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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The First Epistle to the Corinthians, Chapter 1

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α' Α'

Each verse opens with the running Greek, an English translation, and a **discourse note** (its connective, relation, and role in the argument). Below follows the word-by-word breakdown in six tiers: gloss, case (color), parsing, *syntax*, **semantic force**, and a | lexical note.

CASE ■ Nominative ■ Genitive ■ Dative ■ Accusative ■ Vocative ■ Verb (no case) ■ Indeclinable

Discourse notes head each verse: **relation** · connective · clause-flow. Indentation marks prominence — flush-left = main line of argument; indented = supporting / subordinate material.

Discourse structure of the chapter

A · 1:1–3

Salutation

Paul (with Sosthenes), a called apostle, writes to the church of God at Corinth — sanctified in Christ, called saints together with all who call on the Lord's name (1–2) — and pronounces the grace-and-peace blessing (3).

B · 1:4–9

Thanksgiving for grace given in Christ

Paul thanks God for the grace given them in Christ (4): they were enriched in all speech and knowledge (5), the testimony confirmed among them (6), so that they lack no gift while awaiting Christ's revealing (7); he will confirm them blameless to the end (8), for God who called them into fellowship with his Son is faithful (9).

C · 1:10–17

The appeal against divisions

Paul appeals for unity against the quarrels reported by Chloe's people (10–11): each claims a party — Paul, Apollos, Cephas, Christ (12). Is Christ divided? Was Paul crucified for them, or were they baptized in his name (13)? Paul baptized few, lest his name be a banner (14–16), for Christ sent him not to baptize but to preach — and not with eloquent wisdom, lest the cross be emptied (17).

D · 1:18–25

The word of the cross versus the world's wisdom

The cross is folly to the perishing but God's power to the saved (18); God will destroy the wise (19), for he has made the world's wisdom foolish (20). Since the world did not know God through wisdom, he saves through the folly of preaching (21): Jews seek signs, Greeks wisdom (22), but Paul preaches Christ crucified — a stumbling-block and folly (23), yet to the called, God's power and wisdom (24), for God's foolishness and weakness surpass human strength (25).

E · 1:26–31

God's choice of the lowly

Consider your calling: not many wise, powerful, or well-born (26); God chose the foolish, weak, low, and despised — the things that are not — to shame the wise and nullify the things that are (27–28), so that no flesh may boast before God (29). From him you are in Christ, who became our wisdom — righteousness, sanctification, redemption (30) — so that, as written, the one who boasts boasts in the Lord (31).

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

Paul, a called apostle of Christ Jesus through the will of God, and Sosthenes the brother,

LETTER OPENING **ASYNDETON** The epistolary superscription: the sender, his apostleship grounded in God's will (not self-claim — pointed in a letter contesting his authority), with Sosthenes as co-sender.

Παῦλος

Paul

Nominative

subject (nominative of superscription)

Παῦλος; the apostle's Roman cognomen; the Greek letter-opening names the sender first.

κλητὸς

called

Nominative

attributive adjective

κλητὸς: 'called'; verbal adj. of καλέω — apostleship is by divine summons, not self-appointment.

ἀπόστολος

apostle

Nominative

apposition to Παῦλος

ἀπόστολος: 'one sent,' commissioned envoy; from ἀποστέλλω (send with authority).

Χριστοῦ

of Christ

Genitive

genitive of possession (whose envoy)

Χριστός: 'Anointed,' the Messiah; here functionally a name-title for Jesus.

<p>Ἰησοῦ Jesus Genitive <i>genitive in apposition to Χριστοῦ</i></p>	<p>διὰ through <i>preposition + genitive (means)</i></p>	<p>θελήματος will Genitive <i>object of διὰ (means/ground of calling)</i> θέλημα: 'will'; Paul's apostleship rests on God's decision, not human appointment — a basis for his authority at Corinth.</p>	<p>θεοῦ of God Genitive <i>subjective/possessive genitive</i></p>
<p>καὶ and <i>coordinating conjunction</i></p>	<p>Σωσθένης Sosthenes Nominative <i>subject (coordinate co-sender)</i> Σωσθένης: 'Sosthenes'; perhaps the synagogue ruler of Acts 18:17, now a believer and Paul's associate.</p>	<p>ὁ the Nominative <i>article</i></p>	<p>ἀδελφός brother Nominative <i>apposition to Σωσθένης</i> ἀδελφός: 'brother'; the family term for a fellow believer — Sosthenes is known to the Corinthians.</p>

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

to the church of God that is in Corinth, to those sanctified in Christ Jesus, called to be saints, together with all those who call on the name of our Lord Jesus Christ in every place — both their Lord and ours:

ADDRESS **ASYNDETON** The addressees: a fractured local church reframed as 'the church of God,' sanctified and called — and pointedly set within the universal company of all who call on the Lord, deflating any local party-spirit.

τῇ

to the

Dative

article

ἐκκλησία

church

Dative

indirect object (addressee)

ἐκκλησία: 'assembly, congregation'; the LXX term for the gathered covenant people (qāhāl), now the Christian community.

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

genitive of possession (whose church)

θεός: God; 'church of God' subordinates the squabbling congregation to its true owner — not Paul's, Apollos's, or Cephas's.

τῇ

the (one)

Dative

article (substantizes ptc.)

οὕση

that is

Pres Act Ptc · Dat Sg Fem · εἰμί

attributive participle

→ stative present

ἐν

in

preposition + dative (place)

Κορίνθω

Corinth

Dative

dat. of place

Κόρινθος: Corinth, the wealthy, cosmopolitan Roman colony on the isthmus — proverbial for commerce and vice.

ἡγιασμένοις

having been sanctified

Perf Pass Ptc · Dat Pl Masc · ἀγιάζω

substantival ptc. in apposition to ἐκκλησία

→ intensive perfect (settled state)

ἀγιάζω: 'make holy, consecrate'; the perfect marks an accomplished, abiding consecration — already saints, despite their faults.

ἐν

in

preposition + dative (union/sphere)

Χριστῷ

Christ

Dative

object of ἐν (sphere of sanctification)

Ἰησοῦ

Jesus

Dative

apposition

κλητοῖς

called

Dative

apposition (verbal adj.)

κλητός: 'called'; their sainthood, like Paul's apostleship (v.1), is by divine summons — a deliberate echo.

ἀγίοις

saints

Dative

apposition (substantival adj.)

ἅγιος: 'holy one, saint'; set-apart ones — covenant-people language applied to the church.

σὺν

together with

preposition + dative (association)

πᾶσιν

all

Dative

attributive adjective

τοῖς

those

Dative

article (substantizes ptc.)

ἐπικαλουμένοις

who call upon

Pres Mid Ptc · Dat Pl Masc · ἐπικαλέω

substantival participle (object of σύν)

→ customary present

ἐπικαλέω (mid.): 'call upon, invoke'; an OT idiom for worship (Joel 2:32) — here directed to the Lord Jesus.

τὸ

the

Accusative

article

ὄνομα

name

Accusative

direct object of ἐπικαλουμένοις

ὄνομα: 'name'; invoking the name = confessing and worshipping the person — applied to Jesus as to YHWH.

τοῦ

of the

Genitive

article

κυρίου

Lord

Genitive

genitive of possession (whose name)

κύριος: 'Lord'; the LXX rendering of YHWH, confessed of Jesus — the title saturates this letter's opening.

ἡμῶν

our

Genitive

genitive of relationship

Ἰησοῦ

Jesus

Genitive

apposition

Χριστοῦ

Christ

Genitive

apposition

ἐν

in

preposition + dative (place)

παντὶ

every

Dative

attributive adjective

τόπῳ

place

Dative

dat. of place

τόπος: 'place'; the universal scope ('in every place') relativizes Corinthian factionalism — they are one congregation among many.

αὐτῶν

their

Genitive

genitive (possessive, w/ implied κυρίου)

καὶ

and

coordinating conjunction

ἡμῶν

ours

Genitive

genitive (possessive)

ἡμῶν: 'ours'; the closing 'their Lord and ours' binds all believers under one common Lord.

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

Grace to you and peace from God our Father and the Lord Jesus Christ.

GREETING **ASYNDETON** The grace-and-peace blessing closing the salutation; Father and Lord Jesus stand together as the single source of the gift.

χάρις

grace

Nominative

subject (nom. in greeting formula)

χάρις: 'grace'; Paul reshapes the Greek χάρειν greeting into 'grace' — God's unmerited favor.

ὑμῖν

to you

Dative

dat. of recipient

καὶ

and

coordinating conjunction

εἰρήνη

peace

Nominative

subject (coordinate)

εἰρήνη: 'peace'; the Hebrew šālôm — wholeness/well-being, paired with grace in Paul's standard greeting.

ἀπὸ

from

preposition + genitive (source)

θεοῦ

God

Genitive

object of ἀπό (source)

πατρὸς

Father

Genitive

apposition to θεοῦ

πατήρ: 'Father'; the relational name for God shared by Father and people.

ἡμῶν

our

Genitive

genitive of relationship

καὶ

and

coordinating conjunction

κυρίου

the Lord

Genitive

object of ἀπό (coordinate source)

κύριος: 'Lord'; Father and Lord Jesus set in parallel as one source of grace and peace — an implicit high Christology.

Ἰησοῦ

Jesus

Genitive

apposition

Χριστοῦ

Christ

Genitive

apposition

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

I thank my God always concerning you, for the grace of God that was given to you in Christ Jesus,

THANKSGIVING **ASYNDETON** The customary epistolary thanksgiving opens the body — but tellingly anchored in God's grace given them, not (as elsewhere) in their virtue; the gifts that will soon need correcting are first received as grace.

Εὐχαριστῶ

I give thanks

Pres Act Indic 1 Sg · εὐχαριστέω

main verb

→ customary present

εὐχαριστέω: 'give thanks'; the standard verb opening a Pauline thanksgiving period.

τῷ

the

Dative

article

θεῷ

God

Dative

indirect object (recipient of thanks)

μου

my

Genitive

genitive of relationship

πάντοτε

always

adverb (frequency)

πάντοτε: 'always'; the constancy of Paul's thanksgiving for them.

περὶ

concerning

preposition + genitive (reference)

ὑμῶν

you

Genitive

object of περί

ἐπὶ

for

preposition + dative (cause/basis)

τῇ

the

Dative

article

χάριτι

grace

Dative

object of ἐπί (ground of thanks)

χάρις: 'grace, favor'; the basis of thanksgiving — God's gift, which alone constitutes their standing and their gifts.

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

genitive of source (whose grace)

τῇ

the (one)

Dative

article (substantizes ptc.)

δοθείση

that was given

Aor Pass Ptc · Dat Sg Fem · δίδωμι

attributive participle

→ constative aorist

δίδωμι: 'give'; the passive ('was given') marks grace as sheer gift — received, not achieved.

ὑμῖν

to you

Dative

dat. of recipient

ἐν

in

preposition + dative (union/sphere)

Χριστῷ

Christ

Dative

object of ἐν (sphere of the gift)

Ἰησοῦ

Jesus

Dative

apposition

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

because in everything you were enriched in him, in all speech and all knowledge —

GROUND OF THANKSGIVING **ὅτι** The reason for thanks: their enrichment in Christ, specified as speech (λόγος) and knowledge (γνώσις) — the very endowments the Corinthians prized and would later misuse.

ὅτι

because

causal conjunction

ἐν

in

preposition + dative (respect)

παντὶ

everything

Dative

substantival adj. (dat. of respect)

ἐπλουτίσθητε

you were enriched

Aor Pass Indic 2 Pl · πλουτίζω

main verb

→ constative aorist

πλουτίζω: 'make rich, enrich'; the passive points to God as the enricher — divine bounty, not Corinthian attainment.

<p>ἐν</p> <p>in</p> <p><i>preposition + dative (union)</i></p>	<p>αὐτῷ</p> <p>him</p> <p>Dative</p> <p><i>object of ἐν (sphere of enrichment)</i></p>	<p>ἐν</p> <p>in</p> <p><i>preposition + dative (respect)</i></p>	<p>παντὶ</p> <p>all</p> <p>Dative</p> <p><i>attributive adjective</i></p>
<p>λόγῳ</p> <p>speech</p> <p>Dative</p> <p><i>dat. of respect (specifying the riches)</i></p> <p>λόγος: 'word, speech, utterance'; here the gift of articulate expression — a quality Corinth admired (cf. 2:1–5).</p>	<p>καὶ</p> <p>and</p> <p><i>coordinating conjunction</i></p>	<p>πάσῃ</p> <p>all</p> <p>Dative</p> <p><i>attributive adjective</i></p>	<p>γνώσει</p> <p>knowledge</p> <p>Dative</p> <p><i>dat. of respect (specifying the riches)</i></p> <p>γνώσις: 'knowledge'; spiritual insight — prized at Corinth and later qualified ('knowledge puffs up,' 8:1).</p>

6 καθὼς τὸ μαρτύριον τοῦ Χριστοῦ ἐβεβαιώθη ἐν ὑμῖν,

even as the testimony about Christ was confirmed among you,

CORRESPONDENCE καθὼς Their enrichment corresponds to the firm establishment of the gospel testimony among them: the gifts attest a genuinely rooted message.

<p>καθὼς</p> <p>even as</p> <p><i>comparative conjunction</i></p> <p>καθὼς: 'just as, even as'; correlating the enrichment with the testimony's confirmation.</p>	<p>τὸ</p> <p>the</p> <p>Nominative</p> <p><i>article</i></p>	<p>μαρτύριον</p> <p>testimony</p> <p>Nominative</p> <p><i>subject</i></p> <p>μαρτύριον: 'testimony, witness'; the proclaimed gospel message — here borne about Christ.</p>	<p>τοῦ</p> <p>of</p> <p>Genitive</p> <p><i>article</i></p>
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Χριστοῦ

Christ

Genitive

objective genitive (testimony about Christ)

Χριστός: 'Christ'; the genitive is most likely objective — the witness whose content is Christ.

ἐβεβαιώθη

was confirmed

Aor Pass Indic 3 Sg · βεβαιόω

main verb

→ constative aorist

βεβαιόω: 'confirm, establish, make firm'; a commercial/legal term for ratifying — the gospel was validated among them (anticipating βεβαιώσει, v.8).

ἐν

among

preposition + dative (sphere)

ὑμῖν

you

Dative

dat. of sphere

7 ὥστε ὑμᾶς μὴ ὑστερεῖσθαι ἐν μηδενὶ χάρισματι, ἀπεκδεχομένους τὴν ἀποκάλυψιν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ·

so that you are not lacking in any gift, as you eagerly await the revealing of our Lord Jesus Christ,

RESULT ὥστε The result of that confirmation: a community lacking no charisma — yet oriented forward, awaiting the Lord's revealing, which frames their gifts as provisional, for the interim.

ὥστε

so that

conjunction (result, + infinitive)

ὥστε: 'so that, with the result that'; introducing the consequence of the confirmed testimony.

ὑμᾶς

you

Accusative

accusative subject of infinitive

μὴ

not

negative particle (w/ infinitive)

ὑστερεῖσθαι

to lack

Pres Pass Inf · ὑστερέω

infinitive of result

→ present (ongoing state)

ὑστερέω: 'come short, lack, be deficient'; passive 'be left behind' — they fall short in no gift.

<p>ἐν in <i>preposition + dative (respect)</i></p>	<p>μηδενὶ any Dative <i>attributive adj. (negated)</i> μηδεῖς: 'no one, none'; here 'in no gift' — comprehensive sufficiency.</p>	<p>χαρίσματι gift Dative <i>dat. of respect</i> χάρισμα: 'grace-gift'; a Spirit-given endowment (the cognate of χάρις, v.4) — developed fully in chs. 12–14.</p>	<p>ἀπεκδεχομένους eagerly awaiting Pres Mid Ptc · Acc Pl Masc · ἀπεκδέχομαι <i>adverbial ptc. (attendant circumstance)</i> → present (ongoing) ἀπεκδέχομαι: 'await eagerly' (double-prefixed intensive of δέχομαι); strained, expectant waiting for the End.</p>
<p>τὴν the Accusative <i>article</i></p>	<p>ἀποκάλυψιν revealing Accusative <i>direct object</i> ἀποκάλυψις: 'unveiling, revelation'; the eschatological disclosure of Christ at his coming (the parousia).</p>	<p>τοῦ of the Genitive <i>article</i></p>	<p>κυρίου Lord Genitive <i>objective genitive (whom is revealed)</i> κύριος: 'Lord'; the one whose appearing is awaited.</p>
<p>ἡμῶν our Genitive <i>genitive of relationship</i></p>	<p>Ἰησοῦ Jesus Genitive <i>apposition</i></p>	<p>Χριστοῦ Christ Genitive <i>apposition</i></p>	

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

who will also confirm you to the end, blameless on the day of our Lord Jesus Christ.

RELATIVE EXPANSION / ASSURANCE **ὃς** A relative clause carrying the assurance forward: the same Lord (or God) will keep them firm to the end — blameless at the Day; their security rests on him, not on their gifts.

ὅς

who

Nominative

relative pronoun (subject)

ὅς; the antecedent is debated — the nearer Χριστοῦ (v.7) or 'God' (cf. v.9, who is plainly the confirmer).

καί

also

adverbial/ascensive conjunction

βεβαιώσει

will confirm

Fut Act Indic 3 Sg · βεβαιόω

main verb (rel. clause)

→ predictive future

βεβαιόω: 'confirm, establish'; the future picks up v.6 — as the testimony was confirmed, so they will be kept firm.

ὑμᾶς

you

Accusative

direct object

ἕως

to

preposition + genitive (extent of time)

τέλους

the end

Genitive

object of ἕως (temporal terminus)

τέλος: 'end, completion'; the consummation — Christ's coming, named next as 'the day.'

ἀνεγκλήτους

blameless

Accusative

object complement (predicate adj.)

ἀνέγκλητος: 'unaccused, beyond reproach' (ἀ- + ἐγκαλέω, 'bring a charge'); a forensic term — no charge can stand against them at the Day.

ἐν

on

preposition + dative (time)

τῇ

the

Dative

article

ἡμέρα

day

Dative

dat. of time

ἡμέρα: 'day'; 'the day of the Lord' — the OT day of judgment now centered on Christ's appearing.

τοῦ

of the

Genitive

article

κυρίου

Lord

Genitive

genitive (whose day)

κύριος: 'Lord'; 'the day of the Lord' (Joel, Amos) reassigned to Jesus Christ.

ἡμῶν

our

Genitive

genitive of relationship

Ἰησοῦ

Jesus

Genitive

apposition

Χριστοῦ

Christ

Genitive

apposition

9 πιστὸς ὁ θεὸς δι' οὗ ἐκλήθητε εἰς κοινωνίαν τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν.

God is faithful, through whom you were called into the fellowship of his Son, Jesus Christ our Lord.

GROUND OF ASSURANCE **ASYNDETON** The bedrock under the whole thanksgiving: God's faithfulness. Because the faithful God called them into fellowship with his Son, the future confirmation of v.8 is secure — and the appeal to unity (v.10) follows from this shared κοινωνία.

<p>πιστὸς faithful</p> <p>Nominative <i>predicate adjective (verbless clause)</i></p> <p>πιστὸς: 'faithful, trustworthy!'; the fronted predicate stresses it — God's reliability is the guarantee of v.8.</p>	<p>ὁ the</p> <p>Nominative <i>article</i></p>	<p>θεὸς God</p> <p>Nominative <i>subject</i></p>	<p>δι' through</p> <p><i>preposition + genitive (agency)</i></p>
<p>οὗ whom</p> <p>Genitive <i>relative pronoun (object of διὰ)</i></p>	<p>ἐκλήθητε you were called</p> <p>Aor Pass Indic 2 Pl · καλέω <i>main verb (rel. clause)</i></p> <p>→ <i>constative aorist</i></p> <p>καλέω: 'call!'; the effectual divine call (cf. κλητοί, v.2) — God is the caller and so the guarantor.</p>	<p>εἰς into</p> <p><i>preposition + accusative (goal)</i></p>	<p>κοινωνίαν fellowship</p> <p>Accusative <i>object of εἰς (goal of the call)</i></p> <p>κοινωνία: 'fellowship, participation, sharing!'; common life with the Son — the unifying reality that exposes faction as absurd.</p>
<p>τοῦ of the</p> <p>Genitive <i>article</i></p>	<p>υἱοῦ Son</p> <p>Genitive <i>objective genitive (fellowship with the Son)</i></p> <p>υἱός: 'Son!'; the fellowship is with God's Son — the shared bond beneath all the parties.</p>	<p>αὐτοῦ his</p> <p>Genitive <i>genitive of relationship</i></p>	<p>Ἰησοῦ Jesus</p> <p>Genitive <i>apposition to υἱοῦ</i></p>

Χριστοῦ

Christ

Genitive

apposition

τοῦ

the

Genitive

article

κυρίου

Lord

Genitive

apposition (title)

κύριος: 'Lord'; the climactic title closing the thanksgiving, as it opened the address (v.2).

ἡμῶν

our

Genitive

genitive of relationship

10 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, διὰ τοῦ ὀνόματος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἵνα τὸ αὐτὸ λέγητε πάντες, καὶ μὴ ᾗ ἐν ὑμῖν σχίσματα, ᾗτε δὲ κατηρτισμένοι ἐν τῷ αὐτῷ νοῦ καὶ ἐν τῇ αὐτῇ γνώμῃ.

Now I appeal to you, brothers, through the name of our Lord Jesus Christ, that you all say the same thing, and that there be no divisions among you, but that you be knit together in the same mind and the same judgment.

APPEAL (BODY OPENING) **δὲ** The δέ turns from thanksgiving to the letter's first matter: an urgent appeal, sworn 'through the name' just confessed, for unity in mind and judgment — the thesis statement of chs. 1–4.

Παρακαλῶ

I appeal

Pres Act Indic 1 Sg · παρακαλέω

main verb

→ customary present

παρακαλέω: 'urge, exhort, appeal' (lit. 'call alongside'); the formal verb of pastoral entreaty, gentler than a command.

δὲ

now

transitional/developmental conjunction

ὑμᾶς

you

Accusative

direct object

ἀδελφοί

brothers

Vocative

vocative of address

ἀδελφός: 'brother'; the affectionate direct address softens the rebuke — they are family, not factions.

διὰ

through

preposition + genitive (means/adjuration)

τοῦ

the

Genitive

article

ὀνόματος

name

Genitive

object of διὰ (basis of appeal)

ὄνομα: 'name'; appealing 'through the name' is near-adjuration — the one name (v.2) against many party-names (v.12).

τοῦ

of the

Genitive

article

κυρίου

Lord

Genitive

genitive of possession (whose name)

ἡμῶν

our

Genitive

genitive of relationship

Ἰησοῦ

Jesus

Genitive

apposition

Χριστοῦ

Christ

Genitive

apposition

ἵνα

that

conjunction (content of appeal, + subjunctive)

ἵνα: here introducing the content of the appeal ('that...!'), not strictly purpose.

τὸ

the

Accusative

article

αὐτὸ

same thing

Accusative

direct object (substantival adj.)

αὐτός: 'same'; 'say the same thing' was a Greek political idiom for civic concord — Paul borrows it for the church.

λέγῃτε

you say

Pres Act Subj 2 Pl · λέγω

verb of ἵνα clause

→ present (general)

πάντες

all

Nominative

nominative in apposition to subject

καὶ

and

coordinating conjunction

μή

not

negative particle

ἦ

there be

Pres Act Subj 3 Sg · εἶμι

verb of ἵνα clause (existential)

→ present (general)

ἐν

among

preposition + dative (sphere)

ὑμῖν

you

Dative

dat. of sphere

σχίσματα

divisions

Nominative

subject of ἦ

σχίσμα: 'tear, split, division' (cf. 'schism'); a literal rip (Mt 9:16) — here fissures in the congregation's fabric.

ἦτε

you be

Pres Act Subj 2 Pl · εἰμί

verb of ἵνα clause (w/ ptc. predicate)

→ present (general)

δὲ

but

adversative conjunction

κατηρτισμένοι

knit together

Perf Pass Ptc · Nom Pl Masc · καταρτίζω

ptc. in periphrastic construction (w/ ἦτε)

→ intensive perfect (settled state)

καταρτίζω: 'mend, restore, make complete, fit together'; used of setting bones and repairing nets — a vivid picture of restored cohesion.

ἐν

in

preposition + dative (sphere)

τῷ

the

Dative

article

αὐτῷ

same

Dative

attributive adjective

νοῦ

mind

Dative

dat. of sphere

νοῦς: 'mind, understanding'; the faculty of thought/disposition — shared outlook.

καὶ

and

coordinating conjunction

ἐν

in

preposition + dative (sphere)

τῇ

the

Dative

article

αὐτῇ

same

Dative

attributive adjective

γνώμη

judgment

Dative

dat. of sphere

γνώμη: 'opinion, judgment, decision'; settled conviction — concord in conclusions, not merely vague feeling.

11 ἔδηλώθη γάρ μοι περὶ ὑμῶν, ἀδελφοί μου, ὑπὸ τῶν Χλόης ὅτι ἔριδες ἐν ὑμῖν εἰσιν.

For it has been made clear to me concerning you, my brothers, by those of Chloe's household, that there are quarrels among you.

GROUND (OCCASION OF APPEAL) **γάρ** The reason for the appeal: a credible report, from Chloe's people, of quarreling — Paul names his source openly, lending the charge weight.

<p>ἔδηλώθη it was made clear</p> <p>Aor Pass Indic 3 Sg · δηλώω <i>main verb (impersonal)</i></p> <p>→ constative aorist</p> <p>δηλώω: 'make clear, reveal, disclose'; the passive presents the information as reliably delivered.</p>	<p>γάρ for</p> <p><i>explanatory conjunction</i></p>	<p>μοι to me</p> <p>Dative <i>dat. of indirect object (recipient)</i></p>	<p>περὶ concerning</p> <p><i>preposition + genitive (reference)</i></p>
<p>ὑμῶν you</p> <p>Genitive <i>object of περὶ</i></p>	<p>ἀδελφοί brothers</p> <p>Vocative <i>vocative of address</i></p> <p>ἀδελφός: 'brother'; the affectionate address again tempers the disclosure of bad news.</p>	<p>μου my</p> <p>Genitive <i>genitive of relationship</i></p>	<p>ὑπὸ by</p> <p><i>preposition + genitive (agency)</i></p>
<p>τῶν those</p> <p>Genitive <i>article (substantival, 'those of')</i></p>	<p>Χλόης of Chloe</p> <p>Genitive <i>genitive of relationship (household/people of)</i></p> <p>Χλόη: 'Chloe' ('verdant'); a woman known to both parties; 'those of Chloe' are her household or agents — Paul's informants.</p>	<p>ὅτι that</p> <p><i>conjunction (content clause)</i></p>	<p>ἔριδες quarrels</p> <p>Nominative <i>subject of εἰσιν</i></p> <p>ἔρις: 'strife, contention, quarreling'; a recurring Pauline vice (Rom 1:29; Gal 5:20) — the symptom diagnosed here.</p>

ἐν

among

preposition + dative (sphere)

ὑμῖν

you

Dative

dat. of sphere

εἰσιν

there are

Pres Act Indic 3 Pl · εἰμί

verb of ὅτι clause (existential)

→ stative present

12 λέγω δὲ τοῦτο ὅτι ἕκαστος ὑμῶν λέγει· Ἐγὼ μὲν εἰμι Παύλου, Ἐγὼ δὲ Ἀπολλῶ, Ἐγὼ δὲ Κηφᾶ, Ἐγὼ δὲ Χριστοῦ.

Now I mean this, that each of you says, "I am of Paul," and "I of Apollos," and "I of Cephas," and "I of Christ."

SPECIFICATION δὲ Paul specifies the quarrel: rival slogans of allegiance. The four-slogan list (even 'I of Christ') exposes the partisan use of names — turning even Christ into a party-tag.

λέγω

I mean

Pres Act Indic 1 Sg · λέγω

main verb

→ customary present

λέγω: here 'I mean, what I am saying is' — introducing a clarification.

δὲ

now

developmental conjunction

τοῦτο

this

Accusative

direct object (cataphoric, points to ὅτι)

ὅτι

that

conjunction (epexegetic of τοῦτο)

ἕκαστος

each

Nominative

subject

ἕκαστος: 'each one'; distributive — the partisanship is pervasive, not isolated.

ὑμῶν

of you

Genitive

partitive genitive

λέγει

says

Pres Act Indic 3 Sg · λέγω

verb of ὅτι clause

→ customary present

Ἐγὼ

I

Nominative

subject (emphatic pronoun)

<p>μέν on the one hand <i>particle (μέν ... δέ series)</i></p>	<p>εἰμι am Pres Act Indic 1 Sg · εἰμί <i>main verb (copula)</i> → stative present</p>	<p>Παύλου of Paul Genitive <i>predicate genitive (of possession/belonging)</i> Παῦλος; the slogan claims Paul as patron – ironic, since Paul writes to demolish such partisanship.</p>	<p>Ἐγώ I Nominative <i>subject (emphatic)</i></p>
<p>δὲ and <i>particle (δέ in series)</i></p>	<p>Ἀπολλῶ of Apollos Genitive <i>predicate genitive</i> Ἀπολλῶς; 'Apollos'; the eloquent Alexandrian (Acts 18:24) – his rhetorical polish likely drew an admiring faction.</p>	<p>Ἐγώ I Nominative <i>subject (emphatic)</i></p>	<p>δὲ and <i>particle (δέ in series)</i></p>
<p>Κηφᾶ of Cephas Genitive <i>predicate genitive</i> Κηφᾶς; the Aramaic name of Peter ('rock'); a faction perhaps appealing to his apostolic primacy or Jewish-Christian leanings.</p>	<p>Ἐγώ I Nominative <i>subject (emphatic)</i></p>	<p>δὲ and <i>particle (δέ in series)</i></p>	<p>Χριστοῦ of Christ Genitive <i>predicate genitive</i> Χριστός; the fourth slogan – perhaps a super-spiritual party, or Paul's reductio: making even Christ one option among rivals is itself the error.</p>

13 μεμέρισται ὁ Χριστός; μὴ Παῦλος ἐσταυρώθη ὑπὲρ ὑμῶν, ἢ εἰς τὸ ὄνομα Παύλου ἐβαπτίσθητε;

Has Christ been divided? Was Paul crucified for you? Or were you baptized into the name of Paul?

RHETORICAL REFUTATION **ASYNDETON** Three rhetorical questions detonate the slogans: Christ cannot be parceled out; Paul was not their crucified savior nor the name into which they were baptized. The cross and baptism belong to Christ alone.

μεμέρισται

has been divided

Perf Pass Indic 3 Sg · μερίζω

main verb (rhetorical question)

→ intensive perfect

μερίζω: 'divide, apportion'; the perfect — 'is Christ in a divided state?' The absurd implication of partisanship.

ὁ

the

Nominative

article

Χριστός

Christ

Nominative

subject

μή

(surely not)

interrogative particle (expects 'no')

μή: introducing a question expecting the answer 'no' — 'Paul wasn't crucified for you, was he?'

Παῦλος

Paul

Nominative

subject

ἐσταυρώθη

was crucified

Aor Pass Indic 3 Sg · σταυρώω

main verb (rhetorical question)

→ constative aorist

σταυρώω: 'crucify'; the cross — the letter's central theme (vv.17–18) — belongs to Christ, not to any human leader.

ὑπέρ

for

preposition + genitive (benefit/substitution)

ὑμῶν

you

Genitive

object of ὑπέρ

ἢ

or

disjunctive conjunction

εἰς

into

preposition + accusative (goal/ownership)

τὸ

the

Accusative

article

ὄνομα

name

Accusative

object of εἰς

ὄνομα: 'name'; baptism 'into the name' transfers one to that person's ownership — and that name is Christ's, not Paul's.

Παύλου

of Paul

Genitive

genitive of possession

ἐβαπτίσθητε

were you baptized

Aor Pass Indic 2 Pl · βαπτίζω

main verb (rhetorical question)

→ constative aorist

βαπτίζω: 'dip, immerse, baptize'; the rite that incorporates into Christ — never into a human patron.

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

I thank God that I baptized none of you except Crispus and Gaius,

PERSONAL APPLICATION **ASYNDETON** Paul presses the baptism point onto himself: he is relieved (ironically thankful) to have baptized so few — lest anyone make his name a baptismal banner.

εὐχαριστῶ

I thank

Pres Act Indic 1 Sg · εὐχαριστέω

main verb

→ customary present

εὐχαριστέω: 'give thanks'; here almost wry — grateful that the slender baptismal record gives no party fuel.

τῷ

the

Dative

article

θεῷ

God

Dative

indirect object

ὅτι

that

conjunction (content clause)

οὐδένα

none

Accusative

direct object (substantival, negated)

οὐδεὶς: 'no one'; emphatic — 'not a single one of you,' bar the exceptions named.

ὑμῶν

of you

Genitive

partitive genitive

ἐβάπτισα

I baptized

Aor Act Indic 1 Sg · βαπτίζω

verb of ὅτι clause

→ constative aorist

εἰ

if

conjunction (in εἰ μὴ idiom)

μή

not

negative (εἰ μή = 'except')

εἰ μή: idiom 'except, unless'; introducing the two exceptions.

Κρίσπον

Crispus

Accusative

direct object (exception)

Κρίσπος: 'Crispus'; the former synagogue ruler converted at Corinth (Acts 18:8).

καὶ

and

coordinating conjunction

Γάϊον

Gaius

Accusative

direct object (exception)

Γάϊος: 'Gaius'; likely Paul's host at Corinth (Rom 16:23).

15 ἵνα μή τις εἴπῃ ὅτι εἰς τὸ ἐμὸν ὄνομα ἐβαπτίσθητε.

so that no one may say that you were baptized into my name.

PURPOSE ἵνα The point of his relief: to forestall any claim that converts were baptized into Paul's name — the very partisanship of v.12 in embryo.

ἵνα

so that

conjunction (purpose, + subjunctive)

μή

not

negative particle

τις

anyone

Nominative

subject (indefinite pronoun)

εἴπῃ

should say

Aor Act Subj 3 Sg · λέγω

verb of ἵνα clause

→ ingressive aorist

ὅτι

that

conjunction (content clause)

εἰς

into

preposition + accusative (goal/ownership)

τὸ

the

Accusative

article

ἐμὸν

my

Accusative

attributive possessive adjective

ἐμός: 'my, mine'; the emphatic possessive — 'into the name that is mine.'

ὄνομα

name

Accusative

object of εἰς

ἐβαπτίσθητε

you were baptized

Aor Pass Indic 2 Pl · βαπτίζω

verb of ὅτι clause

→ constative aorist

16 ἐβάπτισα δὲ καὶ τὸν Στεφανᾶ οἶκον· λοιπὸν οὐκ οἶδα εἴ τινα ἄλλον ἐβάπτισα.

(I did baptize also the household of Stephanas; beyond that, I do not know whether I baptized anyone else.)

PARENTHETICAL CORRECTION **δὲ** An afterthought correcting the tally — the household of Stephanas — and a candid admission of imperfect memory, underscoring how peripheral baptizing was to his commission.

ἐβάπτισα

I baptized

Aor Act Indic 1 Sg · βαπτίζω

main verb

→ constative aorist

δὲ

but/now

developmental conjunction

καὶ

also

adverbial (ascensive)

τὸν

the

Accusative

article

Στεφανᾶ

of Stephanas

Genitive

genitive of possession (whose household)

Στεφανᾶς: 'Stephanas'; 'the firstfruits of Achaia' (16:15), whose household Paul baptized.

οἶκον

household

Accusative

direct object

οἶκος: 'house, household'; the family unit including dependents — baptized together.

λοιπὸν

beyond that

adverbial accusative (transitional)

λοιπὸν: 'as for the rest, furthermore, beyond that'; here drawing a line under the list.

οὐκ

not

negative particle

οἶδα

I know

Perf Act Indic 1 Sg · οἶδα

main verb

→ perfect with present sense

οἶδα: 'know' (perfect with present meaning); the candid 'I don't know' shows baptizing was not his record-keeping concern.

εἴ

whether

conjunction (indirect question)

τινα

any

Accusative

attributive (indefinite)

ἄλλον

other

Accusative

direct object (substantival adj.)

ἄλλος: 'other, another'; whether any further person.

ἐβάπτισα

I baptized

Aor Act Indic 1 Sg · βαπτίζω

verb of indirect question

→ constative aorist

17 οὐ γὰρ ἀπέστειλέν με Χριστὸς βαπτίζειν ἀλλὰ εὐαγγελίζεσθαι, οὐκ ἐν σοφίᾳ λόγου, ἵνα μὴ κενωθῇ ὁ σταυρὸς τοῦ Χριστοῦ.

For Christ did not send me to baptize but to preach the gospel — not in wisdom of speech, lest the cross of Christ be emptied of its power.

GROUND / TRANSITION TO THESIS γάρ The reason baptizing was marginal: his commission is to preach. The negative 'not in wisdom of speech' pivots the whole letter toward its theme — the cross versus rhetorical wisdom (vv.18ff.).

οὐ

not

negative particle

γάρ

for

explanatory conjunction

ἀπέστειλέν

sent

Aor Act Indic 3 Sg · ἀποστέλλω

main verb

→ constative aorist

ἀποστέλλω: 'send (with a commission)'; the cognate of ἀπόστολος (v.1) — Paul's sending defines his task.

με

me

Accusative

direct object

Χριστὸς

Christ

Nominative

subject

βαπτίζειν

to baptize

Pres Act Inf · βαπτίζω

complementary infinitive (of purpose)

→ present (general)

ἀλλὰ

but

adversative conjunction (strong)

εὐαγγελίζεσθαι

to preach the gospel

Pres Mid Inf · εὐαγγελίζω

complementary infinitive (of purpose)

→ present (general)

εὐαγγελίζομαι: 'announce good news!'; the cognate verb of εὐαγγέλιον — Paul's defining commission.

οὐκ

not

negative particle

ἐν

in

preposition + dative (manner/means)

σοφία

wisdom

Dative

dat. of manner

σοφία: 'wisdom'; here rhetorical/philosophical cleverness — the key term of vv.18–31, prized at Corinth.

λόγου

of speech

Genitive

attributive/descriptive genitive

λόγος: 'word, speech, eloquence'; 'wisdom of speech' = polished oratory, the cultured rhetoric Paul renounces.

<p>ἵνα lest <i>conjunction (negative purpose, + subj.)</i></p>	<p>μή not <i>negative particle</i></p>	<p>κενωθῆ be emptied Aor Pass Subj 3 Sg · κενόω <i>verb of ἵνα clause</i> → <i>ingressive aorist</i> κενόω: 'empty, make void, drain of content'; rhetorical flourish would hollow out the cross's intrinsic power.</p>	<p>ὁ the Nominative <i>article</i></p>
<p>σταυρός cross Nominative <i>subject of κενωθῆ</i> σταυρός: 'cross'; the instrument of shameful execution, now the saving center — introduced as the letter's counter-wisdom.</p>	<p>τοῦ of Genitive <i>article</i></p>	<p>Χριστοῦ Christ Genitive <i>genitive of possession</i></p>	

18 Ὁ λόγος γὰρ ὁ τοῦ σταυροῦ τοῖς μὲν ἀπολλυμένοις μωρία ἐστίν, τοῖς δὲ σωζομένοις ἡμῖν δύναμις θεοῦ ἐστίν.

For the word of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.

THESIS: THE CROSS DIVIDES **γάρ** The thesis grounding v.17: the cross-message sorts humanity into two camps — folly to the perishing, divine power to the saved. The μὲν...δέ antithesis structures the whole section.

ὁ

the

Nominative

article

λόγος

word/message

Nominative

subject

λόγος: 'word, message'; 'the word of the cross' = the gospel proclamation centered on Christ crucified.

γὰρ

for

explanatory conjunction

ὁ

the (one)

Nominative

article (modifier, 'that of')

τοῦ

of the

Genitive

article

σταυροῦ

cross

Genitive

objective/content genitive (message about the cross)

σταυρός: 'cross'; the genitive defines the message's content and offense — a crucified Messiah.

τοῖς

to those

Dative

article (substantizes ptc.)

μὲν

on the one hand

particle (μὲν ... δέ antithesis)

ἀπολλυμένοις

who are perishing

Pres Mid Ptc · Dat Pl Masc · ἀπόλλυμι

substantival ptc. (dat. of reference)

→ present (ongoing process)

ἀπόλλυμι (mid.): 'perish, be destroyed, be lost'; the present marks a process underway — those on the road to ruin.

μωρία

foolishness

Nominative

predicate nominative

μωρία: 'folly, absurdity' (cf. 'moron'); a crucified savior strikes the worldly-wise as nonsense.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

main verb (copula)

→ stative present

τοῖς

to those

Dative

article (substantizes ptc.)

δὲ
but
adversative particle (δέ)

σωζομένοις
who are being saved
Pres Pass Ptc · Dat Pl Masc · σώζω
substantival ptc. (dat. of reference)
→ present (ongoing process)
| σώζω: 'save, rescue, preserve'; the present 'being saved' frames salvation as a process now in train, mirroring 'perishing.'

ἡμῖν
us
Dative
apposition to σωζομένοις

δύναμις
power
Nominative
predicate nominative
| δύναμις: 'power'; the cross is not weakness but God's saving might — answering 'foolishness' with 'power!'

θεοῦ
of God
Genitive
genitive of source

ἐστίν
is
Pres Act Indic 3 Sg · εἰμί
main verb (copula)
→ stative present

19 γέγραπται γάρ· Ἀπολώ τὴν σοφίαν τῶν σοφῶν, καὶ τὴν σύνεσιν τῶν συνετῶν ἀθετήσω.

For it is written: "I will destroy the wisdom of the wise, and the discernment of the discerning I will set aside."

SCRIPTURAL GROUND **γάρ** Isaiah 29:14 (LXX) grounds the thesis: God himself has pledged to overthrow human wisdom — so the cross's offense to the wise is the working-out of prophecy.

γέγραπται
it is written
Perf Pass Indic 3 Sg · γράφω
main verb (citation formula)
→ intensive perfect (standing authority)
| γράφω: 'write'; the perfect γέγραπται = 'it stands written,' the standard formula introducing authoritative Scripture.

γάρ
for
explanatory conjunction

Ἀπολώ
I will destroy
Fut Act Indic 1 Sg · ἀπόλλυμι
main verb (quotation)
→ predictive future
| ἀπόλλυμι: 'destroy, ruin'; God the speaker — the same root as 'perishing' (v.18), now active judgment on wisdom.

τὴν
the
Accusative
article

σοφίαν

wisdom

Accusative

direct object

σοφία: 'wisdom'; human cleverness as a self-sufficient system, the target of God's destroying.

τῶν

of the

Genitive

article

σοφῶν

wise

Genitive

substantival adj. (possessive genitive)

σοφός: 'wise (one)'; the worldly sages whose wisdom God overturns.

καὶ

and

coordinating conjunction

τήν

the

Accusative

article

σύνεσιν

discernment

Accusative

direct object

σύνεσις: 'understanding, discernment, insight'; the capacity to 'put together' — paralleling σοφία.

τῶν

of the

Genitive

article

συνετῶν

discerning

Genitive

substantival adj. (possessive genitive)

συνετός: 'intelligent, discerning'; the clever, whose insight God will nullify.

ἄθετήσω

I will set aside

Fut Act Indic 1 Sg · ἀθετέω

main verb (quotation)

→ *predictive future*

ἀθετέω: 'reject, nullify, set aside, declare invalid'; to treat as void — God annuls their vaunted discernment.

20 ποῦ σοφός; ποῦ γραμματεὺς; ποῦ συζητητῆς τοῦ αἰῶνος τούτου; οὐχὶ ἐμώρανεν ὁ θεὸς τὴν σοφίαν τοῦ κόσμου;

Where is the wise man? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world?

RHETORICAL CONFIRMATION **ASYNDETON** A volley of taunting questions (echoing Isa 19:12; 33:18) parades the world's intellectual types — only to dismiss them: God has already made their wisdom folly.

ποῦ

where

interrogative adverb

ποῦ: 'where?'; the triple 'where?' is a rhetorical dismissal — these figures have nowhere to stand.

σοφός

wise man

Nominative

subject (verbless)

σοφός: 'wise one'; the philosopher/sage of the Greek world.

ποῦ

where

interrogative adverb

γραμματεὺς

scribe

Nominative

subject (verbless)

γραμματεὺς: 'scribe, scholar'; the Jewish expert in the Law — the learned of Israel.

ποῦ

where

interrogative adverb

συζητητῆς

debater

Nominative

subject (verbless)

συζητητῆς: 'disputer, debater' (from συζητέω, 'dispute together'); the skilled controversialist of the age.

τοῦ

of the

Genitive

article

αἰῶνος

age

Genitive

attributive genitive

αἰών: 'age, era'; 'this age' — the present world-order under judgment, contrasted with the age to come.

<p>τούτου this Genitive <i>attributive demonstrative</i></p>	<p>οὐχὶ (has not) <i>interrogative negative (expects 'yes')</i> οὐχί: emphatic 'not'; introducing a question expecting affirmation — 'surely God has...!'</p>	<p>ἐμώρανεν made foolish Aor Act Indic 3 Sg · μωραίνω <i>main verb (rhetorical question)</i> → constative aorist μωραίνω: 'make foolish, show to be folly' (cf. μωρία, v.18); God has exposed worldly wisdom as the real absurdity.</p>	<p>ὁ the Nominative <i>article</i></p>
<p>θεός God Nominative <i>subject</i></p>	<p>τὴν the Accusative <i>article</i></p>	<p>σοφίαν wisdom Accusative <i>direct object</i></p>	<p>τοῦ of the Genitive <i>article</i></p>
<p>κόσμου world Genitive <i>possessive/descriptive genitive</i> κόσμος: 'world'; here humanity in its God-opposing order — its 'wisdom' is what God has shown to be folly.</p>			

21 ἐπειδὴ γὰρ ἐν τῇ σοφίᾳ τοῦ θεοῦ οὐκ ἔγνω ὁ κόσμος διὰ τῆς σοφίας τὸν θεόν, εὐδόκησεν ὁ θεὸς διὰ τῆς μωρίας τοῦ κηρύγματος σῶσαι τοὺς πιστεύοντας.

For since, in the wisdom of God, the world did not know God through its wisdom, God was pleased through the foolishness of what is preached to save those who believe.

GROUND (THE DIVINE STRATEGY) **γάρ** The rationale: since human wisdom failed to find God, God chose deliberately to save through 'foolish' preaching — a sovereign reversal that mocks self-sufficient wisdom.

ἐπειδὴ

since

causal conjunction

ἐπειδὴ: 'since, because, inasmuch as';
introducing the causal premise.

γὰρ

for

explanatory conjunction

ἐν

in

preposition + dative (sphere/circumstance)

τῇ

the

Dative

article

σοφία

wisdom

Dative

dat. of sphere (God's wise arrangement)

σοφία: here God's wisdom — the wise
design within which the world's failure
unfolds.

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

possessive genitive

οὐκ

not

negative particle

ἔγνω

knew

Aor Act Indic 3 Sg · γινώσκω

main verb (ἐπειδὴ clause)

→ constative aorist

γινώσκω: 'know, come to know'; the world
failed to attain saving knowledge of God by
its own intellect.

ὁ

the

Nominative

article

κόσμος

world

Nominative

subject

διὰ

through

preposition + genitive (means)

τῆς

the

Genitive

article

σοφίας

wisdom

Genitive

object of διὰ (means that failed)

σοφία: the world's own wisdom — the
failed instrument of knowing God.

τὸν

the

Accusative

article

θεόν

God

Accusative

direct object of ἔγνω

<p>εὐδόκησεν was pleased Aor Act Indic 3 Sg · εὐδοκέω <i>main verb (apodosis)</i> → constative aorist εὐδοκέω: 'be pleased, take delight, resolve'; God's sovereign good pleasure chose the means of salvation.</p>	<p>ὁ the Nominative <i>article</i></p>	<p>θεός God Nominative <i>subject</i></p>	<p>διὰ through <i>preposition + genitive (means)</i></p>
<p>τῆς the Genitive <i>article</i></p>	<p>μωρίας foolishness Genitive <i>object of διὰ (paradoxical means)</i> μωρία: 'folly'; the deliberate paradox — God saves precisely through what the world deems absurd.</p>	<p>τοῦ of the Genitive <i>article</i></p>	<p>κηρύγματος preaching Genitive <i>objective/descriptive genitive</i> κήρυγμα: 'proclamation, what is preached' (from κήρυξ, 'herald'); the content/act of preaching, deemed foolish yet saving.</p>
<p>σῶσαι to save Aor Act Inf · σῶζω <i>complementary infinitive (of εὐδόκησεν)</i> → constative aorist σῶζω: 'save'; the goal of God's good pleasure.</p>	<p>τούς those Accusative <i>article (substantizes ptc.)</i></p>	<p>πιστεύοντας who believe Pres Act Ptc · Acc Pl Masc · πιστεύω <i>substantival participle (object of σῶσαι)</i> → customary present πιστεύω: 'believe, trust'; faith, not wisdom, is the condition — salvation comes to believers, not the clever.</p>	

22 ἐπειδὴ καὶ Ἰουδαῖοι σημεῖα αἰτοῦσιν καὶ Ἕλληνας σοφίαν ζητοῦσιν,

For Jews demand signs and Greeks seek wisdom,

GROUND (THE TWO DEMANDS) **ἐπειδὴ** The two characteristic demands of humanity: Jewish craving for miraculous proof, Greek appetite for wisdom — both of which the cross confounds.

ἐπειδὴ
for / since
causal conjunction
ἐπειδὴ: 'since, because'; resuming the causal explanation of the divine strategy.

καὶ
both
correlative conjunction (καὶ ... καὶ)

Ἰουδαῖοι
Jews
Nominative
subject
Ἰουδαῖος: 'Jew, Judean'; representative of those demanding a sign-authenticated Messiah.

σημεῖα
signs
Accusative
direct object
σημεῖον: 'sign, miracle'; the Jews wanted attesting wonders (cf. Mt 12:38) — a crucified Messiah seemed the opposite.

αἰτοῦσιν
demand
Pres Act Indic 3 Pl · αἰτέω
main verb
→ customary present
αἰτέω: 'ask, demand, request'; the persistent demand for proof.

καὶ
and
correlative conjunction

Ἕλληνες
Greeks
Nominative
subject
Ἕλληγ: 'Greek'; standing for the Gentile world enamored of philosophy and rhetoric.

σοφίαν
wisdom
Accusative
direct object
σοφία: 'wisdom'; the Greeks craved intellectual sophistication — and found the cross beneath their dignity.

ζητοῦσιν
seek
Pres Act Indic 3 Pl · ζητέω
main verb
→ customary present
ζητέω: 'seek, search for'; the ongoing pursuit of wisdom.

23 ἡμεῖς δὲ κηρύσσομεν Χριστὸν ἐσταυρωμένον, Ἰουδαίοις μὲν σκάνδαλον, ἔθνεσιν δὲ μωρίαν,

but we preach Christ crucified — to Jews a stumbling-block and to Gentiles foolishness,

ANTITHESIS (APOSTOLIC MESSAGE) **δὲ** Over against both demands stands the apostolic message: a crucified Messiah — an offense to Jews, absurdity to Gentiles. The emphatic 'we' sets the preachers against the world's expectations.

ἡμεῖς

we

Nominative

subject (emphatic pronoun)

ἡμεῖς: emphatic 'we' — the apostolic preachers, contrasted with the seeking Jews and Greeks.

δὲ

but

adversative conjunction

κηρύσσομεν

we preach

Pres Act Indic 1 Pl · κηρύσσω

main verb

→ customary present

κηρύσσω: 'proclaim, herald' (cognate of κήρυγμα, v.21); the act of public announcement, not persuasive argument.

Χριστὸν

Christ

Accusative

direct object

Χριστός: 'Messiah'; the scandal sharpens — a crucified Messiah, a contradiction in Jewish terms.

ἑσταυρωμένον

crucified

Perf Pass Ptc · Acc Sg Masc · σταυρόω

attributive participle (predicate adjunct)

→ intensive perfect (abiding state)

σταυρόω: 'crucify'; the perfect marks the abiding character — 'the crucified one,' Christ as permanently the Crucified.

Ἰουδαίοις

to Jews

Dative

dat. of reference/disadvantage

μὲν

on the one hand

particle (μὲν ... δέ)

σκάνδαλον

stumbling-block

Accusative

predicate accusative (in apposition)

σκάνδαλον: 'trap-trigger, snare, stumbling-block, offense'; a crucified Messiah is an outrage to Jewish expectation (cf. Deut 21:23).

ἔθνεσιν

to Gentiles

Dative

dat. of reference/disadvantage

ἔθνος: 'nation'; plural = the Gentiles, here the counterpart to Ἕλληνας (v.22).

δὲ

on the other hand

particle (δέ in antithesis)

μωρίαν

foolishness

Accusative

predicate accusative (in apposition)

μωρία: 'folly'; to cultured Gentiles a crucified deity is sheer absurdity.

24 αὐτοῖς δὲ τοῖς κλητοῖς, Ἰουδαίοις τε καὶ Ἑλλησιν, Χριστὸν θεοῦ δύναμιν καὶ θεοῦ σοφίαν·

but to those who are the called, both Jews and Greeks, Christ the power of God and the wisdom of God.

COUNTER-RESOLUTION **δὲ** For the called — crossing the Jew/Greek divide — the same crucified Christ is precisely God's power and God's wisdom: the categories the world sought, found only in the cross.

αὐτοῖς to them Dative <i>dat. of reference (intensive w/ τοῖς κλητοῖς)</i>	δὲ but <i>adversative conjunction</i>	τοῖς the Dative <i>article</i>	κλητοῖς called Dative <i>substantival adj. (dat. of reference)</i> κλητός: 'called'; the effectually called (cf. vv.2, 9) — for whom the cross is power and wisdom, not offense.
Ἰουδαίοις to Jews Dative <i>apposition to τοῖς κλητοῖς</i>	τε both <i>correlative particle (τε ... καί)</i> τε: 'and'; τε...καί links Jews and Greeks tightly — the call erases the distinction.	καὶ and <i>correlative conjunction</i>	Ἑλλησιν Greeks Dative <i>apposition to τοῖς κλητοῖς</i>
Χριστὸν Christ Accusative <i>object (resuming κηρύσσομεν Χριστόν, v.23)</i>	θεοῦ of God Genitive <i>genitive of source</i>	δύναμιν power Accusative <i>predicate accusative (in apposition)</i> δύναμις: 'power'; what the Jews really needed, found in the cross — answering their demand for signs.	καὶ and <i>coordinating conjunction</i>

θεοῦ

of God

Genitive

genitive of source

σοφίαν

wisdom

Accusative

predicate accusative (in apposition)

σοφία: 'wisdom'; what the Greeks really sought, found in the cross — answering their quest for wisdom.

25 ὅτι τὸ μωρὸν τοῦ θεοῦ σοφώτερον τῶν ἀνθρώπων ἐστίν, καὶ τὸ ἀσθενὲς τοῦ θεοῦ ἰσχυρότερον τῶν ἀνθρώπων.

Because the foolishness of God is wiser than men, and the weakness of God is stronger than men.

MAXIM (GROUND) ὅτι An axiom clinching the paradox: God's so-called folly and weakness — the cross — outstrip all human wisdom and strength. The comparatives are deliberately incongruous, driving the irony home.

ὅτι

because

causal conjunction

τὸ

the

Nominative

article (substantizes adj.)

μωρὸν

foolishness

Nominative

subject (substantival adjective)

μωρός: 'foolish'; the neuter abstract 'the foolish thing of God' = the cross, which only seems folly.

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

possessive genitive

σοφώτερον

wiser

Nominative

predicate adjective (comparative)

σοφός (compar.): 'wiser'; the paradoxical comparison — God's 'folly' surpasses human wisdom.

τῶν

than the

Genitive

article

ἀνθρώπων

men

Genitive

genitive of comparison

ἄνθρωπος: 'human being'; the genitive of comparison — wiser than [the wisdom of] humans.

<p>ἐστίν is Pres Act Indic 3 Sg · εἰμί <i>main verb (copula)</i> → gnomic present</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>τὸ the Nominative <i>article (substantizes adj.)</i></p>	<p>ἀσθενές weakness Nominative <i>subject (substantival adjective)</i> ἀσθενής: 'weak, feeble'; 'the weak thing of God' = the cross's apparent powerlessness.</p>
<p>τοῦ of Genitive <i>article</i></p>	<p>θεοῦ God Genitive <i>possessive genitive</i></p>	<p>ἰσχυρότερον stronger Nominative <i>predicate adjective (comparative)</i> ἰσχυρός (compar.): 'stronger, mightier'; God's 'weakness' overpowers all human strength.</p>	<p>τῶν than the Genitive <i>article</i></p>
<p>ἀνθρώπων men Genitive <i>genitive of comparison</i></p>			

26 Βλέπετε γὰρ τὴν κλῆσιν ὑμῶν, ἀδελφοί, ὅτι οὐ πολλοὶ σοφοὶ κατὰ σάρκα, οὐ πολλοὶ δυνατοί, οὐ πολλοὶ εὐγενεῖς·

For consider your calling, brothers: not many were wise according to the flesh, not many powerful, not many of noble birth.

CONFIRMATION FROM EXPERIENCE **γάρ** Proof from their own makeup: God's wisdom-confounding strategy is visible in the church itself — drawn largely from the unwise, unpowerful, and ignoble of Corinth.

Βλέπετε

consider

Pres Act Impv 2 Pl · βλέπω

main verb (imperative)

→ present (general command)

βλέπω: 'look at, observe, consider'; the imperative summons them to examine the evidence of their own ranks. (Some take it as indicative, 'you see!')

γάρ

for

explanatory conjunction

τήν

the

Accusative

article

κλήσιν

calling

Accusative

direct object

κλήσις: 'calling'; here the circumstances at the time of their call — their station when God summoned them.

ὑμῶν

your

Genitive

genitive of relationship

ἀδελφοί

brothers

Vocative

vocative of address

ἀδελφός: 'brother'; the warm address as Paul turns the argument onto them personally.

ὅτι

that

conjunction (content clause)

οὐ

not

negative particle

πολλοί

many

Nominative

subject (substantival adj.)

πολύς: 'many'; 'not many' (not 'none') — God's choice ran against, not wholly excluding, the elite.

σοφοί

wise

Nominative

predicate adjective

σοφός: 'wise'; few among them were intellectuals by the world's measure.

κατά

according to

preposition + accusative (standard)

σάρκα

the flesh

Accusative

object of κατά (standard of measure)

σάρξ: 'flesh'; here 'by human standards' — wise as the world reckons wisdom.

οὐ

not

negative particle

πολλοί

many

Nominative

subject (substantival adj.)

δυνατοί

powerful

Nominative

predicate adjective

δυνατός: 'powerful, influential'; the politically/socially mighty — few in the church.

οὐ

not

negative particle

πολλοὶ

many

Nominative

subject (substantival adj.)

εὐγενεῖς

of noble birth

Nominative

predicate adjective

εὐγενής: 'well-born, of noble descent' (εὖ + γένος); the aristocratic — rare among them.

27 ἀλλὰ τὰ μωρὰ τοῦ κόσμου ἐξελέξατο ὁ θεὸς ἵνα καταισχύνῃ τοὺς σοφοὺς, καὶ τὰ ἀσθενῆ τοῦ κόσμου ἐξελέξατο ὁ θεὸς ἵνα καταισχύνῃ τὰ ἰσχυρά,

But God chose the foolish things of the world to shame the wise, and God chose the weak things of the world to shame the strong,

DIVINE REVERSAL **ἀλλὰ** The strong adversative announces God's deliberate strategy: he elected the world's 'foolish' and 'weak' precisely in order to shame the wise and strong — a purposed inversion of human values.

ἀλλὰ

but

adversative conjunction (strong)

τὰ

the

Accusative

article (substantizes adj.)

μωρὰ

foolish things

Accusative

direct object (substantival adj.)

μωρός: 'foolish'; the neuter plural abstracts the persons into 'the foolish things' — emphasizing their nothingness in the world's eyes.

τοῦ

of the

Genitive

article

κόσμου

world

Genitive

partitive/descriptive genitive

κόσμος: 'world'; the realm whose verdicts God overturns.

ἐξελέξατο

chose

Aor Mid Indic 3 Sg · ἐκλέγομαι

main verb

→ *constative aorist*

ἐκλέγομαι: 'pick out, choose, elect' (mid., 'choose for oneself'); divine election as the engine of the reversal.

ὁ

the

Nominative

article

θεός

God

Nominative

subject

ἵνα

so that

conjunction (purpose, + subj.)

καταισχύνη

he might shame

Pres Act Subj 3 Sg · καταισχύνω

verb of ἵνα clause

→ *present (general)*

καταισχύνω: 'put to shame, disgrace, humiliate'; God's choice exposes the wise as confounded.

τούς

the

Accusative

article

σοφούς

wise

Accusative

direct object (substantival adj.)

σοφός: 'wise'; the worldly-wise, shamed by God's choice of fools.

καί

and

coordinating conjunction

τά

the

Accusative

article (substantizes adj.)

ἀσθενῆ

weak things

Accusative

direct object (substantival adj.)

ἀσθενής: 'weak'; the powerless of the world, God's chosen instruments.

τοῦ

of the

Genitive

article

κόσμου

world

Genitive

partitive/descriptive genitive

ἐξελέξατο

chose

Aor Mid Indic 3 Sg · ἐκλέγομαι

main verb

→ *constative aorist*

ὁ

the

Nominative

article

θεός

God

Nominative

subject

ἵνα

so that

conjunction (purpose, + subj.)

καταισχύνη

he might shame

Pres Act Subj 3 Sg · καταισχύνω

verb of ἵνα clause

→ present (general)

τὰ

the

Accusative

article (substantizes adj.)

ἰσχυρά

strong things

Accusative

direct object (substantival adj.)

ἰσχυρός: 'strong, mighty'; the powerful, shamed by God's choice of the weak.

28 καὶ τὰ ἀγενῆ τοῦ κόσμου καὶ τὰ ἐξουθενημένα ἐξελέξατο ὁ θεός, τὰ μὴ ὄντα, ἵνα τὰ ὄντα καταργήσῃ,

and God chose the lowly things of the world and the despised things, the things that are not, in order to nullify the things that are,

CLIMACTIC REVERSAL καὶ The reversal climbs to its limit: God chose the lowborn, the despised, 'the things that are not' — to nullify 'the things that are.' Election out of nothingness mirrors creation itself.

καὶ

and

coordinating conjunction

τὰ

the

Accusative

article (substantizes adj.)

ἀγενῆ

lowly things

Accusative

direct object (substantival adj.)

ἀγενής: 'base-born, lowly, of no family' (the negation of εὐγενής, v.26); the socially despised.

τοῦ

of the

Genitive

article

κόσμου

world

Genitive

partitive/descriptive genitive

καὶ

and

coordinating conjunction

τὰ

the

Accusative

article (substantizes ptc.)

ἐξουθενημένα

despised things

Perf Pass Ptc · Acc Pl Neut · ἐξουθενέω

substantival participle (direct object)

→ intensive perfect (settled state)

ἐξουθενέω: 'despise, treat with contempt, count as nothing'; the perfect — those held in settled contempt by the world.

<p>ἐξελέξατο chose Aor Mid Indic 3 Sg · ἐκλέγομαι <i>main verb</i> → constative aorist</p>	<p>ὁ the Nominative <i>article</i></p>	<p>θεός God Nominative <i>subject</i></p>	<p>τὰ the Accusative <i>article (substantizes ptc.)</i></p>
<p>μή not <i>negative particle (w/ participle)</i></p>	<p>ὄντα things that are Pres Act Ptc · Acc Pl Neut · εἰμί <i>substantival participle (apposition)</i> → stative present εἰμί (ptc.): 'the things that are not' – the non-entities in the world's reckoning, summing up the despised.</p>	<p>ἵνα so that <i>conjunction (purpose, + subj.)</i></p>	<p>τὰ the Accusative <i>article (substantizes ptc.)</i></p>
<p>ὄντα things that are Pres Act Ptc · Acc Pl Neut · εἰμί <i>substantival participle (object of καταργήση)</i> → stative present εἰμί (ptc.): 'the things that are' – what the world counts real and substantial, now nullified.</p>	<p>καταργήση he might nullify Aor Act Subj 3 Sg · καταργέω <i>verb of ἵνα clause</i> → constative aorist καταργέω: 'render inoperative, abolish, nullify, bring to nothing'; God reduces the 'somethings' of the world to nothing.</p>		

29 ὅπως μή καυχῆσθαι πᾶσα σὰρξ ἐνώπιον τοῦ θεοῦ.

| so that no flesh may boast before God.

ULTIMATE PURPOSE **ὅπως** The final purpose of the whole strategy: to exclude all human boasting before God. Election of the nothings leaves no ground for self-glory – the theological point of the reversal.

<p>ὅπως so that</p> <p>conjunction (purpose, + subj.)</p> <p>ὅπως: 'so that, in order that'; introducing the ultimate aim of vv.27–28.</p>	<p>μὴ not</p> <p>negative particle</p>	<p>καυχῆσθαι may boast</p> <p>Aor Mid Subj 3 Sg · καυχάομαι</p> <p>verb of ὅπως clause</p> <p>→ constative aorist</p> <p>καυχάομαι: 'boast, glory, exult'; the key Pauline term — self-boasting is excluded, and reassigned to the Lord (v.31).</p>	<p>πᾶσα all/any</p> <p>Nominative</p> <p>attributive adjective</p> <p>πᾶς: 'all, every'; with negation, 'no flesh at all' — a Semitic idiom for 'no human being whatever!'</p>
<p>σὰρξ flesh</p> <p>Nominative subject</p> <p>σὰρξ: 'flesh'; here 'flesh' = humanity in its creaturely frailty, with no claim before God.</p>	<p>ἐνώπιον before</p> <p>improper preposition + genitive (in the presence of)</p> <p>ἐνώπιον: 'before, in the presence of'; the courtroom-like setting — no boasting can stand in God's sight.</p>	<p>τοῦ the</p> <p>Genitive article</p>	<p>θεοῦ God</p> <p>Genitive object of ἐνώπιον</p>

30 ἐξ αὐτοῦ δὲ ὑμεῖς ἐστε ἐν Χριστῷ Ἰησοῦ, ὃς ἐγενήθη σοφία ἡμῖν ἀπὸ θεοῦ, δικαιοσύνη τε καὶ ἁγιασμὸς καὶ ἀπολύτρωσις,

But from him you are in Christ Jesus, who became wisdom for us from God — both righteousness and sanctification and redemption,

POSITIVE GROUND (IN CHRIST) **δὲ** The positive counterpart: their whole existence is from God, in Christ — who is himself God's wisdom for them, unpacked as righteousness, sanctification, and redemption. The 'wisdom' Corinth craved is a person, given by grace.

ἐξ

from

preposition + genitive (source)

αὐτοῦ

him

Genitive

object of ἐξ (source — God)

αὐτοῦ: 'him' = God; the fronted 'from him' stresses that their standing originates wholly in God, not themselves.

δὲ

but

adversative/developmental conjunction

ὕμεις

you

Nominative

subject (emphatic pronoun)

ἐστε

are

Pres Act Indic 2 Pl · εἰμί

main verb (copula)

→ stative present

ἐν

in

preposition + dative (union)

Χριστῷ

Christ

Dative

object of ἐν (sphere of union)

Ἰησοῦ

Jesus

Dative

apposition

ὃς

who

Nominative

relative pronoun (subject)

ἐγενήθη

became

Aor Pass Indic 3 Sg · γίνομαι

main verb (rel. clause)

→ constative aorist

γίνομαι: 'become, come to be'; Christ 'was made' wisdom for us — by God's act, in his saving work.

σοφία

wisdom

Nominative

predicate nominative

σοφία: 'wisdom'; the chapter's contested word resolved — true wisdom is Christ himself, not human cleverness.

ἡμῖν

for us

Dative

dat. of advantage

ἀπὸ

from

preposition + genitive (source)

θεοῦ

God

Genitive

object of ἀπό (source)

δικαιοσύνη

righteousness

Nominative

predicate nom. (epexegetic of σοφία)

δικαιοσύνη: 'righteousness, justification'; Christ is our right standing before God — the first facet of his wisdom-for-us.

τε

both

correlative particle (τε καί)

καὶ
and

coordinating conjunction

ἁγιασμός
sanctification

Nominative

predicate nom. (epexegetic of σοφία)

ἁγιασμός: 'sanctification, holiness, consecration'; Christ is our being-made-holy (cf. ἡγιασμένοις, v.2).

καὶ
and

coordinating conjunction

ἀπολύτρωσις
redemption

Nominative

predicate nom. (epexegetic of σοφία)

ἀπολύτρωσις: 'redemption, release by ransom'; Christ is our deliverance — the climactic, eschatological facet (cf. Rom 8:23).

31 ἵνα καθὼς γέγραπται· Ὁ καυχώμενος ἐν κυρίῳ καυχάσθω.

so that, as it is written, "Let the one who boasts boast in the Lord."

PURPOSE / SCRIPTURAL SEAL ἵνα The capstone purpose, sealed by Scripture (Jer 9:24 LXX): since all is from God in Christ, the only legitimate boasting is boasting in the Lord — the positive answer to v.29's exclusion of self-glory.

ἵνα

so that

conjunction (purpose, + imperatival sense)

ἵνα: 'so that'; the purpose-clause here governs a citation whose verb is imperative — the divinely-intended outcome.

καθὼς

as

comparative conjunction (citation)

καθὼς: 'just as'; standard introduction to a Scripture quotation.

γέγραπται

it is written

Perf Pass Indic 3 Sg · γράφω

verb (citation formula)

→ *intensive perfect (standing authority)*

γράφω: 'write'; γέγραπται 'it stands written' — here citing Jeremiah 9:23–24 (LXX 9:22–23).

ὁ

the (one)

Nominative

article (substantizes ptc.)

καυχώμενος

who boasts

Pres Mid Ptc · Nom Sg Masc · καυχάομαι

substantival participle (subject)

→ customary present

καυχάομαι: 'boast, glory'; the would-be boaster — redirected away from self toward the Lord.

ἐν

in

preposition + dative (object/ground of boasting)

κυρίῳ

the Lord

Dative

object of ἐν (ground of boasting)

κύριος: 'Lord'; in Jeremiah, YHWH; here applied so that boasting belongs to the Lord (Christ/God) alone — the chapter's closing note.

καυχάσθω

let him boast

Pres Mid Impv 3 Sg · καυχάομαι

main verb (imperative, in citation)

→ present (general command)

καυχάομαι: 'boast'; the third-person imperative — the only sanctioned boasting is in the Lord.

On the text. Verse punctuation, paragraphing, and capitalization are editorial and conventional. At v.8 the antecedent of ὃς (Christ or God) is interpretive; at v.14 the editions divide over εὐχαριστῶ ('I thank', read here) versus the bare χάρις, and some witnesses omit τῷ θεῷ; at v.28 the connective καί before τὰ μὴ ὄντα is bracketed in some editions. The chapter has 31 verses; none is legitimately omitted by the critical text.

On the labels. Parsing gives Tense·Voice·Mood·Person·Number (+ Case·Number·Gender for participles) and lemma. The *syntactic-function* and **semantic-force** tiers follow standard intermediate-grammar categories (e.g. Wallace, *Greek Grammar Beyond the Basics*); both involve interpretive judgment, and the majority reading has been chosen where opinions differ. Lexical notes condense commonly cited data (etymology, sense range, synonym contrasts, NT frequency, OT/LXX echoes) and are no substitute for a lexicon.

On the discourse tier. Discourse structure operates above the word, so it is shown at the clause/verse level (the connective, the relation it signals, and the role of the clause) and summarized in the chapter outline. Relation labels, any proposed chiasm, and the paragraph divisions reflect a common reading of the argument; other discourse analyses segment and label some relations differently.