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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The First Epistle to the Corinthians, Chapter 12

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α' ΙΒ'

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 · 12:1–3

Introduction: the criterion of the Spirit's confession

Paul opens the topic of 'spiritual things' with a disclaimer of ignorance (1) and a reminder of their pagan past, led astray to mute idols (2). Against that backdrop he lays down the basic test for genuine inspiration: no one speaking by God's Spirit says 'Jesus is accursed,' and no one can say 'Jesus is Lord' except by the Holy Spirit (3). Christological confession, not ecstatic phenomena, is the litmus of the Spirit.

B · 12:4–11

Diversity of gifts, unity of source

A threefold refrain grounds the diversity of charisms in the one triune God: varieties of gifts but the same Spirit, of services but the same Lord, of activities but the same God (4–6). Each is given the manifestation of the Spirit for the common good (7). A representative catalogue of nine gifts follows (8–10), all worked by one and the same Spirit who apportions to each as he wills (11). The accent falls on the single divine origin and sovereign distribution.

C · 12:12–13

The thesis: one body, many members, one Spirit

The body analogy is announced: as the body is one yet has many members, and all the members though many are one body, so also is Christ (12). The unity is effected in baptism — by one Spirit we were all baptized into one body, Jews or Greeks, slaves or free, and all were made to drink of one Spirit (13). The dividing lines of ethnicity and status are dissolved in the one Spirit-formed body.

D · 12:14–20

Diversity is essential to the body: against the inferiority complex

The body is not one member but many (14). Paul personifies the discontented foot and ear who, because they are not hand or eye, imagine they do not belong — yet their protest does not unmake their membership (15–16). If the whole body were one organ, there would be no body at all; the very point of a body is many differing members (17–19). God has arranged the members, each one, as he willed (18), so that there are many members yet one body (20).

E · 12:21–26

Interdependence and honor: against the superiority complex

Now the reverse error: the eye cannot say to the hand, nor the head to the feet, 'I have no need of you' (21). On the contrary, the seemingly weaker and less honorable members are indispensable and receive greater honor and modesty (22–24a). God has so composed the body, giving greater honor to the lacking part, that there be no division but mutual care (24b–25), so that the members suffer and rejoice together (26).

F · 12:27–31

Application: you are Christ's body; desire the greater gifts

The analogy is applied directly: you are the body of Christ, and members individually (27). God has appointed in the church an ordered array — apostles, prophets, teachers, then powers, gifts of healing, helps, administrations, kinds of tongues (28). A series of rhetorical questions, each expecting 'no,' insists that not all share the same gift (29–30). The chapter closes by redirecting their zeal: earnestly desire the greater gifts — and yet a still more excellent way is about to be shown (31), leading into chapter 13.

1 Περὶ δὲ τῶν πνευματικῶν, ἀδελφοί, οὐ θέλω ὑμᾶς ἀγνοεῖν.

Now concerning spiritual gifts, brothers, I do not want you to be ignorant.

TOPIC SHIFT **Περὶ δὲ** The *περὶ δέ* formula introduces a new topic from the Corinthians' letter (cf. 7:1, 25; 8:1). Paul takes up 'spiritual things,' signaling the importance of the subject with a litotes — 'I do not want you ignorant.'

Περὶ

concerning

preposition + genitive (reference)

δὲ

now

transitional conjunction (topic marker)

δέ: 'and, now'; with *περὶ* it signals a new heading, likely answering a question raised in the Corinthians' letter.

τῶν

the

Genitive

article

πνευματικῶν

spiritual things/gifts

Genitive

object of περί (substantival adj.)

πνευματικός: 'pertaining to the Spirit'; the gender is ambiguous – 'spiritual gifts' (neuter) or 'spiritual persons' (masculine); the topic of chs. 12–14 favors the gifts.

ἀδελφοί

brothers

Vocative

vocative of direct address

ἀδελφός: 'brother'; the plural addresses the whole congregation as family, softening the corrective tone to come.

οὐ

not

negative particle

θέλω

I want

Pres Act Indic 1 Sg · θέλω

main verb

→ *stative present*

θέλω: 'wish, will, want'; οὐ θέλω ὑμᾶς ἀγνοεῖν is a Pauline disclosure formula stressing the topic's weight (cf. Rom 1:13; 11:25).

ὑμᾶς

you

Accusative

accusative subject of infinitive

ἀγνοεῖν

to be ignorant

Pres Act Inf · ἀγνοέω

complementary infinitive

→ *present (general)*

ἀγνοέω: 'not know, be ignorant' (ἀ-privative + γινώσκω); the litotes 'not ignorant' = 'fully informed.'

2 Οἴδατε ὅτι ὅτε ἔθνη ἦτε πρὸς τὰ εἴδωλα τὰ ἄφωνα ὡς ἂν ἦγεσθε ἀπαγόμενοι.

You know that when you were Gentiles, you were led astray to mute idols, however you happened to be led.

REMINDER OF THE PAST **ASYNDETON** A reminder of their pagan history sets up the contrast: formerly carried away to voiceless idols, passively 'led,' they had no test for true inspiration. The syntax is famously broken (anacoluthon), perhaps mirroring the disordered experience described.

Οἴδατε

you know

Perf Act Indic 2 Pl · οἶδα

main verb

→ intensive perfect (present sense)

οἶδα: 'know' (perfect with present meaning); appeals to shared knowledge of their own conversion story.

ὅτι

that

conjunction (content clause)

ὅτε

when

temporal conjunction

ἔθνη

Gentiles

Nominative

predicate nominative

ἔθνος: 'nation'; plural here = the heathen, pagans — their former religious identity, outside the covenant.

ἦτε

you were

Impf Act Indic 2 Pl · εἰμί

verb of temporal clause

→ imperfect (past state)

εἰμί: 'be'; imperfect marks the past, now-abandoned condition of paganism.

πρὸς

to

preposition + accusative (direction)

τὰ

the

Accusative

article

εἴδωλα

idols

Accusative

object of πρὸς (goal of being led)

εἴδωλον: 'image, idol'; the lifeless objects of pagan worship — set against the living, speaking God of the gospel.

τὰ

the

Accusative

article (attributive position)

ἄφωνα

mute

Accusative

attributive adjective

ἄφωνος: 'voiceless, dumb' (ἄ-privative + φωνή); the idols cannot speak — a pointed irony given the verbal gifts under discussion (cf. Ps 115:5).

ὡς

as

adverb (with ἄν, manner/indefiniteness)

ὡς ἄν: 'however, in whatever way'; the construction is irregular — 'led, however you might be led' — conveying compulsion without discernment.

ἄν

ever

modal particle (indefiniteness)

ἤγεσθε

you were led

Impf Pass Indic 2 Pl · ἄγω

main verb (temporal clause)

→ imperfect (customary, passive)

ἄγω: 'lead, bring'; the passive stresses their helplessness — driven along, not discerning.

ἀπαγόμενοι

being led astray

Pres Pass Ptc · Nom Pl Masc · ἀπάγω

adverbial participle (manner, pleonastic)

→ present (concurrent)

ἀπάγω: 'lead away, carry off' (ἀπό + ἄγω); reinforces ἤγεσθε — swept off to idols, the very picture of unguided ecstasy.

3 διὸ γνωρίζω ὑμῖν ὅτι οὐδεὶς ἐν πνεύματι θεοῦ λαλῶν λέγει· Ἀνάθεμα Ἰησοῦς, καὶ οὐδεὶς δύναται εἰπεῖν· Κύριος Ἰησοῦς, εἰ μὴ ἐν πνεύματι ἁγίῳ.

Therefore I make known to you that no one speaking by the Spirit of God says, 'Jesus is accursed,' and no one can say, 'Jesus is Lord,' except by the Holy Spirit.

INFERENCE (THE CRITERION) **διὸ** The inference from their undiscerning past: a clear, christological test of true inspiration. The two acclamations — the impossible curse and the saving confession — form an antithetical pair; only the Spirit can produce the confession 'Jesus is Lord.'

διὸ

therefore

inferential conjunction

διό: 'therefore, for which reason'; draws the practical criterion out of the contrast with their idol-driven past.

γνωρίζω

I make known

Pres Act Indic 1 Sg · γνωρίζω

main verb

→ instantaneous/declarative present

γνωρίζω: 'make known, declare'; introduces the authoritative criterion Paul lays down.

ὑμῖν

to you

Dative

indirect object

ὅτι

that

conjunction (content clause)

οὐδεὶς

no one

Nominative

subject

οὐδεὶς: 'no one, none'; the absolute negative governs the first acclamation.

ἐν

by

preposition + dative (means/agency)

πνεύματι

Spirit

Dative

dat. of means (instrumental)

πνεῦμα: 'Spirit'; the divine agency through which true speech is uttered.

θεοῦ

of God

Genitive

genitive of source/relationship

λαλῶν

speaking

Pres Act Ptc · Nom Sg Masc · λαλέω

adverbial participle (means/condition)

→ present (concurrent)

λαλέω: 'speak, utter'; the inspired speaker – but inspiration alone does not validate the content; the confession does.

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb

→ gnomic present

λέγω: 'say'; the gnomic present states a universal truth – such a thing never happens by God's Spirit.

Ἄναθεμα

accursed

Nominative

predicate nominative (acclamation)

ἀνάθεμα: 'devoted to destruction, accursed' (LXX rendering of Heb. ḥērem); the blasphemous antithesis to the Christian confession.

Ἰησοῦς

Jesus

Nominative

subject of the acclamation

καὶ

and

coordinating conjunction

οὐδεὶς

no one

Nominative

subject

δύναται

is able

Pres Mid Indic 3 Sg · δύναμαι

main verb

→ gnomic present

δύναμαι: 'be able'; the saving confession is beyond unaided human capacity – it requires the Spirit.

εἰπεῖν

to say

Aor Act Inf · λέγω

complementary infinitive

→ constative aorist

εἶπον (aor. of λέγω): 'say'; the content of what cannot be said apart from the Spirit.

Κύριος

Lord

Nominative

predicate nominative (acclamation)

κύριος: 'Lord'; the LXX rendering of YHWH – the earliest Christian confession (Κύριος Ἰησοῦς), ascribing divine lordship to Jesus.

Ἰησοῦς

Jesus

Nominative

subject of the acclamation

εἰ

if

conjunction (with μή, exceptive)

μή

not

negative (εἰ μή = 'except')

εἰ μή: 'except, unless'; the sole condition under which the confession is possible.

ἐν

by

preposition + dative (means/agency)

πνεύματι

Spirit

Dative

dat. of means (instrumental)

ἁγίῳ

Holy

Dative

attributive adjective

ἅγιος: 'holy'; the Holy Spirit alone enables the saving acclamation – the test of all 'spiritual' speech.

4 Διαίρεσις δὲ χαρισμάτων εἰσίν, τὸ δὲ αὐτὸ πνεῦμα·

Now there are varieties of gifts, but the same Spirit;

THESIS (DIVERSITY IN UNITY) **δὲ** The first line of a triadic refrain (vv.4–6): varieties of gifts / services / activities, each paired with one of Spirit / Lord / God. The structure roots the manifold charisms in the unity of the triune God – diversity is no threat to unity but expresses it.

Διαίρεσις

varieties

Nominative

subject

διαίρεσις: 'distribution, variety, apportionment' (from διαίρω, 'divide, distribute'); the term hovers between 'differences' and 'distributions' (cf. v.11).

δὲ

now

transitional conjunction

χαρισμάτων

of gifts

Genitive

genitive (content/objective)

χάρισμα: 'gift of grace' (from χάρις); a freely-given endowment for service – the keyword of the chapter.

εἰσίν

there are

Pres Act Indic 3 Pl · εἰμί

main verb (existential)

→ stative present

τὸ

the

Nominative

article

δὲ

but

adversative conjunction

αὐτὸ

same

Nominative

attributive (identical adjective)

αὐτός; here 'same'; the emphatic 'the same Spirit' anchors the unity behind the diversity.

πνεῦμα

Spirit

Nominative

predicate/subject of implied verb

πνεῦμα: 'Spirit'; the first member of the divine triad (Spirit-Lord-God).

5 καὶ διαίρεσεις διακονιῶν εἰσιν, καὶ ὁ αὐτὸς κύριος

and there are varieties of services, and the same Lord;

REFRAIN (SECOND MEMBER)

καὶ

The second line of the triad. The shift from 'gifts' to 'services' (διακονία) reframes the charisms as ministry, and pairs them with 'the same Lord' — Christ, whom the gifts serve.

καὶ

and

coordinating conjunction

διαίρεσεις

varieties

Nominative

subject

διακονιῶν

of services

Genitive

genitive (content/objective)

διακονία: 'service, ministry' (from διάκονος, 'servant'); the gifts viewed as acts of service to others.

εἰσιν

there are

Pres Act Indic 3 Pl · εἰμί

main verb (existential)

→ stative present

καὶ

and

coordinating conjunction (adversative force)

ὁ

the

Nominative

article

αὐτὸς

same

Nominative

attributive (identical adjective)

κύριος

Lord

Nominative

predicate/subject of implied verb

κύριος: 'Lord'; Christ, the second member of the triad — the one served by the διακονία.

6 καὶ διαίρεσεις ἐνεργημάτων εἰσὶν, ὁ δὲ αὐτὸς θεός, ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσιν.

and there are varieties of activities, but it is the same God who works all things in all people.

REFRAIN (THIRD MEMBER, CLIMAX) **καὶ** The third and climactic line. 'Activities' (ἐνεργήματα) are paired with 'the same God,' who is then described as the one 'working all things in all' — the comprehensive source behind every gift, service, and effect.

<p>καὶ and <i>coordinating conjunction</i></p>	<p>διαίρεσεις varieties Nominative <i>subject</i></p>	<p>ἐνεργημάτων of activities Genitive <i>genitive (content/objective)</i> ἐνεργημα: 'activity, effect, working' (from ἐνεργέω); the gifts as energizing operations and their results.</p>	<p>εἰσὶν there are Pres Act Indic 3 Pl · εἰμί <i>main verb (existential)</i> → stative present</p>
<p>ὁ the Nominative <i>article</i></p>	<p>δὲ but <i>adversative conjunction</i></p>	<p>αὐτὸς same Nominative <i>attributive (identical adjective)</i></p>	<p>θεός God Nominative <i>subject</i> θεός: 'God'; the Father, third member of the triad and ultimate source of all working.</p>
<p>ὁ the (one) Nominative <i>article (substantizes ptc.)</i></p>	<p>ἐνεργῶν who works Pres Act Ptc · Nom Sg Masc · ἐνεργέω <i>substantival participle (apposition to θεός)</i> → present (characteristic) ἐνεργέω: 'work, be at work, produce'; God is the active power energizing every gift and effect (cf. v.11).</p>	<p>τὰ the Accusative <i>article</i></p>	<p>πάντα all things Accusative <i>direct object (substantival adj.)</i> πᾶς: 'all'; τὰ πάντα = the whole range of activities — comprehensive scope.</p>

ἐν

in

preposition + dative (sphere)

πᾶσιν

all (people)

Dative

dat. of sphere (masc. 'in all persons')

πᾶς: 'all'; likely masculine — God works in all the members, distributing his energy throughout the body.

7 ἐκάστῳ δὲ δίδεται ἡ φανέρωσις τοῦ πνεύματος πρὸς τὸ συμφέρον.

But to each is given the manifestation of the Spirit for the common good.

PRINCIPLE OF DISTRIBUTION δὲ The governing principle for the gift-list to follow: every member receives a 'manifestation of the Spirit,' and its purpose is not private display but the common advantage. 'Each' guards inclusivity; 'for the profit' guards the corporate aim.

ἐκάστῳ

to each

Dative

indirect object (distributive, fronted)

ἕκαστος: 'each, every one'; the emphatic position stresses that no member is left without a gift.

δὲ

but

transitional/contrastive conjunction

δίδεται

is given

Pres Pass Indic 3 Sg · δίδωμι

main verb

→ gnomic present (divine passive)

δίδωμι: 'give'; the divine passive — God is the unnamed giver; the gift is bestowed, not earned.

ἡ

the

Nominative

article

φανέρωσις

manifestation

Nominative

subject

φανέρωσις: 'manifestation, disclosure' (from φανερώω, 'make visible'); each gift makes the Spirit's presence openly evident.

τοῦ

of the

Genitive

article

πνεύματος

Spirit

Genitive

genitive (subjective/source)

πνεῦμα: 'Spirit'; the gift manifests the Spirit, who is its source and content.

πρὸς

for

preposition + accusative (purpose/goal)

τὸ

the

Accusative

article (substantizes ptc.)

συμφέρον

common good

Pres Act Ptc · Acc Sg Neut · συμφέρω

substantival participle (object of πρὸς)

→ present (general)

συμφέρω: 'bring together, be profitable'; τὸ συμφέρον = 'the advantage, common good'; the gifts aim at the whole, not the individual.

8 ὧ μὲν γὰρ διὰ τοῦ πνεύματος δίδεται λόγος σοφίας, ἄλλω δὲ λόγος γνώσεως κατὰ τὸ αὐτὸ πνεῦμα,

For to one is given through the Spirit a word of wisdom, and to another a word of knowledge according to the same Spirit,

ILLUSTRATION (THE GIFT-CATALOGUE BEGINS) **γὰρ** The representative list of nine gifts opens. A μὲν...δέ...ἄλλω...έτέρω chain enumerates them, each tagged to 'the same Spirit.' The first pair — utterances of wisdom and knowledge — are verbal gifts of insight.

ὧ

to one

Dative

indirect object (relative as distributive)

ὅς ... μὲν: here the relative serves a distributive 'to one ... to another.'

μὲν

on the one hand

correlative particle (μὲν ... δέ)

γὰρ

for

explanatory conjunction

διὰ

through

preposition + genitive (agency)

τοῦ

the

Genitive

article

πνεύματος

Spirit

Genitive

object of διὰ (agency)

δίδεται

is given

Pres Pass Indic 3 Sg · δίδωμι

main verb (divine passive)

→ gnomic present

λόγος

a word

Nominative

subject

λόγος: 'word, utterance'; λόγος σοφίας = a Spirit-given articulation of wisdom.

<p>σοφίας of wisdom</p> <p>Genitive <i>genitive (content/quality)</i></p> <p>σοφία: 'wisdom'; insight into God's saving purposes, expressed in speech (cf. 1:24, 30; 2:6–7).</p>	<p>ἄλλω to another</p> <p>Dative <i>indirect object (distributive)</i></p> <p>ἄλλος: 'another (of the same kind)'; the distributive series alternates ἄλλος / ἕτερος.</p>	<p>δὲ and</p> <p><i>correlative conjunction (μέν ... δέ)</i></p>	<p>λόγος a word</p> <p>Nominative <i>subject (verb δίδοται understood)</i></p>
<p>γνώσεως of knowledge</p> <p>Genitive <i>genitive (content/quality)</i></p> <p>γνώσις: 'knowledge'; λόγος γνώσεως = an utterance conveying spiritual understanding (cf. 8:1; 13:2).</p>	<p>κατὰ according to</p> <p><i>preposition + accusative (standard)</i></p>	<p>τὸ the</p> <p>Accusative <i>article</i></p>	<p>αὐτὸ same</p> <p>Accusative <i>attributive (identical adjective)</i></p>
<p>πνεῦμα Spirit</p> <p>Accusative <i>object of κατὰ (norm/source)</i></p> <p>πνεῦμα: 'Spirit'; the repeated 'same Spirit' keeps the unity in view amid the variety.</p>			

9 ἑτέρω πίστις ἐν τῷ αὐτῷ πνεύματι, ἄλλω δὲ χαρίσματα ἰαμάτων ἐν τῷ ἐνὶ πνεύματι,

to another faith by the same Spirit, and to another gifts of healings by the one Spirit,

GIFT-CATALOGUE (CONTINUED) **ASYNDETON** The list proceeds to faith (a special charismatic faith, not saving faith) and gifts of healings. Note the variation 'the same Spirit' / 'the one Spirit' — the source is repeatedly named to bind diversity to unity.

ἕτερω

to another

Dative

indirect object (distributive)

ἕτερος: 'another (of a different kind)'; some see ἕτερος marking a new sub-group of gifts.

πίστις

faith

Nominative

subject (δίδοται understood)

πίστις: here a special gift of faith – wonder-working trust (cf. 13:2, faith to move mountains), distinct from saving faith common to all.

ἐν

by

preposition + dative (means/sphere)

τῷ

the

Dative

article

αὐτῷ

same

Dative

attributive (identical adjective)

πνεύματι

Spirit

Dative

dat. of means/sphere

ἄλλω

to another

Dative

indirect object (distributive)

δὲ

and

connective conjunction

χαρίσματα

gifts

Nominative

subject (plural)

χάρισμα: 'gift of grace'; the plural χαρίσματα ἰαμάτων suggests varied, occasion-specific healings, not a standing power.

ἰαμάτων

of healings

Genitive

genitive (content)

ἴαμα: 'healing, cure' (from ἰάομαι, 'heal'); the double plural – 'gifts of healings' – points to diverse acts of restoration.

ἐν

by

preposition + dative (means/sphere)

τῷ

the

Dative

article

ἐνὶ

one

Dative

attributive numeral

εἷς: 'one'; 'the one Spirit' – the numerical unity now made explicit, anticipating the one body of v.13.

πνεύματι

Spirit

Dative

dat. of means/sphere

10 ἄλλω δὲ ἐνεργήματα δυνάμεων, ἄλλω δὲ προφητεία, ἄλλω δὲ διακρίσεις πνευμάτων, ἑτέρω γένη γλωσσῶν, ἄλλω δὲ ἑρμηνεῖα γλωσσῶν·

to another workings of miracles, to another prophecy, to another discernings of spirits, to another kinds of tongues, and to another the interpretation of tongues.

GIFT-CATALOGUE (CONCLUSION) ASYNDETON The remaining five gifts: miracles, prophecy, discernment of spirits, kinds of tongues, and interpretation of tongues. Tongues and their interpretation come last — a deliberate ordering, given the Corinthians' overvaluation of them (chs. 12–14).

ἄλλω

to another

Dative

indirect object (distributive)

δὲ

and

connective conjunction

ἐνεργήματα

workings

Nominative

subject

ἐνέργημα: 'working, effect'; ἐνεργήματα δυνάμεων = 'workings of mighty deeds,' i.e. miracles.

δυνάμεων

of miracles

Genitive

genitive (content)

δύναμις: 'power, mighty work'; the plural = miraculous deeds of power.

ἄλλω

to another

Dative

indirect object (distributive)

δὲ

and

connective conjunction

προφητεία

prophecy

Nominative

subject

προφητεία: 'prophecy'; Spirit-prompted, intelligible speech for the church's upbuilding — ranked highly in ch. 14.

ἄλλω

to another

Dative

indirect object (distributive)

<p>δὲ and <i>connective conjunction</i></p>	<p>διακρίσεις discernings Nominative <i>subject</i> διακρίσις: 'distinguishing, discernment' (from διακρίνω); the ability to test prophetic spirits (cf. v.3; 14:29).</p>	<p>πνευμάτων of spirits Genitive <i>genitive (objective)</i> πνεῦμα: 'spirit'; the plural = the various spirits prompting utterance, to be evaluated for genuineness.</p>	<p>ἐτέρῳ to another Dative <i>indirect object (distributive)</i> ἕτερος: 'another (different)'; perhaps marking off the tongues-group as a distinct category.</p>
<p>γένη kinds Nominative <i>subject</i> γένος: 'kind, sort, race'; γένη γλωσσῶν = 'kinds of tongues' — varied forms of Spirit-given utterance.</p>	<p>γλωσσῶν of tongues Genitive <i>genitive (content/partitive)</i> γλῶσσα: 'tongue, language'; the charism of Spirit-prompted speech in unlearned 'tongues' (ch. 14).</p>	<p>ἄλλῳ to another Dative <i>indirect object (distributive)</i></p>	<p>δὲ and <i>connective conjunction</i></p>
<p>ἐρμηνεία interpretation Nominative <i>subject</i> ἐρμηνεία: 'interpretation, translation' (cf. 'hermeneutics'); the companion gift rendering tongues intelligible (14:13, 27–28).</p>	<p>γλωσσῶν of tongues Genitive <i>genitive (objective)</i></p>		

11 πάντα δὲ ταῦτα ἐνεργεῖ τὸ ἓν καὶ τὸ αὐτὸ πνεῦμα, διαιροῦν ἰδίᾳ ἐκάστῳ καθὼς βούλεται.

But all these are worked by one and the same Spirit, who apportions to each one individually as he wills.

SUMMARY (THE SOVEREIGN SPIRIT) **δὲ** The catalogue is summed up: the diverse gifts are the work of one and the same Spirit, who is personally sovereign — distributing to each 'as he wills' (βούλεται). The accent falls on the Spirit's volition: no member chooses or earns his gift.

πάντα

all

Accusative

attributive (with ταῦτα)

παῖς: 'all'; gathers up the nine listed gifts as the object of the Spirit's working.

δὲ

but

transitional/summarizing conjunction

ταῦτα

these things

Accusative

direct object (demonstrative)

ἐνεργεῖ

works

Pres Act Indic 3 Sg · ἐνεργέω

main verb

→ gnomic/customary present

ἐνεργέω: 'work, produce, energize'; the Spirit is the active agent producing every gift (cf. v.6).

τὸ

the

Nominative

article

ἓν

one

Nominative

attributive numeral

εἷς: 'one'; 'one and the same Spirit' — the doubled emphasis clinches the unity-in-diversity theme.

καὶ

and

coordinating conjunction

τὸ

the

Nominative

article

αὐτὸ

same

Nominative

attributive (identical adjective)

πνεῦμα

Spirit

Nominative

subject

πνεῦμα: 'spirit'; the single source of all the gifts just enumerated.

διαροῦν

apportioning

Pres Act Ptc · Nom Sg Neut · διαρέω

adverbial participle (manner)

→ present (concurrent)

διαρέω: 'divide, distribute, apportion'; cognate with διαρέσεις (vv.4-6) — the Spirit himself does the dividing.

ἰδίᾳ

individually

Dative

adverbial dative (manner)

ἴδιος: 'one's own'; ἰδίᾳ = 'severally, individually' — the distribution is personal and particular.

ἐκάστῳ

to each

Dative

indirect object (distributive)

ἐκάστος: 'each!'; resumes the ἐκάστῳ of v.7
— every member is gifted.

καθὼς

as

comparative conjunction

βούλεται

he wills

Pres Mid Indic 3 Sg · βούλομαι

main verb (subordinate clause)

→ customary present

βούλομαι: 'will, purpose, choose'; the Spirit's deliberate volition governs distribution — gifts are not self-selected (cf. v.18).

12 Καθάπερ γὰρ τὸ σῶμα ἓν ἐστὶν καὶ μέλη πολλὰ ἔχει, πάντα δὲ τὰ μέλη τοῦ σώματος πολλὰ ὄντα ἓν ἐστὶν σῶμα, οὕτως καὶ ὁ Χριστός·

For just as the body is one and has many members, and all the members of the body, though many, are one body, so also is Christ.

THE BODY ANALOGY (THESIS) **γὰρ** The governing image of the chapter. A καθάπερ ... οὕτως comparison: as the one body has many members and the many members form one body, so also Christ. The startling identification — 'so also is Christ' (not 'the church') — equates the community with Christ himself.

Καθάπερ

just as

comparative conjunction (protasis of simile)

καθάπερ: 'just as, exactly as'; introduces the analogy answered by οὕτως ('so also').

γὰρ

for

explanatory conjunction

τὸ

the

Nominative

article

σῶμα

body

Nominative

subject

σῶμα: 'body'; the controlling metaphor — a single organism of many cooperating parts.

ἓν

one

Nominative

predicate nominative (numeral)

εἷς: 'one'; the body's essential unity.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

main verb (copula)

→ stative present

καὶ

and

coordinating conjunction

μέλη

members

Accusative

direct object

μέλος: 'member, limb, body-part'; the individual organs that compose the body — the believers.

πολλά

many

Accusative

attributive adjective

πολύς: 'many'; the multiplicity set against the body's oneness.

ἔχει

has

Pres Act Indic 3 Sg · ἔχω

main verb

→ stative present

ἔχω: 'have, hold'; the one body possesses the many members.

πάντα

all

Nominative

attributive adjective

δέ

and

connective conjunction

τὰ

the

Nominative

article

μέλη

members

Nominative

subject

τοῦ

of the

Genitive

article

σώματος

body

Genitive

genitive of the whole (partitive)

πολλά

many

Nominative

predicate adj. (concessive w/ ὄντα)

ὄντα

though being

Pres Act Ptc · Nom Pl Neut · εἰμί

concessive participle

→ present (concurrent)

εἰμί: 'be'; the concessive 'although they are many' heightens the paradox of unity.

ἓν

one

Nominative

predicate nominative (numeral)

ἐστίν

are

Pres Act Indic 3 Sg · εἰμί

main verb (copula)

→ stative present

σῶμα

body

Nominative

predicate nominative

οὕτως

so

adverb (apodosis of simile)

οὕτως: 'thus, so'; answers καθάπερ — drawing the comparison home.

καὶ

also

adverbial/ascensive conjunction

ὁ

the

Nominative

article

Χριστός

Christ

Nominative

subject (predicate of the comparison)

Χριστός: 'Christ'; the community is so united to Christ that Paul calls the corporate whole simply 'Christ' (cf. v.27).

13 καὶ γὰρ ἐν ἐνὶ πνεύματι ἡμεῖς πάντες εἰς ἓν σῶμα ἐβαπτίσθημεν, εἴτε Ἰουδαῖοι εἴτε Ἕλληνες, εἴτε δοῦλοι εἴτε ἐλεύθεροι, καὶ πάντες ἐν πνεῦμα ἐποτίσθημεν.

For in one Spirit we were all baptized into one body — whether Jews or Greeks, whether slaves or free — and we were all made to drink of one Spirit.

GROUND (THE BASIS OF UNITY) **καὶ γὰρ** The ground of the body's unity: one common baptism in one Spirit into one body, transcending the deepest social divisions (Jew/Greek, slave/free). The chiasmic frame 'one Spirit ... one body ... one Spirit' brackets the unity that abolishes division.

καὶ

for

conjunction (καὶ γὰρ = 'for indeed')

γὰρ

indeed

explanatory conjunction

καὶ γὰρ: 'for indeed, for even'; introduces the proof of the unity just asserted.

ἐν

in/by

preposition + dative (means/sphere)

ἐν ἐνὶ πνεύματι: 'in/by one Spirit'; debated as the sphere ('in') or the means ('by') of baptism — either way, one Spirit unites all.

ἐνὶ

one

Dative

attributive numeral

εἷς: 'one'; the oneness of the Spirit grounds the oneness of the body.

πνεύματι

Spirit

Dative

dat. of means/sphere

ἡμεῖς

we

Nominative

subject (emphatic pronoun)

πάντες

all

Nominative

apposition to ἡμεῖς (inclusive)

πᾶς: 'all'; the emphatic 'all of us' leaves no one outside the one-Spirit baptism.

εἰς

into

preposition + accusative (goal/incorporation)

ἐν

one

Accusative

attributive numeral

σῶμα

body

Accusative

object of εἰς (goal of incorporation)

σῶμα: 'body'; baptism incorporates into the one body — the church as Christ's body.

ἐβαπτίσθημεν

we were baptized

Aor Pass Indic 1 Pl · βαπτίζω

main verb

→ *constative aorist (the conversion event)*

βαπτίζω: 'immerse, baptize'; the once-for-all initiation incorporating each believer into the body.

εἴτε

whether

correlative conjunction (εἴτε ... εἴτε)

εἴτε: 'whether'; the paired alternatives list the divisions now transcended.

Ἰουδαῖοι

Jews

Nominative

nominative in apposition (alternative)

Ἰουδαῖος: 'Jew'; the ethnic/religious division dissolved in the one body.

εἴτε

or

correlative conjunction

Ἕλληνες

Greeks

Nominative

nominative in apposition (alternative)

Ἕλλην: 'Greek, Gentile'; the non-Jewish counterpart — the deepest religious boundary of the age.

εἴτε

whether

correlative conjunction

δοῦλοι

slaves

Nominative

nominative in apposition (alternative)

δοῦλος: 'slave'; the social/legal division also abolished within the body.

εἴτε

or

correlative conjunction

ἐλεύθεροι

free

Nominative

nominative in apposition (alternative)

ἐλεύθερος: 'free, freeborn'; the status counterpart — all are equal members regardless of standing.

καὶ

and

coordinating conjunction

πάντες

all

Nominative

subject (inclusive)

ἓν

one

Accusative

attributive numeral

πνεῦμα

Spirit

Accusative

accusative of thing (with ἐποτίσθημεν)

πνεῦμα: 'Spirit'; the one Spirit is the common 'drink' — perhaps an allusion to baptism/Eucharist or to the Spirit's outpouring (Isa 32:15).

ἐποτίσθημεν

we were made to drink

Aor Pass Indic 1 Pl · ποτίζω

main verb

→ constative aorist

ποτίζω: 'give to drink, water'; the second metaphor — all were saturated with the one Spirit (cf. 10:4).

14 Καὶ γὰρ τὸ σῶμα οὐκ ἔστιν ἓν μέλος ἀλλὰ πολλά.

For indeed the body is not one member but many.

PREMISE (DIVERSITY IS ESSENTIAL) **Καὶ γὰρ** The premise for the section against the inferiority complex (vv.14–20): a body is by definition many members, not one. Diversity is not a defect to be regretted but the very nature of a body.

Καὶ

for

conjunction (καὶ γὰρ = 'for indeed')

γὰρ

indeed

explanatory conjunction

καὶ γὰρ: 'for indeed'; introduces the elaboration of the body image.

τὸ

the

Nominative

article

σῶμα

body

Nominative

subject

οὐκ

not

negative particle

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

main verb (copula)

→ stative present

ἓν

one

Nominative

attributive numeral

μέλος

member

Nominative

predicate nominative

μέλος: 'member, limb'; a single organ is not a body — the point against uniformity.

ἀλλὰ

but

strong adversative conjunction

πολλά

many

Nominative

predicate nominative (substantival)

πολύς: 'many'; the body's essence is plurality-in-unity.

15 ἔὰν εἴπη ὁ πούς· Ὅτι οὐκ εἰμὶ χεῖρ, οὐκ εἰμὶ ἐκ τοῦ σώματος, οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος;

If the foot should say, 'Because I am not a hand, I am not part of the body,' it is not for this reason any less part of the body.

PERSONIFICATION (THE DISCONTENTED FOOT) ASYNDETON Paul personifies a self-deprecating member. The foot reasons that, not being a hand, it does not belong — but its protest cannot revoke its actual membership. The double negative (οὐ ... οὐκ) is a rhetorical question expecting 'of course it still belongs!'

ἔὰν

if

conjunction (3rd-class condition)

ἔάν: 'if'; with subjunctive, a hypothetical entertained for argument.

εἴπη

should say

Aor Act Subj 3 Sg · λέγω

verb of protasis (subjunctive)

→ constative aorist (subjunctive)

λέγω (aor. subj.): 'say'; the personified member voices a complaint.

ὁ

the

Nominative

article

πούς

foot

Nominative

subject

πούς: 'foot'; a humble, lowly-seeming member chosen to voice the inferiority complex.

Ὅτι

because

causal conjunction (within quotation)

οὐκ

not

negative particle

εἰμὶ

I am

Pres Act Indic 1 Sg · εἰμί

main verb (copula)

→ stative present

χεῖρ

a hand

Nominative

predicate nominative

χεῖρ: 'hand'; the more visibly capable member, envied by the foot.

οὐκ

not

negative particle

εἰμί

I am

Pres Act Indic 1 Sg · εἰμί

main verb (copula)

→ stative present

ἐκ

of/from

preposition + genitive (partitive/source)

τοῦ

the

Genitive

article

σώματος

body

Genitive

object of ἐκ (partitive)

σῶμα: 'body'; 'I am not of the body' = the foot's false self-exclusion.

οὐ

not

negative (interrogative, expects 'yes it belongs')

οὐ ... οὐκ: the doubled negation forms a rhetorical question — 'is it not still of the body?' (Yes, it is.)

παρά

for

preposition + accusative (cause/reason)

παρά τοῦτο: 'on this account, for this reason'; the alleged ground of exclusion.

τοῦτο

this

Accusative

object of παρά (demonstrative)

οὐκ

not

negative particle

ἔστιν

is it

Pres Act Indic 3 Sg · εἰμί

main verb (rhetorical question)

→ stative present

ἐκ

of/from

preposition + genitive (partitive)

τοῦ

the

Genitive

article

σώματος

body

Genitive

object of ἐκ (partitive)

16 καὶ ἔὰν εἴπῃ τὸ οὖς Ὅτι οὐκ εἰμὶ ὄφθαλμός, οὐκ εἰμὶ ἐκ τοῦ σώματος, οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος;

And if the ear should say, 'Because I am not an eye, I am not part of the body,' it is not for this reason any less part of the body.

PERSONIFICATION (PARALLEL: THE EAR) **καὶ** A parallel case reinforces the point: the ear, comparing itself to the eye, draws the same false conclusion. The repetition by a second member shows the error is typical, not isolated — every member is tempted to undervalue itself.

<p>καὶ and <i>coordinating conjunction</i></p>	<p>ἔὰν if <i>conjunction (3rd-class condition)</i></p>	<p>εἴπῃ should say Aor Act Subj 3 Sg · λέγω <i>verb of protasis (subjunctive)</i> → constative aorist (subjunctive)</p>	<p>τὸ the Nominative <i>article</i></p>
<p>οὖς ear Nominative <i>subject</i> οὖς: 'ear'; the second discontented member, envying the eye.</p>	<p>Ὅτι because <i>causal conjunction (within quotation)</i></p>	<p>οὐκ not <i>negative particle</i></p>	<p>εἰμὶ I am Pres Act Indic 1 Sg · εἰμί <i>main verb (copula)</i> → stative present</p>
<p>ὄφθαλμός an eye Nominative <i>predicate nominative</i> ὄφθαλμός: 'eye'; the prized organ of sight, object of the ear's envy.</p>	<p>οὐκ not <i>negative particle</i></p>	<p>εἰμὶ I am Pres Act Indic 1 Sg · εἰμί <i>main verb (copula)</i> → stative present</p>	<p>ἐκ of/from <i>preposition + genitive (partitive)</i></p>

<p>τοῦ the Genitive article</p>	<p>σώματος body Genitive object of ἐκ (partitive)</p>	<p>οὐ not negative (interrogative)</p>	<p>παρὰ for preposition + accusative (cause/reason)</p>
<p>τοῦτο this Accusative object of παρά (demonstrative)</p>	<p>οὐκ not negative particle</p>	<p>ἔστιν is it Pres Act Indic 3 Sg · εἰμί main verb (rhetorical question) → stative present</p>	<p>ἐκ of/from preposition + genitive (partitive)</p>
<p>τοῦ the Genitive article</p>	<p>σώματος body Genitive object of ἐκ (partitive)</p>		

17 εἰ ὅλον τὸ σῶμα ὀφθαλμός, ποῦ ἡ ἀκοή; εἰ ὅλον ἀκοή, ποῦ ἡ ὄσφρησις;

If the whole body were an eye, where would the hearing be? If the whole were hearing, where would the smelling be?

REDUCTIO AD ABSURDUM **ASYNDETON** Two parallel conditionals expose the absurdity of uniformity: a body that was all eye would have no hearing; all ear, no smell. The desire to be a single 'superior' organ would destroy the body's functions — diversity is indispensable.

εἰ

if

conjunction (2nd-class/contrary-to-fact condition)

εἰ: 'if'; here a contrary-to-fact supposition — 'if (hypothetically) the whole body were an eye.'

ὅλον

whole

Nominative

attributive adjective

ὅλος: 'whole, entire'; the absurd hypothesis of a single-organ body.

τὸ

the

Nominative

article

σῶμα

body

Nominative

subject

ὄφθαλμός

an eye

Nominative

predicate nominative

ὄφθαλμός: 'eye'; the imagined sole organ — sight at the cost of every other sense.

ποῦ

where

interrogative adverb

ποῦ: 'where?'; introduces the rhetorical exposure of the loss.

ἡ

the

Nominative

article

ἀκοή

hearing

Nominative

subject (verbless question)

ἀκοή: 'hearing, the faculty of hearing'; lost if the body were all eye.

εἰ

if

conjunction (contrary-to-fact condition)

ὅλον

whole

Nominative

substantival adjective (subject)

ἀκοή

hearing

Nominative

predicate nominative

ποῦ

where

interrogative adverb

ἡ

the

Nominative

article

ὄσφρησις

smelling

Nominative

subject (verbless question)

ὄσφρησις: 'sense of smell'; lost if the body were all ear — each organ irreplaceable.

18 νυνὶ δὲ ὁ θεὸς ἔθετο τὰ μέλη, ἐν ἑκάστον αὐτῶν, ἐν τῷ σώματι καθὼς ἠθέλησεν.

But as it is, God has placed the members, each one of them, in the body just as he willed.

RESOLUTION (DIVINE ARRANGEMENT) **νυνὶ δὲ** Against the absurd hypotheticals stands the real state of affairs: God himself has set each member in the body 'as he willed' (echoing the Spirit's volition in v.11). The arrangement is deliberate and divine — no member should despise its placement.

νυνὶ

but as it is

adverb (logical 'now')

νυνὶ: emphatic 'now'; here logical rather than temporal — 'as things actually stand,' over against the hypothetical.

δὲ

but

adversative conjunction

ὁ

the

Nominative

article

θεὸς

God

Nominative

subject

θεός: 'God'; the sovereign arranger of the body's membership.

ἔθετο

placed

Aor Mid Indic 3 Sg - τίθημι

main verb

→ constative aorist

τίθημι (mid.): 'set, place, appoint'; the middle suggests God arranging for his own design — a settled disposition.

τὰ

the

Accusative

article

μέλη

members

Accusative

direct object

μέλος: 'member'; the parts God has positioned.

ἓν

one

Accusative

attributive numeral (distributive apposition)

ἑκάστον

each

Accusative

apposition (distributive)

ἕκαστος: 'each'; ἐν ἑκάστον = 'each single one' — God's care extends to every individual member.

αὐτῶν

of them

Genitive

partitive genitive

ἐν

in

preposition + dative (place/sphere)

τῷ

the

Dative

article

σώματι

body

Dative

dat. of place (locus of arrangement)

καθώς

just as

comparative conjunction

ἠθέλησεν

he willed

Aor Act Indic 3 Sg · θέλω

main verb (subordinate clause)

→ constative aorist

θέλω: 'will, choose'; God's sovereign will — like the Spirit's βούλεται (v.11) — governs each placement.

19 εἰ δὲ ἦν τὰ πάντα ἓν μέλος, ποῦ τὸ σῶμα;

If they were all a single member, where would the body be?

REDUCTIO (RESTATED) **δὲ** A final contrary-to-fact thrust: were all the parts a single organ, there would be no body at all. The argument circles back to v.17 to drive home that a body requires diversity to exist.

εἰ

if

conjunction (contrary-to-fact condition)

δὲ

and

connective conjunction

ἦν

were

Impf Act Indic 3 Sg · εἰμί

main verb (apodosis implied)

→ imperfect (contrary-to-fact)

εἰμί: 'be'; the imperfect in a contrary-to-fact protasis — 'if they were (which they are not)!'

τὰ

the

Nominative

article

πάντα

all (things)

Nominative

subject (substantival adj.)

πᾶς: 'all'; τὰ πάντα = the totality of parts, hypothetically collapsed into one.

ἓν

one

Nominative

attributive numeral

μέλος

member

Nominative

predicate nominative

ποῦ

where

interrogative adverb

τὸ

the

Nominative

article

σῶμα

body

Nominative

subject (verbless question)

σῶμα: 'body'; with no diversity, no body remains — the conclusive absurdity.

20 νῦν δὲ πολλὰ μὲν μέλη, ἓν δὲ σῶμα.

But as it is, there are many members, yet one body.

CONCLUSION (MANY MEMBERS, ONE BODY) **νῦν δὲ** The section's terse conclusion, balancing πολλὰ μὲν against ἓν δέ: many members, one body. The verdict against the inferiority complex — diversity and unity are held together, neither cancelling the other.

νῦν

but as it is

adverb (logical 'now')

νῦν: 'now'; logical, as in v.18 — 'as things actually are.'

δὲ

but

adversative conjunction

πολλὰ

many

Nominative

attributive adjective

πολύς: 'many'; the diversity affirmed.

μὲν

on the one hand

correlative particle (μὲν ... δέ)

μέλη

members

Nominative

subject (verbless clause)

ἓν

one

Nominative

attributive numeral

δὲ

yet

adversative conjunction (μὲν ... δέ)

σῶμα

body

Nominative

subject (verbless clause)

σῶμα: 'body'; the unity preserved alongside the plurality.

21 οὐ δύναται δὲ ὁ ὀφθαλμὸς εἰπεῖν τῇ χειρὶ· Χρείαν σου οὐκ ἔχω, ἢ πάλιν ἡ κεφαλὴ τοῖς ποσίν· Χρείαν ὑμῶν οὐκ ἔχω·

The eye cannot say to the hand, 'I have no need of you,' nor again the head to the feet, 'I have no need of you.'

THE OPPOSITE ERROR (SUPERIORITY) **δὲ** The argument pivots to the converse fault. Now the 'higher' members — eye and head — are forbidden to despise the 'lower' hand and feet. The body's interdependence cuts both ways: neither inferiority nor superiority is warranted.

οὐ

not

negative particle

δύναται

is able

Pres Mid Indic 3 Sg · δύναμαι

main verb

→ gnomic present

δύναμαι: 'be able'; 'cannot say' — the body's nature forbids such a disclaimer of need.

δὲ

and

transitional conjunction

ὁ

the

Nominative

article

ὀφθαλμὸς

eye

Nominative

subject

ὀφθαλμὸς: 'eye'; the prized member now warned against self-sufficiency.

εἰπεῖν

to say

Aor Act Inf · λέγω

complementary infinitive

→ constative aorist

τῇ

to the

Dative

article

χειρὶ

hand

Dative

indirect object

χείρ: 'hand'; the supposedly lesser partner the eye must not disdain.

Χρείαν

need

Accusative

direct object

χρεία: 'need, necessity'; χρείαν ἔχω = 'I have need (of)' — here flatly denied of the hand.

σου

of you

Genitive

objective genitive (with χρείαν)

οὐκ

not

negative particle

ἔχω

I have

Pres Act Indic 1 Sg · ἔχω

main verb (within quotation)

→ stative present

ἢ

nor/or

disjunctive conjunction

πάλιν

again

adverb (resumptive)

πάλιν: 'again'; introduces the parallel case of head and feet.

ἡ

the

Nominative

article

κεφαλή

head

Nominative

subject

κεφαλή: 'head'; the most exalted member, yet still dependent on the feet.

τοῖς

to the

Dative

article

ποσίν

feet

Dative

indirect object

πούς: 'foot'; the lowliest member, indispensable even to the head.

Χρείαν

need

Accusative

direct object

ὕμῶν

of you

Genitive

objective genitive (with χρείαν)

οὐκ

not

negative particle

ἔχω

I have

Pres Act Indic 1 Sg · ἔχω

main verb (within quotation)

→ stative present

22 ἀλλὰ πολλῶ μᾶλλον τὰ δοκοῦντα μέλη τοῦ σώματος ἀσθενέστερα ὑπάρχειν ἀναγκαῖά ἐστιν,

On the contrary, the members of the body that seem to be weaker are indispensable,

COUNTER-ASSERTION (THE WEAK ARE NECESSARY) **ἀλλὰ** Against any contempt for the lowly: the members that 'seem weaker' are in fact the indispensable ones. 'Seem' (δοκοῦντα) exposes the misjudgment — apparent weakness masks genuine necessity.

ἀλλὰ

on the contrary

strong adversative conjunction

ἀλλά: 'but, on the contrary!'; sharply reverses the disdain of v.21.

πολλῶ

much

Dative

dat. of measure/degree

πολύς: 'much!'; πολλῶ μᾶλλον = 'much more, far rather!'

μᾶλλον

rather

comparative adverb

μᾶλλον: 'more, rather!'; intensifies the reversal.

τὰ

the (ones)

Nominative

article (substantizes ptc.)

δοκοῦντα

seeming

Pres Act Ptc · Nom Pl Neut · δοκέω

attributive participle

→ present (characteristic)

δοκέω: 'seem, appear!'; the participle flags mere appearance — these members only seem weaker.

μέλη

members

Nominative

subject

τοῦ

of the

Genitive

article

σώματος

body

Genitive

partitive/possessive genitive

ἀσθενέστερα

weaker

Nominative

predicate adj. (of inf. ὑπάρχειν)

ἀσθενής: 'weak, feeble'; the comparative — the frailer-seeming organs (e.g. internal ones).

ὑπάρχειν

to be

Pres Act Inf · ὑπάρχω

infinitive (complement of δοκοῦντα)

→ present (stative)

ὑπάρχω: 'be, exist (inherently)'; nearly equivalent to εἰμί but stressing real existence.

ἀναγκαῖά

necessary

Nominative

predicate adjective

ἀναγκαῖος: 'necessary, indispensable'; the corrective verdict — the weak members are essential.

ἐστίν

are

Pres Act Indic 3 Sg · εἰμί

main verb (copula; neut. pl. subject)

→ stative present

23 καὶ ἃ δοκοῦμεν ἀτιμότερα εἶναι τοῦ σώματος, τούτοις τιμὴν περισσοτέραν περιτίθεμεν, καὶ τὰ ἀσχήμονα ἡμῶν εὐσχημοσύνην περισσοτέραν ἔχει,

and the parts of the body that we think less honorable, on these we bestow more abundant honor, and our unrepresentable parts have more abundant propriety,

ELABORATION (COMPENSATING HONOR) καὶ The body's own practice illustrates the principle: the parts deemed less honorable receive the greater care, and the unrepresentable parts are given the greater modesty (by clothing). The body instinctively compensates for apparent inferiority — a model for the church.

καὶ

and

coordinating conjunction

ἃ

which

Accusative

relative pronoun (object of δοκοῦμεν/εἶναι)

δοκοῦμεν

we think

Pres Act Indic 1 Pl · δοκέω

main verb (rel. clause)

→ customary present

δοκέω: 'think, suppose'; again, our judgment — not reality — deems these parts inferior.

ἀτιμότερα

less honorable

Accusative

predicate adj. (of εἶναι)

ἄτιμος: 'without honor, dishonored'; the comparative — 'less honorable' in our estimation.

εἶναι

to be

Pres Act Inf · εἶμι

infinitive (complement of δοκοῦμεν)

→ present (stative)

τοῦ

of the

Genitive

article

σώματος

body

Genitive

partitive genitive

τούτοις

on these

Dative

indirect object (resumptive demonstrative)

τιμὴν

honor

Accusative

direct object

τιμή: 'honor, value, price'; the deliberate honor conferred to offset apparent lowliness.

περισσότεραν

more abundant

Accusative

attributive adjective (comparative)

περισσός: 'abundant, exceeding'; comparative 'more abundant' — surplus honor for the humble parts.

περιτίθεμεν

we bestow

Pres Act Indic 1 Pl · περιτίθημι

main verb

→ customary present

περιτίθημι: 'put around, clothe, bestow' (περί + τίθημι); aptly of draping honor/clothing on the body's modest parts.

καί

and

coordinating conjunction

τὰ

the

Nominative

article (substantival)

ἀσχήμονα

unpresentable parts

Nominative

subject (substantival adj.)

ἀσχήμων: 'unseemly, indecent' (ἀ-privative + σχῆμα); a delicate reference to the private parts.

ἡμῶν

our

Genitive

possessive genitive

εὐσχημοσύνην

propriety

Accusative

direct object

εὐσχημοσύνη: 'decency, comeliness' (εὖ + σχῆμα); the modesty/presentability bestowed by covering.

περισσότεραν

more abundant

Accusative

attributive adjective (comparative)

ἔχει

have

Pres Act Indic 3 Sg · ἔχω

main verb (neut. pl. subject)

→ customary present

24 τὰ δὲ εὐσχήμονα ἡμῶν οὐ χρεῖαν ἔχει. ἀλλὰ ὁ θεὸς συνεκέρασεν τὸ σῶμα, τῷ ὑστερουμένῳ περισσοτέραν δούς τιμήν,

whereas our presentable parts have no need. But God has composed the body, giving greater honor to the part that lacked it,

DIVINE COMPOSITION **δὲ** The presentable parts need no such compensation, but the whole arrangement is God's doing; he 'blended' the body, deliberately assigning surplus honor to the deficient member. The compensating principle is not accidental but a divine design.

τὰ

the

Nominative

article (substantival)

δὲ

whereas

contrastive conjunction

εὐσχήμονα

presentable parts

Nominative

subject (substantival adj.)

εὐσχήμων: 'comely, presentable' (εὖ + σχῆμα); the naturally attractive members, needing no added honor.

ἡμῶν

our

Genitive

possessive genitive

οὐ

no

negative particle

χρεῖαν

need

Accusative

direct object

χρεία: 'need!'; the comely parts have no need of compensatory honor.

ἔχει

have

Pres Act Indic 3 Sg - ἔχω

main verb (neut. pl. subject)

→ stative present

ἀλλὰ

but

strong adversative conjunction

ὁ

the

Nominative

article

θεός

God

Nominative

subject

θεός: 'God'; the agent of the body's harmonious composition.

συνεκέρασεν

composed/blended

Aor Act Indic 3 Sg · συνεκράννυμι

main verb

→ constative aorist

συνεκράννυμι: 'mix together, blend, compound' (σύν + κεράννυμι); God blended the parts into a balanced whole.

τὸ

the

Accusative

article

σῶμα

body

Accusative

direct object

τῷ

to the (one)

Dative

article (substantizes ptc.)

ὑστερουμένῳ

lacking

Pres Pass Ptc · Dat Sg Neut · ὑστερέω

substantival participle (indirect object)

→ present (concurrent)

ὑστερέω: 'lack, fall short, be deficient'; the member that comes up short — to it God grants extra honor.

περισσότεραν

greater

Accusative

attributive adjective (comparative)

δοῦς

giving

Aor Act Ptc · Nom Sg Masc · δίδωμι

adverbial participle (manner/means)

→ constative aorist (coincident)

δίδωμι: 'give'; God's act of bestowing the compensating honor — the manner of the 'blending.'

τιμῆν

honor

Accusative

direct object (of δοῦς)

τιμή: 'honor, value'; the surplus honor divinely assigned to the lacking part.

25 ἵνα μὴ ᾗ σχίσμα ἐν τῷ σώματι, ἀλλὰ τὸ αὐτὸ ὑπὲρ ἀλλήλων μεριμνῶσιν τὰ μέλη.

so that there may be no division in the body, but that the members may have the same care for one another.

PURPOSE (NO DIVISION, MUTUAL CARE) **ἵνα** The purpose of God's balancing design: that there be no 'schism' in the body — the very word for the Corinthian factions (1:10; 11:18) — but mutual, equal care among the members. The bodily analogy targets their divisions directly.

<p>ἵνα so that <i>conjunction (purpose)</i></p>	<p>μὴ not <i>negative particle (with subjunctive)</i></p>	<p>ᾗ there may be Pres Act Subj 3 Sg · εἰμί <i>verb of purpose clause (subjunctive)</i> → present (general)</p>	<p>σχίσμα division Nominative <i>subject</i> σχίσμα: 'tear, split, division' (from σχίζω, 'split'); Paul's term for the Corinthian factions (1:10; 11:18) — pointedly applied to the body.</p>
<p>ἐν in <i>preposition + dative (place/sphere)</i></p>	<p>τῷ the Dative <i>article</i></p>	<p>σώματι body Dative <i>dat. of place/sphere</i></p>	<p>ἀλλὰ but <i>strong adversative conjunction</i></p>
<p>τὸ the Accusative <i>article</i></p>	<p>αὐτὸ same Accusative <i>adverbial accusative ('the same way')</i> αὐτός: 'same'; τὸ αὐτό = adverbial, 'in the same manner, alike' — equal care, not partial.</p>	<p>ὑπὲρ for <i>preposition + genitive (advantage)</i></p>	<p>ἀλλήλων one another Genitive <i>object of ὑπὲρ (reciprocal pronoun)</i> ἀλλήλων: 'one another'; the reciprocal — care flowing mutually among all the members.</p>

μεριμνῶσιν

may care

Pres Act Subj 3 Pl · μεριμνάω

verb of purpose clause (subjunctive)

→ present (ongoing)

μεριμνάω: 'be anxious, care for'; here the positive 'take thought for, look after' one another.

τὰ

the

Nominative

article

μέλη

members

Nominative

subject

26 καὶ εἴτε πάσχει ἓν μέλος, συμπάσχει πάντα τὰ μέλη· εἴτε δοξάζεται ἓν μέλος, συγχαίρει πάντα τὰ μέλη.

And if one member suffers, all the members suffer with it; if one member is honored, all the members rejoice with it.

SOLIDARITY (SUFFERING AND REJOICING TOGETHER) **καὶ** The fruit of mutual care: organic solidarity.

The σύν-compounds (suffer-with, rejoice-with) express that the body's members share one another's pain and honor — the antidote to both envy and contempt.

καὶ

and

coordinating conjunction

εἴτε

if/whether

conjunction (conditional)

εἴτε: here conditional, 'if' — pairing the two scenarios of suffering and honor.

πάσχει

suffers

Pres Act Indic 3 Sg · πάσχω

main verb

→ gnomic present

πάσχω: 'suffer, experience (esp. ill)'; the affliction of one part.

ἓν

one

Nominative

attributive numeral

μέλος

member

Nominative

subject

συμπάσχει

suffers with

Pres Act Indic 3 Sg · συμπάσχω

main verb (neut. pl. subject)

→ gnomic present

συμπάσχω: 'suffer together with' (σύν + πάσχω); the whole body shares the pain of one part.

πάντα

all

Nominative

attributive adjective

τὰ

the

Nominative

article

μέλη

members

Nominative

subject

εἴτε

if/whether

conjunction (conditional)

δοξάζεται

is honored

Pres Pass Indic 3 Sg · δοξάζω

main verb

→ gnomic present (passive)

δοξάζω: 'glorify, honor'; the honoring of one part — answered by the joy of all.

ἓν

one

Nominative

attributive numeral

μέλος

member

Nominative

subject

συγχαίρει

rejoices with

Pres Act Indic 3 Sg · συγχαίρω

main verb (neut. pl. subject)

→ gnomic present

συγχαίρω: 'rejoice together with' (σύν + χαίρω); shared joy — the counterpart to shared suffering.

πάντα

all

Nominative

attributive adjective

τὰ

the

Nominative

article

μέλη

members

Nominative

subject

27 Ὑμεῖς δέ ἐστε σῶμα Χριστοῦ καὶ μέλη ἐκ μέρους.

Now you are the body of Christ and individually members of it.

APPLICATION (YOU ARE CHRIST'S BODY) **δέ** The analogy is now applied pointedly: 'you' (emphatic) are Christ's body, and each one a member 'in part.' The metaphor lands on the Corinthians directly, transitioning from illustration to the ordered list of appointments that follows.

Ὑμεῖς

you

Nominative

subject (emphatic pronoun)

the emphatic 'you' presses the application home — this is about the Corinthians themselves.

δέ

now

transitional conjunction

ἐστε

are

Pres Act Indic 2 Pl · εἰμί

main verb (copula)

→ stative present

σῶμα

body

Nominative

predicate nominative

σῶμα: 'body'; the church is 'Christ's body'
— anarthrous, stressing quality/character.

Χριστοῦ

of Christ

Genitive

possessive/relationship genitive

Χριστός: 'Christ'; the genitive marks whose body — Christ's, of which they are the members (cf. v.12).

καὶ

and

coordinating conjunction

μέλη

members

Nominative

predicate nominative

μέλος: 'member'; each believer a part of the whole.

ἐκ

in

preposition + genitive (ἐκ μέρους = 'individually/in part')

ἐκ μέρους: 'individually, each in his part'; each is a member belonging to the whole, not the whole alone.

μέρους

part

Genitive

object of ἐκ

μέρος: 'part, share, portion'; the basis of the idiom 'member-by-member, individually!'

28 καὶ οὓς μὲν ἔθετο ὁ θεὸς ἐν τῇ ἐκκλησίᾳ πρῶτον ἀποστόλους, δεῦτερον προφήτας, τρίτον διδασκάλους, ἔπειτα δυνάμεις, ἔπειτα χαρίσματα ἰαμάτων, ἀντιλήμψεις, κυβερνήσεις, γένη γλωσσῶν.

And God has appointed in the church first apostles, second prophets, third teachers, then miracles, then gifts of healings, helps, administrations, kinds of tongues.

DIVINE APPOINTMENT (THE ORDERED LIST) **καὶ** God's appointments in the church are listed, the first three explicitly ranked (first/second/third) — apostles, prophets, teachers — then a looser series. Tongues, prized at Corinth, comes last, gently subordinating it. The same verb ἔθετο ('appointed') as God's placing of members in v.18.

καὶ
and
coordinating conjunction

οὓς
whom (some)
Accusative
relative as distributive object (anacoluthon)
| ὅς ... μὲν: 'some' — the construction shifts from persons (οὓς ... ἀποστόλους) to abstract gifts; a mild anacoluthon.

μὲν
indeed
particle (μὲν solitarium)

ἔθετο
appointed
Aor Mid Indic 3 Sg · τίθημι
main verb
→ *constative aorist*
| τίθημι (mid.): 'set, appoint, place'; the same verb as in v.18 — God orders the church as he ordered the body.

ὁ
the
Nominative
article

θεὸς
God
Nominative
subject
| θεός: 'God'; the appointer of the church's offices and gifts.

ἐν
in
preposition + dative (place/sphere)

τῇ
the
Dative
article

ἐκκλησία

church

Dative

dat. of place/sphere

ἐκκλησία: 'assembly, congregation, church' (lit. 'the called-out'); the sphere of the appointments.

πρῶτον

first

adverb (rank/sequence)

πρῶτον: 'first'; the explicit ranking signals priority of foundational ministries.

ἀποστόλους

apostles

Accusative

object (in apposition to οὗς)

ἀπόστολος: 'one sent, apostle'; the foundational, commissioned witnesses — ranked first.

δεύτερον

second

adverb (rank/sequence)

δεύτερος: 'second'; the next in rank.

προφήτας

prophets

Accusative

object (apposition)

προφήτης: 'prophet'; Spirit-inspired speakers for the church's edification (cf. 14:1, 3).

τρίτον

third

adverb (rank/sequence)

τρίτος: 'third'; completing the explicitly ranked triad.

διδασκάλους

teachers

Accusative

object (apposition)

διδάσκαλος: 'teacher'; those who instruct in the apostolic tradition.

ἔπειτα

then

adverb (sequence, looser)

ἔπειτα: 'then, next'; the ranking loosens — no longer 'fourth, fifth,' but a simple series.

δυνάμεις

miracles

Accusative

object (abstract for gifted persons)

δύναμις: 'power, mighty work'; here the gift of working miracles (cf. v.10).

ἔπειτα

then

adverb (sequence)

χαρίσματα

gifts

Accusative

object

χάρισμα: 'gift of grace'; χαρίσματα ἰαμάτων = 'gifts of healings,' as in v.9.

ἰαμάτων

of healings

Genitive

genitive (content)

ἴαμα: 'healing'; the double plural again, varied acts of healing.

ἀντιλήμψεις

helps

Accusative

object

ἀντιλήμψις: 'help, support, assistance' (from ἀντιλαμβάνομαι, 'take hold to aid'); acts of practical service — a NT hapax.

κυβερνήσεις

administrations

Accusative

object

κυβέρνησις: 'guidance, administration' (from κυβερνάω, 'steer a ship'; cf. 'govern'); gifts of leadership/direction — a NT hapax.

γένη

kinds

Accusative

object

γένος: 'kind'; γένη γλωσσῶν = 'kinds of tongues' — placed last, gently subordinated.

γλωσσῶν

of tongues

Genitive

genitive (content)

γλῶσσα: 'tongue, language'; the gift the Corinthians overprized, here last in order.

29 μὴ πάντες ἀπόστολοι; μὴ πάντες προφῆται; μὴ πάντες διδάσκαλοι; μὴ πάντες δυνάμεις;

Are all apostles? Are all prophets? Are all teachers? Do all work miracles?

RHETORICAL QUESTIONS (NOT ALL ARE THE SAME) ASYNDETON A volley of questions, each introduced by μὴ and so expecting the answer 'no.' The point: no single gift is universal; the diversity of vv.4-11 is reaffirmed against any demand that all share one charisma (e.g. tongues).

μὴ

not (surely)

interrogative particle (expects 'no')

μὴ: introduces a question anticipating a negative answer — 'surely not all are...?'

πάντες

all

Nominative

subject

ἀπόστολοι

apostles

Nominative

predicate nominative

ἀπόστολος: 'apostle'; not all hold this office — diversity is built in.

μὴ

not (surely)

interrogative particle (expects 'no')

πάντες

all

Nominative

subject

προφῆται

prophets

Nominative

predicate nominative

προφήτης: 'prophet'; likewise not universal.

μὴ

not (surely)

interrogative particle (expects 'no')

πάντες

all

Nominative

subject

διδάσκαλοι

teachers

Nominative

predicate nominative

διδάσκαλος: 'teacher'; not all teach.

μὴ

not (surely)

interrogative particle (expects 'no')

πάντες

all

Nominative

subject

δυνάμεις

(work) miracles

Nominative

predicate nominative (elliptical)

δύναμις: 'miracle'; 'are all (workers of) miracles?' — the elliptical question continues the negative-expectation series.

30 μὴ πάντες χαρίσματα ἔχουσιν ἰαμάτων; μὴ πάντες γλώσσαις λαλοῦσιν; μὴ πάντες διερμηνεύουσιν;

Do all have gifts of healings? Do all speak in tongues? Do all interpret?

RHETORICAL QUESTIONS (CONTINUED) **ASYNDETON** The series continues through healings, tongues, and interpretation — again each μὴ-question expecting 'no.' By placing tongues and interpretation among gifts not all possess, Paul again deflates the Corinthian assumption that tongues are the mark of every true believer.

<p>μὴ not (surely) <i>interrogative particle (expects 'no')</i></p>	<p>πάντες all Nominative <i>subject</i></p>	<p>χαρίσματα gifts Accusative <i>direct object</i> χάρισμα: 'gift'; χαρίσματα ἰαμάτων again — not all are healers.</p>	<p>ἔχουσιν have Pres Act Indic 3 Pl · ἔχω <i>main verb</i> → stative present</p>
<p>ἰαμάτων of healings Genitive <i>genitive (content)</i> ἴαμα: 'healing'; cf. vv.9, 28.</p>	<p>μὴ not (surely) <i>interrogative particle (expects 'no')</i></p>	<p>πάντες all Nominative <i>subject</i></p>	<p>γλώσσαις in tongues Dative <i>dat. of means/instrument</i> γλῶσσα: 'tongue'; 'speak in tongues' — not all, contrary to the Corinthian premium on the gift.</p>
<p>λαλοῦσιν speak Pres Act Indic 3 Pl · λαλέω <i>main verb</i> → stative/customary present λαλέω: 'speak'; γλώσσαις λαλέω = the technical phrase for speaking in tongues (ch. 14).</p>	<p>μὴ not (surely) <i>interrogative particle (expects 'no')</i></p>	<p>πάντες all Nominative <i>subject</i></p>	<p>διερμηνεύουσιν interpret Pres Act Indic 3 Pl · διερμηνεύω <i>main verb</i> → stative/customary present διερμηνεύω: 'interpret, translate thoroughly' (διά + ἐρμηνεύω); the gift of rendering tongues intelligible (14:5, 13).</p>

31 ζηλοῦτε δὲ τὰ χαρίσματα τὰ μείζονα. καὶ ἔτι καθ' ὑπερβολὴν ὁδὸν ὑμῖν δείκνυμι.

But earnestly desire the greater gifts. And I will show you a still more excellent way.

EXHORTATION & TRANSITION **δὲ** A double climax: the imperative to desire the 'greater gifts' (those that build up the body, ch. 14), and the hinge to ch. 13 — 'a still more excellent way' (καθ' ὑπερβολὴν ὁδόν), the way of love that surpasses all gifts. The chapter ends pointing beyond all charisms to love.

ζηλοῦτε

earnestly desire

Pres Act Impv 2 Pl · ζηλόω

main verb (imperative)

→ present imperative (ongoing exhortation)

ζηλόω: 'be zealous for, strive after' (cf. 'zeal'); 'earnestly desire' — the form could be indicative ('you are striving!'), but is taken as imperative.

δὲ

but

transitional/contrastive conjunction

τὰ

the

Accusative

article

χαρίσματα

gifts

Accusative

direct object

χάρισμα: 'gift of grace'; the object of right zeal — but rightly ordered toward the building up of the body (ch. 14).

τὰ

the

Accusative

article (attributive position)

μείζονα

greater

Accusative

attributive adjective (comparative)

μέγας: 'great'; comparative μείζων, 'greater' — the gifts that more edify the church (prophecy over tongues, ch. 14).

καὶ

and

coordinating conjunction

ἔτι

still

adverb (degree)

ἔτι: 'still, yet'; with καθ' ὑπερβολὴν, 'a still more surpassing way.'

καθ'

according to

preposition + accusative (manner)

κατὰ (καθ'): in καθ' ὑπερβολὴν = 'beyond measure, surpassingly' — an adverbial phrase qualifying ὁδόν.

ὑπερβολὴν

excellence

Accusative

object of κατὰ (adverbial idiom)

ὑπερβολή: 'excess, surpassing greatness' (cf. 'hyperbole'); the way of love that exceeds all gifts.

ὁδόν

way

Accusative

direct object (of δείκνυμι)

ὁδός: 'way, road, path'; the 'more excellent way' of love unveiled in ch. 13.

ὑμῖν

to you

Dative

indirect object

δείκνυμι

I show

Pres Act Indic 1 Sg · δείκνυμι

main verb

→ futuristic present

δείκνυμι: 'show, point out'; the present looks ahead — 'I am about to show you' — leading into the hymn to love.

On the text. Verse punctuation, paragraphing, and capitalization are editorial and conventional. At v.3 the editions read λέγει 'Ανάθεμα Ἰησοῦς' and 'Κύριος Ἰησοῦς'; the punctuation of the acclamations is editorial. At v.9 some witnesses read τῷ αὐτῷ πνεύματι and others τῷ ἐνὶ πνεύματι; the wording given follows the main critical text. At v.31 the editions are uniform in ζηλοῦτε δὲ τὰ χαρίσματα τὰ μείζονα (some witnesses τὰ κρείττονα); whether ζηλοῦτε is indicative or imperative is interpretive, and is taken here as imperative. The syntactic, semantic-force, and discourse tiers are interpretive throughout; where readings legitimately differ, the more common analysis is given.

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.