

The Epistles to the Corinthians

The Epistles to the Corinthians

A Greek Reader



Timothy A. Lee Publishing

The Epistles to the Corinthians: A Greek Reader

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The morphological parsing and lemmatization used is made available under a CC-BY-SA License. Tauber, J. K., ed. (2017) MorphGNT: SBLGNT Edition. Version 6.12 [Data set]. <https://github.com/morphgnt/sblgnt> DOI: 10.5281/zenodo.376200

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Introduction

This is a Greek reader for The Epistles to the Corinthians. It is designed as a useful cost-efficient tool for two groups of people. First, for students learning Koine Greek after a year's worth of study this series provides the material to grow in reading ability from the primary texts.¹ Second, this series is designed for pastors, scholars, and curious lay people looking to refresh their Greek, or use it in preparation for their work of study, preaching, and teaching.

The book immerses the reader in the biblical texts in order to build confidence reading Koine Greek as quickly as possible. The transition from translating basic sentences to reading whole passages and books is a steep learning curve that can be discouraging to students. To help bridge this gap, the reader's generous glosses enable the student with only one year's worth of vocabulary to begin reading whole passages. Specifically, all uncommon words that occur 30 times or fewer in the Greek New Testament are glossed as footnotes. This enables the reader to continue reading every passage unhindered. Therefore, the book complements traditional language grammars and is especially ideal for beginner and intermediate students learning to read Koine Greek. However, even advanced readers will appreciate

¹ Koine Greek is the common term for what has historically and inaccurately been known as Biblical or New Testament Greek. The best term to describe the language of the New Testament is Post-Classical Greek.

the glossing of the rare words, since it saves time reading the text.

How to use this reader

In order to aid the reader and simplify the reading process, this book contains a collection of useful data around and within the main body of text. Information includes:

- The glossing of uncommon words that the reader might not know or struggle to recall.
- The morphological parsing of difficult forms.
- Proper nouns shaded in grey.

This reader includes basic glosses and morphology when relevant in footnotes. These are divided into two separate levels of footnotes. The primary level contains the glosses of all the rarer words, and if necessary their morphology. The secondary level is only for displaying complex morphology of common words that might be useful for beginner and intermediate readers.

Glossing

All uncommon words are glossed with English translation possibilities in the primary footnotes. These less frequent words are defined as those that occur 30 times or fewer in the Greek New Testament. It is assumed that after one year's study, a student will know the common words. These 377 distinct lexemes occur 9,274 times in The Epistles to the Corinthians. This accounts for 82.2% of the 11,284 words found in the books.² An alphabet-

² According to the SBLGNT base text and MorphGNT parsing scheme adopted by this book.

ical list of these words may be consulted in the glossary found among the appendices of this book.

For example, in John 1:5, we encounter the word *σκοτία*^a. The word is uncommon, occurring only 17 times in the New Testament. Therefore, it is glossed in the primary footnotes. The lexeme behind the word is in bold type *σκοτία*. It is followed by grammatical data where necessary, in this case ending *ας, ἡ* which refer to the genitival form ending (*ας*) and gender (*ἡ*). After the underlying lexeme, and grammatical data, basic English glosses are supplied followed by the frequency of the lexeme in the New Testament in parentheses. These glosses contain the main translation possibilities for the word. They are consistent throughout the reader, not context specific. This means they are suitable for memorising as the readers works through the book. It also means a reader learns not to depend too heavily upon glosses, given a word can have an unusual, or very specific meaning determined by the context.

The glosses are primarily those of *A Manual Greek Lexicon of the New Testament* by Abbott-Smith.³ I have lightly updated the language and translations offered. The glosses offer the more common translations of the words, though context is key for meaning. Given these glosses are primarily for the general reader, a dictionary such as BDAG is recommended where exegetical points are under question.⁴ These glosses are spelled according to British English.

The primary footnotes are alphabetical, not numerical. They restart at *a* on every new page and chapter. If a word appears multiple times in a single page, then subsequent occurrences will

³ G. Abbott-Smith. *A Manual Greek Lexicon of the New Testament*. T & T Clark: Edinburgh, 1923.

⁴ Frederick William Danker, ed. *A Greek-English Lexicon of the New Testament and other Early Christian Literature. Third Edition (BDAG)*. Chicago, IL: The University of Chicago Press, 2000

a *σκοτία, ας, ἡ*. darkness, dark.

refer to the first gloss using the same alphabetical footnote mark. For example, σκοτία^a ... σκοτία^a.

Parsing

Difficult word forms are parsed in the footnotes. For uncommon words these are supplied alongside the gloss, for example, τέξεται^b. This indicates the word τέξεται is the future middle indicative third-person singular of the verb τίκτω. It is glossed because the form may be confusing for beginner students. For common words that contain a difficult form, a secondary set of footnotes are supplied. These footnotes contain no glosses as the reader is expected to know the basic glosses. Instead only the underlying lexeme in the present tense is displayed with the relevant morphological parsing. For example, εὔρεθη¹ is an aorist passive indicative third-person singular verb, from εὔρισκω. Unlike the primary footnotes, these secondary footnotes are listed numerically. This allows the reader who is competent with morphological forms to skip over these words without distraction. These grey italicised footnotes should not be confused with verse numbers (e.g., ¹) which are bold and sans-serif.

Uncommon Proper Nouns

To aid the reader, all uncommon proper nouns are marked in grey; for example, Ἡλίας. These are the proper nouns that occur 30 times or fewer in the New Testament. Common proper nouns are left in black as it is assumed the reader is familiar with these. For example, Ἰωάννης is not glossed.

a σκοτία, ας, ἡ. darkness, dark.
(17)

b τίκτω. to bear, bring forth,
produce. (18) fut. mid. ind. 3s

¹ εὔρισκω aor. pass. ind. 3s

Verb and noun paradigms

Several paradigms are listed among the appendices to help the reader's recall. These include verbs, nouns, and adjectives. The declension tables, like the spelling adopt British English standards, hence following the traditional order: nominative, (vocative), accusative, genitive, dative, not the German-American order that places the genitive after the noun.

Sources

The biblical base text for this reader is the SBL Greek New Testament (SBLGNT) edited by Michael W. Holmes which is available under a Creative Commons License.⁵ This is a modern critical text. To save space I have removed the critical apparatus. This should not be neglected in study, but is not necessary for the primary use of these books to get people reading large chunks of text as easily as possible.

The morphological parsing and lemmatization used is from the MorphGNT project and made available under a Creative Commons License.⁶ I have occasionally changed the parsing, or underlying lexeme. In particular I have relisted several deponent verbs as present. This is based on their use in the present at times in the New Testament, or in the Septuagint.

The glosses are primarily those of *A Manual Greek Lexicon of the New Testament* by Abbott-Smith.⁷ As stated, I have lightly updated the language of these and the translations of-

⁵ <https://sblgnt.com/> It is licensed under a Creative Commons Attribution 4.0 International License. This is copyright 2010 by the Society of Biblical Literature and Logos Bible Software.

⁶ CC-BY-SA, Tauber, J. K., ed. (2017) MorphGNT: SBLGNT Edition. Version 6.12 [Data set]. <https://github.com/morphgnt/sblgnt> DOI: 10.5281/zenodo.376200.

⁷ Abbott-Smith, *Greek Lexicon*.

ferred. When updating glosses I have also consulted John Dodson's *Greek-English Lexicon*.⁸

For the maps, I have consulted Hurlbut's Bible Atlas,⁹ and public domain maps of ancient highway systems. Place names in ancient languages and direction of travel arrows were all added after consulting the biblical texts. The map projections are equirectangular which means more details can be displayed on each page, though places such as Asia Minor appear vertically compressed.

Contact

I appreciate feedback on this reader, such as how it is being used and ways to improve it. If a reader finds an issue with this reader, such as morphological parsing problem, or wishes to suggest an improved gloss, then I would like to know so that I can fix it. For these issues and general feedback, please email: reader-suggestions@timothyalee.com.

Acknowledgments

This series has been a side project whilst completing my PhD at the University of Cambridge. Thanks go to the following people

⁸ Dodson's lexicon is in the public domain, he used the following public-domain sources:

- Abbott-Smith, G., *A Manual Greek Lexicon of the New Testament*, New York: Charles Scribner's Sons, 1922.
- Berry, George R., *A New Greek-English Lexicon to the New Testament*, New York: Hinds & Noble, 1897.
- Souter, Alexander, *A Pocket Lexicon to the Greek New Testament*, Oxford: Clarendon Press, 1917.
- Strong, J., *Strong's Exhaustive Concordance of the Bible*, 1890.

⁹ Jesse Lyman Hurlbut. *Bible Atlas. A Manual of Biblical Geography and History*. Rand, McNally & company: Chicago, IL, 1910.

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α

1 Παῦλος κλητὸς^a ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος θεοῦ καὶ Σωσθένης ὁ ἀδελφὸς **2** τῇ ἐκκλησίᾳ τοῦ θεοῦ, ἡγιασμένοις^b ἐν Χριστῷ Ἰησοῦ, τῇ οὔσῃ ἐν Κορίνθῳ^c, κλητοῖς^a ἀγίοις, σὺν πᾶσιν τοῖς ἐπικαλουμένοις^d τὸ ὄνομα τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν παντὶ τόπῳ αὐτῶν καὶ ἡμῶν. **3** χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.

4 Εὐχαριστῶ τῷ θεῷ μου πάντοτε περὶ ὑμῶν ἐπὶ τῇ χάριτι τοῦ θεοῦ τῇ δοθείσῃ¹ ὑμῖν ἐν Χριστῷ Ἰησοῦ, **5** ὅτι ἐν παντὶ ἐπλουτίσθητε^e ἐν αὐτῷ, ἐν παντὶ λόγῳ καὶ πάσῃ γνώσει^f, **6** καθὼς τὸ μαρτύριον^g τοῦ Χριστοῦ ἐβεβαιώθη^h ἐν ὑμῖν, **7** ὥστε ὑμᾶς μὴ ὑστερεῖσθαιⁱ ἐν μηδενὶ χαρίσματι^j, ἀπεκδεχομένους^k τὴν ἀποκάλυψιν^l τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. **8** ὅς καὶ βεβαιώσει^m ὑμᾶς ἕως τέλους ἀνεγκλήτουςⁿ ἐν τῇ ἡμέρᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. **9** πιστὸς ὁ θεὸς δι' οὗ ἐκλήθητε εἰς κοινωνίαν^o τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν.

1

a κλητὸς, ἡ, ὄν. called, invited. (10)

b ἀγιάζω. to sanctify, make holy. (28)

c Κόρινθος, ου, ἡ. Corinth. (6)

d ἐπικαλέω. to call upon, name. (30)

e πλουτίζω. to make rich. (3)

f γνώσις, εως, ἡ. knowledge, understanding. (29)

g μαρτύριον, ου, τό. testimony, witness, proof. (20)

h βεβαιώω. to confirm, establish, secure. (8) aor. pass. ind. 3s

i ὑστερέω. to lack, be in need. (16)

j χάρισμα, ατος, τό. gift of grace, a free gift. (17)

k ἀπεκδέχομαι. to await or expect eagerly. (8)

l ἀποκάλυψις, εως, ἡ. revelation, uncovering. (17)

m βεβαιώω. to confirm, establish, secure. (8) fut. act. ind. 3s

n ἀνεγκλήτος, ον. without reproach, blameless. (5) acc. mp

o κοινωνία, ας, ἡ. fellowship, partnership. (19)

1

¹ δίδωμι aor. pass. ptc. dat. fs

10 Παρακαλώ δὲ ὑμᾶς, ἀδελφοί, διὰ τοῦ ὀνόματος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἵνα τὸ αὐτὸ λέγητε πάντες, καὶ μὴ ἦ ἐν ὑμῖν σχίσματα^a, ἦτε δὲ κατηρτισμένοι^b ἐν τῷ αὐτῷ νοῦ^c καὶ ἐν τῇ αὐτῇ γνώμῃ^d. **11** ἐδηλώθη^e γάρ μοι περὶ ὑμῶν, ἀδελφοί μου, ὑπὸ τῶν Χλόης ὅτι ἔριδες^f ἐν ὑμῖν εἰσιν. **12** λέγω δὲ τοῦτο ὅτι ἕκαστος ὑμῶν λέγει· Ἐγὼ μὲν εἰμι Παύλου, Ἐγὼ δὲ Ἀπολλῶ, Ἐγὼ δὲ Κηφᾶ, Ἐγὼ δὲ Χριστοῦ. **13** μεμέρισται^g ὁ Χριστός; μὴ Παῦλος ἐσταυρώθη ὑπὲρ ὑμῶν, ἢ εἰς τὸ ὄνομα Παύλου ἐβαπτίσθητε; **14** εὐχαριστῶ ὅτι οὐδένα ὑμῶν ἐβάπτισα εἰ μὴ Κρίσπον καὶ Γάϊον, **15** ἵνα μὴ τις εἴπη ὅτι εἰς τὸ ἐμὸν ὄνομα ἐβαπτίσθητε. **16** ἐβάπτισα δὲ καὶ τὸν Στεφανᾶ οἶκον· λοιπὸν οὐκ οἶδα εἴ τινα ἄλλον ἐβάπτισα. **17** οὐ γὰρ ἀπέστειλὲν με Χριστὸς βαπτίζειν ἀλλὰ εὐαγγελίζεσθαι, οὐκ ἐν σοφίᾳ λόγου, ἵνα μὴ κενωθῇ^h ὁ σταυρὸςⁱ τοῦ Χριστοῦ.

18 Ὁ λόγος γὰρ ὁ τοῦ σταυροῦⁱ τοῖς μὲν ἀπολλυμένοις¹ μωρία^j ἐστίν, τοῖς δὲ σωζομένοις ἡμῖν δύναμις θεοῦ ἐστίν. **19** γέγραπται γάρ· Ἀπολλῶ² τὴν σοφίαν τῶν σοφῶν^k, καὶ τὴν σύνεσιν^l τῶν συνετῶν^m ἀθετήσωⁿ. **20** ποῦ σοφός^k; ποῦ γραμματεὺς; ποῦ συζητητῆς^o τοῦ αἰῶνος τούτου; οὐχὶ ἐμώρανε^p ὁ θεὸς τὴν σοφίαν τοῦ κόσμου; **21** ἐπειδὴ^q γὰρ ἐν

a **σχίσμα**, ατος, τό. split, division; schism. (8)

b **καταρτίζω**. to complete, restore. (13)

c **νοῦς**, νοός, ὁ. mind, understanding. (24) *dat. ms*

d **γνώμη**, ης, ἡ. purpose, opinion, judgement. (9)

e **δηλῶ**. to make plain, declare. (7)

f **ἔρις**, ιδος, ἡ. quarrel, strife, dissension. (9)

g **μερίζω**. to divide, distribute. (14)

h **κενόω**. to empty, deprive. (5) *aor. pass. subj. 3s*

i **σταυρός**, οὔ, ὁ. cross. (27)

j **μωρία**, ας, ἡ. foolishness. (5)

k **σοφός**, ἡ, ὄν. clever, wise. (19)

l **σύνεσις**, εως, ἡ. understanding. (7)

m **συνετός**, ἡ, ὄν. intelligent, understanding. (4)

n **ἀθετέω**. to set aside, disregard. (16) *fut. act. ind. 1s*

o **συζητητής**, οὔ, ὁ. disputer, disputant. (1)

p **μωραίνω**. to make foolish; lose taste. (4) *aor. act. ind. 3s*

q **ἐπειδὴ**. when, since. (10)

¹ **ἀπόλλυμι** *pres. mid. ptc. dat.*

² **ἀπόλλυμι** *fut. act. ind. 1s*

τῆ σοφίᾳ τοῦ θεοῦ οὐκ ἔγνω¹ ὁ κόσμος διὰ τῆς σοφίας τὸν θεόν, εὐδόκησεν^a ὁ θεὸς διὰ τῆς μωρίας^b τοῦ κηρύγματος^c σώσαι τοὺς πιστεύοντας. **22** ἐπειδὴ^d καὶ Ἰουδαῖοι σημεῖα αἰτοῦσιν καὶ Ἑλληγες^e σοφίαν ζητοῦσιν. **23** ἡμεῖς δὲ κηρύσσομεν Χριστὸν ἑσταυρωμένον, Ἰουδαίοις μὲν σκάνδαλον^f ἔθνεσιν δὲ μωρίαν^b, **24** αὐτοῖς δὲ τοῖς κλητοῖς^g, Ἰουδαίοις τε καὶ Ἑλλησιν^e, Χριστὸν θεοῦ δύναμιν καὶ θεοῦ σοφίαν. **25** ὅτι τὸ μωρὸν^h τοῦ θεοῦ σοφώτερονⁱ τῶν ἀνθρώπων ἐστίν, καὶ τὸ ἀσθενές^j τοῦ θεοῦ ἰσχυρότερον^k τῶν ἀνθρώπων.

26 Βλέπετε γὰρ τὴν κλήσιν^l ὑμῶν, ἀδελφοί, ὅτι οὐ πολλοὶ σοφοὶⁱ κατὰ σάρκα², οὐ πολλοὶ δυνατοί, οὐ πολλοὶ εὐγενεῖς^m. **27** ἀλλὰ τὰ μωρὰ^h τοῦ κόσμου ἐξελέξατοⁿ ὁ θεός, ἵνα καταισχύνῃ^o τοὺς σοφούςⁱ, καὶ τὰ ἀσθενῆ^j τοῦ κόσμου ἐξελέξατοⁿ ὁ θεός, ἵνα καταισχύνῃ^o τὰ ἰσχυρά^k, **28** καὶ τὰ ἀγενῆ^p τοῦ κόσμου καὶ τὰ ἐξουθενημένα^q ἐξελέξατοⁿ ὁ θεός, τὰ μὴ ὄντα, ἵνα τὰ ὄντα καταργήσῃ^r, **29** ὅπως μὴ καυχῆσθαι πάσα σὰρξ ἐνώπιον τοῦ θεοῦ. **30** ἐξ αὐτοῦ δὲ ὑμεῖς ἐστε ἐν Χριστῷ Ἰησοῦ, ὃς ἐγενήθη³ σοφία ἡμῖν ἀπὸ θεοῦ, δικαιοσύνη τε

a εὐδοκέω. to be well pleased, take pleasure. (21)

b μωρία, ας, ἡ. foolishness. (5)

c κήρυγμα, ατος, τό. proclamation, preaching. (8)

d ἐπειδὴ. when, since. (10)

e Ἑλληγν, ηνος, ὁ. Greek. (25)

f σκάνδαλον, ου, τό. stumbling block, offence. (15)

g κλητός, ἡ, ὄν. called, invited. (10)

h μωρός, ἀ, ὄν. foolish, stupid. (12)

i σοφός, ἡ, ὄν. clever, wise. (19)

j ἀσθενής, ἐς. weak, sick. (26)

k ἰσχυρός, ἀ, ὄν. strong, mighty. (29)

l κλήσις, εως, ἡ. calling, call. (11)

m εὐγενής, ἐς. well born, of noble race. (3)

n ἐκλέγομαι. to choose, pick, select. (22)

o καταισχύνω. to dishonour, disgrace, put to shame. (13)

p ἀγενής, ἐς. without family, ignoble. (1)

q ἐξουθενέω. to reject, despise. (11) *pf. pass. ptc. acc. np*

r καταργέω. to make ineffective, abolish. (27)

¹ γινώσκω *aor. act. ind. 3s*

² σὰρξ *acc. fs*

³ γίνομαι *aor. pass. ind. 3s*

καὶ ἁγιασμοῦ^a καὶ ἀπολύτρωσις^b, ³¹ ἵνα καθὼς γέγραπται· Ὁ καυχώμενος ἐν κυρίῳ καυχάσθω¹.

2 Καγὼ ἐλθὼν πρὸς ὑμᾶς, ἀδελφοί, ἦλθον οὐ καθ' ὑπεροχὴν^a λόγου ἢ σοφίας καταγγέλλων^b ὑμῖν τὸ μαρτύριον^c τοῦ θεοῦ. ² οὐ γὰρ ἔκρινά τι εἰδέναι ἐν ὑμῖν εἰ μὴ Ἰησοῦν Χριστὸν καὶ τοῦτον ἑσταυρωμένον. ³ καγὼ ἐν ἀσθενείᾳ^d καὶ ἐν φόβῳ καὶ ἐν τρόμῳ^e πολλῶ ἐγενόμην πρὸς ὑμᾶς, ⁴ καὶ ὁ λόγος μου καὶ τὸ κήρυγμά^f μου οὐκ ἐν πειθοῖ^g σοφίας ἀλλ' ἐν ἀποδείξει^h πνεύματος καὶ δυνάμεως, ⁵ ἵνα ἢ πίστις ὑμῶν μὴ ᾗ ἐν σοφίᾳ ἀνθρώπων ἀλλ' ἐν δυνάμει θεοῦ.

⁶ Σοφίαν δὲ λαλοῦμεν ἐν τοῖς τελείοιςⁱ, σοφίαν δὲ οὐ τοῦ αἰῶνος τούτου οὐδὲ τῶν ἀρχόντων τοῦ αἰῶνος τούτου τῶν καταργουμένων^j. ⁷ ἀλλὰ λαλοῦμεν θεοῦ σοφίαν ἐν μυστηρίῳ^k, τὴν ἀποκεκρυμμένην^l, ἣν προώρισεν^m ὁ θεὸς πρὸ τῶν αἰώνων εἰς δόξαν ἡμῶν. ⁸ ἣν οὐδεὶς τῶν ἀρχόντων τοῦ αἰῶνος τούτου ἔγνωκεν^l, εἰ γὰρ ἔγνωσαν², οὐκ ἂν τὸν κύριον τῆς δόξης ἑσταύρωσαν. ⁹ ἀλλὰ καθὼς γέγραπται· Ἄ ὀφθαλμοὶ οὐκ εἶδεν καὶ οὖς οὐκ ἤκουσεν καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη³,

a ἁγιασμός, οὐ, ὁ. holiness. (10)

b ἀπολύτρωσις, εως, ἡ. redemption, deliverance. (10)

2

a ὑπεροχή, ἦς, ἡ. superiority, excellence. (2)

b καταγγέλλω. to proclaim, declare. (18)

c μαρτύριον, οὐ, τό. testimony, witness, proof. (20)

d ἀσθένεια, ας, ἡ. weakness, sickness. (24)

e τρόμος, οὐ, ὁ. trembling, fear. (5)

f κήρυγμα, ατος, τό.

proclamation, preaching. (8)

g πειθός, ἡ, ὄν. persuasive. (1)

h ἀπόδειξις, εως, ἡ.

demonstration, proof. (1)

i τέλειος, α, ον. perfect, finished, mature. (19)

j καταργέω. to make ineffective, abolish. (27)

k μυστήριον, οὐ, τό. mystery, secret. (26)

l ἀποκρύπτω. to hide, conceal, keep secret. (4) *pf. pass. ptc. acc. fs*

m προορίζω. to predetermine, foreordain. (6)

¹ καυχάομαι *pres. mid. impv. 3s*

2

² γινώσκω *aor. act. ind. 3p*

³ ἀναβαίνω *aor. act. ind. 3s*

¹ γινώσκω *pf. act. ind. 3s*

ὅσα ἠτοίμασεν ὁ θεὸς τοῖς ἀγαπῶσιν αὐτόν. ¹⁰ ἡμῖν γὰρ ἀπεκάλυψεν^a ὁ θεὸς διὰ τοῦ πνεύματος, τὸ γὰρ πνεῦμα πάντα ἐραυνᾷ^b, καὶ τὰ βάθη^c τοῦ θεοῦ. ¹¹ τίς γὰρ οἶδεν ἀνθρώπων τὰ τοῦ ἀνθρώπου εἰ μὴ τὸ πνεῦμα τοῦ ἀνθρώπου τὸ ἐν αὐτῷ; οὕτως καὶ τὰ τοῦ θεοῦ οὐδεὶς ἔγνωκεν^d εἰ μὴ τὸ πνεῦμα τοῦ θεοῦ. ¹² ἡμεῖς δὲ οὐ τὸ πνεῦμα τοῦ κόσμου ἐλάβομεν^e ἀλλὰ τὸ πνεῦμα τὸ ἐκ τοῦ θεοῦ, ἵνα εἰδῶμεν τὰ ὑπὸ τοῦ θεοῦ χαρισθέντα^d ἡμῖν. ¹³ ἃ καὶ λαλοῦμεν οὐκ ἐν διδακτοῖς^e ἀνθρωπίνης^f σοφίας λόγοις, ἀλλ' ἐν διδακτοῖς^e πνεύματος, πνευματικοῖς^g πνευματικῶς^g συγκρίνοντες^h.

¹⁴ Ψυχικὸςⁱ δὲ ἄνθρωπος οὐ δέχεται τὰ τοῦ πνεύματος τοῦ θεοῦ, μωρία^j γὰρ αὐτῷ ἐστίν, καὶ οὐ δύναται γνῶναι³, ὅτι πνευματικῶς^k ἀνακρίνεται^l. ¹⁵ ὁ δὲ πνευματικὸς^g ἀνακρίνει^l τὰ πάντα, αὐτὸς δὲ ὑπ' οὐδενὸς ἀνακρίνεται^l. ¹⁶ τίς γὰρ ἔγνω⁴ νοῦν^m κυρίου, ὃς συμβιβάσειⁿ αὐτόν; ἡμεῖς δὲ νοῦν^m Χριστοῦ ἔχομεν.

3 Καγὼ, ἀδελφοί, οὐκ ἠδυνήθην λαλήσαι ὑμῖν ὡς πνευματικοῖς^a ἀλλ' ὡς σαρκίνοις^b, ὡς νηπίοις^c ἐν

a ἀποκαλύπτω. to reveal, uncover. (26)

b ἐραυνᾶω. to search, examine. (6)

c βάθος, οὐς, τό. depth. (8)

d χαρίζομαι. to give freely, show favour. (23)

e διδακτός, ἦ, ὄν. taught, instructed. (3)

f ἀνθρώπινος, η, ον. human. (7)

g πνευματικός, ἦ, ὄν. spiritual. (26)

h συγκρίνω. to compound, combine. (3)

i ψυχικός, ἦ, ὄν. natural. (6)

j μωρία, ας, ἦ. foolishness. (5)

k πνευματικῶς. spiritually. (2)

l ἀνακρίνω. to examine, investigate. (16)

m νοῦς, νοός, ὁ. mind, understanding. (24) *acc. ms*

n συμβιβάζω. to join or knit together, unite. (7)

3

a πνευματικός, ἦ, ὄν. spiritual. (26)

b σάρκινος, η, ον. fleshly. (4)

c νήπιος, α, ον. infant, child. (14)

¹ γινώσκω *pf. act. ind. 3s*

² λαμβάνω *aor. act. ind. 1p*

³ γινώσκω *aor. act. inf.*

⁴ γινώσκω *aor. act. ind. 3s*

Χριστῷ. ² γάλα^a ὑμᾶς ἐπότισα^b, οὐ βρώμα^c, οὐπω^d γὰρ ἐδύνασθε. ἀλλ' οὐδὲ ἔτι νῦν δύνασθε, ³ ἔτι γὰρ σαρκικοί^e ἐστε. ὅπου γὰρ ἐν ὑμῖν ζήλος^f καὶ ἔρις^g, οὐχὶ σαρκικοί^e ἐστε καὶ κατὰ ἄνθρωπον περιπατεῖτε; ⁴ ὅταν γὰρ λέγη τις· Ἐγὼ μὲν εἰμι Παύλου, ἕτερος δέ· Ἐγὼ Ἀπολλῶ, οὐκ ἄνθρωποι ἐστε;

⁵ Τί οὖν ἐστὶν Ἀπολλῶς; τί δέ ἐστὶν Παῦλος; διάκονοι^h δι' ὧν ἐπιστεύσατε, καὶ ἐκάστῳ ὡς ὁ κύριος ἔδωκεν¹. ⁶ ἐγὼ ἐφύτευσαⁱ, Ἀπολλῶς ἐπότισεν^b, ἀλλὰ ὁ θεὸς ἠύξανε^j. ⁷ ὥστε οὔτε ὁ φυτεύωνⁱ ἐστίν τι οὔτε ὁ ποτίζων^b, ἀλλ' ὁ αὐξάνων^j θεός. ⁸ ὁ φυτεύωνⁱ δὲ καὶ ὁ ποτίζων^b ἔν εἰσιν, ἕκαστος δὲ τὸν ἴδιον μισθὸν^k λήμψεται² κατὰ τὸν ἴδιον κόπον^l, ⁹ θεοῦ γὰρ ἐσμεν συνεργοί^m. θεοῦ γεώργιονⁿ, θεοῦ οἰκοδομή^o ἐστε.

¹⁰ Κατὰ τὴν χάριν τοῦ θεοῦ τὴν δοθεῖσάν³ μοι ὡς σοφός^p ἀρχιτέκτων^q θεμέλιον^r ἔθηκα⁴, ἄλλος δὲ ἐποικοδομεῖ^s. ἕκαστος δὲ βλέπेत⁵ πῶς ἐποικοδομεῖ^s. ¹¹ θεμέλιον^r γὰρ ἄλλον οὐδεὶς δύναται θεῖναι⁶ παρὰ τὸν κείμενον^t, ὅς ἐστιν Ἰησοῦς Χριστός.

a γάλα, ακτος, τό. milk. (5) <i>acc.</i> <i>ns</i>	k μισθός, οὔ, ὁ. wages, reward. (29)
b ποτίζω. to give to drink, water. (15)	l κόπος, ου, ὁ. labour, trouble, striking. (18)
c βρώμα, ατος, τό. food. (17)	m συνεργός, οὔ, ὁ. fellow worker. (13)
d οὐπω. not yet. (26)	n γεώργιον, ου, τό. tilled field. (1)
e σαρκικός, ή, ὄν. fleshly. (7)	o οἰκοδομή, ης, ή. building, building up. (18)
f ζήλος, ου, ὁ. zeal, jealousy. (16)	p σοφός, ή, ὄν. clever, wise. (19)
g ἔρις, ιδος, ή. quarrel, strife, dissension. (9)	q ἀρχιτέκτων, ονος, ὁ. master-builder. (1)
h διάκονος, ου, ὁ ή. servant. (29)	r θεμέλιος, ον. foundation. (15)
i φυτεύω. to plant. (11)	s ἐποικοδομέω. to build upon. (7)
j αὐξάνω. to make to grow, increase. (21)	t κείμαι. to lay, be laid. (24)

¹ δίδωμι *aor. act. ind. 3s*

² λαμβάνω *fut. mid. ind. 3s*

³ δίδωμι *aor. pass. ptc. acc. fs*

⁴ τίθημι *aor. act. ind. 1s*

⁵ βλέπω *pres. act. impv. 3s*

⁶ τίθημι *aor. act. inf.*

Interrogative pronoun **τίς, τί**, who? which? what?
why?

		Masc./Fem.	Neut.
Sg.	Nom.	τίς	τί
	Acc.	τίνα	τί
	Gen.	τίνος	τίνος
	Dat.	τίνι	τίνι
Pl.	Nom.	τίνες	τίνα
	Acc.	τίνας	τίνα
	Gen.	τίνων	τίνων
	Dat.	τίσι(ν)	τίσι(ν)

Nouns

These are some representative nouns that show the variety found among the different declensions.

	1 Fem.	1 Fem.	1 Fem.	1 Masc.
Nom.	ἡμέρα	φωνή	δόξα	προφήτης
Acc.	ἡμέραν	φωνήν	δόξαν	προφήτην
Gen.	ἡμέρας	φωνῆς	δόξης	προφήτου
Dat.	ἡμέρᾳ	φωνῇ	δόξῃ	προφήτῃ
Nom.	ἡμέραι	φωναί	δόξαι	προφήται
Acc.	ἡμέρας	φωναίς	δόξαις	προφήταις
Gen.	ἡμερῶν	φωνῶν	δοξῶν	προφητῶν
Dat.	ἡμέραις	φωναῖς	δόξαις	προφήταις