

# The First Epistle to the Corinthians, Chapter 12

## ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α' Β'

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

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

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

### Discourse structure of the chapter

A · 12:1–3

#### Introduction: the criterion of the Spirit's confession

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

B · 12:4–11

#### Diversity of gifts, unity of source

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

C • 12:12–13

### **The thesis: one body, many members, one Spirit**

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

D • 12:14–20

### **Diversity is essential to the body: against the inferiority complex**

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

E • 12:21–26

### **Interdependence and honor: against the superiority complex**

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

F • 12:27–31

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

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

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

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

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

Περί

concerning

*preposition + genitive (reference)*

δὲ

now

*transitional conjunction (topic marker)*

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

τῶν

the

Genitive

*article*

πνευματικῶν

spiritual things/gifts

Genitive

*object of περί (substantival adj.)*

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

ἀδελφοί

brothers

Vocative

*vocative of direct address*

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

οὐ

not

*negative particle*

θέλω

I want

Pres Act Indic 1 Sg · θέλω

*main verb*

→ stative present

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

ὑμᾶς

you

Accusative

*accusative subject of infinitive*

ἀγνοεῖν

to be ignorant

Pres Act Inf · ἀγνοέω

*complementary infinitive*

→ present (general)

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

## 2 Οἴδατε ὅτι ὅτε ἔθνη ἦτε πρὸς τὰ εἰδωλα τὰ ἄφωνα ὡς ἂν ἤγεσθε ἀπαγόμενοι.

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

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

### Οἴδατε

you know

Perf Act Indic 2 Pl · οἶδα

main verb

→ intensive perfect (present sense)

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

### ὅτι

that

conjunction (content clause)

### ὅτε

when

temporal conjunction

### ἔθνη

Gentiles

Nominative

predicate nominative

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

### ἦτε

you were

Impf Act Indic 2 Pl · εἰμι

verb of temporal clause

→ imperfect (past state)

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

### πρὸς

to

preposition + accusative (direction)

### τὰ

the

Accusative

article

### εἰδωλα

idols

Accusative

object of πρὸς (goal of being led)

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

### τὰ

the

Accusative

article (attributive position)

### ἄφωνα

mute

Accusative

attributive adjective

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

### ὡς

as

adverb (with ἂν, manner/indefiniteness)

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

### ἂν

ever

modal particle (indefiniteness)

ἤγεσθε

you were led

Impf Pass Indic 2 Pl · ἄγω

*main verb (temporal clause)*

→ imperfect (customary, passive)

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

ἀπαγόμενοι

being led astray

Pres Pass Ptc · Nom Pl Masc · ἀπάγω

*adverbial participle (manner, pleonastic)*

→ present (concurrent)

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

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

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

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

διὸ

therefore

*inferential conjunction*

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

γνωρίζω

I make known

Pres Act Indic 1 Sg · γνωρίζω

*main verb*

→ instantaneous/declarative present

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

ὑμῖν

to you

Dative

*indirect object*

ὅτι

that

*conjunction (content clause)*

## οὐδείς

no one

Nominative

*subject*

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

## ἐν

by

*preposition + dative (means/agency)*

## πνεύματι

Spirit

Dative

*dat. of means (instrumental)*

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

## θεοῦ

of God

Genitive

*genitive of source/relationship*

## λαλῶν

speaking

Pres Act Ptc · Nom Sg Masc · λαλέω

*adverbial participle (means/condition)*

→ present (concurrent)

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

## λέγει

says

Pres Act Indic 3 Sg · λέγω

*main verb*

→ gnomic present

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

## Ἀνάθεμα

accursed

Nominative

*predicate nominative (acclamation)*

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

## Ἰησοῦς

Jesus

Nominative

*subject of the acclamation*

## καὶ

and

*coordinating conjunction*

## οὐδείς

no one

Nominative

*subject*

## δύναται

is able

Pres Mid Indic 3 Sg · δύναμαι

*main verb*

→ gnomic present

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

## εἰπεῖν

to say

Aor Act Inf · λέγω

*complementary infinitive*

→ constative aorist

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

## Κύριος

Lord

Nominative

*predicate nominative (acclamation)*

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

## Ἰησοῦς

Jesus

Nominative

*subject of the acclamation*

εἰ

if

*conjunction (with μή, exceptive)*

μή

not

*negative (εἰ μή = 'except')*

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

ἐν

by

*preposition + dative (means/agency)*

## πνεύματι

Spirit

Dative

*dat. of means (instrumental)*

## ἁγίῳ

Holy

Dative

*attributive adjective*

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

## 4 Διαίρεσις δὲ χαρισμάτων εἰσὶν, τὸ δὲ αὐτὸ πνεῦμα·

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

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

## Διαίρεσεις

varieties

Nominative

subject

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

δὲ

now

transitional conjunction

## χαρισμάτων

of gifts

Genitive

genitive (content/objective)

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

εἰσίν

there are

Pres Act Indic 3 Pl · εἰμι

main verb (existential)

→ stative present

τὸ

the

Nominative

article

δὲ

but

adversative conjunction

αὐτὸ

same

Nominative

attributive (identical adjective)

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

πνεῦμα

Spirit

Nominative

predicate/subject of implied verb

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

## 5 καὶ διαίρεσεις διακονιῶν εἰσιν, καὶ ὁ αὐτὸς κύριος.

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

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

καὶ

and

coordinating conjunction

διαίρεσεις

varieties

Nominative

subject

διακονιῶν

of services

Genitive

genitive (content/objective)

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

εἰσιν

there are

Pres Act Indic 3 Pl · εἰμι

main verb (existential)

→ stative present

καὶ

and

*coordinating conjunction (adversative force)*

ὁ

the

Nominative

*article*

αὐτός

same

Nominative

*attributive (identical adjective)*

κύριος

Lord

Nominative

*predicate/subject of implied verb*

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

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

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

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

καὶ

and

*coordinating conjunction*

διαιρέσεις

varieties

Nominative

*subject*

ἐνεργημάτων

of activities

Genitive

*genitive (content/objective)*

ἐνεργημα: 'activity, effect, working' (from ἐνεργέω); the gifts as energizing operations and their results.

εἰσὶν

there are

Pres Act Indic 3 Pl · εἰμι

*main verb (existential)*

→ stative present

ὁ

the

Nominative

*article*

δὲ

but

*adversative conjunction*

αὐτός

same

Nominative

*attributive (identical adjective)*

θεός

God

Nominative

*subject*

θεός: 'God'; the Father, third member of the triad and ultimate source of all working.

<p><b>ὁ</b> the (one) Nominative <i>article (substantizes ptc.)</i></p>	<p><b>ἐνεργῶν</b> who works Pres Act Ptc · Nom Sg Masc · ἐνεργέω <i>substantival participle (apposition to θεός)</i> → present (characteristic) ἐνεργέω: 'work, be at work, produce'; God is the active power energizing every gift and effect (cf. v.11).</p>	<p><b>τὰ</b> the Accusative <i>article</i></p>	<p><b>πάντα</b> all things Accusative <i>direct object (substantival adj.)</i> πᾶς: 'all'; τὰ πάντα = the whole range of activities — comprehensive scope.</p>
<p><b>ἐν</b> in <i>preposition + dative (sphere)</i></p>	<p><b>πᾶσιν</b> all (people) Dative <i>dat. of sphere (masc. 'in all persons')</i> πᾶς: 'all'; likely masculine — God works in all the members, distributing his energy throughout the body.</p>		

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

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

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

## ἑκάστω

to each

Dative

*indirect object (distributive, fronted)*

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

## δὲ

but

*transitional/contrastive conjunction*

## δίδοται

is given

Pres Pass Indic 3 Sg · δίδωμι

*main verb*

→ *gnomic present (divine passive)*

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

## ἡ

the

Nominative

*article*

## φανέρωσις

manifestation

Nominative

*subject*

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

## τοῦ

of the

Genitive

*article*

## πνεύματος

Spirit

Genitive

*genitive (subjective/source)*

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

## πρὸς

for

*preposition + accusative (purpose/goal)*

## τὸ

the

Accusative

*article (substantizes ptc.)*

## συμφέρον

common good

Pres Act Ptc · Acc Sg Neut · συμφέρω

*substantival participle (object of πρὸς)*

→ *present (general)*

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

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

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

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

<p><b>ὧ</b> to one Dative indirect object (relative as distributive)</p> <p>ὅς ... μὲν: here the relative serves a distributive 'to one ... to another.'</p>	<p><b>μὲν</b> on the one hand correlative particle (μὲν ... δέ)</p>	<p><b>γὰρ</b> for explanatory conjunction</p>	<p><b>διὰ</b> through preposition + genitive (agency)</p>
<p><b>τοῦ</b> the Genitive article</p>	<p><b>πνεύματος</b> Spirit Genitive object of διὰ (agency)</p>	<p><b>δίδεται</b> is given Pres Pass Indic 3 Sg · δίδωμι main verb (divine passive)</p> <p>→ gnomic present</p>	<p><b>λόγος</b> a word Nominative subject</p> <p>λόγος: 'word, utterance'; λόγος σοφίας = a Spirit-given articulation of wisdom.</p>
<p><b>σοφίας</b> of wisdom Genitive genitive (content/quality)</p> <p>σοφία: 'wisdom'; insight into God's saving purposes, expressed in speech (cf. 1:24, 30; 2:6–7).</p>	<p><b>ἄλλω</b> to another Dative indirect object (distributive)</p> <p>ἄλλος: 'another (of the same kind)'; the distributive series alternates ἄλλος / ἕτερος.</p>	<p><b>δὲ</b> and correlative conjunction (μὲν ... δέ)</p>	<p><b>λόγος</b> a word Nominative subject (verb δίδεται understood)</p>

## γνώσεως

of knowledge

Genitive

*genitive (content/quality)*

γνώσις: 'knowledge'; λόγος γνώσεως = an utterance conveying spiritual understanding (cf. 8:1; 13:2).

## κατὰ

according to

*preposition + accusative (standard)*

## τὸ

the

Accusative

*article*

## αὐτὸ

same

Accusative

*attributive (identical adjective)*

## πνεῦμα

Spirit

Accusative

*object of κατὰ (norm/source)*

πνεῦμα: 'Spirit'; the repeated 'same Spirit' keeps the unity in view amid the variety.

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

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

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

## ἑτέρω

to another

Dative

*indirect object (distributive)*

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

## πίστις

faith

Nominative

*subject (διδοται understood)*

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

## ἐν

by

*preposition + dative (means/sphere)*

## τῷ

the

Dative

*article*

<p><b>αὐτῷ</b></p> <p>same</p> <p>Dative</p> <p><i>attributive (identical adjective)</i></p>	<p><b>πνεύματι</b></p> <p>Spirit</p> <p>Dative</p> <p><i>dat. of means/sphere</i></p>	<p><b>ἄλλω</b></p> <p>to another</p> <p>Dative</p> <p><i>indirect object (distributive)</i></p>	<p><b>δὲ</b></p> <p>and</p> <p><i>connective conjunction</i></p>
<p><b>χαρίσματα</b></p> <p>gifts</p> <p>Nominative</p> <p><i>subject (plural)</i></p> <p>χάρισμα: 'gift of grace'; the plural χαρίσματα ἰαμάτων suggests varied, occasion-specific healings, not a standing power.</p>	<p><b>ἰαμάτων</b></p> <p>of healings</p> <p>Genitive</p> <p><i>genitive (content)</i></p> <p>ἴαμα: 'healing, cure' (from ἰόμαι, 'heal'); the double plural — 'gifts of healings' — points to diverse acts of restoration.</p>	<p><b>ἐν</b></p> <p>by</p> <p><i>preposition + dative (means/sphere)</i></p>	<p><b>τῷ</b></p> <p>the</p> <p>Dative</p> <p><i>article</i></p>
<p><b>ἐνὶ</b></p> <p>one</p> <p>Dative</p> <p><i>attributive numeral</i></p> <p>εἷς: 'one'; 'the one Spirit' — the numerical unity now made explicit, anticipating the one body of v.13.</p>	<p><b>πνεύματι</b></p> <p>Spirit</p> <p>Dative</p> <p><i>dat. of means/sphere</i></p>		

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

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

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

## ἄλλω

to another

Dative

*indirect object (distributive)*

## δὲ

and

*connective conjunction*

## ἐνεργήματα

workings

Nominative

*subject*

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

## δυνάμεων

of miracles

Genitive

*genitive (content)*

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

## ἄλλω

to another

Dative

*indirect object (distributive)*

## δὲ

and

*connective conjunction*

## προφητεία

prophecy

Nominative

*subject*

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

## ἄλλω

to another

Dative

*indirect object (distributive)*

## δὲ

and

*connective conjunction*

## διακρίσεις

discernings

Nominative

*subject*

διάκρισις: 'distinguishing, discernment'  
(from διακρίνω); the ability to test  
prophetic spirits (cf. v.3; 14:29).

## πνευμάτων

of spirits

Genitive

*genitive (objective)*

πνεῦμα: 'spirit'; the plural = the various  
spirits prompting utterance, to be  
evaluated for genuineness.

## ἑτέρω

to another

Dative

*indirect object (distributive)*

ἕτερος: 'another (different)'; perhaps  
marking off the tongues-group as a  
distinct category.

## γένη

kinds

Nominative

*subject*

γένος: 'kind, sort, race'; γένη γλωσσῶν  
= 'kinds of tongues' — varied forms of  
Spirit-given utterance.

## γλωσσῶν

of tongues

Genitive

*genitive (content/partitive)*

γλῶσσα: 'tongue, language'; the charism  
of Spirit-prompted speech in unlearned  
'tongues' (ch. 14).

## ἄλλω

to another

Dative

*indirect object (distributive)*

## δὲ

and

*connective conjunction*

## ἐρμηνεία

interpretation

Nominative

*subject*

ἐρμηνεία: 'interpretation, translation' (cf. 'hermeneutics'); the companion gift rendering tongues intelligible (14:13, 27–28).

## γλωσσῶν

of tongues

Genitive

*genitive (objective)*

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

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

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

## πάντα

all

Accusative

*attributive (with ταῦτα)*

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

## δὲ

but

*transitional/summarizing conjunction*

## ταῦτα

these things

Accusative

*direct object (demonstrative)*

## ἐνεργεῖ

works

Pres Act Indic 3 Sg · ἐνεργέω

*main verb*

→ gnomic/customary present

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

**τὸ**

the

Nominative

*article*

**ὓν**

one

Nominative

*attributive numeral*

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

**καὶ**

and

*coordinating conjunction*

**τὸ**

the

Nominative

*article*

**αὐτὸ**

same

Nominative

*attributive (identical adjective)*

**πνεῦμα**

Spirit

Nominative

*subject*

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

**διαιροῦν**

apportioning

Pres Act Ptc · Nom Sg Neut · διαίρω

*adverbial participle (manner)*

→ present (concurrent)

διαίρω: 'divide, distribute, apportion'; cognate with διαίσεις (vv.4–6) — the Spirit himself does the dividing.

**ἰδίᾳ**

individually

Dative

*adverbial dative (manner)*

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

**ἐκάστῳ**

to each

Dative

*indirect object (distributive)*

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

**καθὼς**

as

*comparative conjunction*

**βούλεται**

he wills

Pres Mid Indic 3 Sg · βούλομαι

*main verb (subordinate clause)*

→ customary present

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

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

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

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

**Καθάπερ**

just as

*comparative conjunction (protasis of simile)*

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

**γὰρ**

for

*explanatory conjunction*

**τὸ**

the

Nominative

*article*

**σῶμα**

body

Nominative

*subject*

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

**ἓν**

one

Nominative

*predicate nominative (numeral)*

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

**ἐστὶν**

is

Pres Act Indic 3 Sg · εἶμι

*main verb (copula)*

→ *stative present*

**καὶ**

and

*coordinating conjunction*

**μέλη**

members

Accusative

*direct object*

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

**πολλά**

many

Accusative

*attributive adjective*

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

**ἔχει**

has

Pres Act Indic 3 Sg · ἔχω

*main verb*

→ stative present

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

**πάντα**

all

Nominative

*attributive adjective*

**δὲ**

and

*connective conjunction*

**τὰ**

the

Nominative

*article*

**μέλη**

members

Nominative

*subject*

**τοῦ**

of the

Genitive

*article*

**σώματος**

body

Genitive

*genitive of the whole (partitive)*

**πολλά**

many

Nominative

*predicate adj. (concessive w/ ὄντα)*

**ὄντα**

though being

Pres Act Ptc · Nom Pl Neut · εἰμί

*concessive participle*

→ present (concurrent)

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

**ἓν**

one

Nominative

*predicate nominative (numeral)*

**ἐστίν**

are

Pres Act Indic 3 Sg · εἰμί

*main verb (copula)*

→ stative present

**σῶμα**

body

Nominative

*predicate nominative*

**οὕτως**

so

*adverb (apodosis of simile)*

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

**καὶ**

also

*adverbial/ascensive conjunction*

**ὁ**

the

Nominative

*article*

## Χριστός

Christ

Nominative

*subject (predicate of the comparison)*

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

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

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

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

καὶ

for

*conjunction (καὶ γὰρ = 'for indeed')*

γὰρ

indeed

*explanatory conjunction*

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

ἐν

in/by

*preposition + dative (means/sphere)*

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

ἐνὶ

one

*Dative*

*attributive numeral*

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

## πνεύματι

Spirit

Dative

*dat. of means/sphere*

## ἡμεῖς

we

Nominative

*subject (emphatic pronoun)*

## πάντες

all

Nominative

*apposition to ἡμεῖς (inclusive)*

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

## εἰς

into

*preposition + accusative (goal/incorporation)*

## ἓν

one

Accusative

*attributive numeral*

## σῶμα

body

Accusative

*object of εἰς (goal of incorporation)*

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

## ἐβαπτίσθημεν

we were baptized

Aor Pass Indic 1 Pl · βαπτίζω

*main verb*

→ **constative aorist (the conversion event)**

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

## εἴτε

whether

*correlative conjunction (εἴτε ... εἴτε)*

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

## Ἰουδαῖοι

Jews

Nominative

*nominative in apposition (alternative)*

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

## εἴτε

or

*correlative conjunction*

## Ἕλληνες

Greeks

Nominative

*nominative in apposition (alternative)*

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

## εἴτε

whether

*correlative conjunction*

## δοῦλοι

slaves

Nominative

*nominative in apposition (alternative)*

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

## εἴτε

or

*correlative conjunction*

## ἐλεύθεροι

free

Nominative

*nominative in apposition (alternative)*

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

## καὶ

and

*coordinating conjunction*

**πάντες**

all

Nominative

*subject (inclusive)*

**έν**

one

Accusative

*attributive numeral*

**πνεῦμα**

Spirit

Accusative

*accusative of thing (with ἐποτίσθημεν)*

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

**ἐποτίσθημεν**

we were made to drink

Aor Pass Indic 1 Pl · ποτίζω

*main verb*

→ constative aorist

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

## 14 Καὶ γὰρ τὸ σῶμα οὐκ ἔστιν ἐν μέλος ἀλλὰ πολλά.

For indeed the body is not one member but many.

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

**Καὶ**

for

*conjunction (καὶ γάρ = 'for indeed')*

**γὰρ**

indeed

*explanatory conjunction*

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

**τὸ**

the

Nominative

*article*

**σῶμα**

body

Nominative

*subject*

**οὐκ**

not

*negative particle*

**ἔστιν**

is

Pres Act Indic 3 Sg · εἶμι

*main verb (copula)*

→ stative present

**έν**

one

Nominative

*attributive numeral*

**μέλος**

member

Nominative

*predicate nominative*

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

ἀλλὰ

but

*strong adversative conjunction*

πολλά

many

Nominative

*predicate nominative (substantival)*

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

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

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

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

ἔάν

if

*conjunction (3rd-class condition)*

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

εἴπη

should say

Aor Act Subj 3 Sg · λέγω

*verb of protasis (subjunctive)*

→ constative aorist (subjunctive)

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

ὁ

the

Nominative

*article*

πούς

foot

Nominative

*subject*

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

Ὅτι

because

*causal conjunction (within quotation)*

οὐκ

not

*negative particle*

εἰμι

I am

Pres Act Indic 1 Sg · εἰμι

*main verb (copula)*

→ stative present

χεῖρ

a hand

Nominative

*predicate nominative*

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

οὐκ

not

*negative particle*

εἰμι

I am

Pres Act Indic 1 Sg · εἰμι

*main verb (copula)*

→ stative present

ἐκ

of/from

*preposition + genitive (partitive/source)*

τοῦ

the

Genitive

*article*

σώματος

body

Genitive

*object of ἐκ (partitive)*

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

οὐ

not

*negative (interrogative, expects 'yes it belongs')*

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

παρὰ

for

*preposition + accusative (cause/reason)*

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

τοῦτο

this

Accusative

*object of παρὰ (demonstrative)*

οὐκ

not

*negative particle*

ἔστιν

is it

Pres Act Indic 3 Sg · εἰμι

*main verb (rhetorical question)*

→ stative present

ἐκ

of/from

*preposition + genitive (partitive)*

τοῦ

the

Genitive

*article*

σώματος

body

Genitive

*object of ἐκ (partitive)*

16 καὶ ἐὰν εἴπη τὸ οὖς· Ὅτι οὐκ εἰμι ὀφθαλμός, οὐκ εἰμι ἐκ τοῦ σώματος, οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος;

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

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

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

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

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

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

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

εἰ

if

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

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

ὅλον

whole

Nominative

*attributive adjective*

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

τὸ

the

Nominative

*article*

σῶμα

body

Nominative

*subject*

ὄφθαλμός

an eye

Nominative

*predicate nominative*

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

ποῦ

where

*interrogative adverb*

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

ἡ

the

Nominative

*article*

ἀκοή

hearing

Nominative

*subject (verbless question)*

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

εἰ

if

*conjunction (contrary-to-fact condition)*

ὅλον

whole

Nominative

*substantival adjective (subject)*

ἀκοή

hearing

Nominative

*predicate nominative*

ποῦ

where

*interrogative adverb*

ἡ

the

Nominative

*article*

ὄσφρησις

smelling

Nominative

*subject (verbless question)*

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

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

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

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

**νυνὶ**

but as it is

*adverb (logical 'now')*

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

**δὲ**

but

*adversative conjunction*

**ὁ**

the

Nominative

*article*

**θεὸς**

God

Nominative

*subject*

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

**ἔθετο**

placed

Aor Mid Indic 3 Sg · τίθημι

*main verb*

→ *constative aorist*

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

**τὰ**

the

Accusative

*article*

**μέλη**

members

Accusative

*direct object*

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

**ἐν**

one

Accusative

*attributive numeral (distributive apposition)*

**ἑκάστον**

each

Accusative

*apposition (distributive)*

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

**αὐτῶν**

of them

Genitive

*partitive genitive*

**ἐν**

in

*preposition + dative (place/sphere)*

**τῷ**

the

Dative

*article*

**σώματι**

body

Dative

*dat. of place (locus of arrangement)*

**καθώς**

just as

*comparative conjunction*

**ἠθέλησεν**

he willed

Aor Act Indic 3 Sg · θέλω

*main verb (subordinate clause)*

→ constative aorist

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

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

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

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

**εἰ**

if

*conjunction (contrary-to-fact condition)*

**δὲ**

and

*connective conjunction*

**ἦν**

were

Impf Act Indic 3 Sg · εἰμί

*main verb (apodosis implied)*

→ imperfect (contrary-to-fact)

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

**τὰ**

the

Nominative

*article*

**πάντα**

all (things)

Nominative

*subject (substantival adj.)*

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

**ἐν**

one

Nominative

*attributive numeral*

**μέλος**

member

Nominative

*predicate nominative*

**ποῦ**

where

*interrogative adverb*

τὸ

the

Nominative

article

σῶμα

body

Nominative

subject (verbless question)

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

## 20 νῦν δὲ πολλὰ μὲν μέλη, ἓν δὲ σῶμα.

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

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

νῦν

but as it is

adverb (logical 'now')

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

δὲ

but

adversative conjunction

πολλὰ

many

Nominative

attributive adjective

πολύς: 'many'; the diversity affirmed.

μὲν

on the one hand

correlative particle (μὲν ... δέ)

μέλη

members

Nominative

subject (verbless clause)

ἓν

one

Nominative

attributive numeral

δὲ

yet

adversative conjunction (μὲν ... δέ)

σῶμα

body

Nominative

subject (verbless clause)

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

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

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

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

οὐ

not

*negative particle*

δύναται

is able

Pres Mid Indic 3 Sg · δύναμαι

*main verb*

→ gnomic present

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

δὲ

and

*transitional conjunction*

ὁ

the

Nominative

*article*

ὀφθαλμὸς

eye

Nominative

*subject*

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

εἰπεῖν

to say

Aor Act Inf · λέγω

*complementary infinitive*

→ constative aorist

τῇ

to the

Dative

*article*

χειρὶ

hand

Dative

*indirect object*

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

Χρείαν

need

Accusative

*direct object*

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

σου

of you

Genitive

*objective genitive (with χρείαν)*

οὐκ

not

*negative particle*

ἔχω

I have

Pres Act Indic 1 Sg · ἔχω

*main verb (within quotation)*

→ stative present

<p>ἢ nor/or <i>disjunctive conjunction</i></p>	<p>πάλιν again <i>adverb (resumptive)</i>   πάλιν: 'again'; introduces the parallel case of head and feet.</p>	<p>ἡ the Nominative <i>article</i></p>	<p>κεφαλή head Nominative <i>subject</i>   κεφαλή: 'head'; the most exalted member, yet still dependent on the feet.</p>
<p>τοῖς to the Dative <i>article</i></p>	<p>ποσίν feet Dative <i>indirect object</i>   ποῦς: 'foot'; the lowliest member, indispensable even to the head.</p>	<p>Χρείαν need Accusative <i>direct object</i></p>	<p>ὑμῶν of you Genitive <i>objective genitive (with χρεῖαν)</i></p>
<p>οὐκ not <i>negative particle</i></p>	<p>ἔχω I have Pres Act Indic 1 Sg · ἔχω <i>main verb (within quotation)</i> → stative present</p>		

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

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

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

ἀλλὰ

on the contrary

*strong adversative conjunction*

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

πολλῶ

much

Dative

*dat. of measure/degree*

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

μᾶλλον

rather

*comparative adverb*

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

τὰ

the (ones)

Nominative

*article (substantizes ptc.)*

δοκοῦντα

seeming

Pres Act Ptc · Nom Pl Neut · δοκέω

*attributive participle*

→ present (characteristic)

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

μέλη

members

Nominative

*subject*

τοῦ

of the

Genitive

*article*

σώματος

body

Genitive

*partitive/possessive genitive*

ἀσθενέστερα

weaker

Nominative

*predicate adj. (of inf. ὑπάρχειν)*

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

ὑπάρχειν

to be

Pres Act Inf · ὑπάρχω

*infinitive (complement of δοκοῦντα)*

→ present (stative)

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

ἀναγκαῖά

necessary

Nominative

*predicate adjective*

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

ἔστιν

are

Pres Act Indic 3 Sg · εἶμι

*main verb (copula; neut. pl. subject)*

→ stative present

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

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

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

καὶ

and

*coordinating conjunction*

ἃ

which

Accusative

*relative pronoun (object of δοκοῦμεν/εἶναι)*

δοκοῦμεν

we think

Pres Act Indic 1 Pl · δοκέω

*main verb (rel. clause)*

→ *customary present*

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

ἀτιμότερα

less honorable

Accusative

*predicate adj. (of εἶναι)*

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

εἶναι

to be

Pres Act Inf · εἶμι

*infinitive (complement of δοκοῦμεν)*

→ *present (stative)*

τοῦ

of the

Genitive

*article*

σώματος

body

Genitive

*partitive genitive*

τούτοις

on these

Dative

*indirect object (resumptive demonstrative)*

## τιμὴν

honor

Accusative

*direct object*

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

## περισσότεραν

more abundant

Accusative

*attributive adjective (comparative)*

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

## περιτίθεμεν

we bestow

Pres Act Indic 1 Pl · περιτίθημι

*main verb*

→ customary present

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

## καὶ

and

*coordinating conjunction*

## τὰ

the

Nominative

*article (substantival)*

## ἀσχήμονα

unpresentable parts

Nominative

*subject (substantival adj.)*

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

## ἡμῶν

our

Genitive

*possessive genitive*

## εὐσχημοσύνην

propriety

Accusative

*direct object*

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

## περισσότεραν

more abundant

Accusative

*attributive adjective (comparative)*

## ἔχει

have

Pres Act Indic 3 Sg · ἔχω

*main verb (neut. pl. subject)*

→ customary present

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

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

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

τὰ

the

Nominative

article (substantival)

δὲ

whereas

contrastive conjunction

εὐσχήμονα

presentable parts

Nominative

subject (substantival adj.)

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

ἡμῶν

our

Genitive

possessive genitive

οὐ

no

negative particle

χρείαν

need

Accusative

direct object

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

ἔχει

have

Pres Act Indic 3 Sg · ἔχω

main verb (neut. pl. subject)

→ stative present

ἀλλὰ

but

strong adversative conjunction

ὁ

the

Nominative

*article*

θεός

God

Nominative

*subject*

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

συνεκέρασεν

composed/blended

Aor Act Indic 3 Sg · συνεράννυμι

*main verb*

→ constative aorist

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

τὸ

the

Accusative

*article*

σῶμα

body

Accusative

*direct object*

τῷ

to the (one)

Dative

*article (substantizes ptc.)*

ὑστερουμένῳ

lacking

Pres Pass Ptc · Dat Sg Neut · ὑστερέω

*substantival participle (indirect object)*

→ present (concurrent)

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

περισσότερον

greater

Accusative

*attributive adjective (comparative)*

δοῦς

giving

Aor Act Ptc · Nom Sg Masc · δίδωμι

*adverbial participle (manner/means)*

→ constative aorist (coincident)

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

τιμῆν

honor

Accusative

*direct object (of δοῦς)*

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

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

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

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

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

μεριμνῶσιν

may care

Pres Act Subj 3 Pl · μεριμνάω

*verb of purpose clause (subjunctive)*

→ present (ongoing)

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

τὰ

the

Nominative

*article*

μέλη

members

Nominative

*subject*

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

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

SOLIDARITY (SUFFERING AND REJOICING TOGETHER) καὶ The fruit of mutual care: organic solidarity. The σύν-compounds (suffer-with, rejoice-with) express that the body's members share one another's pain and honor — the antidote to both envy and contempt.

καὶ

and

*coordinating conjunction*

εἴτε

if/whether

*conjunction (conditional)*

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

πάσχει

suffers

Pres Act Indic 3 Sg · πάσχω

*main verb*

→ gnomic present

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

ἓν

one

Nominative

*attributive numeral*

## μέλος

member

Nominative

*subject*

## συμπάσχει

suffers with

Pres Act Indic 3 Sg · συμπάσχω

*main verb (neut. pl. subject)*

→ gnomic present

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

## πάντα

all

Nominative

*attributive adjective*

## τὰ

the

Nominative

*article*

## μέλη

members

Nominative

*subject*

## εἴτε

if/whether

*conjunction (conditional)*

## δοξάζεται

is honored

Pres Pass Indic 3 Sg · δοξάζω

*main verb*

→ gnomic present (passive)

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

## ἓν

one

Nominative

*attributive numeral*

## μέλος

member

Nominative

*subject*

## συγχαίρει

rejoices with

Pres Act Indic 3 Sg · συγχαίρω

*main verb (neut. pl. subject)*

→ gnomic present

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

## πάντα

all

Nominative

*attributive adjective*

## τὰ

the

Nominative

*article*

## μέλη

members

Nominative

*subject*

## 27 Ὑμεῖς δὲ ἐστε σῶμα Χριστοῦ καὶ μέλη ἐκ μέρους.

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

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

### Ὑμεῖς

you

Nominative

*subject (emphatic pronoun)*

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

### δέ

now

*transitional conjunction*

### ἐστε

are

Pres Act Indic 2 Pl · εἰμί

*main verb (copula)*

→ stative present

### σῶμα

body

Nominative

*predicate nominative*

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

### Χριστοῦ

of Christ

Genitive

*possessive/relationship genitive*

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

### καὶ

and

*coordinating conjunction*

### μέλη

members

Nominative

*predicate nominative*

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

### ἐκ

in

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

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

### μέρους

part

Genitive

*object of ἐκ*

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

**28** καὶ οὖς μὲν ἔθετο ὁ θεὸς ἐν τῇ ἐκκλησίᾳ πρῶτον ἀποστόλους, δεύτερον προφήτας, τρίτον διδασκάλους, ἔπειτα δυνάμεις, ἔπειτα χαρίσματα ἰαμάτων, ἀντιλήψεις, κυβερνήσεις, γένη γλωσσῶν.

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

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

καὶ

and

*coordinating conjunction*

οὖς

whom (some)

Accusative

*relative as distributive object (anacoluthon)*

ὅς ... μὲν: 'some' — the construction shifts from persons (οὖς ... ἀποστόλους) to abstract gifts; a mild anacoluthon.

μὲν

indeed

*particle (μὲν solitarium)*

ἔθετο

appointed

Aor Mid Indic 3 Sg · τίθημι

*main verb*

→ constative aorist

τίθημι (mid.): 'set, appoint, place'; the same verb as in v.18 — God orders the church as he ordered the body.

ὁ

the

Nominative

*article*

θεός

God

Nominative

*subject*

θεός: 'God'; the appointer of the church's offices and gifts.

ἐν

in

*preposition + dative (place/sphere)*

τῇ

the

Dative

*article*

## ἐκκλησία

church

Dative

*dat. of place/sphere*

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

## πρῶτον

first

*adverb (rank/sequence)*

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

## ἀποστόλους

apostles

Accusative

*object (in apposition to οὓς)*

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

## δεύτερον

second

*adverb (rank/sequence)*

δεύτερος: 'second'; the next in rank.

## προφήτας

prophets

Accusative

*object (apposition)*

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

## τρίτον

third

*adverb (rank/sequence)*

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

## διδασκάλους

teachers

Accusative

*object (apposition)*

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

## ἔπειτα

then

*adverb (sequence, looser)*

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

## δυνάμεις

miracles

Accusative

*object (abstract for gifted persons)*

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

## ἔπειτα

then

*adverb (sequence)*

## χαρίσματα

gifts

Accusative

*object*

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

## ἰαμάτων

of healings

Genitive

*genitive (content)*

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

## ἀντιλήψεις

helps

Accusative

*object*

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

## κυβερνήσεις

administrations

Accusative

*object*

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

## γένη

kinds

Accusative

*object*

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

## γλωσσῶν

of tongues

Genitive

*genitive (content)*

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

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

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

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

<p><b>μὴ</b> not (surely) <i>interrogative particle (expects 'no')</i></p> <p>μὴ: introduces a question anticipating a negative answer — 'surely not all are...?'</p>	<p><b>πάντες</b> all Nominative <i>subject</i></p>	<p><b>ἀπόστολοι</b> apostles Nominative <i>predicate nominative</i></p> <p>ἀπόστολος: 'apostle'; not all hold this office — diversity is built in.</p>	<p><b>μὴ</b> not (surely) <i>interrogative particle (expects 'no')</i></p>
<p><b>πάντες</b> all Nominative <i>subject</i></p>	<p><b>προφῆται</b> prophets Nominative <i>predicate nominative</i></p> <p>προφήτης: 'prophet'; likewise not universal.</p>	<p><b>μὴ</b> not (surely) <i>interrogative particle (expects 'no')</i></p>	<p><b>πάντες</b> all Nominative <i>subject</i></p>
<p><b>διδάσκαλοι</b> teachers Nominative <i>predicate nominative</i></p> <p>διδάσκαλος: 'teacher'; not all teach.</p>	<p><b>μὴ</b> not (surely) <i>interrogative particle (expects 'no')</i></p>	<p><b>πάντες</b> all Nominative <i>subject</i></p>	<p><b>δυνάμεις</b> (work) miracles Nominative <i>predicate nominative (elliptical)</i></p> <p>δύναμις: 'miracle'; 'are all (workers of) miracles?' — the elliptical question continues the negative-expectation series.</p>

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

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

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

<p><b>μὴ</b> not (surely) <i>interrogative particle (expects 'no')</i></p>	<p><b>πάντες</b> all Nominative <i>subject</i></p>	<p><b>χαρίσματα</b> gifts Accusative <i>direct object</i>   χάρισμα: 'gift'; χαρίσματα ἰαμάτων again — not all are healers.</p>	<p><b>ἔχουσιν</b> have Pres Act Indic 3 Pl · ἔχω <i>main verb</i> → stative present</p>
<p><b>ἰαμάτων</b> of healings Genitive <i>genitive (content)</i>   ἴαμα: 'healing'; cf. vv.9, 28.</p>	<p><b>μὴ</b> not (surely) <i>interrogative particle (expects 'no')</i></p>	<p><b>πάντες</b> all Nominative <i>subject</i></p>	<p><b>γλώσσαις</b> in tongues Dative <i>dat. of means/instrument</i>   γλῶσσα: 'tongue'; 'speak in tongues' — not all, contrary to the Corinthian premium on the gift.</p>

## λαλοῦσιν

speak

Pres Act Indic 3 Pl · λαλέω

*main verb*

→ stative/customary present

λαλέω: 'speak'; γλώσσαις λαλέω = the technical phrase for speaking in tongues (ch. 14).

## μή

not (surely)

*interrogative particle (expects 'no')*

## πάντες

all

Nominative

*subject*

## διερμηνεύουσιν

interpret

Pres Act Indic 3 Pl · διερμηνεύω

*main verb*

→ stative/customary present

διερμηνεύω: 'interpret, translate thoroughly' (διά + ἐρμηνεύω); the gift of rendering tongues intelligible (14:5, 13).

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

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

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

## ζηλοῦτε

earnestly desire

Pres Act Impv 2 Pl · ζηλόω

*main verb (imperative)*

→ present imperative (ongoing exhortation)

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

## δὲ

but

*transitional/contrastive conjunction*

## τὰ

the

Accusative

*article*

## χαρίσματα

gifts

Accusative

*direct object*

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

τὰ

the

Accusative

article (attributive position)

μείζονα

greater

Accusative

attributive adjective (comparative)

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

καὶ

and

coordinating conjunction

ἔτι

still

adverb (degree)

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

καθ'

according to

preposition + accusative (manner)

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

ὑπερβολήν

excellence

Accusative

object of κατά (adverbial idiom)

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

ὁδόν

way

Accusative

direct object (of δείκνυμι)

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

ὑμῖν

to you

Dative

indirect object

δείκνυμι

I show

Pres Act Indic 1 Sg · δείκνυμι

main verb

→ futuristic present

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

**On the text.** The Greek follows the standard critical text of 1 Corinthians 12, uniform in its main wording across the modern editions (NA28, SBLGNT, THGNT) and itself an ancient, public-domain text; NA28's distinctively copyrighted critical apparatus is not reproduced. Verse punctuation, paragraphing, and capitalization are editorial and conventional. At v.3 the editions read λέγει 'Ἀνάθεμα Ἰησοῦς' and 'Κύριος Ἰησοῦς'; the punctuation of the acclamations is editorial. At v.9 some witnesses read τῷ αὐτῷ πνεύματι and others τῷ ἐνὶ πνεύματι; the wording given follows the main critical text. At v.31 the editions are uniform in ζηλοῦτε δὲ τὰ χαρίσματα τὰ μείζονα (some witnesses τὰ κρείττονα); whether ζηλοῦτε is indicative or

imperative is interpretive, and is taken here as imperative. The syntactic, semantic-force, and discourse tiers are interpretive throughout; where readings legitimately differ, the more common analysis is given.

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

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