food	from bibróskó
but God	θεός (theos)	2316: God, a god	of uncertain origin
will do away	καταργήσει (katargēsei)	2673: to render inoperative, abolish	from kata and argeó
with both	καὶ (kai)	2532: and, even, also	a prim. conjunction
of them. Yet	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
the body	σῶμα (sōma)	4983: a body	of uncertain origin
is not for immorality,	πορνεία (porneia)	4202: fornication	from porneuó
but for the Lord,	κυρίῳ (kuriō)	2962: lord, master	from kuros (authority)
and the Lord	κύριος (kurios)	2962: lord, master	from kuros (authority)
is for the body.	σώματι (sōmati)	4983: a body	of uncertain origin

## KJV Lexicon

τα **definite article - nominative plural neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βρώματα **noun - nominative plural neuter**

**broma bro'-mah:** food, especially (ceremonially) articles allowed or forbidden by the Jewish law -- meat, victuals.;

τη **definite article - dative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

---

**κοιλια noun - dative singular feminine**

**koilia koy-lee'-ah:** a cavity, i.e. (especially) the abdomen; by implication, the matrix; figuratively, the heart -- belly, womb.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**η definite article - nominative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**κοιλια noun - nominative singular feminine**

**koilia koy-lee'-ah:** a cavity, i.e. (especially) the abdomen; by implication, the matrix; figuratively, the heart -- belly, womb.

---

**τοις definite article - dative plural neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**βρωμασιν noun - dative plural neuter**

**broma bro'-mah:** food, especially (ceremonially) articles allowed or forbidden by the Jewish law -- meat, victuals.;

---

**ο definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**δε conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

---

**θεος noun - nominative singular masculine**

**theos theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**ταυτην demonstrative pronoun - accusative singular feminine**

**houtos hoo'-tos:** the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**ταυτα demonstrative pronoun - accusative plural neuter**

**tauta tow'-tah:** these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

---

**καταργησει verb - future active indicative - third person singular**

**katargeo kat-arg-eh'-o:** to be (render) entirely idle (useless), literally or figuratively

---

**το definite article - nominative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**δε conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

---

**σωμα noun - nominative singular neuter**

**soma so'-mah:** the body (as a sound whole), used in a very wide application, literally or figuratively -- bodily, body, slave.

---

**ου particle - nominative**

**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

---

**τη definite article - dative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**πορνεια noun - dative singular feminine**

**porneia por-ni'-ah:** harlotry (including adultery and incest); figuratively, idolatry -- fornication.

---

**αλλα conjunction**

**alla al-lah':** other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

---

**τω definite article - dative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**κυριω noun - dative singular masculine**

**kurios koo'-ree-os:** supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**ο definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**κυριος noun - nominative singular masculine**

**kurios** **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

**τω** **definite article - dative singular neuter**

**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**σωματι** **noun - dative singular neuter**

**soma** **so'-mah**: the body (as a sound whole), used in a very wide application, literally or figuratively -- bodily, body, slave.

## 1 Corinthians 6:14 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
God	θεὸς (theos)	2316: God, a god	of uncertain origin
has not only	καὶ (kai)	2532: and, even, also	a prim. conjunction
raised	ἡγειρεν (ēgeiren)	1453: to waken, to raise up	a prim. verb
the Lord,	κύριον (kurion)	2962: lord, master	from kuros (authority)
but will also	καὶ (kai)	2532: and, even, also	a prim. conjunction
raise	ἐξεγερεῖ (exegerei)	1825: to raise up	from ek and egeirō
us up through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
His power.	δυνάμειως (dunameōs)	1411: (miraculous) power, might, strength	from dunamai

## KJV Lexicon

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

θεος **noun - nominative singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριον **noun - accusative singular masculine**

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ηγειρεν **verb - aorist active indicative - third person singular**

egeiro **eg-i'-ro**: to waken (transitively or intransitively), i.e. rouse

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ημας **personal pronoun - first person accusative plural**

hemas **hay-mas'**: us -- our, us, we.

εξεγειρει **verb - future active indicative - third person singular**

exegeiro **ex-eg-i'-ro**: to rouse fully, i.e. (figuratively) to resuscitate (from death), release (from infliction) -- raise up.

δια **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δυναμεις **noun - genitive singular feminine**

**dunamis** **doo'-nam-is**: force; specially, miraculous power (usually by implication, a miracle itself)

αυτου **personal pronoun - genitive singular masculine**

**autos** **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

## 1 Corinthians 6:15 .

.	Greek	Strong's	Origin
Do you not know		3609a: to have seen or perceived, hence to know	perf. of eidon
that your bodies	σώματα (sōmata)	4983: a body	of uncertain origin
are members	μέλη (melē)	3196: a member or limb (of the body)	a prim. word
of Christ?	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
Shall I then	οὐν (oun)	3767: therefore, then, (and) so	a prim. word
take away	ἄρας (aras)	142: to raise, take up, lift	a prim. verb
the members	μέλη (melē)	3196: a member or limb (of the body)	a prim. word
of Christ	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
and make	ποιήσω (poiēsō)	4160: to make, do	a prim. word
them members	μέλη (melē)	3196: a member or limb (of the body)	a prim. word
of a prostitute?	πόρνης (pornēs)	4204: a prostitute	probably from pernémi (to export for sale)
May it never	μή (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle
be!			

## KJV Lexicon

### οὐκ **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

### οἶδατε **verb - perfect active indicative - second person**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

### ὅτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

### τα **definite article - nominative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### σώματα **noun - nominative plural neuter**

soma **so'-mah**: the body (as a sound whole), used in a very wide application, literally or figuratively -- bodily, body, slave.

### υμῶν **personal pronoun - second person genitive plural**

humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

### μέλη **noun - nominative plural neuter**

melos **mel'-os**: a limb or part of the body -- member.

### χριστοῦ **noun - genitive singular masculine**

Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

### ἐστὶν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

### ἄρας **verb - aorist active participle - nominative singular masculine**

airo **ah'-ee-ro**: to lift up; by implication, to take up or away; figuratively, to raise (the voice), keep in suspense (the mind), specially, to sail away (i.e. weigh anchor); by Hebraism to expiate sin

### οὖν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.



τα <b>definite article - accusative plural neuter</b>	
ho	ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
μελη <b>noun - accusative plural neuter</b>	
melos	mel'-os: a limb or part of the body -- member.
του <b>definite article - genitive singular masculine</b>	
ho	ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
χριστου <b>noun - genitive singular masculine</b>	
Christos	khris-tos': anointed, i.e. the Messiah, an epithet of Jesus -- Christ.
ποιησω <b>verb - aorist active subjunctive - first person singular</b>	
poieo	poy-eh'-o: to make or do (in a very wide application, more or less direct)
πορνης <b>noun - genitive singular feminine</b>	
porne	por'-nay: a strumpet; figuratively, an idolater -- harlot, whore.
μελη <b>noun - accusative plural neuter</b>	
melos	mel'-os: a limb or part of the body -- member.
μη <b>particle - nominative</b>	
me	may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.
γενοιτο <b>verb - second aorist middle deponent passive deponent - third person singular</b>	
ginomai	ghin'-om-ahee: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

## 1 Corinthians 6:16 .

.	Greek	Strong's	Origin
Or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
do you not know		3609a: to have seen or perceived, hence to know	perf. of eidon
that the one who joins	κολλώμενος (kollōmenos)	2853: to glue, unite	from kolla (glue)
himself to a prostitute	πόρνη (pornē)	4204: a prostitute	probably from pernémi (to export for sale)

is one	ἓν (en)	1520: one	a primary number
body	σῶμα (sōma)	4983: a body	of uncertain origin
[with her]? For He says,	φησίν (phēsin)	5346: to declare, say	from a prim. root pha-
"THE TWO	δύο (duo)	1417: two	a primary number
SHALL BECOME		1510: I exist, I am	a prol. form of a prim. and defective verb
ONE	μίαν (mian)	1520: one	a primary number
FLESH."	σάρκα (sarka)	4561: flesh	a prim. word

## KJV Lexicon

### [η] particle

**e ay:** disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

### οὐκ particle - nominative

**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

### οἶδατε verb - perfect active indicative - second person

**eido i'-do:** to see; by implication, (in the perfect tense only) to know

### οτι conjunction

**hoti hot'-ee:** demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

### ο definite article - nominative singular masculine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κολλωμενος **verb - present passive participle - nominative singular masculine**

kollao **kol-lah'-o**: to glue, i.e. (passively or reflexively) to stick (figuratively) -- cleave, join (self), keep company.

---

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

πορνη **noun - dative singular feminine**

porne **por'-nay**: a strumpet; figuratively, an idolater -- harlot, whore.

---

εν **adjective - nominative singular neuter**

heis **hice**: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

---

σωμα **noun - nominative singular neuter**

soma **so'-mah**: the body (as a sound whole), used in a very wide application, literally or figuratively -- bodily, body, slave.

---

εστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

---

εσονται **verb - future indicative - third person**

esomai **es'-om-ahee**: will be -- shall (should) be (have), (shall) come (to pass), may have, fall, what would follow, live long, sojourn.

---

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

---

φησιν **verb - present indicative - third person singular**

phemi **fay-mee'**: to show or make known one's thoughts, i.e. speak or say -- affirm, say.

---

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

δυο **numeral (adjective)**

duo **doo'-o**: two -- both, twain, two.

---

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

---

σαρκα **noun - accusative singular feminine**

sarx **sarx**: carnal(-ly, + -ly minded), flesh(-ly).

---

μιαν **adjective - accusative singular feminine**

heis **hice**: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

# 1 Corinthians 6:17 .

.	Greek	Strong's	Origin
But the one who joins	κολλώμενος (kollōmenos)	2853: to glue, unite	from kolla (glue)
himself to the Lord	κυρίῳ (kuriō)	2962: lord, master	from kuros (authority)
is one	ἐν (en)	1520: one	a primary number
spirit	πνεῦμα (pneuma)	4151: wind, spirit	from pneó
[with Him].			

## KJV Lexicon

### ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

### κολλωμενος verb - present passive participle - nominative singular masculine

kollao **kol-lah'-o**: to glue, i.e. (passively or reflexively) to stick (figuratively) -- cleave, join (self), keep company.

### τω definite article - dative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### κυριω noun - dative singular masculine

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

### εν adjective - nominative singular neuter

heis **hice**: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

πνευμα **noun - nominative singular neuter**  
pneuma **pn̥yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

ἐστιν **verb - present indicative - third person singular**  
esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

## 1 Corinthians 6:18 .

.	Greek	Strong's	Origin
Flee	Φεύγετε (pheugete)	5343: to flee	a prim. verb
immorality.	πορνείαν (porneian)	4202: fornication	from porneuó
Every	πάν (pan)	3956: all, every	a prim. word
[other] sin	ἁμαρτημα (amartēma)	265: a sin	from hamartanó
that a man	ἄνθρωπος (anthrōpos)	444: a man, human, mankind	probably from anér and óps (eye, face)
commits	ποιήσῃ (poiēsē)	4160: to make, do	a prim. word
is outside	ἐκτός (ektos)	1622: the exterior, fig. (as a preposition) aside from, besides	from ek
the body,	σώματος (sōmatos)	4983: a body	of uncertain origin
but the immoral	πορνεύων (porneuōn)	4203: to commit fornication	from porné
man sins	ἁμαρτάνει (amartanei)	264: to miss the mark, do wrong, sin	from an early root hamart-
against	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
his own	ἴδιον (idion)	2398: one's own, distinct	a prim. word

body.

σῶμα  
(sōma)

4983: a body

of uncertain origin

## KJV Lexicon

φευγετε **verb - present active imperative - second person**

pheugo **fyoo'-go**: to run away; by implication, to shun; by analogy, to vanish -- escape, flee (away).

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πορνειαν **noun - accusative singular feminine**

porneia **por-ni'-ah**: harlotry (including adultery and incest); figuratively, idolatry -- fornication.

παν **adjective - nominative singular neuter**

pas **pas**: apparently a primary word; all, any, every, the whole

αμαρτημα **noun - nominative singular neuter**

hamartema **ham-ar'-tay-mah**: a sin (properly concrete) -- sin.

ο **relative pronoun - accusative singular neuter**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

εαν **conditional**

ean **eh-an'**: before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

ποιηση **verb - aorist active subjunctive - third person singular**

poieo **poy-eh'-o**: to make or do (in a very wide application, more or less direct)

ανθρωπος **noun - nominative singular masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

εκτος **adverb**

ektos **ek-tos'**: the exterior; figuratively (as a preposition) aside from, besides -- but, except(-ed), other than, out of, outside, unless, without.

του **definite article - genitive singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σωματος **noun - genitive singular neuter**

soma **so'-mah**: the body (as a sound whole), used in a very wide application, literally or figuratively -- bodily, body, slave.

εστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

o **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

πορνευων **verb - present active participle - nominative singular masculine**

porneuo **porn-yoo'-o**: to act the harlot, i.e. (literally) indulge unlawful lust (of either sex), or (figuratively) practise idolatry -- commit (fornication).

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

to **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιδιον **adjective - accusative singular neuter**

idios **id'-ee-os**: pertaining to self, i.e. one's own; by implication, private or separate

σωμα **noun - accusative singular neuter**

soma **so'-mah**: the body (as a sound whole), used in a very wide application, literally or figuratively -- bodily, body, slave.

αμαρτανει **verb - present active indicative - third person singular**

hamartano **ham-ar-tan'-o**: to miss the mark (and so not share in the prize), i.e. (figuratively) to err, especially (morally) to sin -- for your faults, offend, sin, trespass.

## 1 Corinthians 6:19 .

.	Greek	Strong's	Origin
Or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
do you not know		3609a: to have seen or	perf. of eidon

		perceived, hence to know	
that your body	σῶμα (sōma)	4983: a body	of uncertain origin
is a temple	ναὸς (naos)	3485: a temple	probably akin to naió (to inhabit)
of the Holy	ἁγίου (agiou)	40: sacred, holy	from a prim. root
Spirit	πνεύματος (pneumatōs)	4151: wind, spirit	from pneó
who is in you, whom	οὗ (ou)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you have	ἔχετε (echete)	2192: to have, hold	a prim. verb
from God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
and that you are not your own?	ἐαυτῶν (eautōn)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos

## KJV Lexicon

### η particle

**e ay:** disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

### οὐκ particle - nominative

**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

### οἶδατε verb - perfect active indicative - second person

**eido i'-do:** to see; by implication, (in the perfect tense only) to know

### ὅτι conjunction

**hoti hot'-ee:** demonstrative, that (sometimes redundant); causative, because -- as



concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

---

**το definite article - nominative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**σωμα noun - nominative singular neuter**

**soma so'-mah:** the body (as a sound whole), used in a very wide application, literally or figuratively -- bodily, body, slave.

---

**υμων personal pronoun - second person genitive plural**

**humon hoo-mone':** of (from or concerning) you -- ye, you, your (own, -selves).

---

**ναος noun - nominative singular masculine**

**naos nah-os':** a fane, shrine, temple -- shrine, temple.

---

**του definite article - genitive singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**εν preposition**

**en en:** in, at, (up-)on, by, etc.

---

**υμιν personal pronoun - second person dative plural**

**humin hoo-min':** to (with or by) you -- ye, you, your(-selves).

---

**αγιου adjective - genitive singular neuter**

**hagios hag'-ee-os:** sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

---

**πνευματος noun - genitive singular neuter**

**pneuma pnyoo'-mah:** ghost, life, spirit(-ual, -ually), mind.

---

**εστιν verb - present indicative - third person singular**

**esti es-tee':** he (she or it) is; also (with neuter plural) they are

---

**ου relative pronoun - genitive singular neuter**

**hos hos:** the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

---

**εχετε verb - present active indicative - second person**

**echo ekh'-o:** (used in certain tenses only) a primary verb; to hold

---

**απο preposition**

**apo apo':** off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

---

**θεου noun - genitive singular masculine**

**theos theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**ουκ particle - nominative**

**ου oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

**εστε verb - present indicative - second person**

**este es-teh':** ye are -- be, have been, belong.

**εαυτων reflexive pronoun - third person genitive plural masculine**

**heautou heh-ow-too':** him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

## 1 Corinthians 6:20 .

.	Greek	Strong's	Origin
For you have been bought	ἡγοράσθητε (ēgorasthēte)	59: to buy in the marketplace, purchase	from agora
with a price:	τιμῆς (timēs)	5092: a valuing, a price	akin to tió (to value, honor)
therefore	δὴ (dē)	1211: indeed, now (used to give emphasis or urgency to a statement)	a prim. particle akin to édé
glorify	δοξάσατε (doxasate)	1392: to render or esteem glorious (in a wide application)	from doxa
God	θεὸν (theon)	2316: God, a god	of uncertain origin
in your body.	σώματι (sōmati)	4983: a body	of uncertain origin

ηγορασθητε **verb - aorist passive indicative - second person**

agorazo **ag-or-ad'-zo**: to go to market, i.e. (by implication) to purchase; specially, to redeem -- buy, redeem.

---

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

---

τιμης **noun - genitive singular feminine**

time **tee-may'**: a value, i.e. money paid, or (concretely and collectively) valuables; by analogy, esteem (especially of the highest degree), or the dignity itself -- honour, precious, price, some.

---

δοξασατε **verb - aorist active middle - second person**

doxazo **dox-ad'-zo**: to render (or esteem) glorious (in a wide application) -- (make) glorify(-ious), full of (have) glory, honour, magnify.

---

δη **particle**

de **day**: a particle of emphasis or explicitness; now, then, etc. -- also, and, doubtless, now, therefore.

---

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

θεον **noun - accusative singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

---

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

---

τω **definite article - dative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

σωματι **noun - dative singular neuter**

soma **so'-mah**: the body (as a sound whole), used in a very wide application, literally or figuratively -- bodily, body, slave.

---

υμων **personal pronoun - second person genitive plural**

humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

---

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

---

τω definite article - dative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πνευματι noun - dative singular neuter

pneuma pnyoo'-mah: ghost, life, spirit(-ual, -ually), mind.

υμων personal pronoun - second person genitive plural

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

ατινα relative pronoun - nominative plural neuter

hostis hos'-tis: which some, i.e. any that; also (definite) which same

εστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου noun - genitive singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

## 1 Corinthians 7:1 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
concerning	Περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
the things about which	ᾧν (ōn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you wrote,	ἐγράψατε (egrapsate)	1125: to write	a prim. verb
it is good	καλὸν (kalon)	2570: beautiful, good	a prim. word
for a man	ἀνθρώπῳ (anthrōpō)	444: a man, human, mankind	probably from anér and óps (eye, face)

not to touch

681: to fasten to, lay hold of

from a prim. root haph-

a woman.

γυναικὺς  
(gunaikos)

1135: a woman

a prim. word

## KJV Lexicon

περι **preposition**

peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

δε **conjunction**

de **deh'**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ων **relative pronoun - genitive plural neuter**

hos **hos'**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

εγραψατε **verb - aorist active indicative - second person**

grapho **graf'-o'**: to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

μοι **personal pronoun - first person dative singular**

moi **moy'**: to me -- I, me, mine, my.

καλον **adjective - nominative singular neuter**

kalos **kal-os'**: better, fair, good(-ly), honest, meet, well, worthy.

ανθρωπω **noun - dative singular masculine**

anthropos **anth'-ro-pos'**: man-faced, i.e. a human being -- certain, man.

γυναικος **noun - genitive singular feminine**

gune **goo-nay'**: a woman; specially, a wife -- wife, woman.

μη **particle - nominative**

me **may'**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

απτεσθαι **verb - present middle middle or passive deponent**

haptomai **hap'-tom-ahee'**: to attach oneself to, i.e. to touch (in many implied relations) -- touch.

# 1 Corinthians 7:2 .

.	Greek	Strong's	Origin
But because	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
of immoralities,	πορνείας (porneias)	4202: fornication	from porneuó
each	ἕκαστος (ekastos)	1538: each, every	a prim. word
man	ἐκάστη (ekastē)	1538: each, every	a prim. word
is to have	ἐχέτω (echetō)	2192: to have, hold	a prim. verb
his own	ἑαυτοῦ (eautou)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
wife,	γυναῖκα (gunaika)	1135: a woman	a prim. word
and each		1538: each, every	a prim. word
woman		1135: a woman	a prim. word
is to have	ἐχέτω (echetō)	2192: to have, hold	a prim. verb
her own	ἴδιον (idion)	2398: one's own, distinct	a prim. word
husband.	ἄνδρα (andra)	435: a man	a prim. word

## KJV Lexicon

δια **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

δε **conjunction**

de **deh'**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τας **definite article - accusative plural feminine**

ho **ho'**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πορνείας **noun - accusative plural feminine**

porneia **por-ni'-ah'**: harlotry (including adultery and incest); figuratively, idolatry -- fornication.

ἐκαστος **adjective - nominative singular masculine**

hekastos **hek'-as-tos'**: each or every -- any, both, each (one), every (man, one, woman), particularly.

την **definite article - accusative singular feminine**

ho **ho'**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἐαυτου **reflexive pronoun - third person genitive singular masculine**

heautou **heh-ow-too'**: him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

γυναικα **noun - accusative singular feminine**

gune **goo-nay'**: a woman; specially, a wife -- wife, woman.

ἐχέτω **verb - present active imperative - third person singular**

echo **ekh'-o'**: (used in certain tenses only) a primary verb; to hold

και **conjunction**

kai **kahee'**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἐκαστη **adjective - nominative singular feminine**

hekastos **hek'-as-tos'**: each or every -- any, both, each (one), every (man, one, woman), particularly.

τον **definite article - accusative singular masculine**

ho **ho'**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιδιον **adjective - accusative singular masculine**

idios **id'-ee-os'**: pertaining to self, i.e. one's own; by implication, private or separate

ανδρα **noun - accusative singular masculine**

aner **an'-ayr**: a man (properly as an individual male) -- fellow, husband, man, sir.

ΕΧΕΤΩ **verb - present active imperative - third person singular**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

## 1 Corinthians 7:3 .

.	Greek	Strong's	Origin
The husband	ἀνὴρ (anēr)	435: a man	a prim. word
must	ὀφειλὴν (opheilēn)	3782: a debt	from opheiló
fulfill	ἀποδιδότω (apodidotō)	591: to give up, give back, return, restore	from apo and didómi
his duty		3782: a debt	from opheiló
to his wife,	γυναικὶ (gunaiki)	1135: a woman	a prim. word
and likewise	ὁμοίως (omoiōs)	3668: likewise, in like manner	adverb from homoios
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
the wife	γυνή (gunē)	1135: a woman	a prim. word
to her husband.	ἀνδρί (andri)	435: a man	a prim. word

## KJV Lexicon

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English



idiom) -- the, this, that, one, he, she, it, etc.

---

γυναικι **noun - dative singular feminine**

gune **goo-nay'**: a woman; specially, a wife -- wife, woman.

---

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

ανηρ **noun - nominative singular masculine**

aner **an'-ayr**: a man (properly as an individual male) -- fellow, husband, man, sir.

---

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

οφειλομενην **verb - present passive participle - accusative singular feminine**

opheilo **of-i'-lo**: to owe (pecuniarily); figuratively, to be under obligation (ought, must, should); morally, to fail in duty

---

ευνοιαν **noun - accusative singular feminine**

eunoia **yoo'-noy-ah**: kindness; euphemistically, conjugal duty -- benevolence, good will.

---

αποδιδωτω **verb - present active imperative - third person singular**

apodidomi **ap-od-ee'd'-o-mee**: to give away, i.e. up, over, back, etc. (in various applications)

---

ομοιως **adverb**

homoios **hom-oy'-oce**: similarly -- likewise, so.

---

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

---

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

γυνη **noun - nominative singular feminine**

gune **goo-nay'**: a woman; specially, a wife -- wife, woman.

---

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

ανδρι **noun - dative singular masculine**

aner **an'-ayr**: a man (properly as an individual male) -- fellow, husband, man, sir.

# 1 Corinthians 7:4 .

.	Greek	Strong's	Origin
The wife	γυνή (gunē)	1135: a woman	a prim. word
does not have	ἐξουσιάζει (exousiazēi)	1850: to exercise authority over	from exousia
authority over	ἐξουσιάζει (exousiazēi)	1850: to exercise authority over	from exousia
her own	ιδίου (idiou)	2398: one's own, distinct	a prim. word
body,	σώματος (sōmatos)	4983: a body	of uncertain origin
but the husband	ἀνὴρ (anēr)	435: a man	a prim. word
[does]; and likewise	ὁμοίως (homoios)	3668: likewise, in like manner	adverb from homoios
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
the husband	ἀνὴρ (anēr)	435: a man	a prim. word
does not have authority over		1850: to exercise authority over	from exousia
his own	ιδίου (idiou)	2398: one's own, distinct	a prim. word
body,	σώματος (sōmatos)	4983: a body	of uncertain origin
but the wife	γυνή (gunē)	1135: a woman	a prim. word
[does].			

## KJV Lexicon

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γυνή **noun - nominative singular feminine**

gune **goo-nay'**: a woman; specially, a wife -- wife, woman.

του **definite article - genitive singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιδιου **adjective - genitive singular neuter**

idios **id'-ee-os**: pertaining to self, i.e. one's own; by implication, private or separate

σωματος **noun - genitive singular neuter**

soma **so'-mah**: the body (as a sound whole), used in a very wide application, literally or figuratively -- bodily, body, slave.

ουκ **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

εξουσιαζει **verb - present active indicative - third person singular**

exousiazō **ex-oo-see-ad'-zo**: to control -- exercise authority upon, bring under the (have) power of.

αλλ **conjunction**

alla **al-lah'**: other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανηρ **noun - nominative singular masculine**

aner **an'-ayr**: a man (properly as an individual male) -- fellow, husband, man, sir.

ομοιως **adverb**

homoios **hom-oy'-oce**: similarly -- likewise, so.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

και **conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**ο definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**ανηρ noun - nominative singular masculine**

**aner an'-ayr:** a man (properly as an individual male) -- fellow, husband, man, sir.

**του definite article - genitive singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**ιδιου adjective - genitive singular neuter**

**idios id'-ee-os:** pertaining to self, i.e. one's own; by implication, private or separate

**σωματος noun - genitive singular neuter**

**soma so'-mah:** the body (as a sound whole), used in a very wide application, literally or figuratively -- bodily, body, slave.

**ουκ particle - nominative**

**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

**εξουσιαζει verb - present active indicative - third person singular**

**exousiazō ex-oo-see-ad'-zo:** to control -- exercise authority upon, bring under the (have) power of.

**αλλ conjunction**

**alla al-lah':** other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

**η definite article - nominative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**γυνη noun - nominative singular feminine**

**gune goo-nay':** a woman; specially, a wife -- wife, woman.

## 1 Corinthians 7:5 .

.	Greek	Strong's	Origin
Stop	μή (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle
depriving	ἀποστερεῖτε	650: to defraud, deprive of	from apo and stereó (to rob)

	(apostereite)		
one another,	ἀλλήλους (allēlous)	240: of one another	a reciporical pronoun
except		1509: if not somewhat	from ei and méti
by agreement	συμφώνου (sumphōnou)	4859: calling out together, i.e. agreeing	from sun and phóné
for a time,	καιρόν (kairon)	2540: time, season	a prim. word
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that you may devote yourselves	σχολάσητε (scholasēte)	4980: to be at leisure, hence to devote oneself to	from scholé
to prayer,	προσευχῇ (proseuchē)	4335: prayer	from proseuchomai
and come		1510: I exist, I am	a prol. form of a prim. and defective verb
together	ἐπὶ (epi)	1909: on, upon	a prim. preposition
again	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that Satan	σατανᾶς (satanas)	4567: the adversary, Satan, i.e. the devil	of Hebrew origin satan
will not tempt	πειράζῃ (peirazē)	3985: to make proof of, to attempt, test, tempt	from peira
you because	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
of your lack of self-control.	ἀκρασίαν (akrasian)	192: want of power	from akratés

## KJV Lexicon

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

αποστερειτε **verb - present active imperative - second person**

apostereo **ap-os-ter-eh'-o**: to despoil -- defraud, destitute, kept back by fraud.

αλληλους **reciprocal pronoun - accusative plural masculine**

allelon **al-lay'-lone**: one another -- each other, mutual, one another, (the other), (them-, your-)selves, (selves)

ει **conditional**

ei **i**: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

τι **indefinite pronoun - nominative singular neuter**

tis **tis**: some or any person or object

αν **particle**

an **an**: denoting a supposition, wish, possibility or uncertainty

εκ **preposition**

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

συμφωνου **adjective - genitive singular neuter**

sumphonos **soom'-fo-nos**: sounding together (alike), i.e. (figuratively) accordant (neuter as noun, agreement) -- consent.

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

καιρον **noun - accusative singular masculine**

kairos **kahee-ros'**: an occasion, i.e. set or proper time -- always, opportunity, (convenient, due) season, (due, short, while) time, a while.

ινα **conjunction**

hina **hin'-ah**: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

σχολαζητε **verb - present active subjunctive - second person**

**scholazo skhol-ad'-zo:** to take a holiday, i.e. be at leisure for (by implication, devote oneself wholly to); figuratively, to be vacant (of a house) -- empty, give self.

---

**τη definite article - dative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**νηστεια noun - dative singular feminine**

**nesteia nace-ti'-ah:** abstinence (from lack of food, or voluntary and religious); specially, the fast of the Day of Atonement -- fast(-ing).

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**τη definite article - dative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**προσευχη noun - dative singular feminine**

**proseuche pros-yoo-khay':** prayer (worship); by implication, an oratory (chapel) -- pray earnestly, prayer.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**παλιν adverb**

**palin pal'-in:** (adverbially) anew, i.e. (of place) back, (of time) once more, or (conjunctionally) furthermore or on the other hand -- again.

---

**επι preposition**

**epi ep-ee':** meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

---

**το definite article - accusative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**αυτο personal pronoun - accusative singular neuter**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**συνερχησθε verb - present middle or passive deponent subjunctive - second person**

**sunerchomai soon-er'-khom-ahee:** to convene, depart in company with, associate with, or (specially), cohabit (conjugal)

---

**iva conjunction**

**hina hin'-ah:** in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

**μη particle - nominative**

**me may:** any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

**πειραζει verb - present active subjunctive - third person singular**

**peirazo pi-rad'-zo:** to test (objectively), i.e. endeavor, scrutinize, entice, discipline -- assay, examine, go about, prove, tempt(-er), try.

**υμας personal pronoun - second person accusative plural**

**humas hoo-mas':** you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

**ο definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**σατανας noun - nominative singular masculine**

**Satanas sat-an-as':** the accuser, i.e. the devil -- Satan.

**δια preposition**

**dia dee-ah':** through (in very wide applications, local, causal, or occasional)

**την definite article - accusative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**ακρασιαν noun - accusative singular feminine**

**akrasia ak-ras-ee'-a:** want of self-restraint -- excess, incontinency.

**υμων personal pronoun - second person genitive plural**

**humon hoo-mone':** of (from or concerning) you -- ye, you, your (own, -selves).

## 1 Corinthians 7:6 .

.	Greek	Strong's	Origin
But this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
I say	λέγω (legō)	3004: to say	a prim. verb
by way	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin



of concession,	συγγνώμην (sungnōmēn)	4774: confession, fellow feeling	from sun and ginósκό
not of command.	ἐπιταγήν (epitagēn)	2003: a command	from epitassó

## KJV Lexicon

**ΤΟΥΤΟ demonstrative pronoun - accusative singular neuter**

**touto too'-to:** that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

**ΔΕ conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

**ΛΕΓΩ verb - present active indicative - first person singular**

**lego leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

**ΚΑΤΑ preposition**

**kata kat-ah':** (prepositionally) down (in place or time), in varied relations

**ΣΥΓΓΝΩΜΗΝ noun - accusative singular feminine**

**suggnome soong-gno'-may:** fellow knowledge, i.e. concession -- permission.

**ΟΥ particle - nominative**

**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

**ΚΑΤ preposition**

**kata kat-ah':** (prepositionally) down (in place or time), in varied relations

**ΕΠΙΤΑΓΗΝ noun - accusative singular feminine**

**epitage ep-ee-tag-ay':** an injunction or decree; by implication, authoritativeness -- authority, commandment.

## 1 Corinthians 7:7 .

■			
.	Greek	Strong's	Origin

Yet	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
I wish	θέλω (thelō)	2309: to will, wish	a prim. verb
that all	πάντας (pantas)	3956: all, every	a prim. word
men	ἀνθρώπους (anthrōpous)	444: a man, human, mankind	probably from anér and óps (eye, face)
were even	καὶ (kai)	2532: and, even, also	a prim. conjunction
as I myself	ἐμαυτόν (emauton)	1683: of myself	gen. reflex. pronoun from emou and autos
am. However,	ἀλλὰ (alla)	235: otherwise, on the other hand, but	adversative particle from allos
each man	ἕκαστος (ekastos)	1538: each, every	a prim. word
has	ἔχει (echei)	2192: to have, hold	a prim. verb
his own	ἴδιον (idion)	2398: one's own, distinct	a prim. word
gift	χάρισμα (charisma)	5486: a gift of grace, a free gift	from charizomai
from God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
one	ὁ (o)	3588: the	the def. art.
in this	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
manner,	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
and another		3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun

in that.

## KJV Lexicon

θελω **verb - present active indicative - first person singular**

thelo **thel'-o**: by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

παντας **adjective - accusative plural masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

ανθρωπους **noun - accusative plural masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

ειναι **verb - present infinitive**

einai **i'-nahee**: to exist -- am, was. come, is, lust after, please well, there is, to be, was.

ως **adverb**

hos **hoke**: which how, i.e. in that manner (very variously used, as follows)

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εμαυτον **reflexive pronoun - first person accusative singular masculine**

emautou **em-ow-too'**: of myself so likewise the dative case emautoi em-ow-to', and accusative case emauton em-ow-ton' -- me, mine own (self), myself.

αλλ **conjunction**

alla **al-lah'**: other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

εκαστος **adjective - nominative singular masculine**

hekastos **hek'-as-tos**: each or every -- any, both, each (one), every (man, one, woman), particularly.

ιδιον **adjective - accusative singular neuter**

**idios id'-ee-os:** pertaining to self, i.e. one's own; by implication, private or separate

**χάρισμα noun - accusative singular neuter**

**charisma khar'-is-mah:** a (divine) gratuity -- (free) gift.

**εχει verb - present active indicative - third person singular**

**echo ekh'-o:** (used in certain tenses only) a primary verb; to hold

**εκ preposition**

**ek ek:** a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

**θεου noun - genitive singular masculine**

**theos theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

**ος relative pronoun - nominative singular masculine**

**hos hos:** the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

**μεν particle**

**men men:** indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

**ουτως adverb**

**houto hoo'-to:** after that, after (in) this manner, as, even (so), for all that, like(-wise), no more, on this fashion(-wise), so (in like manner), thus, what.

**ος relative pronoun - nominative singular masculine**

**hos hos:** the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

**δε conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

**ουτως adverb**

**houto hoo'-to:** after that, after (in) this manner, as, even (so), for all that, like(-wise), no more, on this fashion(-wise), so (in like manner), thus, what.

## 1 Corinthians 7:8 .

.	Greek	Strong's	Origin
But I say	Λέγω (legō)	3004: to say	a prim. verb
to the unmarried	ἀγάμοις (agamois)	22: unmarried	from alpha (as a neg. prefix) and gamos

and to widows	χήραις (chērais)	5503: a widow	of uncertain derivation
that it is good	καλὸν (kalon)	2570: beautiful, good	a prim. word
for them if	ἐὰν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
they remain	μείνωσιν (meinōsin)	3306: to stay, abide, remain	a prim. verb
even	καὶ (kai)	2532: and, even, also	a prim. conjunction
as I.			

## KJV Lexicon

λέγω **verb - present active indicative - first person singular**

**lego leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

δε **conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τοῖς **definite article - dative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἀγαμοῖς **noun - dative plural masculine**

**agamos ag'-am-os:** unmarried -- unmarried.

καὶ **conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ταῖς **definite article - dative plural feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

<b>χηραις</b> <b>noun - dative plural feminine</b> <b>chera khay'-rah:</b> a widow (as lacking a husband), literally or figuratively -- widow.
<b>καλον</b> <b>adjective - nominative singular neuter</b> <b>kalos kal-os':</b> better, fair, good(-ly), honest, meet, well, worthy.
<b>αυτοις</b> <b>personal pronoun - dative plural masculine</b> <b>autos ow-tos':</b> the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons
<b>εστιν</b> <b>verb - present indicative - third person singular</b> <b>esti es-tee':</b> he (she or it) is; also (with neuter plural) they are
<b>εαν</b> <b>conditional</b> <b>ean eh-an':</b> before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).
<b>μεινωσιν</b> <b>verb - aorist active subjunctive - third person</b> <b>meno men'-o:</b> to stay (in a given place, state, relation or expectancy) -- abide, continue, dwell, endure, be present, remain, stand, tarry (for), thine own.
<b>ως</b> <b>adverb</b> <b>hos hoce:</b> which how, i.e. in that manner (very variously used, as follows)
<b>καγω</b> <b>personal pronoun - first person nominative singular - contracted form</b> <b>kago kag-o':</b> so also the dative case kamoi kam-oy', and accusative case kame kam-eh' and (or also, even, etc.) I, (to) me

## 1 Corinthians 7:9 .

.	Greek	Strong's	Origin
But if	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
they do not have self-control,	ἐγκρατεύονται (enkrateuontai)	1467: to exercise self-control	from egkratés
let them marry;	γαμησάτωσαν (gamēsatōsan)	1060: to marry	from gamos
for it is better	κρεῖττον (kreitton)	2909: better	cptv. of the same as kratistos

to marry	γαμεῖν (gamein)	1060: to marry	from gamos
than	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
to burn	πυροῦσθαι (purousthai)	4448: to set on fire, i.e. to burn (pass.)	from pur
[with passion].			

## KJV Lexicon

### εἰ conditional

ei **i**: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

### δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

### οὐκ particle - nominative

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

### ἐγκρατεῦνται verb - present middle or passive deponent indicative - third person

egkrateuomai **eng-krat-yoo'-om-ahee**: to exercise self-restraint (in diet and chastity) -- can(-not) contain, be temperate.

### γαμησάωσαν verb - aorist active middle - third person

gameo **gam-eh'-o**: to wed (of either sex) -- marry (a wife).

### κρεῖσσον adjective - nominative singular neuter

kreisson **krice'-son**: (as noun) better, i.e. greater advantage -- better.

### γὰρ conjunction

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

### ἐστιν verb - present indicative - third person singular

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

### γαμησάι verb - aorist active middle or passive deponent

gameo **gam-eh'-o**: to wed (of either sex) -- marry (a wife).

η **particle**

e **ay**: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

πυρρυσθαι **verb - present passive middle or passive deponent**

**puroo poo-ro'-o**: to kindle, i.e. (passively) to be ignited, glow (literally), be refined (by implication), or (figuratively) to be inflamed (with anger, grief, lust) -- burn, fiery, be on fire, try.

## 1 Corinthians 7:10 .

.	Greek	Strong's	Origin
But to the married	γεγαμηκόσιν (gegamēkosin)	1060: to marry	from gamos
I give instructions,	παραγγέλλω (parangellō)	3853: to transmit a message, to order	from para and aggelō
not I, but the Lord,	κύριος (kurios)	2962: lord, master	from kuros (authority)
that the wife	γυναῖκα (gunaika)	1135: a woman	a prim. word
should not leave	χωρισθῆναι (chōrithēnai)	5563: to separate, divide	from chōris
her husband	ἀνδρὸς (andros)	435: a man	a prim. word

### KJV Lexicon

τοῖς **definite article - dative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).



γεγαμηκοσιν **verb - perfect active participle - dative plural masculine**  
gameo **gam-eh'-o**: to wed (of either sex) -- marry (a wife).

παραγγελλω **verb - present active indicative - first person singular**  
paraggello **par-ang-gel'-lo**: to transmit a message, i.e. (by implication) to enjoin -- (give in) charge, (give) command(-ment), declare.

οὐκ **particle - nominative**  
ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

εγω **personal pronoun - first person nominative singular**  
ego **eg-o'**: I, me.

αλλ **conjunction**  
alla **al-lah'**: other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

ο **definite article - nominative singular masculine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριος **noun - nominative singular masculine**  
kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

γυναικα **noun - accusative singular feminine**  
gune **goo-nay'**: a woman; specially, a wife -- wife, woman.

απο **preposition**  
apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

ανδρος **noun - genitive singular masculine**  
aner **an'-ayr**: a man (properly as an individual male) -- fellow, husband, man, sir.

μη **particle - nominative**  
me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

χωρισθηναι **verb - aorist passive middle or passive deponent - middle significance**  
chorizo **kho-rid'-zo**: to place room between, i.e. part; reflexively, to go away -- depart, put asunder, separate.

## 1 Corinthians 7:11 .

■			
.	Greek	Strong's	Origin

(but if	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
she does leave,	χωρισθῇ (chōristhē)	5563: to separate, divide	from chōris
she must remain	μενέτω (menetō)	3306: to stay, abide, remain	a prim. verb
unmarried,	ἄγαμος (agamos)	22: unmarried	from alpha (as a neg. prefix) and gamos
or else	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
be reconciled	καταλλαγήτω* (katallagētō)	2644: to reconcile	from kata and allassó
to her husband),	ἀνδρὶ (andri)	435: a man	a prim. word
and that the husband	ἄνδρα (andra)	435: a man	a prim. word
should not divorce	ἀφιέναι (aphienai)	863: to send away, leave alone, permit	from apo and hiémi (to send)
his wife.	γυναῖκα (gunaika)	1135: a woman	a prim. word

## KJV Lexicon

### εάν conditional

ean **eh-an'**: before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

### δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

### και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition)

with other particles or small words

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**χωρισθη** verb - aorist passive indicative - third person singular - middle significance  
**chorizo** **kho-rid'-zo**: to place room between, i.e. part; reflexively, to go away -- depart, put asunder, separate.

---

**μενετω** verb - present active imperative - third person singular  
**meno** **men'-o**: to stay (in a given place, state, relation or expectancy) -- abide, continue, dwell, endure, be present, remain, stand, tarry (for), thine own.

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**αγαμος** noun - nominative singular feminine  
**agamos** **ag'-am-os**: unmarried -- unmarried.

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**η** particle  
**e ay**: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

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**τω** definite article - dative singular masculine  
**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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**ανδρι** noun - dative singular masculine  
**aner** **an'-ayr**: a man (properly as an individual male) -- fellow, husband, man, sir.

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**καταλλαγητω** verb - second aorist passive imperative - third person singular  
**katallasso** **kat-al-las'-so**: to change mutually, i.e. (figuratively) to compound a difference -- reconcile.

---

**και** conjunction  
**kai** **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**ανδρα** noun - accusative singular masculine  
**aner** **an'-ayr**: a man (properly as an individual male) -- fellow, husband, man, sir.

---

**γυναικα** noun - accusative singular feminine  
**gune** **goo-nay'**: a woman; specially, a wife -- wife, woman.

---

**μη** particle - nominative  
**me** **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

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**αφιεναι** verb - present active infinitive  
**aphiemi** **af-ee'-ay-mee**: an intensive form of eimi, to go); to send forth, in various applications (as follow) -- cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

## 1 Corinthians 7:12 .

.	Greek	Strong's	Origin
But to the rest	λοιποῖς (loipois)	3062: the rest, the remaining	from leipó
I say,	λέγω (legō)	3004: to say	a prim. verb
not the Lord,	κύριος (kurios)	2962: lord, master	from kuros (authority)
that if	εἴ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
any	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
brother	ἀδελφός (adelphos)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
has	ἔχει (echei)	2192: to have, hold	a prim. verb
a wife	γυναῖκα (gunaika)	1135: a woman	a prim. word
who is an unbeliever,	ἄπιστον (apiston)	571: incredible, unbelieving	from alpha (as a neg. prefix) and pistos
and she consents	συνευδοκεῖ (suneudokei)	4909: to join in approving	from sun and eudokeó
to live	οἰκεῖν (oikein)	3611: to inhabit, to dwell	from oikos
with him, he must not divorce	ἀφιέτω (aphietō)	863: to send away, leave alone, permit	from apo and hiémi (to send)
her.			

## KJV Lexicon

τοῖς **definite article - dative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

λοιποῖς **adjective - dative plural masculine**

loipoy **loy-poy'**: remaining ones -- other, which remain, remnant, residue, rest.

εγω **personal pronoun - first person nominative singular**

ego **eg-o'**: I, me.

λεγω **verb - present active indicative - first person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

ουχ **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριος **noun - nominative singular masculine**

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ει **conditional**

ei **i**: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

τις **indefinite pronoun - nominative singular masculine**

tis **tis**: some or any person or object

αδελφος **noun - nominative singular masculine**

adelphos **ad-el-fos'**: a brother near or remote -- brother.

γυναικα **noun - accusative singular feminine**

gune **goo-nay'**: a woman; specially, a wife -- wife, woman.

εχει **verb - present active indicative - third person singular**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

απιστον **adjective - accusative singular feminine**

apistos **ap'-is-tos**: (actively) disbelieving, i.e. without Christian faith (specially, a heathen); (passively) untrustworthy (person), or incredible (thing)

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**αυτη personal pronoun - nominative singular feminine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

**houtos hoo'-tos:** the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

**συνευδοκει demonstrative pronoun - nominative singular feminine**

**suneudokeo soon-yoo-dok-eh'-o:** to think well of in common, i.e. assent to, feel gratified with -- allow, assent, be pleased, have pleasure.

**οικειν verb - present active indicative - third person singular**

**oikeo oy-keh'-o:** to occupy a house, i.e. reside (figuratively, inhabit, remain, inhere); by implication, to cohabit -- dwell.

**μετ verb - present active infinitive**

**meta met-ah':** denoting accompaniment; amid (local or causal);

**αυτου preposition**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

**μη personal pronoun - genitive singular masculine**

**me may:** any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

**αφιητω particle - nominative**

**aphiemi af-ee'-ay-mee:** an intensive form of eimi, to go); to send forth, in various applications (as follow) -- cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

**αυτην verb - present active imperative - third person singular**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

**personal pronoun - accusative singular feminine**

## 1 Corinthians 7:13 .

■			
.	Greek	Strong's	Origin

And a woman	γυνή (gunē)	1135: a woman	a prim. word
who		3748: whoever, anyone who	from hos, and tis
has	ἔχει (echei)	2192: to have, hold	a prim. verb
an unbelieving	ἄπιστον (apiston)	571: incredible, unbelieving	from alpha (as a neg. prefix) and pistos
husband,	ἄνδρα (andra)	435: a man	a prim. word
and he consents	συνευδοκεῖ (suneudokei)	4909: to join in approving	from sun and eudokeó
to live	οἰκεῖν (oikein)	3611: to inhabit, to dwell	from oikos
with her, she must not send	ἀφίετω (aphietō)	863: to send away, leave alone, permit	from apo and hiémi (to send)
her husband	ἄνδρα (andra)	435: a man	a prim. word
away.		863: to send away, leave alone, permit	from apo and hiémi (to send)

## KJV Lexicon

καὶ **conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

γυνή **noun - nominative singular feminine**

**gune goo-nay':** a woman; specially, a wife -- wife, woman.

ητις **relative pronoun - nominative singular feminine**

**hostis hos'-tis:** which some, i.e. any that; also (definite) which same

ΕΧΕΙ **verb - present active indicative - third person singular**  
echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

ανδρα **noun - accusative singular masculine**  
aner **an'-ayr**: a man (properly as an individual male) -- fellow, husband, man, sir.

απιστον **adjective - accusative singular masculine**  
apistos **ap'-is-tos**: (actively) disbelieving, i.e. without Christian faith (specially, a heathen); (passively) untrustworthy (person), or incredible (thing)

και **conjunction**  
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αυτος **personal pronoun - nominative singular masculine**  
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

συνευδοκει **verb - present active indicative - third person singular**  
suneudokeo **soon-yoo-dok-eh'-o**: to think well of in common, i.e. assent to, feel gratified with -- allow, assent, be pleased, have pleasure.

οικειν **verb - present active infinitive**  
oikeo **oy-keh'-o**: to occupy a house, i.e. reside (figuratively, inhabit, remain, inhere); by implication, to cohabit -- dwell.

μετ **preposition**  
meta **met-ah'**: denoting accompaniment; amid (local or causal);

αυτης **personal pronoun - genitive singular feminine**  
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

μη **particle - nominative**  
me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

αφιετω **verb - present active imperative - third person singular**  
aphiemi **af-ee'-ay-mee**: an intensive form of eimi, to go); to send forth, in various applications (as follow) -- cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

αυτον **personal pronoun - accusative singular masculine**  
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

## 1 Corinthians 7:14 .



.	Greek	Strong's	Origin
For the unbelieving	ἄπιστος (apistos)	571: incredible, unbelieving	from alpha (as a neg. prefix) and pistos
husband	ἀνὴρ (anēr)	435: a man	a prim. word
is sanctified	ἡγιάσται (ēgiastai)	37: to make holy, consecrate, sanctify	from hagios
through	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
his wife,	γυναικὶ (gunaiki)	1135: a woman	a prim. word
and the unbelieving	ἄπιστος (apistos)	571: incredible, unbelieving	from alpha (as a neg. prefix) and pistos
wife	γυνή (gunē)	1135: a woman	a prim. word
is sanctified	ἡγιάσται (ēgiastai)	37: to make holy, consecrate, sanctify	from hagios
through	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
her believing husband;	ἀδελφῷ (adelphō)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
for otherwise	ἐπεὶ (epēi)	1893: when, because	from epi and ei
your children	τέκνα (tekna)	5043: a child (of either sex)	from tikto
are unclean,	ἀκάθαρτα (akatharta)	169: unclean, impure	from alpha (as a neg. prefix) and kathairó
but now	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
they are holy.	ἅγια (agia)	40: sacred, holy	from a prim. root

## KJV Lexicon

ηγιασται **verb - perfect passive indicative - third person singular**

hagiazō **hag-ee-ad'-zo**: to make holy, i.e. (ceremonially) purify or consecrate; (mentally) to venerate -- hallow, be holy, sanctify.

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανηρ **noun - nominative singular masculine**

aner **an'-ayr**: a man (properly as an individual male) -- fellow, husband, man, sir.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

απιστος **adjective - nominative singular masculine**

apistos **ap'-is-tos**: (actively) disbelieving, i.e. without Christian faith (specially, a heathen); (passively) untrustworthy (person), or incredible (thing)

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γυναικι **noun - dative singular feminine**

gune **goo-nay'**: a woman; specially, a wife -- wife, woman.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ηγιασται **verb - perfect passive indicative - third person singular**

hagiazō **hag-ee-ad'-zo**: to make holy, i.e. (ceremonially) purify or consecrate; (mentally) to venerate -- hallow, be holy, sanctify.

η **definite article - nominative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**γυνή noun - nominative singular feminine**  
**gune goo-nay':** a woman; specially, a wife -- wife, woman.

---

**η definite article - nominative singular feminine**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**απιστος adjective - nominative singular feminine**  
**apistos ap'-is-tos:** (actively) disbelieving, i.e. without Christian faith (specially, a heathen); (passively) untrustworthy (person), or incredible (thing)

---

**εν preposition**  
**en en:** in, at, (up-)on, by, etc.

---

**τω definite article - dative singular masculine**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ανδρι noun - dative singular masculine**  
**aner an'-ayr:** a man (properly as an individual male) -- fellow, husband, man, sir.

---

**επει conjunction**  
**epei ep-i':** thereupon, i.e. since (of time or cause) -- because, else, for that (then, -asmuch as), otherwise, seeing that, since, when.

---

**αρα particle**  
**ara ar'-ah:** a particle denoting an inference more or less decisive (as follows)

---

**τα definite article - nominative plural neuter**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**τεκνα noun - nominative plural neuter**  
**teknon tek'-non:** a child (as produced) -- child, daughter, son.

---

**υμων personal pronoun - second person genitive plural**  
**humon hoo-mone':** of (from or concerning) you -- ye, you, your (own, -selves).

---

**ακαθαρτα adjective - nominative plural neuter**  
**akathartos ak-ath'-ar-tos:** impure (ceremonially, morally (lewd) or specially, (demonic) -- foul, unclean.

---

**εστιν verb - present indicative - third person singular**  
**esti es-tee':** he (she or it) is; also (with neuter plural) they are

---

**νυν adverb**  
**nun noon:** now (as adverb of date, a transition or emphasis); also as noun or adjective

present or immediate

**δε conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

**αγια adjective - nominative plural neuter**

**hagios hag'-ee-os:** sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

**εστιν verb - present indicative - third person singular**

**esti es-tee':** he (she or it) is; also (with neuter plural) they are

## 1 Corinthians 7:15 .

.	Greek	Strong's	Origin
Yet	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
if	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
the unbelieving one	ἄπιστος (apistos)	571: incredible, unbelieving	from alpha (as a neg. prefix) and pistos
leaves,	χωρίζεται (chōrizetai)	5563: to separate, divide	from chōris
let him leave;	χωρίζεσθω (chōrizesthō)	5563: to separate, divide	from chōris
the brother	ἀδελφὸς (adelphos)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
the sister	ἀδελφὴ (adelphē)	79: sister	fem. from adelphos
is not under bondage	δεδούλωται (dedoulōtai)	1402: to enslave, bring under subjection	from doulos
in such	τοιούτοις (toioutois)	5108: such as this, such	from toios (such, such-like) and houtos,

[cases], but God	θεός (theos)	2316: God, a god	of uncertain origin
has called	κέκληκεν (keklēken)	2564: to call	a prim. word
us to peace.	εἰρήνη (eirēnē)	1515:	of uncertain derivation, perhaps from eiró (to join): lit. or fig. peace, by impl. welfare

## KJV Lexicon

### ει conditional

ei **i**: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

### δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

### ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### απιστος adjective - nominative singular masculine

apistos **ap'-is-tos**: (actively) disbelieving, i.e. without Christian faith (specially, a heathen); (passively) untrustworthy (person), or incredible (thing)

### χωριζεται verb - present middle indicative - third person singular

chorizo **kho-rid'-zo**: to place room between, i.e. part; reflexively, to go away -- depart, put asunder, separate.

### χωριζεσθω verb - present passive imperative - third person singular

chorizo **kho-rid'-zo**: to place room between, i.e. part; reflexively, to go away -- depart, put asunder, separate.

### ου particle - nominative

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

### δεδουλωται verb - perfect passive indicative - third person singular

doulou **doo-lo'-o**: to enslave -- bring into (be under) bondage, given, become (make) servant.

### ο definite article - nominative singular masculine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**αδελφος noun - nominative singular masculine**

**adephos ad-el-fos':** a brother near or remote -- brother.

---

**η particle**

**e ay:** disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

---

**η definite article - nominative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**αδελφη noun - nominative singular feminine**

**adelphē ad-el-fay':** a sister (naturally or ecclesiastically) -- sister.

---

**εν preposition**

**en en:** in, at, (up-)on, by, etc.

---

**τοις definite article - dative plural neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**τοιουτοις demonstrative pronoun - dative plural neuter**

**toioutos toy-oo'-tos:** truly this, i.e. of this sort (to denote character or individuality) -- like, such (an one).

---

**εν preposition**

**en en:** in, at, (up-)on, by, etc.

---

**δε conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

---

**ειρηνη noun - dative singular feminine**

**eirene i-ray'-nay:** peace; by implication, prosperity -- one, peace, quietness, rest, + set at one again.

---

**κεκληκεν verb - perfect active indicative - third person singular**

**kaleo kal-eh'-o:** to call (properly, aloud, but used in a variety of applications, directly or otherwise) -- bid, call (forth), (whose, whose sur-)name (was (called)).

---

**ημας personal pronoun - first person accusative plural**

**hemas hay-mas':** us -- our, us, we.

---

**ο definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**θεος noun - nominative singular masculine**

**theos** **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

## 1 Corinthians 7:16 .

.	Greek	Strong's	Origin
For how	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
do you know,		3609a: to have seen or perceived, hence to know	perf. of eidon
O wife,	γύναι (gunai)	1135: a woman	a prim. word
whether	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
you will save	σώσεις (sōseis)	4982: to save	from sós (safe, well)
your husband?	ἄνδρα (andra)	435: a man	a prim. word
Or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
how	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
do you know,		3609a: to have seen or perceived, hence to know	perf. of eidon
O husband,	ἄνερ (aner)	435: a man	a prim. word
whether	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
you will save	σώσεις (sōseis)	4982: to save	from sós (safe, well)

your wife?

γυναῖκα  
(gunaika)

1135: a woman

a prim. word

## KJV Lexicon

τι **interrogative pronoun - accusative singular neuter**

**tis tis:** an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

γὰρ **conjunction**

**gar gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

οἶδας **verb - perfect active indicative - second person singular**

**eido i'-do:** to see; by implication, (in the perfect tense only) to know

γυναι **noun - vocative singular feminine**

**gune goo-nay':** a woman; specially, a wife -- wife, woman.

εἰ **conditional**

**ei i:** if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

τοῦ **definite article - accusative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἀνδρα **noun - accusative singular masculine**

**aner an'-ayr:** a man (properly as an individual male) -- fellow, husband, man, sir.

σωσεις **verb - future active indicative - second person singular**

**sozo sode'-zo:** to save, i.e. deliver or protect -- heal, preserve, save (self), do well, be (make) whole.

ἢ **particle**

**e ay:** disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

τι **interrogative pronoun - accusative singular neuter**

**tis tis:** an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.



οιδας **verb - perfect active indicative - second person singular**  
eido **i'-do**: to see; by implication, (in the perfect tense only) to know

ανερ **noun - vocative singular masculine**  
aner **an'-ayr**: a man (properly as an individual male) -- fellow, husband, man, sir.

ει **conditional**  
ei **i**: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

την **definite article - accusative singular feminine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γυναικα **noun - accusative singular feminine**  
gune **goo-nay'**: a woman; specially, a wife -- wife, woman.

σωσεις **verb - future active indicative - second person singular**  
sozo **sode'-zo**: to save, i.e. deliver or protect -- heal, preserve, save (self), do well, be (make) whole.

## 1 Corinthians 7:17 .

.	Greek	Strong's	Origin
Only,	Εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
as the Lord	κύριος (kurios)	2962: lord, master	from kuros (authority)
has assigned	μεμέρικεν (memeriken)	3307: to divide	from meros
to each	ἐκάστω (ekastō)	1538: each, every	a prim. word
one,	ἐκαστον (ekaston)	1538: each, every	a prim. word
as God	θεὸς (theos)	2316: God, a god	of uncertain origin
has called	κέκληκεν (keklēken)	2564: to call	a prim. word

each,		1538: each, every	a prim. word
in this	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
manner	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
let him walk.	περιπατεῖτω (peripateitō)	4043: to walk	from peri and pateó
And so		3779: in this way, thus	adverb from houtos,
I direct	διατάσσομαι (diatassomai)	1299: to arrange thoroughly, i.e. to charge, appoint	from dia and tassó
in all	πάσαις (pasais)	3956: all, every	a prim. word
the churches.	ἐκκλησίαις (ekklēsiais)	1577: an assembly, a (religious) congregation	from ek and kaleó

## KJV Lexicon

### ει conditional

ei **i**: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

### μη particle - nominative

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

### εκαστω adjective - dative singular masculine

hekastos **hek'-as-tos**: each or every -- any, both, each (one), every (man, one, woman), particularly.

### ως adverb

hos **hoce**: which how, i.e. in that manner (very variously used, as follows)

### εμερισεν verb - aorist active indicative - third person singular

merizo **mer-id'-zo**: to part, i.e. (literally) to apportion, bestow, share, or (figuratively) to

disunite, differ -- deal, be difference between, distribute, divide, give participle

---

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

θεος **noun - nominative singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

---

ἐκάστος **adjective - accusative singular masculine**

hekastos **hek'-as-tos**: each or every -- any, both, each (one), every (man, one, woman), particularly.

---

ως **adverb**

hos **hoco**: which how, i.e. in that manner (very variously used, as follows)

---

κέκληκεν **verb - perfect active indicative - third person singular**

kaleo **kal-eh'-o**: to call (properly, aloud, but used in a variety of applications, directly or otherwise) -- bid, call (forth), (whose, whose sur-)name (was (called)).

---

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

κύριος **noun - nominative singular masculine**

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

---

οὕτως **adverb**

houto **hoo'-to**: after that, after (in) this manner, as, even (so), for all that, like(-wise), no more, on this fashion(-wise), so (in like manner), thus, what.

---

περιπατεῖτω **verb - present active imperative - third person singular**

peripateo **per-ee-pat-eh'-o**: to tread all around, i.e. walk at large (especially as proof of ability); figuratively, to live, deport oneself, follow (as a companion or votary) -- go, be occupied with, walk (about).

---

καί **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

οὕτως **adverb**

houto **hoo'-to**: after that, after (in) this manner, as, even (so), for all that, like(-wise), no more, on this fashion(-wise), so (in like manner), thus, what.

---

ἐν **preposition**

en **en**: in, at, (up-)on, by, etc.

---

ταῖς **definite article - dative plural feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**ἐκκλησίαις noun - dative plural feminine**

**ekklesia ek-klay-see'-ah:** a calling out, i.e. (concretely) a popular meeting, especially a religious congregation--assembly, church.

**πᾶσις adjective - dative plural feminine**

**pas pas:** apparently a primary word; all, any, every, the whole

**διατάσσομαι verb - present middle indicative - first person singular**

**diatasso dee-at-as'-so:** to arrange thoroughly, i.e. (specially) institute, prescribe, etc. -- appoint, command, give, (set in) order, ordain.

## 1 Corinthians 7:18 .

.	Greek	Strong's	Origin
Was any	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
man	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
called	ἐκλήθη (eklēthē)	2564: to call	a prim. word
[when he was already] circumcised?	περιτετμημένος (peritetmēmenos)	4059: to cut around, circumcise	from peri and the same as tomos
He is not to become uncircumcised.	ἐπισπάσθω (epispasthō)	1986a: to draw over, to become as uncircumcised	from epi and spaó
Has anyone		5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
been called	κέκληται (keklētai)	2564: to call	a prim. word
in uncircumcision?	ἀκροβυστία (akrobustia)	203: the prepuce, foreskin, hence uncircumcision	of uncertain origin
He is not to be circumcised.	περιτεμνέσθω (peritemnesthō)	4059: to cut around, circumcise	from peri and the same as tomos

## KJV Lexicon

περιτεμνημος **verb - perfect passive participle - nominative singular masculine**

peritemno **per-ee-tem'-no**: to cut around, i.e. (specially) to circumcise -- circumcise.

τις **indefinite pronoun - nominative singular masculine**

tis **tis**: some or any person or object

εκληθη **verb - aorist passive indicative - third person singular**

kaleo **kal-eh'-o**: to call (properly, aloud, but used in a variety of applications, directly or otherwise) -- bid, call (forth), (whose, whose sur-)name (was (called)).

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

επισπασθω **verb - present middle or passive deponent imperative - third person singular**

epispaomai **ep-ee-spah'-om-ahee**: to draw over, i.e. efface the mark of circumcision (by recovering with the foreskin) -- become uncircumcised.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

ακροβυστια **noun - dative singular feminine**

akrobustia **ak-rob-oos-tee'-ah**: the prepuce; by implication, an uncircumcised (i.e. gentile, figuratively, unregenerate) state or person -- not circumcised, uncircumcised, uncircumcision.

τις **indefinite pronoun - nominative singular masculine**

tis **tis**: some or any person or object

εκληθη **verb - aorist passive indicative - third person singular**

kaleo **kal-eh'-o**: to call (properly, aloud, but used in a variety of applications, directly or otherwise) -- bid, call (forth), (whose, whose sur-)name (was (called)).

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

περιτεμνεσθω **verb - present passive imperative - third person singular**

peritemno **per-ee-tem'-no**: to cut around, i.e. (specially) to circumcise -- circumcise.

## 1 Corinthians 7:19 .

.	Greek	Strong's	Origin
Circumcision	περιτομή (peritomē)	4061: circumcision	from peritemnó
is nothing,	οὐδέν (ouden)	3762: no one, none	from oude and heis
and uncircumcision	ἀκροβυστία (akrobustia)	203: the prepuce, foreskin, hence uncircumcision	of uncertain origin
is nothing,	οὐδέν (ouden)	3762: no one, none	from oude and heis
but [what matters is] the keeping	τήρησις (tērēsis)	5084: a watching, hence imprisonment, a keeping	from téreo
of the commandments	ἐντολῶν (entolōn)	1785: an injunction, order, command	from entellomai
of God.	θεοῦ (theou)	2316: God, a god	of uncertain origin

## KJV Lexicon

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

περιτομή **noun - nominative singular feminine**

peritome **per-it-om-ay'**: circumcision (the rite, the condition or the people, literally or figuratively) -- circumcised, circumcision.

οὐδέν **adjective - nominative singular neuter**

oudeis **oo-dice'**: not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

ἐστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

και **conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**η definite article - nominative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**ακροβυστια noun - nominative singular feminine**

**akrobustia ak-rob-oos-tee'-ah:** the prepuce; by implication, an uncircumcised (i.e. gentile, figuratively, unregenerate) state or person -- not circumcised, uncircumcised, uncircumcision.

**ουδεν adjective - nominative singular neuter**

**oudeis oo-dice':** not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

**εστιν verb - present indicative - third person singular**

**esti es-tee':** he (she or it) is; also (with neuter plural) they are

**αλλα conjunction**

**alla al-lah':** other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

**τηρησις noun - nominative singular feminine**

**teresis tay'-ray-sis:** a watching, i.e. (figuratively) observance, or (concretely) a prison -- hold.

**εντολων noun - genitive plural feminine**

**entole en-tol-ay':** injunction, i.e. an authoritative prescription -- commandment, precept.

**θεου noun - genitive singular masculine**

**theos theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

## 1 Corinthians 7:20 .

.	Greek	Strong's	Origin
Each man	ἐκαστος (ekastos)	1538: each, every	a prim. word
must remain	μενέτω (menetō)	3306: to stay, abide, remain	a prim. verb
in that condition	κλήσει (klēsei)	2821: a calling	from kaleō

in which	ἡ (ē)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
he was called.	ἐκλήθη (eklēthē)	2564: to call	a prim. word

## KJV Lexicon

ΕΚΑΣΤΟΣ **adjective - nominative singular masculine**

hekastos **hek'-as-tos**: each or every -- any, both, each (one), every (man, one, woman), particularly.

ΕΝ **preposition**

en **en**: in, at, (up-)on, by, etc.

ΤΗ **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΚΛΗΣΙ **noun - dative singular feminine**

klesis **klay'-sis**: an invitation (figuratively) -- calling.

Η **relative pronoun - dative singular feminine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ΕΚΛΗΘΗ **verb - aorist passive indicative - third person singular**

kaleo **kal-eh'-o**: to call (properly, aloud, but used in a variety of applications, directly or otherwise) -- bid, call (forth), (whose, whose sur-)name (was (called)).

ΕΝ **preposition**

en **en**: in, at, (up-)on, by, etc.

ΤΑΥΤΗ **demonstrative pronoun - dative singular feminine**

houtos **hoo'-tos**: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

ΜΕΝΕΤΩ **verb - present active imperative - third person singular**

meno **men'-o**: to stay (in a given place, state, relation or expectancy) -- abide, continue, dwell, endure, be present, remain, stand, tarry (for), thine own.



# 1 Corinthians 7:21 .

.	Greek	Strong's	Origin
Were you called	ἐκλήθης (eklēthēs)	2564: to call	a prim. word
while a slave?	δοῦλος (doulos)	1401: a slave	of uncertain derivation
Do not worry	μελέτω (meletō)	3199: to be an object of care	a prim. verb
about it; but if	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
you are able	δύνασαι (dunasai)	1410: to be able, to have power	a prim. verb
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
to become	γενέσθαι (genesthai)	1096: to come into being, to happen, to become	from a prim. root gen-
free,	ἐλεύθερος (eleutheros)	1658: free, i.e. not a slave or not under restraint	a prim. word
rather	μᾶλλον (mallon)	3123: more	cptv. of the same as malista
do	χρη̃σαι (chrēsai)	5530: to use, make use of	akin to chré
that.			

**doulos doo'-los:** a slave (literal or figurative, involuntary or voluntary; frequently, therefore in a qualified sense of subjection or subserviency) -- bond(-man), servant.

---

**εκληθης verb - aorist passive indicative - second person singular**

**kaleo kal-eh'-o:** to call (properly, aloud, but used in a variety of applications, directly or otherwise) -- bid, call (forth), (whose, whose sur-)name (was (called)).

---

**μη particle - nominative**

**me may:** any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

---

**σοι personal pronoun - second person dative singular**

**soi soy:** to thee -- thee, thine own, thou, thy.

---

**μελετω verb - present active imperative - third person singular**

**melo mel'-o:** to be of interest to, i.e. to concern (only third person singular present indicative used impersonally, it matters) -- (take) care.

---

**αλλ conjunction**

**alla al-lah':** other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

---

**ει conditional**

**ei i:** if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**δυνασαι verb - present middle or passive deponent indicative - second person singular**

**dunamai doo'-nam-ahee:** to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

---

**ελευθερος adjective - nominative singular masculine**

**eleutheros el-yoo'-ther-os:** unrestrained (to go at pleasure), i.e. (as a citizen) not a slave (whether freeborn or manumitted), or (genitive case) exempt (from obligation or liability)

---

**γενεσθαι verb - second aorist middle deponent middle or passive deponent**

**ginomai ghin'-om-ahee:** to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

---

**μαλλον adverb**

**mallon mal'-lon:** (adverbially) more (in a greater degree) or rather -- better, far, (the) more (and more), (so) much (the more), rather.

---

**χρησαι verb - aorist middle deponent imperative - second person singular**

**chraomai khrah'-om-ahee:** to furnish what is needed; (give an oracle, graze (touch slightly), light upon, etc.), i.e. (by implication) to employ or (by extension) to act towards one in a given manner

# 1 Corinthians 7:22 .

.	Greek	Strong's	Origin
For he who was called	κληθεῖς (klētheis)	2564: to call	a prim. word
in the Lord	κύριω (kuriō)	2962: lord, master	from kuros (authority)
while a slave,	δοῦλος (doulos)	1401: a slave	of uncertain derivation
is the Lord's	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
freedman;	ἀπελεύθερος (apeleutheros)	558: one freed away, i.e. a freedman	from apo and eleutheros
likewise	ὁμοίως (omoiōs)	3668: likewise, in like manner	adverb from homoiōs
he who was called	κληθεῖς (klētheis)	2564: to call	a prim. word
while free,	ἐλεύθερος (eleutheros)	1658: free, i.e. not a slave or not under restraint	a prim. word
is Christ's	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chriō
slave.	δοῦλος (doulos)	1401: a slave	of uncertain derivation

## KJV Lexicon

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**γάρ conjunction**

**gar gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

---

**ἐν preposition**

**en en:** in, at, (up-)on, by, etc.

---

**κυρίῳ noun - dative singular masculine**

**kurios koo'-ree-os:** supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

---

**καλεῖς verb - aorist passive participle - nominative singular masculine**

**kaleo kal-eh'-o:** to call (properly, aloud, but used in a variety of applications, directly or otherwise) -- bid, call (forth), (whose, whose sur-)name (was (called)).

---

**δούλος noun - nominative singular masculine**

**doulos doo'-los:** a slave (literal or figurative, involuntary or voluntary; frequently, therefore in a qualified sense of subjection or subserviency) -- bond(-man), servant.

---

**ἀπελευθερός noun - nominative singular masculine**

**apeleutheros ap-el-yoo'-ther-os:** one freed away, i.e. a freedman -- freeman.

---

**κυρίου noun - genitive singular masculine**

**kurios koo'-ree-os:** supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

---

**ἐστιν verb - present indicative - third person singular**

**esti es-tee':** he (she or it) is; also (with neuter plural) they are

---

**ὁμοίως adverb**

**homoios hom-oy'-oce:** similarly -- likewise, so.

---

**καί conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**ὁ definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ἐλευθερός adjective - nominative singular masculine**

**eleutheros el-yoo'-ther-os:** unrestrained (to go at pleasure), i.e. (as a citizen) not a slave (whether freeborn or manumitted), or (genitive case) exempt (from obligation or liability)

---

**καλεῖς verb - aorist passive participle - nominative singular masculine**

**kaleo kal-eh'-o:** to call (properly, aloud, but used in a variety of applications, directly or otherwise) -- bid, call (forth), (whose, whose sur-)name (was (called)).

---

**δούλος noun - nominative singular masculine**

**doulos doo'-los:** a slave (literal or figurative, involuntary or voluntary; frequently,

therefore in a qualified sense of subjection or subserviency) -- bond(-man), servant.

**ΕΣΤΙV verb - present indicative - third person singular**

**esti es-tee':** he (she or it) is; also (with neuter plural) they are

**χριστου noun - genitive singular masculine**

**Christos khris-tos':** anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

## 1 Corinthians 7:23 .

.	Greek	Strong's	Origin
You were bought	ἡγοράσθητε (ēgorasthēte)	59: to buy in the marketplace, purchase	from agora
with a price;	τιμῆς (timēs)	5092: a valuing, a price	akin to tió (to value, honor)
do not become	γίνεσθε (ginesthe)	1096: to come into being, to happen, to become	from a prim. root gen-
slaves	δοῦλοι (douloi)	1401: a slave	of uncertain derivation
of men.	ἀνθρώπων (anthrōpōn)	444: a man, human, mankind	probably from anér and óps (eye, face)

### KJV Lexicon

**τιμης noun - genitive singular feminine**

**time tee-may':** a value, i.e. money paid, or (concretely and collectively) valuables; by analogy, esteem (especially of the highest degree), or the dignity itself -- honour, precious, price, some.

**ηγορασθητε verb - aorist passive indicative - second person**

**agorazo ag-or-ad'-zo:** to go to market, i.e. (by implication) to purchase; specially, to redeem -- buy, redeem.

**μη particle - nominative**

**me may:** any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

**γινεσθε verb - present middle or passive deponent imperative - second person**  
**ginomai ghin'-om-ahee:** to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

**δουλοι noun - nominative plural masculine**  
**doulos doo'-los:** a slave (literal or figurative, involuntary or voluntary; frequently, therefore in a qualified sense of subjection or subserviency) -- bond(-man), servant.

**ανθρωπων noun - genitive plural masculine**  
**anthropos anth'-ro-pos:** man-faced, i.e. a human being -- certain, man.

## 1 Corinthians 7:24 .

.	Greek	Strong's	Origin
Brethren,	ἀδελφοί (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
each one	ἕκαστος (ekastos)	1538: each, every	a prim. word
is to remain	μενέτω (menetō)	3306: to stay, abide, remain	a prim. verb
with God	θεῷ (theō)	2316: God, a god	of uncertain origin
in that [condition] in which	ὃ (ō)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
he was called.	ἐκλήθη (eklēthē)	2564: to call	a prim. word

### KJV Lexicon

**ΕΚΑΣΤΟΣ adjective - nominative singular masculine**  
**hekastos hek'-as-tos:** each or every -- any, both, each (one), every (man, one, woman), particularly.

εν **preposition**  
en **en**: in, at, (up-)on, by, etc.

ω **relative pronoun - dative singular neuter**  
hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

εκληθη **verb - aorist passive indicative - third person singular**  
kaleo **kal-eh'-o**: to call (properly, aloud, but used in a variety of applications, directly or otherwise) -- bid, call (forth), (whose, whose sur-)name (was (called)).

αδελφοι **noun - vocative plural masculine**  
adephos **ad-el-fos'**: a brother near or remote -- brother.

εν **preposition**  
en **en**: in, at, (up-)on, by, etc.

τουτω **demonstrative pronoun - dative singular neuter**  
toutoi **too'-to**: to (in, with or by) this (person or thing) -- here(-by, -in), him, one, the same, there(-in), this.

μενετω **verb - present active imperative - third person singular**  
meno **men'-o**: to stay (in a given place, state, relation or expectancy) -- abide, continue, dwell, endure, be present, remain, stand, tarry (for), thine own.

παρα **preposition**  
para **par-ah'**: near; i.e. (with genitive case) from beside, (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with

θεω **noun - dative singular masculine**  
theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

## 1 Corinthians 7:25 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
concerning	Περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
virgins	παρθένων (parthenōn)	3933: a maiden, a virgin	of uncertain origin
I have	ἔχω	2192: to have, hold	a prim. verb

	(echō)		
no	οὐκ (ouk)	3756: not, no	a prim. word
command	ἐπιταγήν (epitagēn)	2003: a command	from epitassó
of the Lord,	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
but I give	δίδωμι (didōmi)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
an opinion	γνώμην (gnōmēn)	1106: purpose, opinion, consent, decision	from ginóskó
as one who by the mercy	ἡλεημενος (ēleēmenos)	1653: to have pity or mercy on, to show mercy	from eleos
of the Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
is trustworthy.	πιστός (pistos)	4103: faithful, reliable	from peithó

## KJV Lexicon

### περι **preposition**

**peri per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

### δε **conjunction**

**de deh'**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

### των **definite article - genitive plural feminine**

**ho ho'**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### παρθενων **noun - genitive plural feminine**

**parthenos par-then'-os**: a maiden; by implication, an unmarried daughter -- virgin.

### επιταγήν **noun - accusative singular feminine**



**epitage** **ep-ee-tag-ay'**: an injunction or decree; by implication, authoritativeness -- authority, commandment.

---

**κυριου** **noun - genitive singular masculine**

**kurios** **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

---

**ουκ** **particle - nominative**

**ou** **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

---

**εχω** **verb - present active indicative - first person singular**

**echo** **ekh'-o**: (used in certain tenses only) a primary verb; to hold

---

**γνωμην** **noun - accusative singular feminine**

**gnome** **gno'-may**: cognition, i.e. (subjectively) opinion, or (objectively) resolve (counsel, consent, etc.) -- advice, + agree, judgment, mind, purpose, will.

---

**δε** **conjunction**

**de** **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

---

**διδωμι** **verb - present active indicative - first person singular**

**didomi** **did'-o-mee**: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

---

**ως** **adverb**

**hos** **hoce**: which how, i.e. in that manner (very variously used, as follows)

---

**ηλεημενος** **verb - perfect passive participle - nominative singular masculine**

**eleeo** **el-eh-eh'-o**: to compassionate (by word or deed, specially, by divine grace) -- have compassion (pity on), have (obtain, receive, shew) mercy (on).

---

**υπο** **preposition**

**hupo** **hoop-o'**: under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

---

**κυριου** **noun - genitive singular masculine**

**kurios** **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

---

**πιστος** **adjective - nominative singular masculine**

**pistos** **pis-tos'**: objectively, trustworthy; subjectively, trustful -- believe(-ing, -r), faithful(-ly), sure, true.

---

**ειναι** **verb - present infinitive**

**einai** **i'-nahee**: to exist -- am, was. come, is, lust after, please well, there is, to be, was.

# 1 Corinthians 7:26 .

.	Greek	Strong's	Origin
I think	Νομίζω (nomizō)	3543: to practice, consider	from nomos
then	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
that this		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
is good	καλὸν (kalon)	2570: beautiful, good	a prim. word
in view	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
of the present	ἐνεστῶσαν (enestōsan)	1764: to place in, to be at hand, perf. part. to be present	from en and histēmi
distress,	ἀνάγκην (anankēn)	318: necessity	from ana and agchó (to compress, press tight)
that it is good	καλὸν (kalon)	2570: beautiful, good	a prim. word
for a man	ἀνθρώπῳ (anthrōpō)	444: a man, human, mankind	probably from anér and óps (eye, face)
to remain		1510: I exist, I am	a prol. form of a prim. and defective verb
as he is.			

## KJV Lexicon

νομίζω **verb - present active indicative - first person singular**

nomizo **nom-id'-zo**: to do by law (usage), i.e. to accustom (passively, be usual); by extension, to deem or regard -- suppose, thing, be wont.

---

**οὐν conjunction**

**oun oon:** (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

---

**τούτο demonstrative pronoun - accusative singular neuter**

**touto too'-to:** that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

---

**καλον adjective - accusative singular neuter**

**kalos kal-os':** better, fair, good(-ly), honest, meet, well, worthy.

---

**υπαρχειν verb - present active infinitive**

**huparcho hoop-ar'-kho:** to begin under (quietly), i.e. come into existence (be present or at hand); expletively, to exist

---

**δια preposition**

**dia dee-ah':** through (in very wide applications, local, causal, or occasional)

---

**την definite article - accusative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ενεστωσαν verb - perfect active participle - accusative singular feminine**

**enistemi en-is'-tay-mee:** to place on hand, i.e. (reflexively) impend, (participle) be instant -- come, be at hand, present.

---

**αναγκην noun - accusative singular feminine**

**anagke an-ang-kay':** constraint; by implication, distress -- distress, must needs, (of) necessity(-sary), needeth, needful.

---

**οτι conjunction**

**hoti hot'-ee:** demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

---

**καλον adjective - nominative singular neuter**

**kalos kal-os':** better, fair, good(-ly), honest, meet, well, worthy.

---

**ανθρωπω noun - dative singular masculine**

**anthropos anth'-ro-pos:** man-faced, i.e. a human being -- certain, man.

---

**το definite article - nominative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ουτως adverb**

**houto hoo'-to:** after that, after (in) this manner, as, even (so), for all that, like(-wise), no more, on this fashion(-wise), so (in like manner), thus, what.

---

**ειναι verb - present infinitive**

---

einai **i'-nahee**: to exist -- am, was. come, is, lust after, please well, there is, to be, was.

# 1 Corinthians 7:27 .

.	Greek	Strong's	Origin
Are you bound	δέδεσαι (dedesai)	1210: to tie, bind	a prim. verb
to a wife?	γυναικί (gunaiki)	1135: a woman	a prim. word
Do not seek	ζητει (zētei)	2212: to seek	of uncertain origin
to be released.	λύσιν (lusin)	3080: a loosing (by divorce)	from luó
Are you released	λέλυσαι (lelusai)	3089: to loose, to release, to dissolve	a prim. verb
from a wife?	γυναικός (gunaikos)	1135: a woman	a prim. word
Do not seek	ζητει (zētei)	2212: to seek	of uncertain origin
a wife.	γυναῖκα (gunaika)	1135: a woman	a prim. word

## KJV Lexicon

δέδεσαι **verb - perfect passive indicative - second person singular**

**deo deh'-o**: to bind (in various applications, literally or figuratively) -- bind, be in bonds, knit, tie, wind.

γυναικί **noun - dative singular feminine**

**gune goo-nay'**: a woman; specially, a wife -- wife, woman.

μη **particle - nominative**

**me may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none,

nor, (can-)not, nothing, that not, un(-taken), without.

ζητει **verb - present active imperative - second person singular**

zeteo **dzay-teh'-o**: to seek; specially, (by Hebraism) to worship (God), or (in a bad sense) to plot (against life)

λυσιν **noun - accusative singular feminine**

luis **loo'-sis**: a loosening, i.e. (specially), divorce -- to be loosed.

λελυσαι **verb - perfect passive indicative - second person singular**

luo **loo'-o**: to loosen -- break (up), destroy, dissolve, (un-)loose, melt, put off.

απο **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

γυναικος **noun - genitive singular feminine**

gune **goo-nay'**: a woman; specially, a wife -- wife, woman.

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

ζητει **verb - present active imperative - second person singular**

zeteo **dzay-teh'-o**: to seek; specially, (by Hebraism) to worship (God), or (in a bad sense) to plot (against life)

γυναικα **noun - accusative singular feminine**

gune **goo-nay'**: a woman; specially, a wife -- wife, woman.

## 1 Corinthians 7:28 .

.	Greek	Strong's	Origin
But if	ἐὰν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
you marry,	γαμήσης (gamēsēs)	1060: to marry	from gamos
you have not sinned;	ἥμαρτες (ēmartēs)	264: to miss the mark, do wrong, sin	from an early root hamart-

and if	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
a virgin	παρθένος (parthenos)	3933: a maiden, a virgin	of uncertain origin
marries,	γῆμι (gēmē)	1060: to marry	from gamos
she has not sinned.	ἥμαρτεν (ēmartēn)	264: to miss the mark, do wrong, sin	from an early root hamart-
Yet	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
such	τοιούτοι (toioutoi)	5108: such as this, such	from toios (such, such-like) and houtos,
will have	ἐξουσιν (exousin)	2192: to have, hold	a prim. verb
trouble	θλίψιν (thlipsin)	2347: tribulation	from thlibó
in this	ἡ (ē)	3588: the	the def. art.
life,	σαρκί (sarki)	4561: flesh	a prim. word
and I am trying to spare you.	φείδομαι (pheidomai)	5339: to spare, forbear	a prim. verb

## KJV Lexicon

εἰ conditional

ean **eh-an'**: before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-

soever), whether (or), to whom, (who-)so(-ever).

---

**δε conjunction**

de **deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

---

**και conjunction**

kai **kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**γημης verb - aorist active subjunctive - second person singular**

gameo **gam-eh'-o:** to wed (of either sex) -- marry (a wife).

---

**ουχ particle - nominative**

ou **oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

---

**ημαρτες verb - second aorist active indicative - second person singular**

hamartano **ham-ar-tan'-o:** to miss the mark (and so not share in the prize), i.e. (figuratively) to err, especially (morally) to sin -- for your faults, offend, sin, trespass.

---

**και conjunction**

kai **kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**εαν conditional**

ean **eh-an':** before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

---

**γημη verb - aorist active subjunctive - third person singular**

gameo **gam-eh'-o:** to wed (of either sex) -- marry (a wife).

---

**η definite article - nominative singular feminine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**παρθενος noun - nominative singular feminine**

parthenos **par-then'-os:** a maiden; by implication, an unmarried daughter -- virgin.

---

**ουχ particle - nominative**

ou **oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

---

**ημαρτεν verb - second aorist active indicative - third person singular**

hamartano **ham-ar-tan'-o:** to miss the mark (and so not share in the prize), i.e. (figuratively) to err, especially (morally) to sin -- for your faults, offend, sin, trespass.

---

**θλιψιν noun - accusative singular feminine**

thlipsis **thlip'-sis:** pressure -- afflicted(-tion), anguish, burdened, persecution, tribulation, trouble.

---

**δε conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

**τη definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**σαρκι noun - dative singular feminine**

sarx **sarx**: carnal(-ly, + -ly minded), flesh(-ly).

**εξουσιν verb - future active indicative - third person**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

**οι definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**τοιουτοι demonstrative pronoun - nominative plural masculine**

toioutos **toy-oo'-tos**: truly this, i.e. of this sort (to denote character or individuality) -- like, such (an one).

**εγω personal pronoun - first person nominative singular**

ego **eg-o'**: I, me.

**δε conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

**υμων personal pronoun - second person genitive plural**

humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

**φειδομαι verb - present middle or passive deponent indicative - first person singular**

pheidomai **fi'-dom-ahee**: to be chary of, i.e. (subjectively) to abstain or (objectively) to treat leniently -- forbear, spare.

## 1 Corinthians 7:29 .

.	Greek	Strong's	Origin
But this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
I say,	φημι (phēmi)	5346: to declare, say	from a prim. root pha-
brethren,	ἀδελφοί (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
the time	καιρός	2540: time, season	a prim. word



	(kairos)		
has been		1510: I exist, I am	a prol. form of a prim. and defective verb
shortened,	συνεσταλμένος (sunestalmenos)	4958: to draw together, hence wrap up	from sun and stelló
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that from now		3062: the rest, the remaining	from leipó
on those	ὁ (o)	3588: the	the def. art.
who have	ἔχοντες (echontes)	2192: to have, hold	a prim. verb
wives	γυναῖκας (gunaikas)	1135: a woman	a prim. word
should be as though	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
they had	ἔχοντες (echontes)	2192: to have, hold	a prim. verb
none;	μή (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle

## KJV Lexicon

**ΤΟΥΤΟ demonstrative pronoun - accusative singular neuter**

**touto too'-to:** that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

**ΔΕ conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

**ΦΗΜΙ verb - present indicative - first person singular**

**phemi fay-mee':** to show or make known one's thoughts, i.e. speak or say -- affirm, say.

---

**αδελφοί** **noun - vocative plural masculine**  
**adephos ad-el-fos':** a brother near or remote -- brother.

---

**ο** **definite article - nominative singular masculine**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**καιρος** **noun - nominative singular masculine**  
**kairos kahee-ros':** an occasion, i.e. set or proper time -- always, opportunity, (convenient, due) season, (due, short, while) time, a while.

---

**συνεσταλμενος** **verb - perfect passive participle - nominative singular masculine**  
**sustello soos-tel'-lo:** to send (draw) together, i.e. enwrap (enshroud a corpse for burial), contract (an interval) -- short, wind up.

---

**το** **definite article - nominative singular neuter**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**λοιπον** **adjective - nominative singular neuter**  
**loipon loy-pon':** something remaining (adverbially) -- besides, finally, furthermore, (from) henceforth, moreover, now, + it remaineth, then.

---

**εστιν** **verb - present indicative - third person singular**  
**esti es-tee':** he (she or it) is; also (with neuter plural) they are

---

**ινα** **conjunction**  
**hina hin'-ah:** in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

---

**και** **conjunction**  
**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**οι** **definite article - nominative plural masculine**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**εχοντες** **verb - present active participle - nominative plural masculine**  
**echo ekh'-o:** (used in certain tenses only) a primary verb; to hold

---

**γυναικας** **noun - accusative plural feminine**  
**gune goo-nay':** a woman; specially, a wife -- wife, woman.

---

**ως** **adverb**  
**hos hoce:** which how, i.e. in that manner (very variously used, as follows)

---

**μη** **particle - nominative**  
**me may:** any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none,

nor, (can-)not, nothing, that not, un(-taken), without.

**ΕΧΟΝΤΕΣ** verb - present active participle - nominative plural masculine  
echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

**ΩΣΙΝ** verb - present subjunctive - third person

ο **o**: e ay; etc. be -- + appear, are, (may, might, should) be, have, is, + pass the flower of her age, should stand, were.

## 1 Corinthians 7:30 .

.	Greek	Strong's	Origin
and those	οἱ (oi)	3588: the	the def. art.
who weep,	κλαίοντες (klaiontes)	2799: to weep	a prim. verb
as though	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
they did not weep;	κλαίοντες (klaiontes)	2799: to weep	a prim. verb
and those	οἱ (oi)	3588: the	the def. art.
who rejoice,	χαίροντες (chairontes)	5463: to rejoice, be glad	a prim. verb
as though	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
they did not rejoice;	χαίροντες (chairontes)	5463: to rejoice, be glad	a prim. verb
and those	οἱ (oi)	3588: the	the def. art.
who buy,	ἀγοράζοντες (agorazontes)	59: to buy in the marketplace, purchase	from agora
as though	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
they did not possess;	κατέχοντες (katechontes)	2722: to hold fast, hold back	from kata and echó

## KJV Lexicon

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οι definite article - nominative plural masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κλαιοντες verb - present active participle - nominative plural masculine

klaio **klah'-yo**: to sob, i.e. wail aloud -- bewail, weep.

ως adverb

hos **hoke**: which how, i.e. in that manner (very variously used, as follows)

μη particle - nominative

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

κλαιοντες verb - present active participle - nominative plural masculine

klaio **klah'-yo**: to sob, i.e. wail aloud -- bewail, weep.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οι definite article - nominative plural masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χαιροντες verb - present active participle - nominative plural masculine

chairo **khah'-ee-ro**: to be cheerful, i.e. calmly happy or well-off; impersonally, especially as salutation (on meeting or parting), be well

ως adverb

hos **hoke**: which how, i.e. in that manner (very variously used, as follows)

μη particle - nominative

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

χαίροντες **verb - present active participle - nominative plural masculine**  
chairo **khah'-ee-ro**: to be cheerful, i.e. calmly happy or well-off; impersonally, especially as salutation (on meeting or parting), be well

και **conjunction**  
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οι **definite article - nominative plural masculine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγοράζοντες **verb - present active participle - nominative plural masculine**  
agorazo **ag-or-ad'-zo**: to go to market, i.e. (by implication) to purchase; specially, to redeem -- buy, redeem.

ως **adverb**  
hos **hoce**: which how, i.e. in that manner (very variously used, as follows)

μη **particle - nominative**  
me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

κατεχοντες **verb - present active participle - nominative plural masculine**  
katecho **kat-ekh'-o**: to hold down (fast), in various applications -- have, hold (fast), keep (in memory), let, make toward, possess, retain, seize on, stay, take, withhold.

## 1 Corinthians 7:31 .

.	Greek	Strong's	Origin
and those	οἱ (oi)	3588: the	the def. art.
who use	χρώμενοι (chrōmenoi)	5530: to use, make use of	akin to chré
the world,	κόσμον (kosmon)	2889: order, the world	a prim. word
as though	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
they did not make full use	καταχρώμενοι (katachrōmenoi)	2710: to make full use of	from kata and chraomai
of it; for the form	σχῆμα (schēma)	4976: figure, shape	from echó

of this		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
world	κόσμου (kosmou)	2889: order, the world	a prim. word
is passing away.	παράγει (paragei)	3855: to lead by, to pass by or away	from para and agó

## KJV Lexicon

### και conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### οι definite article - nominative plural masculine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χρωμενοι **verb - present middle or passive deponent participle - nominative plural masculine**  
**chraomai khrah'-om-ahee:** to furnish what is needed; (give an oracle, graze (touch slightly), light upon, etc.), i.e. (by implication) to employ or (by extension) to act towards one in a given manner

### τω definite article - dative singular masculine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### κοσμω noun - dative singular masculine

**kosmos kos'-mos:** orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally) -- adorning, world.

### τούτω demonstrative pronoun - dative singular masculine

**toutoi too'-to:** to (in, with or by) this (person or thing) -- here(-by, -in), him, one, the same, there(-in), this.

### ως adverb

**hos hoce:** which how, i.e. in that manner (very variously used, as follows)

### μη particle - nominative

**me may:** any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none,

nor, (can-)not, nothing, that not, un(-taken), without.

**καταχρωμενοι** **verb - present middle or passive deponent participle - nominative plural masculine**  
**katachraomai** **kat-akh-rah'-om-ahee**: to overuse, i.e. misuse -- abuse.

**παραγει** **verb - present active indicative - third person singular**  
**parago** **par-ag'-o**: to lead near, i.e. (reflexively or intransitively) to go along or away -- depart, pass (away, by, forth).

**γαρ** **conjunction**  
**gar** **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

**το** **definite article - nominative singular neuter**  
**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**σχημα** **noun - nominative singular neuter**  
**schema** **skhay'-mah**: a figure (as a mode or circumstance), i.e. (by implication) external condition -- fashion.

**του** **definite article - genitive singular masculine**  
**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**κοσμου** **noun - genitive singular masculine**  
**kosmos** **kos'-mos**: orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally) -- adorning, world.

**τουτου** **demonstrative pronoun - genitive singular masculine**  
**toutou** **too'-too**: of (from or concerning) this (person or thing) -- here(-by), him, it, + such manner of, that, thence(-forth), thereabout, this, thus.

## 1 Corinthians 7:32 .

.	Greek	Strong's	Origin
But I want	Θέλω (thelō)	2309: to will, wish	a prim. verb
you to be free from concern.	ἀμερίμνους (amerimnous)	275: free from care	from alpha (as a neg. prefix) and merimna
One who is unmarried	ἄγαμος (agamos)	22: unmarried	from alpha (as a neg. prefix) and gamos
is concerned	μεριμνᾷ	3309: to be anxious, to care	from merimna

	(merimna)	for	
about the things of the Lord,	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
how	πῶς (pōs)	4459: how?	interrog. adverb from the same as posos
he may please	ἄρᾶς (arēs)	700: to please	from a prim. root ar- (fit together)
the Lord;	κυρίῳ (kuriō)	2962: lord, master	from kuros (authority)

## KJV Lexicon

θελω **verb - present active indicative - first person singular**

**thelo** **thel'-o**: by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in

δε **conjunction**

**de** **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

υμας **personal pronoun - second person accusative plural**

**humas** **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

αμεριμνους **adjective - accusative plural masculine**

**amerimnos** **am-er'-im-nos**: not anxious -- without care(-fulness), secure.

ειναι **verb - present infinitive**

**einai** **i'-nahee**: to exist -- am, was. come, is, lust after, please well, there is, to be, was.

ο **definite article - nominative singular masculine**

**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγαμος **noun - nominative singular masculine**

**agamos** **ag'-am-os**: unmarried -- unmarried.

μεριμνα **verb - present active indicative - third person singular**

**merimnao** **mer-im-nah'-o**: to be anxious about -- (be, have) care(-ful), take thought.



**τα definite article - accusative plural neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**του definite article - genitive singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**κυριου noun - genitive singular masculine**

**kurios koo'-ree-os:** supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

**πως adverb - interrogative**

**pos poce:** an interrogative particle of manner; in what way? (sometimes the question is indirect, how?); also as exclamation, how much! -- how, after (by) what manner (means), that. (Occasionally unexpressed in English).

**αρεσει verb - future active indicative - third person singular**

**aresko ar-es'-ko:** to be agreeable (or by implication, to seek to be so) -- please.

**τω definite article - dative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**κυριω noun - dative singular masculine**

**kurios koo'-ree-os:** supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

## 1 Corinthians 7:33 .

.	Greek	Strong's	Origin
but one who is married	γαμήσας (gamēsas)	1060: to marry	from gamos
is concerned	μεριμνᾷ (merimna)	3309: to be anxious, to care for	from merimna
about the things of the world,	κόσμου (kosmou)	2889: order, the world	a prim. word
how	πῶς (pōs)	4459: how?	interrog. adverb from the same as posos
he may please	ἀρέσῃ (aresē)	700: to please	from a prim. root ar- (fit together)
his wife,	γυναικί	1135: a woman	a prim. word

(gunaiki)

## KJV Lexicon

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

γαμησας **verb - aorist active participle - nominative singular masculine**

gameo **gam-eh'-o**: to wed (of either sex) -- marry (a wife).

μεριμνα **verb - present active indicative - third person singular**

merimnao **mer-im-nah'-o**: to be anxious about -- (be, have) care(-ful), take thought.

τα **definite article - accusative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κοσμου **noun - genitive singular masculine**

kosmos **kos'-mos**: orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally) -- adorning, world.

πως **adverb - interrogative**

pos **poce**: an interrogative particle of manner; in what way? (sometimes the question is indirect, how?); also as exclamation, how much! -- how, after (by) what manner (means), that. (Occasionally unexpressed in English).

αρεσει **verb - future active indicative - third person singular**

aresko **ar-es'-ko**: to be agreeable (or by implication, to seek to be so) -- please.

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γυναικι **noun - dative singular feminine**

gune **goo-nay'**: a woman; specially, a wife -- wife, woman.

# 1 Corinthians 7:34 .

.	Greek	Strong's	Origin
and [his interests] are divided.	μεμέρισται (memeristai)	3307: to divide	from meros
The woman	γυνή (gunē)	1135: a woman	a prim. word
who is unmarried,	ἄγαμος (agamos)	22: unmarried	from alpha (as a neg. prefix) and gamos
and the virgin,	παρθένος (parthenos)	3933: a maiden, a virgin	of uncertain origin
is concerned	μεριμνᾷ (merimna)	3309: to be anxious, to care for	from merimna
about the things of the Lord,	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
that she may be holy	ἁγία (agia)	40: sacred, holy	from a prim. root
both	καὶ (kai)	2532: and, even, also	a prim. conjunction
in body	σώματι (sōmati)	4983: a body	of uncertain origin
and spirit;	πνεύματι (pneumati)	4151: wind, spirit	from pneó
but one who is married	γαμήσασα (gamēsasa)	1060: to marry	from gamos
is concerned	μεριμνᾷ (merimna)	3309: to be anxious, to care for	from merimna
about the things of the world,	κόσμου (kosmou)	2889: order, the world	a prim. word
how	πῶς (pōs)	4459: how?	interrog. adverb from the same as posos

she may please	ἀρεΐση (aresē)	700: to please	from a prim. root ar- (fit together)
her husband.	ἀνδρί (andri)	435: a man	a prim. word

## KJV Lexicon

μεμερισται **verb - perfect passive indicative - third person singular**

**merizo mer-id'-zo:** to part, i.e. (literally) to apportion, bestow, share, or (figuratively) to disunite, differ -- deal, be difference between, distribute, divide, give participle

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**η definite article - nominative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**γυνη noun - nominative singular feminine**

**gune goo-nay':** a woman; specially, a wife -- wife, woman.

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**η definite article - nominative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**παρθενος noun - nominative singular feminine**

**parthenos par-then'-os:** a maiden; by implication, an unmarried daughter -- virgin.

**η definite article - nominative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**αγαμος noun - nominative singular feminine**

**agamos ag'-am-os:** unmarried -- unmarried.

**μεριμνα verb - present active indicative - third person singular**

merimnao **mer-im-nah'-o**: to be anxious about -- (be, have) care(-ful), take thought.

---

τα **definite article - accusative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

κυριου **noun - genitive singular masculine**

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

---

ινα **conjunction**

hina **hin'-ah**: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

---

η **verb - present subjunctive - third person singular**

o **o**: e ay; etc. be -- + appear, are, (may, might, should) be, have, is, + pass the flower of her age, should stand, were.

---

αγια **adjective - nominative singular feminine**

hagios **hag'-ee-os**: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

---

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

σωματι **noun - dative singular neuter**

soma **so'-mah**: the body (as a sound whole), used in a very wide application, literally or figuratively -- bodily, body, slave.

---

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

πνευματι **noun - dative singular neuter**

pneuma **pn-yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

---

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

---

γαμησασα **verb - aorist active participle - nominative singular feminine**

gameo **gam-eh'-o**: to wed (of either sex) -- marry (a wife).

**μεριμνα** verb - present active indicative - third person singular  
**merimnao mer-im-nah'-o:** to be anxious about -- (be, have) care(-ful), take thought.

**τα** definite article - accusative plural neuter  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**του** definite article - genitive singular masculine  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**κοσμου** noun - genitive singular masculine  
**kosmos kos'-mos:** orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally) -- adorning, world.

**πως** adverb - interrogative  
**pos poce:** an interrogative particle of manner; in what way? (sometimes the question is indirect, how?); also as exclamation, how much! -- how, after (by) what manner (means), that. (Occasionally unexpressed in English).

**αρεσει** verb - future active indicative - third person singular  
**aresko ar-es'-ko:** to be agreeable (or by implication, to seek to be so) -- please.

**τω** definite article - dative singular masculine  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**ανδρι** noun - dative singular masculine  
**aner an'-ayr:** a man (properly as an individual male) -- fellow, husband, man, sir.

## 1 Corinthians 7:35 .

.	Greek	Strong's	Origin
This		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
I say	λέγω (legō)	3004: to say	a prim. verb
for your own	αὐτῶν (autōn)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
benefit;	σύμφορον (sumphoron)	4851b: profitable, useful	from sumpheró

not to put	ἐπιβάλλω (epibalō)	1911: to throw over, to throw oneself	from epi and ballō
a restraint	βρόχον (brochon)	1029: a noose, halter	a prim. word
upon you, but to promote	πρὸς (pros)	4314: advantageous for, at (denotes local proximity), toward (denotes motion toward a place)	a prim. preposition
what is appropriate	εὐσχημον (euschēmon)	2158: comely	from eu and schēma
and [to secure] undistracted	ἀπερισπάστως (aperispastōs)	563: without distraction	from alpha (as a neg. prefix) and perispaō
devotion		2138a: constantly attendant	from eu and paredros (sitting near)
to the Lord.	κυρίῳ (kuriō)	2962: lord, master	from kuros (authority)

## KJV Lexicon

**ΤΟΥΤΟ demonstrative pronoun - accusative singular neuter**

**touto too'-to:** that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

**ΔΕ conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

**ΠΡΟΣ preposition**

**pros pros:** a preposition of direction; forward to, i.e. toward

**ΤΟ definite article - accusative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**ΥΜΩΝ personal pronoun - second person genitive plural**

**humon hoo-mone':** of (from or concerning) you -- ye, you, your (own, -selves).

**ΑΥΤΩΝ personal pronoun - genitive plural masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**συμφερον verb - present active participle - accusative singular neuter**  
**sumphero soom-fer'-o:** to bear together (contribute), i.e. (literally) to collect, or (figuratively) to conduce; especially (neuter participle as a noun) advantage

---

**λεγω verb - present active indicative - first person singular**  
**lego leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

---

**ουχ particle - nominative**  
**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

---

**ινα conjunction**  
**hina hin'-ah:** in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

---

**βροχον noun - accusative singular masculine**  
**brochos brokh'-os:** a noose -- snare.

---

**υμιν personal pronoun - second person dative plural**  
**humin hoo-min':** to (with or by) you -- ye, you, your(-selves).

---

**επιβαλω verb - second aorist active subjunctive - first person singular**  
**epiballo ep-ee-bal'-lo:** to throw upon (literal or figurative, transitive or reflexive; usually with more or less force)

---

**αλλα conjunction**  
**alla al-lah':** other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

---

**προς preposition**  
**pros pros:** a preposition of direction; forward to, i.e. toward

---

**το definite article - accusative singular neuter**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ευσχημον adjective - accusative singular neuter**  
**euschemon yoo-skhay'-mone:** well-formed, i.e. (figuratively) decorous, noble (in rank) -- comely, honourable.

---

**και conjunction**  
**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**ευπροσεδρον adjective - accusative singular neuter**  
**euprosedros yoo-pros'-ed-ros:** sitting well towards, i.e. (figuratively) assiduous (neuter,



diligent service) -- attend upon.

**τω definite article - dative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**κυριω noun - dative singular masculine**

**kurios koo'-ree-os:** supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

**απερισπαστως adverb**

**aperispastos ap-er-is-pas-toce':** undistractedly, i.e. free from (domestic) solicitude -- without distraction.

## 1 Corinthians 7:36 .

.	Greek	Strong's	Origin
But if	Εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
any man	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
thinks	νομίζει (nomizei)	3543: to practice, consider	from nomos
that he is acting unbecomingly	ἀσχημονεῖν (aschēmonein)	807: to act unbecomingly	from aschémón
toward	ἐπὶ (epi)	1909: on, upon	a prim. preposition
his virgin	παρθένον (parthenon)	3933: a maiden, a virgin	of uncertain origin
[daughter], if	ἐὰν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
she is past her youth,	ὑπέρακμος (uperakmos)	5230: past the bloom of youth	from huper and the same as akmazó
and if it must	ὀφείλει (opheilei)	3784: to owe	a prim. word

be so,	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
let him do	ποιεῖτω (poieitō)	4160: to make, do	a prim. word
what	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
he wishes,	θέλει (thelei)	2309: to will, wish	a prim. verb
he does not sin;	ἁμαρτάνει (amartanei)	264: to miss the mark, do wrong, sin	from an early root hamart-
let her marry.	γαμείτωσαν (gameitōsan)	1060: to marry	from gamos

## KJV Lexicon

### ει conditional

ei **i**: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

### δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

### τις indefinite pronoun - nominative singular masculine

tis **tis**: some or any person or object

### ασχημονειν verb - present active infinitive

aschemoneo **as-kay-mon-eh'-o**: to be (i.e. act) unbecoming -- behave self uncomely (unseemly).

### επι preposition

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

### την definite article - accusative singular feminine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**παρθενον noun - accusative singular feminine**

**parthenos par-then'-os:** a maiden; by implication, an unmarried daughter -- virgin.

---

**αυτου personal pronoun - genitive singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**νομιζει verb - present active indicative - third person singular**

**nomizo nom-id'-zo:** to do by law (usage), i.e. to accustom (passively, be usual); by extension, to deem or regard -- suppose, thing, be wont.

---

**εαν conditional**

**ean eh-an':** before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

---

**η verb - present subjunctive - third person singular**

**o o:** e ay; etc. be -- + appear, are, (may, might, should) be, have, is, + pass the flower of her age, should stand, were.

---

**υπερακμος adjective - nominative singular masculine**

**huperakmos hoop-er'-ak-mos:** beyond the acme, i.e. figuratively (of a daughter) past the bloom (prime) of youth -- + pass the flower of (her) age.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**ουτως adverb**

**houto hoo'-to:** after that, after (in) this manner, as, even (so), for all that, like(-wise), no more, on this fashion(-wise), so (in like manner), thus, what.

---

**οφειλει verb - present active indicative - third person singular**

**opheilo of-i'-lo:** to owe (pecuniarily); figuratively, to be under obligation (ought, must, should); morally, to fail in duty

---

**γινεσθαι verb - present middle or passive deponent infinitive**

**ginomai ghin'-om-ahēe:** to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

---

**ο relative pronoun - accusative singular neuter**

**hos hos:** the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

---

**θελει verb - present active indicative - third person singular**

**thelo thel'-o:** by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in

---

**ποιειτω verb - present active imperative - third person singular**

**poieo poy-eh'-o:** to make or do (in a very wide application, more or less direct)

---

**οὐχ particle - nominative**

**οὐ οο:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

**αμαρτανει verb - present active indicative - third person singular**

**hamartano ham-ar-tan'-o:** to miss the mark (and so not share in the prize), i.e. (figuratively) to err, especially (morally) to sin -- for your faults, offend, sin, trespass.

**γαμειτωσαν verb - present active imperative - third person**

**gameo gam-eh'-o:** to wed (of either sex) -- marry (a wife).

## 1 Corinthians 7:37 .

.	Greek	Strong's	Origin
But he who	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
stands	ἔστηκεν (estēken)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-
firm	ἑδραῖος (edraios)	1476: sitting, steadfast	from hedra (a seat)
in his heart,	καρδία (kardia)	2588: heart	a prim. word
being	ἔχων (echōn)	2192: to have, hold	a prim. verb
under	ἔχει (echei)	2192: to have, hold	a prim. verb
no	μή (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle
constraint,	ἀνάγκην (anankēn)	318: necessity	from ana and agchó (to compress, press tight)
but has		2192: to have, hold	a prim. verb
authority	ἐξουσίαν (exousian)	1849: power to act, authority	from exesti
over	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition

his own	ἰδίου (idiou)	2398: one's own, distinct	a prim. word
will,	Θελήματος (thelēmatos)	2307: will	from theló
and has decided	κέκρικεν (kekriken)	2919: to judge, decide	a prim. verb
this		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
in his own	ἰδία (idia)	2398: one's own, distinct	a prim. word
heart,	καρδία (kardia)	2588: heart	a prim. word
to keep	τηρεῖν (tērein)	5083: to watch over, to guard	from a prim. word téros (a guard)
his own	ἐαυτοῦ (eautou)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
virgin	παρθένον (parthenon)	3933: a maiden, a virgin	of uncertain origin
[daughter], he will do	ποιήσει (poiēsei)	4160: to make, do	a prim. word
well.	καλῶς (kalōs)	2573: well	adverb from kalos

## KJV Lexicon

ος **relative pronoun - nominative singular masculine**

**hos hos:** the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

δε **conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

**εστηκεν verb - perfect active indicative - third person singular**

histemi **his'-tay-mee**: to stand (transitively or intransitively), used in various applications

---

histemi **his'-tay-mee**: to stand (transitively or intransitively), used in various applications

---

**εδραιος verb - imperfect active indicative - third person singular**

hedraios **hed-rah'-yos**: sedentary, i.e. (by implication) immovable -- settled, steadfast.

---

**εν adjective - nominative singular masculine**

en **en**: in, at, (up-)on, by, etc.

---

**τη preposition**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**καρδια definite article - dative singular feminine**

kardia **kar-dee'-ah**: the heart, i.e. (figuratively) the thoughts or feelings (mind); also (by analogy) the middle -- (+ broken-)heart(-ed).

---

**μη noun - dative singular feminine**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

---

**εχων particle - nominative**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

---

**αναγκην verb - present active participle - nominative singular masculine**

anagke **an-ang-kay'**: constraint; by implication, distress -- distress, must needs, (of) necessity(-sary), needeth, needful.

---

**εξουσιαν noun - accusative singular feminine**

exousia **ex-oo-see'-ah**: privilege, i.e. (subjectively) force, capacity, competency, freedom, or (objectively) mastery, delegated influence -- authority, jurisdiction, liberty, power, right, strength.

---

**δε noun - accusative singular feminine**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

---

**εχει conjunction**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

---

**περι verb - present active indicative - third person singular**

peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

---

**του preposition**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

ιδιου **definite article - genitive singular neuter**

idios **id'-ee-os**: pertaining to self, i.e. one's own; by implication, private or separate

---

θεληματος **adjective - genitive singular neuter**

thelema **thel'-ay-mah**: a determination (properly, the thing), i.e. (actively) choice (specially, purpose, decree; abstractly, volition) or (passively) inclination -- desire, pleasure, will.

---

και **noun - genitive singular neuter**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

τουτο **conjunction**

touto **too'-to**: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

---

κεκριεν **demonstrative pronoun - accusative singular neuter**

krino **kree'-no**: by implication, to try, condemn, punish

---

εν **verb - perfect active indicative - third person singular**

en **en**: in, at, (up-)on, by, etc.

---

τη **preposition**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

καρδια **definite article - dative singular feminine**

kardia **kar-dee'-ah**: the heart, i.e. (figuratively) the thoughts or feelings (mind); also (by analogy) the middle -- (+ broken-)heart(-ed).

---

αυτου **noun - dative singular feminine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

---

του **personal pronoun - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

τηρειν **definite article - genitive singular masculine**

tereo **tay-reh'-o**: by implication, to detain (in custody; figuratively, to maintain); by extension, to withhold -- hold fast, keep(-er), (pre-, re-)serve, watch.

---

την **verb - present active middle or passive deponent**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

εαυτου **definite article - accusative singular feminine**

heautou **heh-ow-too'**: him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

---

παρθενον **reflexive pronoun - third person genitive singular masculine**

parthenos **par-then'-os**: a maiden; by implication, an unmarried daughter -- virgin.

**καλως** **noun - accusative singular feminine**

kalos **kal-oce'**: well (usually morally) -- (in a) good (place), honestly, + recover, (full) well.

**ΠΟΙΕΙ** **adverb**

poieo **poi-eh'-o**: to make or do (in a very wide application, more or less direct)

**verb - present active indicative - third person singular**

## 1 Corinthians 7:38 .

.	Greek	Strong's	Origin
So then	ὥστε (ōste)	5620: so as to, so then, therefore	from hós and te
both	καὶ (kai)	2532: and, even, also	a prim. conjunction
he who gives	γαμίζων (gamizōn)	1061a: to give in marriage	from gamos
his own	ἑαυτοῦ (eautou)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
virgin	παρθένον (parthenon)	3933: a maiden, a virgin	of uncertain origin
[daughter] in marriage	γαμίζων (gamizōn)	1061a: to give in marriage	from gamos
does	ποιεῖ (poiei)	4160: to make, do	a prim. word
well,	καλῶς (kalōs)	2573: well	adverb from kalos
and he who does not give her in marriage		1061a: to give in marriage	from gamos
will do	ποιήσει (poiēsei)	4160: to make, do	a prim. word
better.		2909: better	cptv. of the same as kratistos



## KJV Lexicon

ὥστε **conjunction**

hoste **hoce'-teh**: so too, i.e. thus therefore (in various relations of consecution, as follow) -  
- (insomuch) as, so that (then), (insomuch) that, therefore, to, wherefore.

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition)  
with other particles or small words

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English  
idiom) -- the, this, that, one, he, she, it, etc.

ἐκγαμιζων **verb - present active participle - nominative singular masculine**

ekgamizo **ek-gam-id'-zo**: to marry off a daughter -- give in marriage.

καλῶς **adverb**

kalos **kal-oc'e'**: well (usually morally) -- (in a) good (place), honestly, + recover, (full)  
well.

ποιεῖ **verb - present active indicative - third person singular**

poieo **poy-eh'-o**: to make or do (in a very wide application, more or less direct)

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English  
idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none,  
nor, (can-)not, nothing, that not, un(-taken), without.

ἐκγαμιζων **verb - present active participle - nominative singular masculine**

ekgamizo **ek-gam-id'-zo**: to marry off a daughter -- give in marriage.

κρεῖσσον **adjective - accusative singular neuter**

kreisson **krice'-son**: (as noun) better, i.e. greater advantage -- better.

ποιεῖ **verb - present active indicative - third person singular**

poieo **poy-eh'-o**: to make or do (in a very wide application, more or less direct)

# 1 Corinthians 7:39 .

.	Greek	Strong's	Origin
A wife	Γυνή (gunē)	1135: a woman	a prim. word
is bound	δέδεται (dedetai)	1210: to tie, bind	a prim. verb
as long	χρόνον (chronon)	5550: time	a prim. word
as her husband	άνήρ (anēr)	435: a man	a prim. word
lives;	ζῇ (zē)	2198: to live	from prim. roots zé- and zó-
but if	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
her husband	άνήρ (anēr)	435: a man	a prim. word
is dead,	κοιμηθῇ (koimēthē)	2837:	to put to sleep, fall asleep
she is free	ἐλευθέρα (eleuthera)	1658: free, i.e. not a slave or not under restraint	a prim. word
to be married	γαμηθῆναι (gamēthēnai)	1060: to marry	from gamos
to whom	ᾧ (ō)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
she wishes,	θέλει (thelei)	2309: to will, wish	a prim. verb
only	μόνον (monon)	3440: merely	adverb from monos
in the Lord.	κυρίῳ	2962: lord, master	from kuros (authority)

(kuriō)

## KJV Lexicon

γυνή **noun - nominative singular feminine**

gune **goo-nay'**: a woman; specially, a wife -- wife, woman.

δεδεσται **verb - perfect passive indicative - third person singular**

deo **deh'-o**: to bind (in various applications, literally or figuratively) -- bind, be in bonds, knit, tie, wind.

νομῶ **noun - dative singular masculine**

nomos **nom'-os**: law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume); also of the Gospel), or figuratively (a principle) -- law.

ἐφ **preposition**

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

ὅσον **correlative pronoun - accusative singular masculine**

hosos **hos'-os**: as (much, great, long, etc.) as

χρονὸν **noun - accusative singular masculine**

chronos **khron'-os**: a space of time or interval; by extension, an individual opportunity; by implication, delay -- + years old, season, space, (often-)time(-s), (a) while.

ζῇ **verb - present active indicative - third person singular**

zao **dzah'-o**: to live -- life(-time), (a-)live(-ly), quick.

ὁ **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἀνὴρ **noun - nominative singular masculine**

aner **an'-ayr**: a man (properly as an individual male) -- fellow, husband, man, sir.

αὐτῆς **personal pronoun - genitive singular feminine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

εἰν **conditional**

ean **eh-an'**: before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

---

**δε conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

---

**και conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**κοιμηθη verb - aorist passive subjunctive - third person singular**

koimao **koy-mah'-o**: to put to sleep, i.e. (passively or reflexively) to slumber; figuratively, to de cease -- (be a-, fall a-, fall on) sleep, be dead.

---

**ο definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ανηρ noun - nominative singular masculine**

aner **an'-ayr**: a man (properly as an individual male) -- fellow, husband, man, sir.

---

**ελευθερα adjective - nominative singular feminine**

eleutheros **el-yoo'-ther-os**: unrestrained (to go at pleasure), i.e. (as a citizen) not a slave (whether freeborn or manumitted), or (genitive case) exempt (from obligation or liability)

---

**εστιν verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

---

**ω relative pronoun - dative singular masculine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

---

**θελει verb - present active indicative - third person singular**

thelo **thel'-o**: by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in

---

**γαμηθηναι verb - aorist passive middle or passive deponent**

gameo **gam-eh'-o**: to wed (of either sex) -- marry (a wife).

---

**μονον adverb**

monon **mon'-on**: merely -- alone, but, only.

---

**εν preposition**

en **en**: in, at, (up-)on, by, etc.

---

**κυριω noun - dative singular masculine**

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

# 1 Corinthians 7:40 .

.	Greek	Strong's	Origin
But in my opinion	γνώμην (gnōmēn)	1106: purpose, opinion, consent, decision	from ginóskó
she is happier	μακαριωτέρα (makariōtera)	3107: blessed, happy	from makar (happy)
if	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
she remains	μείνη (meinē)	3306: to stay, abide, remain	a prim. verb
as she is; and I think	δοκῶ (dokō)	1380: to have an opinion, to seem	from dokos (opinion)
that I also		2532: and, even, also	a prim. conjunction
have	ἔχειν (echein)	2192: to have, hold	a prim. verb
the Spirit	πνεῦμα (pneuma)	4151: wind, spirit	from pneó
of God.	θεοῦ (theou)	2316: God, a god	of uncertain origin

## KJV Lexicon

μακαριωτέρα **adjective - nominative singular feminine - comparative or contracted**  
**makarios** **mak-ar'-ee-os**: supremely blest; by extension, fortunate, well off -- blessed, happy(-ier).

δε **conjunction**

**de deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

**ΕΣΤΙΝ verb - present indicative - third person singular**

**esti es-tee':** he (she or it) is; also (with neuter plural) they are

---

**ΕΑΝ conditional**

**ean eh-an':** before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

---

**ΟΥΤΩΣ adverb**

**houto hoo'-to:** after that, after (in) this manner, as, even (so), for all that, like(-wise), no more, on this fashion(-wise), so (in like manner), thus, what.

---

**ΜΕΙΝΗ verb - aorist active subjunctive - third person singular**

**meno men'-o:** to stay (in a given place, state, relation or expectancy) -- abide, continue, dwell, endure, be present, remain, stand, tarry (for), thine own.

---

**ΚΑΤΑ preposition**

**kata kat-ah':** (prepositionally) down (in place or time), in varied relations

---

**ΤΗΝ definite article - accusative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ΕΜΗΝ possessive pronoun - first person accusative singular feminine**

**emos em-os':** my -- of me, mine (own), my.

---

**ΓΝΩΜΗΝ noun - accusative singular feminine**

**gnome gno'-may:** cognition, i.e. (subjectively) opinion, or (objectively) resolve (counsel, consent, etc.) -- advice, + agree, judgment, mind, purpose, will.

---

**ΔΟΚΩ verb - present active indicative - first person singular - contracted form**

**dokeo dok-eh'-o:** to think; by implication, to seem (truthfully or uncertainly) -- be accounted, (of own) please(-ure), be of reputation, seem (good), suppose, think, trow.

---

**ΔΕ conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

---

**ΚΑΓΩ personal pronoun - first person nominative singular - contracted form**

**kago kag-o':** so also the dative case kamoi kam-oy', and accusative case kame kam-eh' and (or also, even, etc.) I, (to) me

---

**ΠΝΕΥΜΑ noun - accusative singular neuter**

**pneuma pnyoo'-mah:** ghost, life, spirit(-ual, -ually), mind.

---

**ΘΕΟΥ noun - genitive singular masculine**

**theos theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

---

**ΕΧΕΙΝ verb - present active infinitive**

**echo ekh'-o:** (used in certain tenses only) a primary verb; to hold

# 1 Corinthians 8:1 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
concerning	Περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
things sacrificed to idols,	εἰδωλοθύτων (eidōlothutōn)	1494: sacrificed to idols	from eidōlon and thuó
we know		3609a: to have seen or perceived, hence to know	perf. of eidon
that we all	πάντες (pantes)	3956: all, every	a prim. word
have	ἔχομεν (echomen)	2192: to have, hold	a prim. verb
knowledge.	γινῶσιν (gnōsin)	1108: a knowing, knowledge	from ginóskó
Knowledge	γινῶσις (gnōsis)	1108: a knowing, knowledge	from ginóskó
makes arrogant,	φυσιοῖ (phusioi)	5448: to puff or blow up	from phusa (bellows)
but love	ἀγάπη (agapē)	26: love, goodwill	from agapaó
edifies.	οἰκοδομεῖ (oikodomei)	3618: to build a house	from oikodomos

## KJV Lexicon

περι [preposition](#)

peri [per-ee'](#): through (all over), i.e. around; figuratively with respect to; used in various

applications, of place, cause or time

---

**δε conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

---

**των definite article - genitive plural neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ειδωλοθυτων adjective - genitive plural neuter**

**eidolothuton i-do-loth'-oo-ton:** an image-sacrifice, i.e. part of an idolatrous offering -- (meat, thing that is) offered (in sacrifice, sacrificed) to (unto) idols.

---

**οιδαμεν verb - perfect active indicative - first person**

**eido i'-do:** to see; by implication, (in the perfect tense only) to know

---

**οτι conjunction**

**hoti hot'-ee:** demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

---

**παντες adjective - nominative plural masculine**

**pas pas:** apparently a primary word; all, any, every, the whole

---

**γνωσιν noun - accusative singular feminine**

**gnosis gno'-sis:** knowing (the act), i.e. (by implication) knowledge -- knowledge, science.

---

**εχομεν verb - present active indicative - first person**

**echo ekh'-o:** (used in certain tenses only) a primary verb; to hold

---

**η definite article - nominative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**γνωσις noun - nominative singular feminine**

**gnosis gno'-sis:** knowing (the act), i.e. (by implication) knowledge -- knowledge, science.

---

**φουσιοι verb - present active indicative - third person singular**

**phusioo foo-see-o'-o:** to inflate, i.e. (figuratively) make proud (haughty) -- puff up.

---

**η definite article - nominative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**δε conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

---

**αγαπη noun - nominative singular feminine**

**agape ag-ah'-pay:** love, i.e. affection or benevolence; specially (plural) a love-feast -- (feast of) charity(-ably), dear, love.

---



οικοδομει **verb - present active indicative - third person singular**

**oikodomeo oy-kod-om-eh'-o:** to be a house-builder, i.e. construct or (figuratively) confirm -- (be in) build(-er, -ing, up), edify, embolden.

## 1 Corinthians 8:2 .

.	Greek	Strong's	Origin
If	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
anyone	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
supposes	δοκεῖ (dokei)	1380: to have an opinion, to seem	from dokos (opinion)
that he knows	ἐγνώκεναι (egnōkenai)	1097: to come to know, recognize, perceive	from a prim. root gnó-
anything,	τι (ti)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
he has not yet	οὐπω (oupō)	3768: not yet	from ou, and #NAME?
known	ἐγνώ (egnō)	1097: to come to know, recognize, perceive	from a prim. root gnó-
as he ought	δεῖ (dei)	1163: it is necessary	a form of deó
to know;	γνῶναι (gnōnai)	1097: to come to know, recognize, perceive	from a prim. root gnó-

### KJV Lexicon

εἰ **conditional**

**ei** **i**: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

**δε conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

---

**τις indefinite pronoun - nominative singular masculine**

tis **tis**: some or any person or object

---

**δοκει verb - present active indicative - third person singular**

dokeo **dok-eh'-o**: to think; by implication, to seem (truthfully or uncertainly) -- be accounted, (of own) please(-ure), be of reputation, seem (good), suppose, think, trow.

---

**ειδεναι verb - perfect active middle or passive deponent**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

---

**τι indefinite pronoun - accusative singular neuter**

tis **tis**: some or any person or object

---

**ουδεπω adverb**

oudepo **oo-dep'-o**: not even yet -- as yet not, never before (yet), (not) yet.

---

**ουδεν adjective - accusative singular neuter**

oudeis **oo-dice'**: not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

---

**γνωκεν verb - perfect active indicative - third person singular**

ginosko **ghin-oce'-ko**: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

---

**καθως adverb**

kathos **kath-oce'**: just (or inasmuch) as, that -- according to, (according, even) as, how, when.

---

**δει verb - present impersonal active indicative - third person singular**

dei **die**: also deon deh-on'; neuter active participle of the same; both used impersonally; it is (was, etc.) necessary (as binding) -- behoved, be meet, must (needs), (be) need(-ful), ought, should.

---

**γνωναι verb - second aorist active middle or passive deponent**

ginosko **ghin-oce'-ko**: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

## 1 Corinthians 8:3 .

.	Greek	Strong's	Origin
but if	εἰ (ei)	1487: sometimes used with a command or as an indirect	a prim. particle; if, whether (a cond. part. introducing

		question, etc.)	circumstances nec. for a given proposition to be true
anyone	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
loves	ἀγαπᾷ (agapa)	25: to love	of uncertain origin
God,	θεὸν (theon)	2316: God, a god	of uncertain origin
he is known	ἐγνώσται (egnōstai)	1097: to come to know, recognize, perceive	from a prim. root gnó-
by Him.			

## KJV Lexicon

### εἰ **conditional**

**ei i:** if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

### δε **conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

### τις **indefinite pronoun - nominative singular masculine**

**tis tis:** some or any person or object

### ἀγαπά **verb - present active indicative - third person singular**

**agapao ag-ap-ah'-o:** to love (in a social or moral sense) -- (be-)love(-ed).

### τοῦ **definite article - accusative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### θεόν **noun - accusative singular masculine**

**theos theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

### οὗτος **demonstrative pronoun - nominative singular masculine**

**houtos hoo'-tos:** the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

**εγνωσται verb - perfect passive indicative - third person singular**  
**ginosko ghin-ocē'-ko:** to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

**υπὲρ preposition**  
**hupo hoop-o':** under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

**αυτου personal pronoun - genitive singular masculine**  
**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

## 1 Corinthians 8:4 .

.	Greek	Strong's	Origin
Therefore	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
concerning	Περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
the eating	βρώσεως (brōseōs)	1035: eating, food	from bibróskó
of things sacrificed to idols,	εἰδωλοθύτων (eidōlothutōn)	1494: sacrificed to idols	from eidólon and thuó
we know		3609a: to have seen or perceived, hence to know	perf. of eidon
that there is no	οὐδέν (ouden)	3762: no one, none	from oude and heis
such thing	οὐδεὶς (oudeis)	3762: no one, none	from oude and heis
as an idol	εἰδωλον (eidōlon)	1497: an image (i.e. for worship), by impl. a false god	from eidos
in the world,	κόσμῳ (kosmō)	2889: order, the world	a prim. word
and that there is no		3762: no one, none	from oude and heis

God	θεὸς (theos)	2316: God, a god	of uncertain origin
but one.	εἷς (eis)	1520: one	a primary number

## KJV Lexicon

### περι **preposition**

**peri per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

### της **definite article - genitive singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### βρωσεως **noun - genitive singular feminine**

**brosis bro'-sis:** (abstractly) eating; by extension (concretely) food -- eating, food, meat.

### οὐν **conjunction**

**oun oon:** (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

### των **definite article - genitive plural neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### ειδωλοθυτων **adjective - genitive plural neuter**

**eidolothuton i-do-loth'-oo-ton:** an image-sacrifice, i.e. part of an idolatrous offering -- (meat, thing that is) offered (in sacrifice, sacrificed) to (unto) idols.

### οιδαμεν **verb - perfect active indicative - first person**

**eido i'-do:** to see; by implication, (in the perfect tense only) to know

### οτι **conjunction**

**hoti hot'-ee:** demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

### ουδεν **adjective - nominative singular neuter**

**oudeis oo-dice':** not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

**ειδωλον** **noun - nominative singular neuter**  
**eidolon i'-do-lon:** an image (i.e. for worship); by implication, a heathen god, or (plural) the worship of such -- idol.

**εν** **preposition**  
**en en:** in, at, (up-)on, by, etc.

**κοσμω** **noun - dative singular masculine**  
**kosmos kos'-mos:** orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally) -- adorning, world.

**και** **conjunction**  
**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**οτι** **conjunction**  
**hoti hot'-ee:** demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

**ουδεις** **adjective - nominative singular masculine**  
**oudeis oo-dice':** not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

**θεος** **noun - nominative singular masculine**  
**theos theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

**ετερος** **adjective - nominative singular masculine**  
**heteros het'-er-os:** (an-, the) other or different -- altered, else, next (day), one, (an-)other, some, strange.

**ει** **conditional**  
**ei i:** if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

**μη** **particle - nominative**  
**me may:** any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

**εις** **adjective - nominative singular masculine**  
**heis hice:** one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

## 1 Corinthians 8:5 .

■			
.	Greek	Strong's	Origin

For even	καὶ (kai)	2532: and, even, also	a prim. conjunction
if	εἴπερ (eiper)	1512: if perhaps	from ei and per
there are so-called	λεγόμενοι (legomenoi)	3004: to say	a prim. verb
gods	θεοὶ (theoi)	2316: God, a god	of uncertain origin
whether	εἴτε (eite)	1535a: if -- if, whether -- or	from ei and te
in heaven	οὐρανῶ (ouranō)	3772: heaven	a prim. word
or	εἴτε (eite)	1535a: if -- if, whether -- or	from ei and te
on earth,	γῆς (gēs)	1093: the earth, land	a prim. word
as indeed	ὥσπερ (ōsper)	5618: just as, even as	from hós and per
there are many	πολλοὶ (polloi)	4183: much, many	a prim. word
gods	θεοὶ (theoi)	2316: God, a god	of uncertain origin
and many	πολλοί (polloi)	4183: much, many	a prim. word
lords,	κύριοι (kurioi)	2962: lord, master	from kuros (authority)

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**γάρ conjunction**

**gar gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

---

**εἴπερ conditional**

**ei per i per:** if perhaps -- if so be (that), seeing, though.

---

**εἰσιν verb - present indicative - third person**

**eisi i-see':** they are -- agree, are, be, dure, is, were.

---

**λεγόμενοι verb - present passive participle - nominative plural masculine**

**lego leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

---

**θεοὶ noun - nominative plural masculine**

**theos theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

---

**εἴτε conjunction**

**eite i'-teh:** if too -- if, or, whether.

---

**ἐν preposition**

**en en:** in, at, (up-)on, by, etc.

---

**οὐρανῶ noun - dative singular masculine**

**ouranos oo-ran-os':** the sky; by extension, heaven (as the abode of God); by implication, happiness, power, eternity; specially, the Gospel (Christianity) -- air, heaven(-ly), sky.

---

**εἴτε conjunction**

**eite i'-teh:** if too -- if, or, whether.

---

**ἐπὶ preposition**

**epi ep-ee':** meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

---

**[τῆς] definite article - genitive singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**γῆς noun - genitive singular feminine**

**ge ghay:** soil; by extension a region, or the solid part or the whole of the terrene globe (including the occupants in each application) -- country, earth(-ly), ground, land, world.

---

**ὥσπερ adverb**

**hosper hoce'-per:** just as, i.e. exactly like -- (even, like) as.

---



ΕΙΣΙΝ **verb - present indicative - third person**  
eisi **i-see'**: they are -- agree, are, be, dure, is, were.

ΘΕΟΙ **noun - nominative plural masculine**  
theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

ΠΟΛΛΟΙ **adjective - nominative plural masculine**  
polus **pol-oos'**: abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

ΚΑΙ **conjunction**  
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΚΥΡΙΟΙ **noun - nominative plural masculine**  
kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ΠΟΛΛΟΙ **adjective - nominative plural masculine**  
polus **pol-oos'**: abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

## 1 Corinthians 8:6 .

.	Greek	Strong's	Origin
yet	ἀλλ' (all)	235: otherwise, on the other hand, but	adversative particle from allos
for us there is [but] one	εἷς (eis)	1520: one	a primary number
God,	θεὸς (theos)	2316: God, a god	of uncertain origin
the Father,	πατὴρ (patēr)	3962: a father	a prim. word
from whom	οὗ (ou)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
are all	πάντα (panta)	3956: all, every	a prim. word
things	πάντα (panta)	3956: all, every	a prim. word

and we [exist] for Him; and one	εἷς (eis)	1520: one	a primary number
Lord,	κύριος (kurios)	2962: lord, master	from kuros (authority)
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
Christ,	Χριστὸς (christos)	5547: the Anointed One, Messiah, Christ	from chrió
by whom	οὗ (ou)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
are all things,		3956: all, every	a prim. word
and we [exist] through  Him.	δι' (di)	1223: through, on account of, because of	a prim. preposition

## KJV Lexicon

### αλλ **conjunction**

**alla al-lah'**: other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

### ημιν **personal pronoun - first person dative plural**

**hemin hay-meen'**: to (or for, with, by) us -- our, (for) us, we.

### εις **adjective - nominative singular masculine**

**heis hice'**: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

### θεος **noun - nominative singular masculine**

**theos theh'-os'**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

### ο **definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**πατηρ noun - nominative singular masculine**

**pater pat-ayr':** a father (literally or figuratively, near or more remote) -- father, parent.

---

**ἐξ preposition**

**ek ek:** a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

---

**οὐ relative pronoun - genitive singular masculine**

**hos hos:** the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

---

**τα definite article - nominative plural neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**παντα adjective - nominative plural neuter**

**pas pas:** apparently a primary word; all, any, every, the whole

---

**καί conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**ἡμεῖς personal pronoun - first person nominative plural**

**hemeis hay-mice':** we (only used when emphatic) -- us, we (ourselves).

---

**εἰς preposition**

**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

---

**αὐτον personal pronoun - accusative singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

---

**καί conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**εἰς adjective - nominative singular masculine**

**heis hice:** one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

---

**κύριος noun - nominative singular masculine**

**kurios koo'-ree-os:** supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

---

**ἰησοῦς noun - nominative singular masculine**

**iesous ee-ay-sooce':** Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

<b>χριστος</b> <b>noun - nominative singular masculine</b> <b>Christos</b> <b>khris-tos'</b> : anointed, i.e. the Messiah, an epithet of Jesus -- Christ.
<b>δι</b> <b>preposition</b> <b>dia</b> <b>dee-ah'</b> : through (in very wide applications, local, causal, or occasional)
<b>ου</b> <b>relative pronoun - genitive singular masculine</b> <b>hos</b> <b>hos</b> : the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.
<b>τα</b> <b>definite article - nominative plural neuter</b> <b>ho</b> <b>ho</b> : the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
<b>παντα</b> <b>adjective - nominative plural neuter</b> <b>pas</b> <b>pas</b> : apparently a primary word; all, any, every, the whole
<b>και</b> <b>conjunction</b> <b>kai</b> <b>kahee</b> : and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
<b>ημεις</b> <b>personal pronoun - first person nominative plural</b> <b>hemeis</b> <b>hay-mice'</b> : we (only used when emphatic) -- us, we (ourselves).
<b>δι</b> <b>preposition</b> <b>dia</b> <b>dee-ah'</b> : through (in very wide applications, local, causal, or occasional)
<b>αυτου</b> <b>personal pronoun - genitive singular masculine</b> <b>autos</b> <b>ow-tos'</b> : the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

## 1 Corinthians 8:7 .

.	Greek	Strong's	Origin
However	Ἀλλ' (all)	235: otherwise, on the other hand, but	adversative particle from allos
not all men	πᾶσιν (pasin)	3956: all, every	a prim. word
have this	ἡ (ē)	3588: the	the def. art.
knowledge;	γινῶσις (gnōsis)	1108: a knowing, knowledge	from ginóskó

but some,	τινὲς (tines)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
being accustomed	συνηθεία (sunētheia)	4914: habit, habitual use	from sun and éthos
to the idol	εἰδώλου (eidōlou)	1497: an image (i.e. for worship), by impl. a false god	from eidos
until	ἕως (eōs)	2193: till, until	a prim. particle used as a preposition, adverb and conjunction
now,	ἄρτι (arti)	737: just now	of uncertain origin
eat	ἐσθίουσιν (esthiousin)	2068: to eat	akin to edó (to eat)
[food] as if	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
it were sacrificed to an idol;	εἰδωλόθυτον (eidōlothuton)	1494: sacrificed to idols	from eidólon and thuó
and their conscience	συνείδησις (suneidēsis)	4893: consciousness, spec. conscience	from suneidon
being		1510: I exist, I am	a prol. form of a prim. and defective verb
weak	ἀσθενής (asthenēs)	772: without strength, weak	from alpha (as a neg. prefix) and sthenés (strong)
is defiled.	μολύνεται (molunetai)	3435: to stain, defile	of uncertain origin

## KJV Lexicon

### αλλ conjunction

alla **al-lah'**: other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

**οὐκ particle - nominative**

**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

---

**ἐν preposition**

**en en:** in, at, (up-)on, by, etc.

---

**πᾶσιν adjective - dative plural masculine**

**pas pas:** apparently a primary word; all, any, every, the whole

---

**ἡ definite article - nominative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**γνῶσις noun - nominative singular feminine**

**gnosis gno'-sis:** knowing (the act), i.e. (by implication) knowledge -- knowledge, science.

---

**τινὲς indefinite pronoun - nominative plural masculine**

**tis tis:** some or any person or object

---

**δέ conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

---

**τῇ definite article - dative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**συνειδήσει noun - dative singular feminine**

**suneidesis soon-i'-day-sis:** co-perception, i.e. moral consciousness -- conscience.

---

**τοῦ definite article - genitive singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**εἰδωλῶν noun - genitive singular neuter**

**eidolon i'-do-lon:** an image (i.e. for worship); by implication, a heathen god, or (plural) the worship of such -- idol.

---

**ἕως conjunction**

**heos heh'-oce:** a conjunction, preposition and adverb of continuance, until (of time and place) -- even (until, unto), (as) far (as), how long, (un-)til(-l), (hither-, un-, up) to, while(-s).

---

**ἄρτι adverb**

**arti ar'-tee:** just now -- this day (hour), hence(-forth), here(-after), hither(-to), (even) now, (this) present.

---

**ὥς adverb**

**hos hoco:** which how, i.e. in that manner (very variously used, as follows)

---

ειδωλοθυτον **adjective - nominative singular neuter**  
eidolothuton **i-do-loth'-oo-ton**: an image-sacrifice, i.e. part of an idolatrous offering -- (meat, thing that is) offered (in sacrifice, sacrificed) to (unto) idols.

εσθιουσιν **verb - present active indicative - third person**  
esthio **es-thee'-o**: to eat (usually literal) -- devour, eat, live.

και **conjunction**  
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

η **definite article - nominative singular feminine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

συνειδησις **noun - nominative singular feminine**  
suneidesis **soon-i'-day-sis**: co-perception, i.e. moral consciousness -- conscience.

αυτων **personal pronoun - genitive plural masculine**  
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ασθενης **adjective - nominative singular feminine**  
asthenes **as-then-ace'**: strengthless (in various applications, literal, figurative and moral) -- more feeble, impotent, sick, without strength, weak(-er, -ness, thing).

ουσα **verb - present participle - nominative singular feminine**  
on **oan**: being -- be, come, have.

μολυνεται **verb - present passive indicative - third person singular**  
moluno **mol-oo'-no**: to soil (figuratively) -- defile.

## 1 Corinthians 8:8 .

.	Greek	Strong's	Origin
But food	βρῶμα (brōma)	1033: food	from bibróskó
will not commend	παραστήσει (parastēsei)	3936: to place beside, to present, stand by, appear	from para and histémi
us to God;	θεῶ (theō)	2316: God, a god	of uncertain origin
we are neither	οὔτε (oute)	3777: and not, neither	from ou, and te

the worse	ὕστερόυμεθα (usteroumetha)	5302: to come late, be behind, come short	from husteros
if	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
we do not eat,		2068: to eat	akin to edó (to eat)
nor	οὔτε (oute)	3777: and not, neither	from ou, and te
the better	περισσεύομεν (perisseuomen)	4052: to be over and above, to abound	from perissos
if	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
we do eat.		2068: to eat	akin to edó (to eat)

## KJV Lexicon

**βρωμα** **noun - nominative singular neuter**

**broma** **bro'-mah**: food, especially (ceremonially) articles allowed or forbidden by the Jewish law -- meat, victuals.;

**δε** **conjunction**

**de** **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

**ημας** **personal pronoun - first person accusative plural**

**hemas** **hay-mas'**: us -- our, us, we.

**ου** **particle - nominative**

**ou** **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

**παριστησιν** **verb - present active indicative - third person singular**

**paristemi** **par-is'-tay-mee**: assist, bring before, command, commend, give presently, present,



prove, provide, shew, stand (before, by, here, up, with), yield.

---

**τω definite article - dative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**θεω noun - dative singular masculine**

**theos theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

---

**ουτε conjunction**

**oute oo'-teh:** not too, i.e. neither or nor; by analogy, not even -- neither, none, nor (yet), (no, yet) not, nothing.

---

**γαρ conjunction**

**gar gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

---

**εαν conditional**

**ean eh-an':** before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

---

**φαγωμεν verb - second aorist active subjunctive - first person**

**phago fag'-o:** to eat -- eat, meat.

---

**περισσευομεν verb - present active indicative - first person**

**perisseuo per-is-syoo'-o:** to superabound (in quantity or quality), be in excess, be superfluous; also (transitively) to cause to superabound or excel

---

**ουτε conjunction**

**oute oo'-teh:** not too, i.e. neither or nor; by analogy, not even -- neither, none, nor (yet), (no, yet) not, nothing.

---

**εαν conditional**

**ean eh-an':** before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

---

**μη particle - nominative**

**me may:** any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

---

**φαγωμεν verb - second aorist active subjunctive - first person**

**phago fag'-o:** to eat -- eat, meat.

---

**υστερουμεθα verb - present passive indicative - first person**

**hustereo hoos-ter-eh'-o:** to be later, i.e. (by implication) to be inferior; generally, to fall short (be deficient) -- come behind (short), be destitute, fail, lack, suffer need, (be in) want, be the worse.

# 1 Corinthians 8:9 .

.	Greek	Strong's	Origin
But take care	βλέπετε (blepete)	991: to look (at)	a prim. verb
that this	αὕτη (autē)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
liberty	ἐξουσία (exousia)	1849: power to act, authority	from exesti
of yours		4771: you (early mod. Eng. thou)	second pers. sing. pers. pronoun
does not somehow	πῶς (pōs)	4458: at all	an enclitic particle from the same as pōs, see also ei and mé
become	γένηται (genētai)	1096: to come into being, to happen, to become	from a prim. root gen-
a stumbling block	πρόσκομμα (proskomma)	4348: a stumbling, an occasion of stumbling	from proskoptó
to the weak.	ἀσθενέσιν (asthenesin)	772: without strength, weak	from alpha (as a neg. prefix) and sthenés (strong)

## KJV Lexicon

βλέπετε **verb - present active imperative - second person**

**blepo blep'-o:** to look at -- behold, beware, lie, look (on, to), perceive, regard, see, sight, take heed.

δε **conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

μηπως **conjunction**

**mepos may'-pos :** lest somehow -- lest (by any means, by some means, haply, perhaps).

η **definite article - nominative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English)

idiom) -- the, this, that, one, he, she, it, etc.

**ἐξουσία noun - nominative singular feminine**

**exousia ex-oo-see'-ah:** privilege, i.e. (subjectively) force, capacity, competency, freedom, or (objectively) mastery, delegated influence -- authority, jurisdiction, liberty, power, right, strength.

**ὑμῶν personal pronoun - second person genitive plural**

**humon hoo-mone':** of (from or concerning) you -- ye, you, your (own, -selves).

**αὕτη demonstrative pronoun - nominative singular feminine**

**houtos hoo'-tos:** the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

**προσκομμα noun - nominative singular neuter**

**proskomma pros'-kom-mah:** a stub, i.e. (figuratively) occasion of apostasy -- offence, stumbling(-block, (-stone).

**γενηται verb - second aorist middle deponent subjunctive - third person singular**

**ginomai ghin'-om-ahē:** to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

**τοῖς definite article - dative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**ασθενουσιν verb - present active participle - dative plural masculine**

**astheneo as-then-eh'-o:** to be feeble (in any sense) -- be diseased, impotent folk (man), (be) sick, (be, be made) weak.

## 1 Corinthians 8:10 .

.	Greek	Strong's	Origin
For if	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
someone	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
sees		3708: to see, perceive, attend to	a prim. verb
you, who have	ἔχοντα (echonta)	2192: to have, hold	a prim. verb

knowledge,	γινῶσιν (gnōsin)	1108: a knowing, knowledge	from ginóskó
dining	κατακείμενον (katakeimenon)	2621: to lie down, recline	from kata and keimai
in an idol's temple,	εἰδωλείῳ (eidōleiō)	1493: an idol's temple	from eidólon
will not his conscience,	συνείδησις (suneidēsis)	4893: consciousness, spec. conscience	from suneidon
if he is weak,	ἀσθενοῦς (asthenous)	772: without strength, weak	from alpha (as a neg. prefix) and sthenés (strong)
be strengthened	οἰκοδομηθήσεται (oikodomēthēsetai)	3618: to build a house	from oikodomos
to eat	ἐσθίειν (esthiein)	2068: to eat	akin to edó (to eat)
things sacrificed to idols?	εἰδωλόθυτα (eidōlothuta)	1494: sacrificed to idols	from eidólon and thuó

## KJV Lexicon

εαν **conditional**

ean **eh-an'**: before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

τις **indefinite pronoun - nominative singular masculine**

tis **tis**: some or any person or object

ιδη **verb - second aorist active subjunctive - third person singular**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

σε **personal pronoun - second person accusative singular**

se **seh**: thee -- thee, thou, thy house.

---

**τον definite article - accusative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**εχοντα verb - present active participle - accusative singular masculine**

**echo ekh'-o:** (used in certain tenses only) a primary verb; to hold

---

**γνωσιν noun - accusative singular feminine**

**gnosis gno'-sis:** knowing (the act), i.e. (by implication) knowledge -- knowledge, science.

---

**εν preposition**

**en en:** in, at, (up-)on, by, etc.

---

**ειδωλειω noun - dative singular neuter**

**eidoleion i-do-li'-on:** an image-fane -- idol's temple.

---

**κατακειμενον verb - present middle or passive deponent participle - accusative singular masculine**

**katakeimai kat-ak'-i-mahee:** to lie down, i.e. (by implication) be sick; specially, to recline at a meal -- keep, lie, sit at meat (down).

---

**ουχι particle - interrogative**

**ouchi oo-khee':** not indeed -- nay, not.

---

**η definite article - nominative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**συνειδησις noun - nominative singular feminine**

**suneidesis soon-i'-day-sis:** co-perception, i.e. moral consciousness -- conscience.

---

**αυτου personal pronoun - genitive singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**ασθενους adjective - genitive singular masculine**

**asthenes as-then-ace':** strengthless (in various applications, literal, figurative and moral) -- more feeble, impotent, sick, without strength, weak(-er, -ness, thing).

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**οντος verb - present participle - genitive singular masculine**

**on oan:** being -- be, come, have.

---

**οικοδομηθησεται verb - future passive indicative - third person singular**

**oikodomeo oy-kod-om-eh'-o:** to be a house-builder, i.e. construct or (figuratively) confirm -- (be in) build(-er, -ing, up), edify, embolden.

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**εις preposition**

**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

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το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τα definite article - accusative plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ειδωλοθυτα adjective - accusative plural neuter

eidolothuton i-do-loth'-oo-ton: an image-sacrifice, i.e. part of an idolatrous offering -- (meat, thing that is) offered (in sacrifice, sacrificed) to (unto) idols.

εσθιειν verb - present active infinitive

esthio es-thee'-o: to eat (usually literal) -- devour, eat, live.

# 1 Corinthians 8:11 .

.	Greek	Strong's	Origin
For through	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
your knowledge	γνώσει (gnōsei)	1108: a knowing, knowledge	from ginóskó
he who is weak	ἀσθενῶν (asthenōn)	770: to be weak, feeble	from asthenés
is ruined,	ἀπόλλυται (apollutai)	622: to destroy, destroy utterly	from apo and same as olethros
the brother	ἀδελφός (adelphos)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
for whose	ὅν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
sake	δι' (di)	1223: through, on account of, because of	a prim. preposition
Christ	Χριστός (christos)	5547: the Anointed One, Messiah, Christ	from chrió
died.	ἀπέθανεν (apethanen)	599: to die	from apo and thnéskó

## KJV Lexicon

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**απολειται verb - second future middle indicative - third person singular**

**apollumi ap-ol'-loo-mee:** to destroy fully (reflexively, to perish, or lose), literally or figuratively -- destroy, die, lose, mar, perish.

**ο definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**ασθενων verb - present active participle - nominative singular masculine**

**astheneo as-then-eh'-o:** to be feeble (in any sense) -- be diseased, impotent folk (man), (be) sick, (be, be made) weak.

**αδελφος noun - nominative singular masculine**

**adephos ad-el-fos':** a brother near or remote -- brother.

**επι preposition**

**epi ep-ee':** meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

**τη definite article - dative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**ση possessive pronoun - second person dative singular feminine**

**sos sos:** thine -- thine (own), thy (friend).

**γνωσει noun - dative singular feminine**

**gnosis gno'-sis:** knowing (the act), i.e. (by implication) knowledge -- knowledge, science.

**δι preposition**

**dia dee-ah':** through (in very wide applications, local, causal, or occasional)

**ον relative pronoun - accusative singular masculine**

**hos hos:** the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

χριστος **noun - nominative singular masculine**  
Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

απεθανεν **verb - second aorist active indicative - third person singular**  
apothnesko **ap-oth-nace'-ko**: to die off -- be dead, death, die, lie a-dying, be slain (with).

## 1 Corinthians 8:12 .

.	Greek	Strong's	Origin
And so,	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
by sinning	ἁμαρτάνοντες (amartanontes)	264: to miss the mark, do wrong, sin	from an early root hamart-
against	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
the brethren	ἀδελφούς (adelphous)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
and wounding	τύπτοντες (tuptontes)	5180: to strike, smite, beat	a prim. verb
their conscience	συνείδησιν (suneidēsin)	4893: consciousness, spec. conscience	from suneidon
when it is weak,	ἀσθενούσαν (asthenousan)	770: to be weak, feeble	from asthenés
you sin	ἁμαρτάνετε (amartanete)	264: to miss the mark, do wrong, sin	from an early root hamart-
against	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
Christ.	Χριστὸν (christon)	5547: the Anointed One, Messiah, Christ	from chrió



## KJV Lexicon

οὕτως **adverb**

**houto hoo'-to:** after that, after (in) this manner, as, even (so), for all that, like(-wise), no more, on this fashion(-wise), so (in like manner), thus, what.

δε **conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αμαρτανοντες **verb - present active participle - nominative plural masculine**

**hamartano ham-ar-tan'-o:** to miss the mark (and so not share in the prize), i.e. (figuratively) to err, especially (morally) to sin -- for your faults, offend, sin, trespass.

εις **preposition**

**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τους **definite article - accusative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αδελφους **noun - accusative plural masculine**

**adephos ad-el-fos':** a brother near or remote -- brother.

και **conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τυπτοντες **verb - present active participle - nominative plural masculine**

**tupto toop'-to:** to thump, i.e. cudgel or pummel; by implication, to punish; figuratively, to offend (the conscience) -- beat, smite, strike, wound.

αυτων **personal pronoun - genitive plural masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

την **definite article - accusative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

συνειδησιν **noun - accusative singular feminine**

**suneidesis soon-i'-day-sis:** co-perception, i.e. moral consciousness -- conscience.

ασθενουσιν **verb - present active participle - accusative singular feminine**

**astheneo as-then-eh'-o:** to be feeble (in any sense) -- be diseased, impotent folk (man), (be) sick, (be, be made) weak.

εις **preposition**

**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

χριστον **noun - accusative singular masculine**

**Christos khris-tos':** anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

αμαρτανετε **verb - present active indicative - second person**

**hamartano ham-ar-tan'-o:** to miss the mark (and so not share in the prize), i.e. (figuratively) to err, especially (morally) to sin -- for your faults, offend, sin, trespass.

## 1 Corinthians 8:13 .

.	Greek	Strong's	Origin
Therefore,	διόπερ (dioper)	1355: for which very reason	from dio and per
if	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
food	βρῶμα (brōma)	1033: food	from bibróskō
causes	σκανδαλίζει (skandalizei)	4624: to put a snare (in the way), hence to cause to stumble, to give offense	from skandalon
my brother	ἀδελφόν (adelphon)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
to stumble,	σκανδαλίσω (skandalisō)	4624: to put a snare (in the way), hence to cause to stumble, to give offense	from skandalon
I will never	οὐ (ou)	3756: not, no	a prim. word
eat		2068: to eat	akin to edó (to eat)
meat	κρέα (krea)	2907: flesh	a prim. word
again, so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result

that I will not cause		4624: to put a snare (in the way), hence to cause to stumble, to give offense	from skandalon
my brother	ἀδελφόν (adelphon)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
to stumble.		4624: to put a snare (in the way), hence to cause to stumble, to give offense	from skandalon

## KJV Lexicon

### διοπερ **conjunction**

dioper **dee-op'-er**: on which very account -- wherefore.

### ει **conditional**

ei **i**: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

### βρωμα **noun - nominative singular neuter**

broma **bro'-mah**: food, especially (ceremonially) articles allowed or forbidden by the Jewish law -- meat, victuals.;

### σκανδαλιζει **verb - present active indicative - third person singular**

skandalizo **skan-dal-id'-zo**: to entrap, i.e. trip up (figuratively, stumble (transitively) or entice to sin, apostasy or displeasure) -- (make to) offend.

### τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### αδελφον **noun - accusative singular masculine**

adephos **ad-el-fos'**: a brother near or remote -- brother.

### μου **personal pronoun - first person genitive singular**

mou **moo**: of me -- I, me, mine (own), my.

### ου **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

### μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none,

nor, (can-)not, nothing, that not, un(-taken), without.

φαγω **verb - second aorist active subjunctive - first person singular**  
phago **fag'-o**: to eat -- eat, meat.

κρεα **noun - accusative plural neuter**  
kreas **kreh'-as**: (butcher's) meat -- flesh.

εις **preposition**  
eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τον **definite article - accusative singular masculine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αιωνα **noun - accusative singular masculine**  
aion **ahee-ohn'**: an age; by extension, perpetuity (also past); by implication, the world; specially (Jewish) a Messianic period (present or future)

iva **conjunction**  
hina **hin'-ah**: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

μη **particle - nominative**  
me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

τον **definite article - accusative singular masculine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αδελφον **noun - accusative singular masculine**  
adelphos **ad-el-fos'**: a brother near or remote -- brother.

μου **personal pronoun - first person genitive singular**  
mou **moo**: of me -- I, me, mine (own), my.

σκανδαλισω **verb - aorist active subjunctive - first person singular**  
skandalizo **skan-dal-id'-zo**: to entrap, i.e. trip up (figuratively, stumble (transitively) or entice to sin, apostasy or displeasure) -- (make to) offend.

## 1 Corinthians 9:1 .

.	Greek	Strong's	Origin
Am	εἰμι (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb

I not free?	ἐλεύθερος (eleutheros)	1658: free, i.e. not a slave or not under restraint	a prim. word
Am	εἰμι (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb
I not an apostle?	ἀπόστολος (apostolos)	652: a messenger, one sent on a mission, an apostle	from apostelló
Have I not seen	έόρακα (eoraka)	3708: to see, perceive, attend to	a prim. verb
Jesus	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
our Lord?	κύριον (kurion)	2962: lord, master	from kuros (authority)
Are you not my work	ἔργον (ergon)	2041: work	from a prim. verb erdó (to do)
in the Lord?	κυρίῳ (kuriō)	2962: lord, master	from kuros (authority)

## KJV Lexicon

### οὐκ particle - nominative

**ou οο:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

### εἰμι verb - present indicative - first person singular

**eimi i-mee':** a prolonged form of a primary and defective verb; I exist (used only when emphatic) -- am, have been, it is I, was.

### ἀποστολος noun - nominative singular masculine

**apostolos ap-os'-tol-os:** a delegate; specially, an ambassador of the Gospel; officially a commissioner of Christ (apostle) (with miraculous powers) -- apostle, messenger, he that is sent.

### οὐκ particle - nominative

**ou οο:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, +

special, un(-worthy), when, + without, + yet but.

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ειμι **verb - present indicative - first person singular**

eimi **i-mee'**: a prolonged form of a primary and defective verb; I exist (used only when emphatic) -- am, have been, it is I, was.

---

ελευθερος **adjective - nominative singular masculine**

eleutheros **el-yoo'-ther-os**: unrestrained (to go at pleasure), i.e. (as a citizen) not a slave (whether freeborn or manumitted), or (genitive case) exempt (from obligation or liability)

---

ουχι **particle - interrogative**

ouchi **oo-khee'**: not indeed -- nay, not.

---

ιησουν **noun - accusative singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

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χριστον **noun - accusative singular masculine**

Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

---

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

κυριον **noun - accusative singular masculine**

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

---

ημων **personal pronoun - first person genitive plural**

hemon **hay-mone'**: of (or from) us -- our (company), us, we.

---

εωρακα **verb - perfect active indicative - first person singular - attic**

horao **hor-ah'-o**: by extension, to attend to; by Hebraism, to experience; passively, to appear -- behold, perceive, see, take heed.

---

ου **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

---

το **definite article - nominative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

εργον **noun - nominative singular neuter**

ergon **er'-gon**: toil (as an effort or occupation); by implication, an act -- deed, doing, labour, work.

---

μου **personal pronoun - first person genitive singular**

mou **moo**: of me -- I, me, mine (own), my.

---

υμεις **personal pronoun - second person nominative plural**  
**humeis hoo-mice'**: you (as subjective of verb) -- ye (yourselves), you.

εστε **verb - present indicative - second person**  
**este es-teh'**: ye are -- be, have been, belong.

εν **preposition**  
**en en:** in, at, (up-)on, by, etc.

κυριω **noun - dative singular masculine**  
**kurios koo'-ree-os:** supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

## 1 Corinthians 9:2 .

.	Greek	Strong's	Origin
If	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
to others	ἄλλοις (allois)	243: other, another	a prim. word
I am	εἰμι (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb
not an apostle,	ἀπόστολος (apostolos)	652: a messenger, one sent on a mission, an apostle	from apostelló
at least	ἀλλά (alla)	235: otherwise, on the other hand, but	adversative particle from allos
I am	εἰμι (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb
to you; for you are the seal	σφραγίς (sphragis)	4973: a seal, a signet	a prim. word
of my apostleship	ἀποστολῆς (apostolēs)	651: a sending away	from apostelló
in the Lord.	κυρίῳ (kuriō)	2962: lord, master	from kuros (authority)

## KJV Lexicon

ει **conditional**

ei **i**: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

αλλοις **adjective - dative plural masculine**

allos **al'-los**: else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

ουκ **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ειμι **verb - present indicative - first person singular**

eimi **i-mee'**: a prolonged form of a primary and defective verb; I exist (used only when emphatic) -- am, have been, it is I, was.

αποστολος **noun - nominative singular masculine**

apostolos **ap-os'-tol-os**: a delegate; specially, an ambassador of the Gospel; officially a commissioner of Christ (apostle) (with miraculous powers) -- apostle, messenger, he that is sent.

αλλα **conjunction**

alla **al-lah'**: other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

γε **particle**

ge **gheh**: and besides, doubtless, at least, yet.

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

ειμι **verb - present indicative - first person singular**

eimi **i-mee'**: a prolonged form of a primary and defective verb; I exist (used only when emphatic) -- am, have been, it is I, was.

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

σφραγίς **noun - nominative singular feminine**



**sphragis sfrag-ece'**: a signet (as fencing in or protecting from misappropriation); by implication, the stamp impressed (as a mark of privacy, or genuineness), literally or figuratively -- seal.

**της definite article - genitive singular feminine**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**εμης possessive pronoun - first person genitive singular feminine**  
**emos em-os'**: my -- of me, mine (own), my.

**αποστολης noun - genitive singular feminine**  
**apostole ap-os-tol-ay'**: commission, i.e. (specially) apostolate -- apostleship.

**υμεις personal pronoun - second person nominative plural**  
**humeis hoo-mice'**: you (as subjective of verb) -- ye (yourselves), you.

**εστε verb - present indicative - second person**  
**este es-teh'**: ye are -- be, have been, belong.

**εν preposition**  
**en en:** in, at, (up-)on, by, etc.

**κυριω noun - dative singular masculine**  
**kurios koo'-ree-os:** supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

## 1 Corinthians 9:3 .

.	Greek	Strong's	Origin
My defense	ἀπολογία (apologia)	627: a speech in defense	from apologeomai
to those	Ἦ (ē)	3588: the	the def. art.
who examine	ἀνακρίνουσιν (anakrinousin)	350: to examine, investigate	from ana and krinó
me is this:	αὕτη (autē)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun

## KJV Lexicon

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εμη **possessive pronoun - first person nominative singular feminine**

emos **em-os'**: my -- of me, mine (own), my.

απολογία **noun - nominative singular feminine**

apologia **ap-ol-og-ee'-ah**: a plea (apology) -- answer (for self), clearing of self, defence.

τοις **definite article - dative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εμε **personal pronoun - first person accusative singular**

eme **em-eh'**: me -- I, me, my(-self).

ανακρινουσιν **verb - present active participle - dative plural masculine**

anakrino **an-ak-ree'-no**: to scrutinize, i.e. (by implication) investigate, interrogate, determine -- ask, question, discern, examine, judge, search.

αυτη **demonstrative pronoun - nominative singular feminine**

houtos **hoo'-tos**: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

εστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

## 1 Corinthians 9:4 .

.	Greek	Strong's	Origin
Do we not have	ἔχομεν (echomen)	2192: to have, hold	a prim. verb
a right	ἐξουσίαν (exousian)	1849: power to act, authority	from exesti
to eat		2068: to eat	akin to edó (to eat)
and drink?	πεῖν (pein)	4095: to drink	a prim. word

## KJV Lexicon

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

οὐκ **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ἔχομεν **verb - present active indicative - first person**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

ἐξουσίαν **noun - accusative singular feminine**

exousia **ex-oo-see'-ah**: privilege, i.e. (subjectively) force, capacity, competency, freedom, or (objectively) mastery, delegated influence -- authority, jurisdiction, liberty, power, right, strength.

φαγεῖν **verb - second aorist active middle or passive deponent**

phago **fag'-o**: to eat -- eat, meat.

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πίνειν **verb - second aorist active middle or passive deponent**

pino **pee'-no**: to imbibe -- drink.

## 1 Corinthians 9:5 .

.	Greek	Strong's	Origin
Do we not have	ἔχομεν (echomen)	2192: to have, hold	a prim. verb
a right	ἐξουσίαν (exousian)	1849: power to act, authority	from exesti
to take along	περιάγειν (periagein)	4013: to lead around, to go about	from peri and agó

a believing	ἀδελφὴν (adelphēn)	79: sister	fem. from adelphos
wife,	γυναῖκα (gunaika)	1135: a woman	a prim. word
even	καὶ (kai)	2532: and, even, also	a prim. conjunction
as the rest	λοιποὶ (loipoi)	3062: the rest, the remaining	from leipó
of the apostles	ἀπόστολοι (apostoloi)	652: a messenger, one sent on a mission, an apostle	from apostelló
and the brothers	ἀδελφοὶ (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
of the Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
and Cephas?	Κηφᾶς (kēphas)	2786: "a rock," Cephas, a name given to the apostle Peter	of Aramaic origin

## KJV Lexicon

### μη particle - nominative

**me may:** any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

### οὐκ particle - nominative

**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

### εχομεν verb - present active indicative - first person

**echo ekh'-o:** (used in certain tenses only) a primary verb; to hold

### εξουσιαν noun - accusative singular feminine

**exousia ex-oo-see'-ah:** privilege, i.e. (subjectively) force, capacity, competency, freedom, or (objectively) mastery, delegated influence -- authority, jurisdiction, liberty, power, right, strength.

---

**αδελφην** **noun - accusative singular feminine**  
**adelphe ad-el-fay':** a sister (naturally or ecclesiastically) -- sister.

---

**γυναικα** **noun - accusative singular feminine**  
**gune goo-nay':** a woman; specially, a wife -- wife, woman.

---

**περιαγειν** **verb - present active infinitive**  
**periago per-ee-ag'-o:** to take around (as a companion); reflexively, to walk around -- compass, go (round) about, lead about.

---

**ως** **adverb**  
**hos hoke:** which how, i.e. in that manner (very variously used, as follows)

---

**και** **conjunction**  
**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**οι** **definite article - nominative plural masculine**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**λοιποι** **adjective - nominative plural masculine**  
**loipoy loy-poy':** remaining ones -- other, which remain, remnant, residue, rest.

---

**αποστολοι** **noun - nominative plural masculine**  
**apostolos ap-os'-tol-os:** a delegate; specially, an ambassador of the Gospel; officially a commissioner of Christ (apostle) (with miraculous powers) -- apostle, messenger, he that is sent.

---

**και** **conjunction**  
**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**οι** **definite article - nominative plural masculine**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**αδελφοι** **noun - nominative plural masculine**  
**adephos ad-el-fos':** a brother near or remote -- brother.

---

**του** **definite article - genitive singular masculine**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**κυριου** **noun - genitive singular masculine**  
**kurios koo'-ree-os:** supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

---

**και** **conjunction**

---

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**κηφας noun - nominative singular masculine**

**Kephas kay-fas':** the Rock; Cephas (i.e. Kephā), a surname of Peter -- Cephas.

## 1 Corinthians 9:6 .

.	Greek	Strong's	Origin
Or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
do only	μόνος (monos)	3441: alone	a prim. word
Barnabas	Βαρναβᾶς (barnabas)	921: Barnabas, an Isr. companion of Paul	probably of Aramaic origin
and I not have	ἔχομεν (echomen)	2192: to have, hold	a prim. verb
a right	ἐξουσίαν (exousian)	1849: power to act, authority	from exesti
to refrain	μὴ (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle
from working?	ἐργάζεσθαι (ergazesthai)	2038b: to work, labor	from ergon

### KJV Lexicon

**η particle**

**e ay:** disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

**μονος adjective - nominative singular masculine**

**monos mon'-os:** remaining, i.e. sole or single; by implication, mere -- alone, only, by themselves.

εγω **personal pronoun - first person nominative singular**  
ego eg-o': I, me.

και **conjunction**  
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

βαρναβας **noun - nominative singular masculine**  
Barnabas bar-nab'-as: son of Nabas (i.e. prophecy); Barnabas, an Israelite -- Barnabas.

ουκ **particle - nominative**  
ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

εχομεν **verb - present active indicative - first person**  
echo ekh'-o: (used in certain tenses only) a primary verb; to hold

εξουσιαν **noun - accusative singular feminine**  
exousia ex-oo-see'-ah: privilege, i.e. (subjectively) force, capacity, competency, freedom, or (objectively) mastery, delegated influence -- authority, jurisdiction, liberty, power, right, strength.

του **definite article - genitive singular masculine**  
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μη **particle - nominative**  
me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

εργαζεσθαι **verb - present middle or passive deponent infinitive**  
ergazomai er-gad'-zom-ah-ee: to toil (as a task, occupation, etc.), (by implication) effect, be engaged in or with, etc. -- commit, do, labor for, minister about, trade (by), work.

## 1 Corinthians 9:7 .

.	Greek	Strong's	Origin
Who	Τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis
at any time	ποτέ (pote)	4218: once, ever	enclitic particle from the same as posos and te
serves as a soldier	στρατεύεται (strateuetai)	4754: to make war, hence to serve as a soldier	from stratos (an encamped army)
at his own	ιδίως	2398: one's own, distinct	a prim. word

	(idiois)		
expense?	ὀψωνίοις (opsōniois)	3800: provisions, wages	from the same as opsarion and óneomai
Who	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis
plants	φύτεύει (phuteuei)	5452: to plant	from phuton (a plant)
a vineyard	ἀμπελῶνα (ampelōna)	290: a vineyard	from ampelos
and does not eat	ἐσθίει (esthieí)	2068: to eat	akin to edó (to eat)
the fruit	καρπὸν (karpon)	2590: fruit	a prim. word
of it? Or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
who	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis
tends	ποιμαίνει (poimainei)	4165: to act as a shepherd	from poimén
a flock	ποιμνην (poimnēn)	4167: a flock	probably from poimén
and does not use	ἐσθίει (esthieí)	2068: to eat	akin to edó (to eat)
the milk	γάλακτος (galaktos)	1051: milk	probably from a prim. root glakt-
of the flock?	ποιμνης (poimnēs)	4167: a flock	probably from poimén



**τις interrogative pronoun - nominative singular masculine**

**tis tis:** an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

---

**στρατεύεται verb - present middle indicative - third person singular**

**strateuomai strat-yoo'-om-ahee:** to serve in a military campaign; figuratively, to execute the apostolate (with its arduous duties and functions), to contend with carnal inclinations -- soldier, (go to) war(-fare).

---

**ιδίους adjective - dative plural masculine**

**idios id'-ee-os:** pertaining to self, i.e. one's own; by implication, private or separate

---

**οψωνίους noun - dative plural neuter**

**opsonion op-so'-nee-on:** rations for a soldier, i.e. (by extension) his stipend or pay -- wages.

---

**πότε particle**

**pote pot-eh':** indefinite adverb, at some time, ever -- afore-(any, some-)time(-s), at length (the last), (+ n-)ever, in the old time, in time past, once, when.

---

**τις interrogative pronoun - nominative singular masculine**

**tis tis:** an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

---

**φύτευει verb - present active indicative - third person singular**

**phuteuo foot-yoo'-o:** to set out in the earth, i.e. implant; figuratively, to instil doctrine -- plant.

---

**αμπελωνα noun - accusative singular masculine**

**ampelon am-pel-ohn':** a vineyard -- vineyard.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**εκ preposition**

**ek ek:** a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

---

**του definite article - genitive singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**καρπου noun - genitive singular masculine**

**karpos kar-pos':** fruit (as plucked), literally or figuratively -- fruit.

---

**αυτου personal pronoun - genitive singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper

personal pronoun) of the other persons

---

**οὐκ particle - nominative**

**οὐ οο:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

---

**ἐσθίει verb - present active indicative - third person singular**

**esthio es-thee'-o:** to eat (usually literal) -- devour, eat, live.

---

**ἢ particle**

**ἢ ay:** disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

---

**τίς interrogative pronoun - nominative singular masculine**

**tis tis:** an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

---

**ποιμαίνει verb - present active indicative - third person singular**

**poimaino poy-mah'-ee-no:** to tend as a shepherd of (figuratively, supervisor) -- feed (cattle), rule.

---

**ποιμνὴν noun - accusative singular feminine**

**poimne poym'-nay:** a flock -- flock, fold.

---

**καὶ conjunction**

**καὶ kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**ἐκ preposition**

**ek ek:** a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

---

**τοῦ definite article - genitive singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**γαλακτός noun - genitive singular neuter**

**gala gal'-ah:** milk (figuratively) -- milk.

---

**τῆς definite article - genitive singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ποιμνῆς noun - genitive singular feminine**

**poimne poym'-nay:** a flock -- flock, fold.

---

**οὐκ particle - nominative**

**οὐ οο:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ἐσθίει **verb - present active indicative - third person singular**  
esthio **es-thee'-o**: to eat (usually literal) -- devour, eat, live.

## 1 Corinthians 9:8 .

.	Greek	Strong's	Origin
I am not speaking	λαλῶ (lalō)	2980: to talk	from lalos (talkative)
these things		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
according	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
to human judgment,	ἄνθρωπον (anthrōpon)	444: a man, human, mankind	probably from anér and óps (eye, face)
am I? Or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
does not the Law	νόμος (nomos)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
say	λέγει (legei)	3004: to say	a prim. verb
these things?		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun

### KJV Lexicon

μη **particle - nominative**

**me may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none,  
nor, (can-)not, nothing, that not, un(-taken), without.

**κατα preposition**

**kata kat-ah':** (prepositionally) down (in place or time), in varied relations

**ανθρωπον noun - accusative singular masculine**

**anthropos anth'-ro-pos:** man-faced, i.e. a human being -- certain, man.

**ταυτα demonstrative pronoun - accusative plural neuter**

**tauta tow'-tah:** these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

**λαλω verb - present active indicative - first person singular**

**laleo lal-eh'-o:** to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

**η particle**

**e ay:** disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

**ουχι particle - interrogative**

**ouchi oo-khee':** not indeed -- nay, not.

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**ο definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**νομος noun - nominative singular masculine**

**nomos nom'-os:** law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume); also of the Gospel), or figuratively (a principle) -- law.

**ταυτα demonstrative pronoun - accusative plural neuter**

**tauta tow'-tah:** these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

**λεγει verb - present active indicative - third person singular**

**lego leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

## 1 Corinthians 9:9 .

.	Greek	Strong's	Origin
For it is written	γέγραπται (gegraptai)	1125: to write	a prim. verb

in the Law	νόμος (nomō)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
of Moses,	Μωϋσέως (mōuseōs)	3475: Moses, a leader of Isr.	of Hebrew origin Mosheh
"YOU SHALL NOT MUZZLE		2778a: to muzzle	from kémos (a muzzle)
THE OX	βοῦν (boun)	1016: an ox, a cow	a prim. word
WHILE HE IS THRESHING."	ἀλοῶντα (aloōnta)	248: to thresh	from halón
God	θεῶ (theō)	2316: God, a god	of uncertain origin
is not concerned	μέλει (melei)	3199: to be an object of care	a prim. verb
about oxen,	βοῶν (boōn)	1016: an ox, a cow	a prim. word
is He?			

## KJV Lexicon

ἐν **preposition**

en **en:** in, at, (up-)on, by, etc.

γάρ **conjunction**

gar **gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

τῷ **definite article - dative singular masculine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μωϋσεως **noun - genitive singular masculine**

Moseus **moce-yoos':** Moseus, Moses, or Mouses (i.e. Mosheh), the Hebrew lawgiver --

Moses.

---

**νομω noun - dative singular masculine**

**nomos nom'-os:** law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume); also of the Gospel), or figuratively (a principle) -- law.

---

**γεγραπται verb - perfect passive indicative - third person singular**

**grapho graf'-o:** to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

---

**ου particle - nominative**

**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

---

**φιμωσεις verb - future active indicative - second person singular**

**phimoo fee-mo'-o:** to muzzle -- muzzle.

---

**βουν noun - accusative singular masculine**

**bous booce:** an ox (as grazing), i.e. an animal of that species (beef) -- ox.

---

**αλωντα verb - present active participle - accusative singular masculine**

**aloao al-o-ah'-o:** to tread out grain -- thresh, tread out the corn.

---

**μη particle - nominative**

**me may:** any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

---

**των definite article - genitive plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**βων noun - genitive plural masculine**

**bous booce:** an ox (as grazing), i.e. an animal of that species (beef) -- ox.

---

**μελει verb - present impersonal active indicative - third person singular**

**melo mel'-o:** to be of interest to, i.e. to concern (only third person singular present indicative used impersonally, it matters) -- (take) care.

---

**τω definite article - dative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**θεω noun - dative singular masculine**

**theos theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

## 1 Corinthians 9:10 .

.	Greek	Strong's	Origin
Or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
is He speaking	λέγει (legei)	3004: to say	a prim. verb
altogether	πάντως (pantōs)	3843: altogether, by all means	adverb from pas
for our sake?	δι' (di)	1223: through, on account of, because of	a prim. preposition
Yes,	γὰρ (gar)	1063: for, indeed (a conjunc. used to express cause, explanation, inference or continuation)	a contr. of ge ara (verily then)
for our sake	δι' (di)	1223: through, on account of, because of	a prim. preposition
it was written,	ἐγράφη (egraphē)	1125: to write	a prim. verb
because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
the plowman	ἀροτριῶν (arotriōn)	722: to plow	from arotron
ought	οφείλει (opheilei)	3784: to owe	a prim. word
to plow	ἀροτριᾶν (arotrian)	722: to plow	from arotron
in hope,	ἐλπίδι (elpidi)	1680: expectation, hope	from the same as elpizō
and the thresher	ἀλοῶν (aloōn)	248: to thresh	from halón
[to thresh] in hope	ἐλπίδι (elpidi)	1680: expectation, hope	from the same as elpizō
of sharing	μετέχειν (metechein)	3348: to partake of, share in	from meta and echó

[the crops].

## KJV Lexicon

### η particle

e **ay**: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

### δι preposition

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

### ημας personal pronoun - first person accusative plural

hemas **hay-mas'**: us -- our, us, we.

### παντως adverb

pantos **pan'-toce**: entirely; specially, at all events, (with negative, following) in no event -- by all means, altogether, at all, needs, no doubt, in (no) wise, surely.

### λεγει verb - present active indicative - third person singular

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

### δι preposition

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

### ημας personal pronoun - first person accusative plural

hemas **hay-mas'**: us -- our, us, we.

### γαρ conjunction

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

### εγραφη verb - second aorist passive indicative - third person singular

grapho **graf'-o**: to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

### οτι conjunction

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

### επι preposition



**epi ep-ee':** meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

---

**ελπιδι noun - dative singular feminine**

**elpis el-pece':** expectation (abstractly or concretely) or confidence -- faith, hope.

---

**οφειλει verb - present active indicative - third person singular**

**opheilo of-i'-lo:** to owe (pecuniarily); figuratively, to be under obligation (ought, must, should); morally, to fail in duty

---

**ο definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**αροτριων verb - present active participle - nominative singular masculine**

**arotrioō ar-ot-ree-o'-o:** to plow -- plough.

---

**αροτριαν verb - present active infinitive**

**arotrioō ar-ot-ree-o'-o:** to plow -- plough.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**ο definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**αλωων verb - present active participle - nominative singular masculine**

**aloao al-o-ah'-o:** to tread out grain -- thresh, tread out the corn.

---

**της definite article - genitive singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ελπιδος noun - genitive singular feminine**

**elpis el-pece':** expectation (abstractly or concretely) or confidence -- faith, hope.

---

**αυτου personal pronoun - genitive singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

---

**μετεχειν verb - present active infinitive**

**metecho met-ekh'-o:** to share or participate; by implication, belong to, eat (or drink) -- be partaker, pertain, take part, use.

---

**επ preposition**

**epi ep-ee':** meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at,

on, etc.; of direction (with the accusative case) towards, upon, etc.

ἐλπίδι **noun - dative singular feminine**

elpis **el-pece'**: expectation (abstractly or concretely) or confidence -- faith, hope.

## 1 Corinthians 9:11 .

.	Greek	Strong's	Origin
If	ἐὶ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
we sowed	ἐσπείραμεν (espeiramen)	4687: to sow (seed)	a prim. verb
spiritual things	πνευματικὰ (pneumatika)	4152: spiritual	from pneuma
in you, is it too much	μέγα (mega)	3173: great	a prim. word
if	ἐὶ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
we reap	θερίσομεν (therisomen)	2325: to reap	from theros
material things	σαρκικὰ (sarkika)	4559: pertaining to the flesh, carnal	from sarx
from you?			

### KJV Lexicon

εἰ **conditional**

ei **i**: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

ἡμεῖς **personal pronoun - first person nominative plural**  
hemeis **hay-mice'**: we (only used when emphatic) -- us, we (ourselves).

ὑμῖν **personal pronoun - second person dative plural**  
humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

τῶ **definite article - accusative plural neuter**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πνευματικά **adjective - accusative plural neuter**  
pneumatikos **pn-yoo-mat-ik-os'**: non-carnal, i.e. (humanly) ethereal (as opposed to gross), or (daemoniacally) a spirit (concretely), or (divinely) supernatural, regenerate, religious -- spiritual.

ἐσπειραμέν **verb - aorist active indicative - first person**  
speiro **spi'-ro**: to scatter, i.e. sow -- sow(-er), receive seed.

μέγα **adjective - nominative singular neuter**  
megas **meg'-as**: big (literally or figuratively, in a very wide application) -- (+ fear) exceedingly, great(-est), high, large, loud, mighty, + (be) sore (afraid), strong, to years.

εἰ **conditional**  
ei **i**: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

ἡμεῖς **personal pronoun - first person nominative plural**  
hemeis **hay-mice'**: we (only used when emphatic) -- us, we (ourselves).

ὑμῶν **personal pronoun - second person genitive plural**  
humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

τῶ **definite article - accusative plural neuter**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σαρκικά **adjective - accusative plural neuter**  
sarkikos **sar-kee-kos'**: pertaining to flesh, i.e. (by extension) bodily, temporal, or (by implication) animal, unregenerate -- carnal, fleshly.

θερίσομεν **verb - future active indicative - first person**  
therizo **ther-id'-zo**: to harvest -- reap.

## 1 Corinthians 9:12 .

.	Greek	Strong's	Origin
If	Εἰ (ei)	1487: sometimes used with a command or as an indirect	a prim. particle; if, whether (a cond. part. introducing

		question, etc.)	circumstances nec. for a given proposition to be true
others	ἄλλοι (alloi)	243: other, another	a prim. word
share	μετέχουσιν (metechousin)	3348: to partake of, share in	from meta and echó
the right	ἐξουσίας (exousias)	1849: power to act, authority	from exesti
over you, do we not more?	μᾶλλον (mallon)	3123: more	cptv. of the same as malista
Nevertheless,	ἀλλ' (all)	235: otherwise, on the other hand, but	adversative particle from allos
we did not use	ἐχρησάμεθα (echrēsametha)	5530: to use, make use of	akin to chré
this	ταῦτη (tautē)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
right,	ἐξουσία (exousia)	1849: power to act, authority	from exesti
but we endure	στέγομεν (stegomen)	4722: to cover closely (so as to keep water out), generally to bear up under	a prim. word
all things	πάντα (panta)	3956: all, every	a prim. word
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that we will cause	δῶμεν (dōmen)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
no	μή (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle
hindrance	ἐγκοπὴν (enkopēn)	1464: a hindrance	from egkoptó
to the gospel	εὐαγγελίῳ (euangeliō)	2098: good news	from the same as euaggelizó
of Christ.	Χριστοῦ	5547: the Anointed One,	from chrió

(christou)

Messiah, Christ

## KJV Lexicon

ει **conditional**

ei **i:** if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

αλλοι **adjective - nominative plural masculine**

allos **al'-los:** else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

της **definite article - genitive singular feminine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εξουσιας **noun - genitive singular feminine**

exousia **ex-oo-see'-ah:** privilege, i.e. (subjectively) force, capacity, competency, freedom, or (objectively) mastery, delegated influence -- authority, jurisdiction, liberty, power, right, strength.

υμων **personal pronoun - second person genitive plural**

humon **hoo-mone':** of (from or concerning) you -- ye, you, your (own, -selves).

μετεχουσιν **verb - present active indicative - third person**

metecho **met-ekh'-o:** to share or participate; by implication, belong to, eat (or drink) -- be partaker, pertain, take part, use.

ου **particle - nominative**

ou **oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

μαλλον **adverb**

mallon **mal'-lon:** (adverbially) more (in a greater degree) or rather -- better, far, (the) more (and more), (so) much (the more), rather.

ημεις **personal pronoun - first person nominative plural**

hemeis **hay-mice':** we (only used when emphatic) -- us, we (ourselves).

αλλ **conjunction**

alla **al-lah':** other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

ουκ **particle - nominative**

**ου oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

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**εχρησαμεθα verb - aorist middle deponent indicative - first person**

**chraomai khrah'-om-ahee:** to furnish what is needed; (give an oracle, graze (touch slightly), light upon, etc.), i.e. (by implication) to employ or (by extension) to act towards one in a given manner

---

**τη definite article - dative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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**εξουσια noun - dative singular feminine**

**exousia ex-oo-see'-ah:** privilege, i.e. (subjectively) force, capacity, competency, freedom, or (objectively) mastery, delegated influence -- authority, jurisdiction, liberty, power, right, strength.

---

**ταυτη demonstrative pronoun - dative singular feminine**

**houtos hoo'-tos:** the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

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**αλλα conjunction**

**alla al-lah':** other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

---

**παντα adjective - accusative plural neuter**

**pas pas:** apparently a primary word; all, any, every, the whole

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**στεγομεν verb - present active indicative - first person**

**stego steg'-o:** to roof over, i.e. (figuratively) to cover with silence (endure patiently) -- (for-)bear, suffer.

---

**ινα conjunction**

**hina hin'-ah:** in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

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**μη particle - nominative**

**me may:** any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

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**εγκοπην noun - accusative singular feminine**

**egkope eng-kop-ay':** a hindrance -- hinder.

---

**τινα indefinite pronoun - accusative singular feminine**

**tis tis:** some or any person or object

---

**δωμεν verb - second aorist active subjunctive - first person**

**didomi did'-o-mee:** to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

τω <b>definite article - dative singular neuter</b>	
ho	ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
ευαγγελίω <b>noun - dative singular neuter</b>	
euaggelion	yoo-ang-ghel'-ee-on: a good message, i.e. the gospel -- gospel.
του <b>definite article - genitive singular masculine</b>	
ho	ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
χριστού <b>noun - genitive singular masculine</b>	
Christos	khris-tos': anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

# 1 Corinthians 9:13 .

.	Greek	Strong's	Origin
Do you not know		3609a: to have seen or perceived, hence to know	perf. of eidon
that those	οἱ (oi)	3588: the	the def. art.
who perform	ἐργαζόμενοι (ergazomenoi)	2038b: to work, labor	from ergon
sacred services	ἱερὰ (iera)	2413: sacred, a sacred thing, a temple	a prim. word
eat	ἐσθίουσιν (esthiousin)	2068: to eat	akin to edó (to eat)
the [food] of the temple,		2413: sacred, a sacred thing, a temple	a prim. word
[and] those	τὰ (ta)	3588: the	the def. art.
who attend regularly		3918a: to sit constantly beside	from paredros (sitting beside)
to the altar	θυσιαστηρίῳ (thusiastēriō)	2379: an altar	from a derivation of thusia and -térion (suff. denoting place)
have their share	συμμερίζονται (summerizontai)	4829: to have a share in (mid.)	from sun and merizó

from the altar?

θυσιαστηρίω  
(thusiastērion)

2379: an altar

from a derivation of thusia and -  
térion (suff. denoting place)

## KJV Lexicon

### οὐκ **particle - nominative**

**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

### οἶδατε **verb - perfect active indicative - second person**

**eido i'-do:** to see; by implication, (in the perfect tense only) to know

### ὅτι **conjunction**

**hoti hot'-ee:** demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

### οἱ **definite article - nominative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### τα **definite article - accusative plural neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### ἱερα **adjective - accusative plural neuter**

**hieros hee-er-os':** sacred -- holy.

**ἐργαζόμενοι verb - present middle or passive deponent participle - nominative plural masculine**  
**ergazomai er-gad'-zom-ahee:** to toil (as a task, occupation, etc.), (by implication) effect, be engaged in or with, etc. -- commit, do, labor for, minister about, trade (by), work.

### ἐκ **preposition**

**ek ek:** a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

### του **definite article - genitive singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### ἱερου **noun - genitive singular neuter**

**hieron hee-er-on':** a sacred place, i.e. the entire precincts of the Temple (at Jerusalem or elsewhere) -- temple.



εσθίουσιν **verb - present active indicative - third person**  
esthio **es-thee'-o**: to eat (usually literal) -- devour, eat, live.

οι **definite article - nominative plural masculine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τω **definite article - dative singular neuter**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θυσιαστηριω **noun - dative singular neuter**  
thusiasterion **thoo-see-as-tay'-ree-on**: a place of sacrifice, i.e. an altar (special or genitive case, literal or figurative) -- altar.

προσεδρευοντες **verb - present active participle - nominative plural masculine**  
prosedreuo **pros-ed-ryoo'-o**: to sit near, i.e. attend as a servant -- wait at.

τω **definite article - dative singular neuter**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θυσιαστηριω **noun - dative singular neuter**  
thusiasterion **thoo-see-as-tay'-ree-on**: a place of sacrifice, i.e. an altar (special or genitive case, literal or figurative) -- altar.

συμμερίζονται **verb - present middle or passive deponent indicative - third person**  
summerizomai **soom-mer-id'-zom-ahee**: to share jointly, i.e. participate in -- be partaker with.

## 1 Corinthians 9:14 .

.	Greek	Strong's	Origin
So	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
the Lord	κύριος (kurios)	2962: lord, master	from kuros (authority)
directed	διέταξεν (dietaxen)	1299: to arrange thoroughly, i.e. to charge, appoint	from dia and tassó
those	οἱ (o)	3588: the	the def. art.

who proclaim	καταγγέλλουσιν (katangellousin)	2605: to proclaim	from kata and aggeló
the gospel	εὐαγγέλιον (euangelion)	2098: good news	from the same as euaggelizó
to get their living	ζῆν (zēn)	2198: to live	from prim. roots zé- and zó-
from the gospel.	εὐαγγελίου (euangelion)	2098: good news	from the same as euaggelizó

## KJV Lexicon

### οὕτως **adverb**

**houto hoo'-to:** after that, after (in) this manner, as, even (so), for all that, like(-wise), no more, on this fashion(-wise), so (in like manner), thus, what.

### καὶ **conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### ὁ **definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### κύριος **noun - nominative singular masculine**

**kurios koo'-ree-os:** supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

### διεταξεν **verb - aorist active indicative - third person singular**

**diatasso dee-at-as'-so:** to arrange thoroughly, i.e. (specially) institute, prescribe, etc. -- appoint, command, give, (set in) order, ordain.

### τοῖς **definite article - dative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### τὸ **definite article - accusative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ευαγγελιον **noun - accusative singular neuter**  
euaggelion **yoo-ang-ghel'-ee-on**: a good message, i.e. the gospel -- gospel.

καταγγελλουσιν **verb - present active participle - dative plural masculine**  
kataggello **kat-ang-gel'-lo**: to proclaim, promulgate -- declare, preach, shew, speak of, teach.

ἐκ **preposition**  
ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

τοῦ **definite article - genitive singular neuter**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ευαγγελίου **noun - genitive singular neuter**  
euaggelion **yoo-ang-ghel'-ee-on**: a good message, i.e. the gospel -- gospel.

ζην **verb - present active infinitive**  
zao **dzah'-o**: to live -- life(-time), (a-)live(-ly), quick.

## 1 Corinthians 9:15 .

.	Greek	Strong's	Origin
But I have used	κέχρημαι (kechrēmai)	5530: to use, make use of	akin to chré
none	οὐδενὶ (oudenì)	3762: no one, none	from oude and heis
of these things.		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
And I am not writing	ἔγραψα (egrapsa)	1125: to write	a prim. verb
these things		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
so	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
that it will be done	γένηται (genētai)	1096: to come into being, to happen, to become	from a prim. root gen-
so		3779: in this way, thus	adverb from houtos,

in my case;	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
for it would be better	καλὸν (kalon)	2570: beautiful, good	a prim. word
for me to die	ἀποθανεῖν (apothanein)	599: to die	from apo and thnέskó
than	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
have any		5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
man make	κενῶσει (kenōsei)	2758: to empty	from kenos
my boast	καύχημα (kauchēma)	2745: a boast	from kauchaomai
an empty		2758: to empty	from kenos
one.			

## KJV Lexicon

εγω **personal pronoun - first person nominative singular**  
ego **eg-o'**: I, me.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ουδενι **adjective - dative singular neuter**

oudeis **oo-dice'**: not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

εχρησαμην **verb - aorist middle deponent indicative - first person singular**

chraomai **khrah'-om-ahee**: to furnish what is needed; (give an oracle, graze (touch slightly),

light upon, etc.), i.e. (by implication) to employ or (by extension) to act towards one in a given manner

---

ΤΟΥΤΩΝ **demonstrative pronoun - genitive plural neuter**

touton **too'-tone**: of (from or concerning) these (persons or things) -- such, their, these (things), they, this sort, those.

---

οὐκ **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

---

εγραψα **verb - aorist active indicative - first person singular**

grapho **graf'-o**: to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

---

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

---

ΤΑΥΤΑ **demonstrative pronoun - accusative plural neuter**

tauta **tow'-tah**: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

---

ἵνα **conjunction**

hina **hin'-ah**: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

---

οὕτως **adverb**

houto **hoo'-to**: after that, after (in) this manner, as, even (so), for all that, like(-wise), no more, on this fashion(-wise), so (in like manner), thus, what.

---

γενηται **verb - second aorist middle deponent subjunctive - third person singular**

ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

---

ἐν **preposition**

en **en**: in, at, (up-)on, by, etc.

---

ἐμοί **personal pronoun - first person dative singular**

emoi **em-oy'**: to me -- I, me, mine, my.

---

καλόν **adjective - nominative singular neuter**

kalos **kal-os'**: better, fair, good(-ly), honest, meet, well, worthy.

---

γάρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

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μοί **personal pronoun - first person dative singular**

moi **moy**: to me -- I, me, mine, my.

---

μαλλον **adverb**

**mallon mal'-lon:** (adverbially) more (in a greater degree) or rather -- better, far, (the) more (and more), (so) much (the more), rather.

αποθανειν **verb - second aorist active middle or passive deponent**

**apothnesko ap-oth-nace'-ko:** to die off -- be dead, death, die, lie a-dying, be slain (with).

η **particle**

**e ay:** disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

το **definite article - accusative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καυχημα **noun - accusative singular neuter**

**kauchema kow'-khay-mah:** a boast (properly, the object; by implication, the act) in a good or a bad sense -- boasting, (whereof) to glory (of), glorying, rejoice(-ing).

μου **personal pronoun - first person genitive singular**

**mou moo:** of me -- I, me, mine (own), my.

iva **conjunction**

**hina hin'-ah:** in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

τις **indefinite pronoun - nominative singular masculine**

**tis tis:** some or any person or object

κενωση **verb - aorist active subjunctive - third person singular**

**kenoo ken-o'-o:** to make empty, i.e. (figuratively) to abase, neutralize, falsify -- make (of none effect, of no reputation, void), be in vain.

## 1 Corinthians 9:16 .

.	Greek	Strong's	Origin
For if	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
I preach	εὐαγγελίζωμαι (euangelizōmai)	2097: to announce good news	from eu and aggelos
the gospel,	εὐαγγελίσωμαι (euangelisōmai)	2097: to announce good news	from eu and aggelos

I have nothing	οὐκ (ouk)	3756: not, no	a prim. word
to boast	καύχημα (kauchēma)	2745: a boast	from kauchaomai
of, for I am under	ἐπίκειται (epikeitai)	1945: to lie on	from epi and keimai
compulsion;	ἀνάγκη (anankē)	318: necessity	from ana and agchó (to compress, press tight)
for woe	οὐαὶ (ouai)	3759: alas! woe! (an expression of grief or denunciation)	a prim. interj.
is me if	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
I do not preach the gospel.		2097: to announce good news	from eu and aggelos

## KJV Lexicon

### εάν conditional

ean **eh-an'**: before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

### γάρ conjunction

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

### ευαγγελίζωμαι verb - present middle subjunctive - first person singular

euaggelizo **yoo-ang-ghel-id'-zo**: to announce good news (evangelize) especially the gospel -- declare, bring (declare, show) glad (good) tidings, preach (the gospel).

### οὐκ particle - nominative

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

### ἐστὶν verb - present indicative - third person singular

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

---

μοι **personal pronoun - first person dative singular**  
moi **moy**: to me -- I, me, mine, my.

---

καυχημα **noun - nominative singular neuter**  
kauchema **kow'-khay-mah**: a boast (properly, the object; by implication, the act) in a good or a bad sense -- boasting, (whereof) to glory (of), glorying, rejoice(-ing).

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αναγκη **noun - nominative singular feminine**  
anagke **an-ang-kay'**: constraint; by implication, distress -- distress, must needs, (of) necessity(-sary), needeth, needful.

---

γαρ **conjunction**  
gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

---

μοι **personal pronoun - first person dative singular**  
moi **moy**: to me -- I, me, mine, my.

---

επικειται **verb - present middle or passive deponent indicative - third person singular**  
epikeimai **ep-ik'-i-mahee**: to rest upon -- impose, be instant, (be) laid (there-, up-)on, (when) lay (on), lie (on), press upon.

---

ουαι **interjection**  
ouai **oo-ah'-ee**: woe -- alas, woe.

---

δε **conjunction**  
de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

---

μοι **personal pronoun - first person dative singular**  
moi **moy**: to me -- I, me, mine, my.

---

εστιν **verb - present indicative - third person singular**  
esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

---

εαν **conditional**  
ean **eh-an'**: before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

---

μη **particle - nominative**  
me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

---

ευαγγελιζωμαι **verb - present middle subjunctive - first person singular**  
euaggelizo **yoo-ang-ghel-id'-zo**: to announce good news (evangelize) especially the gospel -- declare, bring (declare, show) glad (good) tidings, preach (the gospel).



# 1 Corinthians 9:17 .

.	Greek	Strong's	Origin
For if	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
I do	πράσσω (prassō)	4238: to do, practice	a prim. verb
this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
voluntarily,	ἐκὼν (ekōn)	1635: of one's own free will, voluntary	from a prim. word
I have	ἔχω (echō)	2192: to have, hold	a prim. verb
a reward;	μισθὸν (misthon)	3408: wages, hire	a prim. word
but if	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
against my will,	ἄκων (akōn)	210: unwilling	contr. of alpha (as a neg. prefix) and hekōn
I have a stewardship	οἰκονομίαν (oikonomian)	3622: stewardship, administration	from oiknomeō
entrusted	πεπίστευμαι (pepisteumai)	4100: to believe, entrust	from pistis
to me.			

**ει conditional**

**ei i:** if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

**γαρ conjunction**

**gar gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

**ΕΚΩΝ adjective - nominative singular masculine**

**hekon hek-own':** voluntary -- willingly.

**ΤΟΥΤΟ demonstrative pronoun - accusative singular neuter**

**touto too'-to:** that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

**πρασσω verb - present active indicative - first person singular**

**prasso pras'-so:** to practise, i.e. perform repeatedly or habitually; by implication, to execute, accomplish, etc.; specially, to collect (dues), fare (personally) -- commit, deeds, do, exact, keep, require, use arts.

**μισθον noun - accusative singular masculine**

**misthos mis-thos':** pay for service, good or bad -- hire, reward, wages.

**εχω verb - present active indicative - first person singular**

**echo ekh'-o:** (used in certain tenses only) a primary verb; to hold

**ει conditional**

**ei i:** if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

**δε conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

**ακων adjective - nominative singular masculine**

**akon ak'-ohn:** unwilling -- against the will.

**οικονομιαν noun - accusative singular feminine**

**oikonomia oy-kon-om-ee'-ah:** administration (of a household or estate); specially, a (religious) economy -- dispensation, stewardship.

**ΠΙΣΤΙΣΤΕΥΜΑΙ verb - perfect passive indicative - first person singular**

**pisteuo pist-yoo'-o:** to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

## 1 Corinthians 9:18 .

.	Greek	Strong's	Origin
What	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis

then	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
is my reward?	μισθός (misthos)	3408: wages, hire	a prim. word
That, when I preach the gospel,	εὐαγγελιζόμενος (euangelizomenos)	2097: to announce good news	from eu and aggelos
I may offer	θήσω (thēsō)	5087: to place, lay, set	from a prim. root the-
the gospel	εὐαγγέλιον (euangelion)	2098: good news	from the same as euaggelizó
without charge,	ἀδάπανον (adapanon)	77: without expense	from alpha (as a neg. prefix) and dapané
so	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
as not to make full use	καταχρήσασθαι (katachrēsasthai)	2710: to make full use of	from kata and chraomai
of my right	ἐξουσία (exousia)	1849: power to act, authority	from exesti
in the gospel.	εὐαγγελίῳ (euangeliō)	2098: good news	from the same as euaggelizó

## KJV Lexicon

### τις interrogative pronoun - nominative singular masculine

**tis tis:** an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

### οὖν conjunction

**oun oon:** (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

---

**μοι** **personal pronoun - first person dative singular**

**moi moy:** to me -- I, me, mine, my.

---

**εστιν** **verb - present indicative - third person singular**

**esti es-tee':** he (she or it) is; also (with neuter plural) they are

---

**ο** **definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**μισθος** **noun - nominative singular masculine**

**misthos mis-thos':** pay for service, good or bad -- hire, reward, wages.

---

**ινα** **conjunction**

**hina hin'-ah:** in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

---

**ευαγγελιζομενος** **verb - present middle passive - nominative singular masculine**

**euaggelizo yoo-ang-ghel-id'-zo:** to announce good news (evangelize) especially the gospel -- declare, bring (declare, show) glad (good) tidings, preach (the gospel).

---

**αδαπανον** **adjective - accusative singular neuter**

**adapanos ad-ap'-an-os:** costless, i.e. gratuitous -- without expense.

---

**θησω** **verb - aorist active subjunctive - first person singular**

**tithemi tith'-ay-mee:** advise, appoint, bow, commit, conceive, give, kneel down, lay (aside, down, up), make, ordain, purpose, put, set (forth), settle, sink down.

---

**το** **definite article - accusative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ευαγγελιον** **noun - accusative singular neuter**

**euaggelion yoo-ang-ghel'-ee-on:** a good message, i.e. the gospel -- gospel.

---

**του** **definite article - genitive singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**χριστου** **noun - genitive singular masculine**

**Christos khris-tos':** anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

---

**εις** **preposition**

**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

---

**το** **definite article - accusative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**μη** **particle - nominative**  
**me may:** any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

**καταχρησασθαι** **verb - aorist middle deponent middle or passive deponent**  
**katachraomai** **kat-akh-rah'-om-ahē:** to overuse, i.e. misuse -- abuse.

**τη** **definite article - dative singular feminine**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**εξουσια** **noun - dative singular feminine**  
**exousia** **ex-oo-see'-ah:** privilege, i.e. (subjectively) force, capacity, competency, freedom, or (objectively) mastery, delegated influence -- authority, jurisdiction, liberty, power, right, strength.

**μου** **personal pronoun - first person genitive singular**  
**mou moo:** of me -- I, me, mine (own), my.

**εν** **preposition**  
**en en:** in, at, (up-)on, by, etc.

**τω** **definite article - dative singular neuter**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**ευαγγελιω** **noun - dative singular neuter**  
**euaggelion** **yoo-ang-ghel'-ee-on:** a good message, i.e. the gospel -- gospel.

## 1 Corinthians 9:19 .

.	Greek	Strong's	Origin
For though I am		1510: I exist, I am	a prol. form of a prim. and defective verb
free	ἑλεύθερος (eleutheros)	1658: free, i.e. not a slave or not under restraint	a prim. word
from all	πάντων (pantōn)	3956: all, every	a prim. word
[men], I have made	ἐδούλωσα (edoulōsa)	1402: to enslave, bring under subjection	from doulos
myself	ἐμαυτὸν (emauton)	1683: of myself	gen. reflex. pronoun from emou and autos

a slave		1402: to enslave, bring under subjection	from doulos
to all,	πασιν (pasin)	3956: all, every	a prim. word
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that I may win	κερδήσω (kerdēsō)	2770: to gain	from kerdos
more.		4183: much, many	a prim. word

## KJV Lexicon

ελευθερος **adjective - nominative singular masculine**

**eleutheros el-yoo'-ther-os:** unrestrained (to go at pleasure), i.e. (as a citizen) not a slave (whether freeborn or manumitted), or (genitive case) exempt (from obligation or liability)

γαρ **conjunction**

**gar gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

ων **verb - present participle - nominative singular masculine**

**on oan:** being -- be, come, have.

εκ **preposition**

**ek ek:** a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

παντων **adjective - genitive plural masculine**

**pas pas:** apparently a primary word; all, any, every, the whole

πασιν **adjective - dative plural masculine**

**pas pas:** apparently a primary word; all, any, every, the whole

εμαυτον **reflexive pronoun - first person accusative singular masculine**

**emautou em-ow-too':** of myself so likewise the dative case emautoi em-ow-to', and accusative case emauton em-ow-ton' -- me, mine own (self), myself.

εδουλωσα **verb - aorist active indicative - first person singular**  
doulōo **doo-lo'-o**: to enslave -- bring into (be under) bondage, given, become (make) servant.

ἵνα **conjunction**  
hina **hin'-ah**: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

τοὺς **definite article - accusative plural masculine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πλεονας **adjective - accusative plural masculine - comparative or contracted**  
pleion **pli-own**: more in quantity, number, or quality; also (in plural) the major portion

κερδήσω **verb - aorist active subjunctive - first person singular**  
kerdaino **ker-dah'-ee-no**: to gain -- (get) gain, win.

## 1 Corinthians 9:20 .

.	Greek	Strong's	Origin
To the Jews	Ἰουδαίοις (ioudaiois)	2453: Jewish, a Jew, Judea	from Ioudas
I became	ἐγενόμην (egenomēn)	1096: to come into being, to happen, to become	from a prim. root gen-
as a Jew,	Ἰουδαῖος (ioudaios)	2453: Jewish, a Jew, Judea	from Ioudas
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that I might win	κερδήσω (kerdēsō)	2770: to gain	from kerdos
Jews;	Ἰουδαίους (ioudaious)	2453: Jewish, a Jew, Judea	from Ioudas
to those	τοῖς (tois)	3588: the	the def. art.
who	τοῖς (tois)	3588: the	the def. art.
are under	ὑπο (upo)	5259: by, under	a prim. preposition

the Law,	νόμον (nomon)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
as under	ὑπὸ (upo)	5259: by, under	a prim. preposition
the Law	νόμον (nomon)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
though not being		1510: I exist, I am	a prol. form of a prim. and defective verb
myself	αὐτὸς (autos)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
under	ὑπὸ (upo)	5259: by, under	a prim. preposition
the Law,	νόμον (nomon)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that I might win	κερδήσω (kerdēsō)	2770: to gain	from kerdos
those who	τοὺς (tous)	3588: the	the def. art.
are under	ὑπὸ (upo)	5259: by, under	a prim. preposition
the Law;	νόμον (nomon)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)

## KJV Lexicon

καὶ **conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words



εγενομην **verb - second aorist middle deponent indicative - first person singular**  
ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

---

τοῖς **definite article - dative plural masculine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

Ἰουδαίοις **adjective - dative plural masculine**  
Ioudaios **ee-oo-dah'-yos**: Judaeen, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

---

ὥς **adverb**  
hos **hoke**: which how, i.e. in that manner (very variously used, as follows)

---

Ἰουδαίος **adjective - nominative singular masculine**  
Ioudaios **ee-oo-dah'-yos**: Judaeen, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

---

ἵνα **conjunction**  
hina **hin'-ah**: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

---

Ἰουδαίους **adjective - accusative plural masculine**  
Ioudaios **ee-oo-dah'-yos**: Judaeen, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

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κερδήσω **verb - aorist active subjunctive - first person singular**  
kerdaino **ker-dah'-ee-no**: to gain -- (get) gain, win.

---

τοῖς **definite article - dative plural masculine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

ὑπο **preposition**  
hupo **hoop-o'**: under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

---

νόμον **noun - accusative singular masculine**  
nomos **nom'-os**: law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume); also of the Gospel), or figuratively (a principle) -- law.

---

ὥς **adverb**  
hos **hoke**: which how, i.e. in that manner (very variously used, as follows)

---

ὑπο **preposition**  
hupo **hoop-o'**: under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

---

νόμον **noun - accusative singular masculine**

**nomos nom'-os:** law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume); also of the Gospel), or figuratively (a principle) -- law.

**iva conjunction**

**hina hin'-ah:** in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

**τους definite article - accusative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**υπο preposition**

**hupo hoop-o':** under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

**νομον noun - accusative singular masculine**

**nomos nom'-os:** law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume); also of the Gospel), or figuratively (a principle) -- law.

**κερδησω verb - aorist active subjunctive - first person singular**

**kerdaino ker-dah'-ee-no:** to gain -- (get) gain, win.

## 1 Corinthians 9:21 .

.	Greek	Strong's	Origin
to those	τοῖς (tois)	3588: the	the def. art.
who are without	ἀνόμοις (anomois)	459: lawless, without law	from alpha (as a neg. prefix) and nomos
law,	ἄνομος (anomos)	459: lawless, without law	from alpha (as a neg. prefix) and nomos
as without	ἄνομος (anomos)	459: lawless, without law	from alpha (as a neg. prefix) and nomos
law,	ἀνόμους (anomous)	459: lawless, without law	from alpha (as a neg. prefix) and nomos
though not being		1510: I exist, I am	a prol. form of a prim. and defective verb

without the law		459: lawless, without law	from alpha (as a neg. prefix) and nomos
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
but under the law	ἐννομος (ennomos)	1772: legal, subject to (law)	from en and nomos
of Christ,	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that I might win	κερδάνω (kerdanō)	2770: to gain	from kerdos
those	τούς (tous)	3588: the	the def. art.
who are without law.		459: lawless, without law	from alpha (as a neg. prefix) and nomos

## KJV Lexicon

τοῖς **definite article - dative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανομοῖς **adjective - dative plural masculine**

**anomos an'-om-os:** lawless, i.e. (negatively) not subject to (the Jewish) law; (by implication, a Gentile), or (positively) wicked -- without law, lawless, transgressor, unlawful, wicked.

ὥς **adverb**

**hos hoke:** which how, i.e. in that manner (very variously used, as follows)

ανος **adjective - nominative singular masculine**

**anomos an'-om-os:** lawless, i.e. (negatively) not subject to (the Jewish) law; (by implication, a Gentile), or (positively) wicked -- without law, lawless, transgressor, unlawful, wicked.

**μη** **particle - nominative**  
me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

**ων** **verb - present participle - nominative singular masculine**  
on **oan**: being -- be, come, have.

**ανομος** **adjective - nominative singular masculine**  
**anomos an'-om-os**: lawless, i.e. (negatively) not subject to (the Jewish) law; (by implication, a Gentile), or (positively) wicked -- without law, lawless, transgressor, unlawful, wicked.

**θεω** **noun - dative singular masculine**  
**theos theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

**αλλ** **conjunction**  
**alla al-lah'**: other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

**εννομος** **adjective - nominative singular masculine**  
**ennomos en'-nom-os**: (subjectively) legal, or (objectively) subject to -- lawful, under law.

**χριστω** **noun - dative singular masculine**  
**Christos khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

**ινα** **conjunction**  
**hina hin'-ah**: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

**κερδησω** **verb - aorist active subjunctive - first person singular**  
**kerdaino ker-dah'-ee-no**: to gain -- (get) gain, win.

**ανομους** **adjective - accusative plural masculine**  
**anomos an'-om-os**: lawless, i.e. (negatively) not subject to (the Jewish) law; (by implication, a Gentile), or (positively) wicked -- without law, lawless, transgressor, unlawful, wicked.

## 1 Corinthians 9:22 .

.	Greek	Strong's	Origin
To the weak	ἀσθενέσιν (asthenesin)	772: without strength, weak	from alpha (as a neg. prefix) and sthenés (strong)
I became	ἐγενόμην (egenomēn)	1096: to come into being, to happen, to become	from a prim. root gen-

weak,	ἀσθενής (asthenēs)	772: without strength, weak	from alpha (as a neg. prefix) and sthenés (strong)
that I might win	κερδήσω (kerdēsō)	2770: to gain	from kerdos
the weak;	ἀσθενεῖς (astheneis)	772: without strength, weak	from alpha (as a neg. prefix) and sthenés (strong)
I have become	γέγονα (gegona)	1096: to come into being, to happen, to become	from a prim. root gen-
all	πᾶσιν (pasin)	3956: all, every	a prim. word
things to all men,	πάντα (panta)	3956: all, every	a prim. word
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that I may by all means	πάντως (pantōs)	3843: altogether, by all means	adverb from pas
save	σώσω (sōsō)	4982: to save	from sós (safe, well)
some.	τινᾶς (tinas)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun

## KJV Lexicon

εγενομην **verb - second aorist middle deponent indicative - first person singular**

ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

τοῖς **definite article - dative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ασθενεισιν **adjective - dative plural masculine**

asthenes **as-then-ace'**: strengthless (in various applications, literal, figurative and moral) --

more feeble, impotent, sick, without strength, weak(-er, -ness, thing).

---

ως **adverb**

hos **hoke**: which how, i.e. in that manner (very variously used, as follows)

---

ασθενής **adjective - nominative singular masculine**

asthenes **as-then-ace'**: strengthless (in various applications, literal, figurative and moral) -- more feeble, impotent, sick, without strength, weak(-er, -ness, thing).

---

ινα **conjunction**

hina **hin'-ah**: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

---

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

ασθενεις **adjective - accusative plural masculine**

asthenes **as-then-ace'**: strengthless (in various applications, literal, figurative and moral) -- more feeble, impotent, sick, without strength, weak(-er, -ness, thing).

---

κερδησω **verb - aorist active subjunctive - first person singular**

kerdaino **ker-dah'-ee-no**: to gain -- (get) gain, win.

---

τοις **definite article - dative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

πασιν **adjective - dative plural masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

---

γεγονα **verb - second perfect active indicative - first person singular**

ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

---

τα **definite article - nominative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

παντα **adjective - nominative plural neuter**

pas **pas**: apparently a primary word; all, any, every, the whole

---

ινα **conjunction**

hina **hin'-ah**: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

---

παντως **adverb**

pantos **pan'-toce**: entirely; specially, at all events, (with negative, following) in no event -- by all means, altogether, at all, needs, no doubt, in (no) wise, surely.

---

τινας **indefinite pronoun - accusative plural masculine**  
tis **tis**: some or any person or object

σωσω **verb - aorist active subjunctive - first person singular**  
sozo **sode'-zo**: to save, i.e. deliver or protect -- heal, preserve, save (self), do well, be (make) whole.

## 1 Corinthians 9:23 .

.	Greek	Strong's	Origin
I do	ποιῶ (poiō)	4160: to make, do	a prim. word
all things	πάντα (panta)	3956: all, every	a prim. word
for the sake	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
of the gospel,	εὐαγγέλιον (euangelion)	2098: good news	from the same as euaggelizó
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that I may become	γίνωμαι (genōmai)	1096: to come into being, to happen, to become	from a prim. root gen-
a fellow partaker	συγκοινωνός (sunkoinōnos)	4791: partaking jointly of	from sun and koinónos
of it.			

### KJV Lexicon

τούτο **demonstrative pronoun - accusative singular neuter**  
touto **too'-to**: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

**δε conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

**ποιω verb - present active indicative - first person singular**

poieo **poy-eh'-o**: to make or do (in a very wide application, more or less direct)

**δια preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

**το definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**ευαγγελιον noun - accusative singular neuter**

euaggelion **yoo-ang-ghel'-ee-on**: a good message, i.e. the gospel -- gospel.

**ινα conjunction**

hina **hin'-ah**: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

**συγκοινωνος adjective - nominative singular masculine**

sugkoinonos **soong-koy-no-nos'**: a co-participant -- companion, partake(-r, -r with).

**αυτου personal pronoun - genitive singular neuter**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

**γενωμαι verb - second aorist middle deponent subjunctive - first person singular**

ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

## 1 Corinthians 9:24 .

.	Greek	Strong's	Origin
Do you not know		3609a: to have seen or perceived, hence to know	perf. of eidon
that those	οἱ (oi)	3588: the	the def. art.
who run	τρέχοντες (trechontes)	5143: to run	a prim. verb
in a race	stadíō (stadiō)	4712: a stadium (a Gr. measure of length), by impl. a racecourse	from the same as histémi



all	πάντες (pantes)	3956: all, every	a prim. word
run,	τρέχουσιν (trechousin)	5143: to run	a prim. verb
but [only] one	εἷς (eis)	1520: one	a primary number
receives	λαμβάνει (lambanei)	2983: to take, receive	from a prim. root lab-
the prize?	βραβεῖον (brabeion)	1017: a prize	from brabeus (an umpire)
Run	τρέχετε (trechete)	5143: to run	a prim. verb
in such a way	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
that you may win.	καταλάβητε (katalabēte)	2638: to lay hold of, seize	from kata and lambanó

## KJV Lexicon

### οὐκ particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

### οἶδατε verb - perfect active indicative - second person

eido i'-do: to see; by implication, (in the perfect tense only) to know

### οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

### οι definite article - nominative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### εν preposition

en **en**: in, at, (up-)on, by, etc.

---

σταδιω **noun - dative singular neuter**

stadion **stad'-ee-on**: a stade or certain measure of distance; by implication, a stadium or race-course -- furlong, race.

---

τρεχοντες **verb - present active participle - nominative plural masculine**

trecho **trekh'-o**: to run or walk hastily -- have course, run.

---

παντες **adjective - nominative plural masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

---

μεν **particle**

men **men**: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

---

τρεχουσιν **verb - present active indicative - third person**

trecho **trekh'-o**: to run or walk hastily -- have course, run.

---

εις **adjective - nominative singular masculine**

heis **hice**: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

---

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

---

λαμβάνει **verb - present active indicative - third person singular**

lambano **lam-ban'-o**: to take (in very many applications, literally and figuratively)

---

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

βραβειον **noun - accusative singular neuter**

brabeion **brab-i'-on**: an award (of arbitration), i.e. (specially) a prize in the public games -- prize.

---

ουτως **adverb**

houto **hoo'-to**: after that, after (in) this manner, as, even (so), for all that, like(-wise), no more, on this fashion(-wise), so (in like manner), thus, what.

---

τρεχετε **verb - present active imperative - second person**

trecho **trekh'-o**: to run or walk hastily -- have course, run.

---

ινα **conjunction**

hina **hin'-ah**: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

---

καταλαβητε **verb - second aorist active subjunctive - second person**

katalambano **kat-al-am-ban'-o**: to take eagerly, i.e. seize, possess, etc. -- apprehend, attain, come upon, comprehend, find, obtain, perceive, (over-)take.

# 1 Corinthians 9:25 .

.	Greek	Strong's	Origin
Everyone	πᾶς (pas)	3956: all, every	a prim. word
who competes in the games	ἀγωνιζόμενος (agōnizomenos)	75: to contend for a prize, struggle	from agón
exercises self-control	ἐγκρατεύεται (enkrateuetai)	1467: to exercise self-control	from egkratés
in all things.	πάντα (panta)	3956: all, every	a prim. word
They then	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
[do it] to receive	λάβωσιν (labōsin)	2983: to take, receive	from a prim. root lab-
a perishable	φθαρτὸν (phtharton)	5349: perishable, corruptible	from phtheiró
wreath,	στέφανον (stephanon)	4735: that which surrounds, i.e. a crown	from stephó (to encircle)
but we an imperishable.	ἄφθαρτον (aphtharton)	862a: undecaying, i.e. imperishable	from alpha (as a neg. prefix) and phtheiró

## KJV Lexicon

πας **adjective - nominative singular masculine**

**pas pas:** apparently a primary word; all, any, every, the whole

δε **conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγωνιζομενος **verb - present middle or passive deponent participle - nominative singular masculine**  
agonizomai **ag-o-nid'-zom-ahee**: to struggle, literally (to compete for a prize), figuratively (to contend with an adversary), or genitive case (to endeavor to accomplish something) -- fight, labor fervently, strive.

παντα **adjective - accusative plural neuter**  
pas **pas**: apparently a primary word; all, any, every, the whole

εγκρατευεται **verb - present middle or passive deponent indicative - third person singular**  
egkrateuomai **eng-krat-yoo'-om-ahee**: to exercise self-restraint (in diet and chastity) -- can(-not) contain, be temperate.

εκεινοι **demonstrative pronoun - nominative plural masculine**  
ekeinos **ek-i'-nos**: that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

μεν **particle**  
men **men**: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

ουν **conjunction**  
oun **oon**: (adverbially) certainly, or (conjunctively) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ινα **conjunction**  
hina **hin'-ah**: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

φθαρτον **adjective - accusative singular masculine**  
phthartos **fthar-tos'**: decayed, i.e. (by implication) perishable -- corruptible.

στεφανον **noun - accusative singular masculine**  
stephanos **stef'-an-os**: a chaplet, literally or figuratively -- crown.

λαβωσιν **verb - second aorist active subjunctive - third person**  
lambano **lam-ban'-o**: to take (in very many applications, literally and figuratively)

ημεις **personal pronoun - first person nominative plural**  
hemeis **hay-mice'**: we (only used when emphatic) -- us, we (ourselves).

δε **conjunction**  
de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αφθαρτον **adjective - accusative singular masculine**  
aphthartos **af'-thar-tos**: undecaying (in essence or continuance) -- not (in-, un-)corruptible, immortal.

# 1 Corinthians 9:26 .

.	Greek	Strong's	Origin
Therefore	τοίνυν (toinun)	5106: accordingly, therefore	from toi and nun
I run	τρέχω (trechō)	5143: to run	a prim. verb
in such	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
a way,	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
as not without aim;	ἀδήλως (adēlōs)	84: uncertainly	from adēlos
I box	πυκτεύω (pukteuō)	4438: to box	from puktēs (a pugilist)
in such a way,		3779: in this way, thus	adverb from houtos,
as not beating	δέρων (derōn)	1194: to skin, to thrash	a prim. verb
the air;	ἀέρα (aera)	109: air	from aēmi (to breathe, blow)

## KJV Lexicon

εγω **personal pronoun - first person nominative singular**  
ego **eg-o'**: I, me.

τοινυν **particle**  
toinun **toy'-noon**: truly now, i.e. accordingly -- then, therefore.

οутως **adverb**  
houto **hoo'-to**: after that, after (in) this manner, as, even (so), for all that, like(-wise), no more, on this fashion(-wise), so (in like manner), thus, what.

**τρέχω verb - present active indicative - first person singular**  
**trecho trekh'-o:** to run or walk hastily -- have course, run.

**ως adverb**  
**hos hoce:** which how, i.e. in that manner (very variously used, as follows)

**οὐκ particle - nominative**  
**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

**ἀδελῶς adverb**  
**adelos ad-ay'-loce:** uncertainly -- uncertainly.

**οὕτως adverb**  
**houto hoo'-to:** after that, after (in) this manner, as, even (so), for all that, like(-wise), no more, on this fashion(-wise), so (in like manner), thus, what.

**πυκτεύω verb - present active indicative - first person singular**  
**pukteo pook-teh'-o:** to box (with the fist), i.e. contend (as a boxer) at the games (figuratively) -- fight.

**ως adverb**  
**hos hoce:** which how, i.e. in that manner (very variously used, as follows)

**οὐκ particle - nominative**  
**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

**αἶρα noun - accusative singular masculine**  
**aer ah-ayr':** by analogy, to blow); air (as naturally circumambient) -- air.

**δερῶν verb - present active participle - nominative singular masculine**  
**dero der'-o:** to flay, i.e. (by implication) to scourge, or (by analogy) to thrash -- beat, smite.

## 1 Corinthians 9:27 .

.	Greek	Strong's	Origin
but I discipline	ὑπωπιάζω (upōpiazō)	5299: to strike under the eye	from hupōpion (the part of the face under the eyes)
my body	σῶμα (sōma)	4983: a body	of uncertain origin
and make it my slave,	δουλαγωγῶ (doulagōgō)	1396: to enslave, fig. subdue	from doulos and agó

so that, after I have preached	κηρύξας (kēruxas)	2784: to be a herald, proclaim	of uncertain origin
to others,	ἄλλοις (allois)	243: other, another	a prim. word
I myself	αὐτὸς (autos)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
will not be disqualified.	ἀδόκιμος (adokimos)	96b: not standing the test, rejected	from alpha (as a neg. prefix) and dokimos

## KJV Lexicon

### αλλ conjunction

**alla al-lah':** other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

### υπωπιαζω verb - present active indicative - first person singular

**hupopiazō hoop-o-pee-ad'-zo:** to hit under the eye (buffet or disable an antagonist as a pugilist), i.e. (figuratively) to tease or annoy (into compliance), subdue (one's passions) -- keep under, weary.

### μου personal pronoun - first person genitive singular

**mou moo:** of me -- I, me, mine (own), my.

### το definite article - accusative singular neuter

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### σωμα noun - accusative singular neuter

**soma so'-mah:** the body (as a sound whole), used in a very wide application, literally or figuratively -- bodily, body, slave.

### και conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### δουλαγωγω verb - present active indicative - first person singular - contracted form

**doulagogeo doo-lag-ogue-eh'-o:** to be a slave-driver, i.e. to enslave (figuratively, subdue) -- bring into subjection.

<b>μηπως</b> <b>conjunction</b>
<b>mepos may'-pos</b> : lest somehow -- lest (by any means, by some means, haply, perhaps).
<b>αλλοις</b> <b>adjective - dative plural masculine</b>
<b>allos al'-los</b> : else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).
<b>κηρυξας</b> <b>verb - aorist active participle - nominative singular masculine</b>
<b>kerusso kay-roos'-so</b> : to herald (as a public crier), especially divine truth (the gospel) -- preacher(-er), proclaim, publish.
<b>αυτος</b> <b>personal pronoun - nominative singular masculine</b>
<b>autos ow-tos'</b> : the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons
<b>αδοκιμος</b> <b>adjective - nominative singular masculine</b>
<b>adokimos ad-ok'-ee-mos</b> : unapproved, i.e. rejected; by implication, worthless (literally or morally) -- castaway, rejected, reprobate.
<b>γενωμαι</b> <b>verb - second aorist middle deponent subjunctive - first person singular</b>
<b>ginomai ghin'-om-ahēe</b> : to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

## 1 Corinthians 10:1 .

.	Greek	Strong's	Origin
For I do not want	θέλω (thelō)	2309: to will, wish	a prim. verb
you to be unaware,	ἀγνοεῖν (agnoein)	50: to be ignorant, not to know	from alpha (as a neg. prefix) and the same as ginóskó
brethren,	ἀδελφοί (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
that our fathers	πατέρες (pateres)	3962: a father	a prim. word
were all	πάντες (pantes)	3956: all, every	a prim. word
under	ὑπὸ (upo)	5259: by, under	a prim. preposition
the cloud	νεφέλην (nephelēn)	3507: a cloud	from nephos



and all	πάντες (pantes)	3956: all, every	a prim. word
passed through	διήλθον (diēlthon)	1330: to go through, go about, to spread	from dia and erchomai
the sea;	θαλάσσης (thalassēs)	2281: the sea	of uncertain origin

## KJV Lexicon

### ου particle - nominative

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

### θελω verb - present active indicative - first person singular

thelo **thel'-o**: by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in

### δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

### υμας personal pronoun - second person accusative plural

humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

### αγνοειν verb - present active infinitive

agnoeo **ag-no-eh'-o**: not to know (through lack of information or intelligence); by implication, to ignore (through disinclination) -- (be) ignorant(-ly), not know, not understand, unknown.

### αδελφοι noun - vocative plural masculine

adelphos **ad-el-fos'**: a brother near or remote -- brother.

### οτι conjunction

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

### οι definite article - nominative plural masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατερες **noun - nominative plural masculine**

pater **pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

---

ημων **personal pronoun - first person genitive plural**

hemon **hay-mone'**: of (or from) us -- our (company), us, we.

---

παντες **adjective - nominative plural masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

---

υπο **preposition**

hupo **hoop-o'**: under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

---

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

νεφελην **noun - accusative singular feminine**

nephele **nef-el'-ay**: cloudiness, i.e. (concretely) a cloud -- cloud.;

---

ησαν **verb - imperfect indicative - third person**

en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

---

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

παντες **adjective - nominative plural masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

---

δια **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

---

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

θαλασσης **noun - genitive singular feminine**

thalassa **thal'-as-sah**: the sea (genitive case or specially) -- sea.

---

διελθον **verb - second aorist active indicative - third person singular**

dierchomai **dee-er'-khom-ah-ee**: to traverse (literally) -- come, depart, go (about, abroad, everywhere, over, through, throughout), pass (by, over, through, throughout), pierce through, travel, walk through.

---

## 1 Corinthians 10:2 .

.	Greek	Strong's	Origin
and all	πάντες (pantes)	3956: all, every	a prim. word
were baptized	ἐβαπτίσαντο (ebaptisanto)	907: to dip, sink	from baptó
into Moses	Μωϋσῆν (mōusēn)	3475: Moses, a leader of Isr.	of Hebrew origin Mosheh
in the cloud	νεφέλη (nephelē)	3507: a cloud	from nephos
and in the sea;	θαλάσση (thalassē)	2281: the sea	of uncertain origin

## KJV Lexicon

και **conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πάντες **adjective - nominative plural masculine**

**pas pas:** apparently a primary word; all, any, every, the whole

εις **preposition**

**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τον **definite article - accusative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μωυσην **noun - accusative singular masculine**

**Moseus moce-yoos':** Moseus, Moses, or Mouses (i.e. Mosheh), the Hebrew lawgiver -- Moses.

εβαπτισαντο **verb - aorist middle indicative - third person**

**baptizo bap-tid'-zo:** to immerse, submerge; to make whelmed (i.e. fully wet); used only (in the New Testament) of ceremonial ablution

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νεφέλη **noun - dative singular feminine**

nephele **nef-el'-ay**: cloudiness, i.e. (concretely) a cloud -- cloud.;

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θαλασση **noun - dative singular feminine**

thalassa **thal'-as-sah**: the sea (genitive case or specially) -- sea.

## 1 Corinthians 10:3 .

.	Greek	Strong's	Origin
and all	πάντες (pantes)	3956: all, every	a prim. word
ate		2068: to eat	akin to edó (to eat)
the same	αὐτό (auto)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
spiritual	πνευματικὸν (pneumatikon)	4152: spiritual	from pneuma
food;	βρῶμα (brōma)	1033: food	from bibróskó

## KJV Lexicon

καὶ **conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πάντες **adjective - nominative plural masculine**

**pas pas:** apparently a primary word; all, any, every, the whole

το **definite article - accusative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αὐτο **personal pronoun - accusative singular neuter**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

βρῶμα **noun - accusative singular neuter**

**broma bro'-mah:** food, especially (ceremonially) articles allowed or forbidden by the Jewish law -- meat, victuals.;

πνευματικόν **adjective - accusative singular neuter**

**pneumatikos pnyoo-mat-ik-os':** non-carnal, i.e. (humanly) ethereal (as opposed to gross), or (daemoniacally) a spirit (concretely), or (divinely) supernatural, regenerate, religious -- spiritual.

εφαγον **verb - second aorist active indicative - third person**

**phago fag'-o:** to eat -- eat, meat.

## 1 Corinthians 10:4 .

.	Greek	Strong's	Origin
and all	πάντες (pantes)	3956: all, every	a prim. word
drank	ἔπιον (epion)	4095: to drink	a prim. word
the same	αὐτὸ (auto)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
spiritual	πνευματικὸν (pneumatikon)	4152: spiritual	from pneuma

drink,	πόμα (poma)	4188: a drink	from pinó
for they were drinking	ἔπινον (epinon)	4095: to drink	a prim. word
from a spiritual	πνευματικῆς (pneumatikēs)	4152: spiritual	from pneuma
rock	πέτρας (petras)	4073: a (large mass of) rock	a prim. word
which followed	ἀκολουθούσης (akolouthousēs)	190: to follow	from alpha (as a cop. prefix) and keleuthos (a road, way)
them; and the rock	πέτρα (petra)	4073: a (large mass of) rock	a prim. word
was Christ.	Χριστός (christos)	5547: the Anointed One, Messiah, Christ	from chrió

## KJV Lexicon

και **conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

παντες **adjective - nominative plural masculine**

**pas pas:** apparently a primary word; all, any, every, the whole

το **definite article - accusative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αυτο **personal pronoun - accusative singular neuter**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

πομα **noun - accusative singular neuter**

**poma pom'-ah:** a beverage -- drink.

πνευματικον **adjective - accusative singular neuter**

pneumatikos **pn̩yoo-mat-ik-os'**: non-carnal, i.e. (humanly) ethereal (as opposed to gross), or (daemoniacally) a spirit (concretely), or (divinely) supernatural, regenerate, religious -- spiritual.

---

επιον **verb - second aorist active indicative - third person**

pino **pee'-no**: to imbibe -- drink.

---

επιον **verb - imperfect active indicative - third person**

pino **pee'-no**: to imbibe -- drink.

---

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

---

εκ **preposition**

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

---

πνευματικης **adjective - genitive singular feminine**

pneumatikos **pn̩yoo-mat-ik-os'**: non-carnal, i.e. (humanly) ethereal (as opposed to gross), or (daemoniacally) a spirit (concretely), or (divinely) supernatural, regenerate, religious -- spiritual.

---

ακολουθουσης **verb - present active participle - genitive singular feminine**

akoloutheo **ak-ol-oo-theh'-o**: to be in the same way with, i.e. to accompany (specially, as a disciple) -- follow, reach.

---

πετρας **noun - genitive singular feminine**

petra **pet'-ra**: a (mass of) rock -- rock.

---

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

---

πετρα **noun - nominative singular feminine**

petra **pet'-ra**: a (mass of) rock -- rock.

---

ην **verb - imperfect indicative - third person singular**

en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

---

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

χριστος **noun - nominative singular masculine**

Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

# 1 Corinthians 10:5 .

.	Greek	Strong's	Origin
Nevertheless,	Ἄλλ'	235: otherwise, on the other hand, but	adversative particle from allos
with most	(all)	4183: much, many	a prim. word
of them God	θεός	2316: God, a god	of uncertain origin
was not well-pleased;	εὐδόκησεν	2106: to think well of, i.e. to be well-pleased	from eu and dokeó
for they were laid low	(eudokēsen)		
	κατεστρώθησαν	2693: to overthrow	from kata and strónnuó
	(katestrōthēsan)		
in the wilderness.	ἐρήμῳ	2048: solitary, desolate	a prim. word
	(erēmō)		

## KJV Lexicon

### αλλ conjunction

**alla al-lah':** other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

### ουκ particle - nominative

**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

### εν preposition

**en en:** in, at, (up-)on, by, etc.

### τοις definite article - dative plural masculine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### πλειοσιν adjective - dative plural masculine - comparative or contracted



**pleion pli-own:** more in quantity, number, or quality; also (in plural) the major portion

**αὐτῶν personal pronoun - genitive plural masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

**εὐδοκῆσεν verb - aorist active indicative - third person singular**

**eudokeo yoo-dok-eh'-o:** to think well of, i.e. approve (an act); specially, to approbate (a person or thing) -- think good, (be well) please(-d), be the good (have, take) pleasure, be willing.

**ο definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**θεος noun - nominative singular masculine**

**theos theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

**κατεστρωθησαν verb - aorist passive indicative - third person**

**katastronnumi kat-as-trone'-noo-mee:** to strew down, i.e. (by implication) to prostrate (slay) -- overthrow.

**γὰρ conjunction**

**gar gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

**ἐν preposition**

**en en:** in, at, (up-)on, by, etc.

**τῇ definite article - dative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**ἐρημῷ adjective - dative singular feminine**

**eremos er'-ay-mos:** lonesome, i.e. (by implication) waste -- desert, desolate, solitary, wilderness.

## 1 Corinthians 10:6 .

.	Greek	Strong's	Origin
Now	ὁὐ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
these things		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun

happened	ἐγενήθησαν (egenēthēsan)	1096: to come into being, to happen, to become	from a prim. root gen-
as examples	τύποι (tupoi)	5179b: the mark (of a blow), an impression, stamp (made by a die)	from tuptó
for us, so	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
that we would not crave		1510: I exist, I am	a prol. form of a prim. and defective verb
evil things	κακῶν (kakōn)	2556: bad, evil	a prim. word
as they also	κακεῖνοι (kakeinoi)	2548: and that one	from kai and ekeinos
craved.	ἐπεθύμησαν (epethumēsan)	1937: desire, lust after	from epi and thumos

## KJV Lexicon

ταυτα **demonstrative pronoun - nominative plural neuter**

tauta **tow'-tah**: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τυπτοι **noun - nominative plural masculine**

tupos **too'-pos**: a die (as struck), i.e. (by implication) a stamp or scar; by analogy, a shape, i.e. a statue, (figuratively) style or resemblance; specially, a sampler (type), i.e. a model (for imitation) or instance (for warning) -- en-(ex-)ample, fashion, figure, form, manner, pattern, print.

ημων **personal pronoun - first person genitive plural**

hemon **hay-mone'**: of (or from) us -- our (company), us, we.

εγενηθησαν **verb - aorist passive deponent indicative - third person**

ginomai **ghin'-om-ahēe**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

**εις preposition**

**eis ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

**το definite article - accusative singular neuter**

**ho ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**μη particle - nominative**

**me may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

**ειναι verb - present infinitive**

**einai i'-nahee**: to exist -- am, was. come, is, lust after, please well, there is, to be, was.

**ημας personal pronoun - first person accusative plural**

**hemas hay-mas'**: us -- our, us, we.

**επιθυμητας noun - accusative plural masculine**

**epithumetes ep-ee-thoo-may-tace'**: a craver -- lust after.

**κακων adjective - genitive plural neuter**

**kakos kak-os'**: worthless (intrinsically, such), i.e. (subjectively) depraved, or (objectively) injurious -- bad, evil, harm, ill, noisome, wicked.

**καθως adverb**

**kathos kath-ocē'**: just (or inasmuch) as, that -- according to, (according, even) as, how, when.

**κακεινοι demonstrative pronoun - nominative plural masculine - comparative or contracted**

**kakeinos kak-i'-nos**: likewise that (or those) -- and him (other, them), even he, him also, them (also), (and) they.

**επεθυμησαν verb - aorist active indicative - third person**

**epithumeo ep-ee-thoo-meh'-o**: to set the heart upon, i.e. long for (rightfully or otherwise) -- covet, desire, would fain, lust (after).

## 1 Corinthians 10:7 .

.	Greek	Strong's	Origin
Do not be idolaters,	εἰδωλολάτραι (eidōlōlatrai)	1496: an image worshiper	from eidōlon and latris (a hired servant)
as some	τινες	5100: a certain one, someone,	a prim. enclitic indef. pronoun

	(times)	anyone	
of them were; as it is written,	γέγραπται (gegryptai)	1125: to write	a prim. verb
"THE PEOPLE	λαὸς (laos)	2992: the people	a prim. word
SAT DOWN	ἐκάθισεν (ekathisen)	2523: to make to sit down, to sit down	another form of kathezomai
TO EAT		2068: to eat	akin to edó (to eat)
AND DRINK,	πεῖν (pein)	4095: to drink	a prim. word
AND STOOD	ἀνέστησαν (anestēsan)	450: to raise up, to rise	from ana and histēmi
UP TO PLAY."	παίζειν (paizein)	3815: to play as a child	from pais

## KJV Lexicon

μηδε **conjunction**

mede **may-deh'**: but not, not even; in a continued negation, nor -- neither, nor (yet), (no) not (once, so much as).

ειδωλολατραι **noun - nominative plural masculine**

eidololatres **i-do-lol-at'-race**: an image-(servant or) worshipper -- idolater.

γινεσθε **verb - present middle or passive deponent imperative - second person**

ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

καθως **adverb**

kathos **kath-oce'**: just (or inasmuch) as, that -- according to, (according, even) as, how, when.

τινες **indefinite pronoun - nominative plural masculine**

tis **tis**: some or any person or object

αὐτῶν **personal pronoun - genitive plural masculine**  
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ὥσπερ **adverb**  
hosper **hoce'-per**: just as, i.e. exactly like -- (even, like) as.

γεγραπται **verb - perfect passive indicative - third person singular**  
grapho **graf'-o**: to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

ἐκάθισεν **verb - aorist active indicative - third person singular**  
kathizo **kath-id'-zo**: to seat down, i.e. set (figuratively, appoint); intransitively, to sit (down); figuratively, to settle (hover, dwell) -- continue, set, sit (down), tarry.

ὁ **definite article - nominative singular masculine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λαός **noun - nominative singular masculine**  
laos **lah-os'**: a people -- people.

φαγεῖν **verb - second aorist active middle or passive deponent**  
phago **fag'-o**: to eat -- eat, meat.

καί **conjunction**  
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πιεῖν **verb - second aorist active middle or passive deponent**  
pino **pee'-no**: to imbibe -- drink.

καί **conjunction**  
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἀνέστησαν **verb - aorist active indicative - third person**  
anistemi **an-is'-tay-mee**: to stand up (literal or figurative, transitive or intransitive) -- arise, lift up, raise up (again), rise (again), stand up(-right).

παιζειν **verb - present active infinitive**  
paizo **paheed'-zo**: to sport (as a boy) -- play.

## 1 Corinthians 10:8 .

■			
.	Greek	Strong's	Origin

Nor	μηδὲ (mēde)	3366: but not, and not	from mé and de
let us act	πορνεύωμεν (porneuōmen)	4203: to commit fornication	from porné
immorally,	ἐπόρνευσαν (eporneusan)	4203: to commit fornication	from porné
as some	τινες (tines)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
of them did,		4203: to commit fornication	from porné
and twenty-three	εἴκοσι (eikosi)	1501: twenty	a prim. word
thousand	χιλιάδες (chiliades)	5505: one thousand	from chilioi
fell	ἔπεσαν (epesan)	4098: to fall	from a redupl. of the prim. root pet
in one	μὶα (mia)	1520: one	a primary number
day.	ἡμέρα (ēmera)	2250: day	a prim. word

## KJV Lexicon

### μηδε **conjunction**

**mede** **may-deh'**: but not, not even; in a continued negation, nor -- neither, nor (yet), (no) not (once, so much as).

### πορνεύωμεν **verb - present active subjunctive - first person**

**porneuo** **porn-yoo'-o**: to act the harlot, i.e. (literally) indulge unlawful lust (of either sex), or (figuratively) practise idolatry -- commit (fornication).

### καθως **adverb**

**kathos** **kath-oc'e'**: just (or inasmuch) as, that -- according to, (according, even) as, how,

when.

**ΤΙΝΕΣ** **indefinite pronoun - nominative plural masculine**

**tis tis:** some or any person or object

**ΑΥΤΩΝ** **personal pronoun - genitive plural masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

**ΕΠΟΡΝΕΥΣΑΝ** **verb - aorist active indicative - third person**

**porneuo porn-yoo'-o:** to act the harlot, i.e. (literally) indulge unlawful lust (of either sex), or (figuratively) practise idolatry -- commit (fornication).

**και** **conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**ΕΠΤΕΣΘΩ** **verb - second aorist active indicative - third person**

**pipto pip'-to, :** to fall -- fail, fall (down), light on.

**ΕΝ** **preposition**

**en en:** in, at, (up-)on, by, etc.

**μια** **adjective - dative singular feminine**

**heis hice:** one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

**ημερα** **noun - dative singular feminine**

**hemera hay-mer'-ah:** age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

**ΕΙΚΟΣΙΤΡΕΙΣ** **adjective - nominative plural masculine**

**eikosi i'-kos-ee:** a score -- twenty.

**χιλιαδες** **adjective - nominative plural feminine**

**chilias khil-ee-as':** one thousand (chiliad) -- thousand.

## 1 Corinthians 10:9 .

.	Greek	Strong's	Origin
Nor	μηδὲ (mēde)	3366: but not, and not	from mé and de
let us try	ἐκπειράζωμεν (ekpeirazōmen)	1598: to test thoroughly, tempt	from ek and peirazó
the Lord,		2962: lord, master	from kuros (authority)

as some	τινες (tines)	5100: a certain one, someone, a prim. enclitic indef. pronoun anyone	
of them did,	ἐπείρασαν (epeirasan)	3985: to make proof of, to attempt, test, tempt	from peira
and were destroyed	ἀπόλλυντο (apōllunto)	622: to destroy, destroy utterly	from apo and same as olethros
by the serpents.	ὄφειων (opheōn)	3789: a snake	a prim. word

## KJV Lexicon

### μηδε conjunction

**mede may-deh':** but not, not even; in a continued negation, nor -- neither, nor (yet), (no) not (once, so much as).

### εκπειραζωμεν verb - present active subjunctive - first person

**ekpeirazo ek-pi-rad'-zo:** to test thoroughly -- tempt.

### τον definite article - accusative singular masculine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### χριστον noun - accusative singular masculine

**Christos khris-tos':** anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

### καθως adverb

**kathos kath-oce':** just (or inasmuch) as, that -- according to, (according, even) as, how, when.

### και conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### τινες indefinite pronoun - nominative plural masculine

**tis tis:** some or any person or object

### αυτων personal pronoun - genitive plural masculine

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons



**πειρασαν** **verb - aorist active indicative - third person**  
**peirazo pi-rad'-zo:** to test (objectively), i.e. endeavor, scrutinize, entice, discipline -- assay, examine, go about, prove, tempt(-er), try.

**και** **conjunction**  
**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**υπο** **preposition**  
**hupo hoop-o':** under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

**των** **definite article - genitive plural masculine**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**οφειων** **noun - genitive plural masculine**  
**ophis of'-is:** a snake, figuratively, (as a type of sly cunning) an artful malicious person, especially Satan -- serpent.

**απωλοντο** **verb - second aorist middle indicative - third person**  
**apollumi ap-of'-loo-mee:** to destroy fully (reflexively, to perish, or lose), literally or figuratively -- destroy, die, lose, mar, perish.

## 1 Corinthians 10:10 .

.	Greek	Strong's	Origin
Nor	μηδὲ (mēde)	3366: but not, and not	from mé and de
grumble,	γογγύζετε (gonguzete)	1111: to mutter, murmur	onomatop.
as some	τινες (tines)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
of them did,	ἐγόγγυσαν (egongusan)	1111: to mutter, murmur	onomatop.
and were destroyed	ἀπώλοντο (apōlonto)	622: to destroy, destroy utterly	from apo and same as olethros
by the destroyer.	ὀλοθρευτοῦ (olothreutou)	3644: a destroyer	from olothreuó

## KJV Lexicon

μηδε **conjunction**

mede **may-deh'**: but not, not even; in a continued negation, nor -- neither, nor (yet), (no) not (once, so much as).

γογγυζετε **verb - present active imperative - second person**

gogguzo **gong-good'-zo**: to grumble -- murmur.

καθως **adverb**

kathos **kath-oce'**: just (or inasmuch) as, that -- according to, (according, even) as, how, when.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τινες **indefinite pronoun - nominative plural masculine**

tis **tis**: some or any person or object

αυτων **personal pronoun - genitive plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εγογγυσαν **verb - aorist active indicative - third person**

gogguzo **gong-good'-zo**: to grumble -- murmur.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

απωλοντο **verb - second aorist middle indicative - third person**

apollumi **ap-ol'-loo-mee**: to destroy fully (reflexively, to perish, or lose), literally or figuratively -- destroy, die, lose, mar, perish.

υπο **preposition**

hupo **hoop-o'**: under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

ολοθρευτου **noun - genitive singular masculine**

olothreutes **ol-oth-ryoo-tace'**: a ruiner, i.e. (specially), a venomous serpent -- destroyer.

## 1 Corinthians 10:11 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
these things		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
happened	συνέβαιεν (sunebainen)	4819: to come together, i.e. (of events) to come to pass	from sun and the same as basis
to them as an example,	τυπικῶς (tupikōs)	5179a: typically	from tupos
and they were written	ἐγράφη (egraphē)	1125: to write	a prim. verb
for our instruction,	νουθεσίαν (nouthesian)	3559: admonition	from noutheteó
upon whom	οὓς (ous)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
the ends	τέλη (telē)	5056: an end, a toll	a prim. word
of the ages	αἰώνων (aiōnōn)	165: a space of time, an age	from a prim. root appar. mean. continued duration
have come.	κατήντηκεν (katēntēken)	2658: to come down to, reach	from kata and antaó (to come opposite, meet face to face)

## KJV Lexicon

ταυτα **demonstrative pronoun - nominative plural neuter**

tauta **tow'-tah**: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

παντα **adjective - nominative plural neuter**

pas **pas**: apparently a primary word; all, any, every, the whole

τυπτοι **noun - nominative plural masculine**

tupos **too'-pos**: a die (as struck), i.e. (by implication) a stamp or scar; by analogy, a shape, i.e. a statue, (figuratively) style or resemblance; specially, a sampler (type), i.e. a model (for imitation) or instance (for warning) -- en-(ex-)ample, fashion, figure, form, manner, pattern, print.

συνεβαινον **verb - imperfect active indicative - third person**

sumbaino **soom-bah'-ee-no**: to walk (figuratively, transpire) together, i.e. concur (take place) -- be(-fall), happen (unto).

εκεινοις **demonstrative pronoun - dative plural masculine**

ekemos **ek-i'-nos**: that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

εγραφη **verb - second aorist passive indicative - third person singular**

grapho **graf'-o**: to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

νουθησιαν **noun - accusative singular feminine**

nouthesia **noo-thes-ee'-ah**: calling attention to, i.e. (by implication) mild rebuke or warning -- admonition.

ημων **personal pronoun - first person genitive plural**

hemon **hay-mone'**: of (or from) us -- our (company), us, we.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ους **relative pronoun - accusative plural masculine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

τα **definite article - nominative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τελη **noun - nominative plural neuter**

telos **tel'-os**: continual, custom, end(-ing), finally, uttermost.

των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αιωνων **noun - genitive plural masculine**

aion **ahee-ohn'**: an age; by extension, perpetuity (also past); by implication, the world; specially (Jewish) a Messianic period (present or future)

κατηντησεν **verb - aorist active indicative - third person singular**

katantao **kat-an-tah'-o**: to meet against, i.e. arrive at -- attain, come.

## 1 Corinthians 10:12 .

.	Greek	Strong's	Origin
Therefore	ὥστε (ōste)	5620: so as to, so then, therefore	from hós and te
let him who thinks	δοκῶν (dokōn)	1380: to have an opinion, to seem	from dokos (opinion)
he stands	ἐστάναι (estanai)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-
take heed	βλεπέτω (blepetō)	991: to look (at)	a prim. verb
that he does not fall.	πέσῃ (pesē)	4098: to fall	from a redupl. of the prim. root pet

### KJV Lexicon

ὥστε **conjunction**

hoste **hoce'-teh**: so too, i.e. thus therefore (in various relations of consecution, as follow) -

- (insomuch) as, so that (then), (insomuch) that, therefore, to, wherefore.

ο **definite article - nominative singular masculine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δοκων **verb - present active participle - nominative singular masculine**

dokeo **dok-eh'-o:** to think; by implication, to seem (truthfully or uncertainly) -- be accounted, (of own) please(-ure), be of reputation, seem (good), suppose, think, trow.

εσταναι **verb - perfect active middle or passive deponent**

histemi **his'-tay-mee:** to stand (transitively or intransitively), used in various applications

βλεπτετω **verb - present active imperative - third person singular**

blepo **blep'-o:** to look at -- behold, beware, lie, look (on, to), perceive, regard, see, sight, take heed.

μη **particle - nominative**

me **may:** any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

πεση **verb - second aorist active subjunctive - third person singular**

pipto **pip'-to, :** to fall -- fail, fall (down), light on.

## 1 Corinthians 10:13 .

.	Greek	Strong's	Origin
No	οὐκ (ouk)	3756: not, no	a prim. word
temptation	πειρασμός (peirasmos)	3986: an experiment, a trial, temptation	from peirazó
has overtaken	εἰληφεν (eilēphen)	2983: to take, receive	from a prim. root lab-
you but such as is common to man;	ἀνθρώπινος (anthrōpinos)	442: human	from anthrōpos
and God	θεός (theos)	2316: God, a god	of uncertain origin
is faithful,	πιστός (pistos)	4103: faithful, reliable	from peithó

who	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
will not allow	ἐάσει (easei)	1439: to let alone, leave	a prim. verb, see also ea
you to be tempted	πειρασθῆναι (peirasthēnai)	3985: to make proof of, to attempt, test, tempt	from peira
beyond	ὑπὲρ (uper)	5228: over, beyond, fig. on behalf of, for the sake of, concerning	a prim. preposition
what	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you are able,	δύνασθε (dunasthe)	1410: to be able, to have power	a prim. verb
but with the temptation	πειρασμῷ (peirasmō)	3986: an experiment, a trial, temptation	from peirazó
will provide	ποιήσει (poiēsei)	4160: to make, do	a prim. word
the way of escape	ἐκβασιν (ekbasin)	1545: an exit, outcome	from ekbainó
also,	καὶ (kai)	2532: and, even, also	a prim. conjunction
so that you will be able	δύνασθαι (dunasthai)	1410: to be able, to have power	a prim. verb
to endure	ὑπενεγκεῖν (upenenkein)	5297: to bear by being under, to endure	from hupo and pheró
it.			

## KJV Lexicon

πειρασμος **noun - nominative singular masculine**

peirasmos **pi-ras-mos'**: a putting to proof (by experiment (of good), experience (of evil), solicitation, discipline or provocation); by implication, adversity -- temptation, try.

υμας **personal pronoun - second person accusative plural**

humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

ουκ **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ειληφεν **verb - perfect active indicative - third person singular**

lambano **lam-ban'-o**: to take (in very many applications, literally and figuratively)

ει **conditional**

ei **i**: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

ανθρωπινος **adjective - nominative singular masculine**

anthropinos **anth-ro'-pee-nos**: human -- human, common to man, man(-kind), (man-)kind, men's, after the manner of men.

πιστος **adjective - nominative singular masculine**

pistos **pis-tos'**: objectively, trustworthy; subjectively, trustful -- believe(-ing, -r), faithful(-ly), sure, true.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεος **noun - nominative singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

ος **relative pronoun - nominative singular masculine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ουκ **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.



**εασει verb - future active indicative - third person singular**

**eao eh-ah'-o:** to let be, i.e. permit or leave alone -- commit, leave, let (alone), suffer.

**υμας personal pronoun - second person accusative plural**

**humas hoo-mas':** you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

**πειρασθηναι verb - aorist passive middle or passive deponent**

**peirazo pi-rad'-zo:** to test (objectively), i.e. endeavor, scrutinize, entice, discipline -- assay, examine, go about, prove, tempt(-er), try.

**υπερ preposition**

**huper hoop-er':** over, i.e. (with the genitive case) of place, above, beyond, across, or causal, for the sake of, instead, regarding; with the accusative case superior to, more than -- (+ exceeding, abundantly) above, in (on) behalf of, beyond, by, + very chiefest, concerning, exceeding (above, -ly), for, + very highly, more (than), of, over, on the part of, for sake of, in stead, than, to(-ward), very. In the comparative, it retains many of the above applications.

**ο relative pronoun - accusative singular neuter**

**hos hos:** the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

**δυνασθε verb - present middle or passive deponent indicative - second person**

**dunamai doo'-nam-ahē:** to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

**αλλα conjunction**

**alla al-lah':** other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

**ποιησει verb - future active indicative - third person singular**

**poieo poiy-eh'-o:** to make or do (in a very wide application, more or less direct)

**συν preposition**

**sun soon:** with or together, i.e. by association, companionship, process, resemblance, possession, instrumentality, addition, etc.

**τω definite article - dative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**πειρασμω noun - dative singular masculine**

**peirasmos pi-ras-mos':** a putting to proof (by experiment (of good), experience (of evil), solicitation, discipline or provocation); by implication, adversity -- temptation, try.

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

την <b>definite article - accusative singular feminine</b>
ho <b>ho</b> : the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
εκβασιν <b>noun - accusative singular feminine</b>
ekbasis <b>ek'-bas-is</b> : an exit -- end, way to escape.
του <b>definite article - genitive singular masculine</b>
ho <b>ho</b> : the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
δυνασθαι <b>verb - present middle or passive deponent infinitive</b>
dunamai <b>doo'-nam-ahee</b> : to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.
υμας <b>personal pronoun - second person accusative plural</b>
humas <b>hoo-mas'</b> : you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).
υπενεγκειν <b>verb - second aorist active middle or passive deponent</b>
hupophero <b>hoop-of-er'-o</b> : to bear from underneath, i.e. (figuratively) to undergo hardship -- bear, endure.

## 1 Corinthians 10:14 .

.	Greek	Strong's	Origin
Therefore,	Διόπερ (dioper)	1355: for which very reason	from dio and per
my beloved,	ἀγαπητοί (agapētoi)	27: beloved	from agapaó
flee	φεύγετε (pheugete)	5343: to flee	a prim. verb
from idolatry.	εἰδωλολατρίας (eidōlolatrias)	1495: image worship	from eidólon and latreia

## KJV Lexicon

διοπερ **conjunction**

dioper **dee-op'-er**: on which very account -- wherefore.

αγαπητοι **adjective - vocative plural masculine**

agapetos **ag-ap-ay-tos'**: beloved -- (dearly, well) beloved, dear.

μου **personal pronoun - first person genitive singular**

mou **moo**: of me -- I, me, mine (own), my.

φευγετε **verb - present active imperative - second person**

pheugo **fyoo'-go**: to run away; by implication, to shun; by analogy, to vanish -- escape, flee (away).

απο **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ειδωλολατρειας **noun - genitive singular feminine**

eidololatrea **i-do-lol-at-ri'-ah**: image-worship -- idolatry.

## 1 Corinthians 10:15 .

.	Greek	Strong's	Origin
I speak	λέγω (legō)	3004: to say	a prim. verb
as to wise men;	φρονίμοις (phronimois)	5429: practically wise, sensible	from phroneó
you judge	κρίνατε (krinate)	2919: to judge, decide	a prim. verb
what	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
I say.	φημι (phēmi)	5346: to declare, say	from a prim. root pha-

## KJV Lexicon

ως **adverb**

hos **hoce**: which how, i.e. in that manner (very variously used, as follows)

φρονιμοις **adjective - dative plural masculine**

phronimos **fron'-ee-mos**: thoughtful, i.e. sagacious or discreet; in a bad sense conceited (also in the comparative) -- wise(-r).

λεγω **verb - present active indicative - first person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

κρινετε **verb - aorist active middle - second person**

krino **kree'-no**: by implication, to try, condemn, punish

υμεις **personal pronoun - second person nominative plural**

humeis **hoo-mice'**: you (as subjective of verb) -- ye (yourselves), you.

ο **relative pronoun - accusative singular neuter**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

φημι **verb - present indicative - first person singular**

phemi **fay-mee'**: to show or make known one's thoughts, i.e. speak or say -- affirm, say.

## 1 Corinthians 10:16 .

.	Greek	Strong's	Origin
Is not the cup	ποτήριον (potērion)	4221: a wine cup	a dim. form derivation from pinó
of blessing	εὐλογίας (eulogias)	2129: praise, blessing	from the same as eulogeó
which	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
we bless	εὐλογοῦμεν (eulougoumen)	2127: to speak well of, praise	from eu and logos
a sharing	κοινωνία	2842: fellowship	from koinónos

	(koinōnia)		
in the blood	αἵματος (aimatos)	129: blood	of uncertain origin
of Christ?	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
Is not the bread	ἄρτον (arton)	740: bread, a loaf	of uncertain origin
which	ὃν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
we break	κλῶμεν (klōmen)	2806: to break	a prim. verb
a sharing	κοινωνία (koinōnia)	2842: fellowship	from koinónos
in the body	σώματος (sōmatos)	4983: a body	of uncertain origin
of Christ?	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió

## KJV Lexicon

το **definite article - nominative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ποτηριον **noun - nominative singular neuter**

**poterion pot-ay'-ree-on:** a drinking-vessel; by extension, the contents thereof, i.e. a cupful (draught); figuratively, a lot or fate -- cup.

της **definite article - genitive singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ευλογίας **noun - genitive singular feminine**

**eulogia yoo-log-ee'-ah:** fine speaking, i.e. elegance of language; commendation (eulogy),

i.e. (reverentially) adoration; religiously, benediction; by implication, consecration; by extension, benefit or largess

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**ο relative pronoun - accusative singular neuter**

**hos hos:** the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

---

**ευλογουμεν verb - present active indicative - first person**

**eulogeo yoo-log-eh'-o:** to speak well of, i.e. (religiously) to bless (thank or invoke a benediction upon, prosper) -- bless, praise.

---

**ουχι particle - interrogative**

**ouchi oo-khee':** not indeed -- nay, not.

---

**κοινωνια noun - nominative singular feminine**

**koinonia koy-nohn-ee'-ah:** partnership, i.e. (literally) participation, or (social) intercourse, or (pecuniary) benefaction -- (to) communicate(-ation), communion, (contri-)distribution, fellowship.

---

**του definite article - genitive singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**αιματος noun - genitive singular neuter**

**haima hah'-ee-mah:** blood, literally (of men or animals), figuratively (the juice of grapes) or specially (the atoning blood of Christ); by implication, bloodshed, also kindred -- blood.

---

**του definite article - genitive singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**χριστου noun - genitive singular masculine**

**Christos khris-tos':** anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

---

**εστιν verb - present indicative - third person singular**

**esti es-tee':** he (she or it) is; also (with neuter plural) they are

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**τον definite article - accusative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**αρτον noun - accusative singular masculine**

**artos ar'-tos:** bread (as raised) or a loaf -- (shew-)bread, loaf.

---

**ον relative pronoun - accusative singular masculine**

**hos hos:** the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

---

**κλωμεν verb - present active indicative - first person**

**klao klah'-o:** to break (specially, of bread) -- break.

**ουχι particle - interrogative**

**ouchi oo-khee':** not indeed -- nay, not.

**κοινωνια noun - nominative singular feminine**

**koinonia koy-nohn-ee'-ah:** partnership, i.e. (literally) participation, or (social) intercourse, or (pecuniary) benefaction -- (to) communicate(-ation), communion, (contri-)distribution, fellowship.

**του definite article - genitive singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**σωματος noun - genitive singular neuter**

**soma so'-mah:** the body (as a sound whole), used in a very wide application, literally or figuratively -- bodily, body, slave.

**του definite article - genitive singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**χριστου noun - genitive singular masculine**

**Christos khris-tos':** anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

**εστιν verb - present indicative - third person singular**

**esti es-tee':** he (she or it) is; also (with neuter plural) they are

## 1 Corinthians 10:17 .

.	Greek	Strong's	Origin
Since	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
there is one	εἷς (eis)	1520: one	a primary number
bread,	ἄρτος (artos)	740: bread, a loaf	of uncertain origin
we who are many	πολλοί (polloi)	4183: much, many	a prim. word
are one	ἐν (en)	1520: one	a primary number
body;	σῶμα	4983: a body	of uncertain origin

	(sōma)		
for we all	πάντες (pantes)	3956: all, every	a prim. word
partake	μετέχομεν (metechomen)	3348: to partake of, share in	from meta and echó
of the one	ένός (enos)	1520: one	a primary number
bread.	ἄρτου (artou)	740: bread, a loaf	of uncertain origin

## KJV Lexicon

### οτι conjunction

**hoti hot'-ee:** demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

### εις adjective - nominative singular masculine

**heis hice:** one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

### αρτος noun - nominative singular masculine

**artos ar'-tos:** bread (as raised) or a loaf -- (shew-)bread, loaf.

### εν adjective - nominative singular neuter

**heis hice:** one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

### σωμα noun - nominative singular neuter

**soma so'-mah:** the body (as a sound whole), used in a very wide application, literally or figuratively -- bodily, body, slave.

### οι definite article - nominative plural masculine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### πολλοι adjective - nominative plural masculine

**polus pol-oos':** abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

### εσμεν verb - present indicative - first person

**esmen es-men':** we are -- are, be, have our being, have hope, + (the gospel) was (preached



unto) us.

**οι** **definite article - nominative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**γαρ** **conjunction**

**gar gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

**παντες** **adjective - nominative plural masculine**

**pas pas:** apparently a primary word; all, any, every, the whole

**εκ** **preposition**

**ek ek:** a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

**του** **definite article - genitive singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**ενος** **adjective - genitive singular masculine**

**heis hie:** one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

**αρου** **noun - genitive singular masculine**

**artos ar'-tos:** bread (as raised) or a loaf -- (shew-)bread, loaf.

**μετεχομεν** **verb - present active indicative - first person**

**metecho met-ekh'-o:** to share or participate; by implication, belong to, eat (or drink) -- be partaker, pertain, take part, use.

## 1 Corinthians 10:18 .

.	Greek	Strong's	Origin
Look	βλέπετε (blepete)	991: to look (at)	a prim. verb
at the nation	σάρκα (sarka)	4561: flesh	a prim. word
Israel;	Ἰσραήλ (israēl)	2474: Israel, the name of the Jewish people and their land	of Hebrew origin Yisrael
are not those	τὸν (ton)	3588: the	the def. art.
who eat	ἐσθίοντες	2068: to eat	akin to edó (to eat)

	(esthiontes)		
the sacrifices	θυσίας (thusias)	2378: a sacrifice	from thuó
sharers	κοινωνοὶ (koinōnoi)	2844: a sharer	from koinos
in the altar?	θυσιαστηρίου (thusiastēriou)	2379: an altar	from a derivation of thusia and - térion (suff. denoting place)

## KJV Lexicon

βλεπετε **verb - present active imperative - second person**

**blepo blep'-o:** to look at -- behold, beware, lie, look (on, to), perceive, regard, see, sight, take heed.

τον **definite article - accusative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ισραηλ **proper noun**

**Israel is-rah-ale':** Israel (i.e. Jisrael), the adopted name of Jacob, including his descendants -- Israel.

κατα **preposition**

**kata kat-ah':** (prepositionally) down (in place or time), in varied relations

σαρκα **noun - accusative singular feminine**

**sarx sarx:** carnal(-ly, + -ly minded), flesh(-ly).

ουχι **particle - interrogative**

**ouchi oo-khee':** not indeed -- nay, not.

οι **definite article - nominative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εσθιοντες **verb - present active participle - nominative plural masculine**

**esthio es-thee'-o:** to eat (usually literal) -- devour, eat, live.

τας **definite article - accusative plural feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

**θυσιας noun - accusative plural feminine**

**thusia thoo-see'-ah:** sacrifice (the act or the victim, literally or figuratively) -- sacrifice.

**κοινωνοι adjective - nominative plural masculine**

**koinonos koy-no-nos':** a sharer, i.e. associate -- companion, fellowship, partaker, partner.

**του definite article - genitive singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**θυσιαστηριου noun - genitive singular neuter**

**thusiasterion thoo-see-as-tay'-ree-on:** a place of sacrifice, i.e. an altar (special or genitive case, literal or figurative) -- altar.

**εισιν verb - present indicative - third person**

**eisi i-see':** they are -- agree, are, be, dure, is, were.

## 1 Corinthians 10:19 .

.	Greek	Strong's	Origin
What	Τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
do I mean	φημι (phēmi)	5346: to declare, say	from a prim. root pha-
then?	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
That a thing sacrificed to idols	εἰδωλόθυτον (eidōlothuton)	1494: sacrificed to idols	from eidōlon and thuó
is anything,	τί (ti)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
that an idol	εἰδωλον (eidōlon)	1497: an image (i.e. for worship), by impl. a false god	from eidos
is anything?	τί (ti)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun

## KJV Lexicon

### ΤΙ interrogative pronoun - accusative singular neuter

**tis tis:** an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

### ΟΥΝ conjunction

**oun oon:** (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

### ΦΗΜΙ verb - present indicative - first person singular

**phemi fay-mee':** to show or make known one's thoughts, i.e. speak or say -- affirm, say.

### ΟΤΙ conjunction

**hoti hot'-ee:** demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

### ΕΙΔΩΛΟΝ noun - nominative singular neuter

**eidolon i'-do-lon:** an image (i.e. for worship); by implication, a heathen god, or (plural) the worship of such -- idol.

### ΤΙ indefinite pronoun - nominative singular neuter

**tis tis:** some or any person or object

### ΕΣΤΙΝ verb - present indicative - third person singular

**esti es-tee':** he (she or it) is; also (with neuter plural) they are

### Η particle

**e ay:** disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

### ΟΤΙ conjunction

**hoti hot'-ee:** demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

### ΕΙΔΩΛΟΘΥΤΟΝ adjective - nominative singular neuter

**eidolothuton i-do-loth'-oo-ton:** an image-sacrifice, i.e. part of an idolatrous offering -- (meat, thing that is) offered (in sacrifice, sacrificed) to (unto) idols.

### ΤΙ indefinite pronoun - nominative singular neuter

**tis tis:** some or any person or object

### ΕΣΤΙΝ verb - present indicative - third person singular

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

# 1 Corinthians 10:20 .

.	Greek	Strong's	Origin
[No], but [I say] that the things which	ὅ (a)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
the Gentiles	ἔθνη (ethnē)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root
sacrifice,	θύουσιν (thuousin)	2380: to offer, sacrifice	a prim. verb
they sacrifice	θύουσιν (thuousin)	2380: to offer, sacrifice	a prim. verb
to demons	δαίμονις (daimoniois)	1140: an evil spirit, a demon	from daimón
and not to God;	θεῷ (theō)	2316: God, a god	of uncertain origin
and I do not want	θέλω (thelō)	2309: to will, wish	a prim. verb
you to become	γίνεσθαι (ginesthai)	1096: to come into being, to happen, to become	from a prim. root gen-
sharers	κοινωνοὺς (koinōnous)	2844: a sharer	from koinos
in demons.	δαίμονιων (daimoniōn)	1140: an evil spirit, a demon	from daimón

## KJV Lexicon

ἀλλ **conjunction**

alla **al-lah'**: other things, i.e. (adverbially) contrariwise (in many relations) -- and, but

(even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

---

**οτι conjunction**

**hoti hot'-ee:** demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

---

**α relative pronoun - accusative plural neuter**

**hos hos:** the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

---

**θυει verb - present active indicative - third person singular**

**thuo thoo'-o:** to rush (breathe hard, blow, smoke), i.e. (by implication) to sacrifice (by fire, but genitive case); by extension to immolate (slaughter for any purpose)

---

**τα definite article - nominative plural neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**εθνη noun - nominative plural neuter**

**ethnos eth'-nos:** a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan) -- Gentile, heathen, nation, people.

---

**δαιμονις noun - dative plural neuter**

**daimonion dahee-mon'-ee-on:** a d?monic being; by extension a deity -- devil, god.

---

**θυει verb - present active indicative - third person singular**

**thuo thoo'-o:** to rush (breathe hard, blow, smoke), i.e. (by implication) to sacrifice (by fire, but genitive case); by extension to immolate (slaughter for any purpose)

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**ου particle - nominative**

**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

---

**θεω noun - dative singular masculine**

**theos theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

---

**ου particle - nominative**

**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

---

**θελω verb - present active indicative - first person singular**

**thelo thel'-o:** by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in

---

**δε conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

υμας **personal pronoun - second person accusative plural**

humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

κοινωνους **adjective - accusative plural masculine**

koinonos **koy-no-nos'**: a sharer, i.e. associate -- companion, fellowship, partaker, partner.

των **definite article - genitive plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δαιμονίων **noun - genitive plural neuter**

daimonion **dahee-mon'-ee-on**: a d?monic being; by extension a deity -- devil, god.

γινεσθαι **verb - present middle or passive deponent infinitive**

ginomai **ghin'-om-ah-ee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

## 1 Corinthians 10:21 .

.	Greek	Strong's	Origin
You cannot	δύνασθε (dunasthe)	1410: to be able, to have power	a prim. verb
drink	πίνειν (pinein)	4095: to drink	a prim. word
the cup	ποτήριον (potērion)	4221: a wine cup	a dim. form derivation from pinó
of the Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
and the cup	ποτηριον (potērion)	4221: a wine cup	a dim. form derivation from pinó
of demons;	δαιμονίων (daimoniōn)	1140: an evil spirit, a demon	from daimón
you cannot	δύνασθε (dunasthe)	1410: to be able, to have power	a prim. verb
partake	μετέχειν (metechein)	3348: to partake of, share in	from meta and echó

of the table	τραπέζης (trapezēs)	5132: a table, dining table	from modified forms of tessares and pezos
of the Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
and the table	τραπέζης (trapezēs)	5132: a table, dining table	from modified forms of tessares and pezos
of demons.	δαμονίων (daimoniōn)	1140: an evil spirit, a demon	from daimón

## KJV Lexicon

### ου particle - nominative

ου **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

### δυνασθε verb - present middle or passive deponent indicative - second person

dunamai **doo'-nam-ahēe**: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

### ποτηριον noun - accusative singular neuter

poterion **pot-ay'-ree-on**: a drinking-vessel; by extension, the contents thereof, i.e. a cupful (draught); figuratively, a lot or fate -- cup.

### κυριου noun - genitive singular masculine

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

### πινειν verb - present active infinitive

pino **pee'-no**: to imbibe -- drink.

### και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### ποτηριον noun - accusative singular neuter

poterion **pot-ay'-ree-on**: a drinking-vessel; by extension, the contents thereof, i.e. a cupful (draught); figuratively, a lot or fate -- cup.

### δαιμονιων noun - genitive plural neuter



daimonion **dahee-mon'-ee-on**: a d?monic being; by extension a deity -- devil, god.

**ου particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

**δυνασθε verb - present middle or passive deponent indicative - second person**

dunamai **doo'-nam-ahēe**: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

**τραπέζης noun - genitive singular feminine**

trapeza **trap'-ed-zah**: a table or stool (as being four-legged), usually for food (figuratively, a meal); also a counter for money (figuratively, a broker's office for loans at interest) -- bank, meat, table.

**κυρίου noun - genitive singular masculine**

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

**μετεχειν verb - present active infinitive**

metecho **met-ekh'-o**: to share or participate; by implication, belong to, eat (or drink) -- be partaker, pertain, take part, use.

**και conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**τραπέζης noun - genitive singular feminine**

trapeza **trap'-ed-zah**: a table or stool (as being four-legged), usually for food (figuratively, a meal); also a counter for money (figuratively, a broker's office for loans at interest) -- bank, meat, table.

**δαιμονίων noun - genitive plural neuter**

daimonion **dahee-mon'-ee-on**: a d?monic being; by extension a deity -- devil, god.

## 1 Corinthians 10:22 .

.	Greek	Strong's	Origin
Or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or eptv.
do we provoke	παράζηλοῦμεν (parazēloumen)	3863: to provoke to jealousy	from para and zéloó
the Lord	κύριον (kurion)	2962: lord, master	from kuros (authority)

to jealousy?

3863: to provoke to jealousy from para and zéloó

We are not stronger ἰσχυρότεροι  
(ischuroteroi)

2478: strong, mighty

from ischuó

than He, are we?

## KJV Lexicon

### η particle

e **ay**: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

### παραζηλουμεν verb - present active indicative - first person

parazeloo **par-ad-zay-lo'-o**: to stimulate alongside, i.e. excite to rivalry -- provoke to emulation (jealousy).

### τον definite article - accusative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### κυριον noun - accusative singular masculine

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

### μη particle - nominative

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

### ισχυροτεροι adjective - nominative plural masculine - comparative or contracted

ischuros **is-khoo-ros'**: forcible -- boisterous, mighty(-ier), powerful, strong(-er, man), valiant.

### αυτου personal pronoun - genitive singular masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

### εσμεν verb - present indicative - first person

esmen **es-men'**: we are -- are, be, have our being, have hope, + (the gospel) was (preached unto) us.

# 1 Corinthians 10:23 .

.	Greek	Strong's	Origin
All	Πάντα (panta)	3956: all, every	a prim. word
things	πάντα (panta)	3956: all, every	a prim. word
are lawful,	ἔξεστιν (exestin)	1832: it is permitted, lawful	from ek and eimi
but not all	πάντα (panta)	3956: all, every	a prim. word
things	πάντα (panta)	3956: all, every	a prim. word
are profitable.	συμφέρει (sumpherei)	4851a: to bring together, to be profitable	from sun and pheró
All things		3956: all, every	a prim. word
are lawful,	ἔξεστιν (exestin)	1832: it is permitted, lawful	from ek and eimi
but not all things		3956: all, every	a prim. word
edify.	οἰκοδομεῖ (oikodomei)	3618: to build a house	from oikodomos

## KJV Lexicon

παντα **adjective - nominative plural neuter**

**pas pas:** apparently a primary word; all, any, every, the whole

μοι **personal pronoun - first person dative singular**

moi moy: to me -- I, me, mine, my.

εξεστιν verb - present impersonal active indicative - third person singular

exesti ex'-es-tee: so also exon ex-on' neuter present participle of the same; impersonally, it is right (through the figurative idea of being out in public) -- be lawful, let, may(-est).

αλλ conjunction

alla al-lah': other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

ου particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

παντα adjective - nominative plural neuter

pas pas: apparently a primary word; all, any, every, the whole

συμφερει verb - present active indicative - third person singular

sumphero soom-fer'-o: to bear together (contribute), i.e. (literally) to collect, or (figuratively) to conduce; especially (neuter participle as a noun) advantage

παντα adjective - nominative plural neuter

pas pas: apparently a primary word; all, any, every, the whole

μοι personal pronoun - first person dative singular

moi moy: to me -- I, me, mine, my.

εξεστιν verb - present impersonal active indicative - third person singular

exesti ex'-es-tee: so also exon ex-on' neuter present participle of the same; impersonally, it is right (through the figurative idea of being out in public) -- be lawful, let, may(-est).

αλλ conjunction

alla al-lah': other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

ου particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

παντα adjective - nominative plural neuter

pas pas: apparently a primary word; all, any, every, the whole

οικοδομει verb - present active indicative - third person singular

oikodomeo oy-kod-om-eh'-o: to be a house-builder, i.e. construct or (figuratively) confirm -- (be in) build(-er, -ing, up), edify, embolden.

## 1 Corinthians 10:24 .

.	Greek	Strong's	Origin
Let no one	μηδεὶς (mēdeis)	3367: no one, nothing	from méde and heis
seek	ζητεῖτω (zēteitō)	2212: to seek	of uncertain origin
his own	ἑαυτοῦ (eautou)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
[good], but that of his neighbor.	ἐτέρου (eterou)	2087: other	of uncertain origin

## KJV Lexicon

μηδεὶς **adjective - nominative singular masculine**

medeis **may-dice'**: not even one (man, woman, thing) -- any (man, thing), no (man), none, not (at all, any man, a whit), nothing, + without delay.

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εαυτου **reflexive pronoun - third person genitive singular masculine**

heautou **heh-ow-too'**: him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

ζητειτω **verb - present active imperative - third person singular**

zeteo **dzay-teh'-o**: to seek; specially, (by Hebraism) to worship (God), or (in a bad sense) to plot (against life)

αλλα **conjunction**

alla **al-lah'**: other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

ἑτέρου **adjective - genitive singular masculine**

**heteros het'-er-os:** (an-, the) other or different -- altered, else, next (day), one, (an-)other, some, strange.

ἐκάστος **adjective - nominative singular masculine**

**hekastos hek'-as-tos:** each or every -- any, both, each (one), every (man, one, woman), particularly.

## 1 Corinthians 10:25 .

.	Greek	Strong's	Origin
Eat	ἐσθίετε (esthiete)	2068: to eat	akin to edó (to eat)
anything	Πᾶν (pan)	3956: all, every	a prim. word
that is sold	πωλούμενον (pōloumenon)	4453: to exchange or barter, to sell	a prim. word
in the meat market	μακέλλω (makellō)	3111: a meat market	of foreign origin
without	μηδέν (mēden)	3367: no one, nothing	from méde and heis
asking questions	ἀνακρίνοντες (anakrinontes)	350: to examine, investigate	from ana and krinó
for conscience'	συνείδησιν (suneidēsin)	4893: consciousness, spec. conscience	from suneidon
sake;	διὰ (dia)	1223: through, on account of, because of	a prim. preposition

**pas pas:** apparently a primary word; all, any, every, the whole

**το definite article - accusative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**εν preposition**

**en en:** in, at, (up-)on, by, etc.

**μακελλω noun - dative singular neuter**

**makellon mak'-el-lon:** a butcher's stall, meat market or provision-shop -- shambles.

**πωλουμενον verb - present passive participle - accusative singular neuter**

**poleo po-leh'-o:** to barter (as a pedlar), i.e. to sell -- sell, whatever is sold.

**εσθιετε verb - present active imperative - second person**

**esthio es-thee'-o:** to eat (usually literal) -- devour, eat, live.

**μηδεν adjective - accusative singular neuter**

**medeis may-dice':** not even one (man, woman, thing) -- any (man, thing), no (man), none, not (at all, any man, a whit), nothing, + without delay.

**ανακρινοντες verb - present active participle - nominative plural masculine**

**anakrino an-ak-ree'-no:** to scrutinize, i.e. (by implication) investigate, interrogate, determine -- ask, question, discern, examine, judge, search.

**δια preposition**

**dia dee-ah':** through (in very wide applications, local, causal, or occasional)

**την definite article - accusative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**συνειδησιν noun - accusative singular feminine**

**suneidesis soon-i'-day-sis:** co-perception, i.e. moral consciousness -- conscience.

## 1 Corinthians 10:26 .

.	Greek	Strong's	Origin
FOR THE EARTH	γῆ (gē)	1093: the earth, land	a prim. word
IS THE LORD'S,	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
AND ALL IT CONTAINS.	πλήρωμα (plērōma)	4138: fullness, a filling up	from pléroó

## KJV Lexicon

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

κυριου **noun - genitive singular masculine**

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γη **noun - nominative singular feminine**

ge **ghay**: soil; by extension a region, or the solid part or the whole of the terrene globe (including the occupants in each application) -- country, earth(-ly), ground, land, world.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

το **definite article - nominative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πληρωμα **noun - nominative singular neuter**

pleroma **play'-ro-mah**: repletion or completion, i.e. (subjectively) what fills (as contents, supplement, copiousness, multitude), or (objectively) what is filled

αυτης **personal pronoun - genitive singular feminine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

## 1 Corinthians 10:27 .



.	Greek	Strong's	Origin
If	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
one	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
of the unbelievers	ἀπίστων (apistōn)	571: incredible, unbelieving	from alpha (as a neg. prefix) and pistos
invites	καλεῖ (kalei)	2564: to call	a prim. word
you and you want	θέλετε (thelete)	2309: to will, wish	a prim. verb
to go,	πορεύεσθαι (poreuesthai)	4198: to go	from poros (a ford, passage)
eat	ἐσθίετε (esthiete)	2068: to eat	akin to edó (to eat)
anything	πάν (pan)	3956: all, every	a prim. word
that is set before	παρατιθέμενον (paratithemenon)	3908: to place beside, to set before	from para and tithémi
you without	μηδέν (mēden)	3367: no one, nothing	from méde and heis
asking questions	ἀνακρίνοντες (anakrinontes)	350: to examine, investigate	from ana and krinó
for conscience'	συνείδησιν (suneidēsin)	4893: consciousness, spec. conscience	from suneidon
sake.	διὰ (dia)	1223: through, on account of, because of	a prim. preposition

## KJV Lexicon

ει **conditional**

ei **i:** if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

δε **conjunction**

de **deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τις **indefinite pronoun - nominative singular masculine**

tis **tis:** some or any person or object

καλει **verb - present active indicative - third person singular**

kaleo **kal-eh'-o:** to call (properly, aloud, but used in a variety of applications, directly or otherwise) -- bid, call (forth), (whose, whose sur-)name (was (called)).

υμας **personal pronoun - second person accusative plural**

humas **hoo-mas':** you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

των **definite article - genitive plural masculine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

απιστων **adjective - genitive plural masculine**

apistos **ap'-is-tos:** (actively) disbelieving, i.e. without Christian faith (specially, a heathen); (passively) untrustworthy (person), or incredible (thing)

και **conjunction**

kai **kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

θελετε **verb - present active indicative - second person**

thelo **thel'-o:** by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in

πορευεσθαι **verb - present middle or passive deponent infinitive**

poreuomai **por-yoo'-om-ahee:** to traverse, i.e. travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

παν **adjective - accusative singular neuter**

pas **pas:** apparently a primary word; all, any, every, the whole

το **definite article - accusative singular neuter**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παρατιθεμενον **verb - present passive participle - accusative singular neuter**

paratithemi **par-at-ith'-ay-mee:** to place alongside, i.e. present (food, truth); by implication, to deposit (as a trust or for protection) -- allege, commend, commit (the keeping of), put forth, set before.

ὕμιν **personal pronoun - second person dative plural**  
humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

ἐσθίετε **verb - present active imperative - second person**  
esthio **es-thee'-o**: to eat (usually literal) -- devour, eat, live.

μηδεν **adjective - accusative singular neuter**  
medeis **may-dice'**: not even one (man, woman, thing) -- any (man, thing), no (man), none, not (at all, any man, a whit), nothing, + without delay.

ἀνακρινόντες **verb - present active participle - nominative plural masculine**  
anakrino **an-ak-ree'-no**: to scrutinize, i.e. (by implication) investigate, interrogate, determine -- ask, question, discern, examine, judge, search.

δια **preposition**  
dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

τὴν **definite article - accusative singular feminine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

συνειδήσιν **noun - accusative singular feminine**  
suneidesis **soon-i'-day-sis**: co-perception, i.e. moral consciousness -- conscience.

## 1 Corinthians 10:28 .

.	Greek	Strong's	Origin
But if	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
anyone	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
says		3004: to say	a prim. verb
to you, "This		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
is meat sacrificed to idols,"		2410b: offered in sacrifice	from hieros and thuó
do not eat	ἐσθίετε (esthiete)	2068: to eat	akin to edó (to eat)

[it], for the sake	δι' (di)	1223: through, on account of, because of	a prim. preposition
of the one	ἐκεῖνον (ekeinon)	1565: that one (or neut. that thing), often intensified by the art. preceding	from ekei
who informed	μηνύσαντα (mēnusanta)	3377: to make known, report	a prim. word
[you], and for conscience'	συνείδησιν (suneidēsin)	4893: consciousness, spec. conscience	from suneidon
sake;			

## KJV Lexicon

### εαν **conditional**

ean **eh-an'**: before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

### δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

### τις **indefinite pronoun - nominative singular masculine**

tis **tis**: some or any person or object

### υμιν **personal pronoun - second person dative plural**

humim **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

### ειπη **verb - second aorist active subjunctive - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

### τουτο **demonstrative pronoun - nominative singular neuter**

touto **too'-to**: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

### ειδωλοθυτον **adjective - nominative singular neuter**

eidolothuton **i-do-loth'-oo-ton**: an image-sacrifice, i.e. part of an idolatrous offering -- (meat, thing that is) offered (in sacrifice, sacrificed) to (unto) idols.

**ΕΣΤΙ** **verb - present indicative - third person singular**  
**esti es-tee'**: he (she or it) is; also (with neuter plural) they are

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**μη** **particle - nominative**  
**me may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

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**ΕΣΘΙΕΤΕ** **verb - present active imperative - second person**  
**esthio es-thee'-o**: to eat (usually literal) -- devour, eat, live.

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**δι** **preposition**  
**dia dee-ah'**: through (in very wide applications, local, causal, or occasional)

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**ΕΚΕΙΝΟΝ** **demonstrative pronoun - accusative singular masculine**  
**ekeinos ek-i'-nos**: that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

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**ΤΟΝ** **definite article - accusative singular masculine**  
**ho ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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**ΜΗΝΥΣΑΝΤΑ** **verb - aorist active participle - accusative singular masculine**  
**menuo may-noo'-o**: to disclose (through the idea of mental effort and thus calling to mind), i.e. report, declare, intimate -- shew, tell.

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**ΚΑΙ** **conjunction**  
**kai kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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**ΤΗΝ** **definite article - accusative singular feminine**  
**ho ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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**ΣΥΝΕΙΔΗΣΙΝ** **noun - accusative singular feminine**  
**suneidesis soon-i'-day-sis**: co-perception, i.e. moral consciousness -- conscience.

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**ΤΟΥ** **definite article - genitive singular masculine**  
**ho ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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**ΓΑΡ** **conjunction**  
**gar gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

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**ΚΥΡΙΟΥ** **noun - genitive singular masculine**  
**kurios koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

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**Η** **definite article - nominative singular feminine**  
**ho ho**: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

**γη noun - nominative singular feminine**

**ge ghay:** soil; by extension a region, or the solid part or the whole of the terrene globe (including the occupants in each application) -- country, earth(-ly), ground, land, world.

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**το definite article - nominative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**πληρωμα noun - nominative singular neuter**

**pleroma play'-ro-mah:** repletion or completion, i.e. (subjectively) what fills (as contents, supplement, copiousness, multitude), or (objectively) what is filled

**αυτης personal pronoun - genitive singular feminine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

## 1 Corinthians 10:29 .

.	Greek	Strong's	Origin
I mean	λέγω (legō)	3004: to say	a prim. verb
not your own	ἐαυτοῦ (eautou)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
conscience,	συνείδησιν (suneidēsin)	4893: consciousness, spec. conscience	from suneidon
but the other	ἐτέρου (eterou)	2087: other	of uncertain origin
[man's]; for why		2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
is my freedom	ἐλευθερία (eleutheria)	1657: liberty, freedom	from eleutheros
judged	κρίνεται (krinetai)	2919: to judge, decide	a prim. verb

by another's	ἄλλης (allēs)	243: other, another	a prim. word
conscience?	συνειδήσεως (suneidēseōs)	4893: consciousness, spec. conscience	from suneidon

## KJV Lexicon

συνειδησιν **noun - accusative singular feminine**

suneidesis **soon-i'-day-sis**: co-perception, i.e. moral consciousness -- conscience.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

λεγω **verb - present active indicative - first person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

ουχι **particle - nominative**

ouchi **oo-khee'**: not indeed -- nay, not.

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εαυτου **reflexive pronoun - third person genitive singular masculine**

heautou **heh-ow-too'**: him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

αλλα **conjunction**

alla **al-lah'**: other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ετερου **adjective - genitive singular masculine**

**heteros** **het'-er-os**: (an-, the) other or different -- altered, else, next (day), one, (an-)other, some, strange.

**iva** **conjunction**

**hina** **hin'-ah**: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

**τι** **adverb - interrogative**

**hinati** **hin-at-ee'**: for what reason ?, i.e. why? -- wherefore, why.

**γαρ** **conjunction**

**gar** **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

**η** **definite article - nominative singular feminine**

**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**ελευθερια** **noun - nominative singular feminine**

**eleutheria** **el-yoo-ther-ee'-ah**: freedom (legitimate or licentious, chiefly moral or ceremonial) -- liberty.

**μου** **personal pronoun - first person genitive singular**

**mou** **moo**: of me -- I, me, mine (own), my.

**κρινεται** **verb - present passive indicative - third person singular**

**krino** **kree'-no**: by implication, to try, condemn, punish

**υπο** **preposition**

**hupo** **hoop-o'**: under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

**αλλης** **adjective - genitive singular feminine**

**allos** **al'-los**: else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

**συνειδησεως** **noun - genitive singular feminine**

**suneidesis** **soon-i'-day-sis**: co-perception, i.e. moral consciousness -- conscience.

## 1 Corinthians 10:30 .

.	Greek	Strong's	Origin
If	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true



I partake	μετέχω (metechō)	3348: to partake of, share in	from meta and echō
with thankfulness,	χάριτι (chariti)	5485: grace, kindness	a prim. word
why	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
am I slandered	βλασφημοῦμαι (blasphēmoumai)	987: to slander, hence to speak lightly or profanely of sacred things	from blasphēmos
concerning	ὑπὲρ (uper)	5228: over, beyond, fig. on behalf of, for the sake of, concerning	a prim. preposition
that for which	οὗ (ou)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
I give thanks?	εὐχαριστῶ (eucharistō)	2168: to be thankful	from eucharistos

## KJV Lexicon

### εἰ conditional

**ei i:** if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

### ἐγώ personal pronoun - first person nominative singular

**ego eg-o':** I, me.

### χάριτι noun - dative singular feminine

**charis khar'-ece:** acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy).

### μετέχω verb - present active indicative - first person singular

**metecho met-ekh'-o:** to share or participate; by implication, belong to, eat (or drink) -- be partaker, pertain, take part, use.

### τί interrogative pronoun - accusative singular neuter

**tis tis:** an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -

unto, -with, -withal), whether, which, who(-m, -se), why.

**βλασφηημομαι verb - present passive indicative - first person singular**

**blaspheméo blas-fay-meh'-o:** to vilify; specially, to speak impiously -- (speak) blaspheme(-er, -mously, -my), defame, rail on, revile, speak evil.

**υπερ preposition**

**huper hoop-er':** over, i.e. (with the genitive case) of place, above, beyond, across, or causal, for the sake of, instead, regarding; with the accusative case superior to, more than -- (+ exceeding, abundantly) above, in (on) behalf of, beyond, by, + very chiefest, concerning, exceeding (above, -ly), for, + very highly, more (than), of, over, on the part of, for sake of, in stead, than, to(-ward), very. In the comparative, it retains many of the above applications.

**ου relative pronoun - genitive singular neuter**

**hos hos:** the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

**εγω personal pronoun - first person nominative singular**

**ego eg-o':** I, me.

**ευχαριστω verb - present active indicative - first person singular**

**eucharistéo yoo-khar-is-teh'-o:** to be grateful, i.e. (actively) to express gratitude (towards); specially, to say grace at a meal -- (give) thank(-ful, -s).

## 1 Corinthians 10:31 .

.	Greek	Strong's	Origin
Whether,	Εἴτε (eite)	1535a: if -- if, whether -- or	from ei and te
then,	οὐν (oun)	3767: therefore, then, (and) so	a prim. word
you eat	ἐσθίετε (esthiete)	2068: to eat	akin to edó (to eat)
or	εἴτε (eite)	1535a: if -- if, whether -- or	from ei and te
drink	πίνετε (pinete)	4095: to drink	a prim. word
or	εἴτε (eite)	1535a: if -- if, whether -- or	from ei and te

whatever	τι (ti)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
you do,	ποιεῖτε (poieite)	4160: to make, do	a prim. word
do	ποιεῖτε (poieite)	4160: to make, do	a prim. word
all	πάντα (panta)	3956: all, every	a prim. word
to the glory	δόξαν (doxan)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó
of God.	θεοῦ (theou)	2316: God, a god	of uncertain origin

## KJV Lexicon

### ΕΙΤΕ conjunction

eite **i'-teh**: if too -- if, or, whether.

### ΟΥΝ conjunction

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

### ΕΣΘΙΕΤΕ verb - present active indicative - second person

esthio **es-thee'-o**: to eat (usually literal) -- devour, eat, live.

### ΕΙΤΕ conjunction

eite **i'-teh**: if too -- if, or, whether.

### ΤΙΤΙΒΕΤΕ verb - present active indicative - second person

pino **pee'-no**: to imbibe -- drink.

### ΕΙΤΕ conjunction

eite **i'-teh**: if too -- if, or, whether.

### ΤΙ indefinite pronoun - accusative singular neuter

tis **tis**: some or any person or object

**ΠΟΙΕΙΤΕ verb - present active indicative - second person**  
**poieo poy-eh'-o:** to make or do (in a very wide application, more or less direct)

**πάντα adjective - accusative plural neuter**  
**pas pas:** apparently a primary word; all, any, every, the whole

**εις preposition**  
**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

**δοξαν noun - accusative singular feminine**  
**doxa dox'-ah:** glory (as very apparent), in a wide application (literal or figurative, objective or subjective) -- dignity, glory(-ious), honour, praise, worship.

**θεου noun - genitive singular masculine**  
**theos theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

**ΠΟΙΕΙΤΕ verb - present active imperative - second person**  
**poieo poy-eh'-o:** to make or do (in a very wide application, more or less direct)

## 1 Corinthians 10:32 .

.	Greek	Strong's	Origin
Give	γίνεσθε (ginesthe)	1096: to come into being, to happen, to become	from a prim. root gen-
no offense	ἀπρόσκοποι (aproskopoi)	677: not causing to stumble, not stumbling	from alpha (as a neg. prefix) and proskoptó
either	καὶ (kai)	2532: and, even, also	a prim. conjunction
to Jews	Ἰουδαίοις (ioudaiois)	2453: Jewish, a Jew, Judea	from Ioudas
or	καὶ (kai)	2532: and, even, also	a prim. conjunction
to Greeks	Ἑλλῆσιν (ellēsin)	1672: a Greek, usually a name for a Gentile	from Hellas
or	καὶ (kai)	2532: and, even, also	a prim. conjunction
to the church	ἐκκλησία (ekklēsia)	1577: an assembly, a (religious) congregation	from ek and kaleó

of God;

θεοῦ  
(theou)

2316: God, a god

of uncertain origin

## KJV Lexicon

απροσκοποι **adjective - nominative plural masculine**

aproskopos **ap-ros'-kop-os**: actively, inoffensive, i.e. not leading into sin; passively, faultless, i.e. not led into sin -- none (void of, without) offence.

γινεσθε **verb - present middle or passive deponent imperative - second person**

ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ιουδαιοις **adjective - dative plural masculine**

Ioudaios **ee-oo-dah'-yos**: Judaeans, i.e. belonging to Judah -- Jew(-ess), of Judaea.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ελληνισιν **noun - dative plural masculine**

Hellen **hel'-lane**: a Hellen (Grecian) or inhabitant of Hellas; by extension a Greek-speaking person, especially a non-Jew -- Gentile, Greek.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εκκλησια **noun - dative singular feminine**

ekklesia **ek-klay-see'-ah**: a calling out, i.e. (concretely) a popular meeting, especially a religious congregation--assembly, church.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

**θεου noun - genitive singular masculine**

**theos theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

## 1 Corinthians 10:33 .

.	Greek	Strong's	Origin
just	καθώς (kathōs)	2531a: according as, just as	from kata and hós
as I also		2532: and, even, also	a prim. conjunction
please	ἀρέσκω (areskō)	700: to please	from a prim. root ar- (fit together)
all	πάντα (panta)	3956: all, every	a prim. word
men in all things,	πᾶσιν (pasin)	3956: all, every	a prim. word
not seeking	ζητῶν (zētōn)	2212: to seek	of uncertain origin
my own	ἐμαυτοῦ (emautou)	1683: of myself	gen. reflex. pronoun from emou and autos
profit	σύμφορον (sumphoron)	4851b: profitable, useful	from sumpheró
but the [profit] of the many,	πολλῶν (pollōn)	4183: much, many	a prim. word
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that they may be saved.	σωθῶσιν (sōthōsin)	4982: to save	from sós (safe, well)

## KJV Lexicon

καθως **adverb**

kathos **kath-oce'**: just (or inasmuch) as, that -- according to, (according, even) as, how, when.

καγω **personal pronoun - first person nominative singular - contracted form**

kago **kag-o'**: so also the dative case kamoi kam-oy', and accusative case kame kam-eh' and (or also, even, etc.) I, (to) me

παντα **adjective - accusative plural neuter**

pas **pas**: apparently a primary word; all, any, every, the whole

πασιν **adjective - dative plural neuter**

pas **pas**: apparently a primary word; all, any, every, the whole

αρεσκω **verb - present active indicative - first person singular**

aresko **ar-es'-ko**: to be agreeable (or by implication, to seek to be so) -- please.

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

ζητων **verb - present active participle - nominative singular masculine**

zeteo **dzay-teh'-o**: to seek; specially, (by Hebraism) to worship (God), or (in a bad sense) to plot (against life)

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εμαυτου **reflexive pronoun - first person genitive singular masculine**

emautou **em-ow-too'**: of myself so likewise the dative case emautoi em-ow-to', and accusative case emauton em-ow-ton' -- me, mine own (self), myself.

συμφeron **verb - present active participle - accusative singular neuter**

sumphero **soom-fer'-o**: to bear together (contribute), i.e. (literally) to collect, or (figuratively) to conduce; especially (neuter participle as a noun) advantage

αλλα **conjunction**

alla **al-lah'**: other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πολλων **adjective - genitive plural masculine**

polus **pol-oos'**: abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

ινα **conjunction**

hina **hin'-ah**: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

σωθωσιν **verb - aorist passive subjunctive - third person**

sozo **sode'-zo**: to save, i.e. deliver or protect -- heal, preserve, save (self), do well, be (make) whole.

## 1 Corinthians 11:1 .

.	Greek	Strong's	Origin
Be imitators	μιμηταί (mimētai)	3402: an imitator	from mimeomai
of me, just	καθὼς (kathōs)	2531a: according as, just as	from kata and hós
as I also		2532: and, even, also	a prim. conjunction
am of Christ.	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió

### KJV Lexicon

μιμηται **noun - nominative plural masculine**

mimetes **mim-ay-tace'**: an imitator -- follower.

μου **personal pronoun - first person genitive singular**

mou **moo**: of me -- I, me, mine (own), my.

γινεσθε **verb - present middle or passive deponent imperative - second person**



ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

καθώς **adverb**

kathos **kath-oce'**: just (or inasmuch) as, that -- according to, (according, even) as, how, when.

καγω **personal pronoun - first person nominative singular - contracted form**

kago **kag-o'**: so also the dative case kamoi kam-oy', and accusative case kame kam-eh' and (or also, even, etc.) I, (to) me

χριστου **noun - genitive singular masculine**

Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

## 1 Corinthians 11:2 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
I praise	ἑπαινῶ (epainō)	1867: to praise	from epi and aineó
you because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
you remember		3403: to remind, remember	from a prim. verb
me in everything	πάντα (panta)	3956: all, every	a prim. word
and hold firmly	κατέχετε (katechete)	2722: to hold fast, hold back	from kata and echó
to the traditions,	παράδοσεις (paradoseis)	3862: a handing down or over, a tradition	from paradidómi
just	καθὼς (kathōs)	2531a: according as, just as	from kata and hós
as I delivered	παρέδωκα (paredōka)	3860: to hand over, to give or deliver over, to betray	from para and didómi
them to you.			

## KJV Lexicon

επαίνω **verb - present active indicative - first person singular**

epaineo **ep-ahee-neh'-o**: to applaud -- commend, laud, praise.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

υμας **personal pronoun - second person accusative plural**

humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

αδελφοι **noun - vocative plural masculine**

adephos **ad-el-fos'**: a brother near or remote -- brother.

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

παντα **adjective - accusative plural neuter**

pas **pas**: apparently a primary word; all, any, every, the whole

μου **personal pronoun - first person genitive singular**

mou **moo**: of me -- I, me, mine (own), my.

μνησθαι **verb - perfect passive indicative - second person**

mnaomai **mnah'-om-ahee**: to bear in mind, i.e. recollect; by implication, to reward or punish -- be mindful, remember, come (have) in remembrance.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

καθως **adverb**

kathos **kath-oc'e'**: just (or inasmuch) as, that -- according to, (according, even) as, how, when.

παρεδωκα **verb - aorist active indicative - first person singular**

paradidomi **par-ad-id'-o-mee**: to surrender, i.e. yield up, intrust, transmit -- betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

**τας** **definite article - accusative plural feminine**

**ho ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**παραδοσεις** **noun - accusative plural feminine**

**paradosis par-ad'-os-is**: transmission, i.e. (concretely) a precept; specially, the Jewish traditionary law -- ordinance, tradition.

**ΚΑΤΕΧΕΤΕ** **verb - present active indicative - second person**

**katecho kat-ekh'-o**: to hold down (fast), in various applications -- have, hold (fast), keep (in memory), let, make toward, possess, retain, seize on, stay, take, withhold.

## 1 Corinthians 11:3 .

.	Greek	Strong's	Origin
But I want	θέλω (thelō)	2309: to will, wish	a prim. verb
you to understand		3609a: to have seen or perceived, hence to know	perf. of eidon
that Christ	Χριστός (christos)	5547: the Anointed One, Messiah, Christ	from chrió
is the head	κεφαλὴ (kephalē)	2776: the head	a prim. word
of every	παντός (pantos)	3956: all, every	a prim. word
man,	ἀνδρὸς (andros)	435: a man	a prim. word
and the man	ἀνὴρ (anēr)	435: a man	a prim. word
is the head	κεφαλὴ (kephalē)	2776: the head	a prim. word
of a woman,	γυναικὸς (gunaikos)	1135: a woman	a prim. word
and God	θεός (theos)	2316: God, a god	of uncertain origin

is the head	κεφαλῇ (kephalē)	2776: the head	a prim. word
of Christ.	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió

## KJV Lexicon

θελω **verb - present active indicative - first person singular**

**thelo thel'-o:** by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in

δε **conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

υμας **personal pronoun - second person accusative plural**

**humas hoo-mas':** you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

ειδεναι **verb - perfect active middle or passive deponent**

**eido i'-do:** to see; by implication, (in the perfect tense only) to know

οτι **conjunction**

**hoti hot'-ee:** demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

παντος **adjective - genitive singular masculine**

**pas pas:** apparently a primary word; all, any, every, the whole

ανδρος **noun - genitive singular masculine**

**aner an'-ayr:** a man (properly as an individual male) -- fellow, husband, man, sir.

η **definite article - nominative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κεφαλη **noun - nominative singular feminine**

**kephale kef-al-ay':** the head (as the part most readily taken hold of), literally or figuratively -- head.

ο **definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

**χριστος** noun - nominative singular masculine

**Christos** **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

**εστιν** verb - present indicative - third person singular

**esti** **es-tee'**: he (she or it) is; also (with neuter plural) they are

**κεφαλη** noun - nominative singular feminine

**kephale** **kef-al-ay'**: the head (as the part most readily taken hold of), literally or figuratively -- head.

**δε** conjunction

**de** **deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

**γυναικος** noun - genitive singular feminine

**gune** **goo-nay'**: a woman; specially, a wife -- wife, woman.

**ο** definite article - nominative singular masculine

**ho** **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**ανηρ** noun - nominative singular masculine

**aner** **an'-ayr:** a man (properly as an individual male) -- fellow, husband, man, sir.

**κεφαλη** noun - nominative singular feminine

**kephale** **kef-al-ay'**: the head (as the part most readily taken hold of), literally or figuratively -- head.

**δε** conjunction

**de** **deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

**χριστου** noun - genitive singular masculine

**Christos** **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

**ο** definite article - nominative singular masculine

**ho** **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**θεος** noun - nominative singular masculine

**theos** **theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

## 1 Corinthians 11:4 .

.	Greek	Strong's	Origin
Every	πᾶς	3956: all, every	a prim. word

	(pas)		
man	ἀνὴρ (anēr)	435: a man	a prim. word
who has	ἔχων (echōn)	2192: to have, hold	a prim. verb
[something] on his head	κεφαλῆς (kephalēs)	2776: the head	a prim. word
while praying	προσευχόμενος (proseuchomenos)	4336: to pray	from pros and euchomai
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
prophesying	προφητεύων (prophēteuōn)	4395: to foretell, tell forth, prophesy	from prophētēs
disgraces	καταισχύνει (kataischunei)	2617b: to put to shame, to disgrace	from kata and aischunō
his head.	κεφαλὴν (kephalēn)	2776: the head	a prim. word

## KJV Lexicon

πας **adjective - nominative singular masculine**

**pas pas:** apparently a primary word; all, any, every, the whole

ανηρ **noun - nominative singular masculine**

**aner an'-ayr:** a man (properly as an individual male) -- fellow, husband, man, sir.

προσευχομενος **verb - present middle or passive deponent participle - nominative singular masculine**

**proseuchomai pros-yoo'-khom-ahēe:** to pray to God, i.e. supplicate, worship -- pray (earnestly, for), make prayer.

η **particle**

**e ay:** disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

προφητεωv **verb - present active participle - nominative singular masculine**  
propheteuo **prof-ate-yoo'-o**: to foretell events, divine, speak under inspiration, exercise the prophetic office -- prophesy.

κατα **preposition**  
kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

κεφαλῆς **noun - genitive singular feminine**  
kephale **kef-al-ay'**: the head (as the part most readily taken hold of), literally or figuratively -- head.

εχωv **verb - present active participle - nominative singular masculine**  
echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

καταισχυνει **verb - present active indicative - third person singular**  
kataischuno **kat-ahee-skhoo'-no**: to shame down, i.e. disgrace or (by implication) put to the blush -- confound, dishonour, (be a-, make a-)shame(-d).

την **definite article - accusative singular feminine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κεφαλην **noun - accusative singular feminine**  
kephale **kef-al-ay'**: the head (as the part most readily taken hold of), literally or figuratively -- head.

αυτου **personal pronoun - genitive singular masculine**  
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

## 1 Corinthians 11:5 .

.	Greek	Strong's	Origin
But every	πᾶσα (pasa)	3956: all, every	a prim. word
woman	γυνή (gunē)	1135: a woman	a prim. word
who has her head	κεφαλῇ (kephalē)	2776: the head	a prim. word
uncovered	ἀκατακαλύπτω (akatakaluptō)	177: uncovered	from alpha (as a neg. prefix) and katakaluptō
while praying	προσευχομένη (proseuchomenē)	4336: to pray	from pros and euchomai

or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
prophesying	προφητεύουσα (prophēteuousa)	4395: to foretell, tell forth, prophesy	from prophētés
disgraces	καταισχύνει (kataischunei)	2617b: to put to shame, to disgrace	from kata and aischunó
her head,	κεφαλὴν (kephalēn)	2776: the head	a prim. word
for she is one	ἐν (en)	1520: one	a primary number
and the same	αὐτῆς (autēs)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
as the woman		1135: a woman	a prim. word
whose head is shaved.	ἐξυρημένη (exurēmenē)	3587b: to shave	from xuron (a razor)

## KJV Lexicon

πασα **adjective - nominative singular feminine**

**pas pas:** apparently a primary word; all, any, every, the whole

δε **conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

γυνη **noun - nominative singular feminine**

**gune goo-nay':** a woman; specially, a wife -- wife, woman.

προσευχομένη **verb - present middle or passive deponent participle - nominative singular feminine**

**proseuchomai pros-yoo'-khom-ahēe:** to pray to God, i.e. supplicate, worship -- pray (earnestly, for), make prayer.

η **particle**

**e ay:** disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.



---

**προφητεουσά** **verb - present active participle - nominative singular feminine**  
**propheteuo** **prof-ate-yoo'-o:** to foretell events, divine, speak under inspiration, exercise the prophetic office -- prophesy.

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**ακατακαλυπτω** **adjective - dative singular feminine**  
**akatakaluptos** **ak-at-ak-al'-oop-tos:** unveiled -- uncovered.

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**τη** **definite article - dative singular feminine**  
**ho** **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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**κεφαλη** **noun - dative singular feminine**  
**kephale** **kef-al-ay':** the head (as the part most readily taken hold of), literally or figuratively -- head.

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**καταισχυνει** **verb - present active indicative - third person singular**  
**kataischuno** **kat-ahee-skhoo'-no:** to shame down, i.e. disgrace or (by implication) put to the blush -- confound, dishonour, (be a-, make a-)shame(-d).

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**την** **definite article - accusative singular feminine**  
**ho** **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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**κεφαλην** **noun - accusative singular feminine**  
**kephale** **kef-al-ay':** the head (as the part most readily taken hold of), literally or figuratively -- head.

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**εαυτης** **reflexive pronoun - third person genitive singular feminine**  
**heautou** **heh-ow-too':** him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

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**εν** **adjective - nominative singular neuter**  
**heis** **hice:** one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

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**γαρ** **conjunction**  
**gar** **gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

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**εστιν** **verb - present indicative - third person singular**  
**esti** **es-tee':** he (she or it) is; also (with neuter plural) they are

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**και** **conjunction**  
**kai** **kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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**το** **definite article - nominative singular neuter**  
**ho** **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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**αὐτο** **personal pronoun - nominative singular neuter**

**αὐτος** **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

**τῇ** **definite article - dative singular feminine**

**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**ἐξυρημενη** **verb - perfect passive participle - dative singular feminine**

**xurao** **xoo-rah'-o**: to shave or shear the hair -- shave.

## 1 Corinthians 11:6 .

.	Greek	Strong's	Origin
For if	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
a woman	γυνή (gunē)	1135: a woman	a prim. word
does not cover	κατακαλύπτεται (katakalyptetai)	2619: to cover up	from kata and kaluptó
her head, let her also	καὶ (kai)	2532: and, even, also	a prim. conjunction
have her hair	κειράσθω (keirasthō)	2751: to shear	a prim. verb
cut off;	κείρασθαι (keirasthai)	2751: to shear	a prim. verb
but if	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
it is disgraceful	αἰσχρὸν (aischron)	150: shameful	from the same as aischunó
for a woman	γυναικὶ (gunaiki)	1135: a woman	a prim. word
to have her hair cut off		2751: to shear	a prim. verb

or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
her head shaved,	ξυρᾶσθαι (xurasthai)	3587a: to shave	a late form of xureó
let her cover	κατακαλυπτέσθω (katakalupesthō)	2619: to cover up	from kata and kaluptó
her head.			

## KJV Lexicon

### ει conditional

**ei i:** if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

### γάρ conjunction

**gar gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

### ου particle - nominative

**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

**κατακαλυπτεται verb - present passive indicative - third person singular**  
**katakalupto kat-ak-al-oop'-to:** to cover wholly, i.e. veil -- cover, hide.

### γυνή noun - nominative singular feminine

**gune goo-nay':** a woman; specially, a wife -- wife, woman.

### και conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**κειρασθω verb - aorist middle imperative - third person singular**  
**keiro ki'-ro:** to shear -- shear(-er).

### ει conditional

**ei i:** if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

### δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αἰσχρὸν **adjective - nominative singular neuter**  
aischros **ahee-skhros'**: shameful, i.e. base (specially, venal) -- filthy.

γυναικί **noun - dative singular feminine**  
gune **goo-nay'**: a woman; specially, a wife -- wife, woman.

το **definite article - nominative singular neuter**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κείρασθαι **verb - aorist middle middle or passive deponent**  
keiro **ki'-ro**: to shear -- shear(-er).

η **particle**  
e **ay**: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

ξυρασθαι **verb - present passive middle or passive deponent**  
xurao **xoo-rah'-o**: to shave or shear the hair -- shave.

κατακαλύπτεσθω **verb - present passive imperative - third person singular**  
katakalupto **kat-ak-al-oop'-to**: to cover wholly, i.e. veil -- cover, hide.

## 1 Corinthians 11:7 .

.	Greek	Strong's	Origin
For a man	ἄνθρωπος (anēr)	435: a man	a prim. word
ought	ὀφείλει (opheilei)	3784: to owe	a prim. word
not to have his head	κεφαλὴν (kephalēn)	2776: the head	a prim. word
covered,	κατακαλύπτεσθαι (katakaluptesthai)	2619: to cover up	from kata and kaluptó
since he is the image	εἰκὼν (eikōn)	1504: an image, i.e. lit. statue, fig. representation	from eikó
and glory	δόξα (doxa)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó

of God;	θεοῦ (theou)	2316: God, a god	of uncertain origin
but the woman	γυνή (gunē)	1135: a woman	a prim. word
is the glory	δόξα (doxa)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó
of man.	ἄνδρός (andros)	435: a man	a prim. word

## KJV Lexicon

**ανηρ noun - nominative singular masculine**

**aner an'-ayr:** a man (properly as an individual male) -- fellow, husband, man, sir.

**μεν particle**

**men men:** indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

**γαρ conjunction**

**gar gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

**ουκ particle - nominative**

**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

**οφειλει verb - present active indicative - third person singular**

**opheilo of-i'-lo:** to owe (pecuniarily); figuratively, to be under obligation (ought, must, should); morally, to fail in duty

**κατακαλυπτεσθαι verb - present passive middle or passive deponent**

**katakalupto kat-ak-al-oop'-to:** to cover wholly, i.e. veil -- cover, hide.

**την definite article - accusative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**κεφαλην noun - accusative singular feminine**

**kephale kef-al-ay':** the head (as the part most readily taken hold of), literally or figuratively

-- head.

ΕΙΚΩΝ **noun - nominative singular feminine**

**eikon i-kone'**: a likeness, i.e. (literally) statue, profile, or (figuratively) representation, resemblance -- image.

και **conjunction**

**kai kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

δοξα **noun - nominative singular feminine**

**doxa dox'-ah**: glory (as very apparent), in a wide application (literal or figurative, objective or subjective) -- dignity, glory(-ious), honour, praise, worship.

θεου **noun - genitive singular masculine**

**theos theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

υπαρχων **verb - present active participle - nominative singular masculine**

**huparcho hoop-ar'-kho**: to begin under (quietly), i.e. come into existence (be present or at hand); expletively, to exist

γυνη **noun - nominative singular feminine**

**gune goo-nay'**: a woman; specially, a wife -- wife, woman.

δε **conjunction**

**de deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

δοξα **noun - nominative singular feminine**

**doxa dox'-ah**: glory (as very apparent), in a wide application (literal or figurative, objective or subjective) -- dignity, glory(-ious), honour, praise, worship.

ανδρος **noun - genitive singular masculine**

**aner an'-ayr**: a man (properly as an individual male) -- fellow, husband, man, sir.

ΕΣΤΙΝ **verb - present indicative - third person singular**

**esti es-tee'**: he (she or it) is; also (with neuter plural) they are

## 1 Corinthians 11:8 .

.			
.	Greek	Strong's	Origin
For man	ἀνὴρ (anēr)	435: a man	a prim. word
does not originate		1510: I exist, I am	a prol. form of a prim. and defective verb

from woman,	γυναῖκος (gunaikos)	1135: a woman	a prim. word
but woman	γυνή (gunē)	1135: a woman	a prim. word
from man;	ἄνδρός (andros)	435: a man	a prim. word

## KJV Lexicon

### ου particle - nominative

**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

### γαρ conjunction

**gar gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

### ΕΣΤΙV verb - present indicative - third person singular

**esti es-tee':** he (she or it) is; also (with neuter plural) they are

### ανηρ noun - nominative singular masculine

**aner an'-ayr:** a man (properly as an individual male) -- fellow, husband, man, sir.

### εκ preposition

**ek ek:** a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

### γυναικος noun - genitive singular feminine

**gune goo-nay':** a woman; specially, a wife -- wife, woman.

### αλλα conjunction

**alla al-lah':** other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

### γυνη noun - nominative singular feminine

**gune goo-nay':** a woman; specially, a wife -- wife, woman.

### εξ preposition

**ek ek:** a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

ανδρος **noun - genitive singular masculine**  
**aner an'-ayr:** a man (properly as an individual male) -- fellow, husband, man, sir.

## 1 Corinthians 11:9 .

.	Greek	Strong's	Origin
for indeed	καὶ (kai)	2532: and, even, also	a prim. conjunction
man	ἄνθρωπος (anēr)	435: a man	a prim. word
was not created	ἐκτίσθη (ektisthē)	2936: to build, create	a prim. verb
for the woman's	γυναῖκα (gunaika)	1135: a woman	a prim. word
sake,	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
but woman	γυνή (gunē)	1135: a woman	a prim. word
for the man's	ἄνδρα (andra)	435: a man	a prim. word
sake.	διὰ (dia)	1223: through, on account of, because of	a prim. preposition

### KJV Lexicon

**καὶ conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**γὰρ conjunction**

**gar gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)



**οὐκ particle - nominative**

**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

---

**εκτισθη verb - aorist passive indicative - third person singular**

**ktizo ktid'-zo:** to fabricate, i.e. found (form originally) -- create, Creator, make.

---

**ανηρ noun - nominative singular masculine**

**aner an'-ayr:** a man (properly as an individual male) -- fellow, husband, man, sir.

---

**δια preposition**

**dia dee-ah':** through (in very wide applications, local, causal, or occasional)

---

**την definite article - accusative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**γυναικα noun - accusative singular feminine**

**gune goo-nay':** a woman; specially, a wife -- wife, woman.

---

**αλλα conjunction**

**alla al-lah':** other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

---

**γυνη noun - nominative singular feminine**

**gune goo-nay':** a woman; specially, a wife -- wife, woman.

---

**δια preposition**

**dia dee-ah':** through (in very wide applications, local, causal, or occasional)

---

**τον definite article - accusative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ανδρα noun - accusative singular masculine**

**aner an'-ayr:** a man (properly as an individual male) -- fellow, husband, man, sir.

## 1 Corinthians 11:10 .

.	Greek	Strong's	Origin
Therefore	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
the woman	γυνή (gunē)	1135: a woman	a prim. word

ought	ὀφείλει (opheilei)	3784: to owe	a prim. word
to have	ἔχειν (echein)	2192: to have, hold	a prim. verb
[a symbol of] authority	ἐξουσίαν (exousian)	1849: power to act, authority	from exesti
on her head,	κεφαλῆς (kephalēs)	2776: the head	a prim. word
because	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
of the angels.	ἀγγέλους (angelous)	32a: a messenger, angel	a prim. word

## KJV Lexicon

### δια preposition

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

### ΤΟΥΤΟ demonstrative pronoun - accusative singular neuter

**touto too'-to**: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

### ΟΦΕΙΛΕΙ verb - present active indicative - third person singular

**opheilo of-i'-lo**: to owe (pecuniarily); figuratively, to be under obligation (ought, must, should); morally, to fail in duty

### η definite article - nominative singular feminine

**ho ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### γυνή noun - nominative singular feminine

**gune goo-nay'**: a woman; specially, a wife -- wife, woman.

### ΕΞΟΥΣΙΑΝ noun - accusative singular feminine

**exousia ex-oo-see'-ah**: privilege, i.e. (subjectively) force, capacity, competency, freedom, or (objectively) mastery, delegated influence -- authority, jurisdiction, liberty, power, right, strength.

<b>ΕΧΕΙΝ verb - present active infinitive</b>	
echo	<b>ekh'-o:</b> (used in certain tenses only) a primary verb; to hold
<b>ΕΠΙ preposition</b>	
epi	<b>ep-ee':</b> meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.
<b>της definite article - genitive singular feminine</b>	
ho	<b>ho:</b> the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
<b>κεφαλῆς noun - genitive singular feminine</b>	
kephale	<b>kef-al-ay':</b> the head (as the part most readily taken hold of), literally or figuratively -- head.
<b>δια preposition</b>	
dia	<b>dee-ah':</b> through (in very wide applications, local, causal, or occasional)
<b>τους definite article - accusative plural masculine</b>	
ho	<b>ho:</b> the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
<b>αγγελους noun - accusative plural masculine</b>	
aggelos	<b>ang'-el-os:</b> a messenger; especially an angel; by implication, a pastor -- angel, messenger.

## 1 Corinthians 11:11 .

.	Greek	Strong's	Origin
However,	πλήν (plēn)	4133: yet, except	adverb from the cptv. form of polus
in the Lord,	κυρίῳ (kuriō)	2962: lord, master	from kuros (authority)
neither	οὔτε (oute)	3777: and not, neither	from ou, and te
is woman	γυνή (gunē)	1135: a woman	a prim. word
independent	χωρίς (chōris)	5565: separately, separate from	adverb akin to chēros (bereaved)
of man,	ἀνδρὸς	435: a man	a prim. word

	(andros)		
nor	οὔτε (oute)	3777: and not, neither	from ou, and te
is man	ἀνὴρ (anēr)	435: a man	a prim. word
independent	χωρὶς (chōris)	5565: separately, separate from	adverb akin to chēros (bereaved)
of woman.	γυναικός (gunaikos)	1135: a woman	a prim. word

## KJV Lexicon

### πλην **adverb**

**plen plane:** moreover (besides), i.e. albeit, save that, rather, yet -- but (rather), except, nevertheless, notwithstanding, save, than.

### οὔτε **conjunction**

**oute oo'-teh:** not too, i.e. neither or nor; by analogy, not even -- neither, none, nor (yet), (no, yet) not, nothing.

### ανὴρ **noun - nominative singular masculine**

**aner an'-ayr:** a man (properly as an individual male) -- fellow, husband, man, sir.

### χωρὶς **adverb**

**choris kho-rece':** at a space, i.e. separately or apart from (often as preposition) -- beside, by itself, without.

### γυναικός **noun - genitive singular feminine**

**gune goo-nay':** a woman; specially, a wife -- wife, woman.

### οὔτε **conjunction**

**oute oo'-teh:** not too, i.e. neither or nor; by analogy, not even -- neither, none, nor (yet), (no, yet) not, nothing.

### γυνή **noun - nominative singular feminine**

**gune goo-nay':** a woman; specially, a wife -- wife, woman.

### χωρὶς **adverb**

**choris kho-rece':** at a space, i.e. separately or apart from (often as preposition) -- beside,

by itself, without.

ανδρος **noun - genitive singular masculine**

aner **an'-ayr**: a man (properly as an individual male) -- fellow, husband, man, sir.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

κυριω **noun - dative singular masculine**

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

## 1 Corinthians 11:12 .

.	Greek	Strong's	Origin
For as the woman	γυνή (gunē)	1135: a woman	a prim. word
originates from the man,	ἀνδρὸς (andros)	435: a man	a prim. word
so	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
the man	ἀνὴρ (anēr)	435: a man	a prim. word
[has his birth] through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
the woman;	γυναῖκος (gunaikos)	1135: a woman	a prim. word
and all things	πάντα (panta)	3956: all, every	a prim. word
originate from God.	θεοῦ (theou)	2316: God, a god	of uncertain origin

## KJV Lexicon

ὥστερ **adverb**

hosper **hoce'-per**: just as, i.e. exactly like -- (even, like) as.

γάρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

ἡ **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γυνή **noun - nominative singular feminine**

gune **goo-nay'**: a woman; specially, a wife -- wife, woman.

ἐκ **preposition**

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

τοῦ **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἀνδρὸς **noun - genitive singular masculine**

aner **an'-ayr**: a man (properly as an individual male) -- fellow, husband, man, sir.

οὕτως **adverb**

houto **hoo'-to**: after that, after (in) this manner, as, even (so), for all that, like(-wise), no more, on this fashion(-wise), so (in like manner), thus, what.

καί **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ὁ **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἀνὴρ **noun - nominative singular masculine**

aner **an'-ayr**: a man (properly as an individual male) -- fellow, husband, man, sir.

διὰ **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

τῆς **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

γυναικος **noun - genitive singular feminine**

gune **goo-nay'**: a woman; specially, a wife -- wife, woman.

τα **definite article - nominative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

παντα **adjective - nominative plural neuter**

pas **pas**: apparently a primary word; all, any, every, the whole

εκ **preposition**

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου **noun - genitive singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

## 1 Corinthians 11:13 .

.	Greek	Strong's	Origin
Judge	κρίνατε (krinate)	2919: to judge, decide	a prim. verb
for yourselves:		4771: you (early mod. Eng. thou)	second pers. sing. pers. pronoun
is it proper	πρέπον (prepon)	4241: to be fitting, proper, suitable	a prim. verb
for a woman	γυναικα (gunaika)	1135: a woman	a prim. word
to pray	προσεύχεσθαι (proseuchesthai)	4336: to pray	from pros and euchomai
to God	θεῷ (theō)	2316: God, a god	of uncertain origin

[with her head]  
uncovered?

ἀκατακάλυπτον 177: uncovered  
(akatakalupton)

from alpha (as a neg. prefix)  
and katakaluptó

## KJV Lexicon

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

αυτοις **personal pronoun - dative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

κρινατε **verb - aorist active middle - second person**

krino **kree'-no**: by implication, to try, condemn, punish

πρεπον **verb - present impersonal active participle - nominative singular neuter**

prepo **prep'-o**: to tower up (be conspicuous), i.e. (by implication) to be suitable or proper

εστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

γυναικα **noun - accusative singular feminine**

gune **goo-nay'**: a woman; specially, a wife -- wife, woman.

ακατακαλυπτον **adjective - accusative singular feminine**

akatakaluptos **ak-at-ak-al'-oop-tos**: unveiled -- uncovered.

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεω **noun - dative singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

προσευχεσθαι **verb - present middle or passive deponent infinitive**

proseuchomai **pros-yoo'-khom-ah-ee**: to pray to God, i.e. supplicate, worship -- pray (earnestly, for), make prayer.



# 1 Corinthians 11:14 .

.	Greek	Strong's	Origin
Does not even	οὐδὲ (oude)	3761: and not, neither	from ou, and de
nature	φύσις (phusis)	5449: nature	from phuό
itself	αὐτὴ (autē)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
teach	διδάσκει (didaskei)	1321: to teach	a redupl. caus. form of daό (to learn)
you that if	ἐὰν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
a man	ἀνὴρ (anēr)	435: a man	a prim. word
has long hair,	κομᾷ (koma)	2863: to wear long hair	from komέ
it is a dishonor	ἀτιμία (atimia)	819: dishonor	from atimos
to him,			

## KJV Lexicon

### η particle

e **ay**: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

### ουδε adverb

**oude oo-deh'**: not however, i.e. neither, nor, not even -- neither (indeed), never, no (more, nor, not), nor (yet), (also, even, then) not (even, so much as), + nothing, so much as.

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**αυτη** **personal pronoun - nominative singular feminine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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**houtos hoo'-tos:** the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

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**η** **demonstrative pronoun - nominative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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**φυσις** **definite article - nominative singular feminine**

**phusis foo'-sis:** growth (by germination or expansion), i.e. (by implication) natural production (lineal descent)

---

**διδασκει** **noun - nominative singular feminine**

**didasko did-as'-ko:** to teach (in the same broad application) -- teach.

---

**υμας** **verb - present active indicative - third person singular**

**humas hoo-mas':** you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

---

**οτι** **personal pronoun - second person accusative plural**

**hoti hot'-ee:** demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

---

**ανηρ** **conjunction**

**aner an'-ayr:** a man (properly as an individual male) -- fellow, husband, man, sir.

---

**μεν** **noun - nominative singular masculine**

**men men:** indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

---

**εαν** **particle**

**ean eh-an':** before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

---

**κομα** **conditional**

**komao kom-ah'-o:** to wear tresses of hair -- have long hair.

---

**ατιμια** **verb - present active subjunctive - third person singular**

**atimia at-ee-mee'-ah:** infamy, i.e. (subjectively) comparative indignity, (objectively) disgrace -- dishonour, reproach, shame, vile.

---

**αυτω** **noun - nominative singular feminine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

ΕΣΤΙV **personal pronoun - dative singular masculine**  
**esti es-tee'**: he (she or it) is; also (with neuter plural) they are

**verb - present indicative - third person singular**

# 1 Corinthians 11:15 .

.	Greek	Strong's	Origin
but if	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
a woman	γυνή (gunē)	1135: a woman	a prim. word
has long hair,	κομᾶ (koma)	2863: to wear long hair	from komé
it is a glory	δόξα (doxa)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó
to her? For her hair	κόμη (komē)	2864: hair	a prim. word
is given	δέδοται (dedotai)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
to her for a covering.	περιβολαίου (peribolaïou)	4018: that which is thrown around, a covering	from periballó

## KJV Lexicon

γυνή **noun - nominative singular feminine**  
**gune goo-nay'**: a woman; specially, a wife -- wife, woman.

δε **conjunction**  
**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εαν **conditional**

ean **eh-an'**: before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

κομα **verb - present active subjunctive - third person singular**

komao **kom-ah'-o**: to wear tresses of hair -- have long hair.

δοξα **noun - nominative singular feminine**

doxa **dox'-ah**: glory (as very apparent), in a wide application (literal or figurative, objective or subjective) -- dignity, glory(-ious), honour, praise, worship.

αυτη **personal pronoun - dative singular feminine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κομη **noun - nominative singular feminine**

kome **kom'-ay**: the hair of the head (locks, as ornamental; which properly denotes merely the scalp) -- hair.

αντι **preposition**

anti **an-tee'**: opposite, i.e. instead or because of (rarely in addition to) -- for, in the room of. Often used in composition to denote contrast, requital, substitution, correspondence, etc.

περιβολαιου **noun - genitive singular neuter**

peribolaion **per-ib-ol'-ah-yon**: something thrown around one, i.e. a mantle, veil -- covering, vesture.

δεδοται **verb - perfect passive indicative - third person singular**

didomi **did'-o-mee**: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

## 1 Corinthians 11:16 .

.	Greek	Strong's	Origin
But if	Εἰ	1487: sometimes used with a	a prim. particle; if, whether (a

	(ei)	command or as an indirect question, etc.)	cond. part. introducing circumstances nec. for a given proposition to be true
one	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
is inclined	δοκεῖ (dokei)	1380: to have an opinion, to seem	from dokos (opinion)
to be contentious,	φιλόνηκος (philoneikos)	5380: fond of strife	from philos and neikos (strife)
we have	ἔχομεν (echomen)	2192: to have, hold	a prim. verb
no	οὐκ (ouk)	3756: not, no	a prim. word
other	τοιούτην (toiautēn)	5108: such as this, such	from toios (such, such-like) and houtos,
practice,	συνήθειαν (sunētheian)	4914: habit, habitual use	from sun and éthos
nor	οὐδὲ (oude)	3761: and not, neither	from ou, and de
have the churches	ἐκκλησίαι (ekklēsiai)	1577: an assembly, a (religious) congregation	from ek and kaleó
of God.	θεοῦ (theou)	2316: God, a god	of uncertain origin

## KJV Lexicon

### ει conditional

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

### δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

### τις indefinite pronoun - nominative singular masculine

tis **tis**: some or any person or object

---

δοκει **verb - present active indicative - third person singular**

dokeo **dok-eh'-o**: to think; by implication, to seem (truthfully or uncertainly) -- be accounted, (of own) please(-ure), be of reputation, seem (good), suppose, think, trow.

---

φιλονεικος **adjective - nominative singular masculine**

philoneikos **fil-on'-i-kos**: fond of strife, i.e. disputatious -- contentious.

---

ειναι **verb - present infinitive**

einai **i'-nahee**: to exist -- am, was. come, is, lust after, please well, there is, to be, was.

---

ημεις **personal pronoun - first person nominative plural**

hemeis **hay-mice'**: we (only used when emphatic) -- us, we (ourselves).

---

τοιουτην **demonstrative pronoun - accusative singular feminine**

toioutos **toy-oo'-tos**: truly this, i.e. of this sort (to denote character or individuality) -- like, such (an one).

---

συνηθειαν **noun - accusative singular feminine**

sunetheia **soon-ay'-thi-ah**: mutual habituation, i.e. usage -- custom.

---

ουκ **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

---

εχομεν **verb - present active indicative - first person**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

---

ουδε **adverb**

oude **oo-deh'**: not however, i.e. neither, nor, not even -- neither (indeed), never, no (more, nor, not), nor (yet), (also, even, then) not (even, so much as), + nothing, so much as.

---

αι **definite article - nominative plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

εκκλησiai **noun - nominative plural feminine**

ekklesia **ek-klay-see'-ah**: a calling out, i.e. (concretely) a popular meeting, especially a religious congregation--assembly, church.

---

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

θεου **noun - genitive singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

# 1 Corinthians 11:17 .

.	Greek	Strong's	Origin
But in giving	παραγγέλλων (parangellōn)	3853: to transmit a message, to order	from para and aggeló
this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
instruction,		3853: to transmit a message, to order	from para and aggeló
I do not praise	ἐπαινῶ (epainō)	1867: to praise	from epi and aineó
you, because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
you come together	συνέρχεσθε (sunerchesthe)	4905: to come together, by ext. to accompany	from sun and erchomai
not for the better		2909: better	cptv. of the same as kratistos
but for the worse.		2269b: inferior, less	cptv. from éka (slightly, a little)

## KJV Lexicon

ΤΟΥΤΟ **demonstrative pronoun - accusative singular neuter**

**touto too'-to:** that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

δε **conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

παραγγέλλων **verb - present active participle - nominative singular masculine**

**paraggello par-ang-gel'-lo:** to transmit a message, i.e. (by implication) to enjoin -- (give in charge, (give) command(-ment), declare.

οὐκ **particle - nominative**

**ου οο:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

**επαίνω verb - present active indicative - first person singular**  
**epaineo ep-ahee-neh'-o:** to applaud -- commend, laud, praise.

**οτι conjunction**  
**hoti hot'-ee:** demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

**ουκ particle - nominative**  
**ου οο:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

**εις preposition**  
**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

**το definite article - accusative singular neuter**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**κρείττον adjective - accusative singular neuter**  
**kreitton krite'-tohn:** stronger, i.e. (figuratively) better, i.e. nobler -- best, better.

**αλλ conjunction**  
**alla al-lah':** other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

**εις preposition**  
**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

**το definite article - accusative singular neuter**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**ηττον adjective - accusative singular neuter**  
**hetton hate'-ton:** worse (as noun); by implication, less (as adverb) -- less, worse.

**συνερχεσθε verb - present middle or passive deponent indicative - second person**  
**sunerchomai soon-er'-khom-ahee:** to convene, depart in company with, associate with, or (specially), cohabit (conjugally)

## 1 Corinthians 11:18 .

■			
.	Greek	Strong's	Origin



For, in the first		4413: first, chief	contr. superl. of pro
place, when you come together	συνερχομένων (sunerchomenōn)	4905: to come together, by ext. to accompany	from sun and erchomai
as a church,	ἐκκλησία (ekklēsia)	1577: an assembly, a (religious) congregation	from ek and kaleó
I hear	ἀκούω (akouō)	191: to hear, listen	from a prim. word mean. hearing
that divisions	σχίσματα (schismata)	4978: a split, fig. division	from schizó
exist	ὑπάρχειν (uparchein)	5225: to begin, to be ready or at hand, to be	from hupo and archó
among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
you; and in part	μέρος (meros)	3313: a part, share, portion	from meiromai (to receive one's portion)
I believe	πιστεύω (pisteuō)	4100: to believe, entrust	from pistis
it.			

## KJV Lexicon

πρωτον **adverb**

**proton pro'-ton:** firstly (in time, place, order, or importance) -- before, at the beginning, chiefly (at, at the) first (of all).

μεν **particle**

**men men:** indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

γαρ **conjunction**

**gar gar:** assigning a reason (used in argument, explanation or intensification; often with

other particles)

---

συνερχομένων **verb - present middle or passive deponent participle - genitive plural masculine**  
sunerchomai **soon-er'-khom-ahee**: to convene, depart in company with, associate with, or  
(specially), cohabit (conjugally)

---

ὑμῶν **personal pronoun - second person genitive plural**  
humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

---

ἐν **preposition**  
en **en**: in, at, (up-)on, by, etc.

---

ἐκκλησία **noun - dative singular feminine**  
ekklesia **ek-klay-see'-ah**: a calling out, i.e. (concretely) a popular meeting, especially a  
religious congregation--assembly, church.

---

ἀκούω **verb - present active indicative - first person singular**  
akouo **ak-oo'-o**: to hear (in various senses) -- give (in the) audience (of), come (to the  
ears), (shall) hear(-er, -ken), be noised, be reported, understand.

---

σχίσματα **noun - accusative plural neuter**  
schisma **skhis'-mah**: a split or gap (schism), literally or figuratively -- division, rent,  
schism.

---

ἐν **preposition**  
en **en**: in, at, (up-)on, by, etc.

---

ὑμῖν **personal pronoun - second person dative plural**  
humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

---

ὑπαρχειν **verb - present active infinitive**  
huparcho **hoop-ar'-kho**: to begin under (quietly), i.e. come into existence (be present or at  
hand); expletively, to exist

---

καί **conjunction**  
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition)  
with other particles or small words

---

μερὸς **noun - accusative singular neuter**  
meros **mer'-os**: a division or share (literally or figuratively, in a wide application) --  
behalf, course, coast, craft, particular (-ly), part (-ly), piece, portion, respect, side, some  
sort(-what).

---

τί **indefinite pronoun - accusative singular neuter**  
tis **tis**: some or any person or object

---

πιστεύω **verb - present active indicative - first person singular**  
pisteuo **pist-yoo'-o**: to have faith (in, upon, or with respect to, a person or thing), i.e. credit;  
by implication, to entrust (especially one's spiritual well-being to Christ)

# 1 Corinthians 11:19 .

.	Greek	Strong's	Origin
For there must	δεῖ (dei)	1163: it is necessary	a form of deó
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
be factions	αἰρέσεις (aireseis)	139: choice, opinion	from haireó
among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
you, so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that those	οἱ (oi)	3588: the	the def. art.
who are approved	δόκιμοι (dokimoi)	1384: tested, approved	from dechomai
may become	γίνωνται (genōntai)	1096: to come into being, to happen, to become	from a prim. root gen-
evident	φανεροὶ (phaneroi)	5318: visible, manifest	from phainó
among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
you.			

## KJV Lexicon

δεῖ **verb - present impersonal active indicative - third person singular**

dei **die:** also deon deh-on'; neuter active participle of the same; both used impersonally; it

is (was, etc.) necessary (as binding) -- behoved, be meet, must (needs), (be) need(-ful), ought, should.

---

**γάρ conjunction**

**gar gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

---

**καί conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**αἵρεσις noun - nominative plural feminine**

**hairesis hah'-ee-res-is:** a choice, i.e. (specially) a party or (abstractly) disunion -- heresy (which is the Greek word itself), sect.

---

**ἐν preposition**

**en en:** in, at, (up-)on, by, etc.

---

**ὕμιν personal pronoun - second person dative plural**

**humin hoo-min':** to (with or by) you -- ye, you, your(-selves).

---

**εἶναι verb - present infinitive**

**einai i'-nahee:** to exist -- am, was. come, is, lust after, please well, there is, to be, was.

---

**ἵνα conjunction**

**hina hin'-ah:** in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

---

**οἱ definite article - nominative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**δοκιμοὶ adjective - nominative plural masculine**

**dokimos dok'-ee-mos:** acceptable (current after assay), i.e. approved -- approved, tried.

---

**φανεροὶ adjective - nominative plural masculine**

**phaneros fan-er-os':** shining, i.e. apparent; neuter (as adverb) publicly, externally -- abroad, + appear, known, manifest, open (+ -ly), outward (+ -ly).

---

**γίνονται verb - second aorist middle deponent subjunctive - third person**

**ginomai ghin'-om-ahee:** to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

---

**ἐν preposition**

**en en:** in, at, (up-)on, by, etc.

---

**ὕμιν personal pronoun - second person dative plural**

**humin hoo-min':** to (with or by) you -- ye, you, your(-selves).

# 1 Corinthians 11:20 .

.	Greek	Strong's	Origin
Therefore	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
when you meet	Συνερχομένων (sunerchomenōn)	4905: to come together, by ext. to accompany	from sun and erchomai
together,	ἐπὶ (epi)	1909: on, upon	a prim. preposition
it is not to eat		2068: to eat	akin to edó (to eat)
the Lord's	κυριακὸν (kuriakon)	2960: of the Lord	from kurios
Supper,	δεῖπνον (deipnon)	1173: dinner, supper	from the same as dapané

## KJV Lexicon

συνερχομένων **verb - present middle or passive deponent participle - genitive plural masculine**  
 sunerchomai **soon-er'-khom-ahee**: to convene, depart in company with, associate with, or  
 (specially), cohabit (conjugally)

### οὐν **conjunction**

**oun oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but,  
 now (then), so (likewise then), then, therefore, verily, wherefore.

### υμῶν **personal pronoun - second person genitive plural**

**humon hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

### ἐπὶ **preposition**

**epi ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of  
 distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at,  
 on, etc.; of direction (with the accusative case) towards, upon, etc.

### το **definite article - accusative singular neuter**

**ho ho**: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

**αὐτο** **personal pronoun - accusative singular neuter**

**autos** **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

**οὐκ** **particle - nominative**

**ou** **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

**ἐστιν** **verb - present indicative - third person singular**

**esti** **es-tee'**: he (she or it) is; also (with neuter plural) they are

**κυριακόν** **adjective - accusative singular neuter**

**kuriakos** **koo-ree-ak-os'**: belonging to the Lord (Jehovah or Jesus) -- Lord's.

**δειπνόν** **noun - accusative singular neuter**

**deipnon** **dipe'-non**: dinner, i.e. the chief meal (usually in the evening) -- feast, supper.

**φαγεῖν** **verb - second aorist active middle or passive deponent**

**phago** **fag'-o**: to eat -- eat, meat.

## 1 Corinthians 11:21 .

.	Greek	Strong's	Origin
for in your eating		2068: to eat	akin to edó (to eat)
each one	ἕκαστος (ekastos)	1538: each, every	a prim. word
takes	προλαμβάνει (prolambanei)	4301: to take beforehand	from pro and lambanó
his own	ἴδιον (idion)	2398: one's own, distinct	a prim. word
supper	δειπνόν (deipnon)	1173: dinner, supper	from the same as dapané
first;		4301: to take beforehand	from pro and lambanó
and one	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun

is hungry	πεινᾷ (peina)	3983: to hunger, be hungry	from peina (hunger)
and another	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
is drunk.	μεθύει (methuei)	3184: to be drunken	from methu (wine)

## KJV Lexicon

ἐκάστος **adjective - nominative singular masculine**

**hekastos hek'-as-tos:** each or every -- any, both, each (one), every (man, one, woman), particularly.

γάρ **conjunction**

**gar gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

το **definite article - accusative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἰδίον **adjective - accusative singular masculine**

**idios id'-ee-os:** pertaining to self, i.e. one's own; by implication, private or separate

δειπνον **noun - accusative singular neuter**

**deipnon dipe'-non:** dinner, i.e. the chief meal (usually in the evening) -- feast, supper.

προλαμβάνει **verb - present active indicative - third person singular**

**prolambano prol-am-ban'-o:** to take in advance, i.e. (literally) eat before others have an opportunity; (figuratively) to anticipate, surprise -- come aforehand, overtake, take before.

ἐν **preposition**

**en en:** in, at, (up-)on, by, etc.

τω **definite article - dative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φαγεῖν **verb - second aorist active middle or passive deponent**

phago **fag'-o**: to eat -- eat, meat.

**καί conjunction**

**kai kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**ὅς relative pronoun - nominative singular masculine**

**hos hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

**μέν particle**

**men men**: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

**πείνῃ verb - present active indicative - third person singular**

**peinao pi-nah'-o**: pine); to famish (absolutely or comparatively); figuratively, to crave -- be an hungered.

**ὅς relative pronoun - nominative singular masculine**

**hos hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

**δέ conjunction**

**de deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

**μέθυει verb - present active indicative - third person singular**

**methuo meth-oo'-o**: to drink to intoxication, i.e. get drunk -- drink well, make (be) drunk(-en).

## 1 Corinthians 11:22 .

.	Greek	Strong's	Origin
What!	γάρ (gar)	1063: for, indeed (a conjunc. used to express cause, explanation, inference or continuation)	a contr. of ge ara (verily then)
Do you not have	ἔχετε (echete)	2192: to have, hold	a prim. verb
houses	οἰκίας (oikias)	3614: a house, dwelling	from oikos
in which to eat	ἐσθίειν (esthiein)	2068: to eat	akin to edó (to eat)
and drink?	πίνειν	4095: to drink	a prim. word



	(pinein)		
Or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
do you despise	καταφρονεῖτε (kataphroneite)	2706: to think little of	from kata and phroneó
the church	ἐκκλησίας (ekklēsias)	1577: an assembly, a (religious) congregation	from ek and kaleó
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
and shame	καταισχύnete (kataischunete)	2617b: to put to shame, to disgrace	from kata and aischunó
those	τοῖς (to)	3588: the	the def. art.
who have	ἔχοντας (echontas)	2192: to have, hold	a prim. verb
nothing?	μή (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle
What	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
shall I say		3004: to say	a prim. verb
to you? Shall I praise	ἐπαινέσω (epainesō)	1867: to praise	from epi and aineó
you? In this		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
I will not praise	ἐπαινῶ (epainō)	1867: to praise	from epi and aineó
you.			

## KJV Lexicon

### μη particle - nominative

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

### γαρ conjunction

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

### οικιας noun - accusative plural feminine

oikia **oy-kee'-ah**: residence (abstractly), but usually (concretely) an abode; by implication, a family (especially domestics) -- home, house(-hold).

### ουκ particle - nominative

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

### εχετε verb - present active indicative - second person

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

### εις preposition

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

### το definite article - accusative singular neuter

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### εσθιειν verb - present active infinitive

esthio **es-thee'-o**: to eat (usually literal) -- devour, eat, live.

### και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### πινειν verb - present active infinitive

pino **pee'-no**: to imbibe -- drink.

### η particle

e **ay**: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

### της definite article - genitive singular feminine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### εκκλησιας noun - genitive singular feminine

ekklesia **ek-klay-see'-ah**: a calling out, i.e. (concretely) a popular meeting, especially a

religious congregation--assembly, church.

---

**του definite article - genitive singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**θεου noun - genitive singular masculine**

**theos theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

---

**καταφρονειτε verb - present active indicative - second person**

**kataphroneo kat-af-ron-eh'-o:** to think against, i.e. disesteem -- despise.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**καταισχυετε verb - present active indicative - second person**

**kataischuno kat-ahee-skhoo'-no:** to shame down, i.e. disgrace or (by implication) put to the blush -- confound, dishonour, (be a-, make a-)shame(-d).

---

**τους definite article - accusative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**μη particle - nominative**

**me may:** any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

---

**εχοντας verb - present active participle - accusative plural masculine**

**echo ekh'-o:** (used in certain tenses only) a primary verb; to hold

---

**τι interrogative pronoun - accusative singular neuter**

**tis tis:** an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

---

**υμιν personal pronoun - second person dative plural**

**humim hoo-min':** to (with or by) you -- ye, you, your(-selves).

---

**ειπω verb - second aorist active subjunctive - first person singular**

**epo ep'-o:** to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

---

**επαινεσω verb - aorist active subjunctive - first person singular**

**epaineo ep-ahee-neh'-o:** to applaud -- commend, laud, praise.

---

**υμας personal pronoun - second person accusative plural**

**humas hoo-mas':** you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

**ἐν preposition**  
**en en:** in, at, (up-)on, by, etc.

**τούτω demonstrative pronoun - dative singular neuter**  
**toutoi too'-to:** to (in, with or by) this (person or thing) -- here(-by, -in), him, one, the same, there(-in), this.

**οὐκ particle - nominative**  
**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

**ἐπαίνω verb - present active indicative - first person singular**  
**epaineo ep-ahee-neh'-o:** to applaud -- commend, laud, praise.

## 1 Corinthians 11:23 .

.	Greek	Strong's	Origin
For I received	παρέλαβον (parelabon)	3880: to receive from	from para and lambanó
from the Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
that which	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
I also	καὶ (kai)	2532: and, even, also	a prim. conjunction
delivered	παρέδωκα (paredōka)	3860: to hand over, to give or deliver over, to betray	from para and didómi
to you, that the Lord	κύριος (kurios)	2962: lord, master	from kuros (authority)
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
in the night	νυκτὶ (nukti)	3571: night, by night	a prim. word
in which	ἣ (ē)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun

He was betrayed	παρεδίδετο (paredideto)	3860: to hand over, to give or deliver over, to betray	from para and didómi
took	ἔλαβεν (elaben)	2983: to take, receive	from a prim. root lab-
bread;	ἄρτον (arton)	740: bread, a loaf	of uncertain origin

## KJV Lexicon

εγω **personal pronoun - first person nominative singular**  
ego **eg-o'**: I, me.

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

παρελαβον **verb - second aorist active indicative - first person singular**

paralambano **par-al-am-ban'-o**: to receive near, i.e. associate with oneself (in any familiar or intimate act or relation); by analogy, to assume an office; figuratively, to learn -- receive, take (unto, with).

απο **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριου **noun - genitive singular masculine**

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ο **relative pronoun - accusative singular neuter**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**παρεδωκα verb - aorist active indicative - first person singular**

**paradidomi par-ad-id'-o-mee:** to surrender, i.e yield up, intrust, transmit -- betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

---

**υμιν personal pronoun - second person dative plural**

**humin hoo-min':** to (with or by) you -- ye, you, your(-selves).

---

**οτι conjunction**

**hoti hot'-ee:** demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

---

**ο definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**κυριος noun - nominative singular masculine**

**kurios koo'-ree-os:** supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

---

**ιησους noun - nominative singular masculine**

**iesous ee-ay-sooce':** Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

---

**εν preposition**

**en en:** in, at, (up-)on, by, etc.

---

**τη definite article - dative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**νυκτι noun - dative singular feminine**

**nux noox:** night -- (mid-)night.

---

**η relative pronoun - dative singular feminine**

**hos hos:** the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

---

**παρεδιδото verb - imperfect passive indicative - third person singular**

**paradidomi par-ad-id'-o-mee:** to surrender, i.e yield up, intrust, transmit -- betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

---

**ελαβεν verb - second aorist active indicative - third person singular**

**lambano lam-ban'-o:** to take (in very many applications, literally and figuratively)

---

**αρτον noun - accusative singular masculine**

**artos ar'-tos:** bread (as raised) or a loaf -- (shew-)bread, loaf.

---

# 1 Corinthians 11:24 .

.	Greek	Strong's	Origin
and when He had given thanks,	εὐχαριστήσας (eucharistēsas)	2168: to be thankful	from eucharistos
He broke	ἔκλασεν (eklasen)	2806: to break	a prim. verb
it and said,		3004: to say	a prim. verb
"This		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
is My body,	σῶμα (sōma)	4983: a body	of uncertain origin
which is for you; do	ποιεῖτε (poieite)	4160: to make, do	a prim. word
this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
in remembrance	ἀνάμνησιν (anamnēsin)	364: remembrance	from anamimnēskó
of Me."			

## KJV Lexicon

καὶ **conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ευχαριστήσας **verb - aorist active participle - nominative singular masculine**

**eucharistéo yoo-khar-is-teh'-o:** to be grateful, i.e. (actively) to express gratitude (towards); specially, to say grace at a meal -- (give) thank(-ful, -s).

ἐκλάσεν **verb - aorist active indicative - third person singular**

**κλαο κlah'-o:** to break (specially, of bread) -- break.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**ειπεν verb - second aorist active indicative - third person singular**

**epo ep'-o:** to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

---

**λαβετε verb - second aorist active middle - second person**

**lambano lam-ban'-o:** to take (in very many applications, literally and figuratively)

---

**φαγετε verb - second aorist active middle - second person**

**phago fag'-o:** to eat -- eat, meat.

---

**τουτο demonstrative pronoun - nominative singular neuter**

**touto too'-to:** that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

---

**μου personal pronoun - first person genitive singular**

**mou moo:** of me -- I, me, mine (own), my.

---

**εστιν verb - present indicative - third person singular**

**esti es-tee':** he (she or it) is; also (with neuter plural) they are

---

**το definite article - nominative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**σωμα noun - nominative singular neuter**

**soma so'-mah:** the body (as a sound whole), used in a very wide application, literally or figuratively -- bodily, body, slave.

---

**το definite article - nominative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**υπερ preposition**

**huper hoop-er':** over, i.e. (with the genitive case) of place, above, beyond, across, or causal, for the sake of, instead, regarding; with the accusative case superior to, more than -- (+ exceeding, abundantly) above, in (on) behalf of, beyond, by, + very chiefest, concerning, exceeding (above, -ly), for, + very highly, more (than), of, over, on the part of, for sake of, in stead, than, to(-ward), very. In the comparative, it retains many of the above applications.

---

**υμων personal pronoun - second person genitive plural**

**humon hoo-mone':** of (from or concerning) you -- ye, you, your (own, -selves).

---

**κλωμενον verb - present passive participle - nominative singular neuter**



**klao klah'-o:** to break (specially, of bread) -- break.

**TOUTO demonstrative pronoun - accusative singular neuter**

**touto too'-to:** that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

**ΠΟΙΕΙΤΕ verb - present active imperative - second person**

**poieo poy-eh'-o:** to make or do (in a very wide application, more or less direct)

**εις preposition**

**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

**την definite article - accusative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**εμην possessive pronoun - first person accusative singular feminine**

**emos em-os':** my -- of me, mine (own), my.

**αναμνησιν noun - accusative singular feminine**

**anamnesis an-am'-nay-sis:** recollection -- remembrance (again).

## 1 Corinthians 11:25 .

.	Greek	Strong's	Origin
In the same way	ὡσαύτως (ōsautōs)	5615: in like manner	adverb from hós and a derivation of autos
[He took] the cup	ποτήριον (potērion)	4221: a wine cup	a dim. form derivation from pinó
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
after	μετὰ (meta)	3326: with, among, after	a prim. preposition
supper,	δειπνήσαι (deipnēsai)	1172: to eat, dine	from deipnon
saying,	λέγων (legōn)	3004: to say	a prim. verb
"This		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun

cup	ποτήριον (potērion)	4221: a wine cup	a dim. form derivation from pinó
is the new	καινή (kainē)	2537: new, fresh	a prim. word
covenant	διαθήκη (diathēkē)	1242: testament, will, covenant	from diatithēmi
in My blood;	αἷματι (aimati)	129: blood	of uncertain origin
do	ποιεῖτε (poieite)	4160: to make, do	a prim. word
this,		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
as often	ὡσάκις (osakis)	3740: as often as	adverb from hosos
as you drink	πίνετε (pinēte)	4095: to drink	a prim. word
[it], in remembrance  of Me."	ἀνάμνησιν (anamnēsin)	364: remembrance	from anamimnēskó

## KJV Lexicon

ὡσαυτως **adverb**

**hosautos ho-sow'-toce:** as thus, i.e. in the same way -- even so, likewise, after the same (in like) manner.

καί **conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

το **definite article - nominative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

---

**ποτηριον noun - nominative singular neuter**

**poterion pot-ay'-ree-on:** a drinking-vessel; by extension, the contents thereof, i.e. a cupful (draught); figuratively, a lot or fate -- cup.

---

**μετα preposition**

**meta met-ah':** denoting accompaniment; amid (local or causal);

---

**το definite article - accusative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**δειπνησαι verb - aorist active middle or passive deponent**

**deipneo dipe-neh'-o:** to dine, i.e. take the principle (or evening) meal -- sup (-er).

---

**λεγων verb - present active participle - nominative singular masculine**

**lego leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

---

**τουτο demonstrative pronoun - nominative singular neuter**

**touto too'-to:** that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

---

**το definite article - nominative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ποτηριον noun - nominative singular neuter**

**poterion pot-ay'-ree-on:** a drinking-vessel; by extension, the contents thereof, i.e. a cupful (draught); figuratively, a lot or fate -- cup.

---

**η definite article - nominative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**καινη adjective - nominative singular feminine**

**kainos kahee-nos':** new (especially in freshness) -- new.

---

**διαθηκη noun - nominative singular feminine**

**diatheke dee-ath-ay'-kay:** a disposition, i.e. (specially) a contract (especially a devisory will) -- covenant, testament.

---

**εστιν verb - present indicative - third person singular**

**esti es-tee':** he (she or it) is; also (with neuter plural) they are

---

**εν preposition**

**en en:** in, at, (up-)on, by, etc.

---

**τω definite article - dative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**εμω possessive pronoun - first person dative singular neuter**

**emos em-os':** my -- of me, mine (own), my.

**αιματι noun - dative singular neuter**

**haima hah'-ee-mah:** blood, literally (of men or animals), figuratively (the juice of grapes) or specially (the atoning blood of Christ); by implication, bloodshed, also kindred -- blood.

**ΤΟΥΤΟ demonstrative pronoun - accusative singular neuter**

**touto too'-to:** that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

**ΠΟΙΕΙΤΕ verb - present active imperative - second person**

**poieo poy-eh'-o:** to make or do (in a very wide application, more or less direct)

**ΟΣΑΚΙΣ adverb**

**hosakis hos-ak'-is:** how many times as -- as oft(-en) as.

**αν particle**

**an an:** denoting a supposition, wish, possibility or uncertainty

**ΠΙΝΗΤΕ verb - present active subjunctive - second person**

**pino pee'-no:** to imbibe -- drink.

**ΕΙΣ preposition**

**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

**την definite article - accusative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**εμην possessive pronoun - first person accusative singular feminine**

**emos em-os':** my -- of me, mine (own), my.

**αναμνησιν noun - accusative singular feminine**

**anamnesis an-am'-nay-sis:** recollection -- remembrance (again).

## 1 Corinthians 11:26 .

.	Greek	Strong's	Origin
For as often	ὅσάκις (osakis)	3740: as often as	adverb from hosos

as you eat	ἐσθίητε (esthiēte)	2068: to eat	akin to edó (to eat)
this		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
bread	ἄρτον (arton)	740: bread, a loaf	of uncertain origin
and drink	πίνετε (pinēte)	4095: to drink	a prim. word
the cup,	ποτήριον (potērion)	4221: a wine cup	a dim. form derivation from pinó
you proclaim	καταγγέλλετε (katangellete)	2605: to proclaim	from kata and agelló
the Lord's	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
death	θάνατον (thanaton)	2288: death	from thnέskó
until	ἄχρι (achris)	891: until, as far as	a prim. particle, preposition
He comes.	ἔλθῃ (elthē)	2064: to come, go	a prim. verb

## KJV Lexicon

οσακις **adverb**

hosakis **hos-ak'-is**: how many times as -- as oft(-en) as.

γὰρ **conjunction**

**gar gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

ἂν **particle**

**an an**: denoting a supposition, wish, possibility or uncertainty

εσθιητε **verb - present active subjunctive - second person**  
esthio **es-thee'-o**: to eat (usually literal) -- devour, eat, live.

---

τον **definite article - accusative singular masculine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

αρτον **noun - accusative singular masculine**  
artos **ar'-tos**: bread (as raised) or a loaf -- (shew-)bread, loaf.

---

τουτον **demonstrative pronoun - accusative singular masculine**  
touton **too'-ton**: this (person, as objective of verb or preposition) -- him, the same, that, this.

---

και **conjunction**  
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

το **definite article - accusative singular neuter**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

ποτηριον **noun - accusative singular neuter**  
poterion **pot-ay'-ree-on**: a drinking-vessel; by extension, the contents thereof, i.e. a cupful (draught); figuratively, a lot or fate -- cup.

---

τουτο **demonstrative pronoun - accusative singular neuter**  
touto **too'-to**: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

---

πινητε **verb - present active subjunctive - second person**  
pino **pee'-no**: to imbibe -- drink.

---

τον **definite article - accusative singular masculine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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θανατον **noun - accusative singular masculine**  
thanatos **than'-at-os**: (properly, an adjective used as a noun) death -- deadly, (be...) death.

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του **definite article - genitive singular masculine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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κυριου **noun - genitive singular masculine**  
kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

---

καταγγελλετε **verb - present active indicative - second person**  
kataggello **kat-ang-gel'-lo**: to proclaim, promulgate -- declare, preach, shew, speak of,

teach.

**αχρις preposition**

**achri akh'-ree:** (through the idea of a terminus); (of time) until or (of place) up to -- as far as, for, in(-to), till, (even, un-)to, until, while.

**ου relative pronoun - genitive singular masculine**

**hos hos:** the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

**αν particle**

**an an:** denoting a supposition, wish, possibility or uncertainty

**ελθθι verb - second aorist active subjunctive - third person singular**

**erchomai er'-khom-ahee:** accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

## 1 Corinthians 11:27 .

.	Greek	Strong's	Origin
Therefore	ὥστε (ōste)	5620: so as to, so then, therefore	from hós and te
whoever	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
eats	ἐσθίη (esthiē)	2068: to eat	akin to edó (to eat)
the bread	ἄρτον (arton)	740: bread, a loaf	of uncertain origin
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
drinks	πίνει (pinē)	4095: to drink	a prim. word
the cup	ποτήριον (potērion)	4221: a wine cup	a dim. form derivation from pinó
of the Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
in an unworthy manner,	ἀναξίως (anaxiōs)	371: in an unworthy manner	adverb from anxios

shall be guilty	ἔνοχος (enochos)	1777: held in, bound by, liable to (a condition, penalty or imputation)	from enechó
of the body	σώματος (sōmatos)	4983: a body	of uncertain origin
and the blood	αἵματος (aimatos)	129: blood	of uncertain origin
of the Lord.	κυρίου (kuriou)	2962: lord, master	from kuros (authority)

## KJV Lexicon

### ὥστε conjunction

**hoste** **hoce'-teh**: so too, i.e. thus therefore (in various relations of consecution, as follow) -  
- (insomuch) as, so that (then), (insomuch) that, therefore, to, wherefore.

### ὃς relative pronoun - nominative singular masculine

**hos** **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that --  
one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

### αν particle

**an** **an**: denoting a supposition, wish, possibility or uncertainty

### ἐσθίη verb - present active subjunctive - third person singular

**esthio** **es-thee'-o**: to eat (usually literal) -- devour, eat, live.

### τοῦ definite article - accusative singular masculine

**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English  
idiom) -- the, this, that, one, he, she, it, etc.

### ἄρτον noun - accusative singular masculine

**artos** **ar'-tos**: bread (as raised) or a loaf -- (shew-)bread, loaf.

### τούτον demonstrative pronoun - accusative singular masculine

**touton** **too'-ton**: this (person, as objective of verb or preposition) -- him, the same, that,  
this.

### η particle

**e** **ay**: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or  
(else), rather, save, than, that, what, yea.



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**πινῃ verb - present active subjunctive - third person singular**  
**pino pee'-no:** to imbibe -- drink.

---

**το definite article - accusative singular neuter**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ποτηριον noun - accusative singular neuter**  
**poterion pot-ay'-ree-on:** a drinking-vessel; by extension, the contents thereof, i.e. a cupful (draught); figuratively, a lot or fate -- cup.

---

**του definite article - genitive singular masculine**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**κυριου noun - genitive singular masculine**  
**kurios koo'-ree-os:** supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

---

**αναξίως adverb**  
**anaxios an-ax-ee'-oce:** irreverently -- unworthily.

---

**του definite article - genitive singular masculine**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**κυριου noun - genitive singular masculine**  
**kurios koo'-ree-os:** supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

---

**ενοχος adjective - nominative singular masculine**  
**enochos en'-okh-os:** liable to (a condition, penalty or imputation) -- in danger of, guilty of, subject to.

---

**εσται verb - future indicative - third person singular**  
**esomai es'-om-ahee:** will be -- shall (should) be (have), (shall) come (to pass), may have, fall, what would follow, live long, sojourn.

---

**του definite article - genitive singular neuter**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**σωματος noun - genitive singular neuter**  
**soma so'-mah:** the body (as a sound whole), used in a very wide application, literally or figuratively -- bodily, body, slave.

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**και conjunction**  
**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**του definite article - genitive singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**αιματος noun - genitive singular neuter**

**haima hah'-ee-mah:** blood, literally (of men or animals), figuratively (the juice of grapes) or specially (the atoning blood of Christ); by implication, bloodshed, also kindred -- blood.

**του definite article - genitive singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**κυριου noun - genitive singular masculine**

**kurios koo'-ree-os:** supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

## 1 Corinthians 11:28 .

.	Greek	Strong's	Origin
But a man	ἄνθρωπος (anthrōpos)	444: a man, human, mankind	probably from anér and óps (eye, face)
must examine	δοκιμαζέτω (dokimazetō)	1381a: to test, by impl. to approve	from dokimos
himself,	ἑαυτὸν (eauton)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
and in so	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
doing he is to eat	ἐσθίετω (esthietō)	2068: to eat	akin to edó (to eat)
of the bread	ἄρτου (artou)	740: bread, a loaf	of uncertain origin
and drink	πινέτω (pinetō)	4095: to drink	a prim. word
of the cup.	ποτηρίου (potēriou)	4221: a wine cup	a dim. form derivation from pinó

## KJV Lexicon

δοκιμαζετω **verb - present active imperative - third person singular**

dokimazo **dok-im-ad'-zo**: to test; by implication, to approve -- allow, discern, examine, like, (ap-)prove, try.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ανθρωπος **noun - nominative singular masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

εαυτον **reflexive pronoun - third person accusative singular masculine**

heautou **heh-ow-too'**: him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ουτως **adverb**

houto **hoo'-to**: after that, after (in) this manner, as, even (so), for all that, like(-wise), no more, on this fashion(-wise), so (in like manner), thus, what.

εκ **preposition**

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αρου **noun - genitive singular masculine**

artos **ar'-tos**: bread (as raised) or a loaf -- (shew-)bread, loaf.

εσθιετω **verb - present active imperative - third person singular**

esthio **es-thee'-o**: to eat (usually literal) -- devour, eat, live.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εκ **preposition**

ek **ek**: a primary preposition denoting origin (the point whence action or motion

proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

**του** **definite article - genitive singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**ποτηρίου** **noun - genitive singular neuter**

**poterion pot-ay'-ree-on:** a drinking-vessel; by extension, the contents thereof, i.e. a cupful (draught); figuratively, a lot or fate -- cup.

**πινετω** **verb - present active imperative - third person singular**

**pino pee'-no:** to imbibe -- drink.

## 1 Corinthians 11:29 .

.	Greek	Strong's	Origin
For he who eats	ἐσθίων (esthiōn)	2068: to eat	akin to edó (to eat)
and drinks,	πίνων (pinōn)	4095: to drink	a prim. word
eats	ἐσθίει (esthieí)	2068: to eat	akin to edó (to eat)
and drinks	πίνει (pineí)	4095: to drink	a prim. word
judgment	κρίμα (krima)	2917: a judgment	from krinó
to himself	ἑαυτῷ (eautō)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
if he does not judge	διακρίνων (diakrinōn)	1252: to distinguish, to judge	from dia and krinó
the body	σῶμα (sōma)	4983: a body	of uncertain origin
rightly.			

## KJV Lexicon

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

εσθίων **verb - present active participle - nominative singular masculine**

esthio **es-thee'-o**: to eat (usually literal) -- devour, eat, live.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πινων **verb - present active participle - nominative singular masculine**

pino **pee'-no**: to imbibe -- drink.

αναξίως **adverb**

anaxios **an-ax-ee'-oce**: irreverently -- unworthily.

κριμα **noun - accusative singular neuter**

krima **kree'-mah**: a decision (the function or the effect, for or against (crime) -- avenge, condemned, condemnation, damnation, go to law, judgment.

εαυτω **reflexive pronoun - third person dative singular masculine**

heautou **heh-ow-too'**: him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

εσθιει **verb - present active indicative - third person singular**

esthio **es-thee'-o**: to eat (usually literal) -- devour, eat, live.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πινει **verb - present active indicative - third person singular**

pino **pee'-no**: to imbibe -- drink.

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

διακρινων **verb - present active participle - nominative singular masculine**

**diakrino** **dee-ak-ree'-no**: to contend, make (to) differ(-ence), discern, doubt, judge, be partial, stagger, waver.

**το** **definite article - accusative singular neuter**

**ho ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**σωμα** **noun - accusative singular neuter**

**soma so'-mah**: the body (as a sound whole), used in a very wide application, literally or figuratively -- bodily, body, slave.

**του** **definite article - genitive singular masculine**

**ho ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**κυριου** **noun - genitive singular masculine**

**kurios koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

## 1 Corinthians 11:30 .

.	Greek	Strong's	Origin
For this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
reason	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
many	πολλοὶ (polloi)	4183: much, many	a prim. word
among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
you are weak	ἀσθενεῖς (astheneis)	772: without strength, weak	from alpha (as a neg. prefix) and sthenés (strong)
and sick,	ἄρρωστοι (arrōstoi)	732: not strong, i.e. feeble, sickly	from alpha (as a neg. prefix) and rhōnnumi
and a number	ἱκανοί (ikanoi)	2425: sufficient, fit	from hikneomai (to come, reach, attain to)
sleep.	κοιμῶνται (koimōntai)	2837:	to put to sleep, fall asleep

## KJV Lexicon

δια **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

ΤΟΥΤΟ **demonstrative pronoun - accusative singular neuter**

touto **too'-to**: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

πολλοι **adjective - nominative plural masculine**

polus **pol-oos'**: abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

ασθενεις **adjective - nominative plural masculine**

asthenes **as-then-ace'**: strengthless (in various applications, literal, figurative and moral) -- more feeble, impotent, sick, without strength, weak(-er, -ness, thing).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αρρωστοι **adjective - nominative plural masculine**

arrhostos **ar'-hroce-tos**: infirm -- sick (folk, -ly).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

κοιμωνται **verb - present passive indicative - third person**

koimao **koy-mah'-o**: to put to sleep, i.e. (passively or reflexively) to slumber; figuratively, to de cease -- (be a-, fall a-, fall on) sleep, be dead.

ικανοι **adjective - nominative plural masculine**

hikanos **hik-an-os'**: competent (as if coming in season), i.e. ample (in amount) or fit (in character)

# 1 Corinthians 11:31 .

.	Greek	Strong's	Origin
But if	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
we judged	διεκρίνομεν (diekrinomen)	1252: to distinguish, to judge	from dia and krinó
ourselves	ἑαυτοὺς (eautous)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
rightly, we would not be judged.	ἐκρινόμεθα (ekrinometha)	2919: to judge, decide	a prim. verb

## KJV Lexicon

### εἰ conditional

**ei** **i**: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

### γὰρ conjunction

**gar** **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

### ἐαυτοὺς reflexive pronoun - third person accusative plural masculine

**heautou** **heh-ow-too'**: him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

### διεκρίνομεν verb - imperfect active indicative - first person

**diakrino** **dee-ak-ree'-no**: to contend, make (to) differ(-ence), discern, doubt, judge, be partial, stagger, waver.

### οὐκ particle - nominative

**ou** **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

### ἂν particle

**an** **an**: denoting a supposition, wish, possibility or uncertainty



εκρινόμεθα **verb - imperfect passive indicative - first person**  
 krino **kree'-no**: by implication, to try, condemn, punish

# 1 Corinthians 11:32 .

.	Greek	Strong's	Origin
But when we are judged,	κρινόμενοι (krinomenoi)	2919: to judge, decide	a prim. verb
we are disciplined	παιδεύόμεθα (paideuometha)	3811: to train children, to chasten, correct	from pais
by the Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that we will not be condemned	κατακριθῶμεν (katakrithōmen)	2632: to give judgment against	from kata and krinó
along	σὺν (sun)	4862: with, together with (expresses association with)	a prim. preposition
with the world.	κόσμῳ (kosmō)	2889: order, the world	a prim. word

## KJV Lexicon

κρινόμενοι **verb - present passive participle - nominative plural masculine**  
 krino **kree'-no**: by implication, to try, condemn, punish

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

υπο **preposition**

hupo **hoop-o'**: under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

κυρίου **noun - genitive singular masculine**

**kurios koo'-ree-os:** supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

παιδευομεθα **verb - present passive indicative - first person**

**paideuo pahee-dyoo'-o:** to train up a child, i.e. educate, or (by implication), discipline (by punishment) -- chasten(-ise), instruct, learn, teach.

ινα **conjunction**

**hina hin'-ah:** in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

μη **particle - nominative**

**me may:** any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

συν **preposition**

**sun soon:** with or together, i.e. by association, companionship, process, resemblance, possession, instrumentality, addition, etc.

τω **definite article - dative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κοσμω **noun - dative singular masculine**

**kosmos kos'-mos:** orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally) -- adorning, world.

κατακριθωμεν **verb - aorist passive subjunctive - first person**

**katakriino kat-ak-ree'-no:** to judge against, i.e. sentence -- condemn, damn.

## 1 Corinthians 11:33 .

.	Greek	Strong's	Origin
So then,	ὥστε (ōste)	5620: so as to, so then, therefore	from hós and te
my brethren,	ἀδελφοί (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
when you come together	συνερχόμενοι (sunerchomenoi)	4905: to come together, by ext. to accompany	from sun and erchomai
to eat,		2068: to eat	akin to edó (to eat)

wait	ἐκδέχεσθε (ekdechesthe)	1551: to take or receive, by impl. to await, expect	from ek and dechomai
for one another.	ἀλλήλους (allēlous)	240: of one another	a reciporical pronoun

## KJV Lexicon

### ὥστε **conjunction**

**hoste** **hose'-teh**: so too, i.e. thus therefore (in various relations of consecution, as follow) -  
- (insomuch) as, so that (then), (insomuch) that, therefore, to, wherefore.

### ἀδελφοί **noun - vocative plural masculine**

**adelphos** **ad-el-fos'**: a brother near or remote -- brother.

### μου **personal pronoun - first person genitive singular**

**mou** **moo**: of me -- I, me, mine (own), my.

### συνερχομενοι **verb - present middle or passive deponent participle - nominative plural masculine**

**sunerchomai** **soon-er'-khom-ahee**: to convene, depart in company with, associate with, or  
(specially), cohabit (conjugally)

### εἰς **preposition**

**eis** **ice**: to or into (indicating the point reached or entered), of place, time, or  
(figuratively) purpose (result, etc.); also in adverbial phrases

### το **definite article - accusative singular neuter**

**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English  
idiom) -- the, this, that, one, he, she, it, etc.

### φαγειν **verb - second aorist active middle or passive deponent**

**phago** **fag'-o**: to eat -- eat, meat.

### ἀλλήλους **reciprocal pronoun - accusative plural masculine**

**allelon** **al-lay'-lone**: one another -- each other, mutual, one another, (the other), (them-,  
your-)selves, (selves)

### ἐκδεχέσθε **verb - present middle or passive deponent imperative - second person**

**ekdechomai** **ek-dekh'-om-ahee**: to accept from some source, i.e. (by implication) to await --  
expect, look (tarry) for, wait (for).

# 1 Corinthians 11:34 .

.	Greek	Strong's	Origin
If	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
anyone	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
is hungry,	πεινᾷ (peina)	3983: to hunger, be hungry	from peina (hunger)
let him eat	ἐσθιέτω (esthietō)	2068: to eat	akin to edó (to eat)
at home,	οἴκῳ (oikō)	3624: a house, a dwelling	a prim. word
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that you will not come together	συνέρχησθε (sunerchēsthe)	4905: to come together, by ext. to accompany	from sun and erchomai
for judgment.	κρίμα (krima)	2917: a judgment	from krinó
The remaining	λοιπὰ (loipa)	3062: the rest, the remaining	from leipó
matters I will arrange	διατάξομαι (diataxomai)	1299: to arrange thoroughly, i.e. to charge, appoint	from dia and tassó
when	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
I come.	ἔλθω (elthō)	2064: to come, go	a prim. verb

## KJV Lexicon

ει **conditional**

ei **i:** if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

δε **conjunction**

de **deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τις **indefinite pronoun - nominative singular masculine**

tis **tis:** some or any person or object

πεινα **verb - present active indicative - third person singular**

peinao **pi-nah'-o:** pine); to famish (absolutely or comparatively); figuratively, to crave -- be an hungered.

εν **preposition**

en **en:** in, at, (up-)on, by, etc.

οικω **noun - dative singular masculine**

oikos **oy'-kos:** a dwelling (more or less extensive, literal or figurative); by implication, a family (more or less related, literally or figuratively) -- home, house(-hold), temple.

εσθιτω **verb - present active imperative - third person singular**

esthio **es-thee'-o:** to eat (usually literal) -- devour, eat, live.

ινα **conjunction**

hina **hin'-ah:** in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

μη **particle - nominative**

me **may:** any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

εις **preposition**

eis **ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

κριμα **noun - accusative singular neuter**

krima **kree'-mah:** a decision (the function or the effect, for or against (crime)) -- avenge, condemned, condemnation, damnation, go to law, judgment.

συνερχησθε **verb - present middle or passive deponent subjunctive - second person**

sunerchomai **soon-er'-khom-ahee:** to convene, depart in company with, associate with, or (specially), cohabit (conjugally)

τα **definite article - accusative plural neuter**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**δε conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

**λοιπα adjective - accusative plural neuter**

**loipoy loy-poy':** remaining ones -- other, which remain, remnant, residue, rest.

**ως adverb**

**hos hoco:** which how, i.e. in that manner (very variously used, as follows)

**αν particle**

**an an:** denoting a supposition, wish, possibility or uncertainty

**ελθω verb - second aorist active subjunctive - first person singular**

**erchomai er'-khom-ahee:** accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

**διαταξομαι verb - future middle deponent indicative - first person singular**

**diatasso dee-at-as'-so:** to arrange thoroughly, i.e. (specially) institute, prescribe, etc. -- appoint, command, give, (set in) order, ordain.

## 1 Corinthians 12:1 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
concerning	Περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
spiritual	πνευματικῶν (pneumatikōn)	4152: spiritual	from pneuma
[gifts], brethren,	ἀδελφοί (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
I do not want	θέλω (thelō)	2309: to will, wish	a prim. verb
you to be unaware.	ἀγνοεῖν (agnoein)	50: to be ignorant, not to know	from alpha (as a neg. prefix) and the same as ginóskō

## KJV Lexicon

### περι **preposition**

peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

### δε **conjunction**

de **deh'**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

### των **definite article - genitive plural neuter**

ho **ho'**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### πνευματικων **adjective - genitive plural neuter**

pneumatikos **pn̄yoo-mat-ik-os'**: non-carnal, i.e. (humanly) ethereal (as opposed to gross), or (daemoniacally) a spirit (concretely), or (divinely) supernatural, regenerate, religious -- spiritual.

### αδελφοι **noun - vocative plural masculine**

adelphos **ad-el-fos'**: a brother near or remote -- brother.

### ου **particle - nominative**

ou **oo'**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

### θελω **verb - present active indicative - first person singular**

thelo **thel'-o'**: by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in

### υμας **personal pronoun - second person accusative plural**

humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

### αγνοειν **verb - present active infinitive**

agnoeo **ag-no-eh'-o'**: not to know (through lack of information or intelligence); by implication, to ignore (through disinclination) -- (be) ignorant(-ly), not know, not understand, unknown.

## 1 Corinthians 12:2 .

.	Greek	Strong's	Origin
You know		3609a: to have seen or perceived, hence to know	perf. of eidon

that when	ὅτε (ote)	3753: when	from hos, and te
you were pagans,	ἔθνη (ethnē)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root
[you were] led astray	ἀπαγόμενοι (apagomenoi)	520: to lead away	from apo and agó
to the mute	ἄφωνα (aphōna)	880: without voice, i.e. speechless	from alpha (as a neg. prefix) and phóné
idols,	εἰδωλα (eidōla)	1497: an image (i.e. for worship), by impl. a false god	from eidos
however	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
you were led.	ἡγεσθε (ēgesthe)	71: to lead, bring, carry	a prim. verb

## KJV Lexicon

οἶδατε **verb - perfect active indicative - second person**

**eido i'-do:** to see; by implication, (in the perfect tense only) to know

ὅτι **conjunction**

**hoti hot'-ee:** demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ὅτε **adverb**

**hote hot'-eh:** at which (thing) too, i.e. when -- after (that), as soon as, that, when, while.

ἔθνη **noun - nominative plural neuter**

**ethnos eth'-nos:** a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan) -- Gentile, heathen, nation, people.

ἦτε **verb - imperfect indicative - second person**

**en ane:** I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

προς **preposition**



**pros pros:** a preposition of direction; forward to, i.e. toward

**τα definite article - accusative plural neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**ειδωλα noun - accusative plural neuter**

**eidolon i'-do-lon:** an image (i.e. for worship); by implication, a heathen god, or (plural) the worship of such -- idol.

**τα definite article - accusative plural neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**αφωνα adjective - accusative plural neuter**

**aphonos af'-o-nos:** voiceless, i.e. mute (by nature or choice); figuratively, unmeaning -- dumb, without signification.

**ως adverb**

**hos hoce:** which how, i.e. in that manner (very variously used, as follows)

**αν particle**

**an an:** denoting a supposition, wish, possibility or uncertainty

**ηγεσθε verb - imperfect passive indicative - second person**

**ago ag'-o:** to lead; by implication, to bring, drive, (reflexively) go, (specially) pass (time), or (figuratively) induce -- be, bring (forth), carry, (let) go, keep, lead away, be open.

**απαγομενοι verb - present passive participle - nominative plural masculine**

**apago ap-ag'-o:** to take off (in various senses) -- bring, carry away, lead (away), put to death, take away.

## 1 Corinthians 12:3 .

.	Greek	Strong's	Origin
Therefore	διὸ (dio)	1352: wherefore, on which account	from dia and hos,
I make known	γνωρίζω (gnōrizō)	1107: to come to know, to make known	from ginóskō
to you that no	οὐδεὶς (oudeis)	3762: no one, none	from oude and heis
one	οὐδεὶς (oudeis)	3762: no one, none	from oude and heis

speaking	λαλῶν (lalōn)	2980: to talk	from lalos (talkative)
by the Spirit	πνεύματι (pneumati)	4151: wind, spirit	from pneó
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
says,	λέγει (legei)	3004: to say	a prim. verb
"Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
is accursed";	Ἀνάθεμα (anathema)	331: that which is laid up, i.e. a votive offering	from anatithémi
and no one		3762: no one, none	from oude and heis
can	δύναται (dunatai)	1410: to be able, to have power	a prim. verb
say,		3004: to say	a prim. verb
"Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
is Lord,"	Κύριος (kurios)	2962: lord, master	from kuros (authority)
except		1508: if not	from ei and mé
by the Holy	ἁγίῳ (agiō)	40: sacred, holy	from a prim. root
Spirit.	πνεύματι (pneumati)	4151: wind, spirit	from pneó

## KJV Lexicon

διο **conjunction**

dio **dee-o'**: through which thing, i.e. consequently -- for which cause, therefore, wherefore.

γνωριζω **verb - present active indicative - first person singular**

gnorizo **gno-rid'-zo**: to make known; subjectively, to know -- certify, declare, make known, give to understand, do to wit, wot.

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ουδεις **adjective - nominative singular masculine**

oudeis **oo-dice'**: not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

πνευματι **noun - dative singular neuter**

pneuma **pn-yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

θεου **noun - genitive singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

λαλων **verb - present active participle - nominative singular masculine**

laleo **lal-eh'-o**: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

λεγει **verb - present active indicative - third person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

αναθεμα **noun - nominative singular neuter**

anathema **an-ath'-em-ah**: a (religious) ban or (concretely) excommunicated (thing or person) -- accused, anathema, curse, great.

ιησουν **noun - accusative singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition)

with other particles or small words

οὐδεις **adjective - nominative singular masculine**

oudeis **oo-dice'**: not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

δυναται **verb - present middle or passive deponent indicative - third person singular**

dunamai **doo'-nam-ahee**: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

ειπειν **verb - second aorist active middle or passive deponent**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

κυριον **noun - accusative singular masculine**

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ιησουν **noun - accusative singular masculine**

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

ει **conditional**

ei **i**: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

πνευματι **noun - dative singular neuter**

pneuma **pn-yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

αγιω **adjective - dative singular neuter**

hagios **hag'-ee-os**: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

## 1 Corinthians 12:4 .

.	Greek	Strong's	Origin
Now	ὁ ἐ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word

there are varieties	Διαιρέσεις (diaireseis)	1243: a division	from diaireó
of gifts,	χαρισμάτων (charismatōn)	5486: a gift of grace, a free gift	from charizomai
but the same	αὐτὸ (auto)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
Spirit.	πνεῦμα (pneuma)	4151: wind, spirit	from pneó

## KJV Lexicon

διαίρεσις **noun - nominative plural feminine**

**diairesis** **dee-ah'-ee-res-is**: a distinction or (concretely) variety -- difference, diversity.

δε **conjunction**

**de** **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

χαρισμάτων **noun - genitive plural neuter**

**charisma** **khar'-is-mah**: a (divine) gratuity -- (free) gift.

εἰσι **verb - present indicative - third person**

**eisi** **i-see'**: they are -- agree, are, be, dure, is, were.

το **definite article - nominative singular neuter**

**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

**de** **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αὐτο **personal pronoun - nominative singular neuter**

**autos** **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

πνεῦμα **noun - nominative singular neuter**

**pneuma** **pn-yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

# 1 Corinthians 12:5 .

.	Greek	Strong's	Origin
And there are varieties	διαίρεσεις (diaireseis)	1243: a division	from diaireó
of ministries,	διακονιῶν (diakoniōn)	1248: service, ministry	from diakonos
and the same	αὐτός (autos)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
Lord.	κύριος (kurios)	2962: lord, master	from kuros (authority)

## KJV Lexicon

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

διαίρεσεις **noun - nominative plural feminine**

diairesis **dee-ah'-ee-res-is**: a distinction or (concretely) variety -- difference, diversity.

διακονιῶν **noun - genitive plural feminine**

diakonia **dee-ak-on-ee'-ah**: attendance (as a servant, etc.); figuratively (eleemosynary) aid, (official) service (especially of the Christian teacher, or technically of the diaconate)

εἰσιν **verb - present indicative - third person**

eisi **i-see'**: they are -- agree, are, be, dure, is, were.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αὐτος **personal pronoun - nominative singular masculine**

**autos ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

**κύριος noun - nominative singular masculine**

**kurios koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

## 1 Corinthians 12:6 .

.	Greek	Strong's	Origin
There are varieties	διαίρεσεις (diaireseis)	1243: a division	from diaireó
of effects,	ἐνεργημάτων (energēmatōn)	1755: an effect, operation	from energeó
but the same	αὐτός (autos)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
God	θεός (theos)	2316: God, a god	of uncertain origin
who works	ἐνεργῶν (energōn)	1754: to be at work, to work, to do	from energés
all	πάντα (panta)	3956: all, every	a prim. word
things in all	πᾶσιν (pasin)	3956: all, every	a prim. word
[persons].			

## KJV Lexicon

**καὶ conjunction**

**kai kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

<b>διαίρεσις</b> <b>noun - nominative plural feminine</b> <b>diairesis</b> <b>dee-ah'-ee-res-is</b> : a distinction or (concretely) variety -- difference, diversity.
<b>ἐνεργημάτων</b> <b>noun - genitive plural neuter</b> <b>energema</b> <b>en-erg'-ay-mah</b> : an effect -- operation, working.
<b>εἰσιν</b> <b>verb - present indicative - third person</b> <b>eisi</b> <b>i-see'</b> : they are -- agree, are, be, dure, is, were.
<b>ὁ</b> <b>definite article - nominative singular masculine</b> <b>ho</b> <b>ho</b> : the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
<b>δε</b> <b>conjunction</b> <b>de</b> <b>deh</b> : but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).
<b>αὐτός</b> <b>personal pronoun - nominative singular masculine</b> <b>autos</b> <b>ow-tos'</b> : the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons
<b>ἐστιν</b> <b>verb - present indicative - third person singular</b> <b>esti</b> <b>es-tee'</b> : he (she or it) is; also (with neuter plural) they are
<b>θεός</b> <b>noun - nominative singular masculine</b> <b>theos</b> <b>theh'-os</b> : a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).
<b>ὁ</b> <b>definite article - nominative singular masculine</b> <b>ho</b> <b>ho</b> : the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
<b>ἐνεργῶν</b> <b>verb - present active participle - nominative singular masculine</b> <b>energeo</b> <b>en-erg-eh'-o</b> : to be active, efficient -- do, (be) effectual (fervent), be mighty in, shew forth self, work (effectually in).
<b>τα</b> <b>definite article - accusative plural neuter</b> <b>ho</b> <b>ho</b> : the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
<b>πάντα</b> <b>adjective - accusative plural neuter</b> <b>pas</b> <b>pas</b> : apparently a primary word; all, any, every, the whole
<b>ἐν</b> <b>preposition</b> <b>en</b> <b>en</b> : in, at, (up-)on, by, etc.
<b>πᾶσιν</b> <b>adjective - dative plural neuter</b> <b>pas</b> <b>pas</b> : apparently a primary word; all, any, every, the whole



# 1 Corinthians 12:7 .

.	Greek	Strong's	Origin
But to each one	ἐκάστῳ (ekastō)	1538: each, every	a prim. word
is given	δίδοται (didotai)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
the manifestation	φανέρωσις (phanerōsis)	5321: manifestation	from phaneroó
of the Spirit	πνεύματος (pneumatōs)	4151: wind, spirit	from pneó
for the common good.	συμφέρον (sumpheron)	4851a: to bring together, to be profitable	from sun and pheró

## KJV Lexicon

ΕΚΑΣΤΩ **adjective - dative singular masculine**

hekastos **hek'-as-tos**: each or every -- any, both, each (one), every (man, one, woman), particularly.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

δίδοται **verb - present passive indicative - third person singular**

didomi **did'-o-mee**: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φανερωσις **noun - nominative singular feminine**

phanerosis **fan-er'-o-sis**: exhibition, i.e. (figuratively) expression, (by extension) a bestowment -- manifestation.

του **definite article - genitive singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

**πνεύματος** **noun - genitive singular neuter**  
**pneuma pnyoo'-mah:** ghost, life, spirit(-ual, -ually), mind.

**προς** **preposition**  
**pros pros:** a preposition of direction; forward to, i.e. toward

**το** **definite article - accusative singular neuter**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**συμμερον** **verb - present active participle - accusative singular neuter**  
**sumphero soom-fer'-o:** to bear together (contribute), i.e. (literally) to collect, or (figuratively) to conduce; especially (neuter participle as a noun) advantage

## 1 Corinthians 12:8 .

.	Greek	Strong's	Origin
For to one	ᾧ (ō)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
is given	δίδοται (didotai)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
the word	λόγος (logos)	3056: a word (as embodying an idea), a statement, a speech	from legó
of wisdom	σοφίας (sophias)	4678: skill, wisdom	from sophos
through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
the Spirit,	πνεύματος (pneumatos)	4151: wind, spirit	from pneó
and to another	ἄλλῳ (allō)	243: other, another	a prim. word
the word	λόγος (logos)	3056: a word (as embodying an idea), a statement, a speech	from legó
of knowledge	γνώσεως (gnōseōs)	1108: a knowing, knowledge	from ginóskó

according	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
to the same	αὐτό (auto)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
Spirit;	πνεῦμα (pneuma)	4151: wind, spirit	from pneó

## KJV Lexicon

### ὃ relative pronoun - dative singular masculine

**hos hos:** the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

### μέν particle

**men men:** indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

### γάρ conjunction

**gar gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

### διά preposition

**dia dee-ah':** through (in very wide applications, local, causal, or occasional)

### τοῦ definite article - genitive singular neuter

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### πνεύματος noun - genitive singular neuter

**pneuma pnyoo'-mah:** ghost, life, spirit(-ual, -ually), mind.

### δίδοται verb - present passive indicative - third person singular

**didomi did'-o-mee:** to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

### λογος noun - nominative singular masculine

**logos log'-os:** something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause,

communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

σοφίας **noun - genitive singular feminine**

sophia **sof-ee'-ah**: wisdom (higher or lower, worldly or spiritual) -- wisdom.

αλλω **adjective - dative singular masculine**

allos **al'-los**: else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

λογος **noun - nominative singular masculine**

logos **log'-os**: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

γνωσεως **noun - genitive singular feminine**

gnosis **gno'-sis**: knowing (the act), i.e. (by implication) knowledge -- knowledge, science.

κατα **preposition**

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αυτο **personal pronoun - accusative singular neuter**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

πνευμα **noun - accusative singular neuter**

pneuma **pn-yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

## 1 Corinthians 12:9 .

.	Greek	Strong's	Origin
to another	ἐτέρω (eterō)	2087: other	of uncertain origin

faith	πίστις (pistis)	4102: faith, faithfulness	from peithó
by the same	αὐτῷ (autō)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
Spirit,	πνεύματι (pneumati)	4151: wind, spirit	from pneó
and to another	ἄλλῳ (allō)	243: other, another	a prim. word
gifts	χαρίσματα (charismata)	5486: a gift of grace, a free gift	from charizomai
of healing	ἰαμάτων (iamatōn)	2386: a healing	from iaomai
by the one	ἐνὶ (eni)	1520: one	a primary number
Spirit,	πνεύματι (pneumati)	4151: wind, spirit	from pneó

## KJV Lexicon

ἑτέρῳ **adjective - dative singular masculine**

**heteros het'-er-os:** (an-, the) other or different -- altered, else, next (day), one, (an-)other, some, strange.

δε **conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

πίστις **noun - nominative singular feminine**

**pistis pis'-tis:** persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

ἐν **preposition**

**en en:** in, at, (up-)on, by, etc.

τῷ **definite article - dative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

αυτω **personal pronoun - dative singular neuter**

**autos ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

πνευματι **noun - dative singular neuter**

**pneuma pnyoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

αλλω **adjective - dative singular masculine**

**allos al'-los**: else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

δε **conjunction**

**de deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

χαρισματα **noun - nominative plural neuter**

**charisma khar'-is-mah**: a (divine) gratuity -- (free) gift.

ιαματων **noun - genitive plural neuter**

**iamma ee'-am-ah**: a cure (the effect) -- healing.

εν **preposition**

**en en**: in, at, (up-)on, by, etc.

τω **definite article - dative singular neuter**

**ho ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αυτω **personal pronoun - dative singular neuter**

**autos ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

πνευματι **noun - dative singular neuter**

**pneuma pnyoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

## 1 Corinthians 12:10 .

.	Greek	Strong's	Origin
and to another	ἀλλῶ (allō)	243: other, another	a prim. word
the effecting	ἐνεργήματα (energēmata)	1755: an effect, operation	from energeó
of miracles,	δυνάμεων (dunameōn)	1411: (miraculous) power, might, strength	from dunamai

and to another	ἄλλω (allō)	243: other, another	a prim. word
prophecy,	προφητεία (prophēteia)	4394: prophecy	from prophēteuó
and to another	ἄλλω (allō)	243: other, another	a prim. word
the distinguishing	διακρίσεις (diakriseis)	1253: the act of judgment	from diakrinó
of spirits,	πνευμάτων (pneumatōn)	4151: wind, spirit	from pneó
to another	ἑτέρω (eterō)	2087: other	of uncertain origin
[various] kinds	γένη (genē)	1085: family, offspring	from ginomai
of tongues,	γλωσσῶν (glōssōn)	1100: the tongue, a language	from a prim. root glóch- (projecting point)
and to another	ἄλλω (allō)	243: other, another	a prim. word
the interpretation	ἐρμηνεία (ermēneia)	2058: interpretation	from hermēneuó
of tongues.	γλωσσῶν (glōssōn)	1100: the tongue, a language	from a prim. root glóch- (projecting point)

## KJV Lexicon

ἄλλω **adjective - dative singular masculine**

**allos al'-los:** else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

δε **conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ενεργήματα **noun - nominative plural neuter**  
energema **en-erg'-ay-mah**: an effect -- operation, working.

---

δυναμῶν **noun - genitive plural feminine**  
dunamis **doo'-nam-is**: force; specially, miraculous power (usually by implication, a miracle itself)

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ἄλλω **adjective - dative singular masculine**  
allos **al'-los**: else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

---

δε **conjunction**  
de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

---

προφητεία **noun - nominative singular feminine**  
propheteia **prof-ay-ti'-ah**: prediction (scriptural or other) -- prophecy, prophesying.

---

ἄλλω **adjective - dative singular masculine**  
allos **al'-los**: else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

---

δε **conjunction**  
de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

---

διακρίσεις **noun - nominative plural feminine**  
diakrisis **dee-ak'-ree-sis**: judicial estimation -- discern(-ing), disputation.

---

πνευμάτων **noun - genitive plural neuter**  
pneuma **pn-yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

---

ἑτέρω **adjective - dative singular masculine**  
heteros **het'-er-os**: (an-, the) other or different -- altered, else, next (day), one, (an-)other, some, strange.

---

δε **conjunction**  
de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

---

γένη **noun - nominative plural neuter**  
genos **ghen'-os**: kin (abstract or concrete, literal or figurative, individual or collective) -- born, country(-man), diversity, generation, kind(-red), nation, offspring, stock.

---

γλωσσῶν **noun - genitive plural feminine**  
glossa **gloce-sah'**: the tongue; by implication, a language (specially, one naturally unacquired) -- tongue.

---

ἄλλω **adjective - dative singular masculine**  
allos **al'-los**: else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

---

δε **conjunction**



de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ερμηνεία **noun - nominative singular feminine**

hermeneia **her-may-ni'-ah**: translation -- interpretation.

γλωσσων **noun - genitive plural feminine**

glossa **gloce-sah'**: the tongue; by implication, a language (specially, one naturally unacquired) -- tongue.

## 1 Corinthians 12:11 .

.	Greek	Strong's	Origin
But one	ἓν (en)	1520: one	a primary number
and the same	αὐτὸ (auto)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
Spirit	πνεῦμα (pneuma)	4151: wind, spirit	from pneó
works	ἐνεργεῖ (energei)	1754: to be at work, to work, to do	from energés
all	πάντα (panta)	3956: all, every	a prim. word
these things,		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
distributing	διαίρουν (diairoun)	1244: to divide, to distribute	from dia and haireó
to each one	ἐκάστῳ (ekastō)	1538: each, every	a prim. word
individually	ἰδίᾳ (idia)	2398: one's own, distinct	a prim. word
just	καθὼς (kathōs)	2531a: according as, just as	from kata and hós
as He wills.	βούλεται (bouletai)	1014: to will	a prim. verb

## KJV Lexicon

πάντα **adjective - accusative plural neuter**

pas **pas**: apparently a primary word; all, any, every, the whole

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ταυτα **demonstrative pronoun - accusative plural neuter**

tauta **tow'-tah**: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

ενεργει **verb - present active indicative - third person singular**

energeo **en-erg-eh'-o**: to be active, efficient -- do, (be) effectual (fervent), be mighty in, shew forth self, work (effectually in).

το **definite article - nominative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εν **adjective - nominative singular neuter**

heis **hice**: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

το **definite article - nominative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αυτο **personal pronoun - nominative singular neuter**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

πνευμα **noun - nominative singular neuter**

pneuma **pn-yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

διαιρουν **verb - present active participle - nominative singular neuter**

diaireo **dee-ahee-reh'-o**: to separate, i.e. distribute -- divide.;

ιδια **adjective - dative singular feminine**

idios **id'-ee-os**: pertaining to self, i.e. one's own; by implication, private or separate

εκαστω **adjective - dative singular masculine**

**hekastos hek'-as-tos:** each or every -- any, both, each (one), every (man, one, woman), particularly.

**καθως adverb**

**kathos kath-oc'e':** just (or inasmuch) as, that -- according to, (according, even) as, how, when.

**βουλεται verb - present middle or passive deponent indicative - third person singular**

**boulomai boo'-lom-ahee:** to will, i.e. (reflexively) be willing -- be disposed, minded, intend, list, (be, of own) will (-ing).

## 1 Corinthians 12:12 .

.	Greek	Strong's	Origin
For even	Καθάπερ (kathaper)	2509: just as	from katha and per
as the body	σῶμα (sōma)	4983: a body	of uncertain origin
is one	ἓν (en)	1520: one	a primary number
and [yet] has	ἔχει (echei)	2192: to have, hold	a prim. verb
many	πολλὰ (polla)	4183: much, many	a prim. word
members,	μέλη (melē)	3196: a member or limb (of the body)	a prim. word
and all	πάντα (panta)	3956: all, every	a prim. word
the members	μέλη (melē)	3196: a member or limb (of the body)	a prim. word
of the body,	σώματος (sōmatos)	4983: a body	of uncertain origin
though they are many,	πολλὰ (polla)	4183: much, many	a prim. word
are one	ἓν (en)	1520: one	a primary number

body,	σῶμα (sōma)	4983: a body	of uncertain origin
so	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
is Christ.	Χριστός (christos)	5547: the Anointed One, Messiah, Christ	from chrió

## KJV Lexicon

καθὰπερ **adverb**

kathaper **kath-ap'-er**: exactly as -- (even, as well) as.

γὰρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

το **definite article - nominative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σῶμα **noun - nominative singular neuter**

soma **so'-mah**: the body (as a sound whole), used in a very wide application, literally or figuratively -- bodily, body, slave.

ἐν **adjective - nominative singular neuter**

heis **hice**: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

ἐστί **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

μέλη **noun - accusative plural neuter**

melos **mel'-os**: a limb or part of the body -- member.

**εχει** **verb - present active indicative - third person singular**  
**echo** **ekh'-o**: (used in certain tenses only) a primary verb; to hold

---

**πολλα** **adjective - accusative plural neuter**  
**polus** **pol-oos'**: abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

---

**παντα** **adjective - nominative plural neuter**  
**pas** **pas**: apparently a primary word; all, any, every, the whole

---

**δε** **conjunction**  
**de** **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

---

**τα** **definite article - nominative plural neuter**  
**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**μελη** **noun - nominative plural neuter**  
**melos** **mel'-os**: a limb or part of the body -- member.

---

**του** **definite article - genitive singular neuter**  
**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**σωματος** **noun - genitive singular neuter**  
**soma** **so'-mah**: the body (as a sound whole), used in a very wide application, literally or figuratively -- bodily, body, slave.

---

**του** **definite article - genitive singular neuter**  
**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ενος** **adjective - genitive singular neuter**  
**heis** **hice**: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

---

**πολλα** **adjective - nominative plural neuter**  
**polus** **pol-oos'**: abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

---

**οντα** **verb - present participle - nominative plural neuter**  
**on** **oan**: being -- be, come, have.

---

**εν** **adjective - nominative singular neuter**  
**heis** **hice**: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

---

**εστιν** **verb - present indicative - third person singular**  
**esti** **es-tee'**: he (she or it) is; also (with neuter plural) they are

---

**σωμα** **noun - nominative singular neuter**  
**soma** **so'-mah**: the body (as a sound whole), used in a very wide application, literally or

figuratively -- bodily, body, slave.

**οὕτως adverb**

**houto hoo'-to:** after that, after (in) this manner, as, even (so), for all that, like(-wise), no more, on this fashion(-wise), so (in like manner), thus, what.

**καὶ conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**ὁ definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**χριστός noun - nominative singular masculine**

**Christos khris-tos':** anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

## 1 Corinthians 12:13 .

.	Greek	Strong's	Origin
For by one	ἐνὶ (eni)	1520: one	a primary number
Spirit	πνεύματι (pneumati)	4151: wind, spirit	from pneó
we were all	πάντες (pantes)	3956: all, every	a prim. word
baptized	ἐβαπτίσθημεν (ebaptisthēmen)	907: to dip, sink	from baptó
into one	ἐν (en)	1520: one	a primary number
body,	σῶμα (sōma)	4983: a body	of uncertain origin
whether	εἴτε (eite)	1535a: if -- if, whether -- or	from ei and te
Jews	Ἰουδαῖοι (ioudaioi)	2453: Jewish, a Jew, Judea	from Ioudas
or	εἴτε (eite)	1535a: if -- if, whether -- or	from ei and te

Greeks,	Ἕλληνες (ellēnes)	1672: a Greek, usually a name for a Gentile	from Hellas
whether	εἴτε (eite)	1535a: if -- if, whether -- or	from ei and te
slaves	δοῦλοι (douloi)	1401: a slave	of uncertain derivation
or	εἴτε (eite)	1535a: if -- if, whether -- or	from ei and te
free,	ἐλεύθεροι (eleutheroi)	1658: free, i.e. not a slave or not under restraint	a prim. word
and we were all	πάντες (pantes)	3956: all, every	a prim. word
made to drink	ἐποτίσθημεν (epotisthēmen)	4222: to give to drink	from potos (drink, for drinking)
of one	ἐν (en)	1520: one	a primary number
Spirit.	πνεῦμα (pneuma)	4151: wind, spirit	from pneó

## KJV Lexicon

### καί conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### γάρ conjunction

**gar gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

### ἐν preposition

**en en:** in, at, (up-)on, by, etc.

### ἐνι adjective - dative singular neuter

**heis hice:** one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

---

**πνευματι** **noun - dative singular neuter**  
**pneuma pnyoo'-mah:** ghost, life, spirit(-ual, -ually), mind.

---

**ημεις** **personal pronoun - first person nominative plural**  
**hemeis hay-mice':** we (only used when emphatic) -- us, we (ourselves).

---

**παντες** **adjective - nominative plural masculine**  
**pas pas:** apparently a primary word; all, any, every, the whole

---

**εις** **preposition**  
**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

---

**εν** **adjective - accusative singular neuter**  
**heis hice:** one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

---

**σωμα** **noun - accusative singular neuter**  
**soma so'-mah:** the body (as a sound whole), used in a very wide application, literally or figuratively -- bodily, body, slave.

---

**εβαπτισθην** **verb - aorist passive indicative - first person**  
**baptizo bap-tid'-zo:** to immerse, submerge; to make whelmed (i.e. fully wet); used only (in the New Testament) of ceremonial ablution

---

**ειτε** **conjunction**  
**eite i'-teh:** if too -- if, or, whether.

---

**ιουδαιοι** **adjective - nominative plural masculine**  
**loudaios ee-oo-dah'-yos:** Judaeans, i.e. belonging to Judah -- Jew(-ess), of Judaea.

---

**ειτε** **conjunction**  
**eite i'-teh:** if too -- if, or, whether.

---

**ελληνες** **noun - nominative plural masculine**  
**Hellen hel'-lane:** a Hellen (Grecian) or inhabitant of Hellas; by extension a Greek-speaking person, especially a non-Jew -- Gentile, Greek.

---

**ειτε** **conjunction**  
**eite i'-teh:** if too -- if, or, whether.

---

**δουλοι** **noun - nominative plural masculine**  
**doulos doo'-los:** a slave (literal or figurative, involuntary or voluntary; frequently, therefore in a qualified sense of subjection or subserviency) -- bond(-man), servant.

---

**ειτε** **conjunction**  
**eite i'-teh:** if too -- if, or, whether.

---

**ελευθεροι** **adjective - nominative plural masculine**  
**eleutheros el-yoo'-ther-os:** unrestrained (to go at pleasure), i.e. (as a citizen) not a slave

---



(whether freeborn or manumitted), or (genitive case) exempt (from obligation or liability)

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**παντες adjective - nominative plural masculine**

**pas pas:** apparently a primary word; all, any, every, the whole

**εις preposition**

**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

**εν adjective - accusative singular neuter**

**heis hice:** one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

**πνευμα noun - accusative singular neuter**

**pneuma pnyoo'-mah:** ghost, life, spirit(-ual, -ually), mind.

**επιτισθημεν verb - aorist passive indicative - first person**

**potizo pot-id'-zo:** to furnish drink, irrigate -- give (make) to drink, feed, water.

## 1 Corinthians 12:14 .

.	Greek	Strong's	Origin
For the body	σῶμα (sōma)	4983: a body	of uncertain origin
is not one	ἐν (en)	1520: one	a primary number
member,	μέλος (melos)	3196: a member or limb (of the body)	a prim. word
but many.	πολλά (polla)	4183: much, many	a prim. word

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**γάρ conjunction**

**gar gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

**το definite article - nominative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**σῶμα noun - nominative singular neuter**

**soma so'-mah:** the body (as a sound whole), used in a very wide application, literally or figuratively -- bodily, body, slave.

**οὐκ particle - nominative**

**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

**ἐστιν verb - present indicative - third person singular**

**esti es-tee':** he (she or it) is; also (with neuter plural) they are

**ἐν adjective - nominative singular neuter**

**heis hice:** one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

**μέλος noun - nominative singular neuter**

**melos mel'-os:** a limb or part of the body -- member.

**ἀλλὰ conjunction**

**alla al-lah':** other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

**πολλά adjective - nominative plural neuter**

**polus pol-oos':** abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

## 1 Corinthians 12:15 .

.	Greek	Strong's	Origin
If	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
the foot	ποῦς (pous)	4228: a foot	a prim. word

says,		3004: to say	a prim. verb
"Because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
I am	εἰμι (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb
not a hand,	χείρ (cheir)	5495: the hand	a prim. word
I am	εἰμι (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb
not [a part] of the body,"	σώματος (sōmatos)	4983: a body	of uncertain origin
it is not for this		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
reason	παρά (para)	3844: from beside, by the side of, by, beside	a prim. preposition
any	οὐκ (ouk)	3756: not, no	a prim. word
the less	οὐκ (ouk)	3756: not, no	a prim. word
[a part] of the body.	σώματος (sōmatos)	4983: a body	of uncertain origin

## KJV Lexicon

εἰν **conditional**

**ean eh-an':** before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

ειπη **verb - second aorist active subjunctive - third person singular**

**epo ep'-o:** to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

---

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

πους **noun - nominative singular masculine**

pous **pooce**: a foot (figuratively or literally) -- foot(-stool).

---

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

---

ουκ **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

---

ειμι **verb - present indicative - first person singular**

eimi **i-mee'**: a prolonged form of a primary and defective verb; I exist (used only when emphatic) -- am, have been, it is I, was.

---

χειρ **noun - nominative singular feminine**

cheir **khire**: the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

---

ουκ **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

---

ειμι **verb - present indicative - first person singular**

eimi **i-mee'**: a prolonged form of a primary and defective verb; I exist (used only when emphatic) -- am, have been, it is I, was.

---

εκ **preposition**

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

---

του **definite article - genitive singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

σωματος **noun - genitive singular neuter**

soma **so'-mah**: the body (as a sound whole), used in a very wide application, literally or figuratively -- bodily, body, slave.

---

ου **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

---

παρα **preposition**

para **par-ah'**: near; i.e. (with genitive case) from beside, (with dative case) at (or in) the

vicinity of (objectively or subjectively), (with accusative case) to the proximity with

**TOUTO demonstrative pronoun - accusative singular neuter**

**touto too'-to:** that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

**OUK particle - nominative**

**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

**ΕΣΤΙV verb - present indicative - third person singular**

**esti es-tee':** he (she or it) is; also (with neuter plural) they are

**ΕΚ preposition**

**ek ek:** a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

**ΤΟΥ definite article - genitive singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**σώματος noun - genitive singular neuter**

**soma so'-mah:** the body (as a sound whole), used in a very wide application, literally or figuratively -- bodily, body, slave.

## 1 Corinthians 12:16 .

.	Greek	Strong's	Origin
And if	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
the ear	οὖς (ous)	3775: the ear	a prim. word
says,		3004: to say	a prim. verb
"Because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
I am	εἰμι (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb
not an eye,	ὀφθαλμός (ophthalmos)	3788: the eye	from a prim. root op- and an uncertain root

I am	εἰμι (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb
not [a part] of the body,"	σώματος (sōmatos)	4983: a body	of uncertain origin
it is not for this		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
reason	παρὰ (para)	3844: from beside, by the side of, by, beside	a prim. preposition
any	οὐκ (ouk)	3756: not, no	a prim. word
the less	οὐκ (ouk)	3756: not, no	a prim. word
[a part] of the body.	σώματος (sōmatos)	4983: a body	of uncertain origin

## KJV Lexicon

### και conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### εαν conditional

**ean eh-an':** before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

### ειπη verb - second aorist active subjunctive - third person singular

**epo ep'-o:** to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

### το definite article - nominative singular neuter

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### ους noun - nominative singular neuter

**ous ooce:** the ear (physically or mentally) -- ear.

**ΟΤΙ conjunction**

**hoti hot'-ee:** demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

---

**ΟΥΚ particle - nominative**

**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

---

**ΕΙΜΙ verb - present indicative - first person singular**

**eimi i-mee':** a prolonged form of a primary and defective verb; I exist (used only when emphatic) -- am, have been, it is I, was.

---

**ΟΦΘΑΛΜΟΣ noun - nominative singular masculine**

**ophthalmos of-thal-mos':** the eye; by implication, vision; figuratively, envy (from the jealous side-glance) -- eye, sight.

---

**ΟΥΚ particle - nominative**

**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

---

**ΕΙΜΙ verb - present indicative - first person singular**

**eimi i-mee':** a prolonged form of a primary and defective verb; I exist (used only when emphatic) -- am, have been, it is I, was.

---

**ΕΚ preposition**

**ek ek:** a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

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**ΤΟΥ definite article - genitive singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ΣΩΜΑΤΟΣ noun - genitive singular neuter**

**soma so'-mah:** the body (as a sound whole), used in a very wide application, literally or figuratively -- bodily, body, slave.

---

**ΟΥ particle - nominative**

**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

---

**ΠΑΡΑ preposition**

**para par-ah':** near; i.e. (with genitive case) from beside, (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with

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**ΤΟΥΤΟ demonstrative pronoun - accusative singular neuter**

**touto too'-to:** that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

---

**ΟΥΚ particle - nominative**

**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, +

special, un(-worthy), when, + without, + yet but.

**ΕΣΤΙΝ verb - present indicative - third person singular**

**esti es-tee':** he (she or it) is; also (with neuter plural) they are

**ΕΚ preposition**

**ek ek:** a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

**ΤΟΥ definite article - genitive singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**σώματος noun - genitive singular neuter**

**soma so'-mah:** the body (as a sound whole), used in a very wide application, literally or figuratively -- bodily, body, slave.

## 1 Corinthians 12:17 .

.	Greek	Strong's	Origin
If	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
the whole	ὅλον (olon)	3650: whole, complete	a prim. word
body	σῶμα (sōma)	4983: a body	of uncertain origin
were an eye,	ὀφθαλμός (ophthalmos)	3788: the eye	from a prim. root op- and an uncertain root
where	ποῦ (pou)	4226: where?	interrog. adverb from the same as posos
would the hearing	ἀκοή (akoē)	189: hearing, the sense of hearing	from akouó
be? If	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
the whole	ὅλον (olon)	3650: whole, complete	a prim. word



were hearing,	ἀκοή (akoē)	189: hearing, the sense of hearing	from akouó
where	ποῦ (που)	4226: where?	interrog. adverb from the same as posos
would the sense of smell	ὀσφρησις (osphrēsis)	3750: the sense of smell, smelling	from osphrainomai (to smell)
be?			

## KJV Lexicon

### ει conditional

ei **i**: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

### ολον adjective - nominative singular neuter

holos **hol'-os**: whole or all, i.e. complete (in extent, amount, time or degree), especially (neuter) as noun or adverb -- all, altogether, every whit, + throughout, whole.

### το definite article - nominative singular neuter

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### σωμα noun - nominative singular neuter

soma **so'-mah**: the body (as a sound whole), used in a very wide application, literally or figuratively -- bodily, body, slave.

### οφθαλμος noun - nominative singular masculine

ophthalmos **of-thal-mos'**: the eye; by implication, vision; figuratively, envy (from the jealous side-glance) -- eye, sight.

### που particle - interrogative

pou **poo**: as adverb of place; at (by implication, to) what locality -- where, whither.

### η definite article - nominative singular feminine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### ακοη noun - nominative singular feminine

akoe **ak-o-ay'**: hearing (the act, the sense or the thing heard) -- audience, ear, fame, which

ye heard, hearing, preached, report, rumor.

**ει conditional**

**ei i:** if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

**ολον adjective - nominative singular neuter**

**holos hol'-os:** whole or all, i.e. complete (in extent, amount, time or degree), especially (neuter) as noun or adverb -- all, altogether, every whit, + throughout, whole.

**ακη noun - nominative singular feminine**

**akoe ak-o-ay':** hearing (the act, the sense or the thing heard) -- audience, ear, fame, which ye heard, hearing, preached, report, rumor.

**που particle - interrogative**

**pou poo:** as adverb of place; at (by implication, to) what locality -- where, whither.

**η definite article - nominative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**οσφρησις noun - nominative singular feminine**

**osphresis os'-fray-sis:** smell (the sense) -- smelling.

## 1 Corinthians 12:18 .

.	Greek	Strong's	Origin
But now		3568: now, the present	a prim. particle of pres. time
God	θεὸς (theos)	2316: God, a god	of uncertain origin
has placed	ἔθετο (etheto)	5087: to place, lay, set	from a prim. root the-
the members,	μέλη (melē)	3196: a member or limb (of the body)	a prim. word
each	ἕκαστον (ekaston)	1538: each, every	a prim. word
one	ὅν (en)	1520: one	a primary number
of them, in the body,	σώματι (sōmati)	4983: a body	of uncertain origin

just	καθώς (kathōs)	2531a: according as, just as	from kata and hós
as He desired.	ἠθέλησεν (ēthelēsen)	2309: to will, wish	a prim. verb

## KJV Lexicon

νῦν **adverb**

nuni **noo-nee'**: just now -- now.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεος **noun - nominative singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

εθετο **verb - second aorist middle indicative - third person singular**

tithemi **tith'-ay-mee**: advise, appoint, bow, commit, conceive, give, kneel down, lay (aside, down, up), make, ordain, purpose, put, set (forth), settle, sink down.

τα **definite article - accusative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μελη **noun - accusative plural neuter**

melos **mel'-os**: a limb or part of the body -- member.

εν **adjective - nominative singular neuter**

heis **hice**: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

εκαστον **adjective - nominative singular neuter**

hekastos **hek'-as-tos**: each or every -- any, both, each (one), every (man, one, woman), particularly.

αυτων **personal pronoun - genitive plural neuter**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper

personal pronoun) of the other persons

**εν preposition**

**en en:** in, at, (up-)on, by, etc.

**τω definite article - dative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**σωματι noun - dative singular neuter**

**soma so'-mah:** the body (as a sound whole), used in a very wide application, literally or figuratively -- bodily, body, slave.

**καθως adverb**

**kathos kath-ocē':** just (or inasmuch) as, that -- according to, (according, even) as, how, when.

**ηθελησεν verb - aorist active indicative - third person singular**

**thelo thel'-o:** by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in

## 1 Corinthians 12:19 .

.	Greek	Strong's	Origin
If	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
they were all	πάντα (panta)	3956: all, every	a prim. word
one	ἐν (en)	1520: one	a primary number
member,	μέλος (melos)	3196: a member or limb (of the body)	a prim. word
where	ποῦ (pou)	4226: where?	interrog. adverb from the same as posos
would the body	σῶμα (sōma)	4983: a body	of uncertain origin
be?			

## KJV Lexicon

ει **conditional**

ei **i:** if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

δε **conjunction**

de **deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ην **verb - imperfect indicative - third person singular**

en **ane:** I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

τα **definite article - nominative plural neuter**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παντα **adjective - nominative plural neuter**

pas **pas:** apparently a primary word; all, any, every, the whole

εν **adjective - nominative singular neuter**

heis **hice:** one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

μελος **noun - nominative singular neuter**

melos **mel'-os:** a limb or part of the body -- member.

που **particle - interrogative**

pou **poo:** as adverb of place; at (by implication, to) what locality -- where, whither.

το **definite article - nominative singular neuter**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σωμα **noun - nominative singular neuter**

soma **so'-mah:** the body (as a sound whole), used in a very wide application, literally or figuratively -- bodily, body, slave.

## 1 Corinthians 12:20 .

■			
.	Greek	Strong's	Origin

But now	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
there are many	πολλὰ (polla)	4183: much, many	a prim. word
members,	μέλη (melē)	3196: a member or limb (of the body)	a prim. word
but one	ἓν (en)	1520: one	a primary number
body.	σῶμα (sōma)	4983: a body	of uncertain origin

## KJV Lexicon

### νῦν **adverb**

**nun noon:** now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

### δε **conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

### πολλὰ **adjective - nominative plural neuter**

**polus pol'-oos':** abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

### μεν **particle**

**men men:** indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

### μελη **noun - nominative plural neuter**

**melos mel'-os:** a limb or part of the body -- member.

### εν **adjective - nominative singular neuter**

**heis hice:** one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

### δε **conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

### σωμα **noun - nominative singular neuter**

**soma so'-mah:** the body (as a sound whole), used in a very wide application, literally or figuratively -- bodily, body, slave.

## 1 Corinthians 12:21 .

.	Greek	Strong's	Origin
And the eye	ὀφθαλμός (ophthalmos)	3788: the eye	from a prim. root op- and an uncertain root
cannot	δύναται (dunatai)	1410: to be able, to have power	a prim. verb
say		3004: to say	a prim. verb
to the hand,	χειρί (cheiri)	5495: the hand	a prim. word
"I have	ἔχω (echō)	2192: to have, hold	a prim. verb
no	οὐκ (ouk)	3756: not, no	a prim. word
need	χρείαν (chreian)	5532: need, business	akin to chraomai
of you"; or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
again	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word
the head	κεφαλῇ (kephalē)	2776: the head	a prim. word
to the feet,	ποσίν (posin)	4228: a foot	a prim. word
"I have	ἔχω (echō)	2192: to have, hold	a prim. verb
no	οὐκ (ouk)	3756: not, no	a prim. word
need	χρείαν (chreian)	5532: need, business	akin to chraomai

of you."

## KJV Lexicon

**ου** **particle - nominative**

**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

**δυναται** **verb - present middle or passive deponent indicative - third person singular**

**dunamai doo'-nam-ahē:** to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

**δε** **conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

**ο** **definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**οφθαλμος** **noun - nominative singular masculine**

**ophthalmos of-thal-mos':** the eye; by implication, vision; figuratively, envy (from the jealous side-glance) -- eye, sight.

**ειπειν** **verb - second aorist active middle or passive deponent**

**epo ep'-o:** to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

**τη** **definite article - dative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**χειρι** **noun - dative singular feminine**

**cheir khire:** the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

**χρειαν** **noun - accusative singular feminine**

**chreia khri'-ah:** employment, i.e. an affair; also (by implication) occasion, demand, requirement or destitution -- business, lack, necessary(-ity), need(-ful), use, want.

**σου** **personal pronoun - second person genitive singular**

**sou soo:** of thee, thy -- home, thee, thine (own), thou, thy.



**οὐκ particle - nominative**

**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

**ἔχω verb - present active indicative - first person singular**

**echo ekh'-o:** (used in certain tenses only) a primary verb; to hold

**ἢ particle**

**e ay:** disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

**παλιν adverb**

**palin pal'-in:** (adverbially) anew, i.e. (of place) back, (of time) once more, or (conjunctively) furthermore or on the other hand -- again.

**ἡ definite article - nominative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**κεφαλή noun - nominative singular feminine**

**kephale kef-al-ay':** the head (as the part most readily taken hold of), literally or figuratively -- head.

**τοῖς definite article - dative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**ποσὶν noun - dative plural masculine**

**pous pooce:** a foot (figuratively or literally) -- foot(-stool).

**χρεία noun - accusative singular feminine**

**chreia khri'-ah:** employment, i.e. an affair; also (by implication) occasion, demand, requirement or destitution -- business, lack, necessary(-ity), need(-ful), use, want.

**ὑμῶν personal pronoun - second person genitive plural**

**humon hoo-mone':** of (from or concerning) you -- ye, you, your (own, -selves).

**οὐκ particle - nominative**

**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

**ἔχω verb - present active indicative - first person singular**

**echo ekh'-o:** (used in certain tenses only) a primary verb; to hold

## 1 Corinthians 12:22 .

■			
.	Greek	Strong's	Origin

On the contrary,	ἀλλὰ (alla)	235: otherwise, on the other hand, but	adversative particle from allos
it is much	πολλῶ (pollō)	4183: much, many	a prim. word
truer	μᾶλλον (mallon)	3123: more	cptv. of the same as malista
that the members	μέλη (melē)	3196: a member or limb (of the body)	a prim. word
of the body	σώματος (sōmatos)	4983: a body	of uncertain origin
which seem	δοκοῦντα (dokounta)	1380: to have an opinion, to seem	from dokos (opinion)
to be weaker	ἀσθενέστερα (asthenestera)	772: without strength, weak	from alpha (as a neg. prefix) and sthenés (strong)
are necessary;	ἀναγκαῖα (anankaia)	316: necessary	from anagké

## KJV Lexicon

### αλλα **conjunction**

**alla al-lah':** other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

### πολλω **adjective - dative singular neuter**

**polus pol-oos':** abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

### μᾶλλον **adverb**

**mallon mal'-lon:** (adverbially) more (in a greater degree) or rather -- better, far, (the) more (and more), (so) much (the more), rather.

### τα **definite article - nominative plural neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**δοκουντα** **verb - present active participle - nominative plural neuter**  
**dokeo dok-eh'-o:** to think; by implication, to seem (truthfully or uncertainly) -- be accounted, (of own) please(-ure), be of reputation, seem (good), suppose, think, trow.

**μελη** **noun - nominative plural neuter**  
**melos mel'-os:** a limb or part of the body -- member.

**του** **definite article - genitive singular neuter**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**σωματος** **noun - genitive singular neuter**  
**soma so'-mah:** the body (as a sound whole), used in a very wide application, literally or figuratively -- bodily, body, slave.

**ασθενεστερα** **adjective - nominative plural neuter - comparative or contracted**  
**asthenes as-then-ace':** strengthless (in various applications, literal, figurative and moral) -- more feeble, impotent, sick, without strength, weak(-er, -ness, thing).

**υπαρχειν** **verb - present active infinitive**  
**huparcho hoop-ar'-kho:** to begin under (quietly), i.e. come into existence (be present or at hand); expletively, to exist

**αναγκαια** **adjective - nominative plural neuter**  
**anagkaios an-ang-kah'-yos:** necessary; by implication, close (of kin) -- near, necessary, necessity, needful.

**εστιν** **verb - present indicative - third person singular**  
**esti es-tee':** he (she or it) is; also (with neuter plural) they are

## 1 Corinthians 12:23 .

.	Greek	Strong's	Origin
and those [members] of the body	σώματος (sōmatos)	4983: a body	of uncertain origin
which	ἃ (a)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
we deem	δοκοῦμεν (dokoumen)	1380: to have an opinion, to seem	from dokos (opinion)
less honorable,	ἀτιμότερα (atimotera)	820: without honor, dishonored	from alpha (as a neg. prefix) and timé

on these		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
we bestow	περιτίθεμεν (peritithemen)	4060: to place around	from peri and tithémi
more	περισσοτέραν (perissoteran)	4053: abundant	from peri
abundant	περισσοτέραν (perissoteran)	4053: abundant	from peri
honor,	τιμῆν (timēn)	5092: a valuing, a price	akin to tió (to value, honor)
and our less		820: without honor, dishonored	from alpha (as a neg. prefix) and timé
presentable	ἀσχήμονα (aschēmona)	809: shapeless, i.e. fig. unseemly	from alpha (as a neg. prefix) and schéma
members become	ἔχει (echei)	2192: to have, hold	a prim. verb
much		622: to destroy, destroy utterly	from apo and same as olethros
more		4053: abundant	from peri
presentable,	εὐσχημοσύνην (euschēmosunēn)	2157: comeliness	from euschémón

## KJV Lexicon

### καί conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### α relative pronoun - accusative plural neuter

**hos hos:** the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

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**δοκουμεν verb - present active indicative - first person**

**dokeo dok-eh'-o:** to think; by implication, to seem (truthfully or uncertainly) -- be accounted, (of own) please(-ure), be of reputation, seem (good), suppose, think, trow.

---

**ατιμότερα adjective - accusative plural neuter - comparative or contracted**

**atimos at'-ee-mos:** (negatively) unhonoured or (positively) dishonoured -- despised, without honour, less honourable (comparative degree).

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**ειναι verb - present infinitive**

**einai i'-nahee:** to exist -- am, was. come, is, lust after, please well, there is, to be, was.

---

**του definite article - genitive singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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**σωματος noun - genitive singular neuter**

**soma so'-mah:** the body (as a sound whole), used in a very wide application, literally or figuratively -- bodily, body, slave.

---

**τούτοις demonstrative pronoun - dative plural neuter**

**toutois too'-toice:** to (for, in, with or by) these (persons or things) -- such, them, there(-in, -with), these, this, those.

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**τιμην noun - accusative singular feminine**

**time tee-may':** a value, i.e. money paid, or (concretely and collectively) valuables; by analogy, esteem (especially of the highest degree), or the dignity itself -- honour, precious, price, some.

---

**περισσότεραν adjective - accusative singular feminine - comparative or contracted**

**perissos per-is-sos':** exceeding abundantly above, more abundantly, advantage, exceedingly, very highly, beyond measure, more, superfluous, vehement(-ly).

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**περιτιθεμεν verb - present active indicative - first person**

**peritithemi per-ee-tith'-ay-mee:** to place around; by implication, to present -- bestow upon, hedge round about, put about (on, upon), set about.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**τα definite article - nominative plural neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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**ασχημονα adjective - nominative plural neuter**

**askemon as-kay'-mone:** shapeless, i.e. (figuratively) inelegant -- uncomely.

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**ημων personal pronoun - first person genitive plural**

**hemon hay-mone':** of (or from) us -- our (company), us, we.

ευσχημοσύνην **noun - accusative singular feminine**  
eushemosune **yoo-skhay-mos-oo'-nay**: decorousness -- comeliness.

περισσότεραν **adjective - accusative singular feminine - comparative or contracted**  
perissos **per-is-sos'**: exceeding abundantly above, more abundantly, advantage,  
exceedingly, very highly, beyond measure, more, superfluous, vehement(-ly).

ΕΧΕΙ **verb - present active indicative - third person singular**  
echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

## 1 Corinthians 12:24 .

.	Greek	Strong's	Origin
whereas	ὅτε (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
our more	περισσότεραν (perissoteran)	4053: abundant	from peri
presentable	εὐσχήμονα (euschēmona)	2158: comely	from eu and schēma
members have	ἔχει (echei)	2192: to have, hold	a prim. verb
no	οὐ (ou)	3756: not, no	a prim. word
need	χρείαν (chreian)	5532: need, business	akin to chraomai
[of it]. But God	θεός (theos)	2316: God, a god	of uncertain origin
has [so] composed	συνεκέρασεν (sunekerasen)	4786: to mix together, hence to agree with	from sun and kerannumi
the body,	σῶμα (sōma)	4983: a body	of uncertain origin
giving	δοὺς (dous)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
more abundant		4053: abundant	from peri

honor	τιμήν (timēn)	5092: a valuing, a price	akin to tió (to value, honor)
to that [member] which lacked,	ὕστερουμένω (usteroumenō)	5302: to come late, be behind, come short	from husteros

## KJV Lexicon

τα **definite article - nominative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ευσχημονα **adjective - nominative plural neuter**

euschemon **yoo-skhay'-mone**: well-formed, i.e. (figuratively) decorous, noble (in rank) -- comely, honourable.

ημων **personal pronoun - first person genitive plural**

hemon **hay-mone'**: of (or from) us -- our (company), us, we.

ου **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

χρεϊαν **noun - accusative singular feminine**

chreia **khri'-ah**: employment, i.e. an affair; also (by implication) occasion, demand, requirement or destitution -- business, lack, necessary(-ity), need(-ful), use, want.

εχει **verb - present active indicative - third person singular**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

αλλ **conjunction**

alla **al-lah'**: other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεος **noun - nominative singular masculine**

**theos** **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

**συνεκερασεν** **verb - aorist active indicative - third person singular**

**sugkerannumi** **soong-ker-an'-noo-mee**: to commingle, i.e. (figuratively) to combine or assimilate -- mix with, temper together.

**το** **definite article - accusative singular neuter**

**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**σωμα** **noun - accusative singular neuter**

**soma** **so'-mah**: the body (as a sound whole), used in a very wide application, literally or figuratively -- bodily, body, slave.

**τω** **definite article - dative singular masculine**

**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**υστερουντι** **verb - present passive participle - dative singular masculine**

**hustereo** **hoos-ter-eh'-o**: to be later, i.e. (by implication) to be inferior; generally, to fall short (be deficient) -- come behind (short), be destitute, fail, lack, suffer need, (be in) want, be the worse.

**περισσότεραν** **adjective - accusative singular feminine - comparative or contracted**

**perissos** **per-is-sos'**: exceeding abundantly above, more abundantly, advantage, exceedingly, very highly, beyond measure, more, superfluous, vehement(-ly).

**δους** **verb - second aorist active participle - nominative singular masculine**

**didomi** **did'-o-mee**: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

**τιμην** **noun - accusative singular feminine**

**time** **tee-may'**: a value, i.e. money paid, or (concretely and collectively) valuables; by analogy, esteem (especially of the highest degree), or the dignity itself -- honour, precious, price, some.

## 1 Corinthians 12:25 .

.	Greek	Strong's	Origin
so	ὥνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that there may be no	μή (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle



division	σχίσμα (schisma)	4978: a split, fig. division	from schizó
in the body,	σώματι (sōmati)	4983: a body	of uncertain origin
but [that] the members	μέλη (melē)	3196: a member or limb (of the body)	a prim. word
may have	μεριμνῶσιν (merimnōsin)	3309: to be anxious, to care for	from merimna
the same	αὐτὸ (auto)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
care		3309: to be anxious, to care for	from merimna
for one another.	ἀλλήλων (allēlōn)	240: of one another	a reciporical pronoun

## KJV Lexicon

### ἵνα **conjunction**

**hina hin'-ah:** in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

### μη **particle - nominative**

**me may:** any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

### η **verb - present subjunctive - third person singular**

**o o:** e ay; etc. be -- + appear, are, (may, might, should) be, have, is, + pass the flower of her age, should stand, were.

### σχίσματα **noun - nominative plural neuter**

**schisma skhis'-mah:** a split or gap (schism), literally or figuratively -- division, rent, schism.

### εν **preposition**

**en en:** in, at, (up-)on, by, etc.

τω **definite article - dative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σωματι **noun - dative singular neuter**

soma **so'-mah**: the body (as a sound whole), used in a very wide application, literally or figuratively -- bodily, body, slave.

αλλα **conjunction**

alla **al-lah'**: other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αυτο **personal pronoun - accusative singular neuter**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

υπερ **preposition**

huper **hoop-er'**: over, i.e. (with the genitive case) of place, above, beyond, across, or causal, for the sake of, instead, regarding; with the accusative case superior to, more than -- (+ exceeding, abundantly) above, in (on) behalf of, beyond, by, + very chiefest, concerning, exceeding (above, -ly), for, + very highly, more (than), of, over, on the part of, for sake of, in stead, than, to(-ward), very. In the comparative, it retains many of the above applications.

αλληλων **reciprocal pronoun - genitive plural neuter**

allelon **al-lay'-lone**: one another -- each other, mutual, one another, (the other), (them-, your-)selves, (selves)

μεριμνωσιν **verb - present active subjunctive - third person**

merimnao **mer-im-nah'-o**: to be anxious about -- (be, have) care(-ful), take thought.

τα **definite article - nominative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μελη **noun - nominative plural neuter**

melos **mel'-os**: a limb or part of the body -- member.

## 1 Corinthians 12:26 .

■			
.	Greek	Strong's	Origin

And if	εἴτε (eite)	1535a: if -- if, whether -- or	from ei and te
one	ἓν (en)	1520: one	a primary number
member	μέλος (melos)	3196: a member or limb (of the body)	a prim. word
suffers,	πάσχει (paschei)	3958: to suffer, to be acted on	akin to penthos
all	πάντα (panta)	3956: all, every	a prim. word
the members	μέλη (melē)	3196: a member or limb (of the body)	a prim. word
suffer	συμπάσχει (sumpaschei)	4841: to suffer with	from sun and paschó
with it; if	εἴτε (eite)	1535a: if -- if, whether -- or	from ei and te
[one] member	μέλος (melos)	3196: a member or limb (of the body)	a prim. word
is honored,	δοξάζεται (doxazetai)	1392: to render or esteem glorious (in a wide application)	from doxa
all	πάντα (panta)	3956: all, every	a prim. word
the members	μέλη (melē)	3196: a member or limb (of the body)	a prim. word
rejoice	συγχαίρει (sunchairei)	4796: to rejoice with	from sun and chairó
with it.			

## KJV Lexicon

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ειτε conjunction

eite **i'-teh**: if too -- if, or, whether.

πασχει verb - present active indicative - third person singular

pascho **pas'-kho**: to experience a sensation or impression (usually painful) -- feel, passion, suffer, vex.

εν adjective - nominative singular neuter

heis **hice**: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

μελος noun - nominative singular neuter

melos **mel'-os**: a limb or part of the body -- member.

συμπασχει verb - present active indicative - third person singular

sumpascho **soom-pas'-kho**: to experience pain jointly or of the same kind (specially, persecution; to sympathize) -- suffer with.

παντα adjective - nominative plural neuter

pas **pas**: apparently a primary word; all, any, every, the whole

τα definite article - nominative plural neuter

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μελη noun - nominative plural neuter

melos **mel'-os**: a limb or part of the body -- member.

ειτε conjunction

eite **i'-teh**: if too -- if, or, whether.

δοξάζεται verb - present passive indicative - third person singular

doxazo **dox-ad'-zo**: to render (or esteem) glorious (in a wide application) -- (make) glorify(-ious), full of (have) glory, honour, magnify.

εν adjective - nominative singular neuter

heis **hice**: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

μελος noun - nominative singular neuter

melos **mel'-os**: a limb or part of the body -- member.

συγχαρει verb - present active indicative - second person singular

sugchairo **soong-khah'-ee-ro**: to sympathize in gladness, congratulate -- rejoice in (with).

παντα adjective - nominative plural neuter

pas **pas**: apparently a primary word; all, any, every, the whole

**τα** **definite article - nominative plural neuter**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**μελη** **noun - nominative plural neuter**  
**melos mel'-os:** a limb or part of the body -- member.

## 1 Corinthians 12:27 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
you are Christ's	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
body,	σῶμα (sōma)	4983: a body	of uncertain origin
and individually	μέρους (merous)	3313: a part, share, portion	from meiromai (to receive one's portion)
members	μέλη (melē)	3196: a member or limb (of the body)	a prim. word
of it.			

## KJV Lexicon

**υμεις** **personal pronoun - second person nominative plural**  
**humeis hoo-mice':** you (as subjective of verb) -- ye (yourselves), you.

**δε** **conjunction**  
**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

**εστε** **verb - present indicative - second person**  
**este es-teh':** ye are -- be, have been, belong.

<b>σωμα</b> <b>noun - nominative singular neuter</b> <b>soma so'-mah:</b> the body (as a sound whole), used in a very wide application, literally or figuratively -- bodily, body, slave.
<b>χριστου</b> <b>noun - genitive singular masculine</b> <b>Christos khris-tos':</b> anointed, i.e. the Messiah, an epithet of Jesus -- Christ.
<b>και</b> <b>conjunction</b> <b>kai kahee:</b> and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
<b>μελη</b> <b>noun - nominative plural neuter</b> <b>melos mel'-os:</b> a limb or part of the body -- member.
<b>εκ</b> <b>preposition</b> <b>ek ek:</b> a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)
<b>μερους</b> <b>noun - genitive singular neuter</b> <b>meros mer'-os:</b> a division or share (literally or figuratively, in a wide application) -- behalf, course, coast, craft, particular (-ly), part (-ly), piece, portion, respect, side, some sort(-what).

## 1 Corinthians 12:28 .

.	Greek	Strong's	Origin
And God	θεὸς (theos)	2316: God, a god	of uncertain origin
has appointed	ἔθετο (etheto)	5087: to place, lay, set	from a prim. root the-
in the church,	ἐκκλησία (ekklēsia)	1577: an assembly, a (religious) congregation	from ek and kaleó
first		4413: first, chief	contr. superl. of pro
apostles,	ἀποστόλους (apostolous)	652: a messenger, one sent on a mission, an apostle	from apostelló
second	δεύτερον (deuteron)	1208: second	cptv. adjective, perhaps from duo

prophets,	προφήτας (prophētas)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phēmi
third	τρίτον (triton)	5154: third	ord. num. from treis
teachers,	διδασκάλους (didaskalous)	1320: an instructor	from didaskó
then	ἔπειτα (epeita)	1899: thereafter	from epi and eita
miracles,	δυνάμεις (dunameis)	1411: (miraculous) power, might, strength	from dunamai
then	ἔπειτα (epeita)	1899: thereafter	from epi and eita
gifts	χαρίσματα (charismata)	5486: a gift of grace, a free gift	from charizomai
of healings,	ιαμάτων (iamatōn)	2386: a healing	from iaomai
helps,	ἀντιλήμψεις (antilēmpseis)	484: a laying hold of, help	from antilambanó
administrations,	κυβερνήσεις (kubernēseis)	2941: steering, government, administration	from kubernaó (to steer, guide, govern)
[various] kinds	γένη (genē)	1085: family, offspring	from ginomai
of tongues.	γλωσσῶν (glōssōn)	1100: the tongue, a language	from a prim. root glóch- (projecting point)

## KJV Lexicon

και **conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**ους relative pronoun - accusative plural masculine**

**hos hos:** the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

---

**μεν particle**

**men men:** indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

---

**εθετο verb - second aorist middle indicative - third person singular**

**tithemi tith'-ay-mee:** advise, appoint, bow, commit, conceive, give, kneel down, lay (aside, down, up), make, ordain, purpose, put, set (forth), settle, sink down.

---

**ο definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**θεος noun - nominative singular masculine**

**theos theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

---

**εν preposition**

**en en:** in, at, (up-)on, by, etc.

---

**τη definite article - dative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**εκκλησια noun - dative singular feminine**

**ekklesia ek-klay-see'-ah:** a calling out, i.e. (concretely) a popular meeting, especially a religious congregation--assembly, church.

---

**πρωτον adverb**

**proton pro'-ton:** firstly (in time, place, order, or importance) -- before, at the beginning, chiefly (at, at the) first (of all).

---

**αποστολους noun - accusative plural masculine**

**apostolos ap-os'-tol-os:** a delegate; specially, an ambassador of the Gospel; officially a commissioner of Christ (apostle) (with miraculous powers) -- apostle, messenger, he that is sent.

---

**δευτερον adverb**

**deuteros dyoo'-ter-os:** (ordinal) second (in time, place, or rank; also adverb) -- afterward, again, second(-arily, time).

---

**προφητας noun - accusative plural masculine**

**prophetes prof-ay'-tace:** a foreteller (prophet); by analogy, an inspired speaker; by extension, a poet -- prophet.

---

**τριτον adverb**

**tritros tree'-tos:** third; neuter (as noun) a third part, or (as adverb) a (or the) third time,



thirdly -- third(-ly).

διδασκαλους **noun - accusative plural masculine**

didaskalos **did-as'-kal-os**: an instructor (genitive case or specially) -- doctor, master, teacher.

επειτα **adverb**

epeita **ep'-i-tah**: thereafter -- after that(-ward), then.

δυναμεις **noun - accusative plural feminine**

dunamis **doo'-nam-is**: force; specially, miraculous power (usually by implication, a miracle itself)

ειτα **adverb**

eita **i'-tah**: a particle of succession (in time or logical enumeration), then, moreover -- after that(-ward), furthermore, then.

χαρισματα **noun - accusative plural neuter**

charisma **khar'-is-mah**: a (divine) gratuity -- (free) gift.

ιαματων **noun - genitive plural neuter**

iama **ee'-am-ah**: a cure (the effect) -- healing.

αντιληψεις **noun - accusative plural feminine**

antilepsis **an-til'-ape-sis**: relief -- help.

κυβερνησεις **noun - accusative plural feminine**

kubernesis **koo-ber'-nay-sis**: pilotage, i.e. (figuratively) directorship (in the church) -- government.

γενη **noun - accusative plural neuter**

genos **ghen'-os**: kin (abstract or concrete, literal or figurative, individual or collective) -- born, country(-man), diversity, generation, kind(-red), nation, offspring, stock.

γλωσσων **noun - genitive plural feminine**

glossa **gloce-sah'**: the tongue; by implication, a language (specially, one naturally unacquired) -- tongue.

## 1 Corinthians 12:29 .

.	Greek	Strong's	Origin
All	πάντες (pantes)	3956: all, every	a prim. word
are not apostles,	ἀπόστολοι (apostoloi)	652: a messenger, one sent on a mission, an apostle	from apostelló

are they? All	πάντες (pantes)	3956: all, every	a prim. word
are not prophets,	προφήται (prophētai)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phēmi
are they? All	πάντες (pantes)	3956: all, every	a prim. word
are not teachers,	διδάσκαλοι (didaskaloi)	1320: an instructor	from didaskó
are they? All	πάντες (pantes)	3956: all, every	a prim. word
are not [workers of] miracles,	δυνάμεις (dunameis)	1411: (miraculous) power, might, strength	from dunamai
are they?			

## KJV Lexicon

### μη particle - nominative

**me may:** any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

### παντες adjective - nominative plural masculine

**pas pas:** apparently a primary word; all, any, every, the whole

### αποστολοι noun - nominative plural masculine

**apostolos ap-os'-tol-os:** a delegate; specially, an ambassador of the Gospel; officially a commissioner of Christ (apostle) (with miraculous powers) -- apostle, messenger, he that is sent.

### μη particle - nominative

**me may:** any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

### παντες adjective - nominative plural masculine

**pas pas:** apparently a primary word; all, any, every, the whole

	<b>προφηται</b> <b>noun - nominative plural masculine</b> <b>prophetes</b> <b>prof-ay'-tace</b> : a foreteller (prophet); by analogy, an inspired speaker; by extension, a poet -- prophet.
<b>me</b> <b>may</b> :	<b>μη</b> <b>particle - nominative</b> any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.
	<b>παντες</b> <b>adjective - nominative plural masculine</b> <b>pas</b> <b>pas</b> : apparently a primary word; all, any, every, the whole
	<b>διδασκαλοι</b> <b>noun - nominative plural masculine</b> <b>didaskalos</b> <b>did-as'-kal-os</b> : an instructor (genitive case or specially) -- doctor, master, teacher.
<b>me</b> <b>may</b> :	<b>μη</b> <b>particle - nominative</b> any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.
	<b>παντες</b> <b>adjective - nominative plural masculine</b> <b>pas</b> <b>pas</b> : apparently a primary word; all, any, every, the whole
<b>dunamis</b> <b>doo'-nam-is</b> :	<b>δυναμεις</b> <b>noun - nominative plural feminine</b> force; specially, miraculous power (usually by implication, a miracle itself)

## 1 Corinthians 12:30 .

.	Greek	Strong's	Origin
All	πάντες (pantes)	3956: all, every	a prim. word
do not have	ἔχουσιν (echousin)	2192: to have, hold	a prim. verb
gifts	χαρίσματα (charismata)	5486: a gift of grace, a free gift	from charizomai
of healings,	ιαμάτων (iamatōn)	2386: a healing	from iaomai
do they? All	πάντες (pantes)	3956: all, every	a prim. word
do not speak	λαλοῦσιν (lalousin)	2980: to talk	from lalos (talkative)

with tongues,	γλώσσαις (glōssais)	1100: the tongue, a language	from a prim. root glóch- (projecting point)
do they? All	πάντες (pantes)	3956: all, every	a prim. word
do not interpret,	διερμηνεύουσιν (diermēneuousin)	1329: to explain thoroughly, by impl. to translate	from dia and hermēneuó
do they?			

## KJV Lexicon

μη **particle - nominative**

me **may:** any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

παντες **adjective - nominative plural masculine**

pas **pas:** apparently a primary word; all, any, every, the whole

χαρισματα **noun - nominative plural neuter**

charisma **khar'-is-mah:** a (divine) gratuity -- (free) gift.

εχουσιν **verb - present active indicative - third person**

echo **ekh'-o:** (used in certain tenses only) a primary verb; to hold

ιαματων **noun - genitive plural neuter**

iaa **ee'-am-ah:** a cure (the effect) -- healing.

μη **particle - nominative**

me **may:** any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

παντες **adjective - nominative plural masculine**

pas **pas:** apparently a primary word; all, any, every, the whole

γλωσσαις **noun - dative plural feminine**

glossa **gloce-sah':** the tongue; by implication, a language (specially, one naturally unacquired) -- tongue.

λαλουσιν **verb - present active indicative - third person**

**laleo** **lal-eh'-o**: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

**μη** **particle - nominative**

**me may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

**παντες** **adjective - nominative plural masculine**

**pas pas**: apparently a primary word; all, any, every, the whole

**διερμηνευουσιν** **verb - present active indicative - third person**

**diermeneuo** **dee-er-main-yoo'-o**: to explain thoroughly, by implication, to translate -- expound, interpret(-ation).

## 1 Corinthians 12:31 .

.	Greek	Strong's	Origin
But earnestly desire	ζηλοῦτε (zēloute)	2206: to be jealous	from zēlos
the greater	μείζονα (meizona)	3173: great	a prim. word
gifts.	χαρίσματα (charismata)	5486: a gift of grace, a free gift	from charizomai
And I show	δείκνυμι (deiknumi)	1166: to show	from a prim. root deik-
you a still	ἔτι (eti)	2089: still, yet	a prim. adverb
more excellent	ὑπερβολὴν (uperbolēn)	5236: a throwing beyond, excess, superiority	from huperballó
way.	ὁδὸν (odon)	3598: a way, road	a prim. word

### KJV Lexicon

ζηλουτε **verb - present active imperative - second person**

**zeloo dzay-lo'-o:** to have warmth of feeling for or against -- affect, covet (earnestly), (have) desire, (move with) envy, be jealous over, (be) zealous(-ly affect).

**δε conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

**τα definite article - accusative plural neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**χαρίσματα noun - accusative plural neuter**

**charisma khar'-is-mah:** a (divine) gratuity -- (free) gift.

**τα definite article - accusative plural neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**κρείττονα adjective - accusative plural neuter**

**kreitton krite'-tohn:** stronger, i.e. (figuratively) better, i.e. nobler -- best, better.

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**ετι adverb**

**eti et'-ee:** yet, still (of time or degree) -- after that, also, ever, (any) further, (t-)henceforth (more), hereafter, (any) longer, (any) more(-one), now, still, yet.

**καθ preposition**

**kata kat-ah':** (prepositionally) down (in place or time), in varied relations

**υπερβολην noun - accusative singular feminine**

**hyperbole hoop-er-bol-ay':** a throwing beyond others, i.e. (figuratively) supereminence; pre-eminently -- abundance, (far more) exceeding, excellency, more excellent, beyond (out of) measure.

**οδον noun - accusative singular feminine**

**hodos hod-os':** a road; by implication, a progress (the route, act or distance); figuratively, a mode or means -- journey, (high-)way.

**υμιν personal pronoun - second person dative plural**

**humim hoo-min':** to (with or by) you -- ye, you, your(-selves).

**δεικνυμι verb - present active indicative - first person singular**

**deiknuo dike-noo'-o:** to show -- shew.

## 1 Corinthians 13:1 .

.	Greek	Strong's	Origin
If	Ἐὰν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
I speak	λαλῶ (lalō)	2980: to talk	from lalos (talkative)
with the tongues	γλώσσαις (glōssais)	1100: the tongue, a language	from a prim. root glōch- (projecting point)
of men	ἀνθρώπων (anthrōpōn)	444: a man, human, mankind	probably from anér and óps (eye, face)
and of angels,	ἀγγέλων (angelōn)	32a: a messenger, angel	a prim. word
but do not have	ἔχω (echō)	2192: to have, hold	a prim. verb
love,	ἀγάπην (agapēn)	26: love, goodwill	from agapaó
I have become	γέγονα (gegona)	1096: to come into being, to happen, to become	from a prim. root gen-
a noisy	ἦχῶν (ēchōn)	2278: to make a loud noise, to sound	from échos
gong	χαλκός (chalkos)	5475: copper or bronze	a prim. word
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
a clanging	ἀλαλάζον (alalazon)	214: to raise a war cry	from alalai (a battle cry)
cymbal.	κύμβαλον (kumbalon)	2950: a cymbal	from kumbé (a cup)

## KJV Lexicon

εαν **conditional**

ean **eh-an'**: before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

ταις **definite article - dative plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γλωσσais **noun - dative plural feminine**

glossa **gloce-sah'**: the tongue; by implication, a language (specially, one naturally unacquired) -- tongue.

των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανθρωπων **noun - genitive plural masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

λαλω **verb - present active subjunctive - first person singular**

laleo **lal-eh'-o**: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγγελων **noun - genitive plural masculine**

aggelos **ang'-el-os**: a messenger; especially an angel; by implication, a pastor -- angel, messenger.

αγαπην **noun - accusative singular feminine**

agape **ag-ah'-pay**: love, i.e. affection or benevolence; specially (plural) a love-feast -- (feast of) charity(-ably), dear, love.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

εχω **verb - present active subjunctive - first person singular**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

γεγονα **verb - second perfect active indicative - first person singular**



ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

χαλκος **noun - nominative singular masculine**

chalkos **khal-kos'**: copper (the substance, or some implement or coin made of it) -- brass, money.

ηχων **verb - present active participle - nominative singular masculine**

echeo **ay-kheh'-o**: to make a loud noise, i.e. reverberate -- roar, sound.

η **particle**

e **ay**: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

κυμβαλον **noun - nominative singular neuter**

kumbalon **koom'-bal-on**: a cymbal (as hollow) -- cymbal.

αλαλαζον **verb - present active participle - nominative singular neuter**

alalazo **al-al-ad'-zo**: to vociferate, i.e. (by implication) to wail; figuratively, to clang -- tinkle, wail.

## 1 Corinthians 13:2 .

.	Greek	Strong's	Origin
If		1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
I have	ἔχω (echō)	2192: to have, hold	a prim. verb
[the gift of] prophecy,	προφητεῖαν (prophēteian)	4394: prophecy	from prophēteuó
and know		3609a: to have seen or perceived, hence to know	perf. of eidon
all	πάντα (panta)	3956: all, every	a prim. word
mysteries	μυστήρια (mustēria)	3466: a mystery or secret doctrine	from mustés (one initiated); from mueó
and all	πᾶσαν (pasan)	3956: all, every	a prim. word

knowledge;	γνῶσιν (gnōsin)	1108: a knowing, knowledge	from ginóskó
and if		1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
I have	ἔχω (echō)	2192: to have, hold	a prim. verb
all	πᾶσαν (pasan)	3956: all, every	a prim. word
faith,	πίστιν (pistin)	4102: faith, faithfulness	from peithó
so	ὥστε (ōste)	5620: so as to, so then, therefore	from hós and te
as to remove	μεθιστάνειν (methistanein)	3179: to change, pervert	from meta and histémi
mountains,	ὄρη (orē)	3735: a mountain	a prim. word
but do not have	ἔχω (echō)	2192: to have, hold	a prim. verb
love,	ἀγάπην (agapēn)	26: love, goodwill	from agapaó
I am	εἰμι (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb
nothing.	οὐθέν (outhen)	3762: no one, none	from oude and heis

## KJV Lexicon

### καὶ conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**εαν conditional**

ean **eh-an'**: before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

---

**εχω verb - present active subjunctive - first person singular**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

---

**προφητειαν noun - accusative singular feminine**

propheteia **prof-ay-ti'-ah**: prediction (scriptural or other) -- prophecy, prophesying.

---

**και conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**ειδω verb - perfect active subjunctive - first person singular**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

---

**τα definite article - accusative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**μυστηρια noun - accusative plural neuter**

musterion **moos-tay'-ree-on**: a secret or mystery (through the idea of silence imposed by initiation into religious rites) -- mystery.

---

**παντα adjective - accusative plural neuter**

pas **pas**: apparently a primary word; all, any, every, the whole

---

**και conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**πασαν adjective - accusative singular feminine**

pas **pas**: apparently a primary word; all, any, every, the whole

---

**την definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**γνωσιν noun - accusative singular feminine**

gnosis **gno'-sis**: knowing (the act), i.e. (by implication) knowledge -- knowledge, science.

---

**και conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**εαν conditional**

ean **eh-an'**: before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

---

**εχω verb - present active subjunctive - first person singular**  
**echo ekh'-o:** (used in certain tenses only) a primary verb; to hold

---

**πασαν adjective - accusative singular feminine**  
**pas pas:** apparently a primary word; all, any, every, the whole

---

**την definite article - accusative singular feminine**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**πιστιν noun - accusative singular feminine**  
**pistis pis'-tis:** persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

---

**ωστε conjunction**  
**hoste hoce'-teh:** so too, i.e. thus therefore (in various relations of consecution, as follow) - (insomuch) as, so that (then), (insomuch) that, therefore, to, wherefore.

---

**ορη noun - accusative plural neuter**  
**oros or'-os:** a mountain (as lifting itself above the plain): -hill, mount(-ain).

---

**μεθιστανειν verb - present active infinitive**  
**methistemi meth-is'-tay-mee:** to transfer, i.e. carry away, depose or (figuratively) exchange, seduce -- put out, remove, translate, turn away.

---

**αγαπην noun - accusative singular feminine**  
**agape ag-ah'-pay:** love, i.e. affection or benevolence; specially (plural) a love-feast -- (feast of) charity(-ably), dear, love.

---

**δε conjunction**  
**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

---

**μη particle - nominative**  
**me may:** any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

---

**εχω verb - present active subjunctive - first person singular**  
**echo ekh'-o:** (used in certain tenses only) a primary verb; to hold

---

**ουθεν adjective - nominative singular neuter**  
**oudeis oo-dice':** not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

---

**ειμι verb - present indicative - first person singular**  
**eimi i-mee':** a prolonged form of a primary and defective verb; I exist (used only when emphatic) -- am, have been, it is I, was.

---

# 1 Corinthians 13:3 .

.	Greek	Strong's	Origin
And if		1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
I give	ψωμίσω (psōmisō)	5595: to feed with morsels	from psómion
all	πάντα (panta)	3956: all, every	a prim. word
my possessions		5225: to begin, to be ready or at hand, to be	from hupo and archó
to feed		5595: to feed with morsels	from psómion
[the poor], and if		1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
I surrender	παράδω (paradō)	3860: to hand over, to give or deliver over, to betray	from para and didómi
my body	σῶμα (sōma)	4983: a body	of uncertain origin
to be burned,		2545: to kindle, burn	a prim. verb
but do not have	ἔχω (echō)	2192: to have, hold	a prim. verb
love,	ἀγάπην (agapēn)	26: love, goodwill	from agapaó
it profits	ὠφελοῦμαι (ōpheloumai)	5623: to help, benefit, do good	from ophelos
me nothing.	οὐδέν (ouden)	3762: no one, none	from oude and heis

## KJV Lexicon

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εαν conditional

ean **eh-an'**: before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

ψωμισω verb - aorist active subjunctive - first person singular

psomizo **pso-mid'-zo**: to supply with bits, i.e. (generally) to nourish -- (bestow to) feed.

παντα adjective - accusative plural neuter

pas **pas**: apparently a primary word; all, any, every, the whole

τα definite article - accusative plural neuter

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υπαρχοντα verb - present active participle - accusative plural neuter

huparchonta **hoop-ar'-khon-tah**: things extant or in hand, i.e. property or possessions -- goods, that which one has, things which (one) possesseth, substance, that hast.

μου personal pronoun - first person genitive singular

mou **moo**: of me -- I, me, mine (own), my.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εαν conditional

ean **eh-an'**: before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

παραδω verb - second aorist active subjunctive - first person singular

paradidomi **par-ad-id'-o-mee**: to surrender, i.e. yield up, intrust, transmit -- betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

το definite article - accusative singular neuter

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σωμα noun - accusative singular neuter

soma **so'-mah**: the body (as a sound whole), used in a very wide application, literally or

figuratively -- bodily, body, slave.

**μου personal pronoun - first person genitive singular**  
**mou moo:** of me -- I, me, mine (own), my.

**ινα conjunction**  
**hina hin'-ah:** in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

**καυθισωμαι verb - future passive subjunctive - first person singular**  
**kaio kah'-yo:** to set on fire, i.e. kindle or (by implication) consume -- burn, light.

**αγαπην noun - accusative singular feminine**  
**agape ag-ah'-pay:** love, i.e. affection or benevolence; specially (plural) a love-feast -- (feast of) charity(-ably), dear, love.

**δε conjunction**  
**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

**μη particle - nominative**  
**me may:** any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

**εχω verb - present active subjunctive - first person singular**  
**echo ekh'-o:** (used in certain tenses only) a primary verb; to hold

**ουδεν adjective - accusative singular neuter**  
**oudeis oo-dice':** not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

**ωφελουμαι verb - present passive indicative - first person singular**  
**opheleo o-fel-eh'-o:** to be useful, i.e. to benefit -- advantage, better, prevail, profit.

## 1 Corinthians 13:4 .

.	Greek	Strong's	Origin
Love	ἀγάπη (agapē)	26: love, goodwill	from agapaō
is patient,	μακροθυμεῖ (makrothumei)	3114: to persevere, to be patient	from makros and thumos
love	ἀγάπη (agapē)	26: love, goodwill	from agapaō
is kind	χρηστεύεται	5541: to be kind	from chrēstos

	(chrēsteuetai)		
[and] is not jealous;	ζηλοῖ (zēloi)	2206: to be jealous	from zēlos
love		26: love, goodwill	from agapaó
does not brag	περπερεύεται (perpereuetai)	4068: to boast	from perperos (vainglorious)
[and] is not arrogant,	φυσιοῦται (phusioutai)	5448: to puff or blow up	from phusa (bellows)

## KJV Lexicon

### η definite article - nominative singular feminine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### αγαπη noun - nominative singular feminine

agape **ag-ah'-pay**: love, i.e. affection or benevolence; specially (plural) a love-feast -- (feast of) charity(-ably), dear, love.

### μακροθυμει verb - present active indicative - third person singular

makrothumeo **mak-roth-oo-meh'-o**: to be long-spirited, i.e. (objectively) forbearing or (subjectively) patient -- bear (suffer) long, be longsuffering, have (long) patience, be patient, patiently endure.

### χρηστευεται verb - present middle or passive deponent indicative - third person singular

chresteuomai **khra-ste-yoo'-om-ahee**: to show oneself useful, i.e. act benevolently -- be kind.

### η definite article - nominative singular feminine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### αγαπη noun - nominative singular feminine

agape **ag-ah'-pay**: love, i.e. affection or benevolence; specially (plural) a love-feast -- (feast of) charity(-ably), dear, love.

### ου particle - nominative

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, +



special, un(-worthy), when, + without, + yet but.

**ζηλοι verb - present active indicative - third person singular**

**zeloo dzay-lo'-o:** to have warmth of feeling for or against -- affect, covet (earnestly), (have) desire, (move with) envy, be jealous over, (be) zealous(-ly affect).

**η definite article - nominative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**αγαπη noun - nominative singular feminine**

**agape ag-ah'-pay:** love, i.e. affection or benevolence; specially (plural) a love-feast -- (feast of) charity(-ably), dear, love.

**ου particle - nominative**

**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

**περπερευεται verb - present middle or passive deponent indicative - third person singular**

**perpereuomai per-per-yoo'-om-ahee:** to boast -- vaunt itself.

**ου particle - nominative**

**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

**φυσιουται verb - present passive indicative - third person singular**

**phusioo foo-see-o'-o:** to inflate, i.e. (figuratively) make proud (haughty) -- puff up.

## 1 Corinthians 13:5 .

.	Greek	Strong's	Origin
does not act unbecomingly;	ἀσχημονεῖ (aschēmonei)	807: to act unbecomingly	from aschémón
it does not seek	ζητεῖ (zētei)	2212: to seek	of uncertain origin
its own,	ἐαυτῆς (eautēs)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
is not provoked,	παροξύνεται (paroxunetai)	3947: to sharpen, fig. to stimulate, to provoke	from para and oxunó (to sharpen)
does not take into account	λογίζεται (logizetai)	3049: to reckon, to consider	from logos (in the sense of an account or reckoning)

a wrong

ΚΑΚΌΝ  
(kakon)

2556: bad, evil

a prim. word

[suffered],

## KJV Lexicon

**οὐκ particle - nominative**

**οὐ oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

**ασχημονει verb - present active indicative - third person singular**

**aschemoneo as-kay-mon-eh'-o:** to be (i.e. act) unbecoming -- behave self uncomely (unseemly).

**οὐ particle - nominative**

**οὐ oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

**ζητει verb - present active indicative - third person singular**

**zeteo dzay-teh'-o:** to seek; specially, (by Hebraism) to worship (God), or (in a bad sense) to plot (against life)

**τα definite article - accusative plural neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**εαυτης reflexive pronoun - third person genitive singular feminine**

**heautou heh-ow-too':** him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

**οὐ particle - nominative**

**οὐ oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

**παροξυνεται verb - present passive indicative - third person singular**

**paroxuno par-ox-oo'-no:** to sharpen alongside, i.e. (figuratively) to exasperate -- easily provoke, stir.

**οὐ particle - nominative**

**οὐ oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, +

special, un(-worthy), when, + without, + yet but.

λογίζεται **verb - present middle or passive deponent indicative - third person singular**  
**logizomai log-id'-zom-ahee:** to take an inventory, i.e. estimate -- conclude, (ac-)count (of), + despise, esteem, impute, lay, number, reason, reckon, suppose, think (on).

**το definite article - accusative singular neuter**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**κακον adjective - accusative singular neuter**  
**kakos kak-os':** worthless (intrinsically, such), i.e. (subjectively) depraved, or (objectively) injurious -- bad, evil, harm, ill, noisome, wicked.

## 1 Corinthians 13:6 .

.	Greek	Strong's	Origin
does not rejoice	χαίρει (chairei)	5463: to rejoice, be glad	a prim. verb
in unrighteousness,	ἀδικία (adikia)	93: injustice, unrighteousness	from adikos
but rejoices	συγχαίρει (sunchairei)	4796: to rejoice with	from sun and chairó
with the truth;	ἀληθεία (alētheia)	225: truth	from aléthés

### KJV Lexicon

**ου particle - nominative**  
**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

**χαιρει verb - present active indicative - third person singular**  
**chairo khah'-ee-ro:** to be cheerful, i.e. calmly happy or well-off; impersonally, especially as salutation (on meeting or parting), be well

**επι preposition**

**epi ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

**τη definite article - dative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**αδικια noun - dative singular feminine**

**adikia ad-ee-kee'-ah:** (legal) injustice (properly, the quality, by implication, the act); morally, wrongfulness (of character, life or act) -- iniquity, unjust, unrighteousness, wrong.

**συγχαίρει verb - present active indicative - second person singular**

**sugchairo soong-khah'-ee-ro:** to sympathize in gladness, congratulate -- rejoice in (with).

**δε conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

**τη definite article - dative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**αληθεια noun - dative singular feminine**

**aletheia al-ay'-thi-a:** truth -- true, truly, truth, verity.

## 1 Corinthians 13:7 .

.	Greek	Strong's	Origin
bears	στέγει (stegēi)	4722: to cover closely (so as to keep water out), generally to bear up under	a prim. word
all	πάντα (panta)	3956: all, every	a prim. word
things,	πάντα (panta)	3956: all, every	a prim. word
believes	πιστεύει (pisteuei)	4100: to believe, entrust	from pistis
all	πάντα (panta)	3956: all, every	a prim. word
things,	πάντα (panta)	3956: all, every	a prim. word

hopes	ἐλπίζει (elpizei)	1679: to expect, to hope (for)	from elpomai (to anticipate, expect)
all things,		3956: all, every	a prim. word
endures	ὑπομένει (upomenei)	5278: to stay behind, to await, endure	from hupo and menó
all things.		3956: all, every	a prim. word

## KJV Lexicon

πάντα **adjective - accusative plural neuter**

**pas pas:** apparently a primary word; all, any, every, the whole

στεγεί **verb - present active indicative - third person singular**

**stego steg'-o:** to roof over, i.e. (figuratively) to cover with silence (endure patiently) -- (for-)bear, suffer.

πάντα **adjective - accusative plural neuter**

**pas pas:** apparently a primary word; all, any, every, the whole

πιστεύει **verb - present active indicative - third person singular**

**pisteuo pist-yoo'-o:** to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

πάντα **adjective - accusative plural neuter**

**pas pas:** apparently a primary word; all, any, every, the whole

ἐλπίζει **verb - present active indicative - third person singular**

**elpizo el-pid'-zo:** to expect or confide -- (have, thing) hope(-d) (for), trust.

πάντα **adjective - accusative plural neuter**

**pas pas:** apparently a primary word; all, any, every, the whole

υπομένει **verb - present active indicative - third person singular**

**hupomeno hoop-om-en'-o:** to stay under (behind), i.e. remain; figuratively, to undergo, i.e. bear (trials), have fortitude, persevere -- abide, endure, (take) patient(-ly), suffer, tarry behind.

# 1 Corinthians 13:8 .

.	Greek	Strong's	Origin
Love	ἀγάπη (agapē)	26: love, goodwill	from agapaó
never	οὐδέποτε (oudepote)	3763: never	from oude and pote
fails;	πίπτει (piptei)	4098: to fall	from a redupl. of the prim. root pet
but if	εἴτε (eite)	1535a: if -- if, whether -- or	from ei and te
[there are gifts of] prophecy,	προφητεῖαι (prophēteiai)	4394: prophecy	from prophéteuó
they will be done	καταργηθήσονται (katargēthēsontai)	2673: to render inoperative, abolish	from kata and argeó
away;	καταργηθήσεται (katargēthēsetai)	2673: to render inoperative, abolish	from kata and argeó
if	εἴτε (eite)	1535a: if -- if, whether -- or	from ei and te
[there are] tongues,	γλῶσσαι (glōssai)	1100: the tongue, a language	from a prim. root glóch- (projecting point)
they will cease;	παύσονται (pausontai)	3973: to make to cease, hinder	a prim. word
if	εἴτε (eite)	1535a: if -- if, whether -- or	from ei and te
[there is] knowledge,	γνῶσις (gnōsis)	1108: a knowing, knowledge	from ginóskó
it will be done away.		2673: to render inoperative, abolish	from kata and argeó

## KJV Lexicon

η **definite article - nominative singular feminine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγαπη **noun - nominative singular feminine**

agape **ag-ah'-pay:** love, i.e. affection or benevolence; specially (plural) a love-feast -- (feast of) charity(-ably), dear, love.

ουδεποτε **adverb**

oudepote **oo-dep'-ot-eh:** not even at any time, i.e. never at all -- neither at any time, never, nothing at any time.

εκπιπτει **verb - present active indicative - third person singular**

ekpipto **ek-pip'-to:** to drop away; specially, be driven out of one's course; figuratively, to lose, become inefficient -- be cast, fail, fall (away, off), take none effect.

ειτε **conjunction**

eite **i'-teh:** if too -- if, or, whether.

δε **conjunction**

de **deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

προφηται **noun - nominative plural feminine**

propheteia **prof-ay-ti'-ah:** prediction (scriptural or other) -- prophecy, prophesying.

καταργηθσονται **verb - future passive indicative - third person**

katargeo **kat-arg-eh'-o:** to be (render) entirely idle (useless), literally or figuratively

ειτε **conjunction**

eite **i'-teh:** if too -- if, or, whether.

γλωσσαι **noun - nominative plural feminine**

glossa **gloce-sah':** the tongue; by implication, a language (specially, one naturally unacquired) -- tongue.

παυσονται **verb - future middle deponent indicative - third person**

pauo **pow'-o:** to stop (transitively or intransitively), i.e. restrain, quit, desist, come to an end -- cease, leave, refrain.

ειτε **conjunction**

eite **i'-teh:** if too -- if, or, whether.

γνωσις **noun - nominative singular feminine**

gnosis **gno'-sis:** knowing (the act), i.e. (by implication) knowledge -- knowledge, science.

καταργηθσεται **verb - future passive indicative - third person singular**

katargeo **kat-arg-eh'-o:** to be (render) entirely idle (useless), literally or figuratively

# 1 Corinthians 13:9 .

.	Greek	Strong's	Origin
For we know	γινώσκουμεν (ginōskomen)	1097: to come to know, recognize, perceive	from a prim. root gnó-
in part	μέρους (merous)	3313: a part, share, portion	from meiromai (to receive one's portion)
and we prophesy	προφητεύουμεν (prophēteuomen)	4395: to foretell, tell forth, prophesy	from prophētés
in part;	μέρους (merous)	3313: a part, share, portion	from meiromai (to receive one's portion)

## KJV Lexicon

### ἐκ preposition

**ek ek:** a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

### μερους noun - genitive singular neuter

**meros mer'-os:** a division or share (literally or figuratively, in a wide application) -- behalf, course, coast, craft, particular (-ly), part (-ly), piece, portion, respect, side, some sort(-what).

### δε conjunction

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

### γινωσκουμεν verb - present active indicative - first person

**ginosko ghin-oc'e'-ko:** to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

### και conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### ἐκ preposition

**ek ek:** a primary preposition denoting origin (the point whence action or motion



proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

**μερους** **noun - genitive singular neuter**

**meros mer'-os:** a division or share (literally or figuratively, in a wide application) -- behalf, course, coast, craft, particular (-ly), part (-ly), piece, portion, respect, side, some sort(-what).

**προφητευομεν** **verb - present active indicative - first person**

**propheteuo prof-ate-yoo'-o:** to foretell events, divine, speak under inspiration, exercise the prophetic office -- prophesy.

## 1 Corinthians 13:10 .

.	Greek	Strong's	Origin
but when	ὅταν (otan)	3752: whenever	from hote and an
the perfect	τέλειον (teleion)	5046: having reached its end, i.e. complete, by ext. perfect	from telos
comes,	ἔλθῃ (elthē)	2064: to come, go	a prim. verb
the partial	μέρους (merous)	3313: a part, share, portion	from meiromai (to receive one's portion)
will be done away.	καταργηθήσεται (katargēthēsetai)	2673: to render inoperative, abolish	from kata and argeō

### KJV Lexicon

**οταν** **conjunction**

**hotan hot'-an:** whenever (implying hypothesis or more or less uncertainty); also causatively (conjunctionally) inasmuch as -- as long (soon) as, that, + till, when(-soever), while.

**δε** **conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

**ελθῃ verb - second aorist active subjunctive - third person singular**  
**erchomai er'-khom-ahēe:** accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

**το definite article - accusative singular neuter**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**τελειον adjective - accusative singular neuter**  
**teleios tel'-i-os:** complete (in various applications of labor, growth, mental and moral character, etc.); neuter completeness -- of full age, man, perfect.

**τοτε adverb**  
**tote tot'-eh:** the when, i.e. at the time that (of the past or future, also in consecution) -- that time, then.

**το definite article - nominative singular neuter**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**εκ preposition**  
**ek ek:** a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

**μερους noun - genitive singular neuter**  
**meros mer'-os:** a division or share (literally or figuratively, in a wide application) -- behalf, course, coast, craft, particular (-ly), part (-ly), piece, portion, respect, side, some sort(-what).

**καταργηθησεται verb - future passive indicative - third person singular**  
**katargeo kat-arg-eh'-o:** to be (render) entirely idle (useless), literally or figuratively

## 1 Corinthians 13:11 .

.	Greek	Strong's	Origin
When	ὅτε (ote)	3753: when	from hos, and te
I was a child,	νήπιος (nēpios)	3516: an infant, fig. a simple-minded or immature person	of uncertain origin
I used to speak	ἐλάλουν (elaloun)	2980: to talk	from lalos (talkative)
like	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,

a child,	νήπιος (nēpios)	3516: an infant, fig. a simple-minded or immature person	of uncertain origin
think	ἐφρόνουν (ephronoun)	5426: to have understanding, to think	from phrén
like	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
a child,	νήπιος (nēpios)	3516: an infant, fig. a simple-minded or immature person	of uncertain origin
reason	ἐλογιζόμην (elogizomēn)	3049: to reckon, to consider	from logos (in the sense of an account or reckoning)
like	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
a child;	νήπιος (nēpios)	3516: an infant, fig. a simple-minded or immature person	of uncertain origin
when	ὅτε (ote)	3753: when	from hos, and te
I became	γέγονα (gegona)	1096: to come into being, to happen, to become	from a prim. root gen-
a man,	ἀνὴρ (anēr)	435: a man	a prim. word
I did away	κατήργηκα (katērgēka)	2673: to render inoperative, abolish	from kata and argeó
with childish things.	νηπίου (nēpiou)	3516: an infant, fig. a simple-minded or immature person	of uncertain origin

**hote hot'-eh:** at which (thing) too, i.e. when -- after (that), as soon as, that, when, while.

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**ημην verb - imperfect indicative - first person singular**

**emen ay'-mane:** I was -- be, was. (Sometimes unexpressed).

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**νηπιος adjective - nominative singular masculine**

**nepios nay'-pee-os:** not speaking, i.e. an infant (minor); figuratively, a simple-minded person, an immature Christian -- babe, child (+ -ish).

---

**ως adverb**

**hos hote:** which how, i.e. in that manner (very variously used, as follows)

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**νηπιος adjective - nominative singular masculine**

**nepios nay'-pee-os:** not speaking, i.e. an infant (minor); figuratively, a simple-minded person, an immature Christian -- babe, child (+ -ish).

---

**ελαλουν verb - imperfect active indicative - first person singular**

**laleo lal'-eh'-o:** to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

---

**ως adverb**

**hos hote:** which how, i.e. in that manner (very variously used, as follows)

---

**νηπιος adjective - nominative singular masculine**

**nepios nay'-pee-os:** not speaking, i.e. an infant (minor); figuratively, a simple-minded person, an immature Christian -- babe, child (+ -ish).

---

**εφρονουν verb - imperfect active indicative - first person singular**

**phroneo fron'-eh'-o:** to exercise the mind, i.e. entertain or have a sentiment or opinion; by implication, to be (mentally) disposed

---

**ως adverb**

**hos hote:** which how, i.e. in that manner (very variously used, as follows)

---

**νηπιος adjective - nominative singular masculine**

**nepios nay'-pee-os:** not speaking, i.e. an infant (minor); figuratively, a simple-minded person, an immature Christian -- babe, child (+ -ish).

---

**ελογιζομην verb - imperfect middle or passive deponent indicative - first person singular**

**logizomai log-id'-zom-ahee:** to take an inventory, i.e. estimate -- conclude, (ac-)count (of), + despise, esteem, impute, lay, number, reason, reckon, suppose, think (on).

---

**οτε adverb**

**hote hot'-eh:** at which (thing) too, i.e. when -- after (that), as soon as, that, when, while.

---

**δε conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

---

**γενονα verb - second perfect active indicative - first person singular**

**ginomai ghin'-om-ahee:** to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

<b>ανηρ</b> <b>noun - nominative singular masculine</b> <b>aner an'-ayr:</b> a man (properly as an individual male) -- fellow, husband, man, sir.
<b>κατηργηκα</b> <b>verb - perfect active indicative - first person singular</b> <b>katargeo kat-arg-eh'-o:</b> to be (render) entirely idle (useless), literally or figuratively
<b>τα</b> <b>definite article - accusative plural neuter</b> <b>ho ho:</b> the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
<b>του</b> <b>definite article - genitive singular masculine</b> <b>ho ho:</b> the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
<b>νηπιου</b> <b>adjective - genitive singular masculine</b> <b>nepios nay'-pee-os:</b> not speaking, i.e. an infant (minor); figuratively, a simple-minded person, an immature Christian -- babe, child (+ -ish).

## 1 Corinthians 13:12 .

.	Greek	Strong's	Origin
For now	ἄρτι (arti)	737: just now	of uncertain origin
we see	βλέπομεν (blepomen)	991: to look (at)	a prim. verb
in a mirror	ἐσόπτρου (esoptrou)	2072: a mirror (i.e. an object for looking into)	from eis and the fut. of horaó
dimly,	αἰνίγματι (ainigmati)	135: a riddle	from ainissomai (to speak in riddles)
but then	τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
face	πρόσωπον (prosōpon)	4383: the face	from pros and óps (an eye, face)
to face;	πρόσωπον (prosōpon)	4383: the face	from pros and óps (an eye, face)
now	ἄρτι (arti)	737: just now	of uncertain origin
I know	γινώσκω	1097: to come to know,	from a prim. root gnó-

	(ginōskō)	recognize, perceive	
in part,	μέρους (merous)	3313: a part, share, portion	from meirōmai (to receive one's portion)
but then	τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
I will know	ἐπιγνώσομαι (epignōsomai)	1921: to know exactly, to recognize	from epi and ginōskō
fully	ἐπεγνώσθην (epegnōsthēn)	1921: to know exactly, to recognize	from epi and ginōskō
just	καθώς (kathōs)	2531a: according as, just as	from kata and hōs
as I also	καὶ (kai)	2532: and, even, also	a prim. conjunction
have been fully known.		1921: to know exactly, to recognize	from epi and ginōskō

## KJV Lexicon

βλεπομεν **verb - present active indicative - first person**

**blepo blep'-o:** to look at -- behold, beware, lie, look (on, to), perceive, regard, see, sight, take heed.

γαρ **conjunction**

**gar gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

αρτι **adverb**

**arti ar'-tee:** just now -- this day (hour), hence(-forth), here(-after), hither(-to), (even) now, (this) present.

δι **preposition**

**dia dee-ah':** through (in very wide applications, local, causal, or occasional)

εσοπτρου **noun - genitive singular neuter**

**esoptron es'-op-tron:** a mirror (for looking into) -- glass.

---

**εν preposition**

**en en:** in, at, (up-)on, by, etc.

---

**αἰνίγματι noun - dative singular neuter**

**ainigma ah'-ee-nig-ma:** an obscure saying (enigma), i.e. (abstractly) obscureness -- darkly.

---

**τοτε adverb**

**tote tot'-eh:** the when, i.e. at the time that (of the past or future, also in consecution) -- that time, then.

---

**δε conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

---

**προσωπον noun - accusative singular neuter**

**prosopon pros'-o-pon:** the front (as being towards view), i.e. the countenance, aspect, appearance, surface; by implication, presence, person

---

**προς preposition**

**pros pros:** a preposition of direction; forward to, i.e. toward

---

**προσωπον noun - accusative singular neuter**

**prosopon pros'-o-pon:** the front (as being towards view), i.e. the countenance, aspect, appearance, surface; by implication, presence, person

---

**αρτι adverb**

**arti ar'-tee:** just now -- this day (hour), hence(-forth), here(-after), hither(-to), (even) now, (this) present.

---

**γινωσκω verb - present active indicative - first person singular**

**ginosko ghin-oc'e'-ko:** to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

---

**εκ preposition**

**ek ek:** a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

---

**μερους noun - genitive singular neuter**

**meros mer'-os:** a division or share (literally or figuratively, in a wide application) -- behalf, course, coast, craft, particular (-ly), part (-ly), piece, portion, respect, side, some sort(-what).

---

**τοτε adverb**

**tote tot'-eh:** the when, i.e. at the time that (of the past or future, also in consecution) -- that time, then.

---

**δε conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

---

**ἐπιγνώσμαι verb - future middle deponent indicative - first person singular**

---

**epiginosko** **ep-ig-in-ocē'-ko**: to know upon some mark, i.e. recognize; by implication, to become fully acquainted with, to acknowledge -- (ac-, have, take)know(-ledge, well), perceive.

**καθως** **adverb**

**kathos** **kath-ocē'**: just (or inasmuch) as, that -- according to, (according, even) as, how, when.

**και** **conjunction**

**kai** **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**επεγνωσθην** **verb - aorist passive indicative - first person singular**

**epiginosko** **ep-ig-in-ocē'-ko**: to know upon some mark, i.e. recognize; by implication, to become fully acquainted with, to acknowledge -- (ac-, have, take)know(-ledge, well), perceive.

## 1 Corinthians 13:13 .

.	Greek	Strong's	Origin
But now	Νυνὶ (nuni)	3570: now	a strengthened form of nun
faith,	πίστις (pistis)	4102: faith, faithfulness	from peithó
hope,	ἐλπίς (elpis)	1680: expectation, hope	from the same as elpizó
love,	ἀγάπη (agapē)	26: love, goodwill	from agapaó
abide	μένει (menei)	3306: to stay, abide, remain	a prim. verb
these		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
three;	τρία (tria)	5140: three	a prim. cardinal number
but the greatest		3173: great	a prim. word
of these		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun



is love.

ἀγάπη  
(agapē)

26: love, goodwill

from agapaō

## KJV Lexicon

νυνι **adverb**

nuni **noo-nee'**: just now -- now.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

μενει **verb - present active indicative - third person singular**

meno **men'-o**: to stay (in a given place, state, relation or expectancy) -- abide, continue, dwell, endure, be present, remain, stand, tarry (for), thine own.

πιστις **noun - nominative singular feminine**

pistis **pis'-tis**: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

ελπις **noun - nominative singular feminine**

elpis **el-pece'**: expectation (abstractly or concretely) or confidence -- faith, hope.

αγαπη **noun - nominative singular feminine**

agape **ag-ah'-pay**: love, i.e. affection or benevolence; specially (plural) a love-feast -- (feast of) charity(-ably), dear, love.

τα **definite article - nominative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τρια **adjective - nominative plural neuter**

treis **trice**: three -- three.

ταυτα **demonstrative pronoun - nominative plural neuter**

tauta **tow'-tah**: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

μειζων **adjective - nominative singular feminine - comparative or contracted**

meizon **mide'-zone**: larger (literally or figuratively, specially, in age) -- elder, greater(-est), more.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ΤΟΥΤΩΝ **demonstrative pronoun - genitive plural feminine**

touton **too'-tone**: of (from or concerning) these (persons or things) -- such, their, these (things), they, this sort, those.

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγαπη **noun - nominative singular feminine**

agape **ag-ah'-pay**: love, i.e. affection or benevolence; specially (plural) a love-feast -- (feast of) charity(-ably), dear, love.

## 1 Corinthians 14:1 .

.	Greek	Strong's	Origin
Pursue	Διώκετε (diōkete)	1377: to put to flight, pursue, by impl. to persecute	akin to a prim. verb dió (put to flight)
love,	ἀγάπην (agapēn)	26: love, goodwill	from agapaó
yet	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
desire earnestly	ζηλοῦτε (zēloute)	2206: to be jealous	from zélos
spiritual	πνευματικά (pneumatika)	4152: spiritual	from pneuma
[gifts], but especially	μᾶλλον (mallon)	3123: more	cptv. of the same as malista
that you may prophecy.	προφητεύητε (prophēteuēte)	4395: to foretell, tell forth, prophecy	from prophétés

## KJV Lexicon

διωκετε **verb - present active imperative - second person**

dioko **dee-o'-ko**: to pursue; by implication, to persecute -- ensue, follow (after), given to, (suffer) persecute(-ion), press forward.

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγαπην **noun - accusative singular feminine**

agape **ag-ah'-pay**: love, i.e. affection or benevolence; specially (plural) a love-feast -- (feast of) charity(-ably), dear, love.

ζηλουτε **verb - present active imperative - second person**

zeloo **dzay-lo'-o**: to have warmth of feeling for or against -- affect, covet (earnestly), (have) desire, (move with) envy, be jealous over, (be) zealous(-ly affect).

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τα **definite article - accusative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πνευματικα **adjective - accusative plural neuter**

pneumatikos **pn-yoo-mat-ik-os'**: non-carnal, i.e. (humanly) ethereal (as opposed to gross), or (daemoniacally) a spirit (concretely), or (divinely) supernatural, regenerate, religious -- spiritual.

μαλλον **adverb**

mallon **mal'-lon**: (adverbially) more (in a greater degree) or rather -- better, far, (the) more (and more), (so) much (the more), rather.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ινα **conjunction**

hina **hin'-ah**: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

προφητευητε **verb - present active subjunctive - second person**

propheteuo **prof-ate-yoo'-o**: to foretell events, divine, speak under inspiration, exercise the prophetic office -- prophesy.

## 1 Corinthians 14:2 .

■			
.	Greek	Strong's	Origin

For one who speaks	λαλῶν (lalōn)	2980: to talk	from lalos (talkative)
in a tongue	γλῶσση (glōssē)	1100: the tongue, a language	from a prim. root glóch- (projecting point)
does not speak	λαλεῖ (lalei)	2980: to talk	from lalos (talkative)
to men	ἀνθρώποις (anthrōpois)	444: a man, human, mankind	probably from anér and óps (eye, face)
but to God;	θεῷ (theō)	2316: God, a god	of uncertain origin
for no one	οὐδεὶς (oudeis)	3762: no one, none	from oude and heis
understands,	ἀκούει (akouei)	191: to hear, listen	from a prim. word mean. hearing
but in [his] spirit	πνεύματι (pneumati)	4151: wind, spirit	from pneó
he speaks	λαλεῖ (lalei)	2980: to talk	from lalos (talkative)
mysteries.	μυστήρια (mustēria)	3466: a mystery or secret doctrine	from mustés (one initiated); from mueó

## KJV Lexicon

### ο definite article - nominative singular masculine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### γὰρ conjunction

**gar gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

### λαλῶν verb - present active participle - nominative singular masculine

**laleo lal-eh'-o:** to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

---

γλωσση **noun - dative singular feminine**

**glossa gloce-sah':** the tongue; by implication, a language (specially, one naturally unacquired) -- tongue.

---

οὐκ **particle - nominative**

**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

---

ἀνθρώποις **noun - dative plural masculine**

**anthropos anth'-ro-pos:** man-faced, i.e. a human being -- certain, man.

---

λαλεῖ **verb - present active indicative - third person singular**

**laleo lal-eh'-o:** to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

---

ἀλλὰ **conjunction**

**alla al-lah':** other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

---

τῷ **definite article - dative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

θεῷ **noun - dative singular masculine**

**theos theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

---

οὐδεὶς **adjective - nominative singular masculine**

**oudeis oo-dice':** not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

---

γὰρ **conjunction**

**gar gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

---

ἀκούει **verb - present active indicative - third person singular**

**akouo ak-oo'-o:** to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

---

πνεύματι **noun - dative singular neuter**

**pneuma pnyoo'-mah:** ghost, life, spirit(-ual, -ually), mind.

---

δὲ **conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

---

λαλεῖ **verb - present active indicative - third person singular**

**laleo lal-eh'-o:** to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

---

μυστήρια **noun - accusative plural neuter**

---

**musterion** **moos-tay'-ree-on**: a secret or mystery (through the idea of silence imposed by initiation into religious rites) -- mystery.

## 1 Corinthians 14:3 .

.	Greek	Strong's	Origin
But one who prophesies	προφητεύων (prophēteuōn)	4395: to foretell, tell forth, prophesy	from prophētés
speaks	λαλεῖ (lalei)	2980: to talk	from lalos (talkative)
to men	ἀνθρώποις (anthrōpois)	444: a man, human, mankind	probably from anér and óps (eye, face)
for edification	οἰκοδομῆν (oikodomēn)	3619: (the act of) building, a building	from oikos and the same as dóma
and exhortation	παράκλησιν (paraklēsin)	3874: a calling to one's aid, i.e. encouragement, comfort	from parakaleó
and consolation.	παραμυθίαν (paramuthian)	3889: encouragement, exhortation, comfort	from paramutheomai

### KJV Lexicon

ο **definite article - nominative singular masculine**

**ho ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

**de deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

προφητευων **verb - present active participle - nominative singular masculine**

**propheteuo prof-ate-yoo'-o**: to foretell events, divine, speak under inspiration, exercise the prophetic office -- prophesy.

ανθρωποις **noun - dative plural masculine**

**anthropos anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

λαλει **verb - present active indicative - third person singular**

laleo **lal-eh'-o**: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

οικοδομην **noun - accusative singular feminine**

oikodome **oy-kod-om-ay'**: architecture, i.e. (concretely) a structure; figuratively, confirmation -- building, edify(-ication, -ing).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

παρακλησιν **noun - accusative singular feminine**

paraklesis **par-ak'-lay-sis**: imploration, hortation, solace -- comfort, consolation, exhortation, intreaty.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

παραμυθιαν **noun - accusative singular feminine**

paramuthia **par-am-oo-thee'-ah**: consolation (properly, abstract) -- comfort.

## 1 Corinthians 14:4 .

.	Greek	Strong's	Origin
One who speaks	λαλῶν (lalōn)	2980: to talk	from lalos (talkative)
in a tongue	γλῶσση (glōssē)	1100: the tongue, a language	from a prim. root glōch- (projecting point)
edifies	οἰκοδομεῖ (oikodomei)	3618: to build a house	from oikodomos
himself;	ἑαυτὸν (eauton)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
but one who prophesies	προφητεύων (prophēteuōn)	4395: to foretell, tell forth, prophesy	from prophētés
edifies	οἰκοδομεῖ (oikodomei)	3618: to build a house	from oikodomos
the church.	ἐκκλησίαν (ekklēsian)	1577: an assembly, a (religious) congregation	from ek and kaleó

## KJV Lexicon

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λαλων **verb - present active participle - nominative singular masculine**

laleo **lal-eh'-o**: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

γλωσση **noun - dative singular feminine**

glossa **gloce-sah'**: the tongue; by implication, a language (specially, one naturally unacquired) -- tongue.

εαυτον **reflexive pronoun - third person accusative singular masculine**

heautou **heh-ow-too'**: him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

οικοδομει **verb - present active indicative - third person singular**

oikodomeo **oy-kod-om-eh'-o**: to be a house-builder, i.e. construct or (figuratively) confirm -- (be in) build(-er, -ing, up), edify, embolden.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

προφητευων **verb - present active participle - nominative singular masculine**

propheteuo **prof-ate-yoo'-o**: to foretell events, divine, speak under inspiration, exercise the prophetic office -- prophesy.

εκκλησιαν **noun - accusative singular feminine**

ekklesia **ek-klay-see'-ah**: a calling out, i.e. (concretely) a popular meeting, especially a religious congregation--assembly, church.

οικοδομει **verb - present active indicative - third person singular**

oikodomeo **oy-kod-om-eh'-o**: to be a house-builder, i.e. construct or (figuratively) confirm -- (be in) build(-er, -ing, up), edify, embolden.

## 1 Corinthians 14:5 .



.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
I wish	θέλω (thelō)	2309: to will, wish	a prim. verb
that you all	πάντας (pantas)	3956: all, every	a prim. word
spoke	λαλεῖν (lalein)	2980: to talk	from lalos (talkative)
in tongues,	γλώσσαις (glōssais)	1100: the tongue, a language	from a prim. root glōch- (projecting point)
but [even] more	μᾶλλον (mallon)	3123: more	cptv. of the same as malista
that you would prophesy;	προφητεύετε (prophēteuēte)	4395: to foretell, tell forth, prophesy	from prophētēs
and greater		3173: great	a prim. word
is one who prophesies	προφητεύων (prophēteuōn)	4395: to foretell, tell forth, prophesy	from prophētēs
than	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
one who speaks	λαλῶν (lalōn)	2980: to talk	from lalos (talkative)
in tongues,	γλώσσαις (glōssais)	1100: the tongue, a language	from a prim. root glōch- (projecting point)
unless	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
he interprets,	διερμηνεύη (diermēneuē)	1329: to explain thoroughly, by impl. to translate	from dia and hermēneuó
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result

that the church	ἐκκλησία (ekklēsia)	1577: an assembly, a (religious) congregation	from ek and kaleó
may receive	λάβη (labē)	2983: to take, receive	from a prim. root lab-
edifying.	οικοδομῆν (oikodomēn)	3619: (the act of) building, a building	from oikos and the same as dóma

## KJV Lexicon

θελω **verb - present active indicative - first person singular**

**thelo** **thel'-o**: by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in

δε **conjunction**

**de** **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

παντας **adjective - accusative plural masculine**

**pas** **pas**: apparently a primary word; all, any, every, the whole

υμας **personal pronoun - second person accusative plural**

**humas** **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

λαλειν **verb - present active infinitive**

**laleo** **lal-eh'-o**: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

γλωσσαις **noun - dative plural feminine**

**glossa** **gloce-sah'**: the tongue; by implication, a language (specially, one naturally unacquired) -- tongue.

μαλλον **adverb**

**mallon** **mal'-lon**: (adverbially) more (in a greater degree) or rather -- better, far, (the) more (and more), (so) much (the more), rather.

δε **conjunction**

**de** **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ινα **conjunction**

**hina** **hin'-ah**: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

---

**προφητευετε verb - present active subjunctive - second person**

**propheteuo prof-ate-yoo'-o:** to foretell events, divine, speak under inspiration, exercise the prophetic office -- prophesy.

---

**μειζων adjective - nominative singular masculine - comparative or contracted**

**meizon mide'-zone:** larger (literally or figuratively, specially, in age) -- elder, greater(-est), more.

---

**γαρ conjunction**

**gar gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

---

**ο definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**προφητευων verb - present active participle - nominative singular masculine**

**propheteuo prof-ate-yoo'-o:** to foretell events, divine, speak under inspiration, exercise the prophetic office -- prophesy.

---

**η particle**

**e ay:** disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

---

**ο definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**λαλων verb - present active participle - nominative singular masculine**

**laleo lal-eh'-o:** to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

---

**γλωσσαις noun - dative plural feminine**

**glossa gloce-sah':** the tongue; by implication, a language (specially, one naturally unacquired) -- tongue.

---

**εκτος adverb**

**ektos ek-tos':** the exterior; figuratively (as a preposition) aside from, besides -- but, except(-ed), other than, out of, outside, unless, without.

---

**ει conditional**

**ei i:** if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

---

**μη particle - nominative**

**me may:** any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

---

**διερμηνευει verb - present active indicative - third person singular**

**diermeneuo dee-er-main-yoo'-o:** to explain thoroughly, by implication, to translate -- expound, interpret(-ation).

---

**iva conjunction**

**hina hin'-ah:** in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

**η definite article - nominative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**εκκλησια noun - nominative singular feminine**

**ekklesia ek-klay-see'-ah:** a calling out, i.e. (concretely) a popular meeting, especially a religious congregation--assembly, church.

**οικοδομην noun - accusative singular feminine**

**oikodome oy-kod-om-ay':** architecture, i.e. (concretely) a structure; figuratively, confirmation -- building, edify(-ication, -ing).

**λαβη verb - second aorist active subjunctive - third person singular**

**lambano lam-ban'-o:** to take (in very many applications, literally and figuratively)

## 1 Corinthians 14:6 .

.	Greek	Strong's	Origin
But now,	Νῦν (nun)	3568: now, the present	a prim. particle of pres. time
brethren,	ἀδελφοί (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
if	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
I come	ἔλθω (elthō)	2064: to come, go	a prim. verb
to you speaking	λαλῶν (lalōn)	2980: to talk	from lalos (talkative)
in tongues,	γλώσσαις (glōssais)	1100: the tongue, a language	from a prim. root glōch- (projecting point)
what	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis

will I profit	ὠφελήσω (ōphelēsō)	5623: to help, benefit, do good	from ophelos
you unless	ἐὰν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
I speak	λαλήσω (lalēsō)	2980: to talk	from lalos (talkative)
to you either	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
by way	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
of revelation	ἀποκαλύψει (apokalupsei)	602: an uncovering	from apokaluptó
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
of knowledge	γνώσει (gnōsei)	1108: a knowing, knowledge	from ginóskó
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
of prophecy	προφητεία (prophēteia)	4394: prophecy	from prophéteuó
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
of teaching?	διδαχῇ (didachē)	1322: doctrine, teaching	from didaskó

## KJV Lexicon

vuvu **adverb**  
nuni **noo-nee'**: just now -- now.

---

**δε conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

---

**αδελφοι noun - vocative plural masculine**

adephos **ad-el-fos'**: a brother near or remote -- brother.

---

**εαν conditional**

ean **eh-an'**: before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

---

**ελθω verb - second aorist active subjunctive - first person singular**

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

---

**προς preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

---

**υμας personal pronoun - second person accusative plural**

humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

---

**γλωσσαις noun - dative plural feminine**

glossa **gloce-sah'**: the tongue; by implication, a language (specially, one naturally unacquired) -- tongue.

---

**λαλων verb - present active participle - nominative singular masculine**

laleo **lal-eh'-o**: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

---

**τι interrogative pronoun - accusative singular neuter**

tis **tis**: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

---

**υμας personal pronoun - second person accusative plural**

humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

---

**ωφελησω verb - future active indicative - first person singular**

opheleo **o-fel-eh'-o**: to be useful, i.e. to benefit -- advantage, better, prevail, profit.

---

**εαν conditional**

ean **eh-an'**: before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

---

**μη particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

---

**υμιν personal pronoun - second person dative plural**

---

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

λαλησω **verb - aorist active subjunctive - first person singular**

laleo **lal-eh'-o**: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

η **particle**

e **ay**: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

αποκαλυψει **noun - dative singular feminine**

apokalupsis **ap-ok-al'-oop-sis**: disclosure -- appearing, coming, lighten, manifestation, be revealed, revelation.

η **particle**

e **ay**: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

γνωσει **noun - dative singular feminine**

gnosis **gno'-sis**: knowing (the act), i.e. (by implication) knowledge -- knowledge, science.

η **particle**

e **ay**: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

προφητεια **noun - dative singular feminine**

propheteia **prof-ay-ti'-ah**: prediction (scriptural or other) -- prophecy, prophesying.

η **particle**

e **ay**: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

διδαχη **noun - dative singular feminine**

didache **did-akh-ay'**: instruction (the act or the matter) -- doctrine, hath been taught.

## 1 Corinthians 14:7 .

.	Greek	Strong's	Origin
Yet	ὅμως (omōs)	3676: yet, but yet	adverb from the same as homou
[even] lifeless things,	ἄψυχα (apsucha)	895: lifeless	from alpha (as a neg. prefix) and psuché
either	εἴτε (eite)	1535a: if -- if, whether -- or	from ei and te
flute	αὐλὸς (aulos)	836: a pipe, flute	probably a prim. word
or	εἴτε (eite)	1535a: if -- if, whether -- or	from ei and te
harp,	κιθάρα (kithara)	2788: a lyre	a prim. word
in producing	διδόντα (didonta)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
a sound,	φωνήν (phōnēn)	5456: a voice, sound	probably from phēmi
if	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
they do not produce	δῶ (dō)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
a distinction	διαστολήν (diastolēn)	1293: a separation, a difference	from diastellō
in the tones,	φθόγγοις (phthongois)	5353: a sound	from phtheggomai
how	πῶς (pōs)	4459: how?	interrog. adverb from the same as posos
will it be known	γνωσθήσεται (gnōsthēsetai)	1097: to come to know, recognize, perceive	from a prim. root gnō-
what is played on the flute	αὐλούμενον (auloumenon)	832: to play on a flute	from aulos
or	ἢ	2228: or, than	a prim. conjunction used disjunctively or cptv.



(ē)  
on the harp? κιθαριζόμενον 2789: to play on the lyre from kithara  
(kitharizomenon)

## KJV Lexicon

ομως **conjunction**

homos **hom'-oce**: at the same time, i.e. (conjunctionally) notwithstanding, yet still -- and even, nevertheless, though but.

τα **definite article - nominative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αψυχα **adjective - nominative plural neuter**

apsuchos **ap'-soo-khos**: lifeless, i.e. inanimate (mechanical) -- without life.

φωνην **noun - accusative singular feminine**

phone **fo-nay'**: a tone (articulate, bestial or artificial); by implication, an address (for any purpose), saying or language -- noise, sound, voice.

διδοντα **verb - present active participle - nominative plural neuter**

didomi **did'-o-mee**: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

ειτε **conjunction**

eite **i'-teh**: if too -- if, or, whether.

αυλος **noun - nominative singular masculine**

aulos **ow-los'**: a flute (as blown) -- pipe.

ειτε **conjunction**

eite **i'-teh**: if too -- if, or, whether.

κιθαρα **noun - nominative singular feminine**

kithara **kith-ar'-ah**: a lyre -- harp.

εαν **conditional**

ean **eh-an'**: before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

διαστολην **noun - accusative singular feminine**

**diastole** **dee-as-tol-ay'**: a variation -- difference, distinction.

**τοῖς** **definite article - dative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**φθογγαῖς** **noun - dative plural masculine**

**phthoggos ftong'-gos:** utterance, i.e. a musical note (vocal or instrumental) -- sound.

**μη** **particle - nominative**

**me may:** any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

**δίδω** **verb - present active subjunctive - first person singular**

**didomi did'-o-mee:** to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

**πῶς** **adverb - interrogative**

**pos poce:** an interrogative particle of manner; in what way? (sometimes the question is indirect, how?); also as exclamation, how much! -- how, after (by) what manner (means), that. (Occasionally unexpressed in English).

**γινωσθησεται** **verb - future passive indicative - third person singular**

**ginosko ghin-occe'-ko:** to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

**το** **definite article - nominative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**αυλουμενον** **verb - present passive participle - nominative singular neuter**

**auleo ow-leh'-o:** to play the flute -- pipe.

**η** **particle**

**e ay:** disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

**το** **definite article - nominative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**κιθαριζομενον** **verb - present passive participle - nominative singular neuter**

**kitharizo kith-ar-id'-zo:** to play on a lyre -- harp.

## 1 Corinthians 14:8 .

■			
.	Greek	Strong's	Origin

For if	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
the bugle	σάλπιγξ (salpinx)	4536: a trumpet	from salpizó
produces	δῶ (dō)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
an indistinct	ἄδηλον (adēlon)	82: unseen, not manifest	from alpha (as a neg. prefix) and délos
sound,	φωνήν (phōnēn)	5456: a voice, sound	probably from phēmi
who	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis
will prepare	παρασκευάζεται (paraskeuasetai)	3903: to prepare, make ready	from para and skeuazó (to prepare, make ready)
himself for battle?	πόλεμον (polemon)	4171: war	a prim. word

## KJV Lexicon

### καί conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### γάρ conjunction

**gar gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

### εάν conditional

**ean eh-an':** before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

### ἀδελον adjective - accusative singular feminine

**adelos ad'-ay-los:** hidden, figuratively, indistinct -- appear not, uncertain.

**φωνήν** **noun - accusative singular feminine**  
**phone fo-nay'**: a tone (articulate, bestial or artificial); by implication, an address (for any purpose), saying or language -- noise, sound, voice.

**σαλπιγξ** **noun - nominative singular feminine**  
**salpigx sal'-pinx**: a trumpet -- trump(-et).

**δω** **verb - second aorist active subjunctive - third person singular**  
**didomi did'-o-mee**: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

**τις** **interrogative pronoun - nominative singular masculine**  
**tis tis**: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

**παρασκευασεται** **verb - future middle deponent indicative - third person singular**  
**paraskeuazo par-ask-yoo-ad'-zo**: to furnish aside, i.e. get ready -- prepare self, be (make) ready.

**εις** **preposition**  
**eis ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

**πολεμον** **noun - accusative singular masculine**  
**polemos pol'-em-os**: warfare (literally or figuratively; a single encounter or a series) -- battle, fight, war.

## 1 Corinthians 14:9 .

.	Greek	Strong's	Origin
So	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
you, unless	ἐὰν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
you utter	δῶτε (dōte)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
by the tongue	γλώσσης	1100: the tongue, a language	from a prim. root glōch-

	(glōssēs)		(projecting point)
speech	λόγον (logon)	3056: a word (as embodying an idea), a statement, a speech	from legó
that is clear,	εὖσημον (eusēmon)	2154: clear	from eu and the same as sémainó
how	πῶς (pōs)	4459: how?	interrog. adverb from the same as posos
will it be known	γνωσθήσεται (gnōsthēsetai)	1097: to come to know, recognize, perceive	from a prim. root gnó-
what is spoken?	λαλούμενον (laloumenon)	2980: to talk	from lalos (talkative)
For you will be speaking	λαλοῦντες (lalountes)	2980: to talk	from lalos (talkative)
into the air.	ἀέρα (aera)	109: air	from aémi (to breathe, blow)

## KJV Lexicon

### οὕτως **adverb**

**houto hoo'-to:** after that, after (in) this manner, as, even (so), for all that, like(-wise), no more, on this fashion(-wise), so (in like manner), thus, what.

### καὶ **conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### ὕμεις **personal pronoun - second person nominative plural**

**humeis hoo-mice':** you (as subjective of verb) -- ye (yourselves), you.

### διὰ **preposition**

**dia dee-ah':** through (in very wide applications, local, causal, or occasional)

### τῆς **definite article - genitive singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

γλωσσης **noun - genitive singular feminine**

**glossa gloce-sah':** the tongue; by implication, a language (specially, one naturally unacquired) -- tongue.

---

εαν **conditional**

**ean eh-an':** before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

---

μη **particle - nominative**

**me may:** any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

---

ευσημον **adjective - accusative singular masculine**

**eusemos yoo'-say-mos:** well indicated, i.e. (figuratively) significant -- easy to be understood.

---

λογον **noun - accusative singular masculine**

**logos log'-os:** something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

---

δωτε **verb - second aorist active subjunctive - second person**

**didomi did'-o-mee:** to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

---

πως **adverb - interrogative**

**pos poce:** an interrogative particle of manner; in what way? (sometimes the question is indirect, how?); also as exclamation, how much! -- how, after (by) what manner (means), that. (Occasionally unexpressed in English).

---

γνωσθησεται **verb - future passive indicative - third person singular**

**ginosko ghin-oce'-ko:** to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

---

το **definite article - nominative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

λαλουμενον **verb - present passive participle - nominative singular neuter**

**laleo lal-eh'-o:** to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

---

εσεσθε **verb - future indicative - second person**

**esomai es'-om-ah-ee:** will be -- shall (should) be (have), (shall) come (to pass), may have, fall, what would follow, live long, sojourn.

---

γὰρ **conjunction**

**gar gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

εἰς **preposition**

**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

αἶρα **noun - accusative singular masculine**

**aer ah-ayr':** by analogy, to blow); air (as naturally circumambient) -- air.

λαλοῦντες **verb - present active participle - nominative plural masculine**

**laleo lal-eh'-o:** to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

## 1 Corinthians 14:10 .

.	Greek	Strong's	Origin
There are, perhaps,	τύχοι (tuchoi)	5177: to hit, hit upon, meet, happen	from a prim. root tuch-
a great many	τοσαῦτα (tosauta)	5118: so great, so much, pl. so many	from tosos (so much) and houtos,
kinds	γένη (genē)	1085: family, offspring	from ginomai
of languages	φωνῶν (phōnōn)	5456: a voice, sound	probably from phēmi
in the world,	κόσμῳ (kosmō)	2889: order, the world	a prim. word
and no	οὐδὲν (ouden)	3762: no one, none	from oude and heis
[kind] is without meaning.	ἄφωνον (aphōnon)	880: without voice, i.e. speechless	from alpha (as a neg. prefix) and phónē

ΤΟΣΑΥΤΑ **demonstrative pronoun - nominative plural neuter**

**tosoutos tos-oo'-tos:** so vast as this, i.e. such (in quantity, amount, number of space) -- as large, so great (long, many, much), these many.

---

ΕΙ **conditional**

**ei i:** if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

---

ΤΥΧΟΙ **verb - second aorist active participle deponent - third person singular**

**tugchano toong-khan'-o:** be, chance, enjoy, little, obtain, refresh...self, + special.

---

ΓΕΝΗ **noun - nominative plural neuter**

**genos ghen'-os:** kin (abstract or concrete, literal or figurative, individual or collective) -- born, country(-man), diversity, generation, kind(-red), nation, offspring, stock.

---

ΦΩΝΩΝ **noun - genitive plural masculine**

**phone fo-nay':** a tone (articulate, bestial or artificial); by implication, an address (for any purpose), saying or language -- noise, sound, voice.

---

ΕΣΤΙΝ **verb - present indicative - third person singular**

**esti es-tee':** he (she or it) is; also (with neuter plural) they are

---

ΕΝ **preposition**

**en en:** in, at, (up-)on, by, etc.

---

ΚΟΣΜΩ **noun - dative singular masculine**

**kosmos kos'-mos:** orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally) -- adorning, world.

---

ΚΑΙ **conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

ΟΥΔΕΝ **adjective - nominative singular neuter**

**oudeis oo-dice':** not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

---

ΑΥΤΩΝ **personal pronoun - genitive plural masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

ΑΦΩΝΟΝ **adjective - nominative singular neuter**

**aphonos af'-o-nos:** voiceless, i.e. mute (by nature or choice); figuratively, unmeaning -- dumb, without signification.

---

## 1 Corinthians 14:11 .



.	Greek	Strong's	Origin
If	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
then	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
I do not know		3609a: to have seen or perceived, hence to know	perf. of eidon
the meaning	δύναμιν (dunamin)	1411: (miraculous) power, might, strength	from dunamai
of the language,	φωνῆς (phōnēs)	5456: a voice, sound	probably from phēmi
I will be to the one who speaks	λαλοῦντι (lalounti)	2980: to talk	from lalos (talkative)
a barbarian,	βάρβαρος (barbaros)	915: barbarous, barbarian	of uncertain origin, but probably onomatop. for unintelligible sounds
and the one who speaks	λαλῶν (lalōn)	2980: to talk	from lalos (talkative)
will be a barbarian	βάρβαρος (barbaros)	915: barbarous, barbarian	of uncertain origin, but probably onomatop. for unintelligible sounds
to me.			

## KJV Lexicon

### εἰ conditionals

**ean eh-an':** before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

### οὖν conjunctions

**oun oon:** (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but,

now (then), so (likewise then), then, therefore, verily, wherefore.

---

**μη** **particle - nominative**

**me may:** any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

---

**ειδω** **verb - perfect active subjunctive - first person singular**

**eido i'-do:** to see; by implication, (in the perfect tense only) to know

---

**την** **definite article - accusative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**δυναμιν** **noun - accusative singular feminine**

**dunamis doo'-nam-is:** force; specially, miraculous power (usually by implication, a miracle itself)

---

**της** **definite article - genitive singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**φωνης** **noun - genitive singular feminine**

**phone fo-nay':** a tone (articulate, bestial or artificial); by implication, an address (for any purpose), saying or language -- noise, sound, voice.

---

**εσομαι** **verb - future indicative - first person singular**

**esomai es'-om-ah-ee:** will be -- shall (should) be (have), (shall) come (to pass), may have, fall, what would follow, live long, sojourn.

---

**τω** **definite article - dative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**λαλουντι** **verb - present active participle - dative singular masculine**

**laleo lal'-eh'-o:** to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

---

**βαρβαρος** **adjective - nominative singular masculine**

**barbaros bar'-bar-os:** a foreigner (i.e. non-Greek) -- barbarian(-rous).

---

**και** **conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**ο** **definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**λαλων** **verb - present active participle - nominative singular masculine**

**laleo lal'-eh'-o:** to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

---

εν **preposition**  
en **en**: in, at, (up-)on, by, etc.

εμοι **personal pronoun - first person dative singular**  
emoi **em-oy'**: to me -- I, me, mine, my.

βαρβαρος **adjective - nominative singular masculine**  
barbaros **bar'-bar-os**: a foreigner (i.e. non-Greek) -- barbarian(-rous).

## 1 Corinthians 14:12 .

.	Greek	Strong's	Origin
So	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
you, since	ἐπεὶ (epēi)	1893: when, because	from epi and ei
you are zealous	ζηλωταί (zēlōtai)	2207: zealous	from zēloó
of spiritual	πνευμάτων (pneumatōn)	4151: wind, spirit	from pneó
[gifts], seek	ζητεῖτε (zēteite)	2212: to seek	of uncertain origin
to abound	περισσεύετε (perisseuēte)	4052: to be over and above, to abound	from perissos
for the edification	οἰκοδομὴν (oikodomēn)	3619: (the act of) building, a building	from oikos and the same as dóma
of the church.	ἐκκλησίας (ekklēsias)	1577: an assembly, a (religious) congregation	from ek and kaleó

## KJV Lexicon

οὕτως **adverb**

houto **hoo'-to**: after that, after (in) this manner, as, even (so), for all that, like(-wise), no more, on this fashion(-wise), so (in like manner), thus, what.

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ὕμεις **personal pronoun - second person nominative plural**

humeis **hoo-mice'**: you (as subjective of verb) -- ye (yourselves), you.

ἐπεὶ **conjunction**

epei **ep-i'**: thereupon, i.e. since (of time or cause) -- because, else, for that (then, -asmuch as), otherwise, seeing that, since, when.

ζηλωταὶ **noun - nominative plural masculine**

zelotes **dzay-lo-tace'**: a zealot -- zealous.

ἐστε **verb - present indicative - second person**

este **es-teh'**: ye are -- be, have been, belong.

πνευμάτων **noun - genitive plural neuter**

pneuma **pn-yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

τὴν **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οικοδομὴν **noun - accusative singular feminine**

oikodome **oy-kod-om-ay'**: architecture, i.e. (concretely) a structure; figuratively, confirmation -- building, edify(-ication, -ing).

τῆς **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἐκκλησίας **noun - genitive singular feminine**

ekklesia **ek-klay-see'-ah**: a calling out, i.e. (concretely) a popular meeting, especially a religious congregation--assembly, church.

ζητεῖτε **verb - present active imperative - second person**

zeteo **dzay-teh'-o**: to seek; specially, (by Hebraism) to worship (God), or (in a bad sense) to plot (against life)

ἵνα **conjunction**

hina **hin'-ah**: in order that (denoting the purpose or the result) -- albeit, because, to the

intent (that), lest, so as, (so) that, (for) to.

περισσευητε **verb - present active subjunctive - second person**

perisseuo **per-is-syoo'-o**: to superabound (in quantity or quality), be in excess, be superfluous; also (transitively) to cause to superabound or excel

## 1 Corinthians 14:13 .

.	Greek	Strong's	Origin
Therefore	Διὸ (dio)	1352: wherefore, on which account	from dia and hos,
let one who speaks	λαλῶν (lalōn)	2980: to talk	from lalos (talkative)
in a tongue	γλῶσση (glōssē)	1100: the tongue, a language	from a prim. root glóch- (projecting point)
pray	προσευχέσθω (proseuchesthō)	4336: to pray	from pros and euchomai
that he may interpret.	διερμηνεύη (diermēneuē)	1329: to explain thoroughly, by impl. to translate	from dia and hermēneuó

### KJV Lexicon

διοπερ **conjunction**

dioper **dee-op'-er**: on which very account -- wherefore.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λαλων **verb - present active participle - nominative singular masculine**

laleo **lal-eh'-o**: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

γλωσση **noun - dative singular feminine**

glossa **gloce-sah'**: the tongue; by implication, a language (specially, one naturally unacquired) -- tongue.

προσευχέσθω **verb - present middle or passive deponent imperative - third person singular**  
 proseuchomai **pros-yoo'-khom-ahēe**: to pray to God, i.e. supplicate, worship -- pray  
 (earnestly, for), make prayer.

**ἵνα conjunction**  
 hina **hin'-ah**: in order that (denoting the purpose or the result) -- albeit, because, to the  
 intent (that), lest, so as, (so) that, (for) to.

**διερμηνεῦν verb - present active subjunctive - third person singular**  
 diermeneuo **dee-er-main-yoo'-o**: to explain thoroughly, by implication, to translate --  
 expound, interpret(-ation).

## 1 Corinthians 14:14 .

.	Greek	Strong's	Origin
For if	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
I pray	προσεύχωμαι (proseuchōmai)	4336: to pray	from pros and euchomai
in a tongue,	γλῶσση (glōssē)	1100: the tongue, a language	from a prim. root glōch- (projecting point)
my spirit	πνεῦμα (pneuma)	4151: wind, spirit	from pneó
prays,	προσεύχεται (proseuchetai)	4336: to pray	from pros and euchomai
but my mind	νοῦς (nous)	3563: mind, understanding, reason	contr. of a prim. word noos (mind)
is unfruitful.	ἄκαρπος (akarpōs)	175: unfruitful	from alpha (as a neg. prefix) and karpos

**εαν conditional**

**ean eh-an':** before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

---

**γαρ conjunction**

**gar gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

---

**προσευχωμαι verb - present middle or passive deponent subjunctive - first person singular**

**proseuchomai pros-yoo'-khom-ahēe:** to pray to God, i.e. supplicate, worship -- pray (earnestly, for), make prayer.

---

**γλωσση noun - dative singular feminine**

**glossa gloce-sah':** the tongue; by implication, a language (specially, one naturally unacquired) -- tongue.

---

**το definite article - nominative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**πνευμα noun - nominative singular neuter**

**pneuma pnyoo'-mah:** ghost, life, spirit(-ual, -ually), mind.

---

**μου personal pronoun - first person genitive singular**

**mou moo:** of me -- I, me, mine (own), my.

---

**προσευχεται verb - present middle or passive deponent indicative - third person singular**

**proseuchomai pros-yoo'-khom-ahēe:** to pray to God, i.e. supplicate, worship -- pray (earnestly, for), make prayer.

---

**ο definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**δε conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

---

**vous noun - nominative singular masculine**

**nous nooce:** the intellect, i.e. mind (divine or human; in thought, feeling, or will); by implication, meaning -- mind, understanding.

---

**μου personal pronoun - first person genitive singular**

**mou moo:** of me -- I, me, mine (own), my.

---

**ακαρπος adjective - nominative singular masculine**

**akarpōs ak'-ar-pos:** barren -- without fruit, unfruitful.

---

**εστιν verb - present indicative - third person singular**

**esti es-tee':** he (she or it) is; also (with neuter plural) they are

# 1 Corinthians 14:15 .

.	Greek	Strong's	Origin
What	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
is [the outcome] then?	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
I will pray	προσεύξομαι (proseuxomai)	4336: to pray	from pros and euchomai
with the spirit	πνεύματι (pneumati)	4151: wind, spirit	from pneó
and I will pray	προσεύξομαι (proseuxomai)	4336: to pray	from pros and euchomai
with the mind	νοῖ (noi)	3563: mind, understanding, reason	contr. of a prim. word noos (mind)
also;	καὶ (kai)	2532: and, even, also	a prim. conjunction
I will sing	ψαλῶ (psalō)	5567: to pull, twitch, twang, play, sing	from psaó (to rub)
with the spirit	πνεύματι (pneumati)	4151: wind, spirit	from pneó
and I will sing	ψαλῶ (psalō)	5567: to pull, twitch, twang, play, sing	from psaó (to rub)
with the mind	νοῖ (noi)	3563: mind, understanding, reason	contr. of a prim. word noos (mind)
also.	καὶ (kai)	2532: and, even, also	a prim. conjunction



**τι interrogative pronoun - nominative singular neuter**

**tis tis:** an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

---

**οὐν conjunction**

**oun oon:** (adverbially) certainly, or (conjunctively) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

---

**ἐστιν verb - present indicative - third person singular**

**esti es-tee':** he (she or it) is; also (with neuter plural) they are

---

**προσευξομαι verb - future middle deponent indicative - first person singular**

**proseuchomai pros-yoo'-khom-ahee:** to pray to God, i.e. supplicate, worship -- pray (earnestly, for), make prayer.

---

**τω definite article - dative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**πνευματι noun - dative singular neuter**

**pneuma pnyoo'-mah:** ghost, life, spirit(-ual, -ually), mind.

---

**προσευξομαι verb - future middle deponent indicative - first person singular**

**proseuchomai pros-yoo'-khom-ahee:** to pray to God, i.e. supplicate, worship -- pray (earnestly, for), make prayer.

---

**δε conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**τω definite article - dative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**νοι noun - dative singular masculine**

**nous nooce:** the intellect, i.e. mind (divine or human; in thought, feeling, or will); by implication, meaning -- mind, understanding.

---

**ψαλω verb - future active indicative - first person singular**

**psallo psal'-lo:** to twitch or twang, i.e. to play on a stringed instrument (celebrate the divine worship with music and accompanying odes) -- make melody, sing (psalms).

---

**τω definite article - dative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

πνευματι **noun - dative singular neuter**  
pneuma **pn̥yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

ψαλω **verb - future active indicative - first person singular**  
psallo **psal'-lo**: to twitch or twang, i.e. to play on a stringed instrument (celebrate the divine worship with music and accompanying odes) -- make melody, sing (psalms).

δε **conjunction**  
de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

και **conjunction**  
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τω **definite article - dative singular masculine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νοι **noun - dative singular masculine**  
nous **nooce**: the intellect, i.e. mind (divine or human; in thought, feeling, or will); by implication, meaning -- mind, understanding.

## 1 Corinthians 14:16 .

.	Greek	Strong's	Origin
Otherwise	ἐπεὶ (epēi)	1893: when, because	from epi and ei
if	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
you bless	εὐλογῆς (eulogēs)	2127: to speak well of, praise	from eu and logos
in the spirit	πνεύματι (pneumati)	4151: wind, spirit	from pneó
[only], how	πῶς (pōs)	4459: how?	interrog. adverb from the same as posos
will the one who fills	ἀναπληρῶν (anaplērōn)	378: to fill up	from ana and pléroó
the place	τόπον (topon)	5117: a place	a prim. word

of the ungifted	ἰδιώτου (idiōtou)	2399: a private or unskilled person	from idios
say	λέγεις (legeis)	3004: to say	a prim. verb
the "Amen"	ἀμήν (amēn)	281: truly	adverb of Hebrew origin amen
at your giving of thanks,	εὐχαριστία (eucharistia)	2169: thankfulness, giving of thanks	from eucharistos
since	ἐπειδὴ (epeidē)	1894: when now, seeing that	from epei and dé
he does not know		3609a: to have seen or perceived, hence to know	perf. of eidon
what	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
you are saying?		3004: to say	a prim. verb

## KJV Lexicon

### ΕΠΕΙ **conjunction**

**epei ep-i':** thereupon, i.e. since (of time or cause) -- because, else, for that (then, -asmuch as), otherwise, seeing that, since, when.

### ΕΑΝ **conditional**

**ean eh-an':** before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

### εὐλογησῃς **verb - aorist active subjunctive - second person singular**

**eulogeo yoo-log-eh'-o:** to speak well of, i.e. (religiously) to bless (thank or invoke a benediction upon, prosper) -- bless, praise.

### ΤΩ **definite article - dative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**πνευματι** **noun - dative singular neuter**  
**pneuma pnyoo'-mah:** ghost, life, spirit(-ual, -ually), mind.

---

**ο** **definite article - nominative singular masculine**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**αναπληρων** **verb - present active participle - nominative singular masculine**  
**anapleroo an-ap-lay-ro'-o:** to complete; by implication, to occupy, supply; figuratively, to accomplish (by coincidence or obedience) -- fill up, fulfill, occupy, supply.

---

**τον** **definite article - accusative singular masculine**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**τοπον** **noun - accusative singular masculine**  
**topos top'-os:** coast, licence, place, plain, quarter, + rock, room, where.

---

**του** **definite article - genitive singular masculine**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ιδιωτου** **noun - genitive singular masculine**  
**idiotes id-ee-o'-tace:** a private person, i.e. (by implication) an ignoramus (compare idiot) -- ignorant, rude, unlearned.

---

**πως** **adverb - interrogative**  
**pos poce:** an interrogative particle of manner; in what way? (sometimes the question is indirect, how?); also as exclamation, how much! -- how, after (by) what manner (means), that. (Occasionally unexpressed in English).

---

**επει** **verb - future active indicative - third person singular**  
**ereo er-eh'-o:** to utter, i.e. speak or say -- call, say, speak (of), tell.

---

**το** **definite article - accusative singular neuter**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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**αμην** **hebrew transliterated word**  
**amen am-ane':** firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.

---

**επι** **preposition**  
**epi ep-ee':** meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

---

**τη** **definite article - dative singular feminine**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ση **possessive pronoun - second person dative singular feminine**  
sos **sos**: thine -- thine (own), thy (friend).

ευχαριστια **noun - dative singular feminine**  
eucharistia **yoo-khar-is-tee'-ah**: gratitude; actively, grateful language (to God, as an act of worship) -- thankfulness, (giving of) thanks(-giving).

επειδη **conjunction**  
epeide **ep-i-day'**: since now, i.e. (of time) when, or (of cause) whereas -- after that, because, for (that, -asmuch as), seeing, since.

τι **interrogative pronoun - accusative singular neuter**  
tis **tis**: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

λεγεις **verb - present active indicative - second person singular**  
lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

ουκ **particle - nominative**  
ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

οιδεν **verb - perfect active indicative - third person singular**  
eido **i'-do**: to see; by implication, (in the perfect tense only) to know

## 1 Corinthians 14:17 .

.	Greek	Strong's	Origin
For you are giving thanks	εὐχαριστεῖς (eucharisteis)	2168: to be thankful	from eucharistos
well enough,	καλῶς (kalōs)	2573: well	adverb from kalos
but the other person	ἕτερος (eteros)	2087: other	of uncertain origin
is not edified.	οἰκοδομεῖται (oikodomeitai)	3618: to build a house	from oikodomos

## KJV Lexicon

συ **personal pronoun - second person nominative singular**

su **soo**: the person pronoun of the second person singular thou -- thou.

μεν **particle**

men **men**: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

καλως **adverb**

kalos **kal-oce'**: well (usually morally) -- (in a) good (place), honestly, + recover, (full) well.

ευχαριστεις **verb - present active indicative - second person singular**

eucharisteo **yoo-khar-is-teh'-o**: to be grateful, i.e. (actively) to express gratitude (towards); specially, to say grace at a meal -- (give) thank(-ful, -s).

αλλ **conjunction**

alla **al-lah'**: other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ετερος **adjective - nominative singular masculine**

heteros **het'-er-os**: (an-, the) other or different -- altered, else, next (day), one, (an-)other, some, strange.

ουκ **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

οικοδομεται **verb - present passive indicative - third person singular**

oikodomeo **oy-kod-om-eh'-o**: to be a house-builder, i.e. construct or (figuratively) confirm -- (be in) build(-er, -ing, up), edify, embolden.

## 1 Corinthians 14:18 .

.	Greek	Strong's	Origin
I thank	Εὐχαριστῶ (eucharistō)	2168: to be thankful	from eucharistos
God,	θεῶ (theō)	2316: God, a god	of uncertain origin
I speak	λαλῶ (lalō)	2980: to talk	from lalos (talkative)
in tongues	γλώσσαις (glōssais)	1100: the tongue, a language	from a prim. root glōch- (projecting point)
more	μᾶλλον (mallon)	3123: more	cptv. of the same as malista
than you all;	πάντων (pantōn)	3956: all, every	a prim. word

## KJV Lexicon

ευχαριστω **verb - present active indicative - first person singular**

eucharistéo **yoo-khar-is-teh'-o**: to be grateful, i.e. (actively) to express gratitude (towards); specially, to say grace at a meal -- (give) thank(-ful, -s).

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεω **noun - dative singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

μου **personal pronoun - first person genitive singular**

mou **moo**: of me -- I, me, mine (own), my.

παντων **adjective - genitive plural masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

υμων **personal pronoun - second person genitive plural**

humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

μαλλον **adverb**

**mallon mal'-lon:** (adverbially) more (in a greater degree) or rather -- better, far, (the) more (and more), (so) much (the more), rather.

γλωσσais **noun - dative plural feminine**

**glossa gloce-sah':** the tongue; by implication, a language (specially, one naturally unacquired) -- tongue.

λαλων **verb - present active participle - nominative singular masculine**

**laleo lal-eh'-o:** to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

## 1 Corinthians 14:19 .

.	Greek	Strong's	Origin
however,	ἀλλὰ (alla)	235: otherwise, on the other hand, but	adversative particle from allos
in the church	ἐκκλησία (ekklēsia)	1577: an assembly, a (religious) congregation	from ek and kaleó
I desire	θέλω (thelō)	2309: to will, wish	a prim. verb
to speak	λαλῆσαι (lalēsai)	2980: to talk	from lalos (talkative)
five	πέντε (pente)	4002: five	a prim. cardinal number
words	λόγους (logous)	3056: a word (as embodying an idea), a statement, a speech	from legó
with my mind	νοῖ (noi)	3563: mind, understanding, reason	contr. of a prim. word noos (mind)
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that I may instruct	κατηχήσω (katēchēsō)	2727: to teach by word of mouth	from kata and écheó
others	ἄλλους (allous)	243: other, another	a prim. word
also,	καὶ (kai)	2532: and, even, also	a prim. conjunction



rather than	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
ten thousand	μυρίους (murious)	3463: countless, pl. ten thousand	a prim. word
words	λόγους (logous)	3056: a word (as embodying an idea), a statement, a speech	from legó
in a tongue.	γλώσση (glōssē)	1100: the tongue, a language	from a prim. root glóch- (projecting point)

## KJV Lexicon

### αλλ conjunction

**alla al-lah':** other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

### εν preposition

**en en:** in, at, (up-)on, by, etc.

### εκκλησια noun - dative singular feminine

**ekklesia ek-klay-see'-ah:** a calling out, i.e. (concretely) a popular meeting, especially a religious congregation--assembly, church.

### θελω verb - present active indicative - first person singular

**thelo thel'-o:** by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in

### πεντε numeral (adjective)

**pente pen'-teh:** five -- five.

### λογους noun - accusative plural masculine

**logos log'-os:** something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

### δια preposition

**dia** **dee-ah'**: through (in very wide applications, local, causal, or occasional)

---

**του** **definite article - genitive singular masculine**

**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**νοος** **noun - genitive singular masculine**

**nous** **nooce**: the intellect, i.e. mind (divine or human; in thought, feeling, or will); by implication, meaning -- mind, understanding.

---

**μου** **personal pronoun - first person genitive singular**

**mou** **moo**: of me -- I, me, mine (own), my.

---

**λαλησαι** **verb - aorist active middle or passive deponent**

**laleo** **lal-eh'-o**: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

---

**ινα** **conjunction**

**hina** **hin'-ah**: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

---

**και** **conjunction**

**kai** **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**αλλους** **adjective - accusative plural masculine**

**allos** **al'-los**: else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

---

**κατηχησω** **verb - aorist active subjunctive - first person singular**

**katecheo** **kat-ay-kheh'-o**: to sound down into the ears, i.e. (by implication) to indoctrinate (catechize) or (genitive case) to apprise of -- inform, instruct, teach.

---

**η** **particle**

**e** **ay**: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

---

**μυριοις** **adjective - accusative plural masculine**

**murioi** **moo'-ree-oi**: ten thousand; by extension, innumerable many -- ten thousand.

---

**λογους** **noun - accusative plural masculine**

**logos** **log'-os**: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

---

**εν** **preposition**

**en** **en**: in, at, (up-)on, by, etc.

γλωσση **noun - dative singular feminine**

**glossa gloce-sah':** the tongue; by implication, a language (specially, one naturally unacquired) -- tongue.

## 1 Corinthians 14:20 .

.	Greek	Strong's	Origin
Brethren,	Ἀδελφοί (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
do not be children	παιδία (paidia)	3813: a young child	dim. of pais
in your thinking;	φρεσὶν (phresin)	5424: midriff, heart, mind, thought	a prim. word
yet	ἀλλὰ (alla)	235: otherwise, on the other hand, but	adversative particle from allos
in evil	κακία (kakia)	2549: wickedness	from kakos
be infants,	νηπιάζετε (nēpiazete)	3515: to be an infant	from nēpios
but in your thinking	φρεσὶν (phresin)	5424: midriff, heart, mind, thought	a prim. word
be mature.	τέλειοι (teleioi)	5046: having reached its end, i.e. complete, by ext. perfect	from telos

### KJV Lexicon

ἄδελφοι **noun - vocative plural masculine**

**adelphos ad-el-fos':** a brother near or remote -- brother.

μη **particle - nominative**

**me may:** any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

---

**παιδία noun - nominative plural neuter**

**paidion pahee-dee'-on:** a childling (of either sex), i.e. (properly), an infant, or (by extension) a half-grown boy or girl; figuratively, an immature Christian -- (little, young) child, damsel.

---

**γινεσθε verb - present middle or passive deponent imperative - second person**

**ginomai ghin'-om-ahē:** to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

---

**ταις definite article - dative plural feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**φρεσιν noun - dative plural feminine**

**phren frane:** the midrif (as a partition of the body), i.e. (figuratively and by implication, of sympathy) the feelings

---

**αλλα conjunction**

**alla al-lah':** other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

---

**τη definite article - dative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**κακια noun - dative singular feminine**

**kakia kak-ee'-ah:** badness, i.e. (subjectively) depravity, or (actively) malignity, or (passively) trouble -- evil, malice(-iousness), naughtiness, wickedness.

---

**νηπιαζετε verb - present active imperative - second person**

**nepiazo nay-pee-ad'-zo:** to act as a babe, i.e. (figuratively) innocently -- be a child.

---

**ταις definite article - dative plural feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**δε conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

---

**φρεσιν noun - dative plural feminine**

**phren frane:** the midrif (as a partition of the body), i.e. (figuratively and by implication, of sympathy) the feelings

---

**τελειοι adjective - nominative plural masculine**

**teleios tel'-i-os:** complete (in various applications of labor, growth, mental and moral character, etc.); neuter completeness -- of full age, man, perfect.

---

**γινεσθε verb - present middle or passive deponent imperative - second person**

**ginomai ghin'-om-ahē:** to cause to be (gen-erate), i.e. (reflexively) to become (come into

being), used with great latitude (literal, figurative, intensive, etc.)

## 1 Corinthians 14:21 .

.	Greek	Strong's	Origin
In the Law	νόμῳ (nomō)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
it is written,	γέγραπται (gegraptai)	1125: to write	a prim. verb
"BY MEN OF STRANGE TONGUES	ἑτερογλώσσοις (eteroglōssois)	2084: of another tongue	from heteros and glōssa
AND BY THE LIPS	χείλεσιν (cheilesin)	5491: a lip, an edge	a prim. word
OF STRANGERS	ἑτέρων (eterōn)	2087: other	of uncertain origin
I WILL SPEAK	λαλήσω (lalēsō)	2980: to talk	from lalos (talkative)
TO THIS		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
PEOPLE,	λαῶ (laō)	2992: the people	a prim. word
AND EVEN	οὐδ' (oud)	3761: and not, neither	from ou, and de
SO	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
THEY WILL NOT LISTEN	εἰσακούσονται (eisakousontai)	1522: to listen, to obey	from eis and akouó
TO ME," says	λέγει (legei)	3004: to say	a prim. verb
the Lord.	κύριος (kurios)	2962: lord, master	from kuros (authority)

## KJV Lexicon

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νομω **noun - dative singular masculine**

nomos **nom'-os**: law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume)); also of the Gospel), or figuratively (a principle) -- law.

γεγραπται **verb - perfect passive indicative - third person singular**

grapho **graf'-o**: to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

ετερογλωσσοις **adjective - dative plural masculine**

heteroglossos **het-er-og'-loce-sos**: other-tongued, i.e. a foreigner -- man of other tongue.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

χειλεσιν **noun - dative plural neuter**

cheilos **khi'-los**: a lip (as a pouring place); figuratively, a margin (of water) -- lip, shore.

ετεροις **adjective - dative plural neuter**

heteros **het'-er-os**: (an-, the) other or different -- altered, else, next (day), one, (an-)other, some, strange.

λαλησω **verb - future active indicative - first person singular**

laleo **lal-eh'-o**: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λαω **noun - dative singular masculine**

laos **lah-os'**: a people -- people.

ΤΟΥΤΩ **demonstrative pronoun - dative singular masculine**

toutoi **too'-to**: to (in, with or by) this (person or thing) -- here(-by, -in), him, one, the same, there(-in), this.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ουδ **adverb**

oude **oo-deh'**: not however, i.e. neither, nor, not even -- neither (indeed), never, no (more, nor, not), nor (yet), (also, even, then) not (even, so much as), + nothing, so much as.

ΟΥΤΩΣ **adverb**

houto **hoo'-to**: after that, after (in) this manner, as, even (so), for all that, like(-wise), no more, on this fashion(-wise), so (in like manner), thus, what.

ΕΙΣΑΚΟΥΣΟΝΤΑΙ **verb - future middle deponent indicative - third person**

eisakouo **ice-ak-oo'-o**: to listen to -- hear.

μου **personal pronoun - first person genitive singular**

mou **moo**: of me -- I, me, mine (own), my.

ΛΕΓΕΙ **verb - present active indicative - third person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

ΚΥΡΙΟΣ **noun - nominative singular masculine**

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

## 1 Corinthians 14:22 .

.	Greek	Strong's	Origin
So then	ὥστε (ōste)	5620: so as to, so then, therefore	from hós and te
tongues	γλῶσσαι (glōssai)	1100: the tongue, a language	from a prim. root glóch- (projecting point)
are for a sign,	σημεῖον (sēmeion)	4592: a sign	from the same as sémainó

not to those	αἱ (ai)	3588: the	the def. art.
who believe	πιστεύουσιν (pisteuousin)	4100: to believe, entrust	from pistis
but to unbelievers;	ἀπίστοις (apistois)	571: incredible, unbelieving	from alpha (as a neg. prefix) and pistos
but prophecy	προφητεία (prophēteia)	4394: prophecy	from prophēteuó
[is for a sign], not to unbelievers	ἀπίστοις (apistois)	571: incredible, unbelieving	from alpha (as a neg. prefix) and pistos
but to those	τοῖς (tois)	3588: the	the def. art.
who believe.	πιστεύουσιν (pisteuousin)	4100: to believe, entrust	from pistis

## KJV Lexicon

### ὥστε **conjunction**

**hoste** **hoce'-teh**: so too, i.e. thus therefore (in various relations of consecution, as follow) -  
- (insomuch) as, so that (then), (insomuch) that, therefore, to, wherefore.

### αἱ **definite article - nominative plural feminine**

**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### γλῶσσαι **noun - nominative plural feminine**

**glossa** **gloce-sah'**: the tongue; by implication, a language (specially, one naturally unacquired) -- tongue.

### εἰς **preposition**

**eis** **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

### σημεῖον **noun - accusative singular neuter**

**semeion** **say-mi'-on**: an indication, especially ceremonially or supernaturally -- miracle, sign, token, wonder.



---

**ΕΙΣΙΝ verb - present indicative - third person**  
**eisi i-see':** they are -- agree, are, be, dure, is, were.

---

**ου particle - nominative**  
**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

---

**τοις definite article - dative plural masculine**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ΠΙΣΤΕΥΟΥΣΙΝ verb - present active participle - dative plural masculine**  
**pisteuo pist-yoo'-o:** to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

---

**αλλα conjunction**  
**alla al-lah':** other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

---

**τοις definite article - dative plural masculine**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ΑΠΙΣΤΟΙΣ adjective - dative plural masculine**  
**apistos ap'-is-tos:** (actively) disbelieving, i.e. without Christian faith (specially, a heathen); (passively) untrustworthy (person), or incredible (thing)

---

**η definite article - nominative singular feminine**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**δε conjunction**  
**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

---

**προφητεια noun - nominative singular feminine**  
**propheteia prof-ay-ti'-ah:** prediction (scriptural or other) -- prophecy, prophesying.

---

**ου particle - nominative**  
**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

---

**τοις definite article - dative plural masculine**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ΑΠΙΣΤΟΙΣ adjective - dative plural masculine**  
**apistos ap'-is-tos:** (actively) disbelieving, i.e. without Christian faith (specially, a heathen); (passively) untrustworthy (person), or incredible (thing)

---

**αλλα conjunction**

**alla al-lah':** other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

**τοις definite article - dative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**ΠΙΣΤΕΥΟΥΣΙΝ verb - present active participle - dative plural masculine**

**pisteuo pist-yoo'-o:** to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

## 1 Corinthians 14:23 .

.	Greek	Strong's	Origin
Therefore	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
if	Ἐὰν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
the whole	ὅλη (olē)	3650: whole, complete	a prim. word
church	ἐκκλησία (ekklēsia)	1577: an assembly, a (religious) congregation	from ek and kaleó
assembles	συνέλθῃ (sunelthē)	4905: to come together, by ext. to accompany	from sun and erchomai
together	ἐπὶ (epi)	1909: on, upon	a prim. preposition
and all	πάντες (pantes)	3956: all, every	a prim. word
speak	λαλῶσιν (lalōsin)	2980: to talk	from lalos (talkative)
in tongues,	γλώσσαις (glōssais)	1100: the tongue, a language	from a prim. root glōch- (projecting point)
and ungifted men	ἰδιῶται (idiōtai)	2399: a private or unskilled person	from idios

or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
unbelievers	ἄπιστοι (apistoi)	571: incredible, unbelieving	from alpha (as a neg. prefix) and pistos
enter,	εἰσέλθωσιν (eiselthōsin)	1525: to go in (to), enter	from eis and erchomai
will they not say		3004: to say	a prim. verb
that you are mad?	μαίνεσθε (mainesthe)	3105: to rage, be mad	from the root man-

## KJV Lexicon

### εαν conditional

**ean eh-an':** before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

### ουν conjunction

**oun oon:** (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

### συνελθῃ verb - second aorist active subjunctive - third person singular

**sunerchomai soon-er'-khom-ahee:** to convene, depart in company with, associate with, or (specially), cohabit (conjugally)

### η definite article - nominative singular feminine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### ἐκκλησία noun - nominative singular feminine

**ekklesia ek-klay-see'-ah:** a calling out, i.e. (concretely) a popular meeting, especially a religious congregation--assembly, church.

### ολη adjective - nominative singular feminine

**holos hol'-os:** whole or all, i.e. complete (in extent, amount, time or degree), especially (neuter) as noun or adverb -- all, altogether, every whit, + throughout, whole.

### επι preposition

**epi ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

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**το definite article - accusative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**αυτο personal pronoun - accusative singular neuter**

**autos ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**παντες adjective - nominative plural masculine**

**pas pas:** apparently a primary word; all, any, every, the whole

---

**γλωσσαις noun - dative plural feminine**

**glossa gloce-sah':** the tongue; by implication, a language (specially, one naturally unacquired) -- tongue.

---

**λαλωσιν verb - present active subjunctive - third person**

**laleo lal-eh'-o:** to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

---

**εισελθωσιν verb - second aorist active subjunctive - third person**

**eiserchomai ice-er'-khom-ahee:** to enter -- arise, come (in, into), enter in(-to), go in (through).

---

**δε conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

---

**ιδιωται noun - nominative plural masculine**

**idiotes id-ee-o'-tace:** a private person, i.e. (by implication) an ignoramus (compare idiot) -- ignorant, rude, unlearned.

---

**η particle**

**e ay:** disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

---

**απιστοι adjective - nominative plural masculine**

**apistos ap'-is-tos:** (actively) disbelieving, i.e. without Christian faith (specially, a heathen); (passively) untrustworthy (person), or incredible (thing)

---

**ουκ particle - nominative**

**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

---

**επουσιν verb - future active indicative - third person**

ereo **er-eh'-o**: to utter, i.e. speak or say -- call, say, speak (of), tell.

**οτι conjunction**

**hoti hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

**μαινεσθε verb - present middle or passive deponent indicative - second person**

**mainomai mah'-ee-nom-ahee**: through the idea of insensate craving); to rave as a maniac -- be beside self (mad).

## 1 Corinthians 14:24 .

.	Greek	Strong's	Origin
But if	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
all	πάντες (pantes)	3956: all, every	a prim. word
prophecy,	προφητεύωσιν (prophēteuōsin)	4395: to foretell, tell forth, prophecy	from prophētēs
and an unbeliever	ἄπιστος (apistos)	571: incredible, unbelieving	from alpha (as a neg. prefix) and pistos
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
an ungifted man	ιδιώτης (idiōtēs)	2399: a private or unskilled person	from idios
enters,	εἰσέλθῃ (eiselthē)	1525: to go in (to), enter	from eis and erchomai
he is convicted	ἐλέγχεται (elenchetai)	1651: to expose, convict, reprove	a prim. verb
by all,	πάντων (pantōn)	3956: all, every	a prim. word
he is called to account	ἀνακρίνεται (anakrinetai)	350: to examine, investigate	from ana and krinó
by all;	πάντων (pantōn)	3956: all, every	a prim. word

## KJV Lexicon

εαν **conditional**

ean **eh-an'**: before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

παντες **adjective - nominative plural masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

προφητεουσιν **verb - present active subjunctive - third person**

propheteuo **prof-ate-yoo'-o**: to foretell events, divine, speak under inspiration, exercise the prophetic office -- prophesy.

εισελθη **verb - second aorist active subjunctive - third person singular**

eiserchomai **ice-er'-khom-ahee**: to enter -- arise, come (in, into), enter in(-to), go in (through).

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τις **indefinite pronoun - nominative singular masculine**

tis **tis**: some or any person or object

απιστος **adjective - nominative singular masculine**

apistos **ap'-is-tos**: (actively) disbelieving, i.e. without Christian faith (specially, a heathen); (passively) untrustworthy (person), or incredible (thing)

η **particle**

e **ay**: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

ιδιωτης **noun - nominative singular masculine**

idiotes **id-ee-o'-tace**: a private person, i.e. (by implication) an ignoramus (compare idiot) -- ignorant, rude, unlearned.

ελεγχεται **verb - present passive indicative - third person singular**

elegcho **el-eng'-kho**: to confute, admonish -- convict, convince, tell a fault, rebuke, reprove.

**ΥΠΟ preposition**

**hupo hoop-o':** under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

**ΠΑΝΤΩΝ adjective - genitive plural masculine**

**pas pas:** apparently a primary word; all, any, every, the whole

**ανακρίνεται verb - present passive indicative - third person singular**

**anakrino an-ak-ree'-no:** to scrutinize, i.e. (by implication) investigate, interrogate, determine -- ask, question, discern, examine, judge, search.

**ΥΠΟ preposition**

**hupo hoop-o':** under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

**ΠΑΝΤΩΝ adjective - genitive plural masculine**

**pas pas:** apparently a primary word; all, any, every, the whole

## 1 Corinthians 14:25 .

.	Greek	Strong's	Origin
the secrets	κρυπτά (krupta)	2927: hidden	from kruptó
of his heart	καρδίας (kardias)	2588: heart	a prim. word
are disclosed;	φανερὰ (phanera)	5318: visible, manifest	from phainó
and so	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
he will fall	πεσών (pesōn)	4098: to fall	from a redupl. of the prim. root pet
on his face	πρόσωπον (prosōpon)	4383: the face	from pros and óps (an eye, face)
and worship	προσκυνήσει (proskunēsei)	4352: to do reverence to	from pros and kuneó (to kiss)
God,	θεῶ (theō)	2316: God, a god	of uncertain origin

declaring	ἀπαγγέλλων (apangellōn)	518: to report, announce	from apo and aggeló
that God	θεός (theos)	2316: God, a god	of uncertain origin
is certainly	ὄντως (ontōs)	3689: really, truly	from the part. of eimi
among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
you.			

## KJV Lexicon

### καί conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### οὕτως adverb

**houto hoo'-to:** after that, after (in) this manner, as, even (so), for all that, like(-wise), no more, on this fashion(-wise), so (in like manner), thus, what.

### τα definite article - nominative plural neuter

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### κρυπτα adjective - nominative plural neuter

**kruptos kroop-tos':** concealed, i.e. private -- hid(-den), inward(-ly), secret.

### της definite article - genitive singular feminine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### καρδίας noun - genitive singular feminine

**kardia kar-dee'-ah:** the heart, i.e. (figuratively) the thoughts or feelings (mind); also (by analogy) the middle -- (+ broken-)heart(-ed).

### αυτου personal pronoun - genitive singular masculine

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper



personal pronoun) of the other persons

---

**φανερὰ adjective - nominative plural neuter**

**phaneros fan-er-os'**: shining, i.e. apparent; neuter (as adverb) publicly, externally -- abroad, + appear, known, manifest, open (+ -ly), outward (+ -ly).

---

**γίνεται verb - present middle or passive deponent indicative - third person singular**

**ginomai ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

---

**καί conjunction**

**kai kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**οὕτως adverb**

**houto hoo'-to**: after that, after (in) this manner, as, even (so), for all that, like(-wise), no more, on this fashion(-wise), so (in like manner), thus, what.

---

**πτέσων verb - second aorist active participle - nominative singular masculine**

**pipto pip'-to, :** to fall -- fail, fall (down), light on.

---

**ἐπὶ preposition**

**epi ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

---

**προσώπον noun - accusative singular neuter**

**prosopon pros'-o-pon**: the front (as being towards view), i.e. the countenance, aspect, appearance, surface; by implication, presence, person

---

**προσκυνήσει verb - future active indicative - third person singular**

**proskuneo pros-koo-neh'-o**: to fawn or crouch to, i.e. prostrate oneself in homage (do reverence to, adore) -- worship.

---

**τῷ definite article - dative singular masculine**

**ho ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**θεῷ noun - dative singular masculine**

**theos theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

---

**ἀπαγγέλλων verb - present active participle - nominative singular masculine**

**apaggello ap-ang-el'-lo**: to announce -- bring word (again), declare, report, shew (again), tell.

---

**ὅτι conjunction**

**hoti hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ο	<b>definite article - nominative singular masculine</b>
ho ho:	the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
θεος	<b>noun - nominative singular masculine</b>
theos theh'-os:	a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).
οὕτως	<b>adverb</b>
ontos on'-toce:	really -- certainly, clean, indeed, of a truth, verily.
εν	<b>preposition</b>
en en:	in, at, (up-)on, by, etc.
υμιν	<b>personal pronoun - second person dative plural</b>
humin hoo-min':	to (with or by) you -- ye, you, your(-selves).
ΕΣΤΙΝ	<b>verb - present indicative - third person singular</b>
esti es-tee':	he (she or it) is; also (with neuter plural) they are

## 1 Corinthians 14:26 .

.	Greek	Strong's	Origin
What	Τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
is [the outcome] then,	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
brethren?	ἀδελφοί (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
When	ὅταν (otan)	3752: whenever	from hote and an
you assemble,	συνέρχησθε (sunerchēsthe)	4905: to come together, by ext. to accompany	from sun and erchomai
each one	ἕκαστος (ekastos)	1538: each, every	a prim. word
has	ἔχει (echei)	2192: to have, hold	a prim. verb
a psalm,	ψαλμὸν (psalmon)	5568: a striking (of musical strings), a psalm	from psallō

has	ἔχει (echei)	2192: to have, hold	a prim. verb
a teaching,	διδασχὴν (didachēn)	1322: doctrine, teaching	from didaskó
has	ἔχει (echei)	2192: to have, hold	a prim. verb
a revelation,	ἀποκάλυψιν (apokalupsin)	602: an uncovering	from apokaluptó
has	ἔχει (echei)	2192: to have, hold	a prim. verb
a tongue,	γλῶσσαν (glōssan)	1100: the tongue, a language	from a prim. root glóch- (projecting point)
has	ἔχει (echei)	2192: to have, hold	a prim. verb
an interpretation.	ἐρμηνείαν (ermēneian)	2058: interpretation	from hermēneuó
Let all things	πάντα (panta)	3956: all, every	a prim. word
be done	γινέσθω (ginesthō)	1096: to come into being, to happen, to become	from a prim. root gen-
for edification.	οἰκοδομὴν (oikodomēn)	3619: (the act of) building, a building	from oikos and the same as dóma

## KJV Lexicon

### τι interrogative pronoun - nominative singular neuter

**tis tis:** an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

### οὐν conjunction

**oun oon:** (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but,

now (then), so (likewise then), then, therefore, verily, wherefore.

---

**ΕΣΤΙΝ verb - present indicative - third person singular**

**esti es-tee':** he (she or it) is; also (with neuter plural) they are

---

**αδελφοι noun - vocative plural masculine**

**adephos ad-el-fos':** a brother near or remote -- brother.

---

**ΟΤΑΝ conjunction**

**hotan hot'-an:** whenever (implying hypothesis or more or less uncertainty); also causatively (conjunctively) inasmuch as -- as long (soon) as, that, + till, when(-soever), while.

---

**συνερχησθε verb - present middle or passive deponent subjunctive - second person**

**sunerchomai soon-er'-khom-ahee:** to convene, depart in company with, associate with, or (specially), cohabit (conjugal)

---

**ΕΚΑΣΤΟΣ adjective - nominative singular masculine**

**hekastos hek'-as-tos:** each or every -- any, both, each (one), every (man, one, woman), particularly.

---

**υμων personal pronoun - second person genitive plural**

**humon hoo-mone':** of (from or concerning) you -- ye, you, your (own, -selves).

---

**ψαλμον noun - accusative singular masculine**

**psalmos psal-mos':** a set piece of music, i.e. a sacred ode (accompanied with the voice, harp or other instrument; a psalm); collectively, the book of the Psalms -- psalm.

---

**ΕΧΕΙ verb - present active indicative - third person singular**

**echo ekh'-o:** (used in certain tenses only) a primary verb; to hold

---

**διδαχην noun - accusative singular feminine**

**didache did-akh-ay':** instruction (the act or the matter) -- doctrine, hath been taught.

---

**ΕΧΕΙ verb - present active indicative - third person singular**

**echo ekh'-o:** (used in certain tenses only) a primary verb; to hold

---

**γλωσσαν noun - accusative singular feminine**

**glossa gloce-sah':** the tongue; by implication, a language (specially, one naturally unacquired) -- tongue.

---

**ΕΧΕΙ verb - present active indicative - third person singular**

**echo ekh'-o:** (used in certain tenses only) a primary verb; to hold

---

**αποκαλυψιν noun - accusative singular feminine**

**apokalupsis ap-ok-al'-oop-sis:** disclosure -- appearing, coming, lighten, manifestation, be revealed, revelation.

---

**ΕΧΕΙ verb - present active indicative - third person singular**

**echo ekh'-o:** (used in certain tenses only) a primary verb; to hold

ερμηνειαν <b>noun - accusative singular feminine</b> hermeneia <b>her-may-ni'-ah</b> : translation -- interpretation.
εχει <b>verb - present active indicative - third person singular</b> echo <b>ekh'-o</b> : (used in certain tenses only) a primary verb; to hold
παντα <b>adjective - nominative plural neuter</b> pas <b>pas</b> : apparently a primary word; all, any, every, the whole
προς <b>preposition</b> pros <b>pros</b> : a preposition of direction; forward to, i.e. toward
οικοδομην <b>noun - accusative singular feminine</b> oikodome <b>oy-kod-om-ay'</b> : architecture, i.e. (concretely) a structure; figuratively, confirmation -- building, edify(-ication, -ing).
γινεσθω <b>verb - present middle or passive deponent imperative - third person singular</b> ginomai <b>ghin'-om-ahēe</b> : to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

## 1 Corinthians 14:27 .

.	Greek	Strong's	Origin
If	εἴτε (eite)	1535a: if -- if, whether -- or	from ei and te
anyone	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
speaks	λαλεῖ (lalei)	2980: to talk	from lalos (talkative)
in a tongue,	γλώσση (glōssē)	1100: the tongue, a language	from a prim. root glóch- (projecting point)
[it should be] by two	δύο (duo)	1417: two	a primary number
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
at the most		4183: much, many	a prim. word
three,	τρεις (treis)	5140: three	a prim. cardinal number

and [each] in turn,	μέρος (meros)	3313: a part, share, portion	from meiromai (to receive one's portion)
and one	εἷς (eis)	1520: one	a primary number
must interpret;	διερμηνεύω (diermēneuō)	1329: to explain thoroughly, by impl. to translate	from dia and hermēneuō

## KJV Lexicon

### ΕΙΤΕ **conjunction**

eite **i'-teh**: if too -- if, or, whether.

### γλῶσση **noun - dative singular feminine**

glossa **gloce-sah'**: the tongue; by implication, a language (specially, one naturally unacquired) -- tongue.

### τις **indefinite pronoun - nominative singular masculine**

tis **tis**: some or any person or object

### λαλεῖ **verb - present active indicative - third person singular**

laleo **lal-eh'-o**: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

### κατά **preposition**

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

### δύο **numeral (adjective)**

duo **doo'-o**: two -- both, twain, two.

### ἢ **particle**

e **ay**: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

### το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### πλεῖστον **adjective - accusative singular neuter**

pleistos **plice'-tos**: the largest number or very large -- very great, most.

### τρεις **adjective - nominative plural masculine**

treis **trice**: three -- three.

**και conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**ανα preposition**

ana **an-ah'**: up; but (by extension) used (distributively) severally, or (locally) at (etc.)

**μερος noun - accusative singular neuter**

meros **mer'-os**: a division or share (literally or figuratively, in a wide application) -- behalf, course, coast, craft, particular (-ly), part (-ly), piece, portion, respect, side, some sort(-what).

**και conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**εις adjective - nominative singular masculine**

heis **hice**: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

**διερμηνευτω verb - present active imperative - third person singular**

diermeneuo **dee-er-main-yoo'-o**: to explain thoroughly, by implication, to translate -- expound, interpret(-ation).

## 1 Corinthians 14:28 .

.	Greek	Strong's	Origin
but if	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
there is no	μή (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle
interpreter,	διερμηνευτής (diermēneutēs)	1328: an explainer, an interpreter	from dierméneuó
he must keep silent	σιγάτω (sigatō)	4601: to keep silent, to keep secret	from sigé
in the church;	ἐκκλησία (ekklēsia)	1577: an assembly, a (religious) congregation	from ek and kaleó
and let him speak	λαλείτω (laleitō)	2980: to talk	from lalos (talkative)

to himself	ἐαυτῷ (eautō)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
and to God.	θεῷ (theō)	2316: God, a god	of uncertain origin

## KJV Lexicon

### εαν conditional

ean **eh-an'**: before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

### δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

### μη particle - nominative

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

### η verb - present subjunctive - third person singular

o **o**: e ay; etc. be -- + appear, are, (may, might, should) be, have, is, + pass the flower of her age, should stand, were.

### διερμηνευτης noun - nominative singular masculine

diermeneutes **dee-er-main-yoo-tace'**: an explainer -- interpreter.

### σιγατω verb - present active imperative - third person singular

sigao **see-gah'-o**: to keep silent (transitively or intransitively) -- keep close (secret, silence), hold peace.

### εν preposition

en **en**: in, at, (up-)on, by, etc.

### εκκλησια noun - dative singular feminine

ekklesia **ek-klay-see'-ah**: a calling out, i.e. (concretely) a popular meeting, especially a religious congregation--assembly, church.

### εαυτω reflexive pronoun - third person dative singular masculine

heautou **heh-ow-too'**: him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

### δε conjunction



de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

λαλειτω **verb - present active imperative - third person singular**

laleo **lal-eh'-o**: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεω **noun - dative singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

## 1 Corinthians 14:29 .

.	Greek	Strong's	Origin
Let two	δύο (duo)	1417: two	a primary number
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
three	τρεις (treis)	5140: three	a prim. cardinal number
prophets	προφηται (prophētai)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phēmi
speak,	λαλείωσαν (laleitōsan)	2980: to talk	from lalos (talkative)
and let the others	ἄλλοι (alloi)	243: other, another	a prim. word
pass judgment.	διακρινέτωσαν (diakrinetōsan)	1252: to distinguish, to judge	from dia and krinó

## KJV Lexicon

προφηται **noun - nominative plural masculine**

prophetes **prof-ay'-tace**: a foreteller (prophet); by analogy, an inspired speaker; by extension, a poet -- prophet.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

δυο **numeral (adjective)**

duo **doo'-o**: two -- both, twain, two.

η **particle**

e **ay**: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

τρεις **adjective - nominative plural masculine**

treis **trice**: three -- three.

λαλειωσαν **verb - present active imperative - third person**

laleo **lal-eh'-o**: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αλλοι **adjective - nominative plural masculine**

allos **al'-los**: else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

διακρινεωσαν **verb - present active imperative - third person**

diakrino **dee-ak-ree'-no**: to contend, make (to) differ(-ence), discern, doubt, judge, be partial, stagger, waver.

## 1 Corinthians 14:30 .

.	Greek	Strong's	Origin
But if	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an

a revelation is made	ἀποκαλυφθῇ (apokaluphthē)	601: to uncover, reveal	from apo and kaluptó
to another	ἄλλω (allō)	243: other, another	a prim. word
who is seated,	καθήμενῳ (kathēmenō)	2521: to be seated	from kata and hémai (to sit)
the first	πρῶτος (prōtos)	4413: first, chief	contr. superl. of pro
one must keep silent.	σιγάτω (sigatō)	4601: to keep silent, to keep secret	from sigé

## KJV Lexicon

### εαν **conditional**

ean **eh-an'**: before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

### δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

### αλλω **adjective - dative singular masculine**

allos **al'-los**: else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

αποκαλυφθη **verb - aorist passive subjunctive - third person singular**  
apokalupto **ap-ok-al-oo'-to**: to take off the cover, i.e. disclose -- reveal.

καθημενω **verb - present middle or passive deponent participle - dative singular masculine**  
kathemai **kath'-ay-mahee**: figuratively, to remain, reside -- dwell, sit (by, down).

### ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### πρωτος **adjective - nominative singular masculine**

protos **pro'-tos**: foremost (in time, place, order or importance) -- before, beginning, best, chief(-est), first (of all), former.

σιγατω **verb - present active imperative - third person singular**

**sigao see-gah'-o:** to keep silent (transitively or intransitively) -- keep close (secret, silence), hold peace.

# 1 Corinthians 14:31 .

.	Greek	Strong's	Origin
For you can	δύνασθε (dunasthe)	1410: to be able, to have power	a prim. verb
all	πάντες (pantes)	3956: all, every	a prim. word
prophecy	προφητεύειν (prophēteuein)	4395: to foretell, tell forth, prophecy	from prophētés
one	καθ' (kath)	2596: down, against, according to	preposition of uncertain origin
by one,		2596: down, against, according to	preposition of uncertain origin
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that all	πάντες (pantes)	3956: all, every	a prim. word
may learn	μανθάνωσιν (manthanōsin)	3129: to learn	from the root math-
and all	πάντες (pantes)	3956: all, every	a prim. word
may be exhorted;	παρακαλῶνται (parakalōntai)	3870: to call to or for, to exhort, to encourage	from para and kaleó

## KJV Lexicon

δυνασθε **verb - present middle or passive deponent indicative - second person**

**dunamai** **doo'-nam-ahēe**: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

**γὰρ** **conjunction**

**gar** **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

**καθ** **preposition**

**kata** **kat-ah'**: (prepositionally) down (in place or time), in varied relations

**εἷς** **adjective - accusative singular masculine**

**heis** **hice**: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

**πάντες** **adjective - nominative plural masculine**

**pas** **pas**: apparently a primary word; all, any, every, the whole

**προφητεῦειν** **verb - present active infinitive**

**propheteuo** **prof-ate-yoo'-o**: to foretell events, divine, speak under inspiration, exercise the prophetic office -- prophesy.

**ἵνα** **conjunction**

**hina** **hin'-ah**: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

**πάντες** **adjective - nominative plural masculine**

**pas** **pas**: apparently a primary word; all, any, every, the whole

**μανθάνωσιν** **verb - present active subjunctive - third person**

**manthano** **man-than'-o**: to learn (in any way) -- learn, understand.

**καί** **conjunction**

**kai** **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**πάντες** **adjective - nominative plural masculine**

**pas** **pas**: apparently a primary word; all, any, every, the whole

**παρακαλῶνται** **verb - present passive subjunctive - third person**

**parakaleo** **par-ak-al-eh'-o**: to call near, i.e. invite, invoke (by imploration, hortation or consolation) -- beseech, call for, (be of good) comfort, desire, (give) exhort(-ation), intreat, pray.

## 1 Corinthians 14:32 .

.	Greek	Strong's	Origin
and the spirits	πνεύματα (pneumata)	4151: wind, spirit	from pneó

of prophets	προφητῶν (prophētōn)	4396: a prophet (an interpreter or forth-teller of the divine will) from a comp. of pro and phémi
are subject	ὑποτάσσεται (upotassetai)	5293: to place or rank under, to subject, mid. to obey from hupo and tassó
to prophets;	προφήταις (prophētais)	4396: a prophet (an interpreter or forth-teller of the divine will) from a comp. of pro and phémi

## KJV Lexicon

και **conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πνευματα **noun - nominative plural neuter**

pneuma **pn̄yoo'-mah:** ghost, life, spirit(-ual, -ually), mind.

προφητων **noun - genitive plural masculine**

prophetes **prof-ay'-tace:** a foreteller (prophet); by analogy, an inspired speaker; by extension, a poet -- prophet.

προφήταις **noun - dative plural masculine**

prophetes **prof-ay'-tace:** a foreteller (prophet); by analogy, an inspired speaker; by extension, a poet -- prophet.

ΥΠΟΤΑΣΣΕΤΑΙ **verb - present passive indicative - third person singular**

hupotasso **hoop-ot-as'-so:** to subordinate; reflexively, to obey -- be under obedience (obedient), put under, subdue unto, (be, make) subject (to, unto), be (put) in subjection (to, under), submit self unto.

## 1 Corinthians 14:33 .

.	Greek	Strong's	Origin
for God	θεὸς (theos)	2316: God, a god	of uncertain origin
is not [a God] of	ἀκαταστασίας	181: instability	from akatastatos

confusion	(akatastasias)		
but of peace,	εἰρήνης (eirēnēs)	1515:	of uncertain derivation, perhaps from eirō (to join): lit. or fig. peace, by impl. welfare
as in all	πάσαις (pasais)	3956: all, every	a prim. word
the churches	ἐκκλησίαις (ekklēsiais)	1577: an assembly, a (religious) congregation	from ek and kaleō
of the saints.	ἀγίων (agiōn)	40: sacred, holy	from a prim. root

## KJV Lexicon

### οὐ particle - nominative

**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

### γάρ conjunction

**gar gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

### ΕΣΤΙΝ verb - present indicative - third person singular

**esti es-tee':** he (she or it) is; also (with neuter plural) they are

### ἀκαταστασίας noun - genitive singular feminine

**akatastasia ak-at-as-tah-see'-ah:** instability, i.e. disorder -- commotion, confusion, tumult.

### ο definite article - nominative singular masculine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### θεός noun - nominative singular masculine

**theos theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

### ἀλλὰ conjunction

**alla al-lah':** other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

ειρηνης **noun - genitive singular feminine**  
eirene **i-ray'-nay**: peace; by implication, prosperity -- one, peace, quietness, rest, + set at one again.

ως **adverb**  
hos **hoce**: which how, i.e. in that manner (very variously used, as follows)

εν **preposition**  
en **en**: in, at, (up-)on, by, etc.

πασαις **adjective - dative plural feminine**  
pas **pas**: apparently a primary word; all, any, every, the whole

ταις **definite article - dative plural feminine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἐκκλησιας **noun - dative plural feminine**  
ekklesia **ek-klay-see'-ah**: a calling out, i.e. (concretely) a popular meeting, especially a religious congregation--assembly, church.

των **definite article - genitive plural masculine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγιων **adjective - genitive plural masculine**  
hagios **hag'-ee-os**: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

## 1 Corinthians 14:34 .

.	Greek	Strong's	Origin
The women	γυναῖκες (gunaikes)	1135: a woman	a prim. word
are to keep silent	σιγάτωσαν (sigatōsan)	4601: to keep silent, to keep secret	from sigé
in the churches;	ἐκκλησίαις (ekklēsiais)	1577: an assembly, a (religious) congregation	from ek and kaleó
for they are not permitted	ἐπιτρέπεται (epitrepetai)	2010: to turn to, entrust, hence to permit	from epi and the same as tropé
to speak,	λαλεῖν (lalein)	2980: to talk	from lalos (talkative)



but are to subject	ὑποτασσέσθωσαν (upotassesthōsan)	5293: to place or rank under, to subject, mid. to obey	from hupo and tassó
themselves, just	καθώς (kathōs)	2531a: according as, just as	from kata and hós
as the Law	νόμος (nomos)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
says.	λέγει (legei)	3004: to say	a prim. verb

## KJV Lexicon

αι **definite article - nominative plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γυναῖκες **noun - nominative plural feminine**

gune **goo-nay'**: a woman; specially, a wife -- wife, woman.

υμων **personal pronoun - second person genitive plural**

humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

ταις **definite article - dative plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἐκκλησιαις **noun - dative plural feminine**

ekklesia **ek-klay-see'-ah**: a calling out, i.e. (concretely) a popular meeting, especially a religious congregation--assembly, church.

σιγατωσαν **verb - present active imperative - third person**

sigao **see-gah'-o**: to keep silent (transitively or intransitively) -- keep close (secret, silence), hold peace.

**ου particle - nominative**

**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

---

**γαρ conjunction**

**gar gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

---

**επιτετραπται verb - perfect passive indicative - third person singular**

**epitrepo ep-ee-trep'-o:** to turn over (transfer), i.e. allow -- give leave (liberty, license), let, permit, suffer.

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**αυταις personal pronoun - dative plural feminine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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**λαλειν verb - present active infinitive**

**laleo lal-eh'-o:** to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

---

**αλλ conjunction**

**alla al-lah':** other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

---

**υποτασσεσθαι verb - present middle middle or passive deponent**

**hupotasso hoop-ot-as'-so:** to subordinate; reflexively, to obey -- be under obedience (obedient), put under, subdue unto, (be, make) subject (to, unto), be (put) in subjection (to, under), submit self unto.

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**καθως adverb**

**kathos kath-oc'e':** just (or inasmuch) as, that -- according to, (according, even) as, how, when.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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**ο definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**νομος noun - nominative singular masculine**

**nomos nom'-os:** law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume); also of the Gospel), or figuratively (a principle) -- law.

---

**λεγει verb - present active indicative - third person singular**

**lego leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

# 1 Corinthians 14:35 .

.	Greek	Strong's	Origin
If	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
they desire	θέλουσιν (thelousin)	2309: to will, wish	a prim. verb
to learn	μανθάνειν (manthanein)	3129: to learn	from the root math-
anything,	τι (ti)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
let them ask	ἐπερωτάτωσαν (eperōtatōsan)	1905: to inquire of	from epi and erōtaó
their own	ἰδίους (idious)	2398: one's own, distinct	a prim. word
husbands	ἄνδρας (andras)	435: a man	a prim. word
at home;	οἶκῳ (oikō)	3624: a house, a dwelling	a prim. word
for it is improper	αἰσχρὸν (aischron)	150: shameful	from the same as aischunó
for a woman	γυναικὶ (gunaiki)	1135: a woman	a prim. word
to speak	λαλεῖν (lalein)	2980: to talk	from lalos (talkative)
in church.	ἐκκλησία (ekklēsia)	1577: an assembly, a (religious) congregation	from ek and kaleó

## KJV Lexicon

ει **conditional**

ei **i**: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τι **indefinite pronoun - nominative singular neuter**

tis **tis**: some or any person or object

μαθειν **verb - second aorist active middle or passive deponent**

manthano **man-than'-o**: to learn (in any way) -- learn, understand.

θελουσιν **verb - present active indicative - third person**

thelo **thel'-o**: by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

οικω **noun - dative singular masculine**

oikos **oy'-kos**: a dwelling (more or less extensive, literal or figurative); by implication, a family (more or less related, literally or figuratively) -- home, house(-hold), temple.

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιδιους **adjective - accusative plural masculine**

idios **id'-ee-os**: pertaining to self, i.e. one's own; by implication, private or separate

ανδρας **noun - accusative plural masculine**

aner **an'-ayr**: a man (properly as an individual male) -- fellow, husband, man, sir.

επερωταωσαν **verb - present active imperative - third person**

eperotao **ep-er-o-tah'-o**: to ask for, i.e. inquire, seek -- ask (after, questions), demand, desire, question.

αισχρον **adjective - nominative singular neuter**

aischros **ah-ee-skhros'**: shameful, i.e. base (specially, venal) -- filthy.

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

εστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

γυναιξιν **noun - dative plural feminine**  
gune **goo-nay'**: a woman; specially, a wife -- wife, woman.

εν **preposition**  
en **en**: in, at, (up-)on, by, etc.

ἐκκλησία **noun - dative singular feminine**  
ekklesia **ek-klay-see'-ah**: a calling out, i.e. (concretely) a popular meeting, especially a religious congregation--assembly, church.

λαλεῖν **verb - present active infinitive**  
laleo **lal-eh'-o**: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

## 1 Corinthians 14:36 .

.	Greek	Strong's	Origin
Was it from you that the word	λόγος (logos)	3056: a word (as embodying an idea), a statement, a speech	from legó
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
[first] went forth?	ἐξῆλθεν (exēlthen)	1831: to go or come out of	from ek and erchomai
Or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
has it come	κατήντησεν (katēntēsen)	2658: to come down to, reach	from kata and antaó (to come opposite, meet face to face)
to you only?	μόνους (monous)	3441: alone	a prim. word

### KJV Lexicon

η **particle**  
e **ay**: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

---

**απο preposition**

**apo apo':** off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

---

**υμων personal pronoun - second person genitive plural**

**humon hoo-mone':** of (from or concerning) you -- ye, you, your (own, -selves).

---

**ο definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**λογος noun - nominative singular masculine**

**logos log'-os:** something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

---

**του definite article - genitive singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**θεου noun - genitive singular masculine**

**theos theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

---

**εξηλθεν verb - second aorist active indicative - third person singular**

**exerchomai ex-er'-khom-ahēe:** to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

---

**η particle**

**e ay:** disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

---

**εις preposition**

**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

---

**υμας personal pronoun - second person accusative plural**

**humas hoo-mas':** you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

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**μονους adjective - accusative plural masculine**

**monos mon'-os:** remaining, i.e. sole or single; by implication, mere -- alone, only, by themselves.

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**κατηντησεν verb - aorist active indicative - third person singular**

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**katantao** **kat-an-tah'-o:** to meet against, i.e. arrive at -- attain, come.

# 1 Corinthians 14:37 .

.	Greek	Strong's	Origin
If	Εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
anyone	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
thinks	δοκεῖ (dokei)	1380: to have an opinion, to seem	from dokos (opinion)
he is a prophet	προφήτης (prophētēs)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phēmi
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
spiritual,	πνευματικός (pneumatikos)	4152: spiritual	from pneuma
let him recognize	ἐπιγινώσκέτω (epiginōsketō)	1921: to know exactly, to recognize	from epi and ginōskó
that the things which	ἃ (a)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
I write	γράφω (graphō)	1125: to write	a prim. verb
to you are the Lord's	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
commandment.	ἐντολή (entolē)	1785: an injunction, order, command	from entellomai

## KJV Lexicon

ει **conditional**

ei **i:** if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

τις **indefinite pronoun - nominative singular masculine**

tis **tis:** some or any person or object

δοκει **verb - present active indicative - third person singular**

dokeo **dok-eh'-o:** to think; by implication, to seem (truthfully or uncertainly) -- be accounted, (of own) please(-ure), be of reputation, seem (good), suppose, think, trow.

προφητης **noun - nominative singular masculine**

prophetes **prof-ay'-tace:** a foreteller (prophet); by analogy, an inspired speaker; by extension, a poet -- prophet.

ειναι **verb - present infinitive**

einai **i'-nahee:** to exist -- am, was. come, is, lust after, please well, there is, to be, was.

η **particle**

e **ay:** disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

πνευματικος **adjective - nominative singular masculine**

pneumatikos **pn-yoo-mat-ik-os':** non-carnal, i.e. (humanly) ethereal (as opposed to gross), or (daemoniacally) a spirit (concretely), or (divinely) supernatural, regenerate, religious -- spiritual.

επιγινωσκειω **verb - present active imperative - third person singular**

epiginosko **ep-ig-in-oc'e'-ko:** to know upon some mark, i.e. recognize; by implication, to become fully acquainted with, to acknowledge -- (ac-, have, take)know(-ledge, well), perceive.

α **relative pronoun - accusative plural neuter**

hos **hos:** the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

γραφω **verb - present active indicative - first person singular**

grapho **graf'-o:** to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

υμιν **personal pronoun - second person dative plural**

humin **hoo-min':** to (with or by) you -- ye, you, your(-selves).

οτι **conjunction**

hoti **hot'-ee:** demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

κυριου **noun - genitive singular masculine**



**kurios** **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

**εισιν** **verb - present indicative - third person**  
**eisi** **i-see'**: they are -- agree, are, be, dure, is, were.

**εντολαι** **noun - nominative plural feminine**  
**entole** **en-tol-ay'**: injunction, i.e. an authoritative prescription -- commandment, precept.

## 1 Corinthians 14:38 .

.	Greek	Strong's	Origin
But if	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
anyone	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
does not recognize	ἀγνοεῖ (agnoei)	50: to be ignorant, not to know	from alpha (as a neg. prefix) and the same as ginóskó
[this], he is not recognized.	αγνοεῖται (agnoeitai)	50: to be ignorant, not to know	from alpha (as a neg. prefix) and the same as ginóskó

### KJV Lexicon

**ει** **conditional**  
**ei** **i**: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

**δε** **conjunction**  
**de** **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

**τις** **indefinite pronoun - nominative singular masculine**  
**tis** **tis**: some or any person or object

**αγνοει** **verb - present active indicative - third person singular**  
**agnoeo** **ag-no-eh'-o**: not to know (through lack of information or intelligence); by implication, to ignore (through disinclination) -- (be) ignorant(-ly), not know, not

understand, unknown.

αγνοειτω **verb - present active imperative - third person singular**

**agnoeo ag-no-eh'-o:** not to know (through lack of information or intelligence); by implication, to ignore (through disinclination) -- (be) ignorant(-ly), not know, not understand, unknown.

## 1 Corinthians 14:39 .

.	Greek	Strong's	Origin
Therefore,	ὥστε (ōste)	5620: so as to, so then, therefore	from hós and te
my brethren,	ἀδελφοί (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
desire earnestly	ζηλοῦτε (zēloute)	2206: to be jealous	from zēlos
to prophesy,	προφητεύειν (prophēteuein)	4395: to foretell, tell forth, prophesy	from prophētés
and do not forbid	κωλύετε (kōluete)	2967: to hinder	probably from the same as kolazó
to speak	λαλεῖν (lalein)	2980: to talk	from lalos (talkative)
in tongues.	γλώσσαις (glōssais)	1100: the tongue, a language	from a prim. root glóch- (projecting point)

## KJV Lexicon

ὥστε **conjunction**

**hoste hoke'-teh:** so too, i.e. thus therefore (in various relations of consecution, as follow) -  
- (insomuch) as, so that (then), (insomuch) that, therefore, to, wherefore.

ἀδελφοί **noun - vocative plural masculine**

**adephos ad-el-fos':** a brother near or remote -- brother.

ζηλουτε **verb - present active imperative - second person**

zeloo **dzay-lo'-o**: to have warmth of feeling for or against -- affect, covet (earnestly), (have) desire, (move with) envy, be jealous over, (be) zealous(-ly affect).

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

προφητευσειν **verb - present active infinitive**

propheteuo **prof-ate-yoo'-o**: to foretell events, divine, speak under inspiration, exercise the prophetic office -- prophesy.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λαλειν **verb - present active infinitive**

laleo **lal-eh'-o**: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

γλωσσαις **noun - dative plural feminine**

glossa **gloce-sah'**: the tongue; by implication, a language (specially, one naturally unacquired) -- tongue.

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

κωλυετε **verb - present active imperative - second person**

koluo **ko-loo'-o**: to estop, i.e. prevent (by word or act) -- forbid, hinder, keep from, let, not suffer, withstand.

## 1 Corinthians 14:40 .

.	Greek	Strong's	Origin
But all things	πάντα (panta)	3956: all, every	a prim. word
must be done	γινέσθω (ginesthō)	1096: to come into being, to happen, to become	from a prim. root gen-
properly	εὐσχημόνως (euschēmōnōs)	2156: becomingly	adverb from euschémōn

and in an orderly  
manner.

τάξις  
(taxin)

5010: an arranging, order

from tassó

## KJV Lexicon

παντα **adjective - nominative plural neuter**

**pas pas:** apparently a primary word; all, any, every, the whole

ευσχημονως **adverb**

**euschemonos yoo-skhay-mon'-ose:** decorously -- decently, honestly.

και **conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

κατα **preposition**

**kata kat-ah':** (prepositionally) down (in place or time), in varied relations

ταξις **noun - accusative singular feminine**

**taxis tax'-is:** regular arrangement, i.e. (in time) fixed succession (of rank or character), official dignity -- order.

γινεσθω **verb - present middle or passive deponent imperative - third person singular**

**ginomai ghin'-om-ah-ee:** to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

# 1 Corinthians 15:1 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
I make known	Γνωρίζω (gnōrizō)	1107: to come to know, to make known	from ginóskō
to you, brethren,	ἀδελφοί (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
the gospel	εὐαγγέλιον	2098: good news	from the same as euaggelizó

	(euangelion)		
which	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
I preached	εὐηγγελισάμην (euēngelisamēn)	2097: to announce good news	from eu and aggelos
to you, which	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
you received,	παρελάβετε (parelabete)	3880: to receive from	from para and lambanó
in which	ὃ (ō)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
you stand,	ἐστήκατε (estēkate)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-

## KJV Lexicon

γνωρίζω **verb - present active indicative - first person singular**

gnorizo **gno-rid'-zo**: to make known; subjectively, to know -- certify, declare, make known, give to understand, do to wit, wot.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ὑμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

αδελφοί **noun - vocative plural masculine**

adephos **ad-el-fos'**: a brother near or remote -- brother.

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εὐαγγέλιον **noun - accusative singular neuter**

euaggelion **yoo-ang-ghel'-ee-on**: a good message, i.e. the gospel -- gospel.

ο **relative pronoun - accusative singular neuter**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

εὐηγγελισαμην **verb - aorist middle indicative - first person singular**

euaggelizo **yoo-ang-ghel-id'-zo**: to announce good news (evangelize) especially the gospel -- declare, bring (declare, show) glad (good) tidings, preach (the gospel).

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

ο **relative pronoun - accusative singular neuter**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

παρελαβετε **verb - second aorist active indicative - second person**

paralambano **par-al-am-ban'-o**: to receive near, i.e. associate with oneself (in any familiar or intimate act or relation); by analogy, to assume an office; figuratively, to learn -- receive, take (unto, with).

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

ω **relative pronoun - dative singular neuter**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εστηκατε **verb - perfect active indicative - second person**

histemi **his'-tay-mee**: to stand (transitively or intransitively), used in various applications

## 1 Corinthians 15:2 .

■			
.	Greek	Strong's	Origin

by which	οὗ (ou)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
you are saved,	σώζεσθε (sōzesthe)	4982: to save	from sós (safe, well)
if	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true)
you hold fast	κατέχετε (katechete)	2722: to hold fast, hold back	from kata and echó
the word	λόγῳ (logō)	3056: a word (as embodying an idea), a statement, a speech	from legó
which		5101: who? which? what?	an interrog. pronoun related to tis
I preached	εὐηγγελισάμην (euēgelisamēn)	2097: to announce good news	from eu and aggelos
to you, unless	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true)
you believed	ἐπιστεύσατε (episteusate)	4100: to believe, entrust	from pistis
in vain.	εἰκῇ (eikē)	1500: without cause or reason, vainly	adverb probably akin to hekón

## KJV Lexicon

### δι preposition

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

**ου** **relative pronoun - genitive singular neuter**

**hos hos:** the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

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**και** **conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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**σωζεσθε** **verb - present passive indicative - second person**

**sozo sode'-zo:** to save, i.e. deliver or protect -- heal, preserve, save (self), do well, be (make) whole.

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**τινι** **indefinite pronoun - dative singular masculine**

**tis tis:** some or any person or object

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**λογω** **noun - dative singular masculine**

**logos log'-os:** something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

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**ευηγγελισαμην** **verb - aorist middle indicative - first person singular**

**euaggelizo yoo-ang-ghel-id'-zo:** to announce good news (evangelize) especially the gospel -- declare, bring (declare, show) glad (good) tidings, preach (the gospel).

---

**υμιν** **personal pronoun - second person dative plural**

**humin hoo-min':** to (with or by) you -- ye, you, your(-selves).

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**ει** **conditional**

**ei i:** if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

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**κατεχετε** **verb - present active indicative - second person**

**katecho kat-ekh'-o:** to hold down (fast), in various applications -- have, hold (fast), keep (in memory), let, make toward, possess, retain, seize on, stay, take, withhold.

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**εκτος** **adverb**

**ektos ek-tos':** the exterior; figuratively (as a preposition) aside from, besides -- but, except(-ed), other than, out of, outside, unless, without.

---

**ει** **conditional**

**ei i:** if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

---

**μη** **particle - nominative**

**me may:** any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

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**εικη** **adverb**

**eike i-kay':** idly, i.e. without reason (or effect) -- without a cause, (in) vain(-ly).



ΕΠΙΣΤΕΥΣΑΤΕ verb - aorist active indicative - second person

pisteuo pist-yoo'-o: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

## 1 Corinthians 15:3 .

.	Greek	Strong's	Origin
For I delivered	παρέδωκα (paredōka)	3860: to hand over, to give or deliver over, to betray	from para and didómi
to you as of first importance	πρώτοις (prōtois)	4413: first, chief	contr. superl. of pro
what	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
I also	καὶ (kai)	2532: and, even, also	a prim. conjunction
received,	παρέλαβον (parelabon)	3880: to receive from	from para and lambanó
that Christ	Χριστὸς (christos)	5547: the Anointed One, Messiah, Christ	from chrió
died	ἀπέθανεν (apethanen)	599: to die	from apo and thnέskó
for our sins	ἁμαρτιῶν (amartiōn)	266: a sin, failure	from hamartanó
according	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
to the Scriptures,	γραφὰς (graphas)	1124: a writing, scripture	from graphó

## KJV Lexicon

παρεδωκα **verb - aorist active indicative - first person singular**

paradidomi **par-ad-id'-o-mee**: to surrender, i.e. yield up, intrust, transmit -- betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

πρωτοις **adjective - dative plural masculine**

protos **pro'-tos**: foremost (in time, place, order or importance) -- before, beginning, best, chief(-est), first (of all), former.

ο **relative pronoun - accusative singular neuter**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

παρελαβον **verb - second aorist active indicative - first person singular**

paralambano **par-al-am-ban'-o**: to receive near, i.e. associate with oneself (in any familiar or intimate act or relation); by analogy, to assume an office; figuratively, to learn -- receive, take (unto, with).

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

χριστος **noun - nominative singular masculine**

Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

απεθανεν **verb - second aorist active indicative - third person singular**

apothnesko **ap-oth-nace'-ko**: to die off -- be dead, death, die, lie a-dying, be slain (with).

υπερ **preposition**

huper **hoop-er'**: over, i.e. (with the genitive case) of place, above, beyond, across, or causal, for the sake of, instead, regarding; with the accusative case superior to, more than -- (+ exceeding, abundantly) above, in (on) behalf of, beyond, by, + very chiefest, concerning, exceeding (above, -ly), for, + very highly, more (than), of, over, on the part of, for sake of, in stead, than, to(-ward), very. In the comparative, it retains many of the above applications.

<b>των</b> <b>definite article - genitive plural feminine</b> <b>ho ho:</b> the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
<b>αμαρτιων</b> <b>noun - genitive plural feminine</b> <b>hamartia ham-ar-tee'-ah:</b> a sin (properly abstract) -- offence, sin(-ful).
<b>ημων</b> <b>personal pronoun - first person genitive plural</b> <b>hemon hay-mone':</b> of (or from) us -- our (company), us, we.
<b>κατα</b> <b>preposition</b> <b>kata kat-ah':</b> (prepositionally) down (in place or time), in varied relations
<b>τας</b> <b>definite article - accusative plural feminine</b> <b>ho ho:</b> the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
<b>γραφας</b> <b>noun - accusative plural feminine</b> <b>graphe graf-ay':</b> a document, i.e. holy Writ (or its contents or a statement in it) -- scripture.

## 1 Corinthians 15:4 .

.	Greek	Strong's	Origin
and that He was buried,	ἐτάφη (etaphē)	2290: to bury	from a prim. root
and that He was raised	ἐγήγερται (egēgertai)	1453: to waken, to raise up	a prim. verb
on the third	τρίτῃ (tritē)	5154: third	ord. num. from treis
day	ἡμέρα (ēmera)	2250: day	a prim. word
according	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
to the Scriptures,	γραφὰς (graphas)	1124: a writing, scripture	from graphō

## KJV Lexicon

### και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### οτι conjunction

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

### εταφη verb - second aorist passive indicative - third person singular

thapto **thap'-to**: to celebrate funeral rites, i.e. inter -- bury.

### και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### οτι conjunction

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

### εγηνετο verb - perfect passive indicative - third person singular

egeiro **eg-i'-ro**: to waken (transitively or intransitively), i.e. rouse

### τη definite article - dative singular feminine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### τριτη adjective - dative singular feminine

tritros **tree'-tos**: third; neuter (as noun) a third part, or (as adverb) a (or the) third time, thirdly -- third(-ly).

### ημερα noun - dative singular feminine

hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

### κατα preposition

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

### τας definite article - accusative plural feminine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### γραφας noun - accusative plural feminine

graphe **graf-ay'**: a document, i.e. holy Writ (or its contents or a statement in it) -- scripture.

# 1 Corinthians 15:5 .

.	Greek	Strong's	Origin
and that He appeared		3708: to see, perceive, attend to	a prim. verb
to Cephas,	Κηφᾶ (kēpha)	2786: "a rock," Cephas, a name given to the apostle Peter	of Aramaic origin
then	εἴτα (eita)	1534: then, next, therefore (an adv. denoting sequence)	a prim. particle
to the twelve.	δώδεκα (dōdeka)	1427: two and ten, i.e. twelve	from duo and deka

## KJV Lexicon

### και conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### οτι conjunction

**hoti hot'-ee:** demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

### ωφθη verb - aorist passive indicative - third person singular

**optanomai op-tan'-om-ahee:** appear, look, see, shew self.

### κηφα noun - dative singular masculine

**Kephas kay-fas':** the Rock; Cephas (i.e. Kepha), a surname of Peter -- Cephas.

### ειτα adverb

**eita i'-tah:** a particle of succession (in time or logical enumeration), then, moreover -- after that(-ward), furthermore, then.

### τοις definite article - dative plural masculine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### δωδεκα numeral (adjective)

dodeka **do'-dek-ah**: two and ten, i.e. a dozen -- twelve.

# 1 Corinthians 15:6 .

.	Greek	Strong's	Origin
After	ἔπειτα (epeita)	1899: thereafter	from epi and eita
that He appeared		3708: to see, perceive, attend to	a prim. verb
to more than	ἐπάνω (epanō)	1883: above, more than	from epi and anó
five hundred	πεντακοσίους (pentakosiois)	4001: five hundred	pl. cardinal number from pente and hekaton
brethren	ἀδελφοῖς (adelphois)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
at one time,	ἐφάπαξ (ephapax)	2178: once for all	from epi and hapax
most		4183: much, many	a prim. word
of whom	ὧν (ōn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
remain	μένουσιν (menousin)	3306: to stay, abide, remain	a prim. verb
until	ἕως (eōs)	2193: till, until	a prim. particle used as a preposition, adverb and conjunction
now,	ἄρτι (arti)	737: just now	of uncertain origin
but some	τινὲς (tines)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
have fallen asleep;	ἐκοιμήθησαν (ekoimēthēsan)	2837:	to put to sleep, fall asleep

## KJV Lexicon

ΕΠΕΙΤΑ **adverb**

epeita **ep'-i-tah**: thereafter -- after that(-ward), then.

ωφθη **verb - aorist passive indicative - third person singular**  
optanomai **op-tan'-om-ahēe**: appear, look, see, shew self.

ΕΠΑΝΩ **adverb**

epano **ep-an'-o**: up above, i.e. over or on (of place, amount, rank, etc.) -- above, more than, (up-)on, over.

ΠΕΝΤΑΚΟΣΙΟΙΣ **adjective - dative plural masculine**

pentakosioi **pen-tak-os'-ee-oy**: five hundred -- five hundred.

αδελφοις **noun - dative plural masculine**

adelphos **ad-el-fos'**: a brother near or remote -- brother.

ΕΦΑΠΑΞ **adverb**

ephapax **ef-ap'-ax**: upon one occasion (only) -- (at) once (for all).

ΕΞ **preposition**

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

ΩΝ **relative pronoun - genitive plural masculine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ΟΙ **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΠΛΕΙΟΥΣ **adjective - nominative plural masculine - comparative or contracted**

pleion **pli-own**: more in quantity, number, or quality; also (in plural) the major portion

ΜΕΝΟΥΣΙΝ **verb - present active indicative - third person**

meno **men'-o**: to stay (in a given place, state, relation or expectancy) -- abide, continue, dwell, endure, be present, remain, stand, tarry (for), thine own.

ΕΩΣ **conjunction**

heos **heh'-oce**: a conjunction, preposition and adverb of continuance, until (of time and place) -- even (until, unto), (as) far (as), how long, (un-)til(-l), (hither-, un-, up) to, while(-s).

**αρτι** **adverb**  
**arti ar'-tee:** just now -- this day (hour), hence(-forth), here(-after), hither(-to), (even) now, (this) present.

**τινες** **indefinite pronoun - nominative plural masculine**  
**tis tis:** some or any person or object

**δε** **conjunction**  
**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

**και** **conjunction**  
**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**εκοιμηθησαν** **verb - aorist passive indicative - third person**  
**koimao koy-mah'-o:** to put to sleep, i.e. (passively or reflexively) to slumber; figuratively, to de cease -- (be a-, fall a-, fall on) sleep, be dead.

## 1 Corinthians 15:7 .

.	Greek	Strong's	Origin
then	ἔπειτα (epeita)	1899: thereafter	from epi and eita
He appeared		3708: to see, perceive, attend to	a prim. verb
to James,	Ἰακώβω (iakōbō)	2385: James, the name of several Isr.	from the same as Iakób
then	εἰτα (eita)	1534: then, next, therefore (an adv. denoting sequence)	a prim. particle
to all	πᾶσιν (pasin)	3956: all, every	a prim. word
the apostles;	ἀποστόλοις (apostolois)	652: a messenger, one sent on a mission, an apostle	from apostelló



## KJV Lexicon

ΕΠΕΙΤΑ **adverb**

epeita **ep'-i-tah**: thereafter -- after that(-ward), then.

ωφθη **verb - aorist passive indicative - third person singular**

optanomai **op-tan'-om-ahee**: appear, look, see, shew self.

ιακωβω **noun - dative singular masculine**

lakobos **ee-ak'-o-bos**: Jacobus, the name of three Israelites -- James.

ΕΙΤΑ **adverb**

eita **i'-tah**: a particle of succession (in time or logical enumeration), then, moreover -- after that(-ward), furthermore, then.

ΤΟΙΣ **definite article - dative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΑΠΟΣΤΟΛΟΙΣ **noun - dative plural masculine**

apostolos **ap-os'-tol-os**: a delegate; specially, an ambassador of the Gospel; officially a commissioner of Christ (apostle) (with miraculous powers) -- apostle, messenger, he that is sent.

ΠΑΣΙΝ **adjective - dative plural masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

## 1 Corinthians 15:8 .

.	Greek	Strong's	Origin
and last	ἔσχατον (eschaton)	2078: last, extreme	of uncertain origin
of all,	πάντων (pantōn)	3956: all, every	a prim. word
as to one untimely born,	ἐκτρώματι (ektrōmati)	1626: untimely birth, miscarriage	from ek and titróskó (to wound)
He appeared		3708: to see, perceive, attend to	a prim. verb
to me also.		2532: and, even, also	a prim. conjunction

## KJV Lexicon

εσχάτον **adjective - accusative singular masculine**

eschatos **es'-khat-os**: farthest, final (of place or time) -- ends of, last, latter end, lowest, uttermost.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

παντων **adjective - genitive plural masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

ωσπερι **adverb**

hosperei **hoce-per-i'**: just as if, i.e. as it were -- as.

τω **definite article - dative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εκτρωματι **noun - dative singular neuter**

ektroma **ek'-tro-mah**: a miscarriage (abortion), i.e. (by analogy) untimely birth -- born out of due time.

ωφθη **verb - aorist passive indicative - third person singular**

optanomai **op-tan'-om-ahee**: appear, look, see, shew self.

καμοι **personal pronoun - first person dative singular - contracted form**

kago **kag-o'**: so also the dative case kamoi kam-oy', and accusative case kame kam-eh' and (or also, even, etc.) I, (to) me

## 1 Corinthians 15:9 .

.	Greek	Strong's	Origin
For I am	εἰμι (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb
the least	ἐλάχιστος (elachistos)	1646: least (in size, amount, dignity, etc.)	superl. of elachus (little), also used as superl. to mikros
of the apostles,	ἀποστόλων (apostolōn)	652: a messenger, one sent on a mission, an apostle	from apostellō

and not fit	ἰκανὸς (ikanos)	2425: sufficient, fit	from hikneomai (to come, reach, attain to)
to be called	καλεῖσθαι (kaleisthai)	2564: to call	a prim. word
an apostle,	ἄπόστολος (apostolos)	652: a messenger, one sent on a mission, an apostle	from apostelló
because	διότι (dioti)	1360: on the very account that, because, inasmuch as	from dia and hoti
I persecuted	ἐδίωξα (ediōxa)	1377: to put to flight, pursue, by impl. to persecute	akin to a prim. verb dió (put to flight)
the church	ἐκκλησίαν (ekklēsian)	1577: an assembly, a (religious) congregation	from ek and kaleó
of God.	θεοῦ (theou)	2316: God, a god	of uncertain origin

## KJV Lexicon

εγω **personal pronoun - first person nominative singular**  
ego **eg-o'**: I, me.

γαρ **conjunction**  
**gar gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

ειμι **verb - present indicative - first person singular**  
**eimi i-mee'**: a prolonged form of a primary and defective verb; I exist (used only when emphatic) -- am, have been, it is I, was.

ο **definite article - nominative singular masculine**  
**ho ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ελαχιστος **adjective - nominative singular masculine**  
**elachistos el-akh'-is-tos**: least (in size, amount, dignity, etc.) -- least, very little (small), smallest.

**των definite article - genitive plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**αποστολων noun - genitive plural masculine**

**apostolos ap-os'-tol-os:** a delegate; specially, an ambassador of the Gospel; officially a commissioner of Christ (apostle) (with miraculous powers) -- apostle, messenger, he that is sent.

---

**ος relative pronoun - nominative singular masculine**

**hos hos:** the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

---

**ουκ particle - nominative**

**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

---

**ειμι verb - present indicative - first person singular**

**eimi i-mee':** a prolonged form of a primary and defective verb; I exist (used only when emphatic) -- am, have been, it is I, was.

---

**ικανος adjective - nominative singular masculine**

**hikanos hik-an-os':** competent (as if coming in season), i.e. ample (in amount) or fit (in character)

---

**καλεισθαι verb - present passive middle or passive deponent**

**kaleo kal-eh'-o:** to call (properly, aloud, but used in a variety of applications, directly or otherwise) -- bid, call (forth), (whose, whose sur-)name (was (called)).

---

**αποστολος noun - nominative singular masculine**

**apostolos ap-os'-tol-os:** a delegate; specially, an ambassador of the Gospel; officially a commissioner of Christ (apostle) (with miraculous powers) -- apostle, messenger, he that is sent.

---

**διوتي conjunction**

**dioti dee-ot'-ee:** on the very account that, or inasmuch as -- because (that), for, therefore.

---

**εδιωξα verb - aorist active indicative - first person singular**

**dioko dee-o'-ko:** to pursue; by implication, to persecute -- ensue, follow (after), given to, (suffer) persecute(-ion), press forward.

---

**την definite article - accusative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**εκκλησιαν noun - accusative singular feminine**

**ekklesia ek-klay-see'-ah:** a calling out, i.e. (concretely) a popular meeting, especially a religious congregation--assembly, church.

---

**του definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**θεου** **noun - genitive singular masculine**

**theos** **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

## 1 Corinthians 15:10 .

.	Greek	Strong's	Origin
But by the grace	χάριτι (chariti)	5485: grace, kindness	a prim. word
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
I am	εἰμι (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb
what	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
I am,	εἰμι (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb
and His grace	χάρις (charis)	5485: grace, kindness	a prim. word
toward	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
me did not prove	ἐγενήθη (egenēthē)	1096: to come into being, to happen, to become	from a prim. root gen-
vain;	κενή (kenē)	2756: empty	a prim. word
but I labored	ἐκοπίασα (ekopiasa)	2872: to grow weary, toil	from kopos
even more	περισσότερον (perissoteron)	4053: abundant	from peri

than all	πάντων (pantōn)	3956: all, every	a prim. word
of them, yet	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
not I, but the grace	χάρις (charis)	5485: grace, kindness	a prim. word
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
with me.			

## KJV Lexicon

χαριτι **noun - dative singular feminine**

**charis** **khar'-ece**: acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy).

δε **conjunction**

**de** **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

θεου **noun - genitive singular masculine**

**theos** **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

ειμι **verb - present indicative - first person singular**

**eimi** **i-mee'**: a prolonged form of a primary and defective verb; I exist (used only when emphatic) -- am, have been, it is I, was.

ο **relative pronoun - nominative singular neuter**

**hos** **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ειμι **verb - present indicative - first person singular**

**eimi** **i-mee'**: a prolonged form of a primary and defective verb; I exist (used only when emphatic) -- am, have been, it is I, was.

και **conjunction**

**kai** **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition)

with other particles or small words

---

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

χαρις **noun - nominative singular feminine**

charis **khar'-ece**: acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy).

---

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

---

εμε **personal pronoun - first person accusative singular**

eme **em-eh'**: me -- I, me, my(-self).

---

ου **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

---

κενη **adjective - nominative singular feminine**

kenos **ken-os'**: empty -- empty, (in) vain.

---

εγενηθη **verb - aorist passive deponent indicative - third person singular**

ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

---

αλλα **conjunction**

alla **al-lah'**: other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

---

περισσοτερον **adjective - accusative singular masculine - comparative or contracted**

perissos **per-is-sos'**: exceeding abundantly above, more abundantly, advantage, exceedingly, very highly, beyond measure, more, superfluous, vehement(-ly).

---

αυτων **personal pronoun - genitive plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

παντων **adjective - genitive plural masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

ἐκοπίασα **verb - aorist active indicative - first person singular**

**kopiaō kop-ee-ah'-o:** to feel fatigue; by implication, to work hard -- (bestow) labour, toil, be wearied.

οὐκ **particle - nominative**

**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ἐγώ **personal pronoun - first person nominative singular**

**ego eg-o':** I, me.

δέ **conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ἀλλ **conjunction**

**alla al-lah':** other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

ἡ **definite article - nominative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χάρις **noun - nominative singular feminine**

**charis khar'-ece:** acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy).

τοῦ **definite article - genitive singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεοῦ **noun - genitive singular masculine**

**theos theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

ἡ **definite article - nominative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σύν **preposition**

**sun soon:** with or together, i.e. by association, companionship, process, resemblance, possession, instrumentality, addition, etc.

ἐμοί **personal pronoun - first person dative singular**

**emoi em-oy':** to me -- I, me, mine, my.

## 1 Corinthians 15:11 .



.	Greek	Strong's	Origin
Whether	εἴτε (eite)	1535a: if -- if, whether -- or	from ei and te
then	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
[it was] I or	εἴτε (eite)	1535a: if -- if, whether -- or	from ei and te
they, so	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
we preach	κηρύσσομεν (kērussomen)	2784: to be a herald, proclaim	of uncertain origin
and so	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
you believed.	ἐπιστεύσατε (episteusate)	4100: to believe, entrust	from pistis

## KJV Lexicon

### ΕΙΤΕ conjunction

eite **i'-teh**: if too -- if, or, whether.

### ΟΥΝ conjunction

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

### ΕΓΩ personal pronoun - first person nominative singular

ego **eg-o'**: I, me.

### ΕΙΤΕ conjunction

eite **i'-teh**: if too -- if, or, whether.

### ΕΚΕΙΝΟΙ demonstrative pronoun - nominative plural masculine

ekeinos **ek-i'-nos**: that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

### ΟΥΤΩΣ adverb

**houto hoo'-to:** after that, after (in) this manner, as, even (so), for all that, like(-wise), no more, on this fashion(-wise), so (in like manner), thus, what.

**κηρυσσομεν verb - present active indicative - first person**

**kerusso kay-roos'-so:** to herald (as a public crier), especially divine truth (the gospel) -- preacher(-er), proclaim, publish.

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**ουτως adverb**

**houto hoo'-to:** after that, after (in) this manner, as, even (so), for all that, like(-wise), no more, on this fashion(-wise), so (in like manner), thus, what.

**επιστευσατε verb - aorist active indicative - second person**

**pisteuo pist-yoo'-o:** to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

## 1 Corinthians 15:12 .

.	Greek	Strong's	Origin
Now	Δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
if	Εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
Christ	Χριστὸς (christos)	5547: the Anointed One, Messiah, Christ	from chrió
is preached,	κηρύσσεται (kērussetai)	2784: to be a herald, proclaim	of uncertain origin
that He has been raised	ἐγέργεται (egēgertai)	1453: to waken, to raise up	a prim. verb
from the dead,	νεκρῶν (nekrōn)	3498: dead	a prim. word, the same as nekus (a dead body)
how	πῶς (pōs)	4459: how?	interrog. adverb from the same as posos

do some	τινεις (tines)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
you say	λέγουσιν (legousin)	3004: to say	a prim. verb
that there is no	οὐκ (ouk)	3756: not, no	a prim. word
resurrection	ἀνάστασις (anastasis)	386: a standing up, i.e. a resurrection, a raising up, rising	from anistémi
of the dead?	νεκρῶν (nekrōn)	3498: dead	a prim. word, the same as nekus (a dead body)

## KJV Lexicon

### ει conditional

**ei i:** if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

### δε conjunction

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

### χριστος noun - nominative singular masculine

**Christos khris-tos':** anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

### κηρυσσεται verb - present passive indicative - third person singular

**kerusso kay-roos'-so:** to herald (as a public crier), especially divine truth (the gospel) -- preacher(-er), proclaim, publish.

### οτι conjunction

**hoti hot'-ee:** demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

### εκ preposition

**ek ek:** a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

νεκρων **adjective - genitive plural masculine**  
nekros **nek-ros'**: dead (literally or figuratively; also as noun) -- dead.

εγηνετο **verb - perfect passive indicative - third person singular**  
egeiro **eg-i'-ro**: to waken (transitively or intransitively), i.e. rouse

πως **adverb - interrogative**  
pos **pocē**: an interrogative particle of manner; in what way? (sometimes the question is indirect, how?); also as exclamation, how much! -- how, after (by) what manner (means), that. (Occasionally unexpressed in English).

λεγουσιν **verb - present active indicative - third person**  
lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

τινες **indefinite pronoun - nominative plural masculine**  
tis **tis**: some or any person or object

εν **preposition**  
en **en**: in, at, (up-)on, by, etc.

υμιν **personal pronoun - second person dative plural**  
humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

οτι **conjunction**  
hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

αναστασις **noun - nominative singular feminine**  
anastasis **an-as'-tas-is**: raised to life again, resurrection, rise from the dead, that should rise, rising again.

νεκρων **adjective - genitive plural masculine**  
nekros **nek-ros'**: dead (literally or figuratively; also as noun) -- dead.

ουκ **particle - nominative**  
ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

εστιν **verb - present indicative - third person singular**  
esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

## 1 Corinthians 15:13 .

.	Greek	Strong's	Origin
But if	εἰ (ei)	1487: sometimes used with a command or as an indirect	a prim. particle; if, whether (a cond. part. introducing

		question, etc.)	circumstances nec. for a given proposition to be true
there is no	οὐκ (ouk)	3756: not, no	a prim. word
resurrection	ἀνάστασις (anastasis)	386: a standing up, i.e. a resurrection, a raising up, rising	from anistémi
of the dead,	νεκρῶν (nekrōn)	3498: dead	a prim. word, the same as nekus (a dead body)
not even	οὐδὲ (oude)	3761: and not, neither	from ou, and de
Christ	Χριστὸς (christos)	5547: the Anointed One, Messiah, Christ	from chrió
has been raised;	ἐγήγερται (egēgertai)	1453: to waken, to raise up	a prim. verb

## KJV Lexicon

### εἰ conditional

ei **i**: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

### δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

### ἀνάστασις noun - nominative singular feminine

anastasis **an-as'-tas-is**: raised to life again, resurrection, rise from the dead, that should rise, rising again.

### νεκρῶν adjective - genitive plural masculine

nekros **nek-ros'**: dead (literally or figuratively; also as noun) -- dead.

### οὐκ particle - nominative

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

### ἐστιν verb - present indicative - third person singular

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

οὐδε **adverb**

**oude oo-deh'**: not however, i.e. neither, nor, not even -- neither (indeed), never, no (more, nor, not), nor (yet), (also, even, then) not (even, so much as), + nothing, so much as.

χριστός **noun - nominative singular masculine**

**Christos khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

εγχεῖται **verb - perfect passive indicative - third person singular**

**egeiro eg-i'-ro'**: to waken (transitively or intransitively), i.e. rouse

## 1 Corinthians 15:14 .

.	Greek	Strong's	Origin
and if	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
Christ	Χριστός (christos)	5547: the Anointed One, Messiah, Christ	from chrió
has not been raised,	ἐγχεῖται (egēgertai)	1453: to waken, to raise up	a prim. verb
then	ἄρα (ara)	686: therefore (an illative particle)	a prim. particle
our preaching	κήρυγμα (kērugma)	2782: a proclamation	from kérussó
is vain,	κενόν (kenon)	2756: empty	a prim. word
your faith	πίστις (pistis)	4102: faith, faithfulness	from peithó
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
is vain.	κενή (kenē)	2756: empty	a prim. word

## KJV Lexicon

ει **conditional**

ei **i:** if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

δε **conjunction**

de **deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

χριστος **noun - nominative singular masculine**

Christos **khris-tos':** anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

ουκ **particle - nominative**

ou **oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

εγηνετο **verb - perfect passive indicative - third person singular**

egeiro **eg-i'-ro:** to waken (transitively or intransitively), i.e. rouse

κενον **adjective - nominative singular neuter**

kenos **ken-os':** empty -- empty, (in) vain.

αρα **particle**

ara **ar'-ah:** a particle denoting an inference more or less decisive (as follows)

το **definite article - nominative singular neuter**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κηρυγμα **noun - nominative singular neuter**

kerugma **kay'-roog-mah:** a proclamation (especially of the gospel; by implication, the gospel itself) -- preaching.

ημων **personal pronoun - first person genitive plural**

hemon **hay-mone':** of (or from) us -- our (company), us, we.

κενη **adjective - nominative singular feminine**

kenos **ken-os':** empty -- empty, (in) vain.

δε **conjunction**

de **deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

και **conjunction**

kai **kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

η **definite article - nominative singular feminine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΠΙΣΤΙΣ **noun - nominative singular feminine**

**pistis pis'-tis:** persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

ὑμῶν **personal pronoun - second person genitive plural**

**humon hoo-mone':** of (from or concerning) you -- ye, you, your (own, -selves).

## 1 Corinthians 15:15 .

.	Greek	Strong's	Origin
Moreover	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
we are even	καὶ (kai)	2532: and, even, also	a prim. conjunction
found	εὗρισκόμεθα (euriskometha)	2147: to find	a prim. verb
[to be] FALSE witnesses		5577b: a false witness	from pseudés and martus
of God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
we testified		5577a: false witness, false testimony	from pseudomartus
against	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
God	θεοῦ (theou)	2316: God, a god	of uncertain origin
that He raised	ἡγειρεν (ēgeiren)	1453: to waken, to raise up	a prim. verb
Christ,	Χριστὸν (christon)	5547: the Anointed One, Messiah, Christ	from chrió
whom	ὃν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun



He did not raise,	ἤγειρεν (ēgeiren)	1453: to waken, to raise up	a prim. verb
if	εἴπερ (eiper)	1512: if perhaps	from ei and per
in fact	ἄρα (ara)	686: therefore (an illative particle)	a prim. particle
the dead	νεκροὶ (nekroi)	3498: dead	a prim. word, the same as nekus (a dead body)
are not raised.	ἐγείρονται (egeirontai)	1453: to waken, to raise up	a prim. verb

## KJV Lexicon

εὐρισκομεθα **verb - present passive indicative - first person**

heurisko **hyoo-ris'-ko**: find, get, obtain, perceive, except the present and imperfect see.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ψευδομαρτυρες **noun - nominative plural masculine**

pseudomartur **psyoo-dom-ar'-toor**: a spurious witness, i.e. bearer of untrue testimony -- false witness.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου **noun - genitive singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

---

**εμαρτυρησαμεν verb - aorist active indicative - first person**  
**martureo mar-too-reh'-o:** to be a witness, i.e. testify

---

**κατα preposition**  
**kata kat-ah':** (prepositionally) down (in place or time), in varied relations

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**του definite article - genitive singular masculine**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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**θεου noun - genitive singular masculine**  
**theos theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

---

**οτι conjunction**  
**hoti hot'-ee:** demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

---

**ηγειρεν verb - aorist active indicative - third person singular**  
**egeiro eg-i'-ro:** to waken (transitively or intransitively), i.e. rouse

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**τον definite article - accusative singular masculine**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**χριστον noun - accusative singular masculine**  
**Christos khris-tos':** anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

---

**ον relative pronoun - accusative singular masculine**  
**hos hos:** the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

---

**ουκ particle - nominative**  
**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

---

**ηγειρεν verb - aorist active indicative - third person singular**  
**egeiro eg-i'-ro:** to waken (transitively or intransitively), i.e. rouse

---

**ειπερ conditional**  
**ei per i per:** if perhaps -- if so be (that), seeing, though.

---

**αρα particle**  
**ara ar'-ah:** a particle denoting an inference more or less decisive (as follows)

---

**νεκροι adjective - nominative plural masculine**  
**nekros nek-ros':** dead (literally or figuratively; also as noun) -- dead.

---

**ουκ particle - nominative**

---

**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

**εγειρονται verb - present passive indicative - third person**  
**egeiro eg-i'-ro:** to waken (transitively or intransitively), i.e. rouse

## 1 Corinthians 15:16 .

.	Greek	Strong's	Origin
For if	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
the dead	νεκροὶ (nekroi)	3498: dead	a prim. word, the same as nekus (a dead body)
are not raised,	ἐγείρονται (egeirontai)	1453: to waken, to raise up	a prim. verb
not even	οὐδὲ (oude)	3761: and not, neither	from ou, and de
Christ	Χριστὸς (christos)	5547: the Anointed One, Messiah, Christ	from chrió
has been raised;	ἐγήγερται (egēgertai)	1453: to waken, to raise up	a prim. verb

### KJV Lexicon

**εἰ conditional**

**ei i:** if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

**γὰρ conjunction**

**gar gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

**νεκροὶ adjective - nominative plural masculine**

**nekros nek-ros':** dead (literally or figuratively; also as noun) -- dead.

**οὐκ particle - nominative**

**ου oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

**εγείρονται verb - present passive indicative - third person**

**egeiro eg-i'-ro:** to waken (transitively or intransitively), i.e. rouse

**οὐδε adverb**

**oude oo-deh':** not however, i.e. neither, nor, not even -- neither (indeed), never, no (more, nor, not), nor (yet), (also, even, then) not (even, so much as), + nothing, so much as.

**χριστός noun - nominative singular masculine**

**Christos khris-tos':** anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

**εγῆγερται verb - perfect passive indicative - third person singular**

**egeiro eg-i'-ro:** to waken (transitively or intransitively), i.e. rouse

## 1 Corinthians 15:17 .

.	Greek	Strong's	Origin
and if	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
Christ	Χριστὸς (christos)	5547: the Anointed One, Messiah, Christ	from chrió
has not been raised,	ἐγῆγερται (egēgertai)	1453: to waken, to raise up	a prim. verb
your faith	πίστις (pistis)	4102: faith, faithfulness	from peithó
is worthless;	ματαία (mataia)	3152: vain, useless	from the same as matén
you are still	ἔτι (eti)	2089: still, yet	a prim. adverb
in your sins.	ἁμαρτίαις (amartiais)	266: a sin, failure	from hamartanó

## KJV Lexicon

ει **conditional**

ei **i:** if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

δε **conjunction**

de **deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

χριστος **noun - nominative singular masculine**

Christos **khris-tos':** anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

ουκ **particle - nominative**

ou **oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

εγχερται **verb - perfect passive indicative - third person singular**

egeiro **eg-i'-ro:** to waken (transitively or intransitively), i.e. rouse

ματαia **adjective - nominative singular feminine**

mataios **mat'-ah-yos:** empty, i.e. (literally) profitless, or (specially), an idol -- vain, vanity.

η **definite article - nominative singular feminine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πιστις **noun - nominative singular feminine**

pistis **pis'-tis:** persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

υμων **personal pronoun - second person genitive plural**

humon **hoo-mone':** of (from or concerning) you -- ye, you, your (own, -selves).

ετι **adverb**

eti **et'-ee:** yet, still (of time or degree) -- after that, also, ever, (any) further, (t-)henceforth (more), hereafter, (any) longer, (any) more(-one), now, still, yet.

εστε **verb - present indicative - second person**

este **es-teh':** ye are -- be, have been, belong.

εν **preposition**

en **en:** in, at, (up-)on, by, etc.

ταις **definite article - dative plural feminine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αμαρτιας **noun - dative plural feminine**  
**hamartia ham-ar-tee'-ah:** a sin (properly abstract) -- offence, sin(-ful).

υμων **personal pronoun - second person genitive plural**  
**humon hoo-mone':** of (from or concerning) you -- ye, you, your (own, -selves).

## 1 Corinthians 15:18 .

.	Greek	Strong's	Origin
Then	ἄρα (ara)	686: therefore (an illative particle)	a prim. particle
those	οἱ (oi)	3588: the	the def. art.
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
who have fallen asleep	κοιμηθέντες (koimēthentes)	2837:	to put to sleep, fall asleep
in Christ	Χριστῷ (christō)	5547: the Anointed One, Messiah, Christ	from chrió
have perished.	ἀπώλοντο (apōlonto)	622: to destroy, destroy utterly	from apo and same as olethros

### KJV Lexicon

αρα **particle**  
**ara ar'-ah:** a particle denoting an inference more or less decisive (as follows)

και **conjunction**  
**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οι **definite article - nominative plural masculine**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κοιμηθεντες **verb - aorist passive participle - nominative plural masculine**  
**koimao koy-mah'-o:** to put to sleep, i.e. (passively or reflexively) to slumber; figuratively,  
to de cease -- (be a-, fall a-, fall on) sleep, be dead.

**εν preposition**  
**en en:** in, at, (up-)on, by, etc.

**χριστω noun - dative singular masculine**  
**Christos khris-tos':** anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

**απωλοντο verb - second aorist middle indicative - third person**  
**apollumi ap-ol'-loo-mee:** to destroy fully (reflexively, to perish, or lose), literally or  
figuratively -- destroy, die, lose, mar, perish.

## 1 Corinthians 15:19 .

.	Greek	Strong's	Origin
If	ἐἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
we have hoped	ἐλπικότες (ēlpikotes)	1679: to expect, to hope (for)	from elpomai (to anticipate, expect)
in Christ	Χριστῷ (christō)	5547: the Anointed One, Messiah, Christ	from chriō
in this	ταύτῃ (tautē)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
life	ζωῇ (zōē)	2222: life	from zaó
only,	μόνον (monon)	3440: merely	adverb from monos
we are of all	πάντων (pantōn)	3956: all, every	a prim. word
men	ἀνθρώπων (anthrōpōn)	444: a man, human, mankind	probably from anér and óps (eye, face)
most to be pitied.	ἐλεεινότεροι (eleeinoterōi)	1652: pitiable	from eleos

## KJV Lexicon

ει **conditional**

ei **i:** if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

εν **preposition**

en **en:** in, at, (up-)on, by, etc.

τη **definite article - dative singular feminine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ζωη **noun - dative singular feminine**

zoe **dzo-ay':** life -- life(-time).

ταυτη **demonstrative pronoun - dative singular feminine**

houtos **hoo'-tos:** the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

ηλπικοτες **verb - perfect active participle - nominative plural masculine**

elpizo **el-pid'-zo:** to expect or confide -- (have, thing) hope(-d) (for), trust.

εσμεν **verb - present indicative - first person**

esmen **es-men':** we are -- are, be, have our being, have hope, + (the gospel) was (preached unto) us.

εν **preposition**

en **en:** in, at, (up-)on, by, etc.

χριστω **noun - dative singular masculine**

Christos **khris-tos':** anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

μονον **adverb**

monon **mon'-on:** merely -- alone, but, only.

ελεεινότεροι **adjective - nominative plural masculine - comparative or contracted**

eleeinos **el-eh-i-nos':** pitiable -- miserable.

παντων **adjective - genitive plural masculine**

pas **pas:** apparently a primary word; all, any, every, the whole

ανθρωπων **noun - genitive plural masculine**

anthropos **anth'-ro-pos:** man-faced, i.e. a human being -- certain, man.

εσμεν **verb - present indicative - first person**



esmen **es-men'**: we are -- are, be, have our being, have hope, + (the gospel) was (preached unto) us.

## 1 Corinthians 15:20 .

.	Greek	Strong's	Origin
But now	Νυνὶ (nuni)	3570: now	a strengthened form of nun
Christ	Χριστὸς (christos)	5547: the Anointed One, Messiah, Christ	from chrió
has been raised	ἐγήγερται (egēgertai)	1453: to waken, to raise up	a prim. verb
from the dead,	νεκρῶν (nekrōn)	3498: dead	a prim. word, the same as nekus (a dead body)
the first fruits	ἀπαρχή (aparchē)	536: the beginning of a sacrifice, i.e. the first fruit	from apo and arché
of those	τῶν (tōn)	3588: the	the def. art.
who are asleep.	κεκοιμημένων (kekoimēmenōn)	2837:	to put to sleep, fall asleep

### KJV Lexicon

νυνὶ **adverb**

nuni **noo-nee'**: just now -- now.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

χριστος **noun - nominative singular masculine**

Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

εγήγερται **verb - perfect passive indicative - third person singular**

egeiro **eg-i'-ro**: to waken (transitively or intransitively), i.e. rouse

**ΕΚ preposition**

**ek ek:** a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

**νεκρων adjective - genitive plural masculine**

**nekros nek-ros':** dead (literally or figuratively; also as noun) -- dead.

**απαρχη noun - nominative singular feminine**

**aparche ap-ar-khay':** a beginning of sacrifice, i.e. the (Jewish) first-fruit (figuratively) -- first-fruits.

**των definite article - genitive plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**κεκοιμημενων verb - perfect passive participle - genitive plural masculine**

**koimao koy-mah'-o:** to put to sleep, i.e. (passively or reflexively) to slumber; figuratively, to de cease -- (be a-, fall a-, fall on) sleep, be dead.

**εγενετο verb - second aorist middle deponent indicative - third person singular**

**ginomai ghin'-om-ahee:** to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

## 1 Corinthians 15:21 .

.	Greek	Strong's	Origin
For since	ἐπειδὴ (epeidē)	1894: when now, seeing that	from epei and dé
by a man	ἀνθρώπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)
[came] death,	θάνατος (thanatos)	2288: death	from thnέskó
by a man	ἀνθρώπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
[came] the resurrection	ἀνάστασις (anastasis)	386: a standing up, i.e. a resurrection, a raising up, rising	from anistémi

of the dead.

νεκρῶν  
(nekrōn)

3498: dead

a prim. word, the same as nekus  
(a dead body)

## KJV Lexicon

ἐπειδὴ **conjunction**

epeide **ep-i-day'**: since now, i.e. (of time) when, or (of cause) whereas -- after that, because, for (that, -asmuch as), seeing, since.

γάρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

δι **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

ανθρωπου **noun - genitive singular masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θανατος **noun - nominative singular masculine**

thanatos **than'-at-os**: (properly, an adjective used as a noun) death -- deadly, (be...) death.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

δι **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

ανθρωπου **noun - genitive singular masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

αναστασις **noun - nominative singular feminine**

anastasis **an-as'-tas-is**: raised to life again, resurrection, rise from the dead, that should rise, rising again.

νεκρων **adjective - genitive plural masculine**

nekros **nek-ros'**: dead (literally or figuratively; also as noun) -- dead.

# 1 Corinthians 15:22 .

.	Greek	Strong's	Origin
For as in Adam	Ἀδὰμ (adam)	76: Adam, the first man	of Hebrew origin Adam
all	πάντες (pantes)	3956: all, every	a prim. word
die,	ἀποθνήσκουσιν (apothnēskousin)	599: to die	from apo and thnēskó
so	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
in Christ	Χριστῷ (christō)	5547: the Anointed One, Messiah, Christ	from chrió
all	πάντες (pantes)	3956: all, every	a prim. word
will be made alive.	ζωοποιηθήσονται (zōopoiēthēsontai)	2227: to make alive	from the same as zóon and poieó

## KJV Lexicon

ὥσπερ **adverb**

**hosper** **hose'-per**: just as, i.e. exactly like -- (even, like) as.

γάρ **conjunction**

**gar** **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

ἐν **preposition**

**en** **en**: in, at, (up-)on, by, etc.

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αδαμ **proper noun**

Adam **ad-am'**: Adam, the first man; typically (of Jesus) man (as his representative) -- Adam.

παντες **adjective - nominative plural masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

αποθνησκουσιν **verb - present active indicative - third person**

apothnesko **ap-oth-nace'-ko**: to die off -- be dead, death, die, lie a-dying, be slain (with).

ουτως **adverb**

houto **hoo'-to**: after that, after (in) this manner, as, even (so), for all that, like(-wise), no more, on this fashion(-wise), so (in like manner), thus, what.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χριστω **noun - dative singular masculine**

Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

παντες **adjective - nominative plural masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

ζωοποιηθησονται **verb - future passive indicative - third person**

zoopoieo **dzo-op-oy-eh'-o**: to (re-)vitalize -- make alive, give life, quicken

## 1 Corinthians 15:23 .

.	Greek	Strong's	Origin
But each	ἑκάστος (ekastos)	1538: each, every	a prim. word
in his own	ἰδίῳ (idiō)	2398: one's own, distinct	a prim. word

order:	τάγματι (tagmati)	5001: that which has been arranged in order, spec. a division, rank	from tassó
Christ	Χριστός (christos)	5547: the Anointed One, Messiah, Christ	from chrió
the first fruits,	ἀπαρχή (aparchē)	536: the beginning of a sacrifice, i.e. the first fruit	from apo and arché
after	ἐπειτα (epeita)	1899: thereafter	from epi and eita
that those	τοῖς (tō)	3588: the	the def. art.
who	οἱ (oi)	3588: the	the def. art.
are Christ's	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
at His coming,	παρουσία (parousia)	3952: a presence, a coming	from the pres. part. of pareimi

## KJV Lexicon

ἐκάστος **adjective - nominative singular masculine**

**hekastos hek'-as-tos:** each or every -- any, both, each (one), every (man, one, woman), particularly.

δε **conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εν **preposition**

**en en:** in, at, (up-)on, by, etc.

τω **definite article - dative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιδιω **adjective - dative singular masculine**

**idios id'-ee-os:** pertaining to self, i.e. one's own; by implication, private or separate

τάγματι **noun - dative singular neuter**  
tagma **tag'-mah**: something orderly in arrangement (a troop), i.e. (figuratively) a series or succession -- order.

ἀπαρχή **noun - nominative singular feminine**  
aparche **ap-ar-khay'**: a beginning of sacrifice, i.e. the (Jewish) first-fruit (figuratively) -- first-fruits.

χριστός **noun - nominative singular masculine**  
Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

επείτα **adverb**  
epeita **ep'-i-tah**: thereafter -- after that(-ward), then.

οἱ **definite article - nominative plural masculine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

του **definite article - genitive singular masculine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χριστου **noun - genitive singular masculine**  
Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

ἐν **preposition**  
en **en**: in, at, (up-)on, by, etc.

τη **definite article - dative singular feminine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παρουσία **noun - dative singular feminine**  
parousia **par-oo-see'-ah**: a being near, (by implication) physically, aspect -- coming, presence.

αυτου **personal pronoun - genitive singular masculine**  
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

## 1 Corinthians 15:24 .

.	Greek	Strong's	Origin
then	εἰτα (eita)	1534: then, next, therefore (an adv. denoting sequence)	a prim. particle

[comes] the end,	τέλος (telos)	5056: an end, a toll	a prim. word
when	ὅταν (otan)	3752: whenever	from hote and an
He hands	παραδιδῶ (paradidō)	3860: to hand over, to give or deliver over, to betray	from para and didōmi
over the kingdom	βασιλείαν (basileian)	932: kingdom, sovereignty, royal power	from basileuó
to the God	θεῶ (theō)	2316: God, a god	of uncertain origin
and Father,	πατρί (patri)	3962: a father	a prim. word
when	ὅταν (otan)	3752: whenever	from hote and an
He has abolished	καταργήση (katargēsē)	2673: to render inoperative, abolish	from kata and argeó
all	πᾶσαν (pasan)	3956: all, every	a prim. word
rule	ἀρχήν (archēn)	746: beginning, origin	from archó
and all	πᾶσαν (pasan)	3956: all, every	a prim. word
authority	ἐξουσίαν (exousian)	1849: power to act, authority	from exesti
and power.	δύναμιν (dunamin)	1411: (miraculous) power, might, strength	from dunamai



**eita i'-tah:** a particle of succession (in time or logical enumeration), then, moreover -- after that(-ward), furthermore, then.

---

**το definite article - nominative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**τελος noun - nominative singular neuter**

**telos tel'-os:** continual, custom, end(-ing), finally, uttermost.

---

**οταν conjunction**

**hotan hot'-an:** whenever (implying hypothesis or more or less uncertainty); also causatively (conjunctively) inasmuch as -- as long (soon) as, that, + till, when(-soever), while.

---

**παραδω verb - second aorist active subjunctive - third person singular**

**paradidomi par-ad-id'-o-mee:** to surrender, i.e. yield up, intrust, transmit -- betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

---

**την definite article - accusative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**βασιλειαν noun - accusative singular feminine**

**basileia bas-il-i'-ah:** royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, + reign.

---

**τω definite article - dative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**θεω noun - dative singular masculine**

**theos theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**πατρι noun - dative singular masculine**

**pater pat-ayr':** a father (literally or figuratively, near or more remote) -- father, parent.

---

**οταν conjunction**

**hotan hot'-an:** whenever (implying hypothesis or more or less uncertainty); also causatively (conjunctively) inasmuch as -- as long (soon) as, that, + till, when(-soever), while.

---

**καταργησι verb - aorist active subjunctive - third person singular**

**katargeo kat-arg-eh'-o:** to be (render) entirely idle (useless), literally or figuratively

<b>πασαν</b> <b>adjective - accusative singular feminine</b> <b>pas pas:</b> apparently a primary word; all, any, every, the whole
<b>αρχην</b> <b>noun - accusative singular feminine</b> <b>arche ar-khay':</b> beginning, corner, (at the, the) first (estate), magistrate, power, principality, principle, rule.
<b>και</b> <b>conjunction</b> <b>kai kahee:</b> and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
<b>πασαν</b> <b>adjective - accusative singular feminine</b> <b>pas pas:</b> apparently a primary word; all, any, every, the whole
<b>εξουσιαν</b> <b>noun - accusative singular feminine</b> <b>exousia ex-oo-see'-ah:</b> privilege, i.e. (subjectively) force, capacity, competency, freedom, or (objectively) mastery, delegated influence -- authority, jurisdiction, liberty, power, right, strength.
<b>και</b> <b>conjunction</b> <b>kai kahee:</b> and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
<b>δυναμιν</b> <b>noun - accusative singular feminine</b> <b>dunamis doo'-nam-is:</b> force; specially, miraculous power (usually by implication, a miracle itself)

## 1 Corinthians 15:25 .

.	Greek	Strong's	Origin
For He must	δεῖ (dei)	1163: it is necessary	a form of deó
reign	βασιλεύειν (basileuein)	936: to be king, reign	from basileus
until	ἄχρι (achri)	891: until, as far as	a prim. particle, preposition
He has put	θῆ (thē)	5087: to place, lay, set	from a prim. root the-
all	πάντας (pantas)	3956: all, every	a prim. word
His enemies	ἐχθρούς	2190: hostile	from echthos (hatred)

	(echthrous)		
under	ὑπὸ (upo)	5259: by, under	a prim. preposition
His feet.	πόδας (podas)	4228: a foot	a prim. word

## KJV Lexicon

**δεῖ** **verb - present impersonal active indicative - third person singular**

**dei die:** also deon deh-on'; neuter active participle of the same; both used impersonally; it is (was, etc.) necessary (as binding) -- behaved, be meet, must (needs), (be) need(-ful), ought, should.

**γάρ** **conjunction**

**gar gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

**αὐτόν** **personal pronoun - accusative singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

**βασιλευεῖν** **verb - present active infinitive**  
**basileuo bas-il-yoo'-o:** to rule -- king, reign.

**ἄχρις** **preposition**

**achri akh'-ree:** (through the idea of a terminus); (of time) until or (of place) up to -- as far as, for, in(-to), till, (even, un-)to, until, while.

**οὗ** **relative pronoun - genitive singular masculine**

**hos hos:** the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

**ἂν** **particle**

**an an:** denoting a supposition, wish, possibility or uncertainty

**θῆ** **verb - second aorist active subjunctive - third person singular**

**tithemi tith'-ay-mee:** advise, appoint, bow, commit, conceive, give, kneel down, lay (aside, down, up), make, ordain, purpose, put, set (forth), settle, sink down.

**πάντας** **adjective - accusative plural masculine**

**pas pas:** apparently a primary word; all, any, every, the whole

**τους definite article - accusative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**εχθρους adjective - accusative plural masculine**

**echthros ech-thros':** hateful (passively, odious, or actively, hostile); usually as a noun, an adversary (especially Satan) -- enemy, foe.

**υπο preposition**

**hupo hoop-o':** under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

**τους definite article - accusative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**ποδας noun - accusative plural masculine**

**pous pooce:** a foot (figuratively or literally) -- foot(-stool).

**αυτου personal pronoun - genitive singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

## 1 Corinthians 15:26 .

.	Greek	Strong's	Origin
The last	ἔσχατος (eschatos)	2078: last, extreme	of uncertain origin
enemy	ἐχθρὸς (echthros)	2190: hostile	from echthos (hatred)
that will be abolished	καταργεῖται (katargeitai)	2673: to render inoperative, abolish	from kata and argeó
is death.	θάνατος (thanatos)	2288: death	from thnéskó

## KJV Lexicon

εσχατος **adjective - nominative singular masculine**

eschatos **es'-khat-os**: farthest, final (of place or time) -- ends of, last, latter end, lowest, uttermost.

εχθρος **adjective - nominative singular masculine**

echthros **ech-thros'**: hateful (passively, odious, or actively, hostile); usually as a noun, an adversary (especially Satan) -- enemy, foe.

καταργεῖται **verb - present passive indicative - third person singular**

katargeo **kat-arg-eh'-o**: to be (render) entirely idle (useless), literally or figuratively

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θανατος **noun - nominative singular masculine**

thanatos **than'-at-os**: (properly, an adjective used as a noun) death -- deadly, (be...) death.

## 1 Corinthians 15:27 .

.	Greek	Strong's	Origin
For HE HAS PUT	ὑπέταξεν (upetaxen)	5293: to place or rank under, to subject, mid. to obey	from hupo and tassó
ALL	πάντα (panta)	3956: all, every	a prim. word
THINGS	πάντα (panta)	3956: all, every	a prim. word
IN SUBJECTION	ὑποτέτακται (upotetaktai)	5293: to place or rank under, to subject, mid. to obey	from hupo and tassó
UNDER	ὑπὸ (upo)	5259: by, under	a prim. preposition
HIS FEET.	πόδας (podas)	4228: a foot	a prim. word
But when	ὅταν (otan)	3752: whenever	from hote and an
He says,		3004: to say	a prim. verb

"All things	πάντα (panta)	3956: all, every	a prim. word
are put in subjection,"	ὑποτάξαντος (upotaxantos)	5293: to place or rank under, to subject, mid. to obey	from hupo and tassó
it is evident	δῆλον (dēlon)	1212: clear, evident	of uncertain origin
that He is excepted	ἐκτός (ektos)	1622: the exterior, fig. (as a preposition) aside from, besides	from ek
who put		5293: to place or rank under, to subject, mid. to obey	from hupo and tassó
all things		3956: all, every	a prim. word
in subjection		5293: to place or rank under, to subject, mid. to obey	from hupo and tassó
to Him.			

## KJV Lexicon

πάντα **adjective - accusative plural neuter**

**pas pas:** apparently a primary word; all, any, every, the whole

γάρ **conjunction**

**gar gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

ὑπετάξεν **verb - aorist active indicative - third person singular**

**hupotasso hoop-ot-as'-so:** to subordinate; reflexively, to obey -- be under obedience (obedient), put under, subdue unto, (be, make) subject (to, unto), be (put) in subjection (to, under), submit self unto.

ὑπο **preposition**

**hupo hoop-o':** under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or

where (below) or time

---

τους **definite article - accusative plural masculine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

ποδας **noun - accusative plural masculine**

pous **pooce:** a foot (figuratively or literally) -- foot(-stool).

---

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

οταν **conjunction**

hotan **hot'-an:** whenever (implying hypothesis or more or less uncertainty); also causatively (conjunctionally) inasmuch as -- as long (soon) as, that, + till, when(-soever), while.

---

δε **conjunction**

de **deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

---

ειπη **verb - second aorist active subjunctive - third person singular**

epo **ep'-o:** to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

---

οτι **conjunction**

hoti **hot'-ee:** demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

---

παντα **adjective - nominative plural neuter**

pas **pas:** apparently a primary word; all, any, every, the whole

---

υποτασσεται **verb - perfect passive indicative - third person singular**

hupotasso **hoop-ot-as'-so:** to subordinate; reflexively, to obey -- be under obedience (obedient), put under, subdue unto, (be, make) subject (to, unto), be (put) in subjection (to, under), submit self unto.

---

δηλον **adjective - nominative singular neuter**

delos **day'-los:** clear -- + bewray, certain, evident, manifest.

---

οτι **conjunction**

hoti **hot'-ee:** demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

---

εκτος **adverb**

ektos **ek-tos':** the exterior; figuratively (as a preposition) aside from, besides -- but, except(-ed), other than, out of, outside, unless, without.

---

του **definite article - genitive singular masculine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

**υποτάξαντος** **verb - aorist active participle - genitive singular masculine**

**hupotasso** **hoop-ot-as'-so**: to subordinate; reflexively, to obey -- be under obedience (obedient), put under, subdue unto, (be, make) subject (to, unto), be (put) in subjection (to, under), submit self unto.

**αυτω** **personal pronoun - dative singular masculine**

**autos** **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

**τα** **definite article - accusative plural neuter**

**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**παντα** **adjective - accusative plural neuter**

**pas** **pas**: apparently a primary word; all, any, every, the whole

## 1 Corinthians 15:28 .

.	Greek	Strong's	Origin
When	ὅταν (otan)	3752: whenever	from hote and an
all	πάντα (panta)	3956: all, every	a prim. word
things	πάντα (panta)	3956: all, every	a prim. word
are subjected	ὑποταγῇ (upotagē)	5293: to place or rank under, to subject, mid. to obey	from hupo and tassó
to Him, then	τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
the Son	υἱός (uios)	5207: a son	a prim. word
Himself	αὐτῷ (autō)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
will be subjected	ὑποταγήσεται	5293: to place or rank under,	from hupo and tassó



	(upotagēsetai)	to subject, mid. to obey	
to the One who subjected	ὑποτάξαντι (upotaxanti)	5293: to place or rank under, to subject, mid. to obey	from hupo and tassó
all	πάντα (panta)	3956: all, every	a prim. word
things	πᾶσιν (pasin)	3956: all, every	a prim. word
to Him, so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that God	θεὸς (theos)	2316: God, a god	of uncertain origin
may be all in all.		3956: all, every	a prim. word

## KJV Lexicon

### οταν **conjunction**

**hotan hot'-an:** whenever (implying hypothesis or more or less uncertainty); also causatively (conjunctionally) inasmuch as -- as long (soon) as, that, + till, when(-soever), while.

### δε **conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

### υποταγη **verb - second aorist passive subjunctive - third person singular**

**hupotasso hoop-ot-as'-so:** to subordinate; reflexively, to obey -- be under obedience (obedient), put under, subdue unto, (be, make) subject (to, unto), be (put) in subjection (to, under), submit self unto.

### αυτω **personal pronoun - dative singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

### τα **definite article - accusative plural neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**παντα adjective - accusative plural neuter**

**pas pas:** apparently a primary word; all, any, every, the whole

---

**τοτε adverb**

**tote tot'-eh:** the when, i.e. at the time that (of the past or future, also in consecution) -- that time, then.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**αυτος personal pronoun - nominative singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**ο definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**υιος noun - nominative singular masculine**

**huios hwee-os':** a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

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**υποταγησεται verb - second future passive indicative - third person singular**

**hupotasso hoop-ot-as'-so:** to subordinate; reflexively, to obey -- be under obedience (obedient), put under, subdue unto, (be, make) subject (to, unto), be (put) in subjection (to, under), submit self unto.

---

**τω definite article - dative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**υποταξαντι verb - aorist active participle - dative singular masculine**

**hupotasso hoop-ot-as'-so:** to subordinate; reflexively, to obey -- be under obedience (obedient), put under, subdue unto, (be, make) subject (to, unto), be (put) in subjection (to, under), submit self unto.

---

**αυτω personal pronoun - dative singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**τα definite article - accusative plural neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**παντα adjective - accusative plural neuter**

**pas pas:** apparently a primary word; all, any, every, the whole

---

**ινα conjunction**

---

**hina hin'-ah:** in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

**η verb - present subjunctive - third person singular**

**ο ο:** e ay; etc. be -- + appear, are, (may, might, should) be, have, is, + pass the flower of her age, should stand, were.

**ο definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**θεος noun - nominative singular masculine**

**theos theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

**τα definite article - nominative plural neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**παντα adjective - nominative plural neuter**

**pas pas:** apparently a primary word; all, any, every, the whole

**εν preposition**

**en en:** in, at, (up-)on, by, etc.

**πασιν adjective - dative plural neuter**

**pas pas:** apparently a primary word; all, any, every, the whole

## 1 Corinthians 15:29 .

.	Greek	Strong's	Origin
Otherwise,	Ἐπει (epi)	1893: when, because	from epi and ei
what	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
will those	οἱ (oi)	3588: the	the def. art.
do	ποιήσουσιν (poiēsousin)	4160: to make, do	a prim. word
who are baptized	βαπτιζόμενοι (baptizomenoi)	907: to dip, sink	from baptó
for the dead?	νεκρῶν	3498: dead	a prim. word, the same as nekus

	(nekrōn)		(a dead body)
If	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
the dead	νεκροὶ (nekroi)	3498: dead	a prim. word, the same as nekus (a dead body)
are not raised	ἐγείρονται (egeirontai)	1453: to waken, to raise up	a prim. verb
at all,	ὅλως (olōs)	3654: altogether, assuredly	adverb from holos
why	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
then	καὶ (kai)	2532: and, even, also	a prim. conjunction
are they baptized	βαπτίζονται (baptizontai)	907: to dip, sink	from baptó
for them?			

## KJV Lexicon

### ΕΤΤΕΙ **conjunction**

**epei ep-i'**: thereupon, i.e. since (of time or cause) -- because, else, for that (then, -asmuch as), otherwise, seeing that, since, when.

### ΤΙ **interrogative pronoun - accusative singular neuter**

**tis tis**: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

### ΠΟΙΗΣΟΥΣΙΝ **verb - future active indicative - third person**

**poieo poy-eh'-o**: to make or do (in a very wide application, more or less direct)

### ΟΙ **definite article - nominative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**βαπτιζομενοι verb - present passive participle - nominative plural masculine**

**baptizo bap-tid'-zo:** to immerse, submerge; to make whelmed (i.e. fully wet); used only (in the New Testament) of ceremonial ablution

---

**υπερ preposition**

**huper hoop-er':** over, i.e. (with the genitive case) of place, above, beyond, across, or causal, for the sake of, instead, regarding; with the accusative case superior to, more than -- (+ exceeding, abundantly) above, in (on) behalf of, beyond, by, + very chiefest, concerning, exceeding (above, -ly), for, + very highly, more (than), of, over, on the part of, for sake of, in stead, than, to(-ward), very. In the comparative, it retains many of the above applications.

---

**των definite article - genitive plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**νεκρων adjective - genitive plural masculine**

**nekros nek-ros':** dead (literally or figuratively; also as noun) -- dead.

---

**ει conditional**

**ei i:** if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

---

**ολως adverb**

**holos hol'-oce:** completely, i.e. altogether; (by analogy), everywhere; (negatively) not by any means -- at all, commonly, utterly.

---

**νεκροι adjective - nominative plural masculine**

**nekros nek-ros':** dead (literally or figuratively; also as noun) -- dead.

---

**ουκ particle - nominative**

**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

---

**εγειρονται verb - present passive indicative - third person**

**egeiro eg-i'-ro:** to waken (transitively or intransitively), i.e. rouse

---

**τι interrogative pronoun - accusative singular neuter**

**tis tis:** an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**βαπτιζονται verb - present passive indicative - third person**

**baptizo** **bap-tid'-zo**: to immerse, submerge; to makewhelmed (i.e. fully wet); used only (in the New Testament) of ceremonial ablution

**ὑπερ** **preposition**

**huper** **hoop-er'**: over, i.e. (with the genitive case) of place, above, beyond, across, or causal, for the sake of, instead, regarding; with the accusative case superior to, more than -- (+ exceeding, abundantly) above, in (on) behalf of, beyond, by, + very chiefest, concerning, exceeding (above, -ly), for, + very highly, more (than), of, over, on the part of, for sake of, in stead, than, to(-ward), very. In the comparative, it retains many of the above applications.

**των** **definite article - genitive plural masculine**

**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**νεκρων** **adjective - genitive plural masculine**

**nekros** **nek-ros'**: dead (literally or figuratively; also as noun) -- dead.

## 1 Corinthians 15:30 .

.	Greek	Strong's	Origin
Why	Τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
are we also	καὶ (kai)	2532: and, even, also	a prim. conjunction
in danger	κινδυνεύομεν (kinduneuomen)	2793: to be in danger	from kindunos
every	πᾶσαν (pasan)	3956: all, every	a prim. word
hour?	ὥραν (ōran)	5610: a time or period, an hour	a prim. word

### KJV Lexicon

**τι** **interrogative pronoun - accusative singular neuter**

**tis** **tis**: an interrogative pronoun, who, which or what (in direct or indirect questions) --

every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**ημεις personal pronoun - first person nominative plural**

**hemeis hay-mice':** we (only used when emphatic) -- us, we (ourselves).

**κινδυνευομεν verb - present active indicative - first person**

**kinduneuo kin-doon-yoo'-o:** to undergo peril -- be in danger, be (stand) in jeopardy.

**πασαν adjective - accusative singular feminine**

**pas pas:** apparently a primary word; all, any, every, the whole

**ωραν noun - accusative singular feminine**

**hora ho'-rah:** an hour -- day, hour, instant, season, short, (even-)tide, (high) time.

## 1 Corinthians 15:31 .

.	Greek	Strong's	Origin
I affirm,	νη (nē)	3513: by (a particle of affirmation employed in oaths)	probably an intens. form of nai
brethren,	ἀδελφοί (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
by the boasting	καύχησιν (kauchēsin)	2746a: a boasting	from kauchaomai
in you which	ἧν (ēn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
I have	ἔχω (echō)	2192: to have, hold	a prim. verb
in Christ	Χριστῷ (christō)	5547: the Anointed One, Messiah, Christ	from chriō
Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
our Lord,	κυρίῳ (kuriō)	2962: lord, master	from kuros (authority)

I die	ἀποθνήσκω (apothnēskō)	599: to die	from apo and thnēskó
daily.	καθ' (kath)	2596: down, against, according to	preposition of uncertain origin

## KJV Lexicon

### καθ preposition

**kata kat-ah':** (prepositionally) down (in place or time), in varied relations

### ημεραν noun - accusative singular feminine

**hemera hay-mer'-ah:** age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

### αποθνήσκω verb - present active indicative - first person singular

**apothnesko ap-oth-nace'-ko:** to die off -- be dead, death, die, lie a-dying, be slain (with).

### νη particle

**ne nay:** a particle of attestation (accompanied by the object invoked or appealed to in confirmation); as sure as -- I protest by.

### την definite article - accusative singular feminine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### υμετεραν possessive pronoun - second person accusative plural feminine

**humeteros hoo-met'-er-os:** yours, i.e. pertaining to you -- your (own).

### καυχησιν noun - accusative singular feminine

**kauchesis kow'-khay-sis:** boasting (properly, the act; by implication, the object), in a good or a bad sense -- boasting, whereof I may glory, glorying, rejoicing.

### ην relative pronoun - accusative singular feminine

**hos hos:** the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

### εχω verb - present active indicative - first person singular

**echo ekh'-o:** (used in certain tenses only) a primary verb; to hold

### εν preposition

**en en:** in, at, (up-)on, by, etc.



χριστω **noun - dative singular masculine**

**Christos** **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

ιησου **noun - dative singular masculine**

**Iesous** **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

τω **definite article - dative singular masculine**

**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριω **noun - dative singular masculine**

**kurios** **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ημων **personal pronoun - first person genitive plural**

**hemon** **hay-mone'**: of (or from) us -- our (company), us, we.

## 1 Corinthians 15:32 .

.	Greek	Strong's	Origin
If	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
from human	ἄνθρωπον (anthrōpon)	444: a man, human, mankind	probably from anér and óps (eye, face)
motives	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
I fought with wild beasts	ἐθριομάχησα (ethēriomachēsa)	2341: to fight with wild beasts	from thérion and machomai
at Ephesus,	Ἐφέσω (ephesō)	2181: Ephesus, a city in Asia Minor	of uncertain origin
what	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
does it profit	ὄφελος (ophelos)	3786: advantage, help	from ophelló (to increase)
me? If	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given

			proposition to be true
the dead	νεκροὶ (nekroi)	3498: dead	a prim. word, the same as nekus (a dead body)
are not raised,	ἐγείρονται (egeirontai)	1453: to waken, to raise up	a prim. verb
LET US EAT		2068: to eat	akin to edó (to eat)
AND DRINK,	πίωμεν (piōmen)	4095: to drink	a prim. word
FOR TOMORROW	αὔριον (aurion)	839: tomorrow	adverb of uncertain origin
WE DIE.	ἀποθνήσκουμεν (apothnēskomen)	599: to die	from apo and thnēskó

## KJV Lexicon

### ει conditional

ei **i:** if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

### κατα preposition

kata **kat-ah':** (prepositionally) down (in place or time), in varied relations

### ανθρωπον noun - accusative singular masculine

anthropos **anth'-ro-pos:** man-faced, i.e. a human being -- certain, man.

### εθριομαχησα verb - aorist active indicative - first person singular

theriomacheo **thay-ree-om-akh-eh'-o:** to be a beast-fighter (in the gladiatorial show), i.e. (figuratively) to encounter (furious men) -- fight with wild beasts.

### εν preposition

en **en:** in, at, (up-)on, by, etc.

### εφεσω noun - dative singular feminine

Ephesos **ef'-es-os:** Ephesus, a city of Asia Minor -- Ephesus.

### τι interrogative pronoun - nominative singular neuter

tis **tis:** an interrogative pronoun, who, which or what (in direct or indirect questions) --

every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

---

μοι **personal pronoun - first person dative singular**

moi **moy**: to me -- I, me, mine, my.

---

το **definite article - nominative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

οφελος **noun - nominative singular neuter**

ophelos **of'-el-os**: gain -- advantageth, profit.

---

ει **conditional**

ei **i**: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

---

νεκροι **adjective - nominative plural masculine**

nekros **nek-ros'**: dead (literally or figuratively; also as noun) -- dead.

---

ουκ **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

---

εγειρονται **verb - present passive indicative - third person**

egeiro **eg-i'-ro**: to waken (transitively or intransitively), i.e. rouse

---

φαγωμεν **verb - second aorist active subjunctive - first person**

phago **fag'-o**: to eat -- eat, meat.

---

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

πιωμεν **verb - second aorist active subjunctive - first person**

pino **pee'-no**: to imbibe -- drink.

---

αυριον **adverb**

aurion **ow'-ree-on**: fresh, i.e. to-morrow -- (to-)morrow, next day.

---

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

---

αποθνησκομεν **verb - present active indicative - first person**

apothnesko **ap-oth-nace'-ko**: to die off -- be dead, death, die, lie a-dying, be slain (with).

## 1 Corinthians 15:33 .

.	Greek	Strong's	Origin
Do not be deceived:	πλανᾷσθε (planasthe)	4105: to cause to wander, to wander	from plané
"Bad	κακαί (kakai)	2556: bad, evil	a prim. word
company	ὁμιλίαι (omiliai)	3657: company, association	from the same as homileó
corrupts	φθείρουσιν (phtheirusin)	5351: to destroy, corrupt, spoil	from a prim. root phther-
good	χρηστά (chrēsta)	5543: serviceable, good	adjective from chraomai
morals."	ἦθη (ēthē)	2239: custom	prol. form of ethos

## KJV Lexicon

μη **particle - nominative**

**me may:** any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

πλανασθε **verb - present passive imperative - second person**

**planao plan-ah'-o:** to (properly, cause to) roam (from safety, truth, or virtue) -- go astray, deceive, err, seduce, wander, be out of the way.;

φθειρουσιν **verb - present active indicative - third person**

**phtheiro fthi'-ro:** to shrivel or wither, i.e. to spoil (by any process) or (generally) to ruin (especially figuratively, by moral influences, to deprave) -- corrupt (self), defile, destroy.

ἦθη **noun - accusative plural neuter**

**ethos ay'-thos:** usage, i.e. (plural) moral habits -- manners.

χρηστά **adjective - accusative plural neuter**

**chrestos khrase-tos':** employed, i.e. (by implication) useful (in manner or morals) -- better, easy, good(-ness), gracious, kind.

ὁμιλίαι **noun - nominative plural feminine**

**homilia hom-il-ee'-ah:** companionship (homily), i.e. (by implication) intercourse --

communication.

**κακαὶ** **adjective - nominative plural feminine**

**kakos** **kak-os'**: worthless (intrinsically, such), i.e. (subjectively) depraved, or (objectively) injurious -- bad, evil, harm, ill, noisome, wicked.

## 1 Corinthians 15:34 .

.	Greek	Strong's	Origin
Become sober-minded	ἐκνήψατε (eknēpsate)	1594: to become sober (after drunkenness)	from ek and néphó
as you ought,	δικαίως (dikaiōs)	1346: righteously, justly	from dikaios
and stop	μὴ (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle
sinning;	ἁμαρτάνετε (amartanete)	264: to miss the mark, do wrong, sin	from an early root hamart-
for some	τινες (tines)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
have	ἔχουσιν (echousin)	2192: to have, hold	a prim. verb
no knowledge	ἀγνοσίαν (agnōsian)	56: ignorance	from alpha (as a neg. prefix) and the same as ginóskó
of God.	θεοῦ (theou)	2316: God, a god	of uncertain origin
I speak	λαλῶ (lalō)	2980: to talk	from lalos (talkative)
[this] to your shame.	ἐντροπήν (entropēn)	1791: respect, shame	from entrepó

## KJV Lexicon

εκνηψατε **verb - aorist active middle - second person**

eknepho **ek-nay'-fo**: (figuratively) to rouse (oneself) out of stupor -- awake.

δικαιως **adverb**

dikaio **dik-ah'-yoce**: equitably -- justly, (to) righteously(-ness).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

αμαρτανετε **verb - present active imperative - second person**

hamartano **ham-ar-tan'-o**: to miss the mark (and so not share in the prize), i.e. (figuratively) to err, especially (morally) to sin -- for your faults, offend, sin, trespass.

αγνωσιαν **noun - accusative singular feminine**

agnosia **ag-no-see'-ah**: ignorance (properly, the state) -- ignorance, not the knowledge.

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

θεου **noun - genitive singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

τινες **indefinite pronoun - nominative plural masculine**

tis **tis**: some or any person or object

εχουσιν **verb - present active indicative - third person**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

εντροπην **noun - accusative singular feminine**

entrop **en-trop-ay'**: confusion -- shame.

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

λεγω **verb - present active indicative - first person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

# 1 Corinthians 15:35 .

.	Greek	Strong's	Origin
But someone	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
will say,		3004: to say	a prim. verb
"How	πῶς (pōs)	4459: how?	interrog. adverb from the same as posos
are the dead	νεκροί (nekroi)	3498: dead	a prim. word, the same as nekus (a dead body)
raised?	ἐγείρονται (egeirontai)	1453: to waken, to raise up	a prim. verb
And with what kind	ποιῶ (poiō)	4169: of what sort?	from the same as posos
of body	σώματι (sōmati)	4983: a body	of uncertain origin
do they come?"	ἔρχονται (erchontai)	2064: to come, go	a prim. verb

## KJV Lexicon

αλλ **conjunction**

alla **al-lah'**: other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

επει **verb - future active indicative - third person singular**

ereo **er-eh'-o**: to utter, i.e. speak or say -- call, say, speak (of), tell.

τις **indefinite pronoun - nominative singular masculine**

tis **tis**: some or any person or object

πως **adverb - interrogative**

pos **poce**: an interrogative particle of manner; in what way? (sometimes the question is

indirect, how?); also as exclamation, how much! -- how, after (by) what manner (means), that. (Occasionally unexpressed in English).

**εγείρονται verb - present passive indicative - third person**  
**egeiro eg-i'-ro:** to waken (transitively or intransitively), i.e. rouse

**οι definite article - nominative plural masculine**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**νεκροι adjective - nominative plural masculine**  
**nekros nek-ro's:** dead (literally or figuratively; also as noun) -- dead.

**ποιω interrogative pronoun - dative singular neuter**  
**poios poy'-os:** individualizing interrogative (of character) what sort of, or (of number) which one -- what (manner of), which.

**δε conjunction**  
**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

**σωματι noun - dative singular neuter**  
**soma so'-mah:** the body (as a sound whole), used in a very wide application, literally or figuratively -- bodily, body, slave.

**ερχονται verb - present middle or passive deponent indicative - third person**  
**erchomai er'-khom-ahee:** accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

## 1 Corinthians 15:36 .

.	Greek	Strong's	Origin
You fool!	ἄφρων (aphrōn)	878: without reason, foolish	from alpha (as a neg. prefix) and phrén
That which	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you sow	σπείρεις (speireis)	4687: to sow (seed)	a prim. verb
does not come to life	ζωοποιεῖται (zōopoieitai)	2227: to make alive	from the same as zóon and poieó



unless	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
it dies;	ἀποθάνη (apothanē)	599: to die	from apo and thnέskό

## KJV Lexicon

αφρον **adjective - vocative singular masculine**

aphron **af'-rone**: mindless, i.e. stupid, (by implication) ignorant, (specially) egotistic, (practically) rash, or (morally) unbelieving -- fool(-ish), unwise.

συ **personal pronoun - second person nominative singular**

su **soo**: the person pronoun of the second person singular thou -- thou.

ο **relative pronoun - nominative singular neuter**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

σπειρεις **verb - present active indicative - second person singular**

speiro **spi'-ro**: to scatter, i.e. sow -- sow(-er), receive seed.

ου **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ζωοποιεῖται **verb - present passive indicative - third person singular**

zoopoieo **dzo-op-oy-eh'-o**: to (re-)vitalize -- make alive, give life, quicken.

εάν **conditional**

ean **eh-an'**: before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

αποθανη **verb - second aorist active subjunctive - third person singular**

apothnesko **ap-oth-nace'-ko**: to die off -- be dead, death, die, lie a-dying, be slain (with).

# 1 Corinthians 15:37 .

.	Greek	Strong's	Origin
and that which	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you sow,	σπείρεις (speireis)	4687: to sow (seed)	a prim. verb
you do not sow	σπείρεις (speireis)	4687: to sow (seed)	a prim. verb
the body	σῶμα (sōma)	4983: a body	of uncertain origin
which is to be, but a bare	γυμνὸν (gumnon)	1131: naked, poorly clothed	a prim. word
grain,	κόκκον (kokkon)	2848: a grain	a prim. word
perhaps	τύχοι (tuchoi)	5177: to hit, hit upon, meet, happen	from a prim. root tuch-
of wheat	σίτου (sitou)	4621: grain	a prim. word
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
of something	τινος (tinos)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
else.	λοιπῶν (loipōn)	3062: the rest, the remaining	from leipó

## KJV Lexicon

καὶ **conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition)

with other particles or small words

---

**ο relative pronoun - nominative singular neuter**

**hos hos:** the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

---

**σπειρεις verb - present active indicative - second person singular**

**speiro spi'-ro:** to scatter, i.e. sow -- sow(-er), receive seed.

---

**ου particle - nominative**

**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

---

**το definite article - accusative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**σωμα noun - accusative singular neuter**

**soma so'-mah:** the body (as a sound whole), used in a very wide application, literally or figuratively -- bodily, body, slave.

---

**το definite article - accusative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**γενησομενον verb - future middle deponent participle - accusative singular neuter**

**ginomai ghin'-om-ahee:** to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

---

**σπειρεις verb - present active indicative - second person singular**

**speiro spi'-ro:** to scatter, i.e. sow -- sow(-er), receive seed.

---

**αλλα conjunction**

**alla al-lah':** other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

---

**γυμνον adjective - accusative singular masculine**

**gumnos goom-nos':** nude (absolute or relative, literal or figurative) -- naked.

---

**κοκκον noun - accusative singular masculine**

**kokkos kok'-kos:** a kernel of seed -- corn, grain.

---

**ει conditional**

**ei i:** if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

---

**τυχοι verb - second aorist active participle deponent - third person singular**

**tugchano toong-khan'-o:** be, chance, enjoy, little, obtain, refresh...self, + special.

---

**σιτου noun - genitive singular masculine**

**sitos see'-tos:** grain, especially wheat -- corn, wheat.

η **particle**  
e **ay**: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

τινος **indefinite pronoun - genitive singular masculine**  
tis **tis**: some or any person or object

των **definite article - genitive plural masculine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λοιπων **adjective - genitive plural masculine**  
loipoy **loy-poy'**: remaining ones -- other, which remain, remnant, residue, rest.

## 1 Corinthians 15:38 .

.	Greek	Strong's	Origin
But God	θεὸς (theos)	2316: God, a god	of uncertain origin
gives	δίδωσιν (didōsin)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
it a body	σῶμα (sōma)	4983: a body	of uncertain origin
just	καθὼς (kathōs)	2531a: according as, just as	from kata and hós
as He wished,	ἠθέλησεν (ēthelēsen)	2309: to will, wish	a prim. verb
and to each	ἐκάστῳ (ekastō)	1538: each, every	a prim. word
of the seeds	σπερμάτων (spermatōn)	4690: that which is sown, i.e. seed	from speiró
a body	σῶμα (sōma)	4983: a body	of uncertain origin
of its own.	ἴδιον (idion)	2398: one's own, distinct	a prim. word

## KJV Lexicon

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

θεος **noun - nominative singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

αυτω **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

διδωσιν **verb - present active indicative - third person singular**

didomi **did'-o-mee**: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

σωμα **noun - accusative singular neuter**

soma **so'-mah**: the body (as a sound whole), used in a very wide application, literally or figuratively -- bodily, body, slave.

καθως **adverb**

kathos **kath-oc'e'**: just (or inasmuch) as, that -- according to, (according, even) as, how, when.

ηθελησεν **verb - aorist active indicative - third person singular**

thelo **thel'-o**: by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εκαστω **adjective - dative singular neuter**

hekastos **hek'-as-tos**: each or every -- any, both, each (one), every (man, one, woman), particularly.

των **definite article - genitive plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σπερμάτων **noun - genitive plural neuter**

**sperma sper'-mah:** something sown, i.e. seed (including the male sperm); by implication, offspring; specially, a remnant (figuratively, as if kept over for planting) -- issue, seed.

το **definite article - accusative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιδιον **adjective - accusative singular neuter**

**idios id'-ee-os:** pertaining to self, i.e. one's own; by implication, private or separate

σωμα **noun - accusative singular neuter**

**soma so'-mah:** the body (as a sound whole), used in a very wide application, literally or figuratively -- bodily, body, slave.

## 1 Corinthians 15:39 .

.	Greek	Strong's	Origin
All	πᾶσα (pasa)	3956: all, every	a prim. word
flesh	σὰρξ (sarx)	4561: flesh	a prim. word
is not the same	αὐτὴ (autē)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
flesh,	σὰρξ (sarx)	4561: flesh	a prim. word
but there is one	ἄλλη (allē)	243: other, another	a prim. word
[flesh] of men,	ἀνθρώπων (anthrōpōn)	444: a man, human, mankind	probably from anér and óps (eye, face)
and another	ἄλλη (allē)	243: other, another	a prim. word
flesh	σὰρξ (sarx)	4561: flesh	a prim. word
of beasts,	κτηνῶν (ktēnōn)	2934: a beast of burden	from ktaomai

and another	ἄλλη (allē)	243: other, another	a prim. word
flesh	σὰρξ (sarx)	4561: flesh	a prim. word
of birds,	πτηγῶν (ptēnōn)	4421: winged	from petomai
and another	ἄλλη (allē)	243: other, another	a prim. word
of fish.	ἰχθύων (ichthuōn)	2486: a fish	a prim. word

## KJV Lexicon

### οὐ **particle - nominative**

**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

### πᾶσα **adjective - nominative singular feminine**

**pas pas:** apparently a primary word; all, any, every, the whole

### σαρξ **noun - nominative singular feminine**

**sarx sarx:** carnal(-ly, + -ly minded), flesh(-ly).

### ἡ **definite article - nominative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### αὕτη **personal pronoun - nominative singular feminine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

### σαρξ **noun - nominative singular feminine**

**sarx sarx:** carnal(-ly, + -ly minded), flesh(-ly).

### ἀλλὰ **conjunction**

**alla al-lah':** other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

αλλη **adjective - nominative singular feminine**

**allos al'-los:** else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

μεν **particle**

**men men:** indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

ανθρωπων **noun - genitive plural masculine**

**anthropos anth'-ro-pos:** man-faced, i.e. a human being -- certain, man.

αλλη **adjective - nominative singular feminine**

**allos al'-los:** else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

δε **conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

σαρξ **noun - nominative singular feminine**

**sarx sarx:** carnal(-ly, + -ly minded), flesh(-ly).

κτηνων **noun - genitive plural neuter**

**ktenos ktay'-nos:** property, i.e. (specially) a domestic animal -- beast.

αλλη **adjective - nominative singular feminine**

**allos al'-los:** else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

δε **conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ιχθυων **noun - genitive plural masculine**

**ichthus ikh-thoos':** a fish -- fish.

αλλη **adjective - nominative singular feminine**

**allos al'-los:** else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

δε **conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

πτηνων **adjective - genitive plural neuter**

**ptenon ptay-non':** a bird -- bird.

## 1 Corinthians 15:40 .

■			
.	Greek	Strong's	Origin



There are also	καὶ (kai)	2532: and, even, also	a prim. conjunction
heavenly	ἐπουράνια (epourania)	2032: of heaven	from epi and ouranos
bodies	σώματα (sōmata)	4983: a body	of uncertain origin
and earthly	ἐπίγεια (epigeia)	1919: of the earth	from epi and gé
bodies,	σώματα (sōmata)	4983: a body	of uncertain origin
but the glory	δόξα (doxa)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó
of the heavenly	ἐπουρανίων (epouraniōn)	2032: of heaven	from epi and ouranos
is one,	ἑτέρα (etera)	2087: other	of uncertain origin
and the [glory] of the earthly	ἐπιγείων (epigeiōn)	1919: of the earth	from epi and gé
is another.	ἑτέρα (etera)	2087: other	of uncertain origin

## KJV Lexicon

καὶ **conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

σώματα **noun - nominative plural neuter**

**soma so'-mah:** the body (as a sound whole), used in a very wide application, literally or figuratively -- bodily, body, slave.

ἐπουράνια **adjective - nominative plural neuter**

**epouranios ep-oo-ran'-ee-os:** above the sky -- celestial, (in) heaven(-ly), high.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**σωματα noun - nominative plural neuter**

**soma so'-mah:** the body (as a sound whole), used in a very wide application, literally or figuratively -- bodily, body, slave.

---

**ἐπιγεια adjective - nominative plural neuter**

**epigeios ep-ig'-i-os:** worldly (physically or morally) -- earthly, in earth, terrestrial.

---

**αλλ conjunction**

**alla al-lah':** other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

---

**ἑτερα adjective - nominative singular feminine**

**heteros het'-er-os:** (an-, the) other or different -- altered, else, next (day), one, (an-)other, some, strange.

---

**μεν particle**

**men men:** indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

---

**η definite article - nominative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**των definite article - genitive plural neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ἐπουρανιων adjective - genitive plural neuter**

**epouranios ep-oo-ran'-ee-os:** above the sky -- celestial, (in) heaven(-ly), high.

---

**δοξα noun - nominative singular feminine**

**doxa dox'-ah:** glory (as very apparent), in a wide application (literal or figurative, objective or subjective) -- dignity, glory(-ious), honour, praise, worship.

---

**ἑτερα adjective - nominative singular feminine**

**heteros het'-er-os:** (an-, the) other or different -- altered, else, next (day), one, (an-)other, some, strange.

---

**δε conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

---

**η definite article - nominative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

των **definite article - genitive plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἐπιγείων **adjective - genitive plural neuter**

epigeios **ep-ig'-i-os**: worldly (physically or morally) -- earthly, in earth, terrestrial.

# 1 Corinthians 15:41 .

.	Greek	Strong's	Origin
There is one	ἄλλη (allē)	243: other, another	a prim. word
glory	δόξα (doxa)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó
of the sun,	ἡλίου (ēliou)	2246: the sun	a prim. word
and another	ἄλλη (allē)	243: other, another	a prim. word
glory	δόξα (doxa)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó
of the moon,	σελήνης (selēnēs)	4582: the moon	from selas (a bright flame)
and another	ἄλλη (allē)	243: other, another	a prim. word
glory	δόξα (doxa)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó
of the stars;	ἀστέρων (asterōn)	792: a star	from a prim. root ster-
for star	ἀστήρ (astēr)	792: a star	from a prim. root ster-
differs	διαφέρει (diapherei)	1308: to carry through, carry about, to differ, make a difference, surpass	from dia and pheró

from star	ἀστέρος (asteros)	792: a star	from a prim. root ster-
in glory.	δόξη (doxē)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó

## KJV Lexicon

αλλη **adjective - nominative singular feminine**

**allos al'-los:** else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

δοξα **noun - nominative singular feminine**

**doxa dox'-ah:** glory (as very apparent), in a wide application (literal or figurative, objective or subjective) -- dignity, glory(-ious), honour, praise, worship.

ηλιου **noun - genitive singular masculine**

**helios hay'-lee-os:** the sun; by implication, light -- + east, sun.

και **conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αλλη **adjective - nominative singular feminine**

**allos al'-los:** else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

δοξα **noun - nominative singular feminine**

**doxa dox'-ah:** glory (as very apparent), in a wide application (literal or figurative, objective or subjective) -- dignity, glory(-ious), honour, praise, worship.

σεληνης **noun - genitive singular feminine**

**selene sel-ay'-nay:** the moon -- moon.

και **conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αλλη **adjective - nominative singular feminine**

**allos al'-los:** else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

<b>δοξα</b> <b>noun - nominative singular feminine</b> <b>doxa dox'-ah:</b> glory (as very apparent), in a wide application (literal or figurative, objective or subjective) -- dignity, glory(-ious), honour, praise, worship.
<b>αστερων</b> <b>noun - genitive plural masculine</b> <b>aster as-tare':</b> a star (as strown over the sky), literally or figuratively -- star.
<b>αστηρ</b> <b>noun - nominative singular masculine</b> <b>aster as-tare':</b> a star (as strown over the sky), literally or figuratively -- star.
<b>γαρ</b> <b>conjunction</b> <b>gar gar:</b> assigning a reason (used in argument, explanation or intensification; often with other particles)
<b>αστερος</b> <b>noun - genitive singular masculine</b> <b>aster as-tare':</b> a star (as strown over the sky), literally or figuratively -- star.
<b>διαφερει</b> <b>verb - present active indicative - third person singular</b> <b>diaphero dee-af-er'-o:</b> to bear through, i.e. (literally) transport; usually to bear apart, i.e. (objectively) to toss about (figuratively, report); subjectively, to differ, or (by implication) surpass
<b>εν</b> <b>preposition</b> <b>en en:</b> in, at, (up-)on, by, etc.
<b>δοξη</b> <b>noun - dative singular feminine</b> <b>doxa dox'-ah:</b> glory (as very apparent), in a wide application (literal or figurative, objective or subjective) -- dignity, glory(-ious), honour, praise, worship.

## 1 Corinthians 15:42 .

.	Greek	Strong's	Origin
So	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
is the resurrection	ἀναστασις (anastasis)	386: a standing up, i.e. a resurrection, a raising up, rising	from anistēmi
of the dead.	νεκρῶν (nekrōn)	3498: dead	a prim. word, the same as nekus (a dead body)

It is sown	σπείρεται (speiretai)	4687: to sow (seed)	a prim. verb
a perishable	φθορά (phthora)	5356: destruction, corruption	from phtheiró
[body], it is raised	ἐγείρεται (egeiretai)	1453: to waken, to raise up	a prim. verb
an imperishable	ἀφθαρσία (aphtharsia)	861: incorruptibility	from aphthartos
[body];			

## KJV Lexicon

### οὕτως **adverb**

**houto hoo'-to:** after that, after (in) this manner, as, even (so), for all that, like(-wise), no more, on this fashion(-wise), so (in like manner), thus, what.

### καί **conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### ἡ **definite article - nominative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### ἀνάστασις **noun - nominative singular feminine**

**anastasis an-as'-tas-is:** raised to life again, resurrection, rise from the dead, that should rise, rising again.

### τῶν **definite article - genitive plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### νεκρῶν **adjective - genitive plural masculine**

**nekros nek-ros':** dead (literally or figuratively; also as noun) -- dead.

σπείρεται **verb - present passive indicative - third person singular**  
**speiro spi'-ro:** to scatter, i.e. sow -- sow(-er), receive seed.

εν **preposition**  
en **en**: in, at, (up-)on, by, etc.

φθορά **noun - dative singular feminine**  
phthora **fthor-ah'**: decay, i.e. ruin (spontaneous or inflicted, literally or figuratively) -- corruption, destroy, perish.

εγείρεται **verb - present passive indicative - third person singular**  
egeiro **eg-i'-ro**: to waken (transitively or intransitively), i.e. rouse

εν **preposition**  
en **en**: in, at, (up-)on, by, etc.

αφθαρσία **noun - dative singular feminine**  
aphthrsia **af-thar-see'-ah**: incorruptibility; genitive, unending existence; (figuratively) genuineness -- immortality, incorruption, sincerity.

## 1 Corinthians 15:43 .

.	Greek	Strong's	Origin
it is sown	σπείρεται (speiretai)	4687: to sow (seed)	a prim. verb
in dishonor,	ἀτιμία (atimia)	819: dishonor	from atimos
it is raised	ἐγείρεται (egeiretai)	1453: to waken, to raise up	a prim. verb
in glory;	δόξη (doxē)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó
it is sown	σπείρεται (speiretai)	4687: to sow (seed)	a prim. verb
in weakness,	ἀσθενεία (astheneia)	769: weakness, frailty	from asthenés
it is raised	ἐγείρεται (egeiretai)	1453: to waken, to raise up	a prim. verb
in power;	δυνάμει (dunamei)	1411: (miraculous) power, might, strength	from dunamai

## KJV Lexicon

σπείρεται **verb - present passive indicative - third person singular**  
speiro **spi'-ro**: to scatter, i.e. sow -- sow(-er), receive seed.

**εν preposition**

en **en**: in, at, (up-)on, by, etc.

ατιμία **noun - dative singular feminine**

atimia **at-ee-mee'-ah**: infamy, i.e. (subjectively) comparative indignity, (objectively) disgrace -- dishonour, reproach, shame, vile.

εγείρεται **verb - present passive indicative - third person singular**

egeiro **eg-i'-ro**: to waken (transitively or intransitively), i.e. rouse

**εν preposition**

en **en**: in, at, (up-)on, by, etc.

δοξη **noun - dative singular feminine**

doxa **dox'-ah**: glory (as very apparent), in a wide application (literal or figurative, objective or subjective) -- dignity, glory(-ious), honour, praise, worship.

σπείρεται **verb - present passive indicative - third person singular**

speiro **spi'-ro**: to scatter, i.e. sow -- sow(-er), receive seed.

**εν preposition**

en **en**: in, at, (up-)on, by, etc.

ασθενεια **noun - dative singular feminine**

astheneia **as-then'-i-ah**: feebleness (of mind or body); by implication, malady; morally, frailty -- disease, infirmity, sickness, weakness.

εγείρεται **verb - present passive indicative - third person singular**

egeiro **eg-i'-ro**: to waken (transitively or intransitively), i.e. rouse

**εν preposition**

en **en**: in, at, (up-)on, by, etc.

δυναμει **noun - dative singular feminine**

dunamis **doo'-nam-is**: force; specially, miraculous power (usually by implication, a miracle itself)

## 1 Corinthians 15:44 .



.	Greek	Strong's	Origin
it is sown	σπείρεται (speiretai)	4687: to sow (seed)	a prim. verb
a natural	ψυχικόν (psuchikon)	5591: natural, of the soul or mind	from psuché
body,	σῶμα (sōma)	4983: a body	of uncertain origin
it is raised	ἐγείρεται (egeiretai)	1453: to waken, to raise up	a prim. verb
a spiritual	πνευματικόν (pneumatikon)	4152: spiritual	from pneuma
body.	σῶμα (sōma)	4983: a body	of uncertain origin
If	Εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
there is a natural	ψυχικόν (psuchikon)	5591: natural, of the soul or mind	from psuché
body,	σῶμα (sōma)	4983: a body	of uncertain origin
there is also	καὶ (kai)	2532: and, even, also	a prim. conjunction
a spiritual	πνευματικόν (pneumatikon)	4152: spiritual	from pneuma
[body].			

σπείρεται **verb - present passive indicative - third person singular**  
speiro **spi'-ro**: to scatter, i.e. sow -- sow(-er), receive seed.

---

σῶμα **noun - nominative singular neuter**  
soma **so'-mah**: the body (as a sound whole), used in a very wide application, literally or figuratively -- bodily, body, slave.

---

ψυχικόν **adjective - nominative singular neuter**  
psuchikos **psoo-khee-kos'**: sensitive, i.e. animate -- natural, sensual.

---

ἐγείρεται **verb - present passive indicative - third person singular**  
egeiro **eg-i'-ro**: to waken (transitively or intransitively), i.e. rouse

---

σῶμα **noun - nominative singular neuter**  
soma **so'-mah**: the body (as a sound whole), used in a very wide application, literally or figuratively -- bodily, body, slave.

---

πνευματικόν **adjective - nominative singular neuter**  
pneumatikos **pn̄yoo-mat-ik-os'**: non-carnal, i.e. (humanly) ethereal (as opposed to gross), or (daemoniacally) a spirit (concretely), or (divinely) supernatural, regenerate, religious -- spiritual.

---

ἐστὶν **verb - present indicative - third person singular**  
esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

---

σῶμα **noun - nominative singular neuter**  
soma **so'-mah**: the body (as a sound whole), used in a very wide application, literally or figuratively -- bodily, body, slave.

---

ψυχικόν **adjective - nominative singular neuter**  
psuchikos **psoo-khee-kos'**: sensitive, i.e. animate -- natural, sensual.

---

καὶ **conjunction**  
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

ἐστὶν **verb - present indicative - third person singular**  
esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

---

σῶμα **noun - nominative singular neuter**  
soma **so'-mah**: the body (as a sound whole), used in a very wide application, literally or figuratively -- bodily, body, slave.

---

πνευματικόν **adjective - nominative singular neuter**  
pneumatikos **pn̄yoo-mat-ik-os'**: non-carnal, i.e. (humanly) ethereal (as opposed to gross), or (daemoniacally) a spirit (concretely), or (divinely) supernatural, regenerate, religious -- spiritual.

# 1 Corinthians 15:45 .

.	Greek	Strong's	Origin
So	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
it is written,	γέγραπται (gegraptai)	1125: to write	a prim. verb
"The first	πρῶτος (prōtos)	4413: first, chief	contr. superl. of pro
MAN,	ἄνθρωπος (anthrōpos)	444: a man, human, mankind	probably from anér and óps (eye, face)
Adam,	Ἀδὰμ (adam)	76: Adam, the first man	of Hebrew origin Adam
BECAME	ἐγένετο (egeneto)	1096: to come into being, to happen, to become	from a prim. root gen-
A LIVING	ζῶσαν (zōsan)	2198: to live	from prim. roots zé- and zó-
SOUL."	ψυχὴν (psuchēn)	5590: breath, the soul	of uncertain origin
The last	ἔσχατος (eschatos)	2078: last, extreme	of uncertain origin
Adam	Ἀδὰμ (adam)	76: Adam, the first man	of Hebrew origin Adam
[became] a life-giving	ζωοποιοῦν (zōopoioun)	2227: to make alive	from the same as zóon and poieó
spirit.	πνεῦμα (pneuma)	4151: wind, spirit	from pneó

## KJV Lexicon

οὕτως **adverb**

houto **hoo'-to**: after that, after (in) this manner, as, even (so), for all that, like(-wise), no more, on this fashion(-wise), so (in like manner), thus, what.

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

γράφεται **verb - perfect passive indicative - third person singular**

grapho **graf'-o**: to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

γενετο **verb - second aorist middle deponent indicative - third person singular**

ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πρωτος **adjective - nominative singular masculine**

protos **pro'-tos**: foremost (in time, place, order or importance) -- before, beginning, best, chief(-est), first (of all), former.

ανθρωπος **noun - nominative singular masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

αδαμ **proper noun**

Adam **ad-am'**: Adam, the first man; typically (of Jesus) man (as his representative) -- Adam.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ψυχην **noun - accusative singular feminine**

psuche **psoo-khay'**: breath, i.e. (by implication) spirit, abstractly or concretely -- heart (+ -ily), life, mind, soul, + us, + you.

ζωσαν **verb - present active participle - accusative singular feminine**

zao **dzah'-o**: to live -- life(-time), (a-)live(-ly), quick.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εσχατος **adjective - nominative singular masculine**

**eschatos** **es'-khat-os**: farthest, final (of place or time) -- ends of, last, latter end, lowest, uttermost.

**αδამ** **proper noun**

**Adam** **ad-am'**: Adam, the first man; typically (of Jesus) man (as his representative) -- Adam.

**εις** **preposition**

**eis** **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

**πνευμα** **noun - accusative singular neuter**

**pneuma** **pn-yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

**ζωοποιουν** **verb - present active participle - accusative singular neuter**

**zoopoieo** **dzo-op-oy-eh'-o**: to (re-)vitalize -- make alive, give life, quicken.

## 1 Corinthians 15:46 .

.	Greek	Strong's	Origin
However,	ἀλλ' (all)	235: otherwise, on the other hand, but	adversative particle from allos
the spiritual	πνευματικὸν (pneumatikon)	4152: spiritual	from pneuma
is not first,		4413: first, chief	contr. superl. of pro
but the natural;	ψυχικόν (psuchikon)	5591: natural, of the soul or mind	from psuché
then	ἔπειτα (epeita)	1899: thereafter	from epi and eita
the spiritual.	πνευματικόν (pneumatikon)	4152: spiritual	from pneuma

**αλλ conjunction**

**alla al-lah':** other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

**ου particle - nominative**

**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

**πρωτον adverb**

**proton pro'-ton:** firstly (in time, place, order, or importance) -- before, at the beginning, chiefly (at, at the) first (of all).

**το definite article - nominative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**πνευματικον adjective - nominative singular neuter**

**pneumatikos pnyoo-mat-ik-os':** non-carnal, i.e. (humanly) ethereal (as opposed to gross), or (daemoniacally) a spirit (concretely), or (divinely) supernatural, regenerate, religious -- spiritual.

**αλλα conjunction**

**alla al-lah':** other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

**το definite article - nominative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**ψυχικον adjective - nominative singular neuter**

**psuchikos psoo-khee-kos':** sensitive, i.e. animate -- natural, sensual.

**επειτα adverb**

**epeita ep'-i-tah:** thereafter -- after that(-ward), then.

**το definite article - nominative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**πνευματικον adjective - nominative singular neuter**

**pneumatikos pnyoo-mat-ik-os':** non-carnal, i.e. (humanly) ethereal (as opposed to gross), or (daemoniacally) a spirit (concretely), or (divinely) supernatural, regenerate, religious -- spiritual.

## 1 Corinthians 15:47 .

■			
.	Greek	Strong's	Origin

The first	πρῶτος (prōtos)	4413: first, chief	contr. superl. of pro
man	ἄνθρωπος (anthrōpos)	444: a man, human, mankind	probably from anér and óps (eye, face)
is from the earth,	γῆς (gēs)	1093: the earth, land	a prim. word
earthy;	χοϊκός (choikos)	5517: earthy, made of dust	from chous
the second	δεύτερος (deuteros)	1208: second	cptv. adjective, perhaps from duo
man	ἄνθρωπος (anthrōpos)	444: a man, human, mankind	probably from anér and óps (eye, face)
is from heaven.	οὐρανοῦ (ouranou)	3772: heaven	a prim. word

## KJV Lexicon

### ο definite article - nominative singular masculine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### πρῶτος adjective - nominative singular masculine

**protos pro'-tos:** foremost (in time, place, order or importance) -- before, beginning, best, chief(-est), first (of all), former.

### άνθρωπος noun - nominative singular masculine

**anthropos anth'-ro-pos:** man-faced, i.e. a human being -- certain, man.

### εκ preposition

**ek ek:** a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

### γης noun - genitive singular feminine

**ge ghay:** soil; by extension a region, or the solid part or the whole of the terrene globe (including the occupants in each application) -- country, earth(-ly), ground, land, world.

χοϊκος **adjective - nominative singular masculine**

choikos **kho-ik-os'**: dusty or dirty (soil-like), i.e. (by implication) terrene -- earthy.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δευτερος **adjective - nominative singular masculine**

deuteros **dyoo'-ter-os**: (ordinal) second (in time, place, or rank; also adverb) -- afterward, again, second(-arily, time).

ανθρωπος **noun - nominative singular masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριος **noun - nominative singular masculine**

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ἐξ **preposition**

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

ουρανου **noun - genitive singular masculine**

ouranos **oo-ran-os'**: the sky; by extension, heaven (as the abode of God); by implication, happiness, power, eternity; specially, the Gospel (Christianity) -- air, heaven(-ly), sky.

## 1 Corinthians 15:48 .

.	Greek	Strong's	Origin
As is the earthy,	χοϊκός (choikos)	5517: earthy, made of dust	from chous
so	τοιούτοι (toioutoi)	5108: such as this, such	from toios (such, such-like) and houtos,
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
are those	ὅ (o)	3588: the	the def. art.
who are earthy;	χοϊκοί (choikoi)	5517: earthy, made of dust	from chous



and as is the heavenly,	ἐπουράνιος (epouranios)	2032: of heaven	from epi and ouranos
so	τοιούτοι (toioutoi)	5108: such as this, such	from toios (such, such-like) and houtos,
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
are those	οἱ (oi)	3588: the	the def. art.
who are heavenly.	ἐπουράνιοι (epouranioi)	2032: of heaven	from epi and ouranos

## KJV Lexicon

οἷος **correlative pronoun - nominative singular masculine**

**hoios hoy'-os:** such or what sort of (as a correlation or exclamation); especially the neuter (adverbially) with negative, not so

ο **definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χοικος **adjective - nominative singular masculine**

**choikos kho-ik-os':** dusty or dirty (soil-like), i.e. (by implication) terrene -- earthy.

τοιούτοι **demonstrative pronoun - nominative plural masculine**

**toioutos toy-oo'-tos:** truly this, i.e. of this sort (to denote character or individuality) -- like, such (an one).

και **conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οι **definite article - nominative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χοικοι **adjective - nominative plural masculine**

**choikos kho-ik-os':** dusty or dirty (soil-like), i.e. (by implication) terrene -- earthy.

<b>καὶ conjunction</b>			
<b>kai kahee:</b>	and, also, even, so then, too, etc.;	often used in connection (or composition)	with other particles or small words
<b>οἷος correlative pronoun - nominative singular masculine</b>			
<b>hoios hoy'-os:</b>	such or what sort of (as a correlation or exclamation); especially the neuter	(adverbially) with negative, not so	
<b>ὁ definite article - nominative singular masculine</b>			
<b>ho ho:</b>	the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.		
<b>ἐπουράνιος adjective - nominative singular masculine</b>			
<b>epouranios ep-oo-ran'-ee-os:</b>	above the sky -- celestial, (in) heaven(-ly), high.		
<b>τοιοῦτοι demonstrative pronoun - nominative plural masculine</b>			
<b>toioutos toy-oo'-tos:</b>	truly this, i.e. of this sort (to denote character or individuality) -- like, such (an one).		
<b>καὶ conjunction</b>			
<b>kai kahee:</b>	and, also, even, so then, too, etc.;	often used in connection (or composition)	with other particles or small words
<b>οἱ definite article - nominative plural masculine</b>			
<b>ho ho:</b>	the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.		
<b>ἐπουράνιοι adjective - nominative plural masculine</b>			
<b>epouranios ep-oo-ran'-ee-os:</b>	above the sky -- celestial, (in) heaven(-ly), high.		

## 1 Corinthians 15:49 .

.	Greek	Strong's	Origin
Just	καθὼς (kathōs)	2531a: according as, just as	from kata and hós
as we have borne	ἐφορέσαμεν (ephoresamen)	5409: to bear constantly, to wear	from pheró
the image	εἰκόνα (eikona)	1504: an image, i.e. lit. statue, fig. representation	from eikó
of the earthy,	χοϊκοῦ (choikou)	5517: earthy, made of dust	from chous
we will also	καὶ	2532: and, even, also	a prim. conjunction

	(kai)		
bear	φορέσωμεν (phoresōmen)	5409: to bear constantly, to wear	from pheró
the image	εἰκόνα (eikona)	1504: an image, i.e. lit. statue, fig. representation	from eikó
of the heavenly.	ἐπουρανίου (epouraniou)	2032: of heaven	from epi and ouranos

## KJV Lexicon

### και conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### καθως adverb

**kathos kath-ocē':** just (or inasmuch) as, that -- according to, (according, even) as, how, when.

### εφορεσαμεν verb - aorist active indicative - first person

**phoreo for-eh'-o:** to have a burden, i.e. (by analogy) to wear as clothing or a constant accompaniment -- bear, wear.

### την definite article - accusative singular feminine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### εικονα noun - accusative singular feminine

**eikon i-kone':** a likeness, i.e. (literally) statue, profile, or (figuratively) representation, resemblance -- image.

### του definite article - genitive singular masculine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### χοικου adjective - genitive singular masculine

**choikos kho-ik-os':** dusty or dirty (soil-like), i.e. (by implication) terrene -- earthy.

### φορεσωμεν verb - aorist active subjunctive - first person

**phoreo for-eh'-o:** to have a burden, i.e. (by analogy) to wear as clothing or a constant

accompaniment -- bear, wear.

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**την definite article - accusative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**εικονα noun - accusative singular feminine**

**eikon i-kone':** a likeness, i.e. (literally) statue, profile, or (figuratively) representation, resemblance -- image.

**του definite article - genitive singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**επουρανιου adjective - genitive singular masculine**

**epouranios ep-oo-ran'-ee-os:** above the sky -- celestial, (in) heaven(-ly), high.

## 1 Corinthians 15:50 .

.	Greek	Strong's	Origin
Now	δέ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
I say	φημι (phēmi)	5346: to declare, say	from a prim. root pha-
this,		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
brethren,	ἀδελφοί (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
that flesh	σὰρξ (sarx)	4561: flesh	a prim. word
and blood	αἷμα (aima)	129: blood	of uncertain origin
cannot	δύναται (dunatai)	1410: to be able, to have power	a prim. verb

inherit	κληρονομῆσαι (klēronomēsai)	2816: to inherit	from kléronomos
the kingdom	βασιλείαν (basileian)	932: kingdom, sovereignty, royal power	from basileuó
of God;	θεοῦ (theou)	2316: God, a god	of uncertain origin
nor	οὐδὲ (oude)	3761: and not, neither	from ou, and de
does the perishable	φθορὰ (phthora)	5356: destruction, corruption	from phtheiró
inherit	κληρονομεῖ (klēronomei)	2816: to inherit	from kléronomos
the imperishable.	ἀφθαρσίαν (aphtharsian)	861: incorruptibility	from aphthartos

## KJV Lexicon

**ΤΟΥΤΟ demonstrative pronoun - accusative singular neuter**

**touto too'-to:** that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

**δε conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

**φημι verb - present indicative - first person singular**

**phemi fay-mee':** to show or make known one's thoughts, i.e. speak or say -- affirm, say.

**αδελφοι noun - vocative plural masculine**

**adelphos ad-el-fos':** a brother near or remote -- brother.

**ΟΤΙ conjunction**

**hoti hot'-ee:** demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

**σαρξ noun - nominative singular feminine**

**sarx sarx:** carnal(-ly, + -ly minded), flesh(-ly).

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**αιμα noun - nominative singular neuter**

**haima hah'-ee-mah:** blood, literally (of men or animals), figuratively (the juice of grapes) or specially (the atoning blood of Christ); by implication, bloodshed, also kindred -- blood.

---

**βασιλειαν noun - accusative singular feminine**

**basileia bas-il-i'-ah:** royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, + reign.

---

**θεου noun - genitive singular masculine**

**theos theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

---

**κληρονομησαι verb - aorist active middle or passive deponent**

**kleronomeo klay-ron-om-eh'-o:** to be an heir to -- be heir, (obtain by) inherit(-ance).

---

**ου particle - nominative**

**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

---

**δυνανται verb - present middle or passive deponent indicative - third person**

**dunamai doo'-nam-ah-ee:** to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

---

**ουδε adverb**

**oude oo-deh':** not however, i.e. neither, nor, not even -- neither (indeed), never, no (more, nor, not), nor (yet), (also, even, then) not (even, so much as), + nothing, so much as.

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**η definite article - nominative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**φθορα noun - nominative singular feminine**

**phthora fthor-ah':** decay, i.e. ruin (spontaneous or inflicted, literally or figuratively) -- corruption, destroy, perish.

---

**την definite article - accusative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**αφθαρσιαν noun - accusative singular feminine**

**aphthrsia af-thar-see'-ah:** incorruptibility; genitive, unending existence; (figuratively) genuineness -- immortality, incorruption, sincerity.

---

**κληρονομει verb - present active indicative - third person singular**

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kleronomeo **klay-ron-om-eh'-o**: to be an heir to -- be heir, (obtain by) inherit(-ance).

## 1 Corinthians 15:51 .

.	Greek	Strong's	Origin
Behold,	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
I tell	λέγω (legō)	3004: to say	a prim. verb
you a mystery;	μυστήριον (mustērion)	3466: a mystery or secret doctrine	from mustés (one initiated); from mueó
we will not all	πάντες (pantes)	3956: all, every	a prim. word
sleep,	κοιμηθησόμεθα (koimēthēsometha)	2837:	to put to sleep, fall asleep
but we will all	πάντες (pantes)	3956: all, every	a prim. word
be changed,	ἀλλαγησόμεθα (allagēsometha)	236: to change	from allos

### KJV Lexicon

ἰδοὺ **verb - second aorist active middle - second person singular**

idou **id-oo'**: used as imperative lo!; -- behold, lo, see.

μυστήριον **noun - accusative singular neuter**

musterion **moos-tay'-ree-on**: a secret or mystery (through the idea of silence imposed by initiation into religious rites) -- mystery.

ὤμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

λέγω **verb - present active indicative - first person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew,

speak, tell, utter.

παντες adjective - nominative plural masculine

pas pas: apparently a primary word; all, any, every, the whole

μεν particle

men men: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

ου particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

κοιμηθησομεθα verb - future passive indicative - first person

koimao koy-mah'-o: to put to sleep, i.e. (passively or reflexively) to slumber; figuratively, to de cease -- (be a-, fall a-, fall on) sleep, be dead.

παντες adjective - nominative plural masculine

pas pas: apparently a primary word; all, any, every, the whole

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αλλαγησομεθα verb - second future passive indicative - first person

allasso al-las'-so: to make different -- change.

## 1 Corinthians 15:52 .

.	Greek	Strong's	Origin
in a moment,	ἀτόμῳ (atomō)	823: uncut, indivisible, (an indivisible) moment (of time)	from alpha (as a neg. prefix) and tomos
in the twinkling	ῥιπῇ (ripē)	4493: any rapid movement, spec. a twinkling (of lights or the eye)	from rhiptó
of an eye,	ὀφθαλμοῦ (ophthalmou)	3788: the eye	from a prim. root op- and an uncertain root
at the last	ἐσχάτῃ (eschatē)	2078: last, extreme	of uncertain origin
trumpet;	σάλπιγγι (salpingi)	4536: a trumpet	from salpizó
for the trumpet will sound,	σαλπίσει (salpisei)	4537: to sound a trumpet	of uncertain origin



and the dead	νεκροὶ (nekroi)	3498: dead	a prim. word, the same as nekus (a dead body)
will be raised	ἐγερθήσονται (egerthēsontai)	1453: to waken, to raise up	a prim. verb
imperishable,	ἄφθαρτοι (aphthartoi)	862a: undecaying, i.e. imperishable	from alpha (as a neg. prefix) and phtheiró
and we will be changed.	ἀλλαγησόμεθα (allagēsometha)	236: to change	from allos

## KJV Lexicon

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

ατομω **adjective - dative singular neuter**

atomos **at'-om-os**: uncut, i.e. (by implication) indivisible (an atom of time) -- moment.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

ριπη **noun - dative singular feminine**

rhipe **hree-pay'**: a jerk (of the eye, i.e. (by analogy) an instant) -- twinkling.

οφθαλμου **noun - genitive singular masculine**

ophthalmos **of-thal-mos'**: the eye; by implication, vision; figuratively, envy (from the jealous side-glance) -- eye, sight.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εσχατη **adjective - dative singular feminine**

eschatos **es'-khat-os**: farthest, final (of place or time) -- ends of, last, latter end, lowest, uttermost.

σαλπιγγι **noun - dative singular feminine**

salpigx **sal'-pinx**: a trumpet -- trump(-et).

σαλπισει **verb - future active indicative - third person singular**

salpizo **sal-pid'-zo**: to trumpet, i.e. sound a blast -- (which are yet to) sound (a trumpet).

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νεκροι **adjective - nominative plural masculine**

nekros **nek-ros'**: dead (literally or figuratively; also as noun) -- dead.

εγερθησονται **verb - future passive indicative - third person**

egeiro **eg-i'-ro**: to waken (transitively or intransitively), i.e. rouse

αφθαρτοι **adjective - nominative plural masculine**

aphthartos **af'-thar-tos**: undecaying (in essence or continuance) -- not (in-, un-)corruptible, immortal.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ημεις **personal pronoun - first person nominative plural**

hemeis **hay-mice'**: we (only used when emphatic) -- us, we (ourselves).

αλλαγησομεθα **verb - second future passive indicative - first person**

allasso **al-las'-so**: to make different -- change.

## 1 Corinthians 15:53 .

.	Greek	Strong's	Origin
For this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
perishable	φθαρτὸν (phtharton)	5349: perishable, corruptible	from phtheiró
must	Δεῖ	1163: it is necessary	a form of deó

	(dei)		
put	ἐνδύσασθαι (endusasthai)	1746a: to clothe or be clothed with (in the sense of sinking into a garment)	from en and the same as dunó
on the imperishable,	ἀφθαρσίαν (aphtharsian)	861: incorruptibility	from aphthartos
and this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
mortal	θνητὸν (thnēton)	2349: subject to death	from thnēskó
must put	ἐνδύσασθαι (endusasthai)	1746a: to clothe or be clothed with (in the sense of sinking into a garment)	from en and the same as dunó
on immortality.	ἀθανασίαν (athanasian)	110: immortality	from alpha (as a neg. prefix) and thanatos

## KJV Lexicon

**δεῖ** **verb - present impersonal active indicative - third person singular**

**dei** **die:** also deon deh-on'; neuter active participle of the same; both used impersonally; it is (was, etc.) necessary (as binding) -- behaved, be meet, must (needs), (be) need(-ful), ought, should.

**γάρ** **conjunction**

**gar** **gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

**το** **definite article - nominative singular neuter**

**ho** **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**φθαρτον** **adjective - nominative singular neuter**

**phthartos** **fthar-tos':** decayed, i.e. (by implication) perishable -- corruptible.

**τοῦτο** **demonstrative pronoun - nominative singular neuter**

**touto** **too'-to:** that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

<b>ενδυσασθαι</b> <b>verb - aorist middle middle or passive deponent</b> <b>enduo en-doo'-o:</b> to invest with clothing -- array, clothe (with), endue, have (put) on.
<b>αφθαρσιαν</b> <b>noun - accusative singular feminine</b> <b>aphthrsia af-thar-see'-ah:</b> incorruptibility; genitive, unending existence; (figuratively) genuineness -- immortality, incorruption, sincerity.
<b>και</b> <b>conjunction</b> <b>kai kahee:</b> and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
<b>το</b> <b>definite article - nominative singular neuter</b> <b>ho ho:</b> the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
<b>θνητον</b> <b>adjective - nominative singular neuter</b> <b>thnetos thnay-tos':</b> liable to die -- mortal(-ity).
<b>τουτο</b> <b>demonstrative pronoun - nominative singular neuter</b> <b>touto too'-to:</b> that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).
<b>ενδυσασθαι</b> <b>verb - aorist middle middle or passive deponent</b> <b>enduo en-doo'-o:</b> to invest with clothing -- array, clothe (with), endue, have (put) on.
<b>αθανασιαν</b> <b>noun - accusative singular feminine</b> <b>athanasia ath-an-as-ee'-ah:</b> deathlessness -- immortality.

## 1 Corinthians 15:54 .

.	Greek	Strong's	Origin
But when	ὅταν (otan)	3752: whenever	from hote and an
this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
perishable	θνητὸν (thnēton)	5349: perishable, corruptible	from phtheirō
will have put	ἐνδύσῃται (endusētai)	1746a: to clothe or be clothed with (in the sense of sinking into a garment)	from en and the same as dunō
on the imperishable,		861: incorruptibility	from aphthartos

and this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
mortal		2349: subject to death	from thnéskó
will have put		1746a: to clothe or be clothed with (in the sense of sinking into a garment)	from en and the same as dunó
on immortality,	ἀθανασία (athanasian)	110: immortality	from alpha (as a neg. prefix) and thanatos
then	τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
will come	γενήσεται (genēsetai)	1096: to come into being, to happen, to become	from a prim. root gen-
about the saying	λόγος (logos)	3056: a word (as embodying an idea), a statement, a speech	from legó
that is written,	γεγραμμένος (gegrammenos)	1125: to write	a prim. verb
"DEATH	θάνατος (thanatos)	2288: death	from thnéskó
IS SWALLOWED	κατεπόθη (katepothē)	2666: to drink down	from kata and pinó
UP in victory.	νίκος (nikos)	3534: victory	a late form of niké

## KJV Lexicon

οταν **conjunction**

**hotan hot'-an:** whenever (implying hypothesis or more or less uncertainty); also causatively (conjunctively) inasmuch as -- as long (soon) as, that, + till, when(-soever), while.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

---

το **definite article - nominative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

φθαρτον **adjective - nominative singular neuter**

phthartos **fthar-tos'**: decayed, i.e. (by implication) perishable -- corruptible.

---

τούτο **demonstrative pronoun - nominative singular neuter**

touto **too'-to**: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

---

ενδυσηται **verb - aorist middle subjunctive - third person singular**

enduo **en-doo'-o**: to invest with clothing -- array, clothe (with), endue, have (put) on.

---

αφθαρσιαν **noun - accusative singular feminine**

aphthrsia **af-thar-see'-ah**: incorruptibility; genitive, unending existence; (figuratively) genuineness -- immortality, incorruption, sincerity.

---

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

το **definite article - nominative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

θνητον **adjective - nominative singular neuter**

thnetos **thnay-tos'**: liable to die -- mortal(-ity).

---

τούτο **demonstrative pronoun - nominative singular neuter**

touto **too'-to**: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

---

ενδυσηται **verb - aorist middle subjunctive - third person singular**

enduo **en-doo'-o**: to invest with clothing -- array, clothe (with), endue, have (put) on.

---

αθανασιαν **noun - accusative singular feminine**

athanasia **ath-an-as-ee'-ah**: deathlessness -- immortality.

---

τοτε **adverb**

tote **tot'-eh**: the when, i.e. at the time that (of the past or future, also in consecution) -- that time, then.

---

γενησεται **verb - future middle deponent indicative - third person singular**

ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

---

ο **definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**λογος noun - nominative singular masculine**

**logos log'-os:** something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

**o definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**γεγραμμενος verb - perfect passive participle - nominative singular masculine**

**grapho graf'-o:** to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

**κατεποθη verb - aorist passive indicative - third person singular**

**katapino kat-ap-ee'-no:** to drink down, i.e. gulp entire -- devour, drown, swallow (up).

**o definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**θανατος noun - nominative singular masculine**

**thanatos than'-at-os:** (properly, an adjective used as a noun) death -- deadly, (be...) death.

**εις preposition**

**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

**νικος noun - accusative singular neuter**

**nikos nee'-kos:** a conquest (concretely), i.e. (by implication) triumph -- victory.

## 1 Corinthians 15:55 .

.	Greek	Strong's	Origin
"O DEATH,	θάνατε (thanate)	2288: death	from thnḗskó
WHERE	ποῦ (pou)	4226: where?	interrog. adverb from the same as posos

IS YOUR VICTORY?	νῖκος (nikos)	3534: victory	a late form of niké
O DEATH,	θάνατε (thanate)	2288: death	from thnéskó
WHERE	ποῦ (pou)	4226: where?	interrog. adverb from the same as posos
IS YOUR STING?"	κέντρον (kentron)	2759: a sharp point	from kenteó (to prick)

## KJV Lexicon

### του particle - interrogative

pou poo: as adverb of place; at (by implication, to) what locality -- where, whither.

### σου personal pronoun - second person genitive singular

sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

### θανάτε noun - vocative singular masculine

thanatos than'-at-os: (properly, an adjective used as a noun) death -- deadly, (be...) death.

### το definite article - nominative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### κέντρον noun - nominative singular neuter

kentron ken'-tron: a point (centre), i.e. a sting (figuratively, poison) or goad (figuratively, divine impulse) -- prick, sting.

### του particle - interrogative

pou poo: as adverb of place; at (by implication, to) what locality -- where, whither.

### σου personal pronoun - second person genitive singular

sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

### αἶδη noun - vocative singular masculine

haides hah'-dace: unseen, i.e. Hades or the place (state) of departed souls -- grave, hell.

### το definite article - nominative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English



idiom) -- the, this, that, one, he, she, it, etc.

**νίκος** **noun - nominative singular neuter**

**nikos** **nee'-kos**: a conquest (concretely), i.e. (by implication) triumph -- victory.

## 1 Corinthians 15:56 .

.	Greek	Strong's	Origin
The sting	κέντρον (kentron)	2759: a sharp point	from kenteó (to prick)
of death	θανάτου (thanatou)	2288: death	from thnéskó
is sin,	ἁμαρτία (amartia)	266: a sin, failure	from hamartanó
and the power	δύναμις (dunamis)	1411: (miraculous) power, might, strength	from dunamai
of sin	ἁμαρτίας (amartias)	266: a sin, failure	from hamartanó
is the law;	νόμος (nomos)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)

### KJV Lexicon

**το** **definite article - nominative singular neuter**

**ho ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**δε** **conjunction**

**de deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

**κέντρον** **noun - nominative singular neuter**

**kentron** **ken'-tron**: a point (centre), i.e. a sting (figuratively, poison) or goad (figuratively, divine impulse) -- prick, sting.

**του** **definite article - genitive singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**θανάτου noun - genitive singular masculine**

**thanatos than'-at-os:** (properly, an adjective used as a noun) death -- deadly, (be...) death.

**η definite article - nominative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**αμαρτια noun - nominative singular feminine**

**hamartia ham-ar-tee'-ah:** a sin (properly abstract) -- offence, sin(-ful).

**η definite article - nominative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**δε conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

**δυναμις noun - nominative singular feminine**

**dunamis doo'-nam-is:** force; specially, miraculous power (usually by implication, a miracle itself)

**της definite article - genitive singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**αμαρτιας noun - genitive singular feminine**

**hamartia ham-ar-tee'-ah:** a sin (properly abstract) -- offence, sin(-ful).

**ο definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**νομος noun - nominative singular masculine**

**nomos nom'-os:** law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume); also of the Gospel), or figuratively (a principle) -- law.

## 1 Corinthians 15:57 .

.	Greek	Strong's	Origin
but thanks	χάρις (charis)	5485: grace, kindness	a prim. word
be to God,	θεῷ	2316: God, a god	of uncertain origin

	(theō)		
who gives	διδόντι (didonti)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
us the victory	νίκος (nikos)	3534: victory	a late form of niké
through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
our Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
Christ.	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió

## KJV Lexicon

τω **definite article - dative singular masculine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

θεω **noun - dative singular masculine**

theos **theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

χαρις **noun - nominative singular feminine**

charis **khar'-ece:** acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy).

τω **definite article - dative singular masculine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

διδόντι **verb - present active participle - dative singular masculine**

**didomi did'-o-mee:** to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

**ημιν personal pronoun - first person dative plural**

**hemin hay-meen':** to (or for, with, by) us -- our, (for) us, we.

**το definite article - accusative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**νικος noun - accusative singular neuter**

**nikos nee'-kos:** a conquest (concretely), i.e. (by implication) triumph -- victory.

**δια preposition**

**dia dee-ah':** through (in very wide applications, local, causal, or occasional)

**του definite article - genitive singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**κυριου noun - genitive singular masculine**

**kurios koo'-ree-os:** supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

**ημων personal pronoun - first person genitive plural**

**hemon hay-mone':** of (or from) us -- our (company), us, we.

**ιησου noun - genitive singular masculine**

**iesous ee-ay-sooce':** Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

**χριστου noun - genitive singular masculine**

**Christos khris-tos':** anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

## 1 Corinthians 15:58 .

.	Greek	Strong's	Origin
Therefore,	ὥστε (ōste)	5620: so as to, so then, therefore	from hós and te
my beloved	ἀγαπητοί (agapētoi)	27: beloved	from agapaó
brethren,	ἀδελφοί (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
be steadfast,	ἐδραῖοι	1476: sitting, steadfast	from hedra (a seat)

	(edraioi)		
immovable,	ἀμετακίνητοι (ametakinētoi)	277: immovable	from alpha (as a neg. prefix) and metakineó
always	πάντοτε (pantote)	3842: at all times	from pas and tote
abounding	περισσεύοντες (perisseuontes)	4052: to be over and above, to abound	from perissos
in the work	ἔργω (ergō)	2041: work	from a prim. verb erdó (to do)
of the Lord,	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
knowing		3609a: to have seen or perceived, hence to know	perf. of eidon
that your toil	κόπος (kopos)	2873: laborious toil	from koptó
is not [in] vain	κενός (kenos)	2756: empty	a prim. word
in the Lord.	κυρίῳ (kuriō)	2962: lord, master	from kuros (authority)

## KJV Lexicon

ὥστε **conjunction**

**hoste** **hoce'-teh**: so too, i.e. thus therefore (in various relations of consecution, as follow) -  
- (insomuch) as, so that (then), (insomuch) that, therefore, to, wherefore.

ἀδελφοί **noun - vocative plural masculine**

**adephos** **ad-el-fos'**: a brother near or remote -- brother.

μου **personal pronoun - first person genitive singular**

**mou** **moo**: of me -- I, me, mine (own), my.

αγαπητοί **adjective - vocative plural masculine**

**agapetos** **ag-ap-ay-tos'**: beloved -- (dearly, well) beloved, dear.

---

**εδραιοι adjective - nominative plural masculine**

**hedraios hed-rah'-yos:** sedentary, i.e. (by implication) immovable -- settled, steadfast.

---

**γινεσθε verb - present middle or passive deponent imperative - second person**

**ginomai ghin'-om-ahee:** to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

---

**αμετακίνητοι adjective - nominative plural masculine**

**ametakinetos am-et-ak-in'-ay-tos:** immovable -- unmovable.

---

**περισσεύοντες verb - present active participle - nominative plural masculine**

**perisseuo per-is-syoo'-o:** to superabound (in quantity or quality), be in excess, be superfluous; also (transitively) to cause to superabound or excel

---

**εν preposition**

**en en:** in, at, (up-)on, by, etc.

---

**τω definite article - dative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**εργω noun - dative singular neuter**

**ergon er'-gon:** toil (as an effort or occupation); by implication, an act -- deed, doing, labour, work.

---

**του definite article - genitive singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**κυριου noun - genitive singular masculine**

**kurios koo'-ree-os:** supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

---

**πάντοτε adverb**

**pantote pan'-tot-eh:** every when, i.e. at all times -- alway(-s), ever(-more).

---

**ειδοτες verb - perfect active participle - nominative plural masculine**

**eido i'-do:** to see; by implication, (in the perfect tense only) to know

---

**οτι conjunction**

**hoti hot'-ee:** demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

---

**ο definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**κοπος noun - nominative singular masculine**

**kopos kop'-os:** a cut, i.e. (by analogy) toil (as reducing the strength), literally or

figuratively; by implication, pains -- labour, trouble, weariness.

**υμων** **personal pronoun - second person genitive plural**  
**humon hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

**ουκ** **particle - nominative**  
**ou oo'**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

**εστιν** **verb - present indicative - third person singular**  
**esti es-tee'**: he (she or it) is; also (with neuter plural) they are

**κενος** **adjective - nominative singular masculine**  
**kenos ken-os'**: empty -- empty, (in) vain.

**εν** **preposition**  
**en en'**: in, at, (up-)on, by, etc.

**κυριω** **noun - dative singular masculine**  
**kurios koo'-ree-os'**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

## 1 Corinthians 16:1 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
concerning	Περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
the collection	λογείας (logeias)	3048: a collection	from logeuó (to collect)
for the saints,	ἀγίους (agious)	40: sacred, holy	from a prim. root
as I directed	διέταξα (dietaxa)	1299: to arrange thoroughly, i.e. to charge, appoint	from dia and tassó
the churches	ἐκκλησίαις (ekklēsiais)	1577: an assembly, a (religious) congregation	from ek and kaleó
of Galatia,	Γαλατίας (galatias)	1053: Galatia, a district in Asia Minor or a larger Roman province including this district	of foreign origin

		as well as others	
so	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
do	ποιήσατε (poiēsate)	4160: to make, do	a prim. word
you also.	καὶ (kai)	2532: and, even, also	a prim. conjunction

## KJV Lexicon

### περι **preposition**

**peri per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

### δε **conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

### της **definite article - genitive singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### λογίας **noun - genitive singular feminine**

**logia log-ee'-ah:** a contribution -- collection, gathering.

### της **definite article - genitive singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### εις **preposition**

**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

### τους **definite article - accusative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### αγιους **adjective - accusative plural masculine**

**hagios hag'-ee-os:** sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.



ὥσπερ **adverb**

**hosper hoce'-per:** just as, i.e. exactly like -- (even, like) as.

διατάξαι **verb - aorist active indicative - first person singular**

**diatasso dee-at-as'-so:** to arrange thoroughly, i.e. (specially) institute, prescribe, etc. -- appoint, command, give, (set in) order, ordain.

ταῖς **definite article - dative plural feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἐκκλησίαις **noun - dative plural feminine**

**ekklesia ek-klay-see'-ah:** a calling out, i.e. (concretely) a popular meeting, especially a religious congregation--assembly, church.

τῆς **definite article - genitive singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γαλατίας **noun - genitive singular feminine**

**Galatia gal-at-ee'-ah:** Galatia, a region of Asia -- Galatia.

οὕτως **adverb**

**houto hoo'-to:** after that, after (in) this manner, as, even (so), for all that, like(-wise), no more, on this fashion(-wise), so (in like manner), thus, what.

καὶ **conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ὕμεις **personal pronoun - second person nominative plural**

**humeis hoo-mice':** you (as subjective of verb) -- ye (yourselves), you.

ποιήσατε **verb - aorist active middle - second person**

**poieo poy-eh'-o:** to make or do (in a very wide application, more or less direct)

## 1 Corinthians 16:2 .

.	Greek	Strong's	Origin
On the first	μίαν (mian)	1520: one	a primary number
day of every	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
week	σαββάτου (sabbatou)	4521: the Sabbath, i.e. the seventh day (of the week)	of Hebrew origin shabbath

each one	ἕκαστος (ekastos)	1538: each, every	a prim. word
of you is to put	τιθέτω (tithetō)	5087: to place, lay, set	from a prim. root the-
aside	παρ' (par)	3844: from beside, by the side of, by, beside	a prim. preposition
and save,	θησαυρίζων (thēsaurizōn)	2343: to lay up, store up	from thésauros
as he may prosper,	εὐδοῶται (euodōtai)	2137: to have a prosperous journey	from eu and hodos
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that no	μή (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle
collections	λογεῖται (logeiai)	3048: a collection	from logeuó (to collect)
be made	γίνονται (ginōntai)	1096: to come into being, to happen, to become	from a prim. root gen-
when	ὅταν (otan)	3752: whenever	from hote and an
I come.	ἔλθω (elthō)	2064: to come, go	a prim. verb

## KJV Lexicon

κατα **preposition**

**kata kat-ah':** (prepositionally) down (in place or time), in varied relations

μὴν **adjective - accusative singular feminine**

**heis hice:** one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

σαββατων **noun - genitive plural neuter**

sabbaton **sab'-bat-on**: sabbath (day), week.

---

ἐκάστος **adjective - nominative singular masculine**

hekastos **hek'-as-tos**: each or every -- any, both, each (one), every (man, one, woman), particularly.

---

ὑμῶν **personal pronoun - second person genitive plural**

humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

---

παρ **preposition**

para **par-ah'**: near; i.e. (with genitive case) from beside, (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with

---

ἐαυτώ **reflexive pronoun - third person dative singular masculine**

heautou **heh-ow-too'**: him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

---

τίθεται **verb - present active imperative - third person singular**

tithemi **tith'-ay-mee**: advise, appoint, bow, commit, conceive, give, kneel down, lay (aside, down, up), make, ordain, purpose, put, set (forth), settle, sink down.

---

θησαυρίζων **verb - present active participle - nominative singular masculine**

thesaurizo **thay-sow-rid'-zo**: to amass or reserve -- lay up (treasure), (keep) in store, (heap) treasure (together, up).

---

ὁ **relative pronoun - accusative singular neuter**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

---

τί **indefinite pronoun - accusative singular neuter**

tis **tis**: some or any person or object

---

αν **particle**

an **an**: denoting a supposition, wish, possibility or uncertainty

---

εὐδοῦται **verb - present passive subjunctive - third person singular**

euodoo **yoo-od-o'-o**: to help on the road, i.e. (passively) succeed in reaching; figuratively, to succeed in business affairs -- (have a) prosper(-ous journey).

---

ἵνα **conjunction**

hina **hin'-ah**: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

---

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

---

ὅταν **conjunction**

hotan **hot'-an**: whenever (implying hypothesis or more or less uncertainty); also causatively (conjunctionally) inasmuch as -- as long (soon) as, that, + till, when(-soever),

while.

ελθω **verb - second aorist active subjunctive - first person singular**

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

τοτε **adverb**

tote **tot'-eh**: the when, i.e. at the time that (of the past or future, also in consecution) -- that time, then.

λογιαι **noun - nominative plural feminine**

logia **log-ee'-ah**: a contribution -- collection, gathering.

γινωνται **verb - present middle or passive deponent subjunctive - third person**

ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

## 1 Corinthians 16:3 .

.	Greek	Strong's	Origin
When	ὅταν (otan)	3752: whenever	from hote and an
I arrive,	παράγένωμαι (paragenōmai)	3854: to be beside, to arrive	from para and ginomai
whomever	οὗς (ous)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you may approve,	δοκιμάσητε (dokimasēte)	1381a: to test, by impl. to approve	from dokimos
I will send	πέμψω (pempsō)	3992: to send	a prim. word
them with letters	ἐπιστολῶν (epistolōn)	1992: an epistle, a letter	from epistellō
to carry	ἀπενεγκεῖν (apenenkein)	667: to carry off, bear away	from apo and pherō
your gift	χάριν (charin)	5485: grace, kindness	a prim. word

to Jerusalem;

Ἱερουσαλήμ  
(ierousalēm)

2419: Jerusalem, the capital of Hebrew origin Yerushalaim  
of united Isr. and Judah, also  
a future heavenly city

## KJV Lexicon

### οταν conjunction

**hotan hot'-an:** whenever (implying hypothesis or more or less uncertainty); also causatively (conjunctionally) inasmuch as -- as long (soon) as, that, + till, when(-soever), while.

### δε conjunction

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

**παραγενωμαι verb - second aorist middle deponent subjunctive - first person singular**

**paraginomai par-ag-in'-om-ahee:** to become near, i.e. approach (have arrived); by implication, to appear publicly -- come, go, be present.

### ους relative pronoun - accusative plural masculine

**hos hos:** the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

### εαν conditional

**ean eh-an':** before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

### δοκιμασητε verb - aorist active subjunctive - second person

**dokimazo dok-im-ad'-zo:** to test; by implication, to approve -- allow, discern, examine, like, (ap-)prove, try.

### δι preposition

**dia dee-ah':** through (in very wide applications, local, causal, or occasional)

### επιστολων noun - genitive plural feminine

**epistole ep-is-tol-ay':** a written message -- epistle, letter.

### τουτους demonstrative pronoun - accusative plural masculine

**toutous too'-tooce :** these (persons, as objective of verb or preposition) -- such, them, these, this.

### πεμψω verb - future active indicative - first person singular

**pempo pem'-po:** to dispatch, especially on a temporary errand; also to transmit, bestow, or

wield -- send, thrust in.

ἄπενεγκειν **verb - second aorist active middle or passive deponent**  
appohero **ap-of-er'-o**: to bear off (literally or relatively) -- bring, carry (away).

την **definite article - accusative singular feminine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χαριν **noun - accusative singular feminine**  
charis **khar'-ece**: acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy).

υμων **personal pronoun - second person genitive plural**  
humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

εις **preposition**  
eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ιερουσαλημ **proper noun**  
Hierousalem **hee-er-oo-sal-ame'**: Hierusalem (i.e. Jerushalem), the capitol of Palestine -- Jerusalem.

## 1 Corinthians 16:4 .

.	Greek	Strong's	Origin
and if	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
it is fitting	ἄξιον (axion)	514: of weight, of worth, worthy	from agó (in the sense of to weigh)
for me to go	πορεύεσθαι (poreuesthai)	4198: to go	from poros (a ford, passage)
also,		2532: and, even, also	a prim. conjunction
they will go	πορεύσονται (poreusontai)	4198: to go	from poros (a ford, passage)
with me.			

## KJV Lexicon

εαν **conditional**

ean **eh-an'**: before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

η **verb - present subjunctive - third person singular**

o **o**: e ay; etc. be -- + appear, are, (may, might, should) be, have, is, + pass the flower of her age, should stand, were.

αξιον **adjective - nominative singular neuter**

axios **ax'-ee-os**: deserving, comparable or suitable (as if drawing praise) -- due reward, meet, (un-)worthy.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καμε **personal pronoun - first person accusative singular - contracted form**

kago **kag-o'**: so also the dative case kamoi kam-oy', and accusative case kame kam-eh' and (or also, even, etc.) I, (to) me

πορευεσθαι **verb - present middle or passive deponent infinitive**

poreuomai **por-yoo'-om-ahee**: to traverse, i.e. travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

συν **preposition**

sun **soon**: with or together, i.e. by association, companionship, process, resemblance, possession, instrumentality, addition, etc.

εμοι **personal pronoun - first person dative singular**

emoi **em-oy'**: to me -- I, me, mine, my.

πορευσονται **verb - future middle deponent indicative - third person**

poreuomai **por-yoo'-om-ahee**: to traverse, i.e. travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

# 1 Corinthians 16:5 .

.	Greek	Strong's	Origin
But I will come	ἔλεύσομαι (eleusomai)	2064: to come, go	a prim. verb
to you after	ὅταν (otan)	3752: whenever	from hote and an
I go	διέλθω (dielthō)	1330: to go through, go about, to spread	from dia and erchomai
through	διέρχομαι (dierchomai)	1330: to go through, go about, to spread	from dia and erchomai
Macedonia,	Μακεδονίαν (makedonian)	3109: Macedonia, a region of Greece	from Makedón
for I am going through		1330: to go through, go about, to spread	from dia and erchomai
Macedonia;	Μακεδονίαν (makedonian)	3109: Macedonia, a region of Greece	from Makedón

## KJV Lexicon

ἐλεύσομαι **verb - future middle deponent indicative - first person singular**

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

υμας **personal pronoun - second person accusative plural**

humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

οταν **conjunction**



**hotan hot'-an:** whenever (implying hypothesis or more or less uncertainty); also causatively (conjunctionally) inasmuch as -- as long (soon) as, that, + till, when(-soever), while.

**μακεδονιαν noun - accusative singular feminine**

**Makedonia mak-ed-on-ee'-ah:** Macedonia, a region of Greece -- Macedonia.

**διελθω verb - second aorist active subjunctive - first person singular**

**dierchomai dee-er'-khom-ahēe:** to traverse (literally) -- come, depart, go (about, abroad, everywhere, over, through, throughout), pass (by, over, through, throughout), pierce through, travel, walk through.

**μακεδονιαν noun - accusative singular feminine**

**Makedonia mak-ed-on-ee'-ah:** Macedonia, a region of Greece -- Macedonia.

**γαρ conjunction**

**gar gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

**διερχομαι verb - present middle or passive deponent indicative - first person singular**

**dierchomai dee-er'-khom-ahēe:** to traverse (literally) -- come, depart, go (about, abroad, everywhere, over, through, throughout), pass (by, over, through, throughout), pierce through, travel, walk through.

## 1 Corinthians 16:6 .

.	Greek	Strong's	Origin
and perhaps	τυχὸν (tuchon)	5177: to hit, hit upon, meet, happen	from a prim. root tuch-
I will stay		2650: to remain	from kata and menó
with you, or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
even		2532: and, even, also	a prim. conjunction
spend the winter,	παρὰ χειμάσω (paracheimasō)	3914: to winter at	from para and cheimazó
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result

that you may send me on my way	προπέμψητε (propempsēte)	4311: to send before, send forth	from pro and pempó
wherever	οὔ (ou)	3757: where (adv. of place)	gen. of hos,
I may go.	πορεύωμαι (poreuōmai)	4198: to go	from poros (a ford, passage)

## KJV Lexicon

### προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

### υμας **personal pronoun - second person accusative plural**

humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

### δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

### τυχον **verb - second aorist active participle - accusative singular neuter**

tugchano **toong-khan'-o**: be, chance, enjoy, little, obtain, refresh...self, + special.

### παρμενω **verb - future active indicative - first person singular**

parameno **par-am-en'-o**: to stay near, i.e. remain (literally, tarry; or figuratively, be permanent, persevere) -- abide, continue.

### η **particle**

e **ay**: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

### και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### παρχειμασω **verb - future active indicative - first person singular**

paracheimazo **par-akh-i-mad'-zo**: to winter near, i.e. stay with over the rainy season -- winter.

### ινα **conjunction**

hina **hin'-ah**: in order that (denoting the purpose or the result) -- albeit, because, to the

intent (that), lest, so as, (so) that, (for) to.

υμεις **personal pronoun - second person nominative plural**  
humeis **hoo-mice'**: you (as subjective of verb) -- ye (yourselves), you.

με **personal pronoun - first person accusative singular**  
me **meh**: me -- I, me, my.

προπεμψητε **verb - aorist active subjunctive - second person**  
propempe **prop-em'-po**: to send forward, i.e. escort or aid in travel -- accompany, bring (forward) on journey (way), conduct forth.

ου **adverb**  
hou **hoo**: at which place, i.e. where -- where(-in), whither(-soever).

εαν **conditional**  
ean **eh-an'**: before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

πορευωμαι **verb - present middle or passive deponent subjunctive - first person singular**  
poreuomai **por-yoo'-om-ahēe**: to traverse, i.e. travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

## 1 Corinthians 16:7 .

.	Greek	Strong's	Origin
For I do not wish	θέλω (thelō)	2309: to will, wish	a prim. verb
to see		3708: to see, perceive, attend to	a prim. verb
you now	ἄρτι (arti)	737: just now	of uncertain origin
[just] in passing;	παρόδῳ (parodō)	3938: a passing or passage	from para and hodos
for I hope	ἐλπίζω (elpizō)	1679: to expect, to hope (for)	from elpomai (to anticipate, expect)
to remain	ἐπιμεῖναι (epimeinai)	1961: to stay on	from epi and menō
with you for some	τινὰ (tina)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun

time,	χρόνον (chronon)	5550: time	a prim. word
if	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
the Lord	κύριος (kurios)	2962: lord, master	from kuros (authority)
permits.	ἐπιτρέψῃ (epitrepsē)	2010: to turn to, entrust, hence to permit	from epi and the same as tropé

## KJV Lexicon

### οὐ particle - nominative

**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

### θελω verb - present active indicative - first person singular

**thelo thel'-o:** by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in

### γάρ conjunction

**gar gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

### υμας personal pronoun - second person accusative plural

**humas hoo-mas':** you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

### αἰτι adverb

**arti ar'-tee:** just now -- this day (hour), hence(-forth), here(-after), hither(-to), (even) now, (this) present.

### ἐν preposition

**en en:** in, at, (up-)on, by, etc.

### παροδω noun - dative singular feminine

**parodos par'-od-os:** a by-road, i.e. (actively) a route -- way.

### ἰδεῖν verb - second aorist active middle or passive deponent

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

ελπιζω **verb - present active indicative - first person singular**

elpizo **el-pid'-zo**: to expect or confide -- (have, thing) hope(-d) (for), trust.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

χρονον **noun - accusative singular masculine**

chronos **khron'-os**: a space of time or interval; by extension, an individual opportunity; by implication, delay -- + years old, season, space, (often-)time(-s), (a) while.

τινα **indefinite pronoun - accusative singular masculine**

tis **tis**: some or any person or object

επιμειναι **verb - aorist active middle or passive deponent**

epimeno **ep-ee-men'-o**: to stay over, i.e. remain (figuratively, persevere) -- abide (in), continue (in), tarry.

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

υμας **personal pronoun - second person accusative plural**

humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

εαν **conditional**

ean **eh-an'**: before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριος **noun - nominative singular masculine**

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

επιτρεπη **verb - present active subjunctive - third person singular**

epitrepo **ep-ee-trep'-o**: to turn over (transfer), i.e. allow -- give leave (liberty, license), let, permit, suffer.

## 1 Corinthians 16:8 .

.	Greek	Strong's	Origin
But I will remain	ἐπιμεινῶ (epimenō)	1961: to stay on	from epi and menó

in Ephesus	Ἐφέσω (ephesō)	2181: Ephesus, a city in Asia Minor	of uncertain origin
until	ἕως (eōs)	2193: till, until	a prim. particle used as a preposition, adverb and conjunction
Pentecost;	πεντηκοστῆς (pentēkostēs)	4005: fiftieth, Pentecost, the second of the three great Jewish feasts	from pentēkostos; an ord. num. from pentēkonta

## KJV Lexicon

ἐπιμενω **verb - future active indicative - first person singular**

epimeno **ep-ee-men'-o**: to stay over, i.e. remain (figuratively, persevere) -- abide (in), continue (in), tarry.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

εφεσω **noun - dative singular feminine**

Ephesos **ef'-es-os**: Ephesus, a city of Asia Minor -- Ephesus.

εως **conjunction**

heos **heh'-oce**: a conjunction, preposition and adverb of continuance, until (of time and place) -- even (until, unto), (as) far (as), how long, (un-)til(-l), (hither-, un-, up) to, while(-s).

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πεντηκοστης **noun - genitive singular feminine**

pentekoste **pen-tay-kos-tay'**: fiftieth from Passover, i.e. the festival of Pentecost -- Pentecost.

# 1 Corinthians 16:9 .

.	Greek	Strong's	Origin
for a wide	μεγάλη (megalē)	3173: great	a prim. word
door	θύρα (thura)	2374: a door	a prim. word
for effective	ἐνεργής (energēs)	1756: at work, active	from en and ergon
[service] has opened	ἀνέωγεν (aneōgen)	455: to open	from ana and oigó (to open)
to me, and there are many	πολλοί (polloi)	4183: much, many	a prim. word
adversaries.	ἀντικείμενοι (antikeimenoi)	480: to lie opposite, i.e. oppose, withstand	from anti and keimai

## KJV Lexicon

θύρα **noun - nominative singular feminine**

**thura thoo'-rah:** a portal or entrance (the opening or the closure, literally or figuratively) -- door, gate.

γάρ **conjunction**

**gar gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

μοι **personal pronoun - first person dative singular**

**moi moy:** to me -- I, me, mine, my.

ἀνέωγεν **verb - second perfect active indicative - third person singular**

**anoigo an-oy'-go:** to open up (literally or figuratively, in various applications) -- open.

μεγάλη **adjective - nominative singular feminine**

**megas meg'-as:** big (literally or figuratively, in a very wide application) -- (+ fear) exceedingly, great(-est), high, large, loud, mighty, + (be) sore (afraid), strong, to years.

καί **conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ενεργης **adjective - nominative singular feminine**  
energes **en-er-gace'**: active, operative -- effectual, powerful.

και **conjunction**  
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αντικειμενοι **verb - present middle or passive deponent participle - nominative plural masculine**  
antikeimai **an-tik'-i-mahee**: to lie opposite, i.e. be adverse (figuratively, repugnant) to -- adversary, be contrary, oppose.

πολλοι **adjective - nominative plural masculine**  
polus **pol-oos'**: abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

## 1 Corinthians 16:10 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
if	Ἐὰν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
Timothy	Τιμόθεος (timotheos)	5095: Timothy, a Christian	from timé and theos
comes,	ἔλθῃ (elthē)	2064: to come, go	a prim. verb
see	βλέπετε (blepete)	991: to look (at)	a prim. verb
that he is with you without cause to be afraid,	ἀφόβως (aphobōs)	870: without fear	adverb from alpha (as a neg. prefix) and phobos
for he is doing	ἐργάζεται (ergazetai)	2038b: to work, labor	from ergon
the Lord's	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
work,	ἔργον	2041: work	from a prim. verb erdó (to do)



(ergon)

as I also

2532: and, even, also

a prim. conjunction

am.

## KJV Lexicon

εαν **conditional**

ean **eh-an'**: before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ελθῃ **verb - second aorist active subjunctive - third person singular**

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

τιμοθεος **noun - nominative singular masculine**

Timotheos **tee-moth'-eh-os**: dear to God; Timotheus, a Christian -- Timotheus, Timothy.

βλεπετε **verb - present active imperative - second person**

blepo **blep'-o**: to look at -- behold, beware, lie, look (on, to), perceive, regard, see, sight, take heed.

ινα **conjunction**

hina **hin'-ah**: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

αφοβως **adverb**

aphobos **af-ob'-oce**: fearlessly -- without fear.

γενηται **verb - second aorist middle deponent subjunctive - third person singular**

ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

υμας **personal pronoun - second person accusative plural**

humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γάρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

εργον **noun - accusative singular neuter**

ergon **er'-gon**: toil (as an effort or occupation); by implication, an act -- deed, doing, labour, work.

κυριου **noun - genitive singular masculine**

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

εργάζεται **verb - present middle or passive deponent indicative - third person singular**

ergazomai **er-gad'-zom-ahee**: to toil (as a task, occupation, etc.), (by implication) effect, be engaged in or with, etc. -- commit, do, labor for, minister about, trade (by), work.

ως **adverb**

hos **hoce**: which how, i.e. in that manner (very variously used, as follows)

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εγω **personal pronoun - first person nominative singular**

ego **eg-o'**: I, me.

## 1 Corinthians 16:11 .

.	Greek	Strong's	Origin
So	ὥνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
let no	μή (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle
one	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun

despise	ἐξουθενήσῃ (exouthenēsē)	1848: to despise, treat with contempt	from exoudeneó
him. But send him on his way	προπέμψατε (propempstate)	4311: to send before, send forth	from pro and pempó
in peace,	εἰρήνῃ (eirēnē)	1515:	of uncertain derivation, perhaps from eiró (to join): lit. or fig. peace, by impl. welfare
so		2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that he may come	ἔλθῃ (elthē)	2064: to come, go	a prim. verb
to me; for I expect	ἐκδέχομαι (ekdechomai)	1551: to take or receive, by impl. to await, expect	from ek and dechomai
him with the brethren.	ἀδελφῶν (adelphōn)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)

## KJV Lexicon

### μη particle - nominative

**me may:** any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

### τις indefinite pronoun - nominative singular masculine

**tis tis:** some or any person or object

### οὐν conjunction

**oun oon:** (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

### αὐτον personal pronoun - accusative singular masculine

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

### ἐξουθενήσῃ verb - aorist active subjunctive - third person singular

**exoutheneo ex-oo-then-eh'-o:** contemptible, despise, least esteemed, set at nought.

### προπέμψατε verb - aorist active middle - second person

**propempeo** **prop-em'-po:** to send forward, i.e. escort or aid in travel -- accompany, bring (forward) on journey (way), conduct forth.

---

**δε** **conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

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**αυτον** **personal pronoun - accusative singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**εν** **preposition**

**en en:** in, at, (up-)on, by, etc.

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**ειρηνη** **noun - dative singular feminine**

**eirene i-ray'-nay:** peace; by implication, prosperity -- one, peace, quietness, rest, + set at one again.

---

**ινα** **conjunction**

**hina hin'-ah:** in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

---

**ελθη** **verb - second aorist active subjunctive - third person singular**

**erchomai er'-khom-ahee:** accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

---

**προς** **preposition**

**pros pros:** a preposition of direction; forward to, i.e. toward

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**με** **personal pronoun - first person accusative singular**

**me meh:** me -- I, me, my.

---

**εκδεχομαι** **verb - present middle or passive deponent indicative - first person singular**

**ekdechomai ek-dekh'-om-ahee:** to accept from some source, i.e. (by implication) to await -- expect, look (tarry) for, wait (for).

---

**γαρ** **conjunction**

**gar gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

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**αυτον** **personal pronoun - accusative singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**μετα** **preposition**

**meta met-ah':** denoting accompaniment; amid (local or causal);

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**των** **definite article - genitive plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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αδελφῶν **noun - genitive plural masculine**  
**adelphos** **ad-el-fos'**: a brother near or remote -- brother.

# 1 Corinthians 16:12 .

.	Greek	Strong's	Origin
But concerning	Περί (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
Apollos	Ἀπολλῶ (apollō)	625: Apollos, an Alexandrian Jewish Christian	probably contr. from the adjective Apollónios (of or belonging to Apollo)
our brother,	ἀδελφοῦ (adelphou)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
I encouraged	παρεκάλεσα (parekalesa)	3870: to call to or for, to exhort, to encourage	from para and kaleó
him greatly	πολλὰ (polla)	4183: much, many	a prim. word
to come	ἔλθῃ (elthē)	2064: to come, go	a prim. verb
to you with the brethren;	ἀδελφῶν (adelphōn)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
and it was not at all	πάντως (pantōs)	3843: altogether, by all means	adverb from pas
[his] desire	θέλημα (thelēma)	2307: will	from theló
to come	ἔλθῃ (elthē)	2064: to come, go	a prim. verb
now,	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
but he will come	ἐλεύσεται (eleusetai)	2064: to come, go	a prim. verb
when	ὅταν (otan)	3752: whenever	from hote and an
he has opportunity.	εὐκαιρήσῃ	2119: to have opportunity	from eukairos

(eukairēsē)

## KJV Lexicon

περι **preposition**

peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

δε **conjunction**

de **deh'**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

απολλω **noun - genitive singular masculine**

Apollo **ap-ol-loce'**: Apollo, an Israelite -- Apollo.

του **definite article - genitive singular masculine**

ho **ho'**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αδελφου **noun - genitive singular masculine**

adelphos **ad-el-fos'**: a brother near or remote -- brother.

πολλα **adjective - accusative plural neuter**

polus **pol-oos'**: abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times)), plentiful, sore, straitly.

παρεκαλεσα **verb - aorist active indicative - first person singular**

parakaleo **par-ak-al-eh'-o'**: to call near, i.e. invite, invoke (by imploration, hortation or consolation) -- beseech, call for, (be of good) comfort, desire, (give) exhort(-ation), intreat, pray.

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

ινα **conjunction**

hina **hin'-ah'**: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

ελθη **verb - second aorist active subjunctive - third person singular**

erchomai **er'-khom-ahee'**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

προς **preposition**

**pros pros:** a preposition of direction; forward to, i.e. toward

---

**υμας personal pronoun - second person accusative plural**

**humas hoo-mas':** you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

---

**μετα preposition**

**meta met-ah':** denoting accompaniment; amid (local or causal);

---

**των definite article - genitive plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**αδελφων noun - genitive plural masculine**

**adephos ad-el-fos':** a brother near or remote -- brother.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**παντως adverb**

**pantos pan'-toce:** entirely; specially, at all events, (with negative, following) in no event -- by all means, altogether, at all, needs, no doubt, in (no) wise, surely.

---

**ουκ particle - nominative**

**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

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**ην verb - imperfect indicative - third person singular**

**en ane:** I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

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**θελημα noun - nominative singular neuter**

**thelema thel'-ay-mah:** a determination (properly, the thing), i.e. (actively) choice (specially, purpose, decree; abstractly, volition) or (passively) inclination -- desire, pleasure, will.

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**ινα conjunction**

**hina hin'-ah:** in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

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**νυν adverb**

**nun noon:** now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

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**ελθη verb - second aorist active subjunctive - third person singular**

**erchomai er'-khom-ahee:** accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

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**ελευσεται verb - future middle deponent indicative - third person singular**

**erchomai er'-khom-ahee:** accompany, appear, bring, come, enter, fall out, go, grow, light,

next, pass, resort, be set.

**δε conjunction**

de **deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

**οταν conjunction**

hotan **hot'-an:** whenever (implying hypothesis or more or less uncertainty); also causatively (conjunctionally) inasmuch as -- as long (soon) as, that, + till, when(-soever), while.

**ευκαιρηση verb - aorist active subjunctive - third person singular**

eukaireo **yoo-kahee-reh'-o:** to have good time, i.e. opportunity or leisure -- have leisure (convenient time), spend time.

## 1 Corinthians 16:13 .

.	Greek	Strong's	Origin
Be on the alert,	Γρηγορεῖτε (grēgoreite)	1127: to be awake, to watch	formed from perf. of egeiró
stand firm	στήκετε (stēkete)	4739: to stand, spec. stand firm	from the perf. tense of histēmi
in the faith,	πίστει (pistei)	4102: faith, faithfulness	from peithó
act like men,	ἀνδρίζεσθε (andrizesthe)	407: to behave like a man, to play the man	from anér
be strong.	κραταιοῦσθε (krataiousthe)	2901: to strengthen	from kratos

### KJV Lexicon

**γρηγορεῖτε verb - present active imperative - second person**

gregoreuo **gray-gor-yoo'-o:** to keep awake, i.e. watch -- be vigilant, wake, (be) watch(-ful).

**στήκετε verb - present active imperative - second person**

steko **stay'-ko:** to be stationary, i.e. (figuratively) to persevere -- stand (fast).



εν **preposition**

en **en**: in, at, (up-)on, by, etc.

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πιστει **noun - dative singular feminine**

pistis **pis'-tis**: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

ανδριζεσθε **verb - present middle or passive deponent imperative - second person**

andrizomai **an-drid'-zom-ahee**: to act manly -- quit like men.

κραταιουσθε **verb - present passive imperative - second person**

krataioo **krat-ah-yo'-o**: to empower, i.e. (passively) increase in vigor -- be strengthened, be (wax) strong.

## 1 Corinthians 16:14 .

.	Greek	Strong's	Origin
Let all	πάντα (panta)	3956: all, every	a prim. word
that you do be done	γινέσθω (ginesthō)	1096: to come into being, to happen, to become	from a prim. root gen-
in love.	ἀγάπη (agapē)	26: love, goodwill	from agapaó

### KJV Lexicon

παντα **adjective - nominative plural neuter**

pas **pas**: apparently a primary word; all, any, every, the whole

υμων **personal pronoun - second person genitive plural**

humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

**αγαπη** **noun - dative singular feminine**  
**agape ag-ah'-pay:** love, i.e. affection or benevolence; specially (plural) a love-feast -- (feast of) charity(-ably), dear, love.

**γινεσθω** **verb - present middle or passive deponent imperative - third person singular**  
**ginomai ghin'-om-ahee:** to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

## 1 Corinthians 16:15 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
I urge	Παρακαλῶ (parakalō)	3870: to call to or for, to exhort, to encourage	from para and kaleó
you, brethren	ἀδελφοί (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
(you know		3609a: to have seen or perceived, hence to know	perf. of eidon
the household	οἰκίαν (oikian)	3614: a house, dwelling	from oikos
of Stephanas,	Στεφανᾶ (stephana)	4734: "crowned," Stephanas, a Christian at Corinth	of uncertain derivation, perhaps a modified form of Stephanos
that they were the first fruits	ἀπαρχῇ (aparchē)	536: the beginning of a sacrifice, i.e. the first fruit	from apo and arché
of Achaia,	Ἀχαΐας (achaias)	882: Achaia, a Roman province incl. most of Greece	of uncertain origin
and that they have devoted	ἔταξαν (etaxan)	5021: to draw up in order, arrange	from a prim. root tag-
themselves	ἑαυτοῦς (eautous)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
for ministry	διακονίαν (diakonian)	1248: service, ministry	from diakonos
to the saints),	ἀγίοις	40: sacred, holy	from a prim. root

(agiois)

## KJV Lexicon

παρακαλω **verb - present active indicative - first person singular**

parakaleo **par-ak-al-eh'-o**: to call near, i.e. invite, invoke (by imploration, hortation or consolation) -- beseech, call for, (be of good) comfort, desire, (give) exhort(-ation), intreat, pray.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

υμας **personal pronoun - second person accusative plural**

humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

αδελφοι **noun - vocative plural masculine**

adelphos **ad-el-fos'**: a brother near or remote -- brother.

οιδατε **verb - perfect active indicative - second person**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οικιαν **noun - accusative singular feminine**

oikia **oy-kee'-ah**: residence (abstractly), but usually (concretely) an abode; by implication, a family (especially domestics) -- home, house(-hold).

στεφανα **noun - genitive singular masculine**

Stephanas **stef-an-as'**: Stephanas, a Christian -- Stephanas.

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

εστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

απαρχη **noun - nominative singular feminine**

aparche **ap-ar-khay'**: a beginning of sacrifice, i.e. the (Jewish) first-fruit (figuratively) -- first-fruits.

της <b>definite article - genitive singular feminine</b>	
ho	ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
αχαιας <b>noun - genitive singular feminine</b>	
Achaia	ach-ah-ee'-ah: Achaia (i.e. Greece), a country of Europe -- Achaia.
και <b>conjunction</b>	
kai	kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
εις <b>preposition</b>	
eis	ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases
διακονιαν <b>noun - accusative singular feminine</b>	
diakonia	dee-ak-on-ee'-ah: attendance (as a servant, etc.); figuratively (eleemosynary) aid, (official) service (especially of the Christian teacher, or technically of the diaconate)
τοις <b>definite article - dative plural masculine</b>	
ho	ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
αγιοις <b>adjective - dative plural masculine</b>	
hagios	hag'-ee-os: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.
εταξαν <b>verb - aorist active indicative - third person</b>	
tasso	tas'-so: to arrange in an orderly manner, i.e. assign or dispose (to a certain position or lot) -- addict, appoint, determine, ordain, set.
εαυτους <b>reflexive pronoun - third person accusative plural masculine</b>	
heautou	heh-ow-too': him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

## 1 Corinthians 16:16 .

.	Greek	Strong's	Origin
that you also	καὶ (kai)	2532: and, even, also	a prim. conjunction
be in subjection	ὑποτάσσησθε (upotassēsthe)	5293: to place or rank under, to subject, mid. to obey	from hupo and tassó
to such men	τοιούτοις (toioutois)	5108: such as this, such	from toios (such, such-like) and houtos,

and to everyone	παντι (panti)	3956: all, every	a prim. word
who helps in the work	συνεργοῦντι (sunergounti)	4903: to work together	from sunergos
and labors.	κοπιῶντι (kopiōnti)	2872: to grow weary, toil	from kopos

## KJV Lexicon

### iva conjunction

hina **hin'-ah**: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

### kai conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### υμεις personal pronoun - second person nominative plural

humeis **hoo-mice'**: you (as subjective of verb) -- ye (yourselves), you.

### υποτασσησθε verb - present passive subjunctive - second person

hupotasso **hoop-ot-as'-so**: to subordinate; reflexively, to obey -- be under obedience (obedient), put under, subdue unto, (be, make) subject (to, unto), be (put) in subjection (to, under), submit self unto.

### τοις definite article - dative plural masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### τοιουτοις demonstrative pronoun - dative plural masculine

toioutos **toy-oo'-tos**: truly this, i.e. of this sort (to denote character or individuality) -- like, such (an one).

### kai conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### παντι adjective - dative singular masculine

pas **pas**: apparently a primary word; all, any, every, the whole

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

συνεργουντι **verb - present active participle - dative singular masculine**

sunergeo **soon-erg-eh'-o**: to be a fellow-worker, i.e. co-operate -- help (work) with, work(-er) together.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

κοπιωντι **verb - present active participle - dative singular masculine**

kopiaio **kop-ee-ah'-o**: to feel fatigue; by implication, to work hard -- (bestow) labour, toil, be wearied.

## 1 Corinthians 16:17 .

.	Greek	Strong's	Origin
I rejoice	χαίρω (chairō)	5463: to rejoice, be glad	a prim. verb
over	ἐπὶ (epi)	1909: on, upon	a prim. preposition
the coming	παρουσία (parousia)	3952: a presence, a coming	from the pres. part. of pareimi
of Stephanas	Στεφανᾶ (stephana)	4734: "crowned," Stephanas, a Christian at Corinth	of uncertain derivation, perhaps a modified form of Stephanos
and Fortunatus	Φορτουνάτου (phortounatou)	5415: "prosperous, lucky," Fortunatus, a Christian	of Latin origin
and Achaicus,	Ἀχαϊκοῦ (achaikou)	883: "an Achaian," Achaicus, a Christian at Corinth	from Achaia
because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
they have supplied	ἀνεπλήρωσαν (aneplērōsan)	378: to fill up	from ana and pléroō
what was lacking	ὑστέρημα (usterēma)	5303: that which is lacking, need	from hustereō
on your part.			

## KJV Lexicon

χαίρω **verb - present active indicative - first person singular**

chairō **khah'-ee-ro**: to be cheerful, i.e. calmly happy or well-off; impersonally, especially as salutation (on meeting or parting), be well

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ἐπὶ **preposition**

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

τῇ **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παρουσία **noun - dative singular feminine**

parousia **par-oo-see'-ah**: a being near, (by implication) physically, aspect -- coming, presence.

στέφανα **noun - genitive singular masculine**

Stephanas **stef-an-as'**: Stephanas, a Christian -- Stephanas.

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

φουρτουνάτου **noun - genitive singular masculine**

Phortounatos **for-too-nat'-os**: fortunate; Fortunatus, a Christian -- Fortunatus.

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αἰαίου **noun - genitive singular masculine**

Achaikos **ach-ah-ee-kos'**: an Achaian; Achaicus, a Christian -- Achaicus.

ὅτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as

concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

**το definite article - accusative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**υμων personal pronoun - second person genitive plural**

**humon hoo-mone':** of (from or concerning) you -- ye, you, your (own, -selves).

**υστερημα noun - accusative singular neuter**

**husterema hoos-ter'-ay-mah:** a deficit; specially, poverty -- that which is behind, (that which was) lack(-ing), penury, want.

**ουτοι demonstrative pronoun - nominative plural masculine**

**houtos hoo'-tos:** the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

**ανεπληρωσαν verb - aorist active indicative - third person**

**anapleroo an-ap-lay-ro'-o:** to complete; by implication, to occupy, supply; figuratively, to accomplish (by coincidence or obedience) -- fill up, fulfill, occupy, supply.

## 1 Corinthians 16:18 .

.	Greek	Strong's	Origin
For they have refreshed	ἀνέπαυσαν (anepausan)	373: to give rest, give intermission from labor, by impl. refresh	from ana and pauó
my spirit	πνεῦμα (pneuma)	4151: wind, spirit	from pneó
and yours.		4771: you (early mod. Eng. thou)	second pers. sing. pers. pronoun
Therefore	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
acknowledge	ἐπιγινώσκετε (epiginōskete)	1921: to know exactly, to recognize	from epi and ginóskó
such men.	τοιούτους (toioutous)	5108: such as this, such	from toios (such, such-like) and houtos,



## KJV Lexicon

ἀναπαύσας **verb - aorist active indicative - third person**

anapano **an-ap-ow'-o**: (reflexively) to repose (literally or figuratively (be exempt), remain); by implication, to refresh -- take ease, refresh, (give, take) rest.

γάρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

ὁ **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἐμὸν **possessive pronoun - first person accusative singular neuter**

emos **em-os'**: my -- of me, mine (own), my.

πνεῦμα **noun - accusative singular neuter**

pneuma **pn-yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ὁ **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ὑμῶν **personal pronoun - second person genitive plural**

humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

ἐπιγινώσκετε **verb - present active imperative - second person**

epiginosko **ep-ig-in-ocē'-ko**: to know upon some mark, i.e. recognize; by implication, to become fully acquainted with, to acknowledge -- (ac-, have, take)know(-ledge, well), perceive.

οὖν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctively) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

τοὺς **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τοιοῦτους **demonstrative pronoun - accusative plural masculine**

toioutos **toy-oo'-tos**: truly this, i.e. of this sort (to denote character or individuality) -- like, such (an one).

# 1 Corinthians 16:19 .

.	Greek	Strong's	Origin
The churches	ἐκκλησίαι (ekklēsiai)	1577: an assembly, a (religious) congregation	from ek and kaleó
of Asia	Ἀσίας (asias)	773: Asia, a Roman province	of uncertain origin
greet	Ἀσπάζονται (aspazontai)	782: to welcome, greet	a prim. verb
you. Aquila	Ἀκύλας (akulas)	207: Aquila, a Christian	of Latin origin
and Prisca	Πρίσκα (priska)	4251: Prisca, a Christian and the wife of Aquila	of Latin origin
greet	ἀσπάζεταιται (aspazetai)	782: to welcome, greet	a prim. verb
you heartily	πολλὰ (polla)	4183: much, many	a prim. word
in the Lord,	κυρίῳ (kuriō)	2962: lord, master	from kuros (authority)
with the church	ἐκκλησίᾳ (ekklēsia)	1577: an assembly, a (religious) congregation	from ek and kaleó
that is in their house.	οἶκον (oikon)	3624: a house, a dwelling	a prim. word

## KJV Lexicon

ασπάζονται **verb - present middle or passive deponent indicative - third person**

**aspazomai as-pad'-zom-ahēe:** to enfold in the arms, i.e. (by implication) to salute, (figuratively) to welcome -- embrace, greet, salute, take leave.

υμας **personal pronoun - second person accusative plural**

humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

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αι **definite article - nominative plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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εκκλησiai **noun - nominative plural feminine**

ekklesia **ek-klay-see'-ah**: a calling out, i.e. (concretely) a popular meeting, especially a religious congregation--assembly, church.

---

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

ασιας **noun - genitive singular feminine**

Asia **as-ee'-ah**: Asia, i.e. Asia Minor, or (usually) only its western shore -- Asia.

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ασπαζονται **verb - present middle or passive deponent indicative - third person**

aspazomai **as-pad'-zom-ahee**: to enfold in the arms, i.e. (by implication) to salute, (figuratively) to welcome -- embrace, greet, salute, take leave.

---

υμας **personal pronoun - second person accusative plural**

humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

---

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

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κυριω **noun - dative singular masculine**

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

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πολλα **adjective - accusative plural neuter**

polus **pol-oos'**: abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

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ακυλας **noun - nominative singular masculine**

Akulas **ak-oo'-las**: Akulas, an Israelite -- Aquila.

---

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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πρισκιλλα **noun - nominative singular feminine**

Priscilla **pris'-cil-lah**: Priscilla (i.e. little Prisca), a Christian woman -- Priscilla.

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συν **preposition**

sun **soon**: with or together, i.e. by association, companionship, process, resemblance,

possession, instrumentality, addition, etc.

**τη** **definite article - dative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**κατ** **preposition**

**kata kat-ah':** (prepositionally) down (in place or time), in varied relations

**οικον** **noun - accusative singular masculine**

**oikos oy'-kos:** a dwelling (more or less extensive, literal or figurative); by implication, a family (more or less related, literally or figuratively) -- home, house(-hold), temple.

**αυτων** **personal pronoun - genitive plural masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

**εκκλησια** **noun - dative singular feminine**

**ekklesia ek-klay-see'-ah:** a calling out, i.e. (concretely) a popular meeting, especially a religious congregation--assembly, church.

## 1 Corinthians 16:20 .

.	Greek	Strong's	Origin
All	πάντες (pantes)	3956: all, every	a prim. word
the brethren	ἀδελφοὶ (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
greet	ἀσπάζονται (aspazontai)	782: to welcome, greet	a prim. verb
you. Greet	Ἀσπάσασθε (aspasasthe)	782: to welcome, greet	a prim. verb
one another	ἀλλήλους (allēlous)	240: of one another	a reciporical pronoun
with a holy	ἁγίῳ (agiō)	40: sacred, holy	from a prim. root
kiss.	φιλήματι (philēmati)	5370: a kiss	from phileō

## KJV Lexicon

ασπάζονται **verb - present middle or passive deponent indicative - third person**

aspazomai **as-pad'-zom-ahee**: to enfold in the arms, i.e. (by implication) to salute, (figuratively) to welcome -- embrace, greet, salute, take leave.

υμας **personal pronoun - second person accusative plural**

humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αδελφοι **noun - nominative plural masculine**

adelphos **ad-el-fos'**: a brother near or remote -- brother.

παντες **adjective - nominative plural masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

ασπασασθε **verb - aorist middle deponent imperative - second person**

aspazomai **as-pad'-zom-ahee**: to enfold in the arms, i.e. (by implication) to salute, (figuratively) to welcome -- embrace, greet, salute, take leave.

αλληλους **reciprocal pronoun - accusative plural masculine**

allelon **al-lay'-lone**: one another -- each other, mutual, one another, (the other), (them-, your-)selves, (selves)

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

φιληματι **noun - dative singular neuter**

philema **fil'-ay-mah**: a kiss -- kiss.

αγιω **adjective - dative singular neuter**

hagios **hag'-ee-os**: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

## 1 Corinthians 16:21 .

■			
.	Greek	Strong's	Origin

The greeting	ἀσπασμός (aspasmos)	783: a greeting, salutation	from aspazomai
is in my own	ἐμῇ (emē)	1699: my	from the oblique cases of ἐγώ, first pers. poss. pronoun
hand--	χειρὶ (cheiri)	5495: the hand	a prim. word
Paul.	Παύλου (paulou)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin

## KJV Lexicon

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ασπασμος **noun - nominative singular masculine**

aspasmos **as-pas-mos'**: a greeting (in person or by letter) -- greeting, salutation.

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εμη **possessive pronoun - first person dative singular feminine**

emos **em-os'**: my -- of me, mine (own), my.

χειρι **noun - dative singular feminine**

cheir **khire**: the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

παυλου **noun - genitive singular masculine**

Paulos **pow'-los**: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

## 1 Corinthians 16:22 .

.	Greek	Strong's	Origin
If	εἴ	1487: sometimes used with a	a prim. particle; if, whether (a

	(ei)	command or as an indirect question, etc.)	cond. part. introducing circumstances nec. for a given proposition to be true
anyone	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
does not love	φιλεῖ (philei)	5368: to love	from philos
the Lord,	κύριον (kurion)	2962: lord, master	from kuros (authority)
he is to be accursed.	ἀνάθεμα (anathema)	331: that which is laid up, i.e. a votive offering	from anatithémi
Maranatha.	μαράνα (marana)	3134: (our) Lord, come!	transliterated Aramaic phrase

## KJV Lexicon

### ει conditional

**ei i:** if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

### τις indefinite pronoun - nominative singular masculine

**tis tis:** some or any person or object

### ου particle - nominative

**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

### φιλει verb - present active indicative - third person singular

**phileo fil-eh'-o:** to be a friend to (fond of (an individual or an object), i.e. have affection for; specially, to kiss (as a mark of tenderness) -- kiss, love.

### τον definite article - accusative singular masculine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### κυριον noun - accusative singular masculine

**kurios koo'-ree-os:** supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ἰησοῦν **noun - accusative singular masculine**  
Iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

χριστον **noun - accusative singular masculine**  
Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

ἦτω **verb - present imperative - third person singular**  
eto **ay'-to**: let him (or it) be -- let ... be.

αναθεμα **noun - nominative singular neuter**  
anathema **an-ath'-em-ah**: a (religious) ban or (concretely) excommunicated (thing or person) -- accused, anathema, curse, great.

μαρὰν **aramaic transliterated word**  
maran atha **mar'-an ath'-ah**: maranatha, i.e. an exclamation of the approaching divine judgment -- Maran-atha.

αῖθα **aramaic transliterated word**  
maran atha **mar'-an ath'-ah**: maranatha, i.e. an exclamation of the approaching divine judgment -- Maran-atha.

## 1 Corinthians 16:23 .

.	Greek	Strong's	Origin
The grace	χάρις (charis)	5485: grace, kindness	a prim. word
of the Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
be with you.			



**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**χαρις noun - nominative singular feminine**

**charis khar'-ece:** acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy).

**του definite article - genitive singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**κυριου noun - genitive singular masculine**

**kurios koo'-ree-os:** supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

**ιησου noun - genitive singular masculine**

**iesous ee-ay-sooce':** Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

**χριστου noun - genitive singular masculine**

**Christos khris-tos':** anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

**μεθ preposition**

**meta met-ah':** denoting accompaniment; amid (local or causal);

**υμων personal pronoun - second person genitive plural**

**humon hoo-mone':** of (from or concerning) you -- ye, you, your (own, -selves).

## 1 Corinthians 16:24 .

.	Greek	Strong's	Origin
My love	ἀγάπη (agapē)	26: love, goodwill	from agapaó
be with you all	πάντων (pantōn)	3956: all, every	a prim. word
in Christ	Χριστῷ (christō)	5547: the Anointed One, Messiah, Christ	from chrió
Jesus.	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
Amen.		281: truly	adverb of Hebrew origin amen

## KJV Lexicon

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγαπη **noun - nominative singular feminine**

agape **ag-ah'-pay**: love, i.e. affection or benevolence; specially (plural) a love-feast -- (feast of) charity(-ably), dear, love.

μου **personal pronoun - first person genitive singular**

mou **moo**: of me -- I, me, mine (own), my.

μετα **preposition**

meta **met-ah'**: denoting accompaniment; amid (local or causal);

παντων **adjective - genitive plural masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

υμων **personal pronoun - second person genitive plural**

humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

χριστω **noun - dative singular masculine**

Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

ιησου **noun - dative singular masculine**

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

αμην **hebrew transliterated word**

amen **am-ane'**: firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.