

1 Cor. 2:6-16 mws

V. 6

Σοφίαν

the capacity to understand and function accordingly, wisdom, natural wisdom that belongs to this world, in contrast to God's wisdom and the wisdom that comes from God
the capacity to understand and, as a result, to act wisely, to be prudent, wisdom

τελείοις

pertaining to being mature, full-grown, mature, adult, substantive
pertaining to being mature in one's behavior, mature, grown-up

αἰῶνος

a segment of time as a particular unity of history, age, as well as everything non-Christian, it includes the striving after worldly wisdom, 'the present age', cf. 1:20, 3:18
the system of practices and standards associated with secular society (that is, without reference to any demands or requirements of God), world system, world's standards, world

ἀρχόντων

one who has administrative authority, leader, official
one who rules or governs, ruler, governor

καταργουμένων

PPPtcpMPG

fr. καταργεω

to cause something to come to an end or to be no longer in existence, abolish, wipe out, set aside, 'doomed to perish'
to cause to cease to happen, to put a stop to

V. 7

μυστηρίω

the unmanifested or private counsel of God, (God's) secret, the secret, thoughts, plans, and dispensations of God, a secret or mystery, too profound for human ingenuity, of the highest stage of Christian knowledge, revealed only to the τελειοι, 'we impart the wisdom of God in the form of a mystery'
the content of that which has not been known before but which has been revealed to an in-group or restricted constituency, secret, mystery

ἀποκεκρυμμένην

PfPPtcpFSA

fr. ἀποκρυπτω

to keep from being known, keep secret, hidden, kept secret
to cause something to remain unknown, with the implication of concealment and inaccessibility, to keep secret, to conceal, 'we speak of God's secret wisdom which has been concealed'

προώρισεν AAI3sg fr. προορίζω
decide upon beforehand, predetermine, of God
to come to a decision beforehand, to decide beforehand, to determine ahead of time, to decide upon ahead of time

δόξαν
the condition of being bright or shining, brightness, splendor, radiance, the state of being in the next life is thus described as participation in the radiance or glory, cf. Rom 8:18, 21
the state of brightness or shining, brightness, shining, radiance

V. 8

ἀρχόντων
see above

ἔγνωκεν PfAI3sg fr. γινώσκω
ἔγνωσαν AAI3pl fr. γινώσκω
to grasp the significance or meaning of something, understand, comprehend
to come to an understanding as the result of ability to experience and learn, to come to understand, to perceive, to comprehend

κύριον
one who is in a position of authority, lord, master, as a designation of God
one who exercises supernatural authority over mankind, Lord, Ruler, One Who commands

δόξης
the condition of being bright or shining, brightness, splendor, radiance, of transcendent beings
a manifestation of power characterized by glory, glorious power, amazing might

ἔσταύρωσαν AAI3pl fr. σταυροῶ
to fasten to a cross, crucify
to execute by nailing to a cross, to crucify

V. 9

καθὼς
of comparison, just as
markers of similarity in events and states, with the possible implication of something being in accordance with something else, just as, in comparison to

γέγραπται PfPI3sg fr. γράφω
to express though in writing, of pronouncements and solemn proceedings, write down, record, as a formula introducing quotations from the OT
to write

ὀφθαλμὸς
eye as organ of sense perception, eye

εἶδεν AAI3sg fr. εἶδον
to perceive by sight of the eye, see, perceive
to come to understand as the result of perception, to understand, to perceive, to see, to recognize

οὖς
the auditory organ, ear

ἤκουσεν AAI3sg fr. ἀκουω
to hear and understand a message, understand, understand
to hear and understand a message, to understand, to comprehend

ἀνέβη AAI3sg fr. ἀναβαίνω
lit. to arise in the heart – enter one’s mind (i.e. one begins to think about something
idiom – to arise in the heart, to begin to think about something, to begin to think, to think, to
have a thought occur to someone, ‘what no one ever thought could happen’

ἠτοίμασεν AAI3sg fr. ἐτοιμάζω
to cause to be ready, put/keep in readiness, prepare
to cause to be ready, to make ready, to prepare

ἀγαπῶσιν PAPtcpMPD fr. ἀγαπάω
to have a warm regard for and interest in another, cherish, have affection for, love, of special
devotion to Jesus
to have love for someone or something, based on sincere appreciation and high regard, to love, to
regard with affection, loving concern, love

V. 10

ἀπεκάλυψεν AAI3sg fr. ἀποκαλύπτω
to cause something to be fully known, reveal, disclose, bring to light, make fully known,
especially of divine revelation of certain transcendent secrets
to cause something to be fully known, to reveal, to disclose, to make fully known, to reveal, to
disclose, to make fully known, revelation

διὰ
marker of personal agency, through, by
marker of intermediate agent, with implicit or explicit causative agent, through, by

ἐραυνᾷ PAI3sg fr. ἐραυναω
to make a careful or thorough effort to learn something, search, examine, investigate, of the
Spirit, ‘fathoms everything’
to attempt to learn something by careful investigation or searching, to try to learn to search, to try
to find out, to seek information

βάθη

something nonphysical perceived to be so remote that it is difficult to assess, depth, 'the depths of God'

an extreme point on a scale of extent, extremely, exceedingly great, very very

V. 11

οἶδεν

PfAI3sg

fr. οἶδα

to have information about, know

to possess information about, to know, to know about, to have knowledge, of, to be acquainted with, acquaintance

πνεῦμα

a part of human personality, spirit

the non-material, psychological faculty which is potentially sensitive and responsive to God, spirit, spiritual nature, inner being, 'as for a man, it is his own spirit within him that knows all about him'

ἐγνώκειν

PfAI3sg

fr. γινώσκω

to acquire information through some means, learn (of), ascertain, find out, to arrive at a knowledge of someone or something, know, know about, make acquaintance of

to possess information about, to know, to know about, to have knowledge of, to be acquainted with, acquaintance

πνεῦμα

God's being as controlling influence, with focus on association with humans, Spirit, spirit
Spirit, Spirit of God, Holy Spirit

V. 12

πνεῦμα

an independent transcendent personality, the Spirit

an attitude or disposition reflecting the way in which a person thinks about or deals with some matter, disposition, attitude, way of thinking

κόσμου

the system of human existence in the many aspects, the world, the world, and everything that belongs to it, appears as that which is hostile to God, i.e. lost in sin, wholly at odds with anything divine, ruined and depraved

the system of practices and standards associated with secular society (that is, without reference to any demands or requirements of God), world system, world's standards, world

ἐλάβομεν

AAI1pl

fr. λαμβάνω

to be a receiver, receive, get, obtain

to receive or accept an object or benefit for which the initiative rests with the giver, but the focus of attention in the transfer is upon the receiver, to receive, receiving, to accept

χαρισθέντα

APPtcpNPA

fr. χαρίζομαι

to give freely as a favor, give graciously

to give or grant graciously and generously, with the implication of good will on the part of the giver, to give, to grant, to bestow generously

V. 13

διδασκτοῖς

pertaining to being communicated as instruction, imparted, taught, ‘in words imparted by human wisdom,’ ‘in that which is imparted by the Spirit to someone’

pertaining to that which is taught, taught, instructed, ‘we do not speak in words taught by human wisdom’ One may interpret this to mean ‘by means of words used in teaching human wisdom’ or ‘by means of words concerning human wisdom as it is taught’

ἀνθρωπίνης

pertaining to being a person, human, in contrast to the divine, human wisdom, cf. v. 4

pertaining to being a person, human, of people, ‘we do not speak in words taught by human wisdom’

σοφίας

the capacity to understand and function accordingly, wisdom, natural wisdom that belongs to this world, in contrast to God’s wisdom and the wisdom that comes from God, ‘cleverness in speaking’ cf. v. 4, 1:17

the capacity to understand and, as a result, to act wisely, to be prudent, wisdom

λόγοις

a communication whereby the mind finds expression, word

the act of speaking, speaking, speech

πνεύματος

God’s being as controlling influence, with focus on association with humans, Spirit, spirit
Spirit, Spirit of God, Holy Spirit

πνευματικοῖς

having to do with the (divine) spirit, caused by or filled with the (divine) spirit,

pertaining/corresponding to the (divine) spirit, possessing the Spirit, the one who possessed the Spirit

πνευματικὰ

having to do with the (divine) spirit, caused by or filled with the (divine) spirit,

pertaining/corresponding to the (divine) spirit, spiritual things or matters

συγκρίνοντες PAPtcpMPN fr. συγκρινω
to bring things together so as to form a unit, combine, ‘giving spiritual truth a spiritual form’
to draw a conclusion by comparing, compare, comparing the spiritual gifts and revelations
(which we already possess) with the spiritual gifts and revelations (which we are to receive, and
judging them thereby)
to clarify on the basis of a compatible relationship, explain, interpret, ‘interpreting spiritual truths
to those who possess the Spirit
to explain, primarily by means of comparison, to explain, to make clear, ‘we explain spiritual
truths by means of spiritual matters,’ ‘we explain spiritual truths to those who have the Spirit’ or
‘we explain spiritual truths with words given by the Spirit’

V. 14

ψυχικὸς
pertaining to the life of the natural world and whatever belongs to it, in contrast to the realm of
experience whose central characteristic is πνευμα, natural, unspiritual, worldly, ‘an unspiritual
person, one who merely functions bodily, without being touched by the Spirit of God’
pertaining to behavior which is typical of human nature, in contrast with that which is under the
control of God’s Spirit, ‘a person who is unspiritual cannot receive the gifts that come from
God’s Spirit’ or ‘a person who is worldly...’
pertaining to human nature, natural, human, ‘but the natural person does not receive the things of
the Spirit of God’

δέχεται PM/PdepI3sg fr. δεχομαι
to indicate approval or conviction by accepting, be receptive of, be open to, approve, accept
to readily receive information and to regard it as true, to receive readily, to accept, to believe

μωρία
foolishness
the content of foolish thought, foolishness, nonsense, what is thought to be foolish

δύναται PM/PdepI3sg fr. δυναμαι
to possess capability (whether because of personal or external factors) for experiencing or doing
something, can, am able, be capable
to be able to do or to experience something, can, to be able to

γινῶναι AAInf fr. γινωσκω
to grasp the significance or meaning of something, understand, comprehend, cf. v. 8, 11
to come to an understanding as the result of ability to experience and learn, to come to
understand, to perceive, to comprehend

πνευματικῶς
pertaining to being consistent with transcendent influence, in keeping with the spirit, ‘it must be
examined in a manner consistent with the (divine) Spirit
pertaining to being derived from or being about the Spirit, spiritual, from the Spirit, ‘because it is
judged in terms of the Spirit’

ἀνακρίνεται PPI3sg fr. ἀνακρινω
to examine with a view to finding fault, judge, call to account, discern, cf. v. 15
to make a judgment on the basis of careful and detailed information, to judge carefully, to
evaluate carefully

V. 15

πνευματικός
see above

ἀνακρίνει PAI3sg fr. ἀνακρινω
ἀνακρίνεται PPI3sg fr. ἀνακρινω
see above

οὐδενός
no one, nobody
negative reference to an entity, event, or state, no one, none, nothing

V. 16

ἔγνω AAI3sg fr. γινωσκω
see above

νοῦν
result of thinking, mind, thought, opinion, decree
a particular manner or way of thinking, way of thinking, disposition, manner of thought, attitude

συμβιβάσει FAI3sg fr. συμβιβάζω
to advise by giving instruction, instruct, teach, advise, quoting Isa. 40:13
to advise by giving instructions, to advise, to instruct, ‘who knows the mind of the Lord that he
can advise him?’