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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The First Epistle to the Corinthians, Chapter 14

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α' ΙΔ'

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 · 14:1–5

Pursue love, and prefer prophecy to tongues

The thesis governing the chapter: pursue love, desire spiritual gifts, but above all that you may prophesy (1). The tongue-speaker speaks to God and edifies himself; the prophet speaks to people for their building up, encouragement, and comfort, and so edifies the church (2–4). Paul would have all speak in tongues, but rather that they prophesy — the greater gift, unless someone interprets so the church is built up (5).

B · 14:6–12

Unintelligible sound profits no one

Argument from analogy: Paul's own coming in tongues would not profit unless it brought revelation, knowledge, prophecy, or teaching (6). Even lifeless instruments — flute, harp, trumpet — must give distinct notes to mean anything (7–8); so too speech, unless intelligible, is merely speaking into the air (9). The many languages of the world all have meaning, yet without sharing the code speaker and hearer are foreigners to each other (10–11). Therefore, being zealous for spirits, seek to abound for the building up of the church (12).

C · 14:13–19

Pray and sing with the mind also

The tongue-speaker should pray that he may interpret (13), for praying in a tongue leaves the mind unfruitful (14). The resolve: to pray and sing with the spirit and with the mind (15). Otherwise the outsider cannot say the 'Amen' to a blessing he does not understand (16); the thanksgiving may be fine, but the other is not built up (17). Paul thanks God he speaks in tongues more than all — yet in church he would rather speak five intelligible words to instruct than ten thousand in a tongue (18–19).

D · 14:20–25

Tongues a sign for unbelievers, prophecy for believers

Be mature in thinking, not children (20). The Law (Isa 28:11–12) testifies that God speaks to a disobedient people in strange tongues, yet even so they will not hear (21). Tongues thus function as a sign — not for believers but for unbelievers (a sign of judgment) — while prophecy is for believers (22). For if the whole church speaks in tongues and outsiders enter, they will say you are mad (23); but if all prophesy, the unbeliever is convicted, his heart laid bare, and he falls down and worships, declaring God is among you (24–25).

E · 14:26–33A

Order in the assembly: tongues and prophecy regulated

When you gather, each has a contribution — let all be done for building up (26). Tongues: by two or at most three, in turn, and one interprets; without an interpreter, keep silent in church and speak to God privately (27–28). Prophets: two or three speak, and the others weigh; if revelation comes to another seated, let the first be silent, for you can all prophesy one by one, that all may learn and be encouraged (29–31). The prophets' spirits are subject to the prophets, for God is not a God of confusion but of peace (32–33a).

F · 14:33B–36

Order regarding the women in the assemblies

As in all the churches of the saints, the women are to keep silence in the gatherings and not to speak [in the regulated, evaluative manner just described]; rather they are to be in submission, as the Law also says (33b–34). If they wish to learn anything, let them ask their own husbands at home, for it is shameful for a woman to speak in church (35). A sharp double rhetorical rebuke: did the word of God originate with you, or are you the only ones it has reached? (36).

G · 14:37–40

Concluding charge: a command of the Lord; all decently and in order

The test of true spirituality: anyone who thinks himself a prophet or spiritual must acknowledge that what Paul writes is the Lord's command (37); if anyone disregards this, he is disregarded (38). The summary verdict: earnestly desire to prophesy, and do not forbid speaking in tongues (39) — but let all things be done decently and in order (40).

1 Διώκετε τὴν ἀγάπην, ζηλοῦτε δὲ τὰ πνευματικά, μᾶλλον δὲ ἵνα προφητεύητε.

Pursue love, and earnestly desire the spiritual gifts, but rather that you may prophesy.

GOVERNING EXHORTATION ASYNDETON The hinge from chapter 13: love is the indispensable path within which gifts are sought; of the gifts, prophecy is to be preferred. The whole chapter unfolds this twin imperative.

Διώκετε

pursue

Pres Act Impv 2 Pl · διώκω

main verb (imperative)

→ customary present (habitual pursuit)

διώκω: 'pursue, chase after'; the hunter's word — love is to be relentlessly chased, picking up the climax of ch. 13.

τὴν

the

Accusative

article

ἀγάπην

love

Accusative

direct object

ἀγάπη: 'love'; self-giving love, the 'more excellent way' of 12:31 and the theme of ch. 13, now made the matrix for all gift-seeking.

ζηλοῦτε

desire earnestly

Pres Act Impv 2 Pl · ζηλόω

main verb (imperative)

→ customary present

ζηλόω: 'be zealous for, covet'; a strong, positive striving — the same verb (negatively) of jealousy in 13:4, here turned to right ambition.

δὲ

and

connective conjunction (mild contrast)

τὰ

the

Accusative

article

πνευματικά

spiritual gifts

Accusative

direct object (substantival adj.)

πνευματικά: 'spiritual things/gifts'; the manifestations of the Spirit (cf. 12:1), the broad object of the desire.

μᾶλλον

rather

comparative adverb

δὲ

but

connective conjunction (corrective)

ἵνα

that

conjunction introducing object clause

προφητεύετε

you may prophesy

Pres Act Subj 2 Pl · προφητεύω

verb of ἵνα clause (object of ζηλοῦτε)

→ customary present

προφητεύω: 'prophesy, speak forth for God'; intelligible Spirit-prompted speech to the gathered church — the gift Paul ranks first throughout the chapter.

2 ὁ γὰρ λαλῶν γλώσση οὐκ ἀνθρώποις λαλεῖ ἀλλὰ θεῷ· οὐδεὶς γὰρ ἀκούει, πνεύματι δὲ λαλεῖ μυστήρια·

For the one who speaks in a tongue does not speak to people but to God; for no one understands, but in the Spirit he speaks mysteries.

GROUND: THE TONGUE'S GODWARD DIRECTION γάρ The first reason prophecy is preferable: tongues are directed Godward and remain unintelligible to the hearers, who 'hear' the sound but grasp no meaning.

ὁ

the (one)

Nominative

article (substantizes ptc.)

γὰρ

for

explanatory conjunction

λαλῶν

who speaks

Pres Act Ptc · Nom Sg Masc · λαλέω

substantival participle (subject)

→ customary present

λαλέω: 'speak, utter'; the generic 'tongue-speaker.'

γλώσση

in a tongue

Dative

dat. of means/instrument

γλώσσα: 'tongue, language'; the gift of Spirit-given utterance, here the uninterpreted single 'tongue.'

<p>οὐκ not <i>negative adverb</i></p>	<p>ἀνθρώποις to people Dative <i>indirect object (dat. of recipient)</i> ἄνθρωπος: 'human, person'; the tongue is not addressed to the assembly.</p>	<p>λαλεῖ speaks Pres Act Indic 3 Sg · λαλέω <i>main verb</i> → gnomic present (general truth) λαλέω: 'speak'; states a settled principle about tongues-speech.</p>	<p>ἀλλὰ but <i>adversative conjunction</i></p>
<p>θεῷ to God Dative <i>indirect object (dat. of recipient)</i> Θεός: God; the true addressee of the uninterpreted tongue — prayer or praise Godward.</p>	<p>οὐδεὶς no one Nominative <i>subject</i> οὐδεὶς: 'no one'; i.e. no human hearer.</p>	<p>γὰρ for <i>explanatory conjunction</i></p>	<p>ἀκούει understands Pres Act Indic 3 Sg · ἀκούω <i>main verb</i> → gnomic present ἀκούω: 'hear, understand'; here in the sense of comprehending, not mere auditory hearing (cf. v.21).</p>
<p>πνεύματι in the Spirit/in spirit Dative <i>dat. of means/sphere</i> πνεῦμα: 'spirit/Spirit'; either the speaker's spirit moved by, or directly the Holy Spirit — the inner, non-rational faculty engaged.</p>	<p>δὲ but <i>connective conjunction (contrast)</i></p>	<p>λαλεῖ he speaks Pres Act Indic 3 Sg · λαλέω <i>main verb</i> → gnomic present λαλέω: 'speak!'</p>	<p>μυστήρια mysteries Accusative <i>direct object</i> μυστήριον: 'mystery'; hidden truths uttered — real but unshared, since uninterpreted.</p>

3 ὁ δὲ προφητεύων ἀνθρώποις λαλεῖ οἰκοδομὴν καὶ παράκλησιν καὶ παραμυθίαν.

| But the one who prophesies speaks to people for building up and encouragement and comfort.

| CONTRAST: PROPHECY'S MANWARD BENEFIT **δὲ** Over against the tongue, prophecy is horizontally directed — it serves the hearers with a threefold edifying effect.

<p>ὁ the (one) Nominative article (substantizes ptc.)</p>	<p>δὲ but connective conjunction (contrast)</p>	<p>προφητεύων who prophesies Pres Act Ptc · Nom Sg Masc · προφητεύω substantival participle (subject) → customary present προφητεύω: 'prophesy'; the contrasting speaker, set antithetically to ὁ λαῶν γλώσση.</p>	<p>ἄνθρωποις to people Dative indirect object (dat. of recipient) ἄνθρωπος: 'person'; prophecy is addressed to the assembly — the decisive difference.</p>
<p>λαλεῖ speaks Pres Act Indic 3 Sg · λαλέω main verb → gnomic present λαλέω: 'speak.'</p>	<p>οἰκοδομήν building up Accusative direct object (effect/content) οἰκοδομή: 'building up, edification'; lit. 'house-building' (οἶκος + δέμω) — the architectural metaphor that dominates the chapter.</p>	<p>καὶ and coordinating conjunction</p>	<p>παράκλησιν encouragement Accusative direct object (coordinate) παράκλησις: 'encouragement, exhortation, comfort' (παρά + καλέω, 'call alongside'); spurs the believer onward.</p>
<p>καὶ and coordinating conjunction</p>	<p>παραμυθίαν comfort Accusative direct object (coordinate) παραμυθία: 'consolation, comfort'; gentle reassurance — soothing the discouraged, completing the triad.</p>		

4 ὁ λαῶν γλώσση ἑαυτὸν οἰκοδομεῖ· ὁ δὲ προφητεύων ἐκκλησίαν οἰκοδομεῖ.

The one who speaks in a tongue builds up himself, but the one who prophesies builds up the church.

ANTITHESIS: SELF VS. CHURCH ASYNDETON The contrast crystallized: the tongue (uninterpreted) edifies only the speaker; prophecy edifies the whole assembly — the criterion that governs all that follows.

ὁ

the (one)

Nominative

article (substantizes ptc.)

λαλῶν

who speaks

Pres Act Ptc · Nom Sg Masc · λαλέω

substantival participle (subject)

→ customary present

λαλέω: 'speak.'

γλῶσση

in a tongue

Dative

dat. of means

γλῶσσα: 'tongue, language.'

ἑαυτὸν

himself

Accusative

direct object (reflexive)

ἑαυτὸν: 'himself'; the reflexive marks the self-limited benefit — not condemned, but inferior in the assembly.

οἰκοδομεῖ

builds up

Pres Act Indic 3 Sg · οἰκοδομέω

main verb

→ gnomic present

οἰκοδομέω: 'build up, edify'; the verb cognate to οἰκοδομή (v.3).

ὁ

the (one)

Nominative

article (substantizes ptc.)

δὲ

but

connective conjunction (contrast)

προφητεύων

who prophesies

Pres Act Ptc · Nom Sg Masc · προφητεύω

substantival participle (subject)

→ customary present

προφητεύω: 'prophesy.'

ἐκκλησίαν

the church

Accusative

direct object

ἐκκλησία: 'assembly, church' (lit. the 'called-out'); the gathered congregation — the proper beneficiary of public gifts.

οἰκοδομεῖ

builds up

Pres Act Indic 3 Sg · οἰκοδομέω

main verb

→ gnomic present

οἰκοδομέω: 'build up, edify.'

5 θέλω δὲ πάντας ὑμᾶς λαλεῖν γλώσσαις, μᾶλλον δὲ ἵνα προφητεύητε· μείζων δὲ ὁ προφητεύων ἢ ὁ λαλῶν γλώσσαις, ἐκτὸς εἰ μὴ διερμηνεύῃ, ἵνα ἡ ἐκκλησία οἰκοδομῆν λάβῃ.

Now I wish you all to speak in tongues, but rather that you would prophesy. The one who prophesies is greater than the one who speaks in tongues, unless he interprets, so that the church may receive building up.

CONCLUSION OF THE OPENING UNIT **δὲ** Paul affirms tongues as good ('I wish you all'), yet ranks prophecy higher on the single criterion of edification — a ranking softened by the qualification: interpreted tongues attain prophecy's effect.

θέλω

I wish

Pres Act Indic 1 Sg · θέλω

main verb

→ customary present

θέλω: 'wish, want'; a real but lesser preference — Paul does not disparage tongues per se.

δὲ

now

connective conjunction (transition)

πάντας

all

Accusative

attributive adj. (acc. subject of inf.)

πᾶς: 'all'; generously inclusive — tongues are not forbidden to any.

ὑμᾶς

you

Accusative

accusative subject of infinitive

λαλεῖν

to speak

Pres Act Inf · λαλέω

complementary infinitive (object of θέλω)

→ customary present

λαλέω: 'speak!'

γλώσσαις

in tongues

Dative

dat. of means (plural)

γλῶσσα: 'tongue'; the plural here of the gift generally.

μᾶλλον

rather

comparative adverb

δὲ

but

connective conjunction (corrective)

ἵνα
that

conjunction introducing object clause

προφητεύετε
you would prophesy

Pres Act Subj 2 Pl · προφητεύω

verb of ἵνα clause

→ customary present

προφητεύω: 'prophesy'; restating the preference of v.1.

μείζων
greater

Nominative

predicate adjective (comparative)

μείζων: 'greater'; comparative of μέγας — superior in usefulness, the operative measure.

δὲ
and

connective conjunction

ὁ
the (one)

Nominative

article (substantizes ptc.)

προφητεύων
who prophesies

Pres Act Ptc · Nom Sg Masc · προφητεύω

substantival participle (subject)

→ customary present

προφητεύω: 'prophesy!'

ἢ
than

comparative particle

ὁ
the (one)

Nominative

article (substantizes ptc.)

λαλῶν
who speaks

Pres Act Ptc · Nom Sg Masc · λαλέω

substantival participle

→ customary present

λαλέω: 'speak!'

γλώσσαις
in tongues

Dative

dat. of means

ἐκτὸς
except

improper preposition / adverb

εἰ
if

conditional particle (in fixed phrase ἐκτὸς εἰ μὴ)

μὴ
not

negative particle

ἐκτὸς εἰ μὴ: a redundant double conditional, 'unless, except if' — colloquial Koine.

διερμηνεύη
he interprets

Pres Act Subj 3 Sg · διερμηνεύω

verb of conditional clause

→ customary present

διερμηνεύω: 'interpret, translate' (διά + ἔρμηνεύω); rendering the tongue intelligible — which lifts it to prophecy's level.

ἵνα
so that

conjunction introducing purpose

ἡ
the

Nominative

article

ἐκκλησία

church

Nominative

subject (of λάβη)

ἐκκλησία: 'church, assembly!'

οἰκοδομήν

building up

Accusative

direct object

οἰκοδομή: 'edification'; the goal that justifies the whole ranking.

λάβη

may receive

Aor Act Subj 3 Sg · λαμβάνω

verb of purpose clause

→ constative aorist

λαμβάνω: 'take, receive'; the church's gain is the decisive criterion.

6 Νῦν δέ, ἀδελφοί, ἐὰν ἔλθω πρὸς ὑμᾶς γλώσσαις λαλῶν, τί ὑμᾶς ὠφελήσω, ἐὰν μὴ ὑμῖν λαλήσω ἢ ἐν ἀποκαλύψει ἢ ἐν γνώσει ἢ ἐν προφητεία ἢ ἐν διδαχῇ;

But now, brothers, if I come to you speaking in tongues, what will I profit you, unless I speak to you either in revelation or in knowledge or in prophecy or in teaching?

NEW ARGUMENT: PROFIT REQUIRES INTELLIGIBILITY **Νῦν δέ** Paul turns to himself as a test case: even his own coming in tongues would be useless unless it conveyed intelligible content — naming four such intelligible modes.

Νῦν

now

adverb (logical transition)

νῦν: here logical ('as it is'), not strictly temporal — pivoting to a fresh illustration.

δέ

but

connective conjunction

ἀδελφοί

brothers

Vocative

vocative of address

ἀδελφός: 'brother'; affectionate direct address, drawing the readers into the argument.

ἐὰν

if

conditional conjunction (3rd class)

ἔλθω

I come

Aor Act Subj 1 Sg · ἔρχομαι

verb of protasis

→ constative aorist

ἔρχομαι: 'come, go!'

πρὸς

to

preposition + accusative (direction)

ὕμᾱς

you

Accusative

object of πρὸς

γλώσσαις

in tongues

Dative

dat. of means

λαλῶν

speaking

Pres Act Ptc · Nom Sg Masc · λαλέω

adverbial ptc. (manner)

→ present (concurrent)

λαλέω: 'speak!'

τί

what

Accusative

interrogative pronoun (adverbial acc.)

τίς: 'what?'; the rhetorical question expecting 'nothing!'

ὕμᾱς

you

Accusative

direct object of ὠφελήσω

ὠφελήσω

will I profit

Fut Act Indic 1 Sg · ὠφελέω

main verb (rhetorical question)

→ predictive future

ὠφελέω: 'benefit, profit, help'; the pragmatic test — usefulness to the hearer.

ἐὰν

unless

conditional conjunction

μή

not

negative particle

ἐὰν μή: 'unless, except!'

ὕμῖν

to you

Dative

indirect object

λαλήσω

I speak

Aor Act Subj 1 Sg · λαλέω

verb of protasis

→ constative aorist

λαλέω: 'speak!'

ἢ

either

disjunctive particle

ἐν

in

preposition + dative (manner/content)

ἀποκαλύψει

revelation

Dative

dat. of manner (mode of speech)

ἀποκάλυψις: 'unveiling, revelation' (ἀπό + καλύπτω); a disclosed truth from God.

ἢ

or

disjunctive particle

<p>ἐν in <i>preposition + dative</i></p>	<p>γνώσει knowledge Dative <i>dat. of manner</i> γνώσις: 'knowledge'; insight communicated (cf. 12:8).</p>	<p>ἢ or <i>disjunctive particle</i></p>	<p>ἐν in <i>preposition + dative</i></p>
<p>προφητεία prophecy Dative <i>dat. of manner</i> προφητεία: 'prophecy'; Spirit-prompted forth-telling.</p>	<p>ἢ or <i>disjunctive particle</i></p>	<p>ἐν in <i>preposition + dative</i></p>	<p>διδασχῆ teaching Dative <i>dat. of manner</i> διδασχή: 'teaching, instruction'; reasoned doctrinal exposition — all four modes engage the mind.</p>

7 ὅμως τὰ ἄψυχα φωνὴν διδόντα, εἴτε αὐλὸς εἴτε κιθάρα, ἐὰν διαστολὴν τοῖς φθόγγοις μὴ δῶ, πῶς γνωσθήσεται τὸ αὐλούμενον ἢ τὸ κιθαριζόμενον;

Likewise, lifeless things giving sound, whether flute or harp — if they do not give a distinction in the notes, how will what is played on the flute or the harp be known?

ANALOGY: LIFELESS INSTRUMENTS ὅμως First analogy: even soulless instruments must produce differentiated notes to convey a recognizable tune — sound without distinction communicates nothing.

<p>ὅμως likewise/even so <i>adverb (comparison)</i> ὅμως: usually 'nevertheless,' here 'all the same, likewise' introducing the comparison with inanimate things.</p>	<p>τὰ the Nominative <i>article</i></p>	<p>ἄψυχα lifeless things Nominative <i>subject (substantival adj.)</i> ἄψυχος: 'lifeless, soulless' (ἄ- + ψυχή); inanimate objects — instruments.</p>	<p>φωνήν sound Accusative <i>direct object (of ptc.)</i> φωνή: 'sound, voice'; the tone an instrument emits.</p>
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διδόντα

giving

Pres Act Ptc · Nom Pl Neut · δίδωμι

attributive participle

→ present (general)

δίδωμι: 'give, produce'; the instruments
'give out' sound.

εἴτε

whether

correlative conjunction

αὐλός

flute

Nominative

apposition (example)

αὐλός: 'flute, pipe'; a reed wind instrument.

εἴτε

or

correlative conjunction

κιθάρα

harp

Nominative

apposition (example)

κιθάρα: 'lyre, harp'; the stringed
instrument from which 'guitar' derives.

ἐάν

if

conditional conjunction

διαστολήν

distinction

Accusative

direct object (of δῶ)

διαστολή: 'distinction, difference' (διά +
στέλλω); differentiated pitches that form a
melody.

τοῖς

in the

Dative

article

φθόγγοις

notes

Dative

dat. of reference/sphere

φθόγγος: 'note, musical tone'; the distinct
pitches.

μή

not

negative particle

δῶ

they give

Aor Act Subj 3 Sg · δίδωμι

verb of protasis

→ constative aorist

δίδωμι: 'give'; the neuter plural subject
takes a singular verb (regular in Greek).

πῶς

how

interrogative adverb (rhetorical)

γνωσθήσεται

will be known

Fut Pass Indic 3 Sg · γινώσκω

main verb (rhetorical question)

→ predictive future

γινώσκω: 'know, recognize'; the tune
cannot be identified without distinct notes.

τὸ

the (thing)

Nominative

article (substantizes ptc.)

αὐλούμενον

played on the flute

Pres Pass Ptc · Nom Sg Neut · αὐλέω

substantival participle (subject)

→ present

αὐλέω: 'play the flute'; 'what is being
fluted.'

ἢ

or

disjunctive particle

τὸ

the (thing)

Nominative

article (substantizes ptc.)

κιθαριζόμενον

played on the harp

Pres Pass Ptc · Nom Sg Neut · κιθαρίζω

substantival participle (subject)

→ present

κιθαρίζω: 'play the harp/lyre'; 'what is being harped.'

8 καὶ γὰρ ἔὰν ἄδηλον σάλπιγξ φωνὴν δῶ, τίς παρασκευάζεται εἰς πόλεμον;

For indeed, if the trumpet gives an indistinct sound, who will prepare for battle?

ANALOGY INTENSIFIED: THE WAR-TRUMPET καὶ γὰρ A sharper instance with real stakes: an unclear bugle call leaves soldiers unable to muster — meaningless sound has practical, even fatal, futility.

καὶ

indeed

ascensive/intensive conjunction

γὰρ

for

explanatory conjunction

καὶ γὰρ: 'for indeed, for even' — adds a weightier example.

ἔὰν

if

conditional conjunction

ἄδηλον

indistinct

Accusative

predicate/attributive adjective

ἄδηλος: 'unclear, indistinct' (ἀ- + δηλος, 'plain'); an uncertain signal.

σάλπιγξ

trumpet

Nominative

subject

σάλπιγξ: 'trumpet, war-bugle'; the signal-horn whose calls commanded troop movements.

φωνήν

sound

Accusative

direct object

φωνή: 'sound, call!'

δῶ

gives

Aor Act Subj 3 Sg · δίδωμι

verb of protasis

→ constative aorist

δίδωμι: 'give, produce.'

τίς

who

interrogative pronoun (rhetorical)

παρασκευάζεται

will prepare himself

Fut Mid Indic 3 Sg · παρασκευάζω

main verb (rhetorical question)

→ predictive future

παρασκευάζω: 'prepare, make ready'; here middle, 'get oneself ready' — for battle, on hearing a clear command.

εἰς

for

preposition + accusative (purpose)

πόλεμον

battle

Accusative

object of εἰς (goal)

πόλεμος: 'war, battle'; the high-stakes setting that dramatizes the cost of unclear sound.

9 οὕτως καὶ ὑμεῖς διὰ τῆς γλώσσης ἐὰν μὴ εὔσημον λόγον δῶτε, πῶς γνωσθήσεται τὸ λαλούμενον; ἔσεσθε γὰρ εἰς ἀέρα λαλοῦντες.

So also you, unless you give an intelligible word through the tongue, how will what is spoken be known? For you will be speaking into the air.

APPLICATION OF THE ANALOGIES οὕτως The analogies applied: like an unclear instrument, uninterpreted speech conveys nothing — it is merely 'speaking into the air,' lost on the hearers.

οὕτως

so

adverb (drawing the comparison)

καὶ

also

adverbial/ascensive conjunction

ὑμεῖς

you

Nominative

subject (emphatic pronoun)

διὰ

through/with

preposition + genitive (means)

τῆς

the

Genitive

article

γλώσσης

tongue

Genitive

object of διὰ (means)

γλῶσσα: 'tongue'; here possibly a play — both the organ of speech and the gift of 'tongues.'

ἐὰν

unless

conditional conjunction

μὴ

not

negative particle

<p>εὔσημον intelligible</p> <p>Accusative <i>attributive adjective</i></p> <p>εὔσημος: 'clear, easily recognized' (εὔ + σῆμα, 'sign'); speech that signifies plainly.</p>	<p>λόγον word</p> <p>Accusative <i>direct object</i></p> <p>λόγος: 'word, utterance, message'; meaningful articulate speech, opposed to mere sound.</p>	<p>δῶτε you give</p> <p>Aor Act Subj 2 Pl · δίδωμι <i>verb of protasis</i></p> <p>→ <i>constative aorist</i></p> <p>δίδωμι: 'give, produce' — echoing δῶ of vv.7–8.</p>	<p>πῶς how</p> <p><i>interrogative adverb (rhetorical)</i></p>
<p>γνωσθήσεται will be known</p> <p>Fut Pass Indic 3 Sg · γινώσκω <i>main verb (rhetorical question)</i></p> <p>→ <i>predictive future</i></p> <p>γινώσκω: 'know, understand.'</p>	<p>τὸ the (thing)</p> <p>Nominative <i>article (substantizes ptc.)</i></p>	<p>λαλούμενον what is spoken</p> <p>Pres Pass Ptc · Nom Sg Neut · λαλέω <i>substantival participle (subject)</i></p> <p>→ <i>present</i></p> <p>λαλέω: 'speak.'</p>	<p>ἔσεσθε you will be</p> <p>Fut Mid Indic 2 Pl · εἰμί <i>main verb (periphrastic w/ ptc.)</i></p> <p>→ <i>predictive future</i></p> <p>εἰμί: 'be'; forms a future periphrastic with λαλοῦντες.</p>
<p>γάρ for</p> <p><i>explanatory conjunction</i></p>	<p>εἰς into</p> <p><i>preposition + accusative (direction)</i></p>	<p>ἀέρα the air</p> <p>Accusative <i>object of εἰς</i></p> <p>ἀήρ: 'air'; 'speaking into the air' — a vivid idiom for futile, unheard speech.</p>	<p>λαλοῦντες speaking</p> <p>Pres Act Ptc · Nom Pl Masc · λαλέω <i>ptc. in future periphrastic (w/ ἔσεσθε)</i></p> <p>→ <i>present (durative)</i></p> <p>λαλέω: 'speak.'</p>

10 τσαῦτα εἰ τύχοι γένη φωνῶν εἰσιν ἐν κόσμῳ, καὶ οὐδὲν ἄφωνον·

There are, it may be, so many kinds of languages in the world, and none is without meaning;

ANALOGY FROM HUMAN LANGUAGES **ASYNDETON** A further analogy: the world's many tongues each carry meaning — language as such is meaningful, which is exactly why an unshared one fails to communicate.

<p>τοσαῦτα so many Nominative <i>attributive adjective</i></p> <p>τοσοῦτος: 'so many, so great'; the vast number of human languages.</p>	<p>εἰ if <i>conditional particle (in idiom εἰ τύχοι)</i></p>	<p>τύχοι it may happen Aor Act Opt 3 Sg · τυγχάνω <i>optative in fixed idiom (εἰ τύχοι, 'perhaps')</i></p> <p>→ potential optative</p> <p>τυγχάνω: 'happen, chance'; εἰ τύχοι = 'it may be, perhaps' — one of few NT optatives, a polished idiom.</p>	<p>γένη kinds Nominative <i>subject</i></p> <p>γένος: 'kind, race, family'; categories/families of languages.</p>
<p>φωνῶν of languages Genitive <i>attributive genitive</i></p> <p>φωνή: 'sound, voice, language'; here a spoken tongue/language.</p>	<p>εἰσιν there are Pres Act Indic 3 Pl · εἰμί <i>main verb</i></p> <p>→ stative present</p> <p>εἰμί: 'be, exist.'</p>	<p>ἐν in <i>preposition + dative (place)</i></p>	<p>κόσμῳ the world Dative <i>dat. of place</i></p> <p>κόσμος: 'world'; the inhabited earth and its peoples.</p>
<p>καὶ and <i>coordinating conjunction</i></p>	<p>οὐδέν none Nominative <i>subject</i></p> <p>οὐδείς: 'no one, none'; here neuter, 'nothing/no language.'</p>	<p>ἄφωνον without meaning Nominative <i>predicate adjective</i></p> <p>ἄφωνος: 'voiceless, without meaning' (ἄ- + φωνή); not 'mute' but 'meaningless' — every real language signifies.</p>	

11 ἔὰν οὖν μὴ εἰδῶ τὴν δύναμιν τῆς φωνῆς, ἔσομαι τῷ λαλοῦντι βάρβαρος καὶ ὁ λαλῶν ἐν ἐμοὶ βάρβαρος.

If then I do not know the meaning of the language, I will be a foreigner to the one speaking, and the one speaking a foreigner to me.

INFERENCE: MUTUAL FOREIGNNESS **οὖν** The point of the language analogy: not knowing the 'force' of a tongue makes speaker and hearer mutual 'barbarians' — communication collapses without shared meaning.

ἐάν

if

conditional conjunction

οὖν

then

inferential conjunction

μή

not

negative particle

εἶδῶ

I know

Perf Act Subj 1 Sg · οἶδα

verb of protasis

→ stative (perfect-with-present-force)

οἶδα: 'know'; perfect in form, present in sense — to grasp/understand.

τήν

the

Accusative

article

δύναμιν

meaning

Accusative

direct object

δύναμις; lit. 'power'; here 'force, meaning, import' of an utterance — its semantic value.

τῆς

of the

Genitive

article

φωνῆς

language

Genitive

genitive (of the spoken tongue)

φωνή: 'language, utterance.'

ἔσομαι

I will be

Fut Mid Indic 1 Sg · εἰμί

main verb

→ predictive future

εἰμί: 'be.'

τῷ

to the (one)

Dative

article (substantizes ptc.)

λαλοῦντι

speaking

Pres Act Ptc · Dat Sg Masc · λαλέω

substantival participle (dat. of reference)

→ present

λαλέω: 'speak.'

βάρβαρος

a foreigner

Nominative

predicate nominative

βάρβαρος: 'barbarian, foreigner'; onomatopoeic ('bar-bar' = unintelligible babble) — one whose speech is gibberish to the other.

καί

and

coordinating conjunction

ὁ

the (one)

Nominative

article (substantizes ptc.)

λαλῶν

speaking

Pres Act Ptc · Nom Sg Masc · λαλέω

substantival participle (subject)

→ present

λαλέω: 'speak.'

ἐν

to/in (the judgment of)

preposition + dative (reference)

ἐμοὶ

me

Dative

object of ἐν (dat. of reference)

βάρβαρος

a foreigner

Nominative

predicate nominative

βάρβαρος: 'foreigner'; the mutuality — each is alien to the other.

12 οὕτως καὶ ὑμεῖς, ἐπεὶ ζηλωταὶ ἐστε πνευμάτων, πρὸς τὴν οἰκοδομὴν τῆς ἐκκλησίας ζητεῖτε ἵνα περισσεύητε.

So also you, since you are zealous for spirits, seek to abound for the building up of the church.

CONCLUSION: CHANNEL ZEAL TOWARD EDIFICATION **οὕτως** The unit's conclusion: their zeal for spiritual gifts is not faulted but redirected — let the measure of their abundance be the church's edification.

οὕτως

so

adverb (drawing the application)

καὶ

also

adverbial conjunction

ὑμεῖς

you

Nominative

subject (emphatic pronoun)

ἐπεὶ

since

causal conjunction

ζηλωταὶ

zealous ones

Nominative

predicate nominative

ζηλωτής: 'zealot, enthusiast'; eager devotees — Paul affirms, not rebukes, their eagerness.

ἐστε

you are

Pres Act Indic 2 Pl · εἰμί

main verb (copula)

→ stative present

εἰμί: 'be!'

πνευμάτων

for spirits

Genitive

objective genitive (object of zeal)

πνεῦμα: 'spirit'; here the plural denotes manifestations/spiritual gifts (cf. v.32) — they covet the gifts.

πρὸς

for/toward

preposition + accusative (goal/standard)

<p>τήν the Accusative article</p>	<p>οἰκοδομήν building up Accusative <i>object of πρὸς (goal)</i> οἰκοδομή: 'edification'; the controlling aim, by which all gift-use is measured.</p>	<p>τῆς of the Genitive article</p>	<p>ἐκκλησίας church Genitive <i>objective genitive</i> ἐκκλησία: 'church, assembly!'</p>
<p>ζητεῖτε seek Pres Act Impv 2 Pl · ζητέω <i>main verb (imperative)</i> → customary present ζητέω: 'seek, strive for'; the command — pursue gifts with edification as the target.</p>	<p>ἵνα that <i>conjunction introducing object/purpose clause</i></p>	<p>περισσεύητε you may abound Pres Act Subj 2 Pl · περισσεύω <i>verb of ἵνα clause</i> → customary present περισσεύω: 'abound, excel, overflow'; abundance is good — provided it serves the body.</p>	

13 διὸ ὁ λαλῶν γλώσση προσευχέσθω ἵνα διερμηνεύη.

Therefore let the one who speaks in a tongue pray that he may interpret.

INFERENCE: PRAY FOR INTERPRETATION **διὸ** The practical inference from vv.6–12: since intelligibility is everything, the tongue-speaker should pray for the complementary gift of interpretation.

<p>διὸ therefore <i>inferential conjunction</i> διό: 'for which reason, therefore'; drawing the consequence of the analogies.</p>	<p>ὁ the (one) Nominative <i>article (substantizes ptc.)</i></p>	<p>λαλῶν who speaks Pres Act Ptc · Nom Sg Masc · λαλέω <i>substantival participle (subject)</i> → customary present λαλέω: 'speak!'</p>	<p>γλώσση in a tongue Dative <i>dat. of means</i></p>
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προσευχέσθω

let him pray

Pres Mid Impv 3 Sg · προσεύχομαι

main verb (3rd-person imperative)

→ customary present

προσεύχομαι: 'pray'; the deponent verb for prayer to God.

ἵνα

that

conjunction introducing object clause

διερμηνεύη

he may interpret

Pres Act Subj 3 Sg · διερμηνεύω

verb of ἵνα clause

→ customary present

διερμηνεύω: 'interpret, translate'; the gift that converts a tongue into edification (cf. v.5).

14 ἔὰν γὰρ προσεύχωμαι γλώσση, τὸ πνεῦμά μου προσεύχεται, ὁ δὲ νοῦς μου ἄκαρπός ἐστιν.

For if I pray in a tongue, my spirit prays, but my mind is unfruitful.

GROUND: THE UNFRUITFUL MIND **γὰρ** The reason interpretation is needed: tongue-prayer engages the spirit while leaving the mind 'unfruitful' — producing nothing graspable for self or others.

ἔὰν

if

conditional conjunction

γὰρ

for

explanatory conjunction

προσεύχωμαι

I pray

Pres Mid Subj 1 Sg · προσεύχομαι

verb of protasis

→ customary present

προσεύχομαι: 'pray'

γλώσση

in a tongue

Dative

dat. of means

τὸ

the

Nominative

article

πνεῦμά

spirit

Nominative

subject

πνεῦμα: here the speaker's own spirit (the non-rational, Spirit-engaged faculty), contrasted with νοῦς.

μου

my

Genitive

genitive of possession

προσεύχεται

prays

Pres Mid Indic 3 Sg · προσεύχομαι

main verb

→ customary present

προσεύχομαι: 'pray'; the spirit is genuinely active in prayer.

<p>ὁ the</p> <p>Nominative <i>article</i></p>	<p>δὲ but</p> <p><i>connective conjunction (contrast)</i></p>	<p>νοῦς mind</p> <p>Nominative <i>subject</i></p> <p>νοῦς: 'mind, understanding'; the rational faculty — bypassed in uninterpreted tongues.</p>	<p>μου my</p> <p>Genitive <i>genitive of possession</i></p>
<p>ἄκαρπός unfruitful</p> <p>Nominative <i>predicate adjective</i></p> <p>ἄκαρπος: 'fruitless, barren' (ἄ- + καρπός, 'fruit'); the mind yields no harvest of understanding for self or hearers.</p>	<p>ἐστίν is</p> <p>Pres Act Indic 3 Sg · εἰμί <i>main verb (copula)</i></p> <p>→ stative present</p> <p>εἰμί: 'be!'</p>		

15 τί οὖν ἐστίν; προσεύξομαι τῷ πνεύματι, προσεύξομαι δὲ καὶ τῷ νοῷ· ψαλῶ τῷ πνεύματι, ψαλῶ δὲ καὶ τῷ νοῷ.

What then is it? I will pray with the spirit, but I will also pray with the mind; I will sing with the spirit, but I will also sing with the mind.

RESOLUTION: SPIRIT AND MIND TOGETHER **οὖν** Paul's own resolve, posed as a question and answered: both faculties are to be engaged — spirit and mind together, in prayer and in song.

τί

what

Nominative

interrogative pronoun (predicate)

τίς: 'what?'; 'what then is the upshot?'

οὖν

then

inferential conjunction

ἐστίν

is it

Pres Act Indic 3 Sg · εἰμί

main verb (rhetorical question)

→ stative present

εἰμί: 'be.'

προσεύχομαι

I will pray

Fut Mid Indic 1 Sg · προσεύχομαι

main verb

→ futuristic (resolve)

προσεύχομαι: 'pray'; the future here a volitive resolution — 'I am resolved to pray!'

τῷ

with the

Dative

article

πνεύματι

spirit

Dative

dat. of means/manner

πνεῦμα: 'spirit'; the inner Spirit-prompted faculty.

προσεύχομαι

I will pray

Fut Mid Indic 1 Sg · προσεύχομαι

main verb

→ futuristic (resolve)

προσεύχομαι: 'pray!'

δὲ

but

connective conjunction

καὶ

also

adjunctive adverb

τῷ

with the

Dative

article

νοῖ

mind

Dative

dat. of means/manner

νοῦς: 'mind'; the rational faculty engaged so others can share — the dative νοῖ.

ψαλῶ

I will sing

Fut Act Indic 1 Sg · ψάλλω

main verb

→ futuristic (resolve)

ψάλλω: orig. 'pluck (a string),' then 'sing praise, make melody'; source of 'psalm!'

τῷ

with the

Dative

article

πνεύματι

spirit

Dative

dat. of means/manner

ψαλῶ

I will sing

Fut Act Indic 1 Sg · ψάλλω

main verb

→ futuristic (resolve)

ψάλλω: 'sing, make melody.'

δὲ

but

connective conjunction

καὶ

also

adjunctive adverb

τῷ

with the

Dative

article

νοῖ

mind

Dative

dat. of means/manner

16 ἐπεὶ ἂν εὐλογῆς πνεύματι, ὁ ἀναπληρῶν τὸν τόπον τοῦ ἰδιώτου πῶς ἔρεῖ τὸ Ἄμην ἐπὶ τῇ σῆ εὐχαριστίᾳ, ἐπειδὴ τί λέγεις οὐκ οἶδεν;

Otherwise, if you bless with the spirit only, how will the one who fills the place of the outsider say the 'Amen' at your thanksgiving, since he does not know what you are saying?

GROUND: THE OUTSIDER CANNOT SAY AMEN **ἐπεὶ** Why the mind matters: an untaught visitor cannot affirm with 'Amen' a blessing he does not comprehend — corporate worship requires shared understanding.

ἐπεὶ

otherwise/since

causal conjunction (here 'otherwise')

ἐπεὶ: 'since'; here elliptical — 'for otherwise, if not.'

ἂν

if

conditional conjunction

εὐλογῆς

you bless

Pres Act Subj 2 Sg · εὐλογέω

verb of protasis

→ customary present

εὐλογέω: 'bless, praise' (εὖ + λόγος, 'speak well'); to give thanks/praise to God.

πνεύματι

with the spirit

Dative

dat. of means

πνεῦμα: 'spirit'; i.e. in a tongue, with the spirit only.

ὁ

the (one)

Nominative

article (substantizes ptc.)

ἀναπληρῶν

who fills

Pres Act Ptc · Nom Sg Masc · ἀναπληρώ

substantival participle (subject)

→ present

ἀναπληρώ: 'fill up, occupy' (ἀνά + πληρώ); 'occupies the position of'

τὸν

the

Accusative

article

τόπον

place

Accusative

direct object

τόπος: 'place, position, role'; the seat/standing of the outsider.

τοῦ

of the

Genitive

article

ἰδιώτου

outsider/uninstructed

Genitive

genitive (of definition)

ἰδιώτης: 'private/untrained person, layman' (cf. 'idiot'); here the unversed inquirer present in the assembly.

πῶς

how

interrogative adverb (rhetorical)

ἔρεϊ

will he say

Fut Act Indic 3 Sg · λέγω

main verb (rhetorical question)

→ predictive future

λέγω (fut. ἐρῶ): 'say!'

τὸ

the

Accusative

article

Ἀμήν

Amen

Accusative

direct object (quoted indeclinable)

ἀμήν: Hebrew 'truly, so be it!'; the congregational assent — impossible if the words are not understood.

ἐπὶ

at

preposition + dative (occasion)

τῇ

the

Dative

article

οἱ

your

Dative

attributive possessive adjective

εὐχαριστία

thanksgiving

Dative

object of ἐπί (occasion)

εὐχαριστία: 'thanksgiving, gratitude' (εὖ + χάρις); the act of thanks being offered.

ἐπειδὴ

since

causal conjunction

ἐπειδὴ: 'since, because!'

τί

what

Accusative

interrogative pronoun (object of λέγεις)

τίς: 'what?'

λέγεις

you are saying

Pres Act Indic 2 Sg · λέγω

verb of indirect question

→ present

λέγω: 'say, speak!'

οὐκ

not

negative adverb

οἶδεν

he knows

Perf Act Indic 3 Sg · οἶδα

main verb

→ stative (perfect-with-present-force)

οἶδα: 'know, understand!'

17 σὺ μὲν γὰρ καλῶς εὐχαριστεῖς, ἀλλ' ὁ ἕτερος οὐκ οἰκοδομεῖται.

For you indeed give thanks well, but the other is not built up.

CONCESSION AND CONTRAST **γάρ** A balanced verdict: the tongue-thanks-giving may be excellent in itself, yet it fails the one test that matters here — the other person is not edified.

σὺ

you

Nominative

subject (*emphatic pronoun*)

μὲν

indeed

particle (*μὲν ... ἀλλά*)

γὰρ

for

explanatory conjunction

καλῶς

well

adverb (manner)

καλῶς: 'well, nobly'; the thanksgiving is genuinely fine — Paul concedes its worth.

εὐχαριστεῖς

give thanks

Pres Act Indic 2 Sg · εὐχαριστέω

main verb

→ customary present

εὐχαριστέω: 'give thanks!'

ἀλλ'

but

adversative conjunction

ὁ

the

Nominative

article

ἕτερος

other

Nominative

subject (substantival adj.)

ἕτερος: 'the other (person)'; the fellow worshiper who gains nothing.

οὐκ

not

negative adverb

οἰκοδομεῖται

is built up

Pres Pass Indic 3 Sg · οἰκοδομέω

main verb

→ present (passive)

οἰκοδομέω: 'build up, edify'; the decisive deficiency — no edification reaches the hearer.

18 εὐχαριστῶ τῷ θεῷ, πάντων ὑμῶν μᾶλλον γλώσσαις λαλῶ·

I thank God, I speak in tongues more than all of you;

PERSONAL TESTIMONY **ASYNDETON** Lest he seem to disparage the gift, Paul claims it himself, abundantly — establishing that his preference for prophecy is not a deficit but a deliberate judgment.

εὐχαριστῶ

I thank

Pres Act Indic 1 Sg · εὐχαριστέω

main verb

→ customary present

εὐχαριστέω: 'give thanks'; Paul values the gift, thanking God for it.

τῷ

the

Dative

article

θεῷ

God

Dative

indirect object (recipient of thanks)

πάντων

than all

Genitive

genitive of comparison

παῖς: 'all'; the comparison — more than all of them together.

ὑμῶν

of you

Genitive

partitive/comparative genitive

μᾶλλον

more

comparative adverb

γλώσσαις

in tongues

Dative

dat. of means (plural)

λαλῶ

I speak

Pres Act Indic 1 Sg · λαλέω

main verb

→ customary present

λαλέω: 'speak'; Paul's own rich practice of tongues, privately.

19 ἀλλ' ἐν ἐκκλησίᾳ θέλω πέντε λόγους τῷ νοί μου λαλῆσαι, ἵνα καὶ ἄλλους κατηχήσω, ἢ μυρίους λόγους ἐν γλώσση.

but in church I would rather speak five words with my mind, that I might instruct others also, than ten thousand words in a tongue.

CLIMACTIC PREFERENCE **ἀλλ'** The hyperbolic climax: in the assembly, five intelligible words that teach outweigh ten thousand in a tongue — the whole argument distilled into a ratio.

ἀλλ'

but

adversative conjunction

ἐν

in

preposition + dative (place)

ἐκκλησία

church

Dative

dat. of place

ἐκκλησία: 'assembly, church'; the public gathering, the proper setting for intelligibility.

θέλω

I would rather/wish

Pres Act Indic 1 Sg · θέλω

main verb

→ *customary present*

θέλω: 'wish, prefer.'

πέντε

five

Accusative

attributive numeral

πέντε: 'five'; a tiny number, set against the 'ten thousand' for rhetorical effect.

λόγους

words

Accusative

direct object (of λαλῆσαι)

λόγος: 'word'; intelligible speech.

τῷ

with the

Dative

article

νοῖ

mind

Dative

dat. of means

νοῦς: 'mind'; the faculty that makes speech shareable.

μου

my

Genitive

genitive of possession

λαλῆσαι

to speak

Aor Act Inf · λαλέω

complementary infinitive (object of θέλω)

→ *constative aorist*

λαλέω: 'speak.'

ἵνα

that

conjunction introducing purpose

καί

also

adjunctive adverb

ἄλλους

others

Accusative

direct object (of κατηχήσω)

ἄλλος: 'other(s)'; the hearers who can be taught.

κατηχήσω

I might instruct

Aor Act Subj 1 Sg · κατηχέω

verb of purpose clause

→ *constative aorist*

κατηχέω: 'instruct orally, teach' (lit. 'sound down to'); source of 'catechize.'

ἢ

than

comparative particle

μυρίους

ten thousand

Accusative

attributive numeral

μύριοι: 'ten thousand, countless' (cf. 'myriad'); the deliberately extravagant contrast.

λόγους

words

Accusative

direct object

λόγος: 'word.'

ἐν

in

preposition + dative

γλῶσση

a tongue

Dative

object of ἐν (means/sphere)

20 Ἀδελφοί, μὴ παιδιά γίνεσθε ταῖς φρεσίν, ἀλλὰ τῇ κακίᾳ νηπιάζετε, ταῖς δὲ φρεσίν τέλειοι γίνεσθε.

Brothers, do not be children in your thinking; rather be infants in evil, but in your thinking be mature.

CALL TO MATURE JUDGMENT **ASYNDETON** A fresh appeal opening the next argument: the Corinthians' fascination with tongues betrays childishness; they must be infantile only toward evil and grown-up in discernment.

Ἀδελφοί

brothers

Vocative

vocative of address

ἀδελφός: 'brother'; renewed direct appeal as a new movement begins.

μὴ

not

negative particle (with imperative)

παιδιά

children

Nominative

predicate nominative

παιδίον: 'young child'; here of immature judgment — a gentle rebuke of their gift-obsession.

γίνεσθε

be/become

Pres Mid Impv 2 Pl · γίνομαι

main verb (imperative)

→ customary present

γίνομαι: 'become, be'; 'do not keep being children.'

ταῖς

in the

Dative

article

φρεσίν

thinking

Dative

dat. of reference/sphere

φρήν: 'mind, understanding, thinking' (cf. 'frenetic, schizophrenia'); the seat of reasoning.

ἀλλὰ

but/rather

adversative conjunction

τῇ

in the

Dative

article

κακία

evil

Dative

dat. of reference

κακία: 'malice, evil'; the one realm where childlike innocence is fitting.

νηπιάζετε

be infants

Pres Act Impv 2 Pl · νηπιάζω

main verb (imperative)

→ customary present

νηπιάζω: 'be an infant, be childlike' (from νήπιος, 'babe'); a rare verb — be untainted, like a newborn, toward evil.

ταῖς

in the

Dative

article

δὲ

but

connective conjunction

φρεσὶν

thinking

Dative

dat. of reference/sphere

τέλειοι

mature

Nominative

predicate adjective

τέλειος: 'mature, complete, full-grown' (from τέλος, 'goal'); adult discernment, the opposite of παιδία.

γίνεσθε

be/become

Pres Mid Impv 2 Pl · γίνομαι

main verb (imperative)

→ customary present

γίνομαι: 'become, be.'

21 ἐν τῷ νόμῳ γέγραπται ὅτι Ἐν ἑτερογλώσσοις καὶ ἐν χεῖλεσιν ἑτέρων λαλήσω τῷ λαῷ τούτῳ, καὶ οὐδ' οὕτως εἰσακούσονται μου, λέγει κύριος.

In the Law it is written: 'By people of other tongues and by the lips of foreigners I will speak to this people, and even so they will not listen to me,' says the Lord.

SCRIPTURAL WARRANT (ISA 28:11–12) **ASYNDETON** Isaiah 28:11–12 supplies the key: God's speaking in alien tongues was a sign of judgment to a rebellious people who still would not hear — framing tongues' function in v.22.

ἐν

in

preposition + dative (sphere)

τῷ

the

Dative

article

νόμῳ

Law

Dative

dat. of sphere (Scripture)

νόμος; 'law'; here broadly of the OT Scriptures (a citation from Isaiah is called 'the Law').

γέγραπται

it is written

Perf Pass Indic 3 Sg · γράφω

main verb (citation formula)

→ *intensive perfect (standing record)*

γράφω: 'write'; the perfect 'it stands written' — Scripture's abiding authority.

ὅτι

that

conjunction introducing quotation (recitative ὅτι)

ἔν

by

preposition + dative (means)

ἑτερογλώσσοις

people of other tongues

Dative

object of ἐν (means)

ἑτερόγλωσσος: 'of another tongue, foreign-speaking' (ἕτερος + γλῶσσα); the Assyrian invaders whose alien speech God would use.

καὶ

and

coordinating conjunction

ἐν

by

preposition + dative (means)

χείλεσιν

lips

Dative

object of ἐν (means)

χῆλος: 'lip'; metonymy for speech.

ἐτέρων

of foreigners

Genitive

attributive genitive

ἕτερος: 'other, foreign'; strangers' lips.

λαλήσω

I will speak

Fut Act Indic 1 Sg · λαλέω

main verb (within citation)

→ *predictive future*

λαλέω: 'speak'; God as speaker — in foreign tongues, as a judgment.

τῷ

to the

Dative

article

λαῶ

people

Dative

indirect object

λαός: 'people'; here covenant Israel, addressed in their unbelief.

τούτῳ

this

Dative

demonstrative adjective

καὶ

and

coordinating conjunction

οὐδ'

not even

negative adverb (emphatic)

οὐδέ: 'not even!'

οὕτως

so/in this way

adverb (manner)

οὕτως: 'thus'; 'even so' — even by this striking means.

εἰσακούσονται

they will listen

Fut Mid Indic 3 Pl · εἰσακούω

main verb (within citation)

→ predictive future

εἰσακούω: 'listen to, heed, obey' (εἰς + ἀκούω); the tongues-sign hardens rather than wins the disobedient.

μου

to me

Genitive

genitive object of εἰσακούσονται

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb (citation tag)

→ customary present

λέγω: 'say!'

κύριος

the Lord

Nominative

subject (of λέγει)

κύριος: 'Lord'; here YHWH, the speaker of the prophecy.

22 ὥστε αἱ γλῶσσαι εἰς σημεῖον εἰσιν οὐ τοῖς πιστεύουσιν ἀλλὰ τοῖς ἀπίστοις, ἡ δὲ προφητεία οὐ τοῖς ἀπίστοις ἀλλὰ τοῖς πιστεύουσιν.

So then tongues are for a sign, not to those who believe but to the unbelievers; but prophecy is not for the unbelievers but for those who believe.

INFERENCE: THE SIGN-FUNCTIONS **ὥστε** The conclusion from Isaiah: tongues are a 'sign' aimed (like Isaiah's) at unbelievers — a sign of judgment — whereas prophecy serves believers; hence prophecy's superiority in the assembly.

ὥστε

so then

inferential conjunction

ὥστε: 'so that, therefore'; drawing the consequence from the citation.

αἱ

the

Nominative

article

γλῶσσαί

tongues

Nominative

subject

γλῶσσα: 'tongue'; the gift, now assigned its function.

εἰς

for

preposition + accusative (purpose/result)

σημεῖόν

a sign

Accusative

object of εἰς (purpose)

σημεῖον: 'sign'; here, per Isaiah, a sign of judgment to the unbelieving — not a positive evangelistic credential.

εἰσιν

are

Pres Act Indic 3 Pl · εἰμί

main verb (copula)

→ stative present

εἰμί: 'be.'

οὐ

not

negative adverb

τοῖς

to those

Dative

article (substantizes ptc.)

πιστεύουσιν

who believe

Pres Act Ptc · Dat Pl Masc · πιστεύω

substantival participle (dat. of advantage)

→ present

πιστεύω: 'believe, trust'; the believers.

ἀλλά

but

adversative conjunction

τοῖς

to the

Dative

article

ἀπίστοις

unbelievers

Dative

substantival adjective (dat. of advantage)

ἄπιστος: 'unbelieving, faithless' (ἄ- + πιστός); those outside faith — the addressees of the sign.

ἡ

the

Nominative

article

δὲ

but

connective conjunction (contrast)

προφητεία

prophecy

Nominative

subject

προφητεία: 'prophecy.'

οὐ

not

negative adverb

τοῖς

to the

Dative

article

ἀπίστοις

unbelievers

Dative

substantival adjective (dat. of advantage)

ἀλλὰ

but

adversative conjunction

τοῖς

to those

Dative

article (substantizes ptc.)

πιστεύουσιν

who believe

Pres Act Ptc · Dat Pl Masc · πιστεύω

substantival participle (dat. of advantage)

→ present

πιστεύω: 'believe'; prophecy's proper beneficiaries.

23 ἔὰν οὖν συνέλθῃ ἡ ἐκκλησία ὅλη ἐπὶ τὸ αὐτὸ καὶ πάντες λαλῶσιν γλώσσαις, εἰσέλθωσιν δὲ ἰδιῶται ἢ ἄπιστοι, οὐκ ἐροῦσιν ὅτι μαίνεσθε;

If then the whole church comes together in the same place and all speak in tongues, and outsiders or unbelievers come in, will they not say that you are mad?

NEGATIVE SCENARIO: UNINTERRUPTED TONGUES οὖν First test case: a church wholly given to tongues strikes the visiting outsider as a lunatic frenzy — the gift, misused, repels rather than draws.

ἔὰν

if

conditional conjunction (3rd class)

οὖν

then

inferential conjunction

συνέλθῃ

comes together

Aor Act Subj 3 Sg · συνέρχομαι

verb of protasis

→ constative aorist

συνέρχομαι: 'come together, assemble' (σύν + ἔρχομαι); the gathering of the church.

ἡ

the

Nominative

article

ἐκκλησία

church

Nominative

subject

ἐκκλησία: 'church, assembly!'

ὅλη

whole

Nominative

attributive adjective

ὅλος: 'whole, entire'; the entire congregation together.

ἐπὶ

in

preposition + accusative (in the idiom ἐπὶ τὸ αὐτό)

τὸ

the

Accusative

article

αὐτό

same

Accusative

substantival adj. (idiom: 'the same place')

ἐπὶ τὸ αὐτό: 'in the same place, together' – a fixed assembly idiom.

καὶ

and

coordinating conjunction

πάντες

all

Nominative

subject (substantival adj.)

λαλῶσιν

speak

Pres Act Subj 3 Pl · λαλέω

verb of protasis

→ customary present

λαλέω: 'speak!'

γλώσσαις

in tongues

Dative

dat. of means

εἰσέλθωσιν

come in

Aor Act Subj 3 Pl · εἰσέρχομαι

verb of protasis

→ constative aorist

εἰσέρχομαι: 'enter, come in' (εἰς + ἔρχομαι); visitors entering the meeting.

δὲ

and

connective conjunction

ἰδιῶται

outsiders

Nominative

subject

ἰδιώτης: 'uninstructed person, layman'; the unversed inquirer (cf. v.16).

ἢ

or

disjunctive particle

ἄπιστοι

unbelievers

Nominative

subject (substantival adj.)

ἄπιστος: 'unbeliever!'

οὐκ

not

negative adverb (expecting 'yes')

ἐροῦσιν

will they say

Fut Act Indic 3 Pl · λέγω

main verb (rhetorical question)

→ predictive future

λέγω (fut. ἐρῶ): 'say!'

ὅτι

that

conjunction (recitative)

μαίνεσθε

you are mad

Pres Mid Indic 2 Pl · μαίνομαι

verb of ὅτι clause

→ present

μαίνομαι: 'be mad, rave' (cf. 'mania'); the verdict of a baffled outsider on mass unintelligible speech.

24 εἰάν δὲ πάντες προφητεύωσιν, εἰσέλθῃ δὲ τις ἄπιστος ἢ ἰδιώτης, ἐλέγχεται ὑπὸ πάντων, ἀνακρίνεται ὑπὸ πάντων,

But if all prophesy, and some unbeliever or outsider comes in, he is convicted by all, he is examined by all,

POSITIVE SCENARIO: PROPHECY CONVICTS δὲ The contrasting case: intelligible prophecy lays the visitor open — convicting and searching him, so that revelation, not chaos, confronts the conscience.

εἰάν

if

conditional conjunction

δὲ

but

connective conjunction (contrast)

πάντες

all

Nominative

subject (substantival adj.)

προφητεύωσιν

prophesy

Pres Act Subj 3 Pl · προφητεύω

verb of protasis

→ customary present

προφητεύω: 'prophesy!'

εἰσέλθη

comes in

Aor Act Subj 3 Sg · εἰσέρχομαι

verb of protasis

→ conative aorist

εἰσέρχομαι: 'enter, come in.'

δέ

and

connective conjunction

τις

some

Nominative

indefinite pronoun (attributive)

ἄπιστος

unbeliever

Nominative

subject (substantival adj.)

ἄπιστος: 'unbeliever.'

ἢ

or

disjunctive particle

ἰδιώτης

outsider

Nominative

subject

ἰδιώτης: 'uninstructed person.'

ἐλέγχεται

he is convicted

Pres Pass Indic 3 Sg · ἐλέγχω

main verb

→ present (passive)

ἐλέγχω: 'expose, convict, reprove'; to bring sin to light and conviction – prophecy's penetrating effect.

ὑπὸ

by

preposition + genitive (agency)

πάντων

all

Genitive

object of ὑπό (agency)

ἀνακρίνεται

he is examined

Pres Pass Indic 3 Sg · ἀνακρίνω

main verb

→ present (passive)

ἀνακρίνω: 'examine, scrutinize, sift' (ἀνά + κρίνω); a judicial probing of the heart (cf. 2:15).

ὑπὸ

by

preposition + genitive (agency)

πάντων

all

Genitive

object of ὑπό (agency)

25 τὰ κρυπτὰ τῆς καρδίας αὐτοῦ φανερά γίνεται, καὶ οὕτως πεσὼν ἐπὶ πρόσωπον προσκυνήσει τῷ θεῷ, ἀπαγγέλλων ὅτι Ὅντως ὁ θεὸς ἐν ὑμῖν ἐστίν.

the secrets of his heart become manifest, and so, falling on his face, he will worship God, declaring that 'God is really among you.'

OUTCOME: WORSHIP AND CONFESSION ASYNDETON The climactic effect of prophecy: the visitor's hidden heart is exposed, and he is brought to his knees in worship, confessing God's true presence in the assembly.

<p>τὰ the Nominative article</p>	<p>κρυπτὰ secrets Nominative subject (substantival adj.) κρυπτός: 'hidden, secret' (cf. 'cryptic'); the concealed contents of the heart.</p>	<p>τῆς of the Genitive article</p>	<p>καρδίας heart Genitive genitive of source/possession καρδία: 'heart'; the inner self, exposed by prophetic speech.</p>
<p>αὐτοῦ his Genitive genitive of possession</p>	<p>φανερά manifest Nominative predicate adjective φανερός: 'visible, manifest, plain'; opposite of κρυπτά — brought into the open.</p>	<p>γίνεται become Pres Mid Indic 3 Sg · γίνομαι main verb → present γίνομαι: 'become!'</p>	<p>καὶ and coordinating conjunction</p>
<p>οὕτως so adverb (manner/consequence)</p>	<p>πεσὼν falling Aor Act Ptc · Nom Sg Masc · πίπτω adverbial ptc. (attendant circumstance) → constative aorist πίπτω: 'fall'; prostration — the posture of worship and submission.</p>	<p>ἐπὶ on preposition + accusative</p>	<p>πρόσωπον face Accusative object of ἐπί πρόσωπον: 'face'; falling on the face — total prostration before God.</p>

προσκυνήσει

he will worship

Fut Act Indic 3 Sg · προσκυνέω

main verb

→ predictive future

προσκυνέω: 'worship, do obeisance' (orig. 'kiss toward'); reverent homage to God.

τῷ

(to)

Dative

article

θεῷ

God

Dative

dat. object of προσκυνήσει (object of worship)

θεός: God; προσκυνέω regularly governs the dative — the object of the visitor's worship.

ἀπαγγέλλων

declaring

Pres Act Ptc · Nom Sg Masc · ἀπαγγέλλω

adverbial ptc. (manner)

→ present (concurrent)

ἀπαγγέλλω: 'report, announce, declare' (ἀπό + ἀγγέλλω); openly confessing what he now knows.

ὅτι

that

conjunction (recitative)

ᾧ

really

adverb (emphatic)

ᾧ: 'really, truly, indeed' (from the ptc. of εἰμί); 'God is genuinely here.'

ὁ

the

Nominative

article

θεός

God

Nominative

subject

θεός: God; the confessed presence.

ἐν

among

preposition + dative (place)

ὑμῖν

you

Dative

object of ἐν (place)

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

main verb (copula)

→ stative present

εἰμί: 'be'; the confession — 'God is among you.'

26 Τί οὖν ἐστίν, ἀδελφοί; ὅταν συνέρχησθε, ἕκαστος ψαλμὸν ἔχει, διδασχὴν ἔχει, ἀποκάλυψιν ἔχει, γλῶσσαν ἔχει, ἔρμηνείαν ἔχει· πάντα πρὸς οἰκοδομὴν γινέσθω.

What then is it, brothers? When you come together, each one has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation. Let all things be done for building up.

GOVERNING RULE FOR THE ASSEMBLY οὖν Opening the regulatory section: the gathered church is rich and participatory, but the controlling principle for every contribution is the one criterion — edification.

Τί

what

Nominative

interrogative pronoun (predicate)

τίς: 'what?'; 'what is the upshot, then?'

οὖν

then

inferential conjunction

ἐστίν

is it

Pres Act Indic 3 Sg · εἰμί

main verb (rhetorical question)

→ stative present

εἰμί: 'be.'

ἀδελφοί

brothers

Vocative

vocative of address

ὅταν

when(ever)

temporal conjunction (+ subj.)

συνέρχησθε

you come together

Pres Mid Subj 2 Pl · συνέρχομαι

verb of temporal clause

→ customary present

συνέρχομαι: 'assemble, gather.'

ἕκαστος

each one

Nominative

subject (distributive)

ἕκαστος: 'each, every one'; the broad participation of the body.

ψαλμὸν

a psalm

Accusative

direct object

ψαλμός: 'psalm, song'; a sung praise.

ἔχει

has

Pres Act Indic 3 Sg · ἔχω

main verb

→ customary present

ἔχω: 'have'; each comes ready to contribute.

διδασχὴν

a teaching

Accusative

direct object

διδασχὴ: 'teaching, instruction.'

ἔχει

has

Pres Act Indic 3 Sg · ἔχω

main verb

→ customary present

ἔχω: 'have!'

ἀποκάλυψιν

a revelation

Accusative

direct object

ἀποκάλυψις: 'revelation, disclosure.'

ἔχει

has

Pres Act Indic 3 Sg · ἔχω

main verb

→ customary present

ἔχω: 'have!'

γλῶσσαν

a tongue

Accusative

direct object

γλῶσσα: 'tongue'; a tongue-utterance.

ἔχει

has

Pres Act Indic 3 Sg · ἔχω

main verb

→ customary present

ἔχω: 'have!'

ἑρμηνείαν

an interpretation

Accusative

direct object

ἑρμηνεία: 'interpretation, translation' (cf. 'hermeneutics'); the rendering of a tongue.

ἔχει

has

Pres Act Indic 3 Sg · ἔχω

main verb

→ customary present

ἔχω: 'have!'

πάντα

all things

Nominative

subject

πᾶς: 'all'; every contribution without exception.

πρὸς

for

preposition + accusative (goal)

οἰκοδομὴν

building up

Accusative

object of πρὸς (goal)

οἰκοδομή: 'edification'; the master rule of the assembly.

γινέσθω

let it be done

Pres Mid Impv 3 Sg · γίνομαι

main verb (3rd-person imperative)

→ customary present

γίνομαι: 'become, be done, happen.'

27 εἴτε γλώσση τις λαλεῖ, κατὰ δύο ἢ τὸ πλεῖστον τρεῖς, καὶ ἀνὰ μέρος, καὶ εἷς διερμηνευέτω.

If anyone speaks in a tongue, let it be by two or at most three, and in turn, and let one interpret.

REGULATION OF TONGUES **εἴτε** Concrete rules for tongues: a strict numerical limit, sequential (not simultaneous) speaking, and a required interpreter — order replaces free-for-all.

<p>εἴτε if <i>conditional/correlative conjunction</i></p>	<p>γλώσση in a tongue Dative <i>dat. of means</i></p>	<p>τις anyone Nominative <i>subject (indefinite pronoun)</i> τις: 'anyone.'</p>	<p>λαλεῖ speaks Pres Act Indic 3 Sg · λαλέω <i>main verb</i> → customary present λαλέω: 'speak.'</p>
<p>κατὰ by <i>preposition + accusative (distributive)</i></p>	<p>δύο two Accusative <i>object of κατὰ (numeral)</i> δύο: 'two'; the lower limit per meeting.</p>	<p>ἢ or <i>disjunctive particle</i></p>	<p>τὸ the (at) Accusative <i>article (idiomatic, 'at the most')</i></p>
<p>πλεῖστον most Accusative <i>substantival superlative (adverbial acc.)</i> πλεῖστος: 'most'; τὸ πλεῖστον = 'at most.'</p>	<p>τρεῖς three Accusative <i>numeral (limit)</i> τρεῖς: 'three'; the cap on tongue-utterances per gathering.</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>ἀνὰ in <i>preposition + accusative (distributive)</i></p>

μέρος

turn/part

Accusative

object of *ἀνά* (idiom: 'in turn')

ἀνά μέρος: 'in turn, one at a time' – successive, never simultaneous.

καὶ

and

coordinating conjunction

εἷς

one

Nominative

subject (numeral)

εἷς: 'one'; a single interpreter.

διερμηνεύτω

let him interpret

Pres Act Impv 3 Sg · διερμηνεύω

main verb (3rd-person imperative)

→ customary present

διερμηνεύω: 'interpret'; mandatory, so the tongue edifies.

28 εἰάν δὲ μὴ ἦ διερμηνευτής, σιγάτω ἐν ἐκκλησίᾳ, ἑαυτῷ δὲ λαλείτω καὶ τῷ θεῷ.

But if there is no interpreter, let him keep silent in church, and let him speak to himself and to God.

DEFAULT: SILENCE WITHOUT INTERPRETER **δὲ** The fallback rule: absent an interpreter, the tongue-speaker is to stay silent publicly and confine the gift to private, Godward use.

εἰάν

if

conditional conjunction

δὲ

but

connective conjunction

μὴ

not

negative particle

ἦ

there is

Pres Act Subj 3 Sg · εἰμί

verb of protasis

→ stative present

εἰμί: 'be, exist!'

διερμηνευτής

interpreter

Nominative

predicate/subject nominative

διερμηνευτής: 'interpreter, translator'; the office presupposed for any public tongue.

σιγάτω

let him keep silent

Pres Act Impv 3 Sg · σιγάω

main verb (3rd-person imperative)

→ customary present

σιγάω: 'be silent, keep quiet'; the same verb governs prophets (v.30) and women (v.34) – context-specific silence.

ἐν

in

preposition + dative (place)

ἐκκλησία

church

Dative

dat. of place

ἑαυτῷ

to himself

Dative

indirect object (reflexive)

ἑαυτῷ: 'to himself'; private exercise of the gift.

δὲ

and

connective conjunction

λαλείτω

let him speak

Pres Act Impv 3 Sg · λαλέω

main verb (3rd-person imperative)

→ customary present

λαλέω: 'speak'; tongues remain valid privately, Godward.

καὶ

and

coordinating conjunction

τῷ

to the

Dative

article

θεῷ

God

Dative

indirect object

29 προφήται δὲ δύο ἢ τρεῖς λαλείτωσαν, καὶ οἱ ἄλλοι διακρινέτωσαν·

And let two or three prophets speak, and let the others weigh what is said.

REGULATION OF PROPHECY **δὲ** Parallel rules for prophecy: a similar numerical restraint, plus a community of discernment – the others 'weigh' each prophetic word.

προφήται

prophets

Nominative

subject

προφήτης: 'prophet'; those exercising prophecy in the assembly.

δὲ

and

connective conjunction

δύο

two

Nominative

numeral (limit)

δύο: 'two!'

ἢ

or

disjunctive particle

τρεις

three

Nominative
numeral (limit)

τρεις: 'three'; the same restraint as for tongues.

λαλειτωσαν

let them speak

Pres Act Impv 3 Pl · λαλέω
main verb (3rd-person imperative)

→ customary present

λαλέω: 'speak.'

καὶ
and

coordinating conjunction

οι

the

Nominative
article

αλλοι

others

Nominative
subject (substantival adj.)

αλλος: 'other(s)'; the rest of the congregation, or the other prophets.

διακρινετωσαν

let them weigh

Pres Act Impv 3 Pl · διακρίνω
main verb (3rd-person imperative)

→ customary present

διακρίνω: 'discern, judge, evaluate' (διά + κρίνω); to sift the prophecy for truth (cf. 'discerning of spirits,' 12:10).

30 ἐὰν δὲ ἄλλω ἀποκαλυφθῆ καθημένω, ὁ πρῶτος σιγάτω.

But if a revelation comes to another who is sitting, let the first be silent.

YIELDING FOR FRESH REVELATION **δὲ** A rule of mutual deference: a speaking prophet yields the floor when revelation comes to one seated — no gift entitles its bearer to monopolize.

ἐὰν

if

conditional conjunction

δὲ

but

connective conjunction

ἄλλω

to another

Dative
indirect object (dat. of advantage)

αλλος: 'another'; a different prophet present.

ἀποκαλυφθῆ

a revelation comes

Aor Pass Subj 3 Sg · ἀποκαλύπτω
verb of protasis (impersonal)

→ constative aorist

ἀποκαλύπτω: 'reveal, unveil'; 'if something is revealed to another.'

καθήμενῳ

sitting

Pres Mid Ptc · Dat Sg Masc · κάθημαι

adverbial/attributive participle

→ present (concurrent)

κάθημαι: 'sit'; the seated posture of a listener, awaiting his turn.

ὁ

the

Nominative

article

πρῶτος

first

Nominative

subject (substantival adj.)

πρῶτος: 'first'; the one currently speaking.

σιγάτω

let him be silent

Pres Act Impv 3 Sg · σιγάω

main verb (3rd-person imperative)

→ customary present

σιγάω: 'be silent'; yield the floor — orderly succession.

31 δύνασθε γὰρ καθ' ἓνα πάντες προφητεύειν, ἵνα πάντες μανθάνωσιν καὶ πάντες παρακαλῶνται.

For you can all prophesy one by one, so that all may learn and all may be encouraged.

GROUND: ORDERLY SUCCESSION EDIFIES ALL **γὰρ** The reason for taking turns: sequential prophecy lets everyone both contribute and benefit — all learning, all encouraged. Edification is corporate.

δύνασθε

you can

Pres Mid Indic 2 Pl · δύναμαι

main verb

→ stative present

δύναμαι: 'be able, can'; the possibility that grounds the orderly rule.

γὰρ

for

explanatory conjunction

καθ'

by

preposition + accusative (distributive)

ἓνα

one

Accusative

object of κατά (idiom: 'one by one')

καθ' ἓνα: 'one by one, individually!'

πάντες

all

Nominative

subject (substantival adj.)

πᾶς: 'all'; potentially each may prophesy — not all at once.

προφητεύειν

to prophesy

Pres Act Inf · προφητεύω

complementary infinitive (of δύνασθε)

→ customary present

προφητεύω: 'prophesy!'

ἵνα

so that

conjunction introducing purpose

πάντες

all

Nominative

subject

πᾶς: 'all'; the universal benefit.

μανθάνωσιν

may learn

Pres Act Subj 3 Pl · μανθάνω

verb of purpose clause

→ customary present

μανθάνω: 'learn'; the instructive aim of prophecy (source of μαθητής, 'disciple').

καὶ

and

coordinating conjunction

πάντες

all

Nominative

subject

παρακαλῶνται

may be encouraged

Pres Pass Subj 3 Pl · παρακαλέω

verb of purpose clause

→ customary present

παρακαλέω: 'encourage, exhort, comfort' (cf. παράκλησις, v.3); the exhorting aim.

32 καὶ πνεύματα προφητῶν προφήταις ὑποτάσσεται,

And the spirits of prophets are subject to prophets,

PRINCIPLE: PROPHETIC SELF-CONTROL **καὶ** A foundational principle: prophetic inspiration does not override self-control — the prophet's 'spirit' is subject to him, so order is always possible.

καὶ

and

coordinating conjunction

πνεύματα

spirits

Nominative

subject

πνεῦμα: here the prophetic impulse/gift (plural, cf. v.12); inspiration is controllable, not ecstatic compulsion.

προφητῶν

of prophets

Genitive

genitive of possession/source

προφήτης: 'prophet'

προφήταις

to prophets

Dative

dat. of subordination (object of ὑποτάσσεται)

προφήτης: 'prophet'; the prophets themselves, to whom their gift submits.

ὑποτάσσεται

are subject

Pres Pass Indic 3 Sg · ὑποτάσσω

main verb

→ gnomic present (general truth)

ὑποτάσσω: 'subject, subordinate' (ὑπό + τάσσω, a military 'arrange under'); the prophet governs his own gift — basis for the order commanded.

33 οὐ γάρ ἐστιν ἀκαταστασίας ὁ θεὸς ἀλλὰ εἰρήνης. Ὡς ἐν πάσαις ταῖς ἐκκλησίαις τῶν ἀγίων,

for God is not a God of disorder but of peace. As in all the churches of the saints,

THEOLOGICAL GROUND; TRANSITION γάρ The theological bedrock of all the rules: the character of God himself — peace, not confusion — grounds orderly worship; the closing clause bridges to the instruction about the churches universally.

οὐ

not

negative adverb

γάρ

for

explanatory conjunction

ἐστιν

is

Pres Act Indic 3 Sg · εἰμί

main verb (copula)

→ stative present

εἰμί: 'be.'

ἀκαταστασίας

of disorder

Genitive

predicate genitive (of quality)

ἀκαταστασία: 'disorder, confusion, anarchy' (ἀ- + καθίστημι); turmoil — the antithesis of God's nature.

<p>ὁ the</p> <p>Nominative <i>article</i></p>	<p>θεός God</p> <p>Nominative <i>subject</i></p> <p>θεός: God; his character is the warrant for orderly worship.</p>	<p>ἀλλά but</p> <p><i>adversative conjunction</i></p>	<p>εἰρήνης of peace</p> <p>Genitive <i>predicate genitive (of quality)</i></p> <p>εἰρήνη: 'peace'; the Hebrew šālôm — wholeness and order, what God is and gives.</p>
<p>ὥς as</p> <p><i>comparative conjunction</i></p> <p>ὥς: 'as'; introduces the appeal to universal church practice (construed with v.33b or v.34).</p>	<p>ἐν in</p> <p><i>preposition + dative (place)</i></p>	<p>πάσαις all</p> <p>Dative <i>attributive adjective</i></p>	<p>ταῖς the</p> <p>Dative <i>article</i></p>
<p>ἐκκλησίαις churches</p> <p>Dative <i>dat. of place</i></p> <p>ἐκκλησία: 'church, assembly'; Paul's practice is catholic, not parochial.</p>	<p>τῶν of the</p> <p>Genitive <i>article</i></p>	<p>ἀγίων saints</p> <p>Genitive <i>genitive (of definition/possession)</i></p> <p>ἅγιος: 'holy one, saint'; the set-apart people of God everywhere.</p>	

34 αἱ γυναῖκες ἐν ταῖς ἐκκλησίαις σιγάτωσαν, οὐ γὰρ ἐπιτρέπεται αὐταῖς λαλεῖν· ἀλλὰ ὑποτασέσθωσαν, καθὼς καὶ ὁ νόμος λέγει.

the women are to keep silence in the churches, for it is not permitted to them to speak; rather let them be in submission, as the Law also says.

INSTRUCTION REGARDING THE WOMEN **ASYNDETON** Within the same concern for order, a directive about the women's role in the regulated, evaluative speech of the assembly — silence here meaning restraint in that judging activity, grounded in submission and 'the Law.'

αἱ

the

Nominative

article

γυναῖκες

women

Nominative

subject

γυνή: 'woman, wife'; the same word covers both — many take the issue as wives (cf. v.35, 'their own husbands').

ἐν

in

preposition + dative (place)

ταῖς

the

Dative

article

ἐκκλησίαις

churches

Dative

dat. of place

ἐκκλησία: 'church, assembly!'

σιγάτωσαν

let them keep silence

Pres Act Impv 3 Pl · σιγάω

main verb (3rd-person imperative)

→ customary present

σιγάω: 'be silent'; a context-bound silence (as for tongues v.28 and prophets v.30) — not absolute, given 11:5 where women pray and prophesy.

οὐ

not

negative adverb

γάρ

for

explanatory conjunction

ἐπιτρέπεται

it is permitted

Pres Pass Indic 3 Sg · ἐπιτρέπω

main verb (impersonal)

→ present (passive)

ἐπιτρέπω: 'permit, allow'; what is not allowed is the specific (disruptive/evaluative) 'speaking' in view.

αὐταῖς

to them

Dative

dat. of reference (logical subject)

λαλεῖν

to speak

Pres Act Inf · λαλέω

exegetical infinitive (subject of ἐπιτρέπεται)

→ customary present

λαλέω: 'speak'; here the particular kind of public speaking under regulation (likely the judging of prophecy, v.29).

ἀλλὰ

but/rather

adversative conjunction

ὑποτασέσθωσαν

let them be in submission

Pres Mid Impv 3 Pl · ὑποτάσσω

main verb (3rd-person imperative)

→ customary present

ὑποτάσσω: 'subject oneself, submit' (cf. v.32); the positive counterpart — orderly deference.

καθώς

as

comparative conjunction

καὶ

also

adjunctive adverb

ὁ

the

Nominative

article

νόμος

Law

Nominative

subject

νόμος: 'law'; the OT (likely the created order of Gen 2–3, cf. 11:8–9), appealed to as warrant.

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb

→ customary present

λέγω: 'say!'

35 εἰ δέ τι μαθεῖν θέλουσιν, ἐν οἴκῳ τοὺς ἰδίους ἄνδρας ἐπερωτάτωσαν· αἰσχρὸν γάρ ἐστιν γυναικὶ λαλεῖν ἐν ἐκκλησίᾳ.

But if they wish to learn anything, let them ask their own husbands at home; for it is shameful for a woman to speak in church.

PROVISION AND RATIONALE **δέ** The instruction made workable and motivated: questions are to be pursued privately at home; public 'speaking' of this disruptive kind is judged unbecoming in the assembly.

εἰ

if

conditional particle

δέ

but

connective conjunction

τι

anything

Accusative

indefinite pronoun (object of μαθεῖν)

τις: 'anything!'

μαθεῖν

to learn

Aor Act Inf · μαθάνω

complementary infinitive (of θέλουσιν)

→ *constative aorist*

μανθάνω: 'learn'; the legitimate desire — to be met at home, not by interrupting the meeting.

θέλουσιν

they wish

Pres Act Indic 3 Pl · θέλω

verb of protasis

→ *customary present*

θέλω: 'wish, want!'

ἐν

at/in

preposition + dative (place)

οἴκῳ

home

Dative

dat. of place

οἶκος: 'house, home'; the private setting for the inquiry.

τούς

the

Accusative

article

ἰδίους

their own

Accusative

attributive adjective

ἴδιος: 'one's own, private'; emphasizing the domestic relationship.

ἄνδρας

husbands

Accusative

direct object

ἄνῆρ: 'man, husband'; here 'husbands' (the natural counterpart to γυνή as 'wife').

ἐπερωτάτωσαν

let them ask

Pres Act Impv 3 Pl · ἐπερωτάω

main verb (3rd-person imperative)

→ *customary present*

ἐπερωτάω: 'ask, question, inquire of' (ἐπί + ἐρωτάω); directed inquiry — the orderly alternative.

αἰσχρὸν

shameful

Nominative

predicate adjective

αἰσχρός: 'shameful, disgraceful, unseemly'; a culturally weighted judgment of propriety in the assembly.

γάρ
for
explanatory conjunction

ἐστίν
it is
Pres Act Indic 3 Sg · εἰμί
main verb (copula)
→ stative present
| εἰμί: 'be!'

γυναικί
for a woman
Dative
dat. of reference
| γυνή: 'woman, wife!'

λαλεῖν
to speak
Pres Act Inf · λαλέω
exegetical infinitive (subject of ἐστίν)
→ customary present
| λαλέω: 'speak!'; the specific disruptive/evaluative speaking, not all utterance.

ἐν
in
preposition + dative (place)

ἐκκλησία
church
Dative
dat. of place

36 ἢ ἀφ' ὑμῶν ὁ λόγος τοῦ θεοῦ ἐξῆλθεν, ἢ εἰς ὑμᾶς μόνους κατήντησεν;

| Or did the word of God go out from you, or did it reach you only?

DOUBLE RHETORICAL REBUKE ἢ A stinging pair of rhetorical questions checking Corinthian self-importance: they are neither the source nor the sole recipients of the gospel, so they cannot make their own rules over against 'all the churches!'

ἢ
or
disjunctive particle (rhetorical)
| ἢ: 'or!'; introduces the indignant challenge
— 'or do you imagine...?'

ἀφ'
from
preposition + genitive (source)

ὑμῶν
you
Genitive
object of ἀπό (source)

ὁ
the
Nominative
article

λόγος

word

Nominative

subject

λόγος: 'word'; the gospel message.

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

genitive of source/author

θεός: God; the word's true origin — not Corinth.

ἐξήλθεν

did it go out

Aor Act Indic 3 Sg · ἐξέρχομαι

main verb (rhetorical question)

→ constative aorist

ἐξέρχομαι: 'go/come out' (ἐκ + ἔρχομαι); they did not originate the gospel.

ἢ

or

disjunctive particle (rhetorical)

εἰς

to

preposition + accusative (terminus)

ὑμᾶς

you

Accusative

object of εἰς

μόνους

only

Accusative

attributive adjective

μόνος: 'alone, only'; they are not its exclusive recipients — others have it too.

κατήντησεν

did it reach

Aor Act Indic 3 Sg · καταντάω

main verb (rhetorical question)

→ constative aorist

καταντάω: 'arrive, attain, reach' (κατά + ἀντάω); the word came to many churches, binding Corinth to common order.

37 Εἴ τις δοκεῖ προφήτης εἶναι ἢ πνευματικός, ἐπιγινωσκέτω ἃ γράφω ὑμῖν ὅτι κυρίου ἐστὶν ἐντολή·

If anyone thinks himself to be a prophet or spiritual, let him acknowledge that the things I write to you are the Lord's command.

TEST OF TRUE SPIRITUALITY **ASYNDETON** The concluding charge sets the test: genuine prophetic or spiritual standing is proved precisely by recognizing Paul's directives as carrying the Lord's own authority.

Εἴ

if

conditional particle

τις

anyone

Nominative

subject (indefinite pronoun)

τις: 'anyone.'

δοκεῖ

thinks

Pres Act Indic 3 Sg · δοκέω

verb of protasis

→ customary present

δοκέω: 'think, suppose, seem'; the self-estimate now to be tested.

προφήτης

a prophet

Nominative

predicate nominative (of εἶναι)

προφήτης: 'prophet.'

εἶναι

to be

Pres Act Inf · εἶμι

complementary infinitive (of δοκεῖ)

→ stative present

εἶμι: 'be.'

ἢ

or

disjunctive particle

πνευματικός

spiritual

Nominative

predicate nominative (substantival adj.)

πνευματικός: 'spiritual (person)'; one claiming endowment by the Spirit.

ἐπιγινώσκτω

let him acknowledge

Pres Act Impv 3 Sg · ἐπιγινώσκω

main verb (3rd-person imperative)

→ customary present

ἐπιγινώσκω: 'recognize fully, acknowledge' (ἐπί-intensive of γινώσκω); the proof of true spirituality is submission to apostolic authority.

ὅ

the things which

Accusative

relative pronoun (object of γράφω)

ὅς: 'which'; the contents of Paul's directives.

γράφω

I write

Pres Act Indic 1 Sg · γράφω

verb of relative clause

→ present

γράφω: 'write.'

ὑμῖν

to you

Dative

indirect object

ὅτι

that

conjunction (content of acknowledgment)

κυρίου

the Lord's

Genitive

predicate genitive (of possession)

κύριος: 'Lord'; the directives bear Christ's own authority, not mere apostolic opinion.

ἐστίν

they are

Pres Act Indic 3 Sg · εἶμι

main verb (copula)

→ stative present

εἶμι: 'be.'

ἐντολή

a command

Nominative

predicate nominative

ἐντολή: 'commandment, order'; binding instruction, not advice.

38 εἰ δέ τις ἀγνοεῖ, ἀγνοεῖται.

But if anyone disregards this, he is disregarded.

SANCTION **δέ** A terse sanction: the one who refuses to recognize the Lord's command is himself not recognized — by God, and so excluded from the standing he claimed.

εἰ

if

conditional particle

δέ

but

connective conjunction

τις

anyone

Nominative

subject (indefinite pronoun)

τις: 'anyone!'

ἀγνοεῖ

disregards/is ignorant

Pres Act Indic 3 Sg · ἀγνοέω

verb of protasis

→ *customary present*

ἀγνοέω: 'not know, ignore, disregard' (ἀ- + γινώσκω); willful refusal to acknowledge — wordplay with the apodosis.

ἀγνοεῖται

he is disregarded

Pres Pass Indic 3 Sg · ἀγνοέω

main verb (apodosis)

→ *gnomic present*

ἀγνοέω: 'be ignored, not recognized'; the divine passive — God does not acknowledge him (reading ἀγνοεῖται with NA28; var. ἀγνοεῖτω, 'let him be ignorant').

39 ὥστε, ἀδελφοί μου, ζηλοῦτε τὸ προφητεύειν, καὶ τὸ λαλεῖν μὴ κωλύετε γλώσσαις·

So then, my brothers, earnestly desire to prophesy, and do not forbid speaking in tongues;

SUMMARY EXHORTATION ὥστε The balanced summary of the whole chapter: the positive priority (eagerly pursue prophecy) paired with a careful guardrail (do not prohibit tongues) — preference, not suppression.

ὥστε

so then

inferential conjunction

ὥστε: 'therefore'; gathering the chapter's practical upshot.

ἀδελφοί

brothers

Vocative

vocative of address

μου

my

Genitive

genitive of relationship

ζηλοῦτε

earnestly desire

Pres Act Impv 2 Pl · ζηλόω

main verb (imperative)

→ customary present

ζηλόω: 'be zealous for, covet' (cf. v.1); the renewed positive command.

τὸ

the

Accusative

article (articular infinitive)

προφητεύειν

to prophesy

Pres Act Inf · προφητεύω

articular infinitive (object of ζηλοῦτε)

→ customary present

προφητεύω: 'prophesy'; the abiding priority.

καὶ

and

coordinating conjunction

τὸ

the

Accusative

article (articular infinitive)

λαλεῖν

speaking

Pres Act Inf · λαλέω

articular infinitive (object of κωλύετε)

→ customary present

λαλέω: 'speak!'

μή

not

negative particle (with imperative)

κωλύετε

forbid

Pres Act Impv 2 Pl · κωλύω

main verb (prohibition)

→ customary present

κωλύω: 'hinder, prevent, forbid'; the guardrail — tongues are regulated, never banned.

γλώσσαις

in tongues

Dative

dat. of means

40 πάντα δὲ εὐσχημόνως καὶ κατὰ τάξιν γινέσθω.

But let all things be done decently and in order.

CONCLUDING PRINCIPLE **δὲ** The chapter's final maxim — and a watchword for corporate worship: everything is to proceed with becoming dignity and orderly arrangement, mirroring the God of peace (v.33).

πάντα

all things

Nominative

subject

πᾶς: 'all'; the comprehensive scope — every element of the gathering.

δὲ

but

connective conjunction

εὐσχημόνως

decently

adverb (manner)

εὐσχημόνως: 'becomingly, decently, with propriety' (εὖ + σχῆμα, 'form'); fitting, dignified conduct.

καὶ

and

coordinating conjunction

κατὰ

according to/in

preposition + accusative (standard)

τάξιιν

order

Accusative

object of κατὰ (standard)

τάξις: 'order, arrangement' (a military 'rank/formation'); orderly sequence – the opposite of ἀκαταστασία (v.33).

γινέσθω

let it be done

Pres Mid Impv 3 Sg · γίνομαι

main verb (3rd-person imperative)

→ customary present

γίνομαι: 'become, be done'; the governing imperative of the whole worship discussion.

On the text. Verse punctuation, paragraphing, and capitalization are editorial and conventional. At v.34 the manuscript tradition varies: a block of Western witnesses places vv.34–35 after v.40, and many scholars judge the verses (or their present position) text-critically uncertain; they are printed here in their traditional sequence, which is the placement of the great majority of witnesses (so NA28/THGNT/SBLGNT), without reproducing the apparatus. At v.38 the editions divide between ἀγνοεῖται ('he is not recognized', read here) and ἀγνοεῖτω ('let him be ignorant'). The OT citation at v.21 (Isa 28:11–12) is printed as continuous text. 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.