

AI-generated. These interlinears were produced by a large language model (Claude). Each chapter is structurally validated and self-reviewed, but the Greek text, parsing, syntactic, semantic-force, and lexical analysis are *not* human-verified — useful for study and orientation, not a substitute for a critical edition, lexicon, or commentary.

GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The First Epistle to the Corinthians, Chapter 3

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α' Γ'

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 · 3:1–4

Still of the flesh: the evidence of jealousy and strife

Paul could not address them as spiritual but as fleshly infants in Christ (1), feeding them milk not solid food, for they were not ready — nor are they yet (2), since jealousy and strife show they are still of the flesh, walking in a merely human way (3); for to say 'I am Paul's' and 'I am Apollos's' is to be merely human (4).

B · 3:5–9

Servants through whom you believed: God gives the growth

What then are Apollos and Paul? Servants through whom they believed, each as the Lord assigned (5). Paul planted, Apollos watered, but God kept giving the growth (6); so neither planter nor waterer is anything, but only God who gives growth (7). Planter and waterer are one, each to be rewarded by his own labor (8); for they are God's fellow workers — and the Corinthians are God's field, God's building (9).

C · 3:10–15

Building on the one foundation; the testing of each one's work

As a wise master-builder Paul laid a foundation and another builds on it — let each watch how he builds (10), for no one can lay another foundation than the one laid, Jesus Christ (11). Whether one builds with gold, silver, costly stones, or wood, hay, straw (12), each one's work will become evident, for the Day will disclose it, revealed in fire that tests its quality (13). If the work survives, he is rewarded (14); if it is burned up, he suffers loss yet is himself saved, as through fire (15).

D · 3:16–17

You are God's temple: a warning to those who destroy it

Do they not know that they are God's temple and God's Spirit dwells in them (16)? If anyone destroys God's temple, God will destroy him; for God's temple is holy, and that temple is what they are (17).

E · 3:18–23

Let no one boast in men: all things are yours

Let no one deceive himself; to become wise let him become a fool (18), for this world's wisdom is folly with God — Scripture: he catches the wise in their craftiness (19), and: the Lord knows the reasonings of the wise are futile (20). So let no one boast in men, for all things are theirs (21) — Paul, Apollos, Cephas, world, life, death, present, future: all are theirs (22), and they are Christ's, and Christ is God's (23).

1 Κάγω, ἀδελφοί, οὐκ ἠδυνήθην λαλῆσαι ὑμῖν ὡς πνευματικοῖς ἀλλ' ὡς σαρκίνους, ὡς νηπίους ἐν Χριστῷ.

And I, brothers, could not speak to you as to spiritual people, but as to fleshly ones, as to infants in Christ.

APPLICATION OF 2:6–16 **Κάγω** Having spoken of spiritual maturity (ch. 2), Paul turns the mirror on the Corinthians: 'and I, for my part' could not treat them as spiritual — the diagnosis that frames the whole chapter.

Κάγω

and I

Nominative

subject (*emphatic crasis καὶ ἐγώ*)

κἀγώ: crasis of καί + ἐγώ; 'and I (for my part)' — Paul applies the preceding to himself and them.

ἀδελφοί

brothers

Vocative

vocative of direct address

ἀδελφός: 'brother'; familial address softening the rebuke — they remain family in Christ.

οὐκ

not

negative particle

ἠδυνήθην

I could/was able

Aor Pass Indic 1 Sg · δύναμαι

main verb (*negated*)

→ constative aorist

δύναμαι: 'be able'; the passive aorist deponent — Paul was simply unable, given their state.

<p>λαλήσαι to speak Aor Act Inf · λαλέω <i>complementary infinitive</i> → constative aorist λαλέω: 'speak, talk'; the infinitive completes ἡδυνήθην — what he was unable to do.</p>	<p>ὑμῖν to you Dative <i>indirect object</i></p>	<p>ὡς as <i>comparative particle</i></p>	<p>πνευματικοῖς spiritual ones Dative <i>dat. (substantival adj. after ὡς)</i> πνευματικός: 'spiritual'; one led by the Spirit (cf. 2:15) — the category they could not yet occupy.</p>
<p>ἀλλ' but <i>adversative conjunction (strong)</i></p>	<p>ὡς as <i>comparative particle</i></p>	<p>σαρκίνοις fleshy ones Dative <i>dat. (substantival adj. after ὡς)</i> σάρκινος: 'made of flesh' (the -ινος suffix = material); here of those still characterized by mere humanity — milder than the σαρκικός ('fleshly in disposition') of v.3.</p>	<p>ὡς as <i>comparative particle</i></p>
<p>νηπίοις infants Dative <i>dat. in apposition (after ὡς)</i> νήπιος: 'infant, baby' (lit. 'non-speaking'); spiritual immaturity, contrasted with the τέλειοι ('mature') of 2:6.</p>	<p>ἐν in <i>preposition + dative (sphere)</i></p>	<p>Χριστῷ Christ Dative <i>dat. of sphere (incorporative)</i> Χριστός: 'Christ'; 'in Christ' — they are genuinely believers, but infant ones.</p>	

2 γάλα ὑμᾶς ἐπότισα, οὐ βρῶμα, οὕπω γὰρ ἐδύνασθε. ἀλλ' οὐδὲ ἔτι νῦν δύνασθε,

I gave you milk to drink, not solid food, for you were not yet able. But you are not able even now,

EXPLANATION (METAPHOR) ASYNDETON The feeding metaphor unpacks the infancy of v.1: milk, not solid food — and the rebuke sharpens, for the incapacity persists 'even now.'

γάλα

milk

Accusative

direct object (of content)

γάλα: 'milk'; elementary teaching suited to infants, a stock image for basic instruction.

ὕμᾱς

you

Accusative

direct object (of person)

ἐπότισα

I gave to drink

Aor Act Indic 1 Sg · ποτίζω

main verb (double accusative)

→ *constative aorist*

ποτίζω: 'give to drink, water'; takes a double accusative (person + thing) — 'I made you drink milk.'

οὐ

not

negative particle

βρῶμα

solid food

Accusative

direct object (negated alternative)

βρῶμα: 'food, solid food'; the deeper teaching for the mature, here withheld for lack of capacity.

οὐπω

not yet

adverb (negated time)

οὐπω: 'not yet'; the temporal qualifier — readiness had not arrived.

γὰρ

for

explanatory conjunction

ἐδύνασθε

you were able

Impf Mid/Pass Indic 2 Pl · δύναμαι

main verb (γὰρ clause)

→ *durative imperfect*

δύναμαι: 'be able'; imperfect of the past abiding incapacity at the time of Paul's founding ministry.

ἀλλ'

but

adversative conjunction

οὐδέ

not even

negative conjunction (ascensive)

οὐδέ: 'not even'; intensifies the indictment — the incapacity has not been outgrown.

ἔτι

still

adverb (time)

ἔτι: 'still, yet'; with νῦν underscores the persisting condition.

νῦν

now

adverb (present time)

δύνασθε

you are able

Pres Mid/Pass Indic 2 Pl · δύναμαι

main verb

→ *stative present*

δύναμαι: 'be able'; the present tense brings the past incapacity into the readers' own moment.

3 ἔτι γὰρ σαρκικοί ἐστε. ὅπου γὰρ ἐν ὑμῖν ζῆλος καὶ ἔρις, οὐχὶ σαρκικοί ἐστε καὶ κατὰ ἄνθρωπον περιπατεῖτε;

for you are still of the flesh. For where there is jealousy and strife among you, are you not of the flesh and walking in a merely human way?

GROUND (THE PROOF) **γὰρ** The proof of the diagnosis: jealousy and strife. A rhetorical question with οὐχὶ expecting 'yes' — their conduct itself convicts them of fleshliness.

<p>ἔτι still <i>adverb (time)</i></p>	<p>γὰρ for <i>explanatory conjunction</i></p>	<p>σαρκικοί of the flesh Nominative <i>predicate nominative</i> σαρκικός: 'fleshly' (the -ικός suffix = ethical character); not merely 'made of flesh' (v.1) but governed by the flesh's mindset.</p>	<p>ἐστε you are Pres Act Indic 2 Pl · εἰμί <i>main verb (copula)</i> → stative present</p>
<p>ὅπου where <i>conjunction (conditional/local)</i> ὅπου: 'where'; here logically 'inasmuch as, since,' introducing the demonstrative evidence.</p>	<p>γὰρ for <i>explanatory conjunction</i></p>	<p>ἐν among <i>preposition + dative (sphere)</i></p>	<p>ὑμῖν you Dative <i>object of ἐν (sphere)</i></p>
<p>ζῆλος jealousy Nominative <i>subject (of implied 'is')</i> ζῆλος: 'zeal, jealousy'; here the negative sense — partisan rivalry, envious heat.</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>ἔρις strife Nominative <i>subject (coordinate)</i> ἔρις: 'strife, contention, quarreling'; the outward conflict that jealousy breeds.</p>	<p>οὐχὶ not <i>interrogative negative (expects 'yes')</i> οὐχὶ: emphatic form of οὐ; in a question it expects an affirmative answer.</p>

σαρκικοί

of the flesh

Nominative

predicate nominative

σαρκικός: 'fleshly'; repeated for force — their behavior labels them.

ἐστε

you are

Pres Act Indic 2 Pl · εἰμί

main verb (copula)

→ stative present

καὶ

and

coordinating conjunction

κατὰ

according to

preposition + accusative (standard)

ἄνθρωπον

man

Accusative

object of κατά (standard/norm)

ἄνθρωπος: 'human being'; κατὰ ἄνθρωπον = 'in a merely human way,' on the plane of fallen humanity, not the Spirit.

περιπατεῖτε

you walk

Pres Act Indic 2 Pl · περιπατέω

main verb (interrogative)

→ customary present

περιπατέω: 'walk about'; metaphor for ethical conduct, manner of life (a Hebraism, hālak).

4 ὅταν γὰρ λέγη τις Ἐγὼ μὲν εἰμι Παύλου, ἕτερος δὲ Ἐγὼ Ἀπολλῶ, οὐκ ἄνθρωποι ἐστε;

For when one says, "I am Paul's," and another, "I am Apollos's," are you not merely human?

GROUND (CONCRETE INSTANCE) γὰρ The slogans themselves prove the point: party-spirit ('I am Paul's' / 'I am Apollos's') exposes their merely human level — answering the rivalries of 1:12.

ὅταν

when

temporal conjunction (+ subjunctive)

ὅταν: 'whenever' (ὅτε + ἄν); introduces the indefinite recurring case.

γὰρ

for

explanatory conjunction

λέγη

says

Pres Act Subj 3 Sg · λέγω

subjunctive (ὅταν clause)

→ customary present

λέγω: 'say'; the subjunctive after ὅταν marks the contingent, repeated occasion.

τις

one/someone

Nominative

subject (indefinite pronoun)

<p>Ἐγὼ I Nominative subject (emphatic pronoun, quoted)</p>	<p>μέν indeed/on the one hand particle (μέν ... δέ correlative)</p>	<p>εἶμι am Pres Act Indic 1 Sg · εἶμι main verb (copula, quoted) → stative present</p>	<p>Παύλου Paul's Genitive predicate genitive of possession Παῦλος: 'Paul'; the partisan claim of belonging to a particular teacher.</p>
<p>ἕτερος another Nominative subject (of implied λέγει) ἕτερος: 'another (of a different kind)'; the second party-claimant.</p>	<p>δέ and/but particle (answering μέν)</p>	<p>Ἐγὼ I Nominative subject (emphatic pronoun, quoted)</p>	<p>Ἀπολλῶ Apollos's Genitive predicate genitive of possession Ἀπολλῶς: 'Apollos', the eloquent Alexandrian (Acts 18:24); the contracted gen. Ἀπολλῶ; with εἶμι implied — 'I am Apollos's.'</p>
<p>οὐκ not interrogative negative (expects 'yes')</p>	<p>ἄνθρωποί (merely) human Nominative predicate nominative ἄνθρωπος: 'human being'; 'are you not (mere) men?' — i.e. acting on the human, not the spiritual, plane.</p>	<p>ἐστε you are Pres Act Indic 2 Pl · εἶμι main verb (interrogative copula) → stative present</p>	

5 τί οὖν ἐστὶν Ἀπολλῶς; τί δέ ἐστιν Παῦλος; διάκονοι δι' ὧν ἐπιστεύσατε, καὶ ἐκάστῳ ὡς ὁ κύριος ἔδωκεν.

What then is Apollos? And what is Paul? Servants through whom you believed, and to each as the Lord gave.

INFERENCE (REFRAMING) οὖν Paul reframes the leaders: not patrons of factions but servants — 'what,' not 'who.' Their role is wholly subordinate to the Lord's giving.

τί

what

Nominative

predicate nom. (interrogative pronoun)

τίς/τί: interrogative; the neuter 'what' (not 'who') deliberately depersonalizes — it asks their function.

οὖν

then

inferential conjunction

ἐστιν

is

Pres Act Indic 3 Sg · εἰμί

main verb (copula)

→ stative present

Ἀπολλῶς

Apollo

Nominative

subject

Ἀπολλῶς: named first here, perhaps tactfully placing himself second.

τί

what

Nominative

predicate nom. (interrogative pronoun)

δέ

and

connective particle

ἐστιν

is

Pres Act Indic 3 Sg · εἰμί

main verb (copula)

→ stative present

Παῦλος

Paul

Nominative

subject

διάκονοι

servants

Nominative

predicate nominative (answer)

διάκονος: 'servant, attendant, minister'; one who waits at table — lowly instrumentality, not lordship.

δι'

through

preposition + genitive (agency)

ᾧ

whom

Genitive

relative pronoun (object of διά)

ἐπιστεύσατε

you believed

Aor Act Indic 2 Pl · πιστεύω

main verb (rel. clause)

→ constative aorist (ingressive nuance)

πιστεύω: 'believe, trust'; the servants were only the channel of a faith that has God as its object.

καὶ

and

coordinating conjunction

ἐκάστῳ

to each

Dative

dat. of recipient

ἕκαστος: 'each (one)'; each servant has a Lord-assigned measure of role.

ὥς

as

comparative conjunction

ὁ

the

Nominative

article

κύριος

Lord

Nominative

subject (of ἔδωκεν)

κύριος: 'Lord'; the true assigner of each one's task — the only proper object of allegiance.

ἔδωκεν

gave/assigned

Aor Act Indic 3 Sg · δίδωμι

main verb (comparative clause)

→ constative aorist

δίδωμι: 'give'; here of apportioning a role/ministry to each.

6 ἐγὼ ἐφύτευσα, Ἀπολλῶς ἐπότισεν, ἀλλὰ ὁ θεὸς ἡΐξανεν·

I planted, Apollos watered, but God kept giving the growth;

ILLUSTRATION (AGRICULTURE) ASYNDETON The farming image: human ministers do discrete acts (aorists, planting/watering) while God alone supplies the continuous growth (imperfect) — the decisive contrast set by ἀλλά.

ἐγὼ

I

Nominative

subject (emphatic pronoun)

ἐφύτευσα

planted

Aor Act Indic 1 Sg · φυτεύω

main verb

→ constative aorist

φυτεύω: 'plant'; Paul's founding evangelism at Corinth (Acts 18) — the initial act.

Ἀπολλῶς

Apollos

Nominative

subject

ἐπότισεν

watered

Aor Act Indic 3 Sg · ποτίζω

main verb

→ constative aorist

ποτίζω: 'water, give to drink'; Apollos's subsequent nurturing ministry.

ἀλλὰ

but

adversative conjunction (strong)

ὁ

the

Nominative

article

θεός

God

Nominative

subject (emphatic by contrast)

θεός: God; the true agent, set against the merely instrumental ministers.

ἤϋξανεν

kept giving growth

Impf Act Indic 3 Sg · ἀϋξάνω

main verb

→ durative imperfect

ἀϋξάνω: 'cause to grow, increase'; the imperfect marks God's ongoing, continual giving of increase — over against the punctiliar human acts.

7 ὥστε οϋτε ὁ φυτεύων ἐστίν τι οϋτε ὁ ποτίζων, ἀλλ' ὁ ἀϋξάνων θεός.

so neither the one planting is anything nor the one watering, but God who gives the growth.

CONCLUSION (INFERENCE) ὥστε The agricultural illustration yields its conclusion: the ministers are 'nothing,' all weight falls on God — the corrective to factional boasting in leaders.

ὥστε

so that/so

inferential conjunction (result)

ὥστε: 'so that, therefore'; draws the consequence from v.6.

οϋτε

neither

negative correlative conjunction

οϋτε ... οϋτε: 'neither ... nor'

ὁ

the (one)

Nominative

article (substantizes ptc.)

φυτεύων

planting

Pres Act Ptc · Nom Sg Masc · φυτεύω

substantival participle (subject)

→ gnomic present

φυτεύω: 'plant'; the present participle names the planter as a class, not a person.

ἐστίν

is

Pres Act Indic 3 Sg · εἶμί

main verb (copula)

→ gnomic present

τι

anything

Nominative

predicate nom. (indefinite pronoun)

τις/τι: indefinite; 'anything (of significance)' — the minister has no independent importance.

οϋτε

nor

negative correlative conjunction

ὁ

the (one)

Nominative

article (substantizes ptc.)

ποτίζων

watering

Pres Act Ptc · Nom Sg Masc · ποτίζω

substantival participle (subject)

→ gnomic present

ποτίζω: 'water'; likewise a class-designation.

ἀλλ'

but

adversative conjunction (strong)

ὁ

the (one)

Nominative

article (substantizes ptc.)

αὐξάνων

giving growth

Pres Act Ptc · Nom Sg Masc · αὐξάνω

attributive participle (modifies θεός)

→ gnomic present

αὐξάνω: 'make grow'; the participle attaches to God — 'the growth-giving God,' the sole effective cause.

θεός

God

Nominative

predicate nom. / subject (the sole agent)

θεός: God; emphatically last — all consequence belongs to him.

8 ὁ φυτεύων δὲ καὶ ὁ ποτίζων ἓν εἰσιν, ἕκαστος δὲ τὸν ἴδιον μισθὸν λήμψεται κατὰ τὸν ἴδιον κόπον.

Now the one planting and the one watering are one, and each will receive his own reward according to his own labor.

QUALIFICATION (UNITY + REWARD) **δέ** A balancing clarification: the workers are 'one' (no ground for rivalry), yet individually accountable — each rewarded by his own labor, not by his followers' loyalty.

ὁ

the (one)

Nominative

article (substantizes ptc.)

φυτεύων

planting

Pres Act Ptc · Nom Sg Masc · φυτεύω

substantival participle (subject)

→ gnomic present

δὲ

now/and

connective particle (development)

καὶ

and

coordinating conjunction

ὁ

the (one)

Nominative

article (substantizes ptc.)

ποτίζων

watering

Pres Act Ptc · Nom Sg Masc · ποτίζω

substantival participle (subject)

→ gnomic present

ἓν

one

Nominative

predicate nom. (neuter: one thing)

εἷς/ἓν: 'one'; the neuter ἓν = 'one (thing)'
i.e. of one purpose and standing, not
identical persons.

εἶσιν

are

Pres Act Indic 3 Pl · εἶμι

main verb (copula)

→ stative present

ἕκαστος

each

Nominative

subject

ἕκαστος: 'each (one)'; shifts from corporate
unity to individual accountability.

δὲ

and/but

connective particle (contrast)

τὸν

the

Accusative

article

ἴδιον

his own

Accusative

attributive adjective

ἴδιος: 'one's own, private'; stresses
personal, not collective, recompense.

μισθὸν

reward/wage

Accusative

direct object

μισθός: 'wage, reward!'; the laborer's due –
eschatological recompense for ministry.

λήμψεται

will receive

Fut Mid Indic 3 Sg · λαμβάνω

main verb

→ predictive future

λαμβάνω: 'take, receive!'; the future points
to the day of reckoning.

κατὰ

according to

preposition + accusative (standard/measure)

τὸν

the

Accusative

article

ἴδιον

his own

Accusative

attributive adjective

ἴδιος: 'one's own!'; the measure is each one's
own labor, not another's.

κόπον

labor/toil

Accusative

object of κατὰ (measure)

κόπος: 'wearisome toil, labor!'; effort to the
point of fatigue – the criterion of reward.

9 θεοῦ γάρ ἔσμεν συνεργοί· θεοῦ γεώργιον, θεοῦ οἰκοδομή ἐστε.

For we are God's fellow workers; you are God's field, God's building.

GROUND (SUMMARY) γάρ The threefold 'God's' (θεοῦ ... θεοῦ ... θεοῦ, fronted for emphasis) gathers the section: the workers belong to God, and the church is God's field and building — the second image launches vv.10–15.

θεοῦ

God's

Genitive

genitive of possession (fronted, emphatic)

θεός: God; thrice-fronted in the verse — everything belongs to God, the keynote of the chapter.

γάρ

for

explanatory conjunction

ἔσμεν

we are

Pres Act Indic 1 Pl · εἰμί

main verb (copula)

→ stative present

συνεργοί

fellow workers

Nominative

predicate nominative

συνεργός: 'co-worker' (σύν + ἔργον); 'God's fellow workers' — most likely workers belonging to God who labor together, rather than co-equals with God.

θεοῦ

God's

Genitive

genitive of possession (fronted)

γεώργιον

field/cultivated land

Nominative

predicate nominative

γεώργιον: 'tilled field, farm' (γῆ + ἔργον); the church as God's cultivated ground — closing the planting/watering image.

θεοῦ

God's

Genitive

genitive of possession (fronted)

οἰκοδομή

building

Nominative

predicate nominative

οἰκοδομή: 'building, edifice'; the new metaphor — the church as God's structure, developed in vv.10–17.

ἐστε

you are

Pres Act Indic 2 Pl · εἰμί

main verb (copula)

→ stative present

10 Κατὰ τὴν χάριν τοῦ θεοῦ τὴν δοθεῖσάν μοι ὡς σοφὸς ἀρχιτέκτων θεμέλιον ἔθηκα, ἄλλος δὲ ἐποικοδομεῖ. ἕκαστος δὲ βλέπेटω πῶς ἐποικοδομεῖ·

According to the grace of God given to me, as a wise master-builder I laid a foundation, and another builds upon it. But let each one watch how he builds upon it;

DEVELOPMENT (BUILDING IMAGE) ASYNDETON The building metaphor advances: Paul as foundation-layer 'by grace,' others as upper-builders — and a sharp imperative, 'let each watch how he builds,' which governs vv.11–15.

Κατὰ

according to

preposition + accusative (norm)

τὴν

the

Accusative

article

χάριν

grace

Accusative

object of κατὰ (norm)

χάρις: 'grace'; Paul's competence is a gift, removing any boast — the foundation-laying is grace-empowered.

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

genitive of source

τὴν

the

Accusative

article (in attributive position)

δοθεῖσάν

given

Aor Pass Ptc · Acc Sg Fem · δίδωμι

attributive participle (modifies χάριν)

→ constative aorist

δίδωμι: 'give'; the divine passive — grace 'given' (by God) to Paul for the task.

μοι

to me

Dative

dat. of recipient

ὡς

as

comparative particle

σοφός

wise/skilled

Nominative

attributive adjective

σοφός: 'wise, skilled'; of practical craftsmanship here — competent expertise, not theoretical wisdom.

ἀρχιτέκτων

master builder

Nominative

predicate nom. (apposition to 'I')

ἀρχιτέκτων: 'chief craftsman, architect' (ἀρχι- + τέκτων); the foreman who lays out and lays the foundation.

θεμέλιον

foundation

Accusative

direct object

θεμέλιος: 'foundation stone, foundation'; the gospel of Christ crucified Paul first preached (cf. v.11).

ἔθηκα

I laid

Aor Act Indic 1 Sg · τίθημι

main verb

→ constative aorist

τίθημι: 'place, lay'; the once-for-all founding act of laying the foundation.

ἄλλος

another

Nominative

subject

ἄλλος: 'another (of the same kind)'; the subsequent builders, including Apollos and any later teacher.

δὲ

and/but

connective particle

ἐποικοδομεῖ

builds upon

Pres Act Indic 3 Sg · ἐποικοδομέω

main verb

→ progressive present

ἐποικοδομέω: 'build upon' (ἐπί + οἰκοδομέω); the work of raising the structure on the foundation.

ἕκαστος

each

Nominative

subject

ἕκαστος: 'each (one)'; individual responsibility for the manner of building.

δὲ

but

connective particle

βλεπέτω

let him watch

Pres Act Impv 3 Sg · βλέπω

imperative (3rd person)

→ imperative of caution

βλέπω: 'see, look'; here 'take care, watch out' — a warning to ongoing builders.

πῶς

how

interrogative adverb (indir. question)

πῶς: 'how'; the quality, not merely the fact, of building is in view.

ἐποικοδομεῖ

he builds upon

Pres Act Indic 3 Sg · ἐποικοδομέω

main verb (indirect question)

→ progressive present

ἐποικοδομέω: 'build upon'; the manner of one's building will be tested (vv.12–15).

11 Θεμέλιον γὰρ ἄλλον οὐδεὶς δύναται θεῖναι παρὰ τὸν κείμενον, ὃς ἐστὶν Ἰησοῦς Χριστός.

for no one can lay another foundation than the one already laid, which is Jesus Christ.

GROUND (THE ONE FOUNDATION) **γὰρ** The ground of the warning: the foundation is fixed and singular — Jesus Christ. Builders may differ, but the base is non-negotiable.

Θεμέλιον

foundation

Accusative

direct object (fronted)

Θεμέλιος: 'foundation'; fronted for emphasis — there is but one.

γὰρ

for

explanatory conjunction

ἄλλον

another

Accusative

attributive adjective

ἄλλος: 'another'; no rival foundation is possible.

οὐδεὶς

no one

Nominative

subject (negative pronoun)

οὐδεὶς: 'no one'; absolute negation — the exclusivity of Christ as foundation.

δύναται

is able

Pres Mid/Pass Indic 3 Sg · δύναμαι

main verb

→ gnomic present

δύναμαι: 'be able'; a standing impossibility, not merely a prohibition.

θεῖναι

to lay

Aor Act Inf · τίθημι

complementary infinitive

→ constative aorist

τίθημι: 'place, lay'; completes δύναται — to lay (a foundation).

παρὰ

besides/than

preposition + accusative (comparison/exclusion)

παρὰ + acc.: here 'beside, contrary to, other than' — 'besides the one laid.'

τὸν

the (one)

Accusative

article (substantizes ptc.)

κείμενον

already laid

Pres Mid/Pass Ptc · Acc Sg Masc · κεῖμαι

substantival participle (object of παρά)

→ stative present

κεῖμαι: 'lie, be laid'; serves as the perfect-passive of τίθημι — 'the foundation that lies (already) set.'

ὃς

which

Nominative

relative pronoun (subject)

ἐστὶν

is

Pres Act Indic 3 Sg · εἰμί

main verb (copula)

→ stative present

Ἰησοῦς

Jesus

Nominative

predicate nominative

Ἰησοῦς: Jesus; the foundation is a person, identified by name and title.

Χριστός

Christ

Nominative

apposition (title)

Χριστός: 'Christ'; the crucified Messiah preached by Paul (cf. 2:2) is the sole base.

12 εἰ δέ τις ἐποικοδομεῖ ἐπὶ τὸν θεμέλιον χρυσόν, ἄργυρον, λίθους τιμίους, ξύλα, χόρτον, καλάμην,

Now if anyone builds on the foundation with gold, silver, precious stones, wood, hay, straw,

CONDITION (THE MATERIALS) **δέ** A first-class condition opens the test: two triads of materials — durable (gold, silver, stones) versus combustible (wood, hay, straw) — that the fire will sort.

εἰ

if

conditional conjunction (1st class)

εἰ: 'if'; with the indicative, a real/assumed condition — 'if, as is the case.'

δέ

now/but

connective particle (development)

τις

anyone

Nominative

subject (indefinite pronoun)

ἐποικοδομεῖ

builds upon

Pres Act Indic 3 Sg · ἐποικοδομέω

main verb (protasis)

→ progressive present

ἐποικοδομέω: 'build upon'; the act whose materials now matter.

ἐπὶ

on

preposition + accusative (position)

τὸν

the

Accusative

article

θεμέλιον

foundation

Accusative

object of ἐπί (position)

θεμέλιος: 'foundation'; the one and only base of v.11.

χρυσόν

gold

Accusative

direct object (material)

χρυσός: 'gold'; first of the fire-proof materials — costly, enduring work.

ἄργυρον

silver

Accusative

direct object (material)

ἄργυρος: 'silver'; durable, precious — work that endures testing.

λίθους

stones

Accusative

direct object (material)

λίθος: 'stone'; with τιμίους, costly building stones (perhaps marble/gems).

τιμίους

precious

Accusative

attributive adjective

τίμιος: 'costly, precious'; of high value, fitting for an enduring temple.

ξύλα

wood

Accusative

direct object (material)

ξύλον: 'wood, timber'; first of the combustible triad — perishable work.

χόρτον

hay/grass

Accusative

direct object (material)

χόρτος: 'grass, hay'; flammable, worthless when fire comes.

καλάμην

straw/stubble

Accusative

direct object (material)

καλάμη: 'stubble, straw'; the most readily consumed — useless under testing.

13 ἐκάστου τὸ ἔργον φανερόν γενήσεται, ἢ γὰρ ἡμέρα δηλώσει· ὅτι ἐν πυρὶ ἀποκαλύπτεται, καὶ ἐκάστου τὸ ἔργον ὁποῖόν ἐστιν τὸ πῦρ αὐτὸ δοκιμάσει.

each one's work will become evident, for the Day will disclose it, because it is revealed in fire; and the fire itself will test what sort each one's work is.

APODOSIS (THE TESTING) **ASYNDETON** The condition's outcome: the eschatological 'Day' brings fire that makes each one's work manifest and assays its quality — the central image of judgment by testing.

ἐκάστου

of each

Genitive

possessive genitive

ἕκαστος: 'each (one)'; individual works, individually assessed.

τὸ

the

Nominative

article

ἔργον

work

Nominative

subject

ἔργον: 'work, deed'; the structure each has built — not salvation but ministry-product.

φανερόν

evident/manifest

Nominative

predicate adjective

φανερός: 'visible, evident'; what is now hidden will be openly disclosed.

γενήσεται

will become

Fut Mid Indic 3 Sg · γίνομαι

main verb

→ predictive future

γίνομαι: 'become, come to be'; the future disclosure at the judgment.

ἡ

the

Nominative

article

γὰρ

for

explanatory conjunction

ἡμέρα

Day

Nominative

subject

ἡμέρα: 'day'; absolutely, 'the Day' — the day of the Lord's judgment (cf. 1:8).

δηλώσει

will disclose

Fut Act Indic 3 Sg · δηλώω

main verb (γάρ clause)

→ predictive future

δηλώω: 'make clear, reveal'; the Day brings everything to light.

ὅτι

because

causal conjunction

ὅτι: 'because'; gives the reason the Day discloses — it is 'revealed in fire.'

ἐν

in/with

preposition + dative (means/manner)

πυρὶ

fire

Dative

dat. of means (the testing agent)

πῦρ: 'fire'; the standard biblical image of refining/testing judgment (cf. Mal 3:2–3).

ἀποκαλύπτεται

is revealed

Pres Pass Indic 3 Sg · ἀποκαλύπτω

main verb (ὅτι clause)

→ futuristic present

ἀποκαλύπτω: 'uncover, reveal'; the present vividly portrays the certain revelation (subject likely 'the Day').

καὶ

and

coordinating conjunction

ἐκάστου

of each

Genitive

possessive genitive

τὸ

the

Accusative

article

ἔργον

work

Accusative

direct object (of δοκιμάσει)

ἔργον: 'work'; the object the fire will assay.

ὁποῖόν

of what sort

Nominative

predicate (correlative pronoun, indir. question)

ὁποῖος: 'of what kind'; the quality, not quantity, of the work is in question.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

main verb (indir. question)

→ stative present

τὸ

the

Nominative

article

πῦρ

fire

Nominative

subject

πῦρ: 'fire'; here the active agent of testing.

αὐτό

itself

Nominative

intensive pronoun (modifies πῦρ)

αὐτός: intensive 'itself'; the fire itself does the proving.

δοκιμάσει

will test/prove

Fut Act Indic 3 Sg · δοκιμάζω

main verb

→ predictive future

δοκιμάζω: 'test, prove (as metal by fire)'; assays for genuineness — the assessment of ministry.

14 εἴ τις τὸ ἔργον μενεῖ ὃ ἐποικοδόμησεν, μισθὸν λήμψεται·

If anyone's work that he has built survives, he will receive a reward;

CONDITION (POSITIVE OUTCOME) ASYNDETON The first of two paired outcomes: work that withstands the fire earns reward — the durable builder is vindicated.

εἴ

if

conditional conjunction (1st class)

τινος

anyone's

Genitive

possessive genitive (indefinite)

τὸ

the

Nominative

article

ἔργον

work

Nominative

subject

ἔργον: 'work'; the ministerial product under test.

μενεῖ

will remain/survive

Fut Act Indic 3 Sg · μένω

main verb (protasis)

→ predictive future

μένω: 'remain, abide'; here 'survive (the fire)' — note accent distinguishes future μενεῖ from present μένει.

ὃ

which

Accusative

relative pronoun (object of ἐποικοδόμησεν)

ἐποικοδόμησεν

he built upon

Aor Act Indic 3 Sg · ἐποικοδομέω

main verb (rel. clause)

→ constative aorist

ἐποικοδομέω: 'build upon'; the completed act of building, now viewed as a whole.

μισθὸν

reward

Accusative

direct object

μισθός: 'wage, reward'; the recompense for enduring work (cf. v.8).

λήμψεται

he will receive

Fut Mid Indic 3 Sg · λαμβάνω

main verb (apodosis)

→ predictive future

λαμβάνω: 'receive'; the reward is granted at the judgment.

15 εἴ τις τὸ ἔργον κατακαήσεται, ζημιωθήσεται, αὐτὸς δὲ σωθήσεται, οὕτως δὲ ὡς διὰ πυρός.

if anyone's work is burned up, he will suffer loss, but he himself will be saved, yet so as through fire.

CONDITION (NEGATIVE OUTCOME) ASYNDETON The paired negative outcome: combustible work is destroyed and the builder loses his reward — yet he himself is saved, though only as one escaping through flames. The verse safeguards against works-salvation.

εἴ

if

conditional conjunction (1st class)

τινος

anyone's

Genitive

possessive genitive (indefinite)

τὸ

the

Nominative

article

ἔργον

work

Nominative

subject

ἔργον: 'work'; the perishable building of v.12b.

κατακαήσεται

will be burned up

Fut Pass Indic 3 Sg · κατακαίω

main verb (protasis)

→ predictive future

κατακαίω: 'burn up completely' (κατά intensive); total consumption of the worthless work.

ζημιωθήσεται

he will suffer loss

Fut Pass Indic 3 Sg · ζημιόω

main verb (apodosis)

→ predictive future

ζημιόω: 'suffer loss, be penalized'; he forfeits the reward, not his salvation.

αὐτὸς

he himself

Nominative

subject (intensive pronoun, emphatic)

αὐτός: intensive 'himself'; sets the builder over against his consumed work.

δὲ

but

adversative particle

σωθήσεται

will be saved

Fut Pass Indic 3 Sg · σῶζω

main verb

→ predictive future

σῶζω: 'save, rescue'; the divine passive — the builder is preserved, though stripped of reward.

οὕτως

so/thus

adverb (manner)

οὕτως: 'thus, in this manner'; qualifies the salvation — barely, as an escapee.

δὲ

yet

adversative particle

ὡς

as

comparative particle

διὰ

through

preposition + genitive (passage)

πυρός

fire

Genitive

object of διὰ (passage through)

πῦρ: 'fire'; the image of one fleeing a burning house — saved, but with nothing but his life.

16 οὐκ οἴδατε ὅτι ναὸς θεοῦ ἐστε καὶ τὸ πνεῦμα τοῦ θεοῦ οἰκεῖ ἐν ὑμῖν;

Do you not know that you are God's temple and that God's Spirit dwells in you?

APPLICATION (THE TEMPLE) **ASYNDETON** The building image rises to its height: the church corporately is God's temple, indwelt by the Spirit. The rhetorical 'do you not know?' presses what they should already grasp.

οὐκ

not

interrogative negative (expects 'yes')

οἴδατε

you know

Perf Act Indic 2 Pl · οἶδα

main verb (interrogative)

→ intensive perfect (present sense)

οἶδα: 'know'; perfect in form, present in meaning — 'do you not (already) know?'

ὅτι

that

conjunction (content clause)

ναὸς

temple/sanctuary

Nominative

predicate nominative

ναὸς: 'temple, sanctuary' — specifically the inner shrine where the deity dwells (vs. ἱερόν, the whole precinct); the church is God's dwelling-place.

<p>θεοῦ God's Genitive <i>genitive of possession</i></p>	<p>ἐστε you are Pres Act Indic 2 Pl · εἰμί <i>main verb (copula, content clause)</i> → stative present</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>τὸ the Nominative <i>article</i></p>
<p>πνεῦμα Spirit Nominative <i>subject</i> πνεῦμα: 'Spirit'; the divine presence that makes them the temple.</p>	<p>τοῦ of Genitive <i>article</i></p>	<p>θεοῦ God Genitive <i>genitive of source/possession</i></p>	<p>οἰκεῖ dwells Pres Act Indic 3 Sg · οἰκέω <i>main verb (content clause)</i> → stative present οἰκέω: 'dwell, inhabit'; the Spirit's settled residence among them — the temple's glory.</p>
<p>ἐν in <i>preposition + dative (place)</i></p>	<p>ὑμῖν you Dative <i>object of ἐν (place; corporate 'you')</i></p>		

17 εἴ τις τὸν ναὸν τοῦ θεοῦ φθείρει, φθερεῖ τοῦτον ὁ θεός· ὁ γὰρ ναὸς τοῦ θεοῦ ἅγιός ἐστιν, οἳτινές ἐστε ὑμεῖς.

If anyone destroys God's temple, God will destroy him; for God's temple is holy, and that is what you are.

WARNING (LEX TALIONIS) ASYNDETON A solemn warning in talionic form: the verb φθείρω turns back on the destroyer. Because the temple is holy, harming the community by faction invites God's own destroying judgment.

εἰ

if

conditional conjunction (1st class)

τις

anyone

Nominative

subject (indefinite pronoun)

τὸν

the

Accusative

article

ναὸν

temple

Accusative

direct object

ναός: 'temple, sanctuary'; the community as God's dwelling, harmed by the divisive.

τοῦ

of

Genitive

article

θεοῦ

God's

Genitive

genitive of possession

φθείρει

destroys/ruins

Pres Act Indic 3 Sg · φθείρω

main verb (protasis)

→ gnomic present

φθείρω: 'corrupt, ruin, destroy!'; of marring the temple by strife — the same verb recoils in the apodosis.

φθереῖ

will destroy

Fut Act Indic 3 Sg · φθείρω

main verb (apodosis)

→ predictive future

φθείρω: 'destroy!'; the lex-talionis echo — the destroyer is himself destroyed by God.

τούτων

this one/him

Accusative

direct object (demonstrative pronoun)

ὁ

the

Nominative

article

θεός

God

Nominative

subject (emphatic, end position)

θεός: God; the avenger of his own temple.

ὁ

the

Nominative

article

γάρ

for

explanatory conjunction

ναός

temple

Nominative

subject

ναός: 'temple, sanctuary'; its holiness grounds the severity of the warning.

τοῦ

of

Genitive

article

θεοῦ

God's

Genitive

genitive of possession

ἅγιός

holy

Nominative

predicate adjective

ἅγιος: 'holy, set apart'; consecrated to God and therefore inviolable.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

main verb (copula)

→ stative present

οἵτινές

which (very thing)

Nominative

relative pronoun (qualitative)

ὅστις: qualitative relative, 'who/which is of such a kind'; here 'and that (holy temple) is precisely what you are.'

ἐστε

are

Pres Act Indic 2 Pl · εἰμί

main verb (copula)

→ stative present

ὕμεῖς

you

Nominative

subject (emphatic pronoun)

18 Μηδεὶς ἑαυτὸν ἐξαπατάτω· εἴ τις δοκεῖ σοφὸς εἶναι ἐν ὑμῖν ἐν τῷ αἰῶνι τούτῳ, μωρὸς γενέσθω, ἵνα γένηται σοφός.

Let no one deceive himself. If anyone among you thinks he is wise in this age, let him become a fool, that he may become wise.

EXHORTATION (RETURN TO WISDOM THEME) **ASYNDETON** Paul recurs to the wisdom motif of chs. 1–2: the paradox that one must 'become a fool' by the world's measure to be truly wise — the antidote to the boasting behind the factions.

Μηδεὶς

no one

Nominative

subject (negative pronoun)

μηδεὶς: 'no one'; the μη-form fits the prohibition/imperative mood.

ἑαυτὸν

himself

Accusative

direct object (reflexive pronoun)

ἑαυτοῦ: reflexive 'himself'; self-deception is the danger in view.

ἐξαπατάτω

let him deceive

Pres Act Impv 3 Sg · ἐξαπατάω

imperative (3rd person, prohibition)

→ imperative of prohibition

ἐξαπατάω: 'deceive thoroughly' (ἐκ intensive of ἀπατάω); a stronger 'utterly deceive.'

εἴ

if

conditional conjunction (1st class)

τις

anyone

Nominative

subject (indefinite pronoun)

δοκεῖ

thinks/seems

Pres Act Indic 3 Sg · δοκέω

main verb (protasis)

→ stative present

δοκέω: 'think, suppose, seem'; here 'reckons himself' to be wise.

σοφός

wise

Nominative

predicate nom. (of εἶναι)

σοφός: 'wise'; the worldly wisdom prized at Corinth (cf. 1:18–25).

εἶναι

to be

Pres Act Inf · εἶμι

infinitive (complement of δοκεῖ)

→ stative present

ἐν

among

preposition + dative (sphere)

ὑμῖν

you

Dative

object of ἐν (sphere)

ἐν

in

preposition + dative (time)

τῷ

the

Dative

article

αἰῶνι

age

Dative

dat. of time (sphere)

αἰών: 'age'; 'this age' — the present world-order, whose wisdom is folly to God.

τούτῳ

this

Dative

demonstrative adjective

μωρός

fool

Nominative

predicate nom. (of γενέσθω)

μωρός: 'foolish, a fool'; embracing the 'folly' of the cross (1:18) the world despises.

γενέσθω

let him become

Aor Mid Impv 3 Sg · γίνομαι

imperative (3rd person)

→ ingressive aorist

γίνομαι: 'become'; the paradoxical command — embrace the cross's apparent foolishness.

ἵνα

that

conjunction (purpose)

γένηται

he may become

Aor Mid Subj 3 Sg · γίνομαι

subjunctive (purpose clause)

→ ingressive aorist

γίνομαι: 'become'; the goal — true wisdom that is from God.

σοφός

wise

Nominative

predicate nom. (of γένηται)

σοφός: 'wise'; the genuine wisdom, over against the merely worldly.

19 ἡ γὰρ σοφία τοῦ κόσμου τούτου μωρία παρὰ τῷ θεῷ ἔστιν. γέγραπται γάρ· Ὁ δρασσόμενος τοὺς σοφοὺς ἐν τῇ πανουργίᾳ αὐτῶν·

For the wisdom of this world is folly with God. For it is written: "He catches the wise in their craftiness";

GROUND (SCRIPTURE PROOF) **γάρ** The reason for the paradox, clinched by Scripture (Job 5:13): God turns the cleverness of the worldly-wise into a trap — their wisdom is folly before him.

<p>ἡ the</p> <p>Nominative article</p>	<p>γὰρ for</p> <p><i>explanatory conjunction</i></p>	<p>σοφία wisdom</p> <p>Nominative subject</p> <p>σοφία: 'wisdom'; the prized human cleverness of the age.</p>	<p>τοῦ of the</p> <p>Genitive article</p>
<p>κόσμου world</p> <p>Genitive <i>genitive of source/possession</i></p> <p>κόσμος: 'world'; the world-order alienated from God — its wisdom is the issue.</p>	<p>τούτου this</p> <p>Genitive <i>demonstrative adjective</i></p>	<p>μωρία folly</p> <p>Nominative <i>predicate nominative</i></p> <p>μωρία: 'foolishness'; the divine appraisal of human wisdom (cf. 1:20).</p>	<p>παρὰ with/before</p> <p><i>preposition + dative (in the view of)</i></p> <p>παρὰ + dat.: 'beside, in the judgment of' — 'in God's estimation.'</p>
<p>τῷ the</p> <p>Dative article</p>	<p>θεῷ God</p> <p>Dative <i>object of παρὰ (point of view)</i></p>	<p>ἔστιν is</p> <p>Pres Act Indic 3 Sg · εἰμί <i>main verb (copula)</i></p> <p>→ gnomic present</p>	<p>γέγραπται it is written</p> <p>Perf Pass Indic 3 Sg · γράφω <i>main verb (citation formula)</i></p> <p>→ intensive perfect (abiding authority)</p> <p>γράφω: 'write'; the perfect 'it stands written' — the standing authority of Scripture introducing the quotation.</p>

<p>γάρ for <i>explanatory conjunction</i></p>	<p>ὁ the (one) Nominative <i>article (substantizes ptc.)</i></p>	<p>δρασσόμενος catching/grasping Pres Mid Ptc · Nom Sg Masc · δράσσομαι <i>substantival participle (subject; = God)</i> → gnomic present δράσσομαι: 'grasp, seize with the hand'; from Job 5:13 (LXX) — God ensnares the clever in their own scheming.</p>	<p>τούς the Accusative <i>article</i></p>
<p>σοφούς wise Accusative <i>direct object (substantival adj.)</i> σοφός: 'wise'; the self-styled wise are God's quarry.</p>	<p>ἐν in <i>preposition + dative (means/instrument)</i></p>	<p>τῇ the Dative <i>article</i></p>	<p>πανουργία craftiness Dative <i>dat. of means/instrument</i> πανουργία: 'cunning, craftiness' (lit. 'ready to do anything'); their very shrewdness becomes the snare.</p>
<p>αὐτῶν their Genitive <i>genitive of possession</i></p>			

20 καὶ πάλιν· Κύριος γινώσκει τοὺς διαλογισμοὺς τῶν σοφῶν ὅτι εἰσὶν μάταιοι.

and again: "The Lord knows the reasonings of the wise, that they are futile."

GROUND (SECOND PROOF-TEXT) **καὶ πάλιν** A second citation (Ps 94:11), reinforcing the first: the Lord sees through the calculations of the wise and judges them empty — doubling the scriptural witness.

<p>καὶ and <i>coordinating conjunction</i></p>	<p>πάλιν again <i>adverb (introducing further citation)</i> πάλιν: 'again'; signals a second proof-text in the chain.</p>	<p>Κύριος Lord Nominative <i>subject</i> κύριος: 'Lord'; the LXX renders YHWH — the divine knower of human thought.</p>	<p>γινώσκει knows Pres Act Indic 3 Sg · γινώσκω <i>main verb</i> → <i>gnomic present</i> γινώσκω: 'know'; God's penetrating knowledge of inner reasonings.</p>
<p>τούς the Accusative <i>article</i></p>	<p>διαλογισμούς reasonings/thoughts Accusative <i>direct object</i> διαλογισμός: 'reasoning, deliberation, scheme'; often with a negative cast — empty calculations.</p>	<p>τῶν of the Genitive <i>article</i></p>	<p>σοφῶν wise Genitive <i>possessive genitive (substantival adj.)</i> σοφός: 'wise'; Paul substitutes 'the wise' for the psalm's 'men' (ἄνθρώπων), sharpening the application.</p>
<p>ὅτι that <i>conjunction (content clause)</i></p>	<p>εἰσὶν they are Pres Act Indic 3 Pl · εἰμί <i>main verb (content clause)</i> → <i>gnomic present</i></p>	<p>μάταιοι futile/empty Nominative <i>predicate nominative</i> μάταιος: 'vain, futile, empty'; without result or worth — the verdict on worldly reasoning.</p>	

21 ὥστε μηδεὶς καυχάσθω ἐν ἀνθρώποις· πάντα γὰρ ὑμῶν ἐστίν,

| So let no one boast in men; for all things are yours,

| CONCLUSION (NO BOASTING) ὥστε The practical conclusion of the whole argument: stop boasting in human leaders — a self-impooverishing folly, for in Christ 'all things' already belong to them.

<p>ὥστε so/therefore <i>inferential conjunction (result)</i></p> <p>ὥστε: 'so that, therefore'; draws the conclusion from vv.18–20.</p>	<p>μηδείς no one Nominative <i>subject (negative pronoun)</i></p> <p>μηδείς: 'no one'; the μη-form suits the imperative.</p>	<p>καυχάσθω let him boast Pres Mid Impv 3 Sg · καυχάομαι <i>imperative (3rd person, prohibition)</i></p> <p>→ imperative of prohibition</p> <p>καυχάομαι: 'boast, glory'; the root vice behind the factions — misplaced glorying in human teachers.</p>	<p>ἐν in <i>preposition + dative (basis/object)</i></p>
<p>ἀνθρώποις men Dative <i>object of ἐν (ground of boasting)</i></p> <p>ἄνθρωπος: 'human being'; the leaders are mere men — no ground for boasting.</p>	<p>πάντα all things Nominative <i>subject (neuter plural)</i></p> <p>πᾶς: 'all'; the sweeping totality enumerated in v.22.</p>	<p>γὰρ for <i>explanatory conjunction</i></p>	<p>ὑμῶν yours Genitive <i>predicate genitive of possession</i></p>
<p>ἐστιν is/are Pres Act Indic 3 Sg · εἰμί <i>main verb (copula; sg. with neut. pl. subject)</i></p> <p>→ stative present</p>			

22 εἴτε Παῦλος εἴτε Ἀπολλῶς εἴτε Κηφᾶς εἴτε κόσμος εἴτε ζωὴ εἴτε θάνατος εἴτε ἐνεστῶτα εἴτε μέλλοντα, πάντα ὑμῶν,

whether Paul or Apollos or Cephas or the world or life or death or things present or things to come — all are yours,

EXPANSION (THE INVENTORY) **ASYNDETON** A sweeping catalogue unpacks 'all things': the very teachers they fought over, and the whole order of existence, are gifts that serve them — boasting in any one is absurdly small.

εἴτε

whether

correlative conjunction

εἴτε ... εἴτε: 'whether ... or'; strings the items into one totality.

Παῦλος

Paul

Nominative

nom. in apposition to πάντα

Παῦλος: the teachers themselves belong to the church, not vice versa.

εἴτε

or

correlative conjunction

Ἀπολλῶς

Apollos

Nominative

nom. in apposition

Ἀπολλῶς: the eloquent teacher — likewise a servant given for them.

εἴτε

or

correlative conjunction

Κηφᾶς

Cephas

Nominative

nom. in apposition

Κηφᾶς: Aramaic 'rock' = Peter; the third named figure of the Corinthian parties (1:12).

εἴτε

or

correlative conjunction

κόσμος

world

Nominative

nom. in apposition

κόσμος: 'world'; the created order itself serves the people of God.

εἴτε

or

correlative conjunction

ζωή

life

Nominative

nom. in apposition

ζωή: 'life'; even life belongs to them as a possession in Christ.

εἴτε

or

correlative conjunction

θάνατος

death

Nominative

nom. in apposition

θάνατος: 'death'; even death now serves rather than terrifies the believer (cf. Rom 8:38).

εἴτε

or

correlative conjunction

ἐνεστῶτα

things present

Perf Act Ptc · Nom Pl Neut · ἐνίστημι

substantival participle (apposition)

→ intensive perfect

ἐνίστημι: 'be present, have come'; the perfect ptc. τὰ ἐνεστῶτα = 'present realities.'

εἴτε

or

correlative conjunction

μέλλοντα

things to come

Pres Act Ptc · Nom Pl Neut · μέλλω

substantival participle (apposition)

→ futuristic present

μέλλω: 'be about to'; τὰ μέλλοντα = 'things future' — past, present, and future alike are theirs.

πάντα

all things

Nominative

subject (resumptive, neuter plural)

παῖς: 'all'; the summary repetition gathering the whole list.

ὑμῶν

yours

Genitive

predicate genitive of possession

23 ὑμεῖς δὲ Χριστοῦ, Χριστὸς δὲ Θεοῦ.

and you are Christ's, and Christ is God's.

CLIMAX (THE CHAIN OF BELONGING) **δέ** The capstone: the hierarchy of belonging reverses all boasting — all things serve the church, but the church belongs to Christ, and Christ to God. Every claim of ownership terminates in God.

ὑμεῖς

you

Nominative

subject (emphatic pronoun)

δὲ

and/but

connective particle (contrast/development)

Χριστοῦ

Christ's

Genitive

predicate genitive of possession

Χριστός: 'Christ'; though all things are theirs, they themselves belong wholly to Christ.

Χριστὸς

Christ

Nominative

subject

δὲ

and

connective particle

Θεοῦ

God's

Genitive

predicate genitive of possession

θεός: God; the final term — Christ belongs to God (cf. 11:3; 15:28), so all ownership ends in God himself.

On the text. Verse and clause punctuation, paragraphing, and capitalization are editorial and conventional. At v.1 the earliest text reads σαρκίνοις ('fleshly, made of flesh') rather than the later σαρκικοῖς; at v.3 σαρκικοί is read (with some witnesses adding 'and division'); at v.4 the better-attested οὐκ ἄνθρωποι ἐστε ('are you not merely human?') is followed over the later οὐχὶ σαρκικοί. The chapter has 23 verses; orthographic and minor word-order variants are not noted.

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.