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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

# The First Epistle to the Corinthians, Chapter 7

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α' Ζ'

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 · 7:1–7

### Marital relations and mutual obligation

Answering their letter (1): because of sexual immorality each should have his own spouse (2); the conjugal debt is mutual and the body belongs to the other (3–4); abstinence only by agreement, briefly, for prayer, lest Satan tempt (5). This is concession, not command (6); Paul wishes all shared his gift, yet each has his own (7).

B · 7:8–9

### To the unmarried and widows

It is good to remain as Paul is (8); but if they lack self-control, they should marry — better to marry than to burn (9).

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C · 7:10–16

### **To the married, and the mixed marriage**

The Lord's command: no separation; if separated, remain so or be reconciled (10–11). To the rest Paul speaks: the believer must not divorce an unbelieving spouse willing to stay, for the spouse and children are sanctified (12–14). But if the unbeliever departs, let them go — God has called us in peace (15), for the saving outcome is uncertain (16).

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D · 7:17–24

### **Remain in your calling**

The governing rule for all the churches: walk as God assigned and called (17). Circumcision and uncircumcision are nothing — keeping God's commands is everything (18–19). Let each remain in the calling in which he was called (20): slave or free, the Lord's freedman or Christ's slave; bought with a price, do not become slaves of men (21–23). So remain with God in your station (24).

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E · 7:25–28

### **Concerning the unmarried — the present distress**

On virgins Paul has no command but gives trustworthy judgment (25): because of the present distress it is good to remain as one is (26). Bound or loosed, do not seek change (27); yet marrying is no sin — though such will have worldly trouble, which Paul would spare them (28).

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F · 7:29–31

### **The time is shortened**

The appointed time is compressed: henceforth let those with wives, those weeping, rejoicing, buying, using the world, live as though not — for the form of this world is passing away.

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G · 7:32–35

### **Undivided devotion to the Lord**

Paul wants them free from anxiety: the unmarried are concerned for the Lord's things, the married for their spouse's, and are divided (32–34). He says this for their benefit — not to restrain them, but for seemly, undistracted devotion to the Lord (35).

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H · 7:36–40

### **Decisions about marriage; the widow**

If one thinks he acts improperly toward his virgin and it must be, let him marry — no sin (36); but one who stands firm to keep her does well (37): both marrying and not marrying are good, the latter better (38). A wife is bound while the husband lives; freed at his death, she may remarry only in the Lord (39) — yet she is happier remaining so, in Paul's judgment, who has God's Spirit (40).

# 1 Περὶ δὲ ὧν ἐγράψατε, καλὸν ἀνθρώπῳ γυναικὸς μὴ ἄπτεσθαι·

Now concerning the things about which you wrote: it is good for a man not to touch a woman.

NEW TOPIC (REPLY TO THEIR LETTER) **Περὶ δὲ** The formula Περὶ δέ marks a turn to the Corinthians' own written questions; Paul opens with a maxim (perhaps their slogan) which he will at once qualify.

**Περὶ**

concerning

*preposition + genitive (reference)*

περί + gen.: 'concerning, about'; Περὶ δέ is Paul's topic-marker for the matters raised in their letter (cf. 7:25; 8:1; 12:1).

**δὲ**

now

*transitional conjunction*

**ὧν**

which (things)

Genitive

*relative pronoun (object of περί; attracted to gen.)*

**ἐγράψατε**

you wrote

Aor Act Indic 2 Pl · γράφω

*main verb (relative clause)*

→ *constative aorist*

γράφω: 'write'; refers back to the Corinthians' letter to Paul, now being answered.

**καλὸν**

good

Nominative

*predicate adjective (with implied ἔστιν)*

καλός: 'good, fine, fitting'; here 'good/expedient' rather than morally obligatory — Paul will balance it at once.

**ἀνθρώπῳ**

for a man

Dative

*dative of advantage/reference*

ἄνθρωπος: 'human being, man'; here generically of a person, in this context a male.

**γυναικὸς**

a woman

Genitive

*genitive object of ἄπτεσθαι*

γυνή: 'woman, wife'; ἄπτεσθαι γυναικὸς is a euphemism for sexual relations (cf. Gen 20:6 LXX).

**μὴ**

not

*negative particle (with infinitive)*

## ἅπτεσθαι

to touch

Pres Mid Inf · ἅπτομαι

*epexegetical infinitive (subject of καλόν)*

→ customary present (general practice)

ἅπτομαι: 'touch, take hold of!'; the middle with genitive — here a euphemism for sexual contact.

## 2 διὰ δὲ τὰς πορνείας ἕκαστος τὴν ἑαυτοῦ γυναῖκα ἔχεται, καὶ ἑκάστη τὸν ἴδιον ἄνδρα ἔχεται.

But because of cases of sexual immorality, let each man have his own wife, and let each woman have her own husband.

**QUALIFICATION / COUNTER-POINT** **διὰ δὲ** Against an ascetic over-reading of v.1, Paul grounds the normalcy of marriage: the pervasive temptation to πορνεία makes mutual, exclusive marriage the wise rule.

### διὰ

because of

*preposition + accusative (cause)*

διὰ + acc.: 'because of, on account of'; introduces the reason marriage is fitting.

### δὲ

but

*adversative conjunction*

### τὰς

the

*Accusative*

*article*

### πορνείας

sexual immoralities

*Accusative*

*object of διὰ (cause)*

πορνεία: 'sexual immorality, fornication'; the plural points to its many forms or instances, rampant in Corinth.

### ἕκαστος

each man

*Nominative*

*subject (distributive)*

ἕκαστος: 'each, every one'; the distributive force individualizes the directive.

### τὴν

the

*Accusative*

*article*

### ἑαυτοῦ

his own

*Genitive*

*reflexive possessive genitive*

### γυναῖκα

wife

*Accusative*

*direct object*

γυνή: here 'wife'; the exclusivity ('his own') answers πορνεία.

**ἔχέτω**

let him have

Pres Act Impv 3 Sg · ἔχω

*imperative (third person)*

→ customary present (ongoing practice)

ἔχω: 'have, hold'; 'have a wife/husband' as a settled marital relation, not mere acquisition.

**καὶ**

and

*coordinating conjunction*

**ἐκάστη**

each woman

Nominative

*subject (distributive)*

ἐκάστη: fem. of ἕκαστος; the symmetrical address to women is striking for the period.

**τὸν**

the

Accusative

*article*

**ἴδιον**

her own

Accusative

*attributive adjective (possession)*

ἴδιος: 'one's own, private'; underscores the exclusive, proper belonging within marriage.

**ἄνδρα**

husband

Accusative

*direct object*

ἄνδρ: 'man, husband'; the counterpart of γυνή in the reciprocal command.

**ἔχέτω**

let her have

Pres Act Impv 3 Sg · ἔχω

*imperative (third person)*

→ customary present (ongoing practice)

### 3 τῇ γυναικὶ ὁ ἀνὴρ τὴν ὀφειλὴν ἀποδιδότω, ὁμοίως δὲ καὶ ἡ γυνὴ τῷ ἀνδρὶ.

Let the husband render to his wife what is due, and likewise also the wife to her husband.

SPECIFICATION (MUTUAL DUTY) ASYNDETON The marriage rule is unpacked as a reciprocal obligation: the conjugal 'debt' is owed equally by each partner — a strikingly symmetrical ethic.

**τῇ**

to the

Dative

*article*

**γυναικὶ**

wife

Dative

*indirect object (recipient of the debt)*

γυνή: 'wife'; placed first for emphasis on the wife's claim.

**ὁ**

the

Nominative

*article*

**ἀνὴρ**

husband

Nominative

*subject*

ἀνὴρ: 'husband'; the one who owes the duty.

<p><b>τήν</b> the Accusative article</p>	<p><b>ὀφειλήν</b> what is due / debt Accusative direct object ὀφειλή: 'debt, what is owed'; here the conjugal due — a commercial metaphor making marital intimacy an obligation, not a favor.</p>	<p><b>ἀποδιδότω</b> let him render Pres Act Impv 3 Sg · ἀποδίδωμι imperative (third person) → customary present (continual) ἀποδίδωμι: 'give back, pay (a debt), render what is due'; the ἀπο- stresses discharging an obligation.</p>	<p><b>ὁμοίως</b> likewise adverb (manner / correspondence) ὁμοίως: 'likewise, in the same way'; signals the full reciprocity of the obligation.</p>
<p><b>δὲ</b> and connective conjunction</p>	<p><b>καὶ</b> also adjunctive (ascensive) adverb</p>	<p><b>ἡ</b> the Nominative article</p>	<p><b>γυνή</b> wife Nominative subject (verb ἀποδιδότω understood)</p>
<p><b>τῷ</b> to the Dative article</p>	<p><b>ἀνδρί</b> husband Dative indirect object (recipient)</p>		

#### 4 ἡ γυνή τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει ἀλλὰ ὁ ἀνὴρ· ὁμοίως δὲ καὶ ὁ ἀνὴρ τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει ἀλλὰ ἡ γυνή.

The wife does not have authority over her own body, but the husband does; and likewise also the husband does not have authority over his own body, but the wife does.

GROUND (MUTUAL BODILY BELONGING) ASYNDETON The basis of the conjugal debt: in marriage each has yielded authority over the body to the other — a mutual surrender, again perfectly symmetrical.

ἡ

the

Nominative

article

γυνή

wife

Nominative

subject

τοῦ

the

Genitive

article

ἰδίου

her own

Genitive

attributive adjective

ἴδιος: 'one's own'; what one would normally claim as private is here mutually surrendered.

σώματος

body

Genitive

genitive object of ἐξουσιάζει

σῶμα: 'body'; the locus of the marital self-giving — not despised but mutually entrusted.

οὐκ

not

negative particle

ἐξουσιάζει

has authority

Pres Act Indic 3 Sg · ἐξουσιάζω

main verb (+ genitive object)

→ stative present (settled state)

ἐξουσιάζω: 'have authority/power over' (from ἐξουσία); takes the genitive — 'exercise rights over!'

ἀλλὰ

but

strong adversative conjunction

ὁ

the

Nominative

article

ἀνὴρ

husband

Nominative

subject (verb understood: 'does')

ὁμοίως

likewise

adverb (correspondence)

δὲ

and

connective conjunction

καὶ

also

adjunctive adverb

ὁ

the

Nominative

article

ἀνὴρ

husband

Nominative

subject

τοῦ

the

Genitive

article

ἰδίου

his own

Genitive

attributive adjective

σώματος

body

Genitive

genitive object of ἐξουσιάζει

οὐκ

not

negative particle

ἐξουσιάζει

has authority

Pres Act Indic 3 Sg · ἐξουσιάζω

main verb (+ genitive object)

→ stative present (settled state)

ἀλλὰ

but

*strong adversative conjunction*

ἡ

the

Nominative

*article*

γυνή

wife

Nominative

*subject (verb understood: 'does')*

5 μὴ ἀποστερεῖτε ἀλλήλους, εἰ μήτι ἂν ἐκ συμφώνου πρὸς καιρὸν ἵνα σχολάσητε τῇ προσευχῇ καὶ πάλιν ἐπὶ τὸ αὐτὸ ἦτε, ἵνα μὴ πειράζῃ ὑμᾶς ὁ Σατανᾶς διὰ τὴν ἀκρασίαν ὑμῶν.

Do not deprive one another, except perhaps by agreement for a time, that you may devote yourselves to prayer and again be together, lest Satan tempt you because of your lack of self-control.

APPLICATION (PROHIBITION + EXCEPTION) ASYNDETON The practical upshot: no withholding — with a single, carefully fenced exception (mutual, temporary, prayer-purposed, then resumed), guarded against the danger of temptation.

μὴ

not

*negative particle (prohibition)*

ἀποστερεῖτε

deprive

Pres Act Impv 2 Pl · ἀποστερέω

*prohibitive imperative*

→ present prohibition (stop / do not make a practice of)

ἀποστερέω: 'rob, defraud, deprive'; to withhold the conjugal due is to defraud the spouse of what is owed (v.3).

ἀλλήλους

one another

Accusative

*reciprocal pronoun (direct object)*

ἀλλήλων: 'one another'; reinforces the mutuality already stressed.

εἰ

if

*conjunction (introduces exception)*

μήτι

not perhaps

*particle (εἰ μήτι = 'except')*

μήτι: interrogative/qualifying particle; εἰ μήτι ἂν = 'unless perhaps,' carving out the lone exception.

ἂν

perhaps

*modal particle (contingency)*

ἂν: marks the clause as contingent/potential — the exception is hedged, not encouraged.

ἐκ

by

*preposition + genitive (source/basis)*

συμφώνου

agreement

Genitive

*object of ἐκ (substantival adj.)*

σύμφωνος: 'agreeing, harmonious' (cf. 'symphony'); ἐκ συμφώνου = 'by mutual consent' — both must agree.

πρὸς

for

*preposition + accusative (duration/purpose)*

καιρὸν

a time / season

Accusative

*object of πρὸς (πρὸς καιρὸν = 'for a while')*

καιρός: 'appointed time, season'; πρὸς καιρὸν = 'temporarily' — the abstinence is strictly limited.

ἵνα

that

*conjunction (purpose)*

σχολάσητε

you may devote yourselves

Aor Act Subj 2 Pl · σχολάζω

*subjunctive (purpose clause)*

→ *ingressive aorist*

σχολάζω: 'have leisure for, devote oneself to' (cf. 'school!'); to give undistracted time to prayer.

τῇ

to the

Dative

*article*

προσευχῇ

prayer

Dative

*dative of reference (object of devotion)*

προσευχή: 'prayer'; the sole sanctioned reason for temporary abstinence.

καὶ

and

*coordinating conjunction*

πάλιν

again

*adverb (time)*

πάλιν: 'again, back'; the resumption is assumed — abstinence is the interlude, not the norm.

ἐπὶ

to

*preposition + accusative (ἐπὶ τὸ αὐτό = 'together')*

τὸ

the

Accusative

*article*

αὐτό

same

Accusative

*object of ἐπὶ (ἐπὶ τὸ αὐτό = 'at the same place, together')*

ἐπὶ τὸ αὐτό: idiom 'together, in the same place'; here a discreet euphemism for resuming relations.

ἦτε

you may be

Pres Act Subj 2 Pl · εἶμι

*subjunctive (coordinate purpose)*

→ *stative present*

ἵνα

lest

*conjunction (negative purpose, with μή)*

μὴ

not

*negative particle*

πειράζη

may tempt

Pres Act Subj 3 Sg · πειράζω

*subjunctive (negative purpose)*

→ *present (ongoing attempt)*

πειράζω: 'test, tempt, try'; the present subjunctive pictures Satan's continual probing for an opening.

ὑμᾶς

you

Accusative

*direct object*

<p><b>ὁ</b> the</p> <p>Nominative <i>article</i></p>	<p><b>Σατανᾶς</b> Satan</p> <p>Nominative <i>subject</i></p> <p>Σατανᾶς: 'Satan, the adversary' (Aramaic/Hebrew śāṭān); the tempter who exploits prolonged abstinence.</p>	<p><b>διὰ</b> because of</p> <p><i>preposition + accusative (cause)</i></p>	<p><b>τὴν</b> the</p> <p>Accusative <i>article</i></p>
<p><b>ἄκρασίαν</b> lack of self-control</p> <p>Accusative <i>object of διὰ (cause)</i></p> <p>ἄκρασία: 'lack of self-control, incontinence' (ἄ- + κράτος, 'mastery'); realistic about human weakness.</p>	<p><b>ὑμῶν</b> your</p> <p>Genitive <i>genitive of relationship (possessive)</i></p>		

6 τοῦτο δὲ λέγω κατὰ συγγνώμην, οὐ κατ' ἐπιταγήν.

But this I say by way of concession, not as a command.

CLARIFICATION OF AUTHORITY **δὲ** Paul stamps the foregoing as concession, not decree — distinguishing his pastoral accommodation from binding obligation, a recurring distinction in this chapter.

<p><b>τοῦτο</b> this</p> <p>Accusative <i>direct object (demonstrative)</i></p> <p>οὔτος: 'this'; refers back to the exception/permission just granted (v.5).</p>	<p><b>δὲ</b> but</p> <p><i>transitional conjunction</i></p>	<p><b>λέγω</b> I say</p> <p>Pres Act Indic 1 Sg · λέγω <i>main verb</i></p> <p>→ instantaneous present (speech act)</p> <p>λέγω: 'say, speak'; here introduces Paul's qualification of his own counsel.</p>	<p><b>κατὰ</b> by way of</p> <p><i>preposition + accusative (standard/manner)</i></p>
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## συγγνώμην

concession

Accusative

object of κατά (manner)

συγγνώμη: 'concession, indulgence, allowance' (lit. 'fellow-feeling, agreement'); a permission, not a directive.

οὐ

not

negative particle

κατ'

as

preposition + accusative (standard/manner)

## ἐπιταγήν

command

Accusative

object of κατά (manner)

ἐπιταγή: 'command, injunction'; the authoritative order Paul declines to issue here (contrast v.10).

## 7 θέλω δὲ πάντας ἀνθρώπους εἶναι ὡς καὶ ἐμαυτὸν· ἀλλὰ ἕκαστος ἴδιον ἔχει χάρισμα ἐκ θεοῦ, ὁ μὲν οὕτως, ὁ δὲ οὕτως.

Yet I wish that all people were as I myself am; but each has his own gift from God, one of one kind and one of another.

PERSONAL WISH, THEN QUALIFICATION **δὲ** Paul voices his own preference (celibacy) while immediately relativizing it: singleness and marriage are alike charismata, divinely apportioned — neither is for everyone.

## θέλω

I wish

Pres Act Indic 1 Sg · θέλω

main verb

→ stative present (settled desire)

θέλω: 'will, wish, want'; expresses Paul's personal preference, not a binding will imposed on others.

δὲ

yet

transitional/mild adversative conjunction

## πάντας

all

Accusative

attributive adjective

## ἀνθρώπους

people

Accusative

accusative subject of infinitive εἶναι

ἄνθρωπος: 'human being, person'; inclusive of all, regardless of sex.

**εἶναι**

to be

Pres Act Inf · εἶμί

infinitive (object of θέλω)

→ stative present

**ὡς**

as

comparative particle

**καὶ**

even

adjunctive/ascensive adverb

**ἐμαυτόν**

myself

Accusative

reflexive pronoun (object of comparison)

ἐμαυτοῦ: 'myself'; Paul, apparently unmarried at this time, holds up his own celibate state.

**ἀλλὰ**

but

strong adversative conjunction

**ἕκαστος**

each

Nominative

subject (distributive)

ἕκαστος: 'each one'; the gifts are individually apportioned.

**ἴδιον**

his own

Accusative

attributive adjective

ἴδιος: 'one's own'; the gift is personally and distinctly given.

**ἔχει**

has

Pres Act Indic 3 Sg · ἔχω

main verb

→ stative present (possession)

ἔχω: 'have, possess'; one possesses, does not earn, the charism.

**χάρισμα**

gift

Accusative

direct object

χάρισμα: 'gift of grace' (from χάρις); here both celibacy and marriage are framed as God-given graces.

**ἐκ**

from

preposition + genitive (source)

**θεοῦ**

God

Genitive

object of ἐκ (source)

θεός: God; the gift's divine origin removes any ground for boasting in either state.

**ὁ**

the one

Nominative

article as demonstrative (ὁ μὲν ... ὁ δέ)

**μὲν**

on the one hand

particle (μὲν ... δέ correlation)

**οὕτως**

thus / this way

adverb (manner)

οὕτως: 'in this way'; ὁ μὲν οὕτως, ὁ δὲ οὕτως = 'one this way, another that' — varied gifting.

**ὁ**

the other

Nominative

article as demonstrative

**δὲ**

on the other

particle (δέ answering μὲν)

οὕτως

thus / that way

adverb (manner)

## 8 Λέγω δὲ τοῖς ἀγάμοις καὶ ταῖς χήραις, καλὸν αὐτοῖς ἔάν μείνωσιν ὡς ἐγώ·

But I say to the unmarried and to the widows that it is good for them if they remain as I also am.

NEW ADDRESSEES (THE UNMARRIED) **δὲ** Paul turns to a specific group, commending the single life he himself lives — 'good,' not commanded, echoing v.1 and v.7.

**Λέγω**

I say

Pres Act Indic 1 Sg · λέγω

main verb

→ instantaneous present (speech act)

λέγω: 'say'; introduces direct counsel to a named group.

**δὲ**

but

transitional conjunction

**τοῖς**

to the

Dative

article

**ἀγάμοις**

unmarried

Dative

indirect object (substantival adj.)

ἀγάμος: 'unmarried' (ἀ- + γάμος, 'marriage'); here probably the formerly married/widowers paired with widows.

**καὶ**

and

coordinating conjunction

**ταῖς**

the

Dative

article

**χήραις**

widows

Dative

indirect object (coordinate)

χήρα: 'widow'; a class of special pastoral concern in the early church (cf. 1 Tim 5).

**καλὸν**

good

Nominative

predicate adjective (with implied ἐστίν)

καλός: 'good, fitting'; again expedient rather than obligatory.

**αὐτοῖς**

for them

Dative  
dative of advantage

**ἐάν**

if

conjunction (introduces condition)

**μείνωσιν**

they remain

Aor Act Subj 3 Pl · μένω  
subjunctive (third-class condition)

→ constative aorist

μένω: 'remain, stay, abide'; the chapter's keynote — 'remain as you are' (cf. vv.11, 20, 24, 40).

**ὡς**

as

comparative particle

**κἀγώ**

I also

Nominative  
emphatic pronoun (καί + ἐγώ)

κἀγώ: crasis of καί ἐγώ, 'I too'; Paul again his own example of contented singleness.

9 εἰ δὲ οὐκ ἐγκρατεύονται, γαμησάτωσαν, κρεῖττον γάρ ἐστιν γαμῆσαι ἢ πυροῦσθαι.

But if they do not have self-control, let them marry; for it is better to marry than to burn.

CONCESSIVE ALTERNATIVE **δὲ** Realism qualifies the ideal: where continence is lacking, marriage is the better, God-given course — not a failure but a wiser path than consuming desire.

**εἰ**

if

conjunction (first-class condition)

**δὲ**

but

adversative conjunction

**οὐκ**

not

negative particle

**ἐγκρατεύονται**

they exercise self-control

Pres Mid Indic 3 Pl · ἐγκρατεύομαι  
main verb (protasis)

→ customary present (habitual capacity)

ἐγκρατεύομαι: 'control oneself, be continent' (ἐν + κράτος, 'mastery'); the opposite of the ἀκρασία of v.5.

## γαμησάτωσαν

let them marry

Aor Act Impv 3 Pl · γαμέω

*imperative (apodosis)*

→ *ingressive aorist (enter marriage)*

γαμέω: 'marry, take a spouse'; the aorist views entering marriage as a definite step.

## κρείττον

better

Nominative

*predicate adjective (comparative)*

κρείττων: comparative of ἀγαθός, 'better, more advantageous'; weighs marriage against unrelieved desire.

## γάρ

for

*explanatory conjunction*

## ἐστίν

it is

Pres Act Indic 3 Sg · εἰμί

*copula*

→ *stative present*

## γαμῆσαι

to marry

Aor Act Inf · γαμέω

*infinitive (subject of ἐστίν)*

→ *constative aorist*

## ἢ

than

*particle of comparison*

## πυροῦσθαι

to burn

Pres Pass Inf · πυρόω

*infinitive (second member of comparison)*

→ *present (ongoing condition)*

πυρόω: 'set on fire, burn'; figuratively to be inflamed with sexual passion — the unrelieved torment marriage relieves.

## 10 Τοῖς δὲ γεγαμηκόσιν παραγγέλλω, οὐκ ἐγὼ ἀλλὰ ὁ κύριος, γυναῖκα ἀπὸ ἀνδρὸς μὴ χωρισθῆναι

But to the married I give this charge — not I, but the Lord — that a wife is not to separate from her husband

**DOMINICAL COMMAND** **δὲ** Now a binding word, not concession: Paul invokes the Lord's own teaching on divorce (cf. Mark 10:9), marking the highest authority for the prohibition of separation.

## Τοῖς

to the

Dative

article (substantizes participle)

## δὲ

but

transitional conjunction

## γεγαμηκόσιν

to those who are married

Perf Act Ptc · Dat Pl Masc · γαμέω

substantival participle (indirect object)

→ intensive perfect (settled married state)

γαμέω: 'marry'; the perfect denotes those now in the abiding state of being married.

## παραγγέλλω

I charge

Pres Act Indic 1 Sg · παραγγέλλω

main verb

→ instantaneous present (speech act)

παραγγέλλω: 'command, charge, instruct'; a strong term for an authoritative order, fitting a dominical word.

## οὐκ

not

negative particle

## ἐγώ

I

Nominative

emphatic pronoun (in apposition to subject)

## ἀλλὰ

but

strong adversative conjunction

## ὁ

the

Nominative

article

## κύριος

Lord

Nominative

subject (the true authority)

κύριος: 'Lord'; the historical Jesus' own teaching on divorce stands behind this command.

## γυναῖκα

a wife

Accusative

accusative subject of infinitive

## ἀπό

from

preposition + genitive (separation)

## ἀνδρός

husband

Genitive

object of ἀπό (separation)

## μή

not

negative particle (with infinitive)

## χωρισθῆναι

to separate

Aor Pass Inf · χωρίζω

infinitive (content of the charge)

→ constative aorist

χωρίζω: 'separate, divide'; passive/middle 'be separated, separate oneself' — i.e. divorce or desert.

11 — ἐὰν δὲ καὶ χωρισθῆ, μενέτω ἄγαμος ἢ τῷ ἀνδρὶ καταλλαγῆτω — καὶ ἄνδρα γυναῖκα μὴ ἀφιέναι.

— but if she does separate, let her remain unmarried or be reconciled to her husband — and that a husband is not to divorce his wife.

PARENTHETICAL PROVISIO + PARALLEL COMMAND δὲ A realistic parenthesis governs the case of an actual separation (no remarriage; seek reconciliation), then the symmetrical command to husbands closes the dominical word.

ἐὰν

if

conjunction (third-class condition)

δὲ

but

adversative conjunction

καὶ

indeed

ascensive adverb

χωρισθῆ

she separates

Aor Pass Subj 3 Sg · χωρίζω

subjunctive (protasis)

→ constative aorist

χωρίζω: 'be separated, separate oneself'; the contingency contemplated despite the prohibition.

μενέτω

let her remain

Pres Act Impv 3 Sg · μένω

imperative (apodosis)

→ customary present (continue in a state)

μένω: 'remain'; the separated wife is to stay single — remarriage is excluded.

ἄγαμος

unmarried

Nominative

predicate adjective (with μενέτω)

ἄγαμος: 'unmarried'; the prescribed status for one who has separated.

ἢ

or

disjunctive particle

τῷ

to the

Dative

article

**ἄνδρῖ**

husband

Dative

dative of (re)association with καταλλαγῆτω

**καταλλαγῆτω**

let her be reconciled

Aor Pass Impv 3 Sg · καταλλάσσω

imperative (alternative course)

→ ingressive aorist (be brought to reconciliation)

καταλλάσσω: 'reconcile, restore relationship'; the same verb Paul uses for reconciliation to God (Rom 5:10).

**καὶ**

and

coordinating conjunction

**ἄνδρα**

a husband

Accusative

accusative subject of infinitive

**γυναῖκα**

his wife

Accusative

direct object of ἀφιέναι

**μὴ**

not

negative particle (with infinitive)

**ἀφιέναι**

to divorce / send away

Pres Act Inf · ἀφίημι

infinitive (parallel content of the charge)

→ customary present

ἀφίημι: 'send away, release, leave'; here 'divorce' — the husband's counterpart to the wife's χωρισθῆναι.

12 Τοῖς δὲ λοιποῖς λέγω ἐγώ, οὐχ ὁ κύριος· εἴ τις ἀδελφὸς γυναῖκα ἔχει ἄπιστον, καὶ αὕτη συνευδοκεῖ οἰκεῖν μετ' αὐτοῦ, μὴ ἀφιέτω αὐτήν·

But to the rest I say — I, not the Lord — if any brother has an unbelieving wife, and she consents to live with him, let him not divorce her.

APOSTOLIC APPLICATION (MIXED MARRIAGE) **δὲ** For a case Jesus did not address, Paul speaks on his own apostolic authority: the believer must not initiate divorce of a willing unbelieving spouse.

**Τοῖς**

to the

Dative  
article

**δὲ**

but

transitional conjunction

**λοιποῖς**

rest

Dative

indirect object (substantival adj.)

λοιπός: 'remaining, rest!'; here those in mixed marriages, a case beyond the dominical word.

**λέγω**

I say

Pres Act Indic 1 Sg · λέγω

main verb

→ instantaneous present (speech act)

**ἐγώ**

I

Nominative

emphatic subject pronoun

**οὐχ**

not

negative particle

**ὁ**

the

Nominative

article

**κύριος**

Lord

Nominative

subject (contrastive)

κύριος: 'Lord!'; the contrast (v.10) marks this as Paul's own Spirit-guided ruling, not a saying of Jesus.

**εἰ**

if

conjunction (first-class condition)

**τις**

any

Nominative

indefinite pronoun (modifies ἀδελφός)

**ἀδελφός**

brother

Nominative

subject

ἀδελφός: 'brother!'; a fellow believer — the Christian partner in the mixed marriage.

**γυναῖκα**

wife

Accusative

direct object

**ἔχει**

has

Pres Act Indic 3 Sg · ἔχω

main verb (protasis)

→ stative present

**ἄπιστον**

unbelieving

Accusative

attributive adjective

ἄπιστος: 'unbelieving, faithless' (ἀ- + πιστός); the non-Christian spouse.

**καὶ**

and

coordinating conjunction

**αὕτη**

she

Nominative

demonstrative as subject

## συνευδοκεῖ

consents

Pres Act Indic 3 Sg · συνευδοκέω

*main verb*

→ stative present (settled willingness)

συνευδοκέω: 'agree to, consent, be content with' (συν + εὐ + δοκέω); the unbeliever's willingness is decisive.

## οἰκεῖν

to live

Pres Act Inf · οἰκέω

*complementary infinitive*

→ customary present

οἰκέω: 'dwell, live (with)'; to share a household as husband and wife.

## μετ'

with

*preposition + genitive (association)*

## αὐτοῦ

him

Genitive

*object of μετά*

## μή

not

*negative particle (prohibition)*

## ἀφιέτω

let him divorce

Pres Act Impv 3 Sg · ἀφίημι

*prohibitive imperative*

→ present prohibition

ἀφίημι: 'send away, divorce'; the believer must not be the one to dissolve the marriage.

## αὐτήν

her

Accusative

*direct object*

### 13 καὶ γυνὴ εἴ τις ἔχει ἄνδρα ἄπιστον, καὶ οὗτος συνευδοκεῖ οἰκεῖν μετ' αὐτῆς, μὴ ἀφιέτω τὸν ἄνδρα.

And a woman who has an unbelieving husband, and he consents to live with her, let her not divorce her husband.

PARALLEL CASE (THE BELIEVING WIFE) καὶ The reciprocal ruling for a believing wife — Paul's characteristic even-handedness toward both sexes.

## καὶ

and

*coordinating conjunction*

## γυνή

a woman

Nominative

*subject (fronted for emphasis)*

γυνή: 'woman, wife'; the believing partner in this parallel case.

## εἴ

if

*conjunction (first-class condition)*

## τις

any

Nominative

*indefinite pronoun*

**ἔχει**

has

Pres Act Indic 3 Sg · ἔχω

*main verb (protasis)*

→ stative present

**ἄνδρα**

husband

Accusative

*direct object*

**ἄπιστον**

unbelieving

Accusative

*attributive adjective*

**καὶ**

and

*coordinating conjunction*

**οὗτος**

he

Nominative

*demonstrative as subject*

**συνευδοκεῖ**

consents

Pres Act Indic 3 Sg · συνευδοκέω

*main verb*

→ stative present (settled willingness)

συνευδοκέω: 'agree, consent'; again the unbeliever's willingness governs the case.

**οἰκεῖν**

to live

Pres Act Inf · οἰκέω

*complementary infinitive*

→ customary present

**μετ'**

with

*preposition + genitive (association)*

**αὐτῆς**

her

Genitive

*object of μετά*

**μή**

not

*negative particle (prohibition)*

**ἀφιέτω**

let her divorce

Pres Act Impv 3 Sg · ἀφίημι

*prohibitive imperative*

→ present prohibition

ἀφίημι: 'divorce, send away'; some MSS read χωριζέτω, but the sense is the same.

**τὸν**

the

Accusative

*article*

**ἄνδρα**

husband

Accusative

*direct object*

14 ἡγίασται γὰρ ὁ ἀνὴρ ὁ ἄπιστος ἐν τῇ γυναικί, καὶ ἡγίασται ἡ γυνὴ ἡ ἄπιστος ἐν τῷ ἀδελφῷ· ἐπεὶ ἄρα τὰ τέκνα ὑμῶν ἀκάθαρτά ἐστιν, νῦν δὲ ἅγια ἐστιν.

For the unbelieving husband is sanctified through the wife, and the unbelieving wife is sanctified through the brother; otherwise your children would be unclean, but as it is they are holy.

GROUND (SANCTIFYING INFLUENCE) **γάρ** The reason not to flee the marriage: the believer's holiness 'reaches' the unbelieving spouse and the children — sanctity, not defilement, is the contagious force.

<p><b>ἡγίασται</b> is sanctified Perf Pass Indic 3 Sg · ἀγιάζω <i>main verb</i> → intensive perfect (resultant state) ἀγιάζω: 'make holy, set apart, consecrate'; here a relational/covenantal setting-apart, not necessarily conversion.</p>	<p><b>γάρ</b> for <i>explanatory conjunction</i></p>	<p><b>ὁ</b> the Nominative <i>article</i></p>	<p><b>ἀνὴρ</b> husband Nominative <i>subject</i></p>
<p><b>ὁ</b> the Nominative <i>article (attributive position)</i></p>	<p><b>ἄπιστος</b> unbelieving Nominative <i>attributive adjective</i> ἄπιστος: 'unbelieving'; the spouse still outside faith, yet drawn into the sphere of holiness.</p>	<p><b>ἐν</b> through / in <i>preposition + dative (means/association)</i></p>	<p><b>τῇ</b> the Dative <i>article</i></p>
<p><b>γυναικί</b> wife Dative <i>dative of means/association</i> γυνή: 'wife'; the believing wife is the channel of the sanctifying bond.</p>	<p><b>καὶ</b> and <i>coordinating conjunction</i></p>	<p><b>ἡγίασται</b> is sanctified Perf Pass Indic 3 Sg · ἀγιάζω <i>main verb (parallel)</i> → intensive perfect (resultant state)</p>	<p><b>ἡ</b> the Nominative <i>article</i></p>

**γυνή**

wife

Nominative

subject

**ἡ**

the

Nominative

article (attributive position)

**ἄπιστος**

unbelieving

Nominative

attributive adjective

**ἐν**

through / in

preposition + dative (means/association)

**τῷ**

the

Dative

article

**ἀδελφῷ**

brother

Dative

dative of means/association

ἀδελφός: 'brother'; here the believing husband — Paul varies the term from 'husband' to stress his faith.

**ἐπεὶ**

otherwise / since (else)

conjunction (introduces contrary-to-fact inference)

ἐπεὶ: 'since, because'; here elliptical, 'since otherwise' — were it not so, the children would be unclean.

**ἄρα**

then

inferential particle

**τὰ**

the

Nominative

article

**τέκνα**

children

Nominative

subject

τέκνον: 'child'; the offspring of the mixed marriage, here declared 'holy'

**ὑμῶν**

your

Genitive

genitive of relationship (possessive)

**ἀκάθαρτά**

unclean

Nominative

predicate adjective

ἀκάθαρτος: 'unclean, impure' (ἀ- + καθάρως); the cultic opposite of ἅγιος, here in the contrary-to-fact clause.

**ἔστιν**

would be

Pres Act Indic 3 Sg · εἰμί

copula

→ stative present

**νῦν**

now / as it is

adverb (logical, 'as the case stands')

νῦν: here logical rather than temporal — 'but as it actually is.'

**δὲ**

but

adversative conjunction

**ἅγια**

holy

Nominative

predicate adjective

ἅγιος: 'holy, set apart'; the children belong to the sphere of the covenant people, not the unclean world.

**ἔστιν**

they are

Pres Act Indic 3 Sg · εἰμί

*copula (neuter plural subject)*

→ stative present

15 εἰ δὲ ὁ ἄπιστος χωρίζεται, χωριζέσθω· οὐ δεδούλωται ὁ ἀδελφὸς ἢ ἡ ἀδελφὴ ἐν τοῖς τοιούτοις· ἐν δὲ εἰρήνῃ κέκληκεν ὑμᾶς ὁ θεός.

But if the unbeliever separates, let him separate; the brother or the sister is not enslaved in such cases. God has called you in peace.

EXCEPTION (UNBELIEVER DEPARTS) **δὲ** Where the unbeliever insists on leaving, the believer is released from bondage — the call to peace outweighs the obligation to preserve the union by force.

**εἰ**

if

*conjunction (first-class condition)*

**δὲ**

but

*adversative conjunction*

**ὁ**

the

Nominative  
*article*

**ἄπιστος**

unbeliever

Nominative  
*subject (substantival adj.)*

ἄπιστος: 'unbeliever'; the one who refuses to remain in the marriage.

**χωρίζεται**

separates

Pres Mid Indic 3 Sg · χωρίζω

*main verb (protasis)*

→ present (the act in progress)

χωρίζω: 'separate oneself, depart'; the unbeliever's own decision to leave.

**χωριζέσθω**

let him separate

Pres Mid Impv 3 Sg · χωρίζω

*imperative (permission/concession)*

→ present (allow the ongoing course)

χωρίζω: the imperative here grants permission — the believer need not contest the departure.

**οὐ**

not

*negative particle*

**δεδούλωται**

is enslaved / bound

Perf Pass Indic 3 Sg · δουλόω

*main verb*

→ intensive perfect (settled state of non-bondage)

δουλόω: 'enslave, bind as a slave'; the believer is not held in servile bondage to maintain the marriage.

ὁ

the

Nominative

article

ἀδελφός

brother

Nominative

subject

ἀδελφός: 'brother'; the believing husband.

ἢ

or

disjunctive particle

ἡ

the

Nominative

article

ἀδελφή

sister

Nominative

subject (coordinate)

ἀδελφή: 'sister'; the believing wife — again the even-handed inclusion of both.

ἐν

in

preposition + dative (circumstance)

τοῖς

the

Dative

article

τοιούτοις

such cases

Dative

object of ἐν (substantival)

τοιούτος: 'such, of this kind'; the situations of a willful unbelieving departure.

ἐν

in

preposition + dative (sphere/manner)

δὲ

but

adversative conjunction

εἰρήνη

peace

Dative

dative of sphere (the realm of the call)

εἰρήνη: 'peace'; the governing condition of the Christian calling, weighed against coercive marriage-keeping.

κέκληκεν

has called

Perf Act Indic 3 Sg · καλέω

main verb

→ intensive perfect (abiding effect of the call)

καλέω: 'call'; the effective divine summons into the gospel — its character is peace.

ὑμᾶς

you

Accusative

direct object

ὁ

the

Nominative

article

θεός

God

Nominative

subject

## 16 τί γὰρ οἶδας, γύναι, εἰ τὸν ἄνδρα σώσεις; ἢ τί οἶδας, ἄνερ, εἰ τὴν γυναῖκα σώσεις;

For how do you know, wife, whether you will save your husband? Or how do you know, husband, whether you will save your wife?

SUPPORTING RHETORICAL QUESTION **γάρ** The uncertainty of the outcome supports releasing the departing unbeliever: one cannot presume to secure their salvation by clinging to a hostile union.

<p><b>τί</b> how / what <i>interrogative (adverbial accusative)</i></p> <p>τίς/τί: interrogative; here 'how (do you know)?' — expressing the unknowability of the result.</p>	<p><b>γάρ</b> for <i>explanatory conjunction</i></p>	<p><b>οἶδας</b> do you know Perf Act Indic 2 Sg · οἶδα <i>main verb (rhetorical question)</i></p> <p>→ perfect with present sense ('know')</p> <p>οἶδα: 'know' (perfect in form, present in meaning); the certainty one simply does not possess here.</p>	<p><b>γύναι</b> O wife Vocative <i>vocative of direct address</i></p> <p>γυνή: 'woman, wife'; the believing wife addressed directly.</p>
<p><b>εἰ</b> whether <i>conjunction (indirect question)</i></p>	<p><b>τὸν</b> the Accusative <i>article</i></p>	<p><b>ἄνδρα</b> husband Accusative <i>direct object</i></p>	<p><b>σώσεις</b> you will save Fut Act Indic 2 Sg · σῶζω <i>main verb (indirect question)</i></p> <p>→ predictive future</p> <p>σῶζω: 'save, rescue'; here of bringing one to salvation — a hoped-for but uncertain outcome.</p>
<p><b>ἢ</b> or <i>disjunctive particle</i></p>	<p><b>τί</b> how / what <i>interrogative (adverbial accusative)</i></p>	<p><b>οἶδας</b> do you know Perf Act Indic 2 Sg · οἶδα <i>main verb (rhetorical question)</i></p> <p>→ perfect with present sense</p>	<p><b>ἄνερ</b> O husband Vocative <i>vocative of direct address</i></p> <p>άνήρ: 'man, husband'; the believing husband addressed directly.</p>

εἰ

whether

conjunction (indirect question)

τὴν

the

Accusative

article

γυναῖκα

wife

Accusative

direct object

σώσεις

you will save

Fut Act Indic 2 Sg · σώζω

main verb (indirect question)

→ predictive future

17 Εἰ μὴ ἐκάστῳ ὡς ἐμέρισεν ὁ κύριος, ἕκαστον ὡς κέκληκεν ὁ θεός, οὕτως περιπατεῖτω. καὶ οὕτως ἐν ταῖς ἐκκλησίαις πάσαις διατάσσομαι.

Only, as the Lord has assigned to each, as God has called each, so let him walk. And so I order in all the churches.

GOVERNING PRINCIPLE (REMAIN IN YOUR CALLING) **Εἰ μὴ** The chapter's organizing rule, applied to all the churches: live out the station the Lord apportioned and into which God called — neither anxious to change it nor disdaining it.

Εἰ

if

conjunction (εἰ μὴ = 'only, except')

μὴ

not / only

particle (εἰ μὴ = 'nevertheless, only')

εἰ μὴ: here idiomatic, 'only, in any case' — introducing the overriding general rule.

ἐκάστῳ

to each

Dative

dative indirect object (of ἐμέρισεν)

ἕκαστος: 'each'; the distributive emphasis — each person's allotment is divinely set.

ὡς

as

comparative particle

ἐμέρισεν

has assigned / apportioned

Aor Act Indic 3 Sg · μερίζω

main verb (relative comparison)

→ constative aorist

μερίζω: 'divide, apportion, assign' (from μέρος, 'part'); each receives a measured portion/lot in life.

ὁ

the

Nominative

article

κύριος

Lord

Nominative

subject

κύριος: 'Lord'; the apportioner of each one's circumstances.

ἕκαστον

each

Accusative

accusative (object of κέκληκεν)

ὡς

as

*comparative particle*

κέκληκεν

has called

Perf Act Indic 3 Sg · καλέω

*main verb (relative comparison)*

→ *intensive perfect (abiding effect)*

καλέω: 'call'; the effectual gospel call, which finds each in some social condition.

ὁ

the

Nominative

*article*

θεός

God

Nominative

*subject*

οὕτως

so

*adverb (resumptive, manner)*

οὕτως: 'thus, so'; resumes the double 'as' clauses — 'in that condition, so let him walk.'

περιπατεῖτω

let him walk

Pres Act Impv 3 Sg · περιπατέω

*imperative (the rule)*

→ *customary present (ongoing way of life)*

περιπατέω: lit. 'walk about'; a Hebraic metaphor for conduct, the ongoing manner of one's life.

καὶ

and

*coordinating conjunction*

οὕτως

so

*adverb (manner)*

ἐν

in

*preposition + dative (place)*

ταῖς

the

Dative

*article*

ἐκκλησίαις

churches

Dative

*dative of place/sphere*

ἐκκλησία: 'assembly, church'; the universal scope of the rule — not a Corinthian peculiarity.

πάσαις

all

Dative

*attributive adjective*

διατάσσομαι

I order / direct

Pres Mid Indic 1 Sg · διατάσσω

*main verb*

→ *customary present (standing practice)*

διατάσσω: 'arrange, give orders, direct'; Paul's consistent apostolic policy across the churches.

18 περιτετμημένος τις ἐκλήθη; μὴ ἐπισπάσθω. ἐν ἀκροβυστία κέκληται τις; μὴ περιτεμνέσθω.

Was anyone called already circumcised? Let him not undo his circumcision. Has anyone been called in uncircumcision? Let him not be circumcised.

ILLUSTRATION 1 (CIRCUMCISION) ASYNDETON First concrete instance of the rule: one's circumcised or uncircumcised state at conversion need not be altered — outward marks are indifferent to the call.

**περιτετμημένος**

having been circumcised

Perf Pass Ptc · Nom Sg Masc · περιτέμνω  
*predicate participle (circumstance of calling)*

→ intensive perfect (standing condition)

περιτέμνω: 'circumcise' (περί + τέμνω, 'cut around'); the Jewish covenant sign.

**τις**

anyone

Nominative  
*indefinite pronoun (subject)*

**ἐκλήθη**

was called

Aor Pass Indic 3 Sg · καλέω  
*main verb (question)*

→ constative aorist

καλέω: 'call'; the moment of conversion, found in a given condition.

**μὴ**

not

*negative particle (prohibition)*

**ἐπισπάσθω**

let him undo circumcision

Pres Mid Impv 3 Sg · ἐπισπάομαι  
*prohibitive imperative*

→ present prohibition

ἐπισπάομαι: 'draw over (the foreskin), undo circumcision'; a known Hellenizing surgical procedure (cf. 1 Macc 1:15).

**ἐν**

in

*preposition + dative (state/condition)*

**ἀκροβυστία**

uncircumcision

Dative  
*dative of state*

ἀκροβυστία: 'foreskin, uncircumcision'; the Gentile condition, equally indifferent to the call.

**κέκληται**

has been called

Perf Pass Indic 3 Sg · καλέω  
*main verb (question)*

→ intensive perfect (abiding result)

καλέω: 'call'; the perfect stresses the abiding status established by the call.

τις

anyone

Nominative

*indefinite pronoun (subject)*

μή

not

*negative particle (prohibition)*

περιτεμνέσθω

let him be circumcised

Pres Pass Impv 3 Sg · περιτέμνω

*prohibitive imperative*

→ present prohibition

περιτέμνω: 'circumcise'; the Gentile believer need not adopt the sign (cf. Gal 5:2–6).

## 19 ἡ περιτομή οὐδέν ἐστιν, καὶ ἡ ἀκροβυστία οὐδέν ἐστιν, ἀλλὰ τήρησις ἐντολῶν θεοῦ.

Circumcision is nothing, and uncircumcision is nothing, but keeping the commandments of God is what matters.

**THEOLOGICAL WARRANT** **ASYNDETON** The principle behind the illustration: ritual status is religiously void; what counts is obedient faithfulness — the call relativizes every external marker.

ἡ

the

Nominative

*article*

περιτομή

circumcision

Nominative

*subject*

περιτομή: 'circumcision'; the covenant rite, here pronounced soteriologically indifferent.

οὐδέν

nothing

Nominative

*predicate nominative*

οὐδεὶς: 'nothing, no one'; emphatic — it counts for nothing as to standing with God.

ἐστιν

is

Pres Act Indic 3 Sg · εἰμί

*copula*

→ gnomic present (general truth)

καὶ

and

*coordinating conjunction*

ἡ

the

Nominative

*article*

ἀκροβυστία

uncircumcision

Nominative

*subject*

ἀκροβυστία: 'uncircumcision'; equally weightless before God.

οὐδέν

nothing

Nominative

*predicate nominative*

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

copula

→ gnomic present

ἀλλά

but

strong adversative conjunction

τήρησις

keeping

Nominative

subject (with implied ἔστιν 'is everything')

τήρησις: 'keeping, observance' (from τηρέω, 'guard'); the active obedience that does count.

ἐντολῶν

of commandments

Genitive

objective genitive

ἐντολή: 'commandment'; what is to be kept — God's will, not the ritual badge.

θεοῦ

of God

Genitive

genitive of source/author

## 20 ἕκαστος ἐν τῇ κλήσει ἢ ἐκλήθη ἐν ταύτῃ μενέτω.

Let each remain in the calling in which he was called.

RESTATEMENT OF THE RULE **ASYNDETON** The central maxim, repeated as a refrain: persevere in the situation in which the call found you — a frame around the slavery illustration to follow.

ἕκαστος

each

Nominative

subject (distributive)

ἕκαστος: 'each one'; the rule applies individually to every believer.

ἐν

in

preposition + dative (sphere/state)

τῇ

the

Dative

article

κλήσει

calling / condition

Dative

dative of sphere

κλήσις: 'calling'; here the social situation in which the call came, not merely the act of calling.

ἣ

in which

Dative

*relative pronoun (dative by attraction)*

ἐκλήθη

he was called

Aor Pass Indic 3 Sg · καλέω

*main verb (relative clause)*

→ constative aorist

καλέω: 'call'; the converting summons that met each in some station.

ἐν

in

*preposition + dative (resumptive)*

ταύτη

this

Dative

*demonstrative (resumes κλήσει)*

μενέτω

let him remain

Pres Act Impv 3 Sg · μένω

*imperative (the rule)*

→ customary present (continue abiding)

μένω: 'remain, abide'; the refrain-verb of the section (vv.8, 11, 24, 40).

## 21 δοῦλος ἐκλήθη; μή σοι μελέτω· ἀλλ' εἰ καὶ δύνασαι ἐλεύθερος γενέσθαι, μᾶλλον χρῆσαι.

Were you called as a slave? Do not let it trouble you; but if indeed you are able to become free, rather make use of it.

ILLUSTRATION 2 (SLAVERY) ASYNDETON Second instance: a slave converted need not be anxious about his status — yet if freedom is offered, he may rightly take it; calling does not abolish the social order but relativizes it.

## δοῦλος

a slave

Nominative

*predicate nominative (state at calling)*

δοῦλος: 'slave, bondservant'; a large portion of the early church's social makeup.

## ἐκλήθης

were you called

Aor Pass Indic 2 Sg · καλέω

*main verb (question)*

→ constative aorist

καλέω: 'call'; the conversion found some in slavery.

## μή

not

*negative particle (prohibition)*

## σοι

to you

Dative

*dative of reference (with impersonal μελέτω)*

## μελέτω

let it concern

Pres Act Impv 3 Sg · μέλω

*impersonal imperative (prohibition)*

→ present prohibition

μέλω: 'be a care/concern' (impersonal, μέλει μοι, 'it matters to me'); 'do not let it worry you.'

## ἀλλ'

but

*adversative conjunction*

## εἰ

if

*conjunction (first-class condition)*

## καὶ

indeed

*ascensive adverb (εἰ καὶ = 'even if, if indeed')*

## δύνασαι

you are able

Pres Mid Indic 2 Sg · δύναμαι

*main verb (protasis)*

→ stative present (capacity)

δύναμαι: 'be able, can'; the possibility of manumission.

## ἐλεύθερος

free

Nominative

*predicate adjective (with γενέσθαι)*

ἐλεύθερος: 'free, freeborn/freed'; the legal status of a non-slave.

## γενέσθαι

to become

Aor Mid Inf · γίνομαι

*complementary infinitive*

→ ingressive aorist

γίνομαι: 'become, come to be'; here of attaining freedom.

## μᾶλλον

rather

*adverb (comparative degree)*

μᾶλλον: 'rather, more'; 'by all means' make use — the freedom-reading is followed here.

## χρῆσαι

make use (of it)

Aor Mid Impv 2 Sg · χράομαι

*imperative*

→ ingressive aorist (seize the opportunity)

χράομαι: 'use, make use of'; the object is unexpressed — most likely 'use [the freedom]!' (so render here).

## 22 ὁ γὰρ ἐν κυρίῳ κληθεὶς δοῦλος ἀπελεύθερος κυρίου ἐστίν· ὁμοίως ὁ ἐλεύθερος κληθεὶς δοῦλός ἐστιν Χριστοῦ.

For the slave who was called in the Lord is the Lord's freedman; likewise the free person who was called is Christ's slave.

THEOLOGICAL WARRANT (STATUS REVERSAL) **γὰρ** The reason status need not preoccupy: in Christ social categories are paradoxically inverted — the slave is freed by the Lord, the free man enslaved to Christ.

ὁ

the (one)

Nominative

article (substantizes ptc.)

γὰρ

for

explanatory conjunction

ἐν

in

preposition + dative (union/sphere)

κυρίῳ

the Lord

Dative

dative of sphere (ἐν κυρίῳ)

κύριος: 'Lord'; ἐν κυρίῳ — the sphere of union in which the call is received.

<p><b>κληθεῖς</b> having been called</p> <p>Aor Pass Ptc · Nom Sg Masc · καλέω <i>attributive participle</i></p> <p>→ constative aorist</p> <p>καλέω: 'call'; modifies the slave who was converted.</p>	<p><b>δοῦλος</b> slave</p> <p>Nominative <i>subject (head noun)</i></p> <p>δοῦλος: 'slave'; socially a bondsman, spiritually the Lord's freedman.</p>	<p><b>ἀπελεύθερος</b> freedman</p> <p>Nominative <i>predicate nominative</i></p> <p>ἀπελεύθερος: 'freedman, emancipated slave'; a manumitted slave bound by gratitude to his patron — here the Lord.</p>	<p><b>κυρίου</b> of the Lord</p> <p>Genitive <i>genitive of relationship (the manumitter)</i></p> <p>κύριος: here the Lord as the one who has freed and to whom the freedman belongs.</p>
<p><b>ἐστίν</b> is</p> <p>Pres Act Indic 3 Sg · εἰμί <i>copula</i></p> <p>→ stative present</p>	<p><b>ὁμοίως</b> likewise</p> <p><i>adverb (correspondence)</i></p>	<p><b>ὁ</b> the (one)</p> <p>Nominative <i>article (substantizes ptc.)</i></p>	<p><b>ἐλεύθερος</b> free person</p> <p>Nominative <i>subject (head noun)</i></p> <p>ἐλεύθερος: 'free person'; socially free, yet now Christ's bondservant.</p>
<p><b>κληθεῖς</b> having been called</p> <p>Aor Pass Ptc · Nom Sg Masc · καλέω <i>attributive participle</i></p> <p>→ constative aorist</p>	<p><b>δοῦλός</b> slave</p> <p>Nominative <i>predicate nominative</i></p> <p>δοῦλος: 'slave'; the free believer is willingly enslaved to Christ — the paradox completed.</p>	<p><b>ἐστιν</b> is</p> <p>Pres Act Indic 3 Sg · εἰμί <i>copula</i></p> <p>→ stative present</p>	<p><b>Χριστοῦ</b> of Christ</p> <p>Genitive <i>genitive of relationship (the master)</i></p> <p>Χριστός: 'Christ'; the owner to whom the free man now belongs.</p>

## 23 τιμῆς ἠγοράσθητε· μὴ γίνεσθε δοῦλοι ἀνθρώπων.

You were bought with a price; do not become slaves of men.

EXHORTATION (GROUNDED IN REDEMPTION) **ASYNDETON** Because Christ purchased them, their ultimate allegiance is fixed; whatever their social station, they must not surrender their souls to human mastery.

## τιμῆς

with a price

Genitive

*genitive of price*

τιμή: 'price, value, honor'; the redemption-price metaphor — believers are Christ's purchased property (cf. 6:20).

## ἠγοράσθητε

you were bought

Aor Pass Indic 2 Pl · ἀγοράζω

*main verb*

→ constative aorist (the redemptive purchase)

ἀγοράζω: 'buy, purchase' (from ἀγορά, 'marketplace'); the language of the slave-market applied to redemption.

## μὴ

not

*negative particle (prohibition)*

## γίνεσθε

become

Pres Mid Impv 2 Pl · γίνομαι

*prohibitive imperative*

→ present prohibition (do not keep becoming)

γίνομαι: 'become'; the warning is against subjecting one's conscience/soul to mere human ownership.

## δοῦλοι

slaves

Nominative

*predicate nominative (with γίνεσθε)*

δοῦλος: 'slave'; spiritual/moral enslavement, not necessarily literal servitude.

## ἀνθρώπων

of men

Genitive

*genitive of possession/subordination*

ἄνθρωπος: 'human being'; mere human masters, as against the one Lord who bought them.

## 24 ἕκαστος ἐν ᾧ ἐκλήθη, ἀδελφοί, ἐν τούτῳ μενέτω παρὰ θεῶ.

In whatever state each was called, brothers, in that let him remain with God.

CLOSING RESTATEMENT OF THE RULE **ASYNDETON** The refrain closes the section, now with a crucial addition — 'with God': the calling-condition is to be inhabited coram Deo, in his presence and for him.

## ἕκαστος

each

Nominative

*subject (distributive)*

ἕκαστος: 'each one'; the inclusive scope of the rule.

## ἐν

in

*preposition + dative (state)*

## ᾧ

which

Dative

*relative pronoun (dative)*

## ἐκλήθη

he was called

Aor Pass Indic 3 Sg · καλέω

*main verb (relative clause)*

→ constative aorist

καλέω: 'call'; the converting summons in its given setting.

## ἀδελφοί

brothers

Vocative

vocative of direct address

ἀδελφός: 'brother'; the affectionate address to the whole congregation.

## ἐν

in

preposition + dative (resumptive)

## τούτῳ

that

Dative

demonstrative (resumes the state)

## μενέτω

let him remain

Pres Act Impv 3 Sg · μένω

imperative (the rule)

→ customary present (continue abiding)

μένω: 'remain, abide'; the section's refrain-verb, now Godward.

## παρά

with

preposition + dative (in the presence of)

παρά + dat.: 'beside, in the presence of'; 'with God' — the station is lived out before him.

## θεῷ

God

Dative

object of παρά

## 25 Περὶ δὲ τῶν παρθένων ἐπιταγὴν κυρίου οὐκ ἔχω, γνώμην δὲ δίδωμι ὡς ἡλεημένος ὑπὸ κυρίου πιστὸς εἶναι.

Now concerning the virgins I have no command of the Lord, but I give my judgment as one who by the Lord's mercy is trustworthy.

**NEW TOPIC (THE UNMARRIED)** **Περὶ δὲ** Another Περὶ δὲ marks the turn to 'the virgins'; Paul carefully distinguishes apostolic opinion (here, no dominical command) from binding charge, yet claims trustworthiness as one shown mercy.

Περὶ

concerning

*preposition + genitive (reference)*

περί + gen.: topic-marker for the next question from their letter.

δὲ

now

*transitional conjunction*

τῶν

the

Genitive

*article*

παρθένων

virgins

Genitive

*object of περί (reference)*

παρθένος: 'virgin, unmarried young person'; here the never-married of marriageable age.

ἐπιταγήν

command

Accusative

*direct object*

ἐπιταγή: 'command'; the same term as v.6 — no authoritative dominical word covers this case.

κυρίου

of the Lord

Genitive

*genitive of source*

οὐκ

not

*negative particle*

ἔχω

I have

Pres Act Indic 1 Sg · ἔχω

*main verb*

→ stative present

γνώμην

judgment / opinion

Accusative

*direct object*

γνώμη: 'opinion, considered judgment'; advisory counsel, distinguished from ἐπιταγή (a binding order).

δὲ

but

*adversative conjunction*

δίδωμι

I give

Pres Act Indic 1 Sg · δίδωμι

*main verb*

→ instantaneous present (speech act)

δίδωμι: 'give'; he 'gives' an opinion, not issues a command.

ὡς

as

*comparative particle (characterizing)*

ἠλεημένος

having received mercy

Perf Pass Ptc · Nom Sg Masc · ἠλεέω

*predicate participle (causal/characterizing)*

→ intensive perfect (abiding state of mercy received)

ἠλεέω: 'have mercy, show compassion'; Paul's trustworthiness rests on mercy received, not native merit (cf. 1 Tim 1:13).

ὑπὸ

by

*preposition + genitive (agency)*

κυρίου

the Lord

Genitive

*genitive of agency*

πιστὸς

trustworthy

Nominative

*predicate adjective (with εἶναι)*

πιστός: 'faithful, trustworthy, reliable'; the result of the mercy — fitness to be trusted in counsel.

**εἶναι**

to be

Pres Act Inf · εἶμί

*infinitive (result/epexegetical)*

→ stative present

26 νομίζω οὖν τοῦτο καλὸν ὑπάρχειν διὰ τὴν ἐνεστῶσαν ἀνάγκην, ὅτι καλὸν ἀνθρώπῳ τὸ οὕτως εἶναι.

I think, then, that this is good because of the present distress — that it is good for a person to remain as he is.

INFERENCE (PAUL'S JUDGMENT STATED) οὖν The judgment itself: given the pressures of the present crisis, remaining in one's current (unmarried) state is the good course — 'good' again as expedient, not mandated.

**νομίζω**

I think / consider

Pres Act Indic 1 Sg · νομίζω

*main verb*

→ stative present (settled opinion)

νομίζω: 'think, suppose, consider'; introduces a reasoned judgment, in keeping with γνώμη (v.25).

**οὖν**

then

*inferential conjunction*

**τοῦτο**

this

Accusative

*accusative subject of ὑπάρχειν (proleptic)*

οὗτος: 'this'; anticipates the ὅτι-clause that follows.

**καλὸν**

good

Accusative

*predicate adjective (with ὑπάρχειν)*

καλός: 'good, fitting'; expedient under the circumstances.

<p><b>ὑπάρχειν</b> to be Pres Act Inf · ὑπάρχω <i>infinitive (indirect statement)</i> → stative present ὑπάρχω: 'be, exist, be at one's disposal'; a fuller equivalent of εἰμί.</p>	<p><b>διὰ</b> because of <i>preposition + accusative (cause)</i></p>	<p><b>τὴν</b> the Accusative <i>article</i></p>	<p><b>ἐνεστῶσαν</b> present / impending Perf Act Ptc · Acc Sg Fem · ἐνίστημι <i>attributive participle</i> → intensive perfect (present standing reality) ἐνίστημι: 'be present, be at hand, impend'; the perfect ptc. denotes a crisis already upon them (cf. v.29).</p>
<p><b>ἀνάγκην</b> distress / necessity Accusative <i>object of διὰ (cause)</i> ἀνάγκη: 'necessity, constraint, distress'; the pressing hardship of the eschatological present.</p>	<p><b>ὅτι</b> that <i>conjunction (explanatory of τοῦτο)</i></p>	<p><b>καλόν</b> good Nominative <i>predicate adjective (with implied ἔστιν)</i></p>	<p><b>ἀνθρώπων</b> for a person Dative <i>dative of advantage</i> ἄνθρωπος: 'human being'; inclusive of either sex.</p>
<p><b>τὸ</b> the Nominative <i>article (articular infinitive as subject)</i></p>	<p><b>οὕτως</b> thus / as he is <i>adverb (manner)</i> οὕτως: 'so, thus'; 'to be so' = to remain in one's present unmarried condition.</p>	<p><b>εἶναι</b> to be / remain Pres Act Inf · εἰμί <i>articular infinitive (subject of καλόν)</i> → stative present</p>	

## 27 δέδεσαι γυναικί; μὴ ζήτηι λύσιν· λέλυσαι ἀπὸ γυναικός; μὴ ζήτηι γυναῖκα.

Are you bound to a wife? Do not seek to be released. Are you free from a wife? Do not seek a wife.

APPLICATION OF THE RULE (MARITAL STATUS) **ASYNDETON** The 'remain as you are' rule applied to marriage: neither the bound should seek release nor the free should seek a spouse — stability, not change, under the present pressure.

## δέδεσαι

are you bound

Perf Pass Indic 2 Sg · δέω

*main verb (question)*

→ *intensive perfect (settled bound state)*

δέω: 'bind, tie'; perfect 'you stand bound' —  
i.e. married or betrothed.

## γυναικί

to a wife

Dative

*dative of association (with δέδεσαι)*

## μή

not

*negative particle (prohibition)*

## ζήτει

seek

Pres Act Impv 2 Sg · ζητέω

*prohibitive imperative*

→ *present prohibition*

ζητέω: 'seek, look for'; do not go after a  
change of status.

## λύσιν

release

Accusative

*direct object*

λύσις: 'loosing, release, divorce' (from  
λύω); dissolution of the marriage bond.

## λέλυσαι

are you free

Perf Pass Indic 2 Sg · λύω

*main verb (question)*

→ *intensive perfect (settled free state)*

λύω: 'loose, release'; perfect 'you stand  
free/unbound' — unmarried or widowed.

## ἀπό

from

*preposition + genitive (separation)*

## γυναικός

a wife

Genitive

*object of ἀπό (separation)*

## μή

not

*negative particle (prohibition)*

## ζήτει

seek

Pres Act Impv 2 Sg · ζητέω

*prohibitive imperative*

→ *present prohibition*

ζητέω: 'seek'; do not pursue marriage —  
the counsel, not a prohibition (cf. v.28).

## γυναῖκα

a wife

Accusative

*direct object*

28 ἔὰν δὲ καὶ γαμήσης, οὐχ ἥμαρτες· καὶ ἔὰν γήμη ἡ παρθένος, οὐχ ἥμαρτεν. θλιῖψιν δὲ τῇ σαρκὶ ἔξουσιν οἱ τοιοῦτοι, ἐγὼ δὲ ὑμῶν φείδομαι.

But if you do marry, you have not sinned; and if a virgin marries, she has not sinned. Yet such will have trouble in the flesh, and I would spare you.

QUALIFICATION (MARRIAGE IS NO SIN) **δὲ** Lest the counsel be heard as prohibition, Paul insists marrying is sinless; his concern is purely pastoral — to spare them the worldly hardship that marriage brings in this distressed time.

<p>ἔὰν if <i>conjunction (third-class condition)</i></p>	<p>δὲ but <i>adversative conjunction</i></p>	<p>καὶ indeed <i>ascensive adverb</i></p>	<p>γαμήσης you marry Aor Act Subj 2 Sg · γαμέω <i>subjunctive (protasis)</i> → <i>ingressive aorist</i> γαμέω: 'marry'; entering marriage is conceded as a sinless choice.</p>
<p>οὐχ not <i>negative particle</i></p>	<p>ἥμαρτες you have sinned Aor Act Indic 2 Sg · ἁμαρτάνω <i>main verb (apodosis)</i> → <i>constative aorist</i> ἁμαρτάνω: 'sin, miss the mark'; the categorical denial — marriage is no transgression.</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>ἔὰν if <i>conjunction (third-class condition)</i></p>

## γήμη

marries

Aor Act Subj 3 Sg · γαμέω

*subjunctive (protasis)*

→ *ingressive aorist*

γαμέω: 'marry'; second-aorist form γήμαι used of the virgin's marrying.

## ἡ

the

Nominative

*article*

## παρθένος

virgin

Nominative

*subject*

παρθένος: 'virgin'; the unmarried young woman.

## οὐχ

not

*negative particle*

## ἥμαρτεν

she has sinned

Aor Act Indic 3 Sg · ἁμαρτάνω

*main verb (apodosis)*

→ *constative aorist*

## θλίψιν

trouble / affliction

Accusative

*direct object (fronted for emphasis)*

θλίψις: 'pressure, tribulation, affliction' (lit. 'crushing'); the practical hardships marriage adds in a time of distress.

## δὲ

yet

*adversative conjunction*

## τῇ

in the

Dative

*article*

## σαρκί

flesh

Dative

*dative of sphere (locus of the trouble)*

σάρξ: here 'the flesh' = ordinary earthly/bodily life and its concerns, not the ethical 'flesh' of Romans.

## ἔξουσιν

will have

Fut Act Indic 3 Pl · ἔχω

*main verb*

→ *predictive future*

ἔχω: 'have'; the predictive future of the burdens that will come.

## οἱ

the

Nominative

*article*

## τοιοῦτοι

such ones

Nominative

*subject (substantival)*

τοιοῦτος: 'such'; those who marry.

## ἐγὼ

I

Nominative

*emphatic subject pronoun*

## δὲ

and

*connective conjunction*

## ὑμῶν

you

Genitive

*genitive object of φείδομαι*

## φείδομαι

I spare

Pres Mid Indic 1 Sg · φείδομαι

*main verb (+ genitive)*

→ *stative present (settled intent)*

φείδομαι: 'spare, refrain from' (+ gen.); Paul's whole aim is to spare them avoidable affliction.

29 τοῦτο δέ φημι, ἀδελφοί· ὁ καιρὸς συνεσταλμένος ἐστίν· τὸ λοιπὸν ἵνα καὶ οἱ ἔχοντες γυναῖκας ὡς μὴ ἔχοντες ᾧσιν,

This I say, brothers: the appointed time has been shortened. From now on, let those who have wives live as though they had none,

ESCHATOLOGICAL GROUND **δέ** The deep rationale surfaces: the time is foreshortened. Under that horizon Paul prescribes an eschatological detachment — holding earthly ties loosely, beginning with marriage.

**τοῦτο**

this

Accusative

direct object (proleptic)

οὔτος; 'this'; points forward to the declaration about the time.

**δέ**

but / now

transitional conjunction

**φημι**

I say / declare

Pres Act Indic 1 Sg · φημί

main verb

→ instantaneous present (solemn declaration)

φημί: 'say, affirm'; a weighty 'I declare,' marking the key statement.

**ἀδελφοί**

brothers

Vocative

vocative of direct address

ἀδελφός; 'brother'; direct, affectionate appeal.

**ὁ**

the

Nominative

article

**καιρὸς**

appointed time

Nominative

subject

καιρός; 'appointed time, season, opportune moment'; here the eschatological interval before the end.

**συνεσταλμένος**

shortened / compressed

Perf Pass Ptc · Nom Sg Masc · συστέλλω

predicate participle (periphrastic with ἐστίν)

→ intensive perfect (settled condition)

συστέλλω: 'draw together, contract, shorten' (cf. furling a sail); the period has been compressed.

**ἐστίν**

is

Pres Act Indic 3 Sg · εἰμί

copula (periphrastic perfect)

→ stative present

<p><b>τὸ</b> the</p> <p>Nominative article (adverbial accusative idiom)</p>	<p><b>λοιπὸν</b> from now on / henceforth</p> <p>adverbial accusative (τὸ λοιπὸν)</p> <p>λοιπὸν: '(for) the rest, henceforth'; τὸ λοιπὸν = 'from now on,' drawing the practical inference.</p>	<p><b>ἵνα</b> that</p> <p>conjunction (introducing imperatival ἵνα)</p> <p>ἵνα: here with an imperatival/hortatory force governing the whole series of vv.29-31.</p>	<p><b>καὶ</b> even</p> <p>ascensive adverb</p>
<p><b>οἱ</b> the (ones)</p> <p>Nominative article (substantizes ptc.)</p>	<p><b>ἔχοντες</b> having</p> <p>Pres Act Ptc · Nom Pl Masc · ἔχω substantival participle (subject)</p> <p>→ present (ongoing)</p> <p>ἔχω: 'have'; those who have wives — the married.</p>	<p><b>γυναῖκας</b> wives</p> <p>Accusative direct object</p>	<p><b>ὥς</b> as though</p> <p>comparative particle (ὥς μή = 'as not')</p> <p>ὥς μή: 'as though not'; the refrain of eschatological reserve — possessing without being possessed.</p>
<p><b>μὴ</b> not</p> <p>negative particle</p>	<p><b>ἔχοντες</b> having</p> <p>Pres Act Ptc · Nom Pl Masc · ἔχω predicate participle (with ὧσιν)</p> <p>→ present (ongoing)</p>	<p><b>ῶσιν</b> they may be</p> <p>Pres Act Subj 3 Pl · εἰμί subjunctive (imperatival ἵνα clause)</p> <p>→ stative present</p>	

30 καὶ οἱ κλαίοντες ὥς μὴ κλαίοντες, καὶ οἱ χαίροντες ὥς μὴ χαίροντες, καὶ οἱ ἀγοράζοντες ὥς μὴ κατέχοντες,

and those who weep as though not weeping, and those who rejoice as though not rejoicing, and those who buy as though not possessing,

CONTINUATION (THE 'AS NOT' SERIES) **καὶ** The detachment widens to grief, joy, and commerce: every ordinary human engagement is to be held with eschatological lightness, neither clung to nor absolutized.

καὶ  
and

*coordinating conjunction*

οἱ  
the (ones)

Nominative  
*article (substantizes ptc.)*

κλαίοντες  
weeping

Pres Act Ptc · Nom Pl Masc · κλαίω  
*substantival participle*

→ present (ongoing)

κλαίω: 'weep, cry, mourn'; sorrow held loosely, not despairing.

ὥς  
as though

*comparative particle (ὥς μή)*

μὴ  
not

*negative particle*

κλαίοντες  
weeping

Pres Act Ptc · Nom Pl Masc · κλαίω  
*predicate participle*

→ present (ongoing)

καὶ  
and

*coordinating conjunction*

οἱ  
the (ones)

Nominative  
*article (substantizes ptc.)*

χαίροντες  
rejoicing

Pres Act Ptc · Nom Pl Masc · χαίρω  
*substantival participle*

→ present (ongoing)

χαίρω: 'rejoice, be glad'; joy held without being engrossed by it.

ὥς  
as though

*comparative particle (ὥς μή)*

μὴ  
not

*negative particle*

χαίροντες  
rejoicing

Pres Act Ptc · Nom Pl Masc · χαίρω  
*predicate participle*

→ present (ongoing)

καὶ  
and

*coordinating conjunction*

οἱ  
the (ones)

Nominative  
*article (substantizes ptc.)*

ἀγοράζοντες  
buying

Pres Act Ptc · Nom Pl Masc · ἀγοράζω  
*substantival participle*

→ present (ongoing)

ἀγοράζω: 'buy, purchase'; ordinary commerce, engaged in without grasping ownership.

ὥς  
as though

*comparative particle (ὥς μή)*

μή

not

*negative particle*

κατέχοντες

possessing / holding fast

Pres Act Ptc · Nom Pl Masc · κατέχω

*predicate participle*

→ present (ongoing)

κατέχω: 'hold fast, retain, possess' (κατά-intensive of ἔχω); not clinging to what one buys.

### 31 καὶ οἱ χρώμενοι τὸν κόσμον ὡς μὴ καταχρώμενοι· παράγει γὰρ τὸ σχῆμα τοῦ κόσμου τούτου.

and those who use the world as though not making full use of it; for the present form of this world is passing away.

CLIMAX + GROUND **καὶ** The series climaxes in 'using the world' lightly, and at last names the reason for all the 'as not's': the very shape of this present world-order is even now in the act of passing.

καὶ

and

*coordinating conjunction*

οἱ

the (ones)

Nominative

*article (substantizes ptc.)*

χρώμενοι

using

Pres Mid Ptc · Nom Pl Masc · χράομαι

*substantival participle*

→ present (ongoing)

χράομαι: 'use, make use of'; legitimate engagement with the world's resources.

τὸν

the

Accusative

*article*

## κόσμον

world

Accusative

object of *χρῶμενοι* (accusative of the thing used)

κόσμος: 'world, ordered universe'; here the present world-system and its goods.

## ὥς

as though

comparative particle (*ὥς μή*)

## μή

not

negative particle

## καταχρῶμενοι

making full use

Pres Mid Ptc · Nom Pl Masc · καταχράομαι

predicate participle

→ present (ongoing)

καταχράομαι: 'use up, make full/exhaustive use of' (*κατά*-intensive); not consuming the world as if it were all.

## παράγει

is passing away

Pres Act Indic 3 Sg · παράγω

main verb

→ progressive present (in the act of passing)

παράγω: 'pass by, pass away'; intransitive here — the world-order is even now in transit toward its end.

## γάρ

for

explanatory conjunction

## τὸ

the

Nominative

article

## σχῆμα

form / outward shape

Nominative

subject

σχῆμα: 'outward form, fashion, figure' (cf. 'scheme'); the present configuration/stage-set of the world, transient by nature.

## τοῦ

of the

Genitive

article

## κόσμου

world

Genitive

genitive of possession (*the world's form*)

κόσμος: 'world'; the present age, whose form is fleeting.

## τούτου

this

Genitive

demonstrative (*attributive*)

οὗτος: 'this'; 'this (present) world,' as opposed to the age to come.

## 32 θέλω δὲ ὑμᾶς ἀμερίμνους εἶναι. ὁ ἄγαμος μεριμνᾷ τὰ τοῦ κυρίου, πῶς ἀρέσῃ τῷ κυρίῳ·

But I want you to be free from anxiety. The unmarried man is concerned about the things of the Lord, how he may please the Lord;

PASTORAL AIM (FREEDOM FROM ANXIETY) **δὲ** Paul names his goal — undistracted devotion. The single person can focus 'cares' wholly on pleasing the Lord, the deepest argument for the celibate counsel.

**θέλω**

I want

Pres Act Indic 1 Sg · θέλω

*main verb*

→ stative present (settled desire)

θέλω: 'will, wish'; Paul's pastoral intention for them.

**δὲ**

but

*transitional conjunction*

**ὑμᾶς**

you

Accusative

*accusative subject of εἶναι*

**ἀμερίμνους**

free from anxiety

Accusative

*predicate adjective (with εἶναι)*

ἀμέριμνος: 'free from care/anxiety' (ἀ- + μέριμνα); a deliberate play on μεριμνάω that follows.

**εἶναι**

to be

Pres Act Inf · εἶμι

*infinitive (object of θέλω)*

→ stative present

**ὁ**

the

Nominative

*article*

**ἄγαμος**

unmarried man

Nominative

*subject (substantival adj.)*

ἄγαμος: 'unmarried'; the single man, free of marital obligations.

**μεριμνᾷ**

is concerned about

Pres Act Indic 3 Sg · μεριμνάω

*main verb (+ accusative of respect)*

→ customary present (habitual concern)

μεριμνάω: 'be anxious, take thought for, care about' (from μέριμνα); here a wholesome, undivided care.

**τὰ**

the things

Accusative

*articular substantive (accusative of respect)*

τὰ + gen. = 'the things/affairs of'; 'the Lord's matters.'

**τοῦ**

of the

Genitive

*article*

**κυρίου**

Lord

Genitive

*genitive of possession (the Lord's affairs)*

κύριος: 'Lord'; the focus of the single person's undivided concern.

**πῶς**

how

*interrogative adverb (indirect question)*

## ἀρέση

he may please

Aor Act Subj 3 Sg · ἀρέσκω

*subjunctive (indirect deliberative question)*

→ constative aorist

ἀρέσκω: 'please, accommodate oneself to';  
the aim of his single-minded care.

## τῷ

the

Dative

article

## κυρίῳ

Lord

Dative

*dative object of ἀρέση*

### 33 ὁ δὲ γαμήσας μεριμνᾷ τὰ τοῦ κόσμου, πῶς ἀρέση τῇ γυναικί,

but the married man is concerned about the things of the world, how he may please his wife,

CONTRAST (THE MARRIED MAN) **δὲ** The counterpart: legitimate married concern is divided — the husband must also attend to worldly affairs and his wife's pleasure, and so cannot be wholly Lord-focused.

## ὁ

the (one)

Nominative

article (substantizes *ptc.*)

## δὲ

but

*adversative conjunction*

## γαμήσας

having married

Aor Act Ptc · Nom Sg Masc · γαμέω

*substantival participle (subject)*

→ constative aorist

γαμέω: 'marry'; 'the one who has married'  
= the married man.

## μεριμνᾷ

is concerned about

Pres Act Indic 3 Sg · μεριμνάω

*main verb (+ accusative of respect)*

→ customary present (habitual concern)

μεριμνάω: 'be concerned, care for'; here  
divided between Lord and household.

## τὰ

the things

Accusative

*articular substantive (accusative of respect)*

## τοῦ

of the

Genitive

article

## κόσμου

world

Genitive

*genitive of possession (worldly affairs)*

κόσμος: 'world'; the ordinary  
domestic/temporal affairs, not evil but  
distracting.

## πῶς

how

*interrogative adverb (indirect question)*

**ἀρέση**

he may please

Aor Act Subj 3 Sg · ἀρέσκω

*subjunctive (indirect deliberative question)*

→ *constative aorist*

ἀρέσκω: 'please'; the married man rightly seeks to please his spouse.

**τῇ**

the

Dative

*article*

**γυναικί**

wife

Dative

*dative object of ἀρέση*

γυνή: 'wife'; the legitimate object of the husband's care that nonetheless divides his attention.

34 καὶ μεμέρισται. καὶ ἡ γυνὴ ἡ ἄγαμος καὶ ἡ παρθένος μεριμνᾷ τὰ τοῦ κυρίου, ἵνα ἦ ἁγία καὶ τῷ σώματι καὶ τῷ πνεύματι· ἡ δὲ γαμήσασα μεριμνᾷ τὰ τοῦ κόσμου, πῶς ἀρέση τῷ ἀνδρί.

and he is divided. And the unmarried woman, the virgin, is concerned about the things of the Lord, that she may be holy both in body and in spirit; but the married woman is concerned about the things of the world, how she may please her husband.

CONCLUSION + PARALLEL FOR WOMEN **καὶ** The verdict 'he is divided' names the issue, then the same contrast is drawn for women: the single woman's wholeness of devotion (body and spirit) versus the married woman's divided, legitimate concern.

**καὶ**

and

*coordinating conjunction*

**μεμέρισται**

he is divided

Perf Pass Indic 3 Sg · μερίζω

*main verb*

→ *intensive perfect (resultant divided state)*

μερίζω: 'divide, split' (from μέρος); the married man's interest is partitioned — the key word of the unit.

**καὶ**

and

*coordinating conjunction*

**ἡ**

the

Nominative

*article*

**γυνή**

woman

Nominative

subject

γυνή: 'woman'; here the unmarried woman.

**ἡ**

the

Nominative

article (attributive position)

**ἄγαμος**

unmarried

Nominative

attributive adjective

ἄγαμος: 'unmarried'; the never-married or formerly married woman.

**καὶ**

and

coordinating conjunction (epexegetical)

**ἡ**

the

Nominative

article

**παρθένος**

virgin

Nominative

subject (in apposition / coordinate)

παρθένος: 'virgin'; specifies the unmarried woman as the chaste, never-married.

**μεριμνᾷ**

is concerned about

Pres Act Indic 3 Sg · μεριμνάω

main verb (+ accusative of respect)

→ customary present

μεριμνάω: 'care for, be concerned'; the single woman's undivided care.

**τὰ**

the things

Accusative

articular substantive (accusative of respect)

**τοῦ**

of the

Genitive

article

**κυρίου**

Lord

Genitive

genitive of possession

**ἵνα**

that

conjunction (purpose/result)

**ἥ**

she may be

Pres Act Subj 3 Sg · εἶμι

subjunctive (purpose clause)

→ stative present

**ἁγία**

holy

Nominative

predicate adjective

ἅγιος: 'holy, set apart'; wholly consecrated, in both body and spirit.

**καὶ**

both

correlative conjunction (καὶ ... καὶ)

**τῷ**

the

Dative

article

**σώματι**

body

Dative

dative of respect/sphere

σῶμα: 'body'; holiness embracing the whole self, outward as well as inward.

καὶ  
and

*correlative conjunction*

τῷ  
the

Dative  
*article*

πνεύματι  
spirit

Dative  
*dative of respect/sphere*

πνεῦμα: here the human spirit/inner self;  
the inward dimension of consecration.

ἡ  
the (one)

Nominative  
*article (substantizes ptc.)*

δὲ  
but

*adversative conjunction*

γαμήσασα  
having married

Aor Act Ptc · Nom Sg Fem · γαμέω  
*substantival participle (subject)*

→ constative aorist

γαμέω: 'marry'; 'the woman who has  
married' = the married woman.

μεριμνᾷ  
is concerned about

Pres Act Indic 3 Sg · μεριμνάω  
*main verb (+ accusative of respect)*

→ customary present

τὰ  
the things

Accusative  
*articular substantive (accusative of respect)*

τοῦ  
of the

Genitive  
*article*

κόσμου  
world

Genitive  
*genitive of possession*

πῶς  
how

*interrogative adverb (indirect question)*

ἄρέσῃ  
she may please

Aor Act Subj 3 Sg · ἀρέσκω  
*subjunctive (indirect deliberative question)*

→ constative aorist

ἀρέσκω: 'please'; the married woman's  
legitimate care for her husband.

τῷ  
the

Dative  
*article*

ἀνδρί  
husband

Dative  
*dative object of ἀρέσῃ*

35 τοῦτο δὲ πρὸς τὸ ὑμῶν αὐτῶν σύμφορον λέγω, οὐχ ἵνα βρόχον ὑμῖν ἐπιβάλω, ἀλλὰ πρὸς τὸ εὐσχημον καὶ εὐπάρεδρον τῷ κυρίῳ ἀπερισπάστως.

This I say for your own benefit, not to put a restraint on you, but to promote what is seemly and to secure your undistracted devotion to the Lord.

CLARIFICATION OF MOTIVE **δὲ** Paul disclaims any wish to bind or trap; his sole aim is their good — a fitting, well-ordered life of undistracted attendance upon the Lord.

<p><b>τοῦτο</b> this Accusative direct object οὗτος; 'this'; the foregoing counsel.</p>	<p><b>δὲ</b> but / now transitional conjunction</p>	<p><b>πρὸς</b> for preposition + accusative (purpose/advantage)</p>	<p><b>τὸ</b> the Accusative article (substantizes adj.)</p>
<p><b>ὑμῶν</b> your Genitive genitive of possession</p>	<p><b>αὐτῶν</b> own Genitive intensive pronoun (ὑμῶν αὐτῶν = 'your own') αὐτός; intensive, 'your very own'; the benefit is theirs, not Paul's.</p>	<p><b>σύμφορον</b> benefit / advantage Accusative object of πρὸς (substantival adj.) σύμφορος; 'profitable, advantageous, expedient'; what is to their genuine good (cf. 10:33).</p>	<p><b>λέγω</b> I say Pres Act Indic 1 Sg · λέγω main verb → instantaneous present (speech act)</p>
<p><b>οὐχ</b> not negative particle</p>	<p><b>ἵνα</b> that conjunction (negative purpose)</p>	<p><b>βρόχον</b> a noose / restraint Accusative direct object βρόχος; 'noose, snare, lasso'; a vivid metaphor — Paul will not throw a lasso over them to constrain them.</p>	<p><b>ὑμῖν</b> on you Dative dative of disadvantage</p>

## ἐπιβάλλω

I might throw / impose

Aor Act Subj 1 Sg · ἐπιβάλλω

*subjunctive (negative purpose clause)*

→ constative aorist

ἐπιβάλλω: 'throw upon, lay on' (ἐπί + βάλλω); to cast the noose over them — coercion he disavows.

## ἀλλά

but

*strong adversative conjunction*

## πρός

for

*preposition + accusative (purpose)*

## τὸ

the

Accusative

*article (substantizes adj.)*

## εὖσχημον

what is seemly

Accusative

*object of πρὸς (substantival adj.)*

εὖσχημων: 'seemly, decorous, well-ordered' (εὖ + σχῆμα); a becoming, dignified manner of life.

## καὶ

and

*coordinating conjunction*

## εὐπάρεδρον

constant attendance

Accusative

*object of πρὸς (substantival adj.)*

εὐπάρεδρος: 'sitting well beside, devoted in attendance' (εὖ + πάρεδρος, 'one seated beside'); steadfast waiting upon the Lord.

## τῷ

the

Dative

*article*

## κυρίῳ

Lord

Dative

*dative (object of attendance)*

κύριος: 'Lord'; the one upon whom they are to wait with devotion.

## ἀπερισπάστως

without distraction

*adverb (manner)*

ἀπερισπάστως: 'without distraction' (ἀ- + περισπάω, 'drag around'; cf. Martha 'distracted,' Luke 10:40); the goal of the whole counsel.

36 Εἰ δέ τις ἀσχημονεῖν ἐπὶ τὴν παρθένον αὐτοῦ νομίζει ἂν ἢ ὑπέρακμος, καὶ οὕτως ὀφείλει γίνεσθαι, ὁ θέλει ποιεῖτω· οὐχ ἁμαρτάνει· γαμείτωσαν.

But if anyone thinks he is acting improperly toward his virgin, if she is past the bloom of youth and it ought to be so, let him do what he wishes — he is not sinning; let them marry.

CASE 1 (PROCEED TO MARRIAGE) **δέ** A concrete decision: where continued singleness would be unfitting and circumstances press, marriage is wholly permitted and sinless — freedom to act on one's wish.

<p>Εἰ if <i>conjunction (first-class condition)</i></p>	<p>δέ but <i>transitional conjunction</i></p>	<p>τις anyone Nominative <i>indefinite pronoun (subject)</i></p>	<p>ἀσχημονεῖν to act improperly Pres Act Inf · ἀσχημονέω <i>infinitive (object of νομίζει)</i> → customary present ἀσχημονέω: 'behave unbecomingly, act dishonorably' (ἀ- + σχῆμα); the opposite of εὐσχημον (v.35).</p>
<p>ἐπὶ toward <i>preposition + accusative (reference)</i></p>	<p>τὴν the Accusative <i>article</i></p>	<p>παρθένον virgin Accusative <i>object of ἐπὶ (reference)</i> παρθένος: 'virgin'; his betrothed (or, on another reading, his unmarried daughter).</p>	<p>αὐτοῦ his Genitive <i>genitive of relationship (possessive)</i></p>

## νομίζει

thinks

Pres Act Indic 3 Sg · νομίζω

*main verb (protasis)*

→ stative present (held judgment)

νομίζω: 'think, suppose, consider'; his own assessment of the situation.

## ἐάν

if

*conjunction (third-class condition, embedded)*

## ἦ

she is

Pres Act Subj 3 Sg · εἶμι

*subjunctive (embedded condition)*

→ stative present

## ὑπέρακμος

past the bloom of youth

Nominative

*predicate adjective*

ὑπέρακμος: 'past one's prime, of full/advancing age' (ὑπέρ + ἀκμή, 'peak'); the marriageable time is pressing on.

## καὶ

and

*coordinating conjunction*

## οὕτως

so / accordingly

*adverb (manner)*

οὕτως: 'thus, so'; 'it ought to happen this way' — circumstances call for marriage.

## ὀφείλει

it ought

Pres Act Indic 3 Sg · ὀφείλω

*main verb (impersonal, + infinitive)*

→ stative present (obligation)

ὀφείλω: 'owe, be obligated, ought'; the sense of moral necessity in the case.

## γίνεσθαι

to happen / be done

Pres Mid Inf · γίνομαι

*complementary infinitive*

→ customary present

γίνομαι: 'become, happen'; that the marriage take place.

## ὅ

what

Accusative

*relative pronoun (object of ποιείτω)*

## θέλει

he wishes

Pres Act Indic 3 Sg · θέλω

*main verb (relative clause)*

→ stative present (desire)

θέλω: 'wish, will'; his freedom to choose marriage is affirmed.

## ποιείτω

let him do

Pres Act Impv 3 Sg · ποιέω

*imperative (permission)*

→ customary present

ποιέω: 'do, make'; he may proceed as he wishes.

## οὐχ

not

*negative particle*

## ἀμαρτάνει

he sins

Pres Act Indic 3 Sg · ἀμαρτάνω

*main verb*

→ gnomic/customary present

ἀμαρτάνω: 'sin'; categorical denial — to marry here is no transgression.

## γαμείτωσαν

let them marry

Pres Act Impv 3 Pl · γαμέω

*imperative (third person)*

→ customary present

γαμέω: 'marry'; the plural takes in both the man and his virgin — let the couple wed.

37 ὅς δὲ ἕστηκεν ἐν τῇ καρδίᾳ αὐτοῦ ἑδραῖος, μὴ ἔχων ἀνάγκην, ἐξουσίαν δὲ ἔχει περὶ τοῦ ἰδίου θελήματος, καὶ τοῦτο κέκρικεν ἐν τῇ ἰδίᾳ καρδίᾳ, τηρεῖν τὴν ἑαυτοῦ παρθένον, καλῶς ποιήσει.

But whoever stands firm in his heart, being under no compulsion, having authority over his own will, and has decided this in his own heart, to keep his own virgin as she is, he will do well.

CASE 2 (RESOLVE TO REMAIN) **δὲ** The contrasting decision: one who, free of compulsion and master of his own will, settles in his heart to keep his virgin unmarried likewise does well — the choice is genuinely his.

**ὅς**

whoever

Nominative

relative pronoun (subject)

**δὲ**

but

adversative conjunction

**ἕστηκεν**

stands firm

Perf Act Indic 3 Sg · ἕστημι

main verb

→ intensive perfect (settled standing)

ἕστημι: perfect ἕστηκα, 'stand, be established'; firm, unwavering resolve.

**ἐν**

in

preposition + dative (sphere)

**τῇ**

the

Dative

article

**καρδίᾳ**

heart

Dative

dative of sphere

καρδίᾳ: 'heart'; the seat of resolve and decision, the inner person.

**αὐτοῦ**

his

Genitive

genitive of possession

**ἑδραῖος**

steadfast

Nominative

predicate adjective

ἑδραῖος: 'seated, firm, steadfast' (from ἕδρα, 'seat'); settled and immovable in purpose.

μή

not

*negative particle (with participle)*

ἔχω

having

Pres Act Ptc · Nom Sg Masc · ἔχω

*adverbial participle (concessive/circumstantial)*

→ present (concurrent)

ἔχω: 'have'; describes his freedom from compulsion.

ἀνάγκην

compulsion / necessity

Accusative

*direct object*

ἀνάγκη: 'necessity, constraint'; no internal or external force drives him to marry her off.

ἐξουσίαν

authority

Accusative

*direct object (of ἔχει)*

ἐξουσία: 'authority, right, freedom of action'; he is in genuine control of his own decision.

δὲ

but

*connective/contrastive conjunction*

ἔχει

has

Pres Act Indic 3 Sg · ἔχω

*main verb*

→ stative present

περὶ

over / concerning

*preposition + genitive (reference)*

τοῦ

the

Genitive

*article*

ἰδίου

his own

Genitive

*attributive adjective*

ἴδιος: 'one's own'; the decision is his own to make.

θελήματος

will

Genitive

*object of περί (reference)*

θέλημα: 'will, choice'; the faculty of decision he freely exercises.

καὶ

and

*coordinating conjunction*

τούτο

this

Accusative

*direct object (of κέκρικεν)*

κέκρικεν

has decided

Perf Act Indic 3 Sg · κρίνω

*main verb*

→ intensive perfect (settled decision standing)

κρίνω: 'judge, decide, determine'; a firm, abiding resolution.

ἐν

in

*preposition + dative (sphere)*

τῇ

the

Dative

*article*

ἰδία

his own

Dative

*attributive adjective*

ἴδιος: 'one's own'; reinforcing that the resolve is wholly his.

**καρδία**

heart

Dative

*dative of sphere*

**τηρεῖν**

to keep

Pres Act Inf · τηρέω

*exegetical infinitive (content of τοῦτο)*

→ customary present

τηρέω: 'keep, guard, watch over'; to keep her in her present unmarried state.

**τήν**

the

Accusative

article

**ἑαυτοῦ**

his own

Genitive

*reflexive possessive genitive*

**παρθένον**

virgin

Accusative

*direct object of τηρεῖν*

παρθένος: 'virgin'; his betrothed (or daughter), kept unmarried.

**καλῶς**

well

*adverb (manner)*

καλῶς: 'well, rightly, commendably'; the act is approved.

**ποιήσει**

he will do

Fut Act Indic 3 Sg · ποιέω

*main verb (apodosis)*

→ predictive future

ποιέω: 'do, act'; 'he will do well' — commendation of the choice to refrain.

### 38 ὥστε καὶ ὁ γαμίζων τὴν ἑαυτοῦ παρθένον καλῶς ποιεῖ, καὶ ὁ μὴ γαμίζων κρεῖσσον ποιήσει.

So then, the one who marries his virgin does well, and the one who does not marry her will do better.

**SUMMARY INFERENCE** ὥστε Paul gathers both cases into balanced approval: marrying is good, abstaining better — neither condemned, but a relative preference reaffirmed in light of the present distress.

ὥστε

so then

*inferential conjunction (result)*

ὥστε: 'so that, so then'; draws the conclusion from vv.36–37.

καὶ

both / indeed

*adverb (correlative with following καὶ)*

ὁ

the (one)

Nominative

*article (substantizes ptc.)*

γαμίζων

who marries off / marries

Pres Act Ptc · Nom Sg Masc · γαμίζω

*substantival participle (subject)*

→ present (general)

γαμίζω: 'give in marriage, marry off'; here of the man proceeding to the marriage of his virgin.

τήν

the

Accusative

*article*

ἑαυτοῦ

his own

Genitive

*reflexive possessive genitive*

παρθένον

virgin

Accusative

*direct object*

παρθένος: 'virgin'; the same betrothed/daughter of vv.36–37.

καλῶς

well

*adverb (manner)*

ποιεῖ

does

Pres Act Indic 3 Sg · ποιέω

*main verb*

→ gnomic present

ποιέω: 'do, act'; 'does well' — marrying is approved.

καὶ

and

*coordinating conjunction*

ὁ

the (one)

Nominative

*article (substantizes ptc.)*

μή

not

*negative particle (with participle)*

γαμίζων

who does not marry

Pres Act Ptc · Nom Sg Masc · γαμίζω

*substantival participle (subject)*

→ present (general)

κρεῖσσον

better

*adverbial comparative (neuter as adverb)*

κρείσσων: comparative 'better'; the relative preference for abstaining, in the present distress.

ποιήσει

will do

Fut Act Indic 3 Sg · ποιέω

*main verb*

→ predictive/gnomic future

ποιέω: 'do, act'; 'will do better' — abstaining is the higher good for the circumstances.

39 Γυνή δέδεταί ἐφ' ὅσον χρόνον ζῆ ὁ ἀνὴρ αὐτῆς· ἐὰν δὲ κοιμηθῆ ὁ ἀνὴρ, ἐλευθέρα ἐστὶν ᾧ θέλει γαμηθῆναι, μόνον ἐν κυρίῳ.

A wife is bound as long as her husband lives; but if the husband falls asleep, she is free to be married to whom she wishes, only in the Lord.

NEW CASE (THE WIDOW) **δέ** A final case: the marriage bond holds for life, but death frees the widow to remarry — with one limit, that it be 'in the Lord,' a believing union.

### Γυνή

a wife

Nominative

subject

γυνή: 'woman, wife'; here the married woman, bound while her husband lives.

### δέδεταί

is bound

Perf Pass Indic 3 Sg · δέω

main verb

→ intensive perfect (settled bound state)

δέω: 'bind, tie'; the perfect denotes the standing bond of marriage (cf. v.27; Rom 7:2).

### ἐφ'

for

preposition + accusative (extent of time)

### ὅσον

as long as

Accusative

relative adjective (extent of time)

ὅσος: 'as much/long as'; ἐφ' ὅσον χρόνον = 'for as long a time as.'

### χρόνον

time

Accusative

accusative of extent of time

χρόνος: 'time, duration'; the whole span of the husband's life.

### ζῆ

lives

Pres Act Indic 3 Sg · ζάω

main verb (relative-temporal clause)

→ progressive present (ongoing life)

ζάω: 'live, be alive'; the condition under which the bond persists.

### ὁ

the

Nominative

article

### ἀνὴρ

husband

Nominative

subject

## αὐτῆς

her

Genitive

*genitive of relationship (possessive)*

## ἐάν

if

*conjunction (third-class condition)*

## δὲ

but

*adversative conjunction*

## κοιμηθῆ

falls asleep / dies

Aor Pass Subj 3 Sg · κοιμάομαι

*subjunctive (protasis)*

→ constative aorist

κοιμάομαι: 'sleep, fall asleep'; a gentle euphemism for death, common in Christian usage (cf. 15:6, 18).

## ὁ

the

Nominative

*article*

## άνήρ

husband

Nominative

*subject*

## ἐλευθέρα

free

Nominative

*predicate adjective*

ἐλεύθερος: 'free'; released from the marriage bond by the husband's death.

## ἐστίν

she is

Pres Act Indic 3 Sg · εἰμί

*copula*

→ stative present

## ᾧ

to whom

Dative

*relative pronoun (dative with γαμηθῆναι)*

## θέλει

she wishes

Pres Act Indic 3 Sg · θέλω

*main verb (relative clause)*

→ stative present (desire)

θέλω: 'wish, will'; her free choice of a (believing) spouse.

## γαμηθῆναι

to be married

Aor Pass Inf · γαμέω

*epexegetical infinitive (of ἐλευθέρα)*

→ ingressive aorist

γαμέω: passive of the woman, 'be married, be given in marriage.'

## μόνον

only

*adverb (restrictive)*

μόνον: 'only'; the single restriction placed on her freedom.

## ἐν

in

*preposition + dative (sphere/union)*

## κυρίῳ

the Lord

Dative

*dative of sphere (ἐν κυρίῳ)*

κύριος: 'Lord'; 'in the Lord' — the remarriage is to be to a fellow believer, within Christian commitment.

## 40 μακαριωτέρα δέ ἐστιν ἐὰν οὕτως μείνη, κατὰ τὴν ἐμὴν γνώμην· δοκῶ δὲ κάγῳ πνεῦμα θεοῦ ἔχειν.

But she is happier if she remains as she is, in my judgment — and I think that I too have the Spirit of God.

**CLOSING JUDGMENT** **δέ** The chapter closes on its keynote: remaining unmarried is the happier course, offered as Paul's considered opinion — yet one carrying the weight of one who has God's Spirit.

### μακαριωτέρα

happier / more blessed

Nominative

*predicate adjective (comparative)*

μακάριος: 'blessed, happy'; comparative — the greater blessedness of remaining single.

### δέ

but

*adversative conjunction*

### ἐστιν

she is

Pres Act Indic 3 Sg · εἰμί

*copula*

→ stative present

### ἐὰν

if

*conjunction (third-class condition)*

### οὕτως

thus / as she is

*adverb (manner)*

οὕτως: 'so, thus'; remaining in her widowed/unmarried state.

### μείνη

she remains

Aor Act Subj 3 Sg · μένω

*subjunctive (protasis)*

→ constative aorist

μένω: 'remain, abide'; the chapter's refrain-verb in its final occurrence.

### κατὰ

according to

*preposition + accusative (standard)*

### τὴν

the

Accusative

*article*

### ἐμὴν

my

Accusative

*possessive adjective*

### γνώμην

judgment / opinion

Accusative

*object of κατὰ (standard)*

γνώμη: 'opinion, judgment'; recalls v.25 — advisory counsel, not command.

### δοκῶ

I think

Pres Act Indic 1 Sg · δοκέω

*main verb*

→ stative present (considered opinion)

δοκέω: 'think, suppose, seem'; here gently confident — likely with a touch of understatement/irony.

### δὲ

and

*connective conjunction*

## κάγω

I too

Nominative

*emphatic pronoun (καί + ἐγώ)*

κάγω: crasis of καί ἐγώ, 'I also'; perhaps answering Corinthians who claimed the Spirit for themselves.

## πνεῦμα

Spirit

Accusative

*direct object*

πνεῦμα: 'Spirit'; the Holy Spirit, whose possession lends his γνώμη authority.

## θεοῦ

of God

Genitive

*genitive of source/possession*

θεός: God; 'the Spirit of God' — the ground of Paul's reliable counsel.

## ἔχειν

to have

Pres Act Inf · ἔχω

*infinitive (object of δοκῶ)*

→ stative present

ἔχω: 'have, possess'; closing the chapter on the authority behind his judgment.

**On the text.** Verse punctuation and paragraphing are editorial and conventional. At v.3 the critical text reads ὀφειλήν ('what is due') rather than the later εὐνοίαν ('benevolence'). At v.5 σχολάσητε ('you may devote yourselves') is read without the appended τῇ νηστείᾳ ('to fasting'), a later expansion. At v.34 the division of the clause (whether μεμέρισται belongs with v.33 or opens v.34) is interpretive; the punctuation followed groups it with the unmarried-vs-married contrast. The chapter has 40 verses, none of which the critical text omits.

**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.