

Paul's First Epistle to the Corinthians, Chapter 1, Greek Text – Westcott Hort, Interlinear English – G.T. Emery

Introduction

Greeting

1 Παῦλος κλητός ἀπόστολος Ἰησοῦ Χριστοῦ διὰ θελήματος θεοῦ καὶ Σωσθένης ὁ
Paul a called apostle of Jesus Christ through will of God and Sosthenes¹ the
ἀδελφὸς
brother

2 τῇ ἐκκλησίᾳ τοῦ θεοῦ τῇ οὔσῃ ἐν Κορίνθῳ, ἡγιασμένοις ἐν
to the church of the God the being in Corinth², to having been sanctified in
Χριστῷ Ἰησοῦ, κλητοῖς ἁγίοις, σὺν πᾶσιν τοῖς ἐπικαλουμένοις
Christ Jesus, called saints, with all the calling upon
τὸ ὄνομα τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν παντὶ τόπῳ, αὐτῶν καὶ ἡμῶν·
the name of the Lord of us Jesus Christ in every place, of them and of us;

3 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.
Grace to you and peace from God Father of us and Lord Jesus Christ.

Thanksgiving

4 Εὐχαριστῶ τῷ θεῷ πάντοτε περὶ ὑμῶν ἐπὶ τῇ χάριτι τοῦ θεοῦ τῇ
I give thanks to the God always concerning you on the grace of the God the
δοθείσῃ ὑμῖν ἐν Χριστῷ Ἰησοῦ,
having been given to you in Christ Jesus,

5 ὅτι ἐν παντὶ ἐπλουτίσθητε ἐν αὐτῷ, ἐν παντὶ λόγῳ καὶ πάσῃ γνώσει,
because in everything you were enriched³ in him, in all utterance and all knowledge,

6 καθὼς τὸ μαρτύριον τοῦ Χριστοῦ ἐβεβαιώθη ἐν ὑμῖν,
just as the testimony of the Christ was confirmed in you,

7 ὥστε ὑμᾶς μὴ ὑστερεῖσθαι ἐν μηδενὶ χαρίσματι, ἀπεκδεχομένους τὴν ἀποκάλυψιν τοῦ
so as you not to be lacking in anything gift, waiting for the revelation of the

1 Sosthenes - safe in strength, the chief ruler of the synagogue at Corinth, who was seized and beaten by the mob in the presence of Gallio, the Roman governor, when he refused to proceed against Paul at the instigation of the Jews (Acts 18:12-17). The motives of this assault against Sosthenes are not recorded, nor is it mentioned whether it was made by Greeks or Romans. Some identify him, but without sufficient grounds, with one whom Paul calls "Sosthenes our brother," a convert to the faith.

2 Corinth - a Grecian city, on the isthmus which joins the Peloponnesus to the mainland of Greece. It is about 48 miles west of Athens. The ancient city was destroyed by the Romans (B.C. 146), and that mentioned in the New Testament was quite a new city, having been rebuilt about a century afterwards and peopled by a colony of freedmen from Rome. It became under the Romans the seat of government for Southern Greece or Achaia (Acts 18:12-16). It was noted for its wealth, and for the luxurious and immoral and vicious habits of the people. It had a large mixed population of Romans, Greeks, and Jews. When Paul first visited the city (A.D. 51 or 52), Gallio, the brother of Seneca, was proconsul. Here Paul resided for eighteen months (18:1-18). Here he first became acquainted with Aquila and Priscilla, and soon after his departure Apollos came to it from Ephesus. After an interval he visited it a second time, and remained for three months (20:3). During this second visit his Epistle to the Romans was written (probably A.D. 55). Although there were many Jewish converts at Corinth, yet the Gentile element prevailed in the church there.

Some have argued from 2 Cor. 12:14; 13:1, that Paul visited Corinth a third time (i.e., that on some unrecorded occasion he visited the city between what are usually called the first and second visits). But the passages referred to only indicate Paul's intention to visit Corinth (comp. 1 Cor. 16:5, where the Greek present tense denotes an intention), an intention which was in some way frustrated. We can hardly suppose that such a visit could have been made by the apostle without more distinct reference to it.

3 A Pauline word.

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κυρίου ἡμῶν Ἰησοῦ Χριστοῦ·

Lord of us Jesus Christ;

⁸ ὅς καὶ βεβαιώσει ὑμᾶς ἕως τέλους ἀνεγκλήτους ἐν τῇ ἡμέρᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ
who also will confirm you till end irrepveable in the day of the Lord of us Jesus
[Χριστοῦ].

[Christ].

⁹ πιστὸς ὁ θεὸς, δι' οὗ ἐκλήθητε εἰς κοινωνίαν τοῦ υἱοῦ αὐτοῦ

Faithful the God, through whom you were called into fellowship of the Son of him

Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν.

Jesus Christ the Lord of us.

The Church Divided

The Parties

¹⁰ Παρακαλῶ δὲ ὑμᾶς ἀδελφοί, διὰ τοῦ ὀνόματος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἵνα
I call upon but you brothers, through the name of the Lord of us Jesus Christ, so that
τὸ αὐτὸ λέγητε πάντες καὶ μὴ ἦ ἐν ὑμῖν σχίσματα, ἦτε δὲ
the same thing you should speak all and not may be among you divisions, you may be but
κατηρτισμένοι ἐν τῷ αὐτῷ νοῖ καὶ ἐν τῇ αὐτῇ γνώμῃ.

having been mended in the same mind and in the same intention.

¹¹ ἐδηλώθη γάρ μοι περὶ ὑμῶν, ἀδελφοί μου ὑπὸ τῶν Χλόης, ὅτι ἔριδες ἐν

It was shown for to me concerning you, brothers of me by of the Chloe, that wranglings among
ὑμῖν εἰσιν.

you are.

¹² λέγω δὲ τοῦτο, ὅτι ἕκαστος ὑμῶν λέγει· Ἐγὼ μὲν εἰμι Παύλου, Ἐγὼ δὲ Ἀπολλῶ,
I say now this, that each of you says; I indeed I am of Paul, I and of Apollos,
Ἐγὼ δὲ Κηφᾶ, Ἐγὼ δὲ Χριστοῦ.

I and of Cephas, I but of Christ.

Paul Disclaims Responsibility for the Schism

¹³ μεμέρισται ὁ Χριστός; μὴ Παῦλος ἐσταυρώθη ὑπὲρ ὑμῶν,

Has been divided the Christ? Not Paul was crucified for you,

ἢ εἰς τὸ ὄνομα Παύλου ἐβαπτίσθητε;

or in the name of Paul you were baptized?

¹⁴ εὐχαριστῶ ὅτι οὐδένα ὑμῶν ἐβάπτισα εἰ μὴ Κρίσπον καὶ Γάϊον,

I give thanks that no one of you I baptized if not⁴ Crispus and Gaius,

¹⁵ ἵνα μὴ τις εἴπη ὅτι εἰς τὸ ἐμὸν ὄνομα ἐβαπτίσθητε.

that not anyone may say that into the mine own name you were baptized.

¹⁶ ἐβάπτισα δὲ καὶ τὸν Στεφανᾶ οἶκον, λοιπὸν οὐκ οἶδα εἴ τινα

I did baptize but also the of Stephanus household, further not I have known if any

ἄλλον ἐβάπτισα.

other I baptized.

¹⁷ οὐ γὰρ ἀπέστειλεν με Χριστὸς βαπτίζειν ἀλλὰ εὐαγγελίζεσθαι, οὐκ ἐν σοφίᾳ λόγου,
Not for sent me Christ to baptize but to evangelize, not in wisdom of words,

ἵνα μὴ κενωθῇ ὁ σταυρὸς τοῦ Χριστοῦ.

that not should be made void the cross of the Christ.

4 except

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The Wisdom of the World and the Wisdom of God

¹⁸ Ὁ λόγος γὰρ ὁ τοῦ σταυροῦ τοῖς μὲν ἀπολλυμένοις μωρία ἐστίν, τοῖς δὲ
The word for the of the cross to the indeed perishing foolishness is, to the but
σῳζομένοις ἡμῖν δύναμις θεοῦ ἐστίν.

being saved to us power of God it is.

¹⁹ γέγραπται γὰρ·

It having been written for;

Ἀπολῶ τὴν σοφίαν τῶν σοφῶν

I will destroy the wisdom of the wise

καὶ τὴν σύνεσιν τῶν συνετῶν ἀθετήσω.

and the knowledge of the intelligent I will do away with.⁵

²⁰ ποῦ σοφός; ποῦ γραμματεὺς; ποῦ συζητητῆς τοῦ αἰῶνος τούτου; οὐχὶ ἐμώρανεν ὁ
Where wise? Where scribe? Where reasoner⁶ of the age this? Not made foolish the
θεὸς τὴν σοφίαν τοῦ κόσμου;

God the wisdom of the world?⁷

²¹ ἐπειδὴ γὰρ ἐν τῇ σοφίᾳ τοῦ θεοῦ οὐκ ἔγνω ὁ κόσμος διὰ τῆς σοφίας τὸν θεόν,
Since for in the wisdom of the God not knew the world through the wisdom the God,
εὐδόκησεν ὁ θεὸς διὰ τῆς μωρίας τοῦ κηρύγματος σῶσαι τοὺς πιστεύοντας·
well pleased the God through the foolishness of the proclamation to save the believing;

²² ἐπειδὴ καὶ Ἰουδαῖοι σημεῖα αἰτοῦσιν καὶ Ἕλληνες σοφίαν ζητοῦσιν,

since also Jews signs ask and Greeks wisdom seek,

²³ ἡμεῖς δὲ κηρύσσομεν Χριστὸν ἑσταυρωμένον, Ἰουδαίοις μὲν σκάνδαλον,
we but proclaim Christ having been crucified, to Jews indeed an offence,

ἔθνεσιν δὲ μωρίαν,

to nations but foolishness,

²⁴ αὐτοῖς δὲ τοῖς κλητοῖς, Ἰουδαίοις τε καὶ Ἕλλησιν, Χριστὸν θεοῦ δύναμιν καὶ θεοῦ
them but to the selected, Jews both and Greeks, Christ of God power and of God
σοφίαν·

wisdom;

²⁵ ὅτι τὸ μωρὸν τοῦ θεοῦ σοφώτερον τῶν ἀνθρώπων ἐστίν, καὶ τὸ ἀσθενὲς
because the foolishness of the God wiser of the men is, and the weakness
τοῦ θεοῦ ἰσχυρότερον τῶν ἀνθρώπων.

of the God stronger of the men.

²⁶ βλέπετε γὰρ τὴν κλησιν ὑμῶν, ἀδελφοί, ὅτι οὐ πολλοὶ σοφοὶ κατὰ σάρκα, οὐ πολλοὶ
See for the selection of you, brothers, that not many wise according to flesh, not many
δυνατοί, οὐ πολλοὶ εὐγενεῖς·

powerful, not many of high birth;

²⁷ ἀλλὰ τὰ μωρὰ τοῦ κόσμου ἐξελέξατο ὁ θεός, ἵνα καταισχύνη τοὺς σοφούς,
but the foolish things of the world chose the God, that he might shame the wise,

καὶ τὰ ἀσθενῆ τοῦ κόσμου ἐξελέξατο ὁ θεός, ἵνα καταισχύνη τὰ ἰσχυρά,
and the weak things of the world chose the God, that he might shame the strong,

²⁸ καὶ τὰ ἀγενῆ τοῦ κόσμου καὶ τὰ ἐξουθενημένα ἐξελέξατο ὁ θεός,
and the ignoble things⁸ of the world and the things having been despised chose the God

⁵ Isaiah 29:14.

⁶ συζητητῆς, n.m. reasoner, disputer, - only here in the NT.

⁷ An inexact quotation of Isaiah 33:18 (Robertson) See end note.

⁸ ἀγενῆ, adj., ignoble, base, without family, - only here in the NT.

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[καὶ] τὰ μὴ ὄντα, ἵνα τὰ ὄντα καταργήσῃ,
[and] the things not being, that the things being he might render useless,
29 ὅπως μὴ καυχῆσθαι πᾶσα σὰρξ ἐνώπιον τοῦ θεοῦ,
so that not might make boast all flesh before the God,
30 ἐξ αὐτοῦ δὲ ὑμεῖς ἐστε ἐν Χριστῷ Ἰησοῦ, ὃς ἐγενήθη σοφία ἡμῖν ἀπὸ θεοῦ, δικαιοσύνη
out of Him and you are in Christ Jesus, who became wisdom to us from God, righteousness
τε καὶ ἁγιασμός καὶ ἀπολύτρωσις,
both and sanctification and redemption,
31 ἵνα καθὼς γέγραπται· Ὁ καυχώμενος ἐν κυρίῳ καυχάσθω.
in order that just as it has been written; The glorifying in Lord let him glorify.

Isaiah 33:18

18 ἢ ψυχὴ ὑμῶν μελετήσει φόβον ποῦ εἰσιν οἱ γραμματικοὶ ποῦ εἰσιν οἱ συμβουλευόντες
ποῦ ἐστὶν ὁ ἀριθμῶν τοὺς τρεφομένους

18 Thine mind shall meditate terror. Where is the scribe? where is the receiver? where is he that
counted the towers?