

# The First Epistle to the Corinthians, Chapter 14

## ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α' ΙΔ'

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

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

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

### Discourse structure of the chapter

A · 14:1–5

#### **Pursue love, and prefer prophecy to tongues**

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

B · 14:6–12

#### **Unintelligible sound profits no one**

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

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C • 14:13–19

### **Pray and sing with the mind also**

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

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D • 14:20–25

### **Tongues a sign for unbelievers, prophecy for believers**

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

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E • 14:26–33A

### **Order in the assembly: tongues and prophecy regulated**

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

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F • 14:33B–36

### **Order regarding the women in the assemblies**

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

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G • 14:37–40

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

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

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

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

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

## Διώκετε

pursue

Pres Act Impv 2 Pl · διώκω

*main verb (imperative)*

→ customary present (habitual pursuit)

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

## τὴν

the

Accusative

article

## ἀγάπην

love

Accusative

*direct object*

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

## ζηλοῦτε

desire earnestly

Pres Act Impv 2 Pl · ζηλόω

*main verb (imperative)*

→ customary present

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

## δὲ

and

*connective conjunction (mild contrast)*

## τὰ

the

Accusative

article

## πνευματικά

spiritual gifts

Accusative

*direct object (substantival adj.)*

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

## μᾶλλον

rather

*comparative adverb*

δὲ

but

connective conjunction (corrective)

ἵνα

that

conjunction introducing object clause

προφητεύητε

you may prophesy

Pres Act Subj 2 Pl · προφητεύω  
verb of ἵνα clause (object of ζηλοῦτε)

→ customary present

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

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

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

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

ὁ

the (one)

Nominative

article (substantizes ptc.)

γὰρ

for

explanatory conjunction

λαλῶν

who speaks

Pres Act Ptc · Nom Sg Masc · λαλέω  
substantival participle (subject)

→ customary present

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

γλώσση

in a tongue

Dative

dat. of means/instrument

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

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

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

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

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

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

#### 4 ὁ λαλῶν γλώσση ἑαυτὸν οἰκοδομεῖ· ὁ δὲ προφητεύων ἐκκλησίαν οἰκοδομεῖ.

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

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

ὁ

the (one)

Nominative

*article (substantizes ptc.)*

λαλῶν

who speaks

Pres Act Ptc · Nom Sg Masc · λαλέω

*substantival participle (subject)*

→ customary present

λαλέω: 'speak.'

γλῶσση

in a tongue

Dative

*dat. of means*

γλῶσσα: 'tongue, language.'

ἑαυτὸν

himself

Accusative

*direct object (reflexive)*

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

οἰκοδομεῖ

builds up

Pres Act Indic 3 Sg · οἰκοδομέω

*main verb*

→ gnomic present

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

ὁ

the (one)

Nominative

*article (substantizes ptc.)*

δὲ

but

*connective conjunction (contrast)*

προφητεύων

who prophesies

Pres Act Ptc · Nom Sg Masc · προφητεύω

*substantival participle (subject)*

→ customary present

προφητεύω: 'prophesy.'

ἐκκλησίαν

the church

Accusative

*direct object*

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

οἰκοδομεῖ

builds up

Pres Act Indic 3 Sg · οἰκοδομέω

*main verb*

→ gnomic present

οἰκοδομέω: 'build up, edify.'

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

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

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

**θέλω**

I wish

Pres Act Indic 1 Sg · θέλω

*main verb*

→ customary present

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

**δὲ**

now

*connective conjunction (transition)*

**πάντας**

all

Accusative

*attributive adj. (acc. subject of inf.)*

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

**ὑμᾶς**

you

Accusative

*accusative subject of infinitive*

**λαλεῖν**

to speak

Pres Act Inf · λαλέω

*complementary infinitive (object of θέλω)*

→ customary present

λαλέω: 'speak.'

**γλώσσαις**

in tongues

Dative

*dat. of means (plural)*

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

**μᾶλλον**

rather

*comparative adverb*

**δὲ**

but

*connective conjunction (corrective)*

ἵνα

that

conjunction introducing object clause

προφητεύετε

you would prophesy

Pres Act Subj 2 Pl · προφητεύω

verb of ἵνα clause

→ customary present

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

μείζων

greater

Nominative

predicate adjective (comparative)

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

δὲ

and

connective conjunction

ὁ

the (one)

Nominative

article (substantizes ptc.)

προφητεύων

who prophesies

Pres Act Ptc · Nom Sg Masc · προφητεύω

substantival participle (subject)

→ customary present

προφητεύω: 'prophesy.'

ἢ

than

comparative particle

ὁ

the (one)

Nominative

article (substantizes ptc.)

λαλῶν

who speaks

Pres Act Ptc · Nom Sg Masc · λαλέω

substantival participle

→ customary present

λαλέω: 'speak.'

γλώσσαις

in tongues

Dative

dat. of means

ἐκτὸς

except

improper preposition / adverb

εἰ

if

conditional particle (in fixed phrase ἐκτὸς εἰ μὴ)

μὴ

not

negative particle

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

διερμηνεύη

he interprets

Pres Act Subj 3 Sg · διερμηνεύω

verb of conditional clause

→ customary present

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

ἵνα

so that

conjunction introducing purpose

ἡ

the

Nominative

article

## ἐκκλησία

church

Nominative

*subject (of λάβη)*

ἐκκλησία: 'church, assembly.'

## οἰκοδομήν

building up

Accusative

*direct object*

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

## λάβη

may receive

Aor Act Subj 3 Sg · λαμβάνω

*verb of purpose clause*

→ constative aorist

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

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

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

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

## Νῦν

now

*adverb (logical transition)*

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

## δέ

but

*connective conjunction*

## ἀδελφοί

brothers

Vocative

*vocative of address*

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

## ἐὰν

if

*conditional conjunction (3rd class)*

ἔλθω

I come

Aor Act Subj 1 Sg · ἔρχομαι

*verb of protasis*

→ constative aorist

ἔρχομαι: 'come, go.'

πρὸς

to

*preposition + accusative (direction)*

ὑμᾶς

you

Accusative

*object of πρὸς*

γλώσσαις

in tongues

Dative

*dat. of means*

λαλῶν

speaking

Pres Act Ptc · Nom Sg Masc · λαλέω

*adverbial ptc. (manner)*

→ present (concurrent)

λαλέω: 'speak.'

τί

what

Accusative

*interrogative pronoun (adverbial acc.)*

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

ὑμᾶς

you

Accusative

*direct object of ὠφελήσω*

ὠφελήσω

will I profit

Fut Act Indic 1 Sg · ὠφελέω

*main verb (rhetorical question)*

→ predictive future

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

ἐάν

unless

*conditional conjunction*

μὴ

not

*negative particle*

ἐάν μὴ: 'unless, except.'

ὑμῖν

to you

Dative

*indirect object*

λαλήσω

I speak

Aor Act Subj 1 Sg · λαλέω

*verb of protasis*

→ constative aorist

λαλέω: 'speak.'

ἢ

either

*disjunctive particle*

ἐν

in

*preposition + dative (manner/content)*

ἀποκαλύψει

revelation

Dative

*dat. of manner (mode of speech)*

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

ἢ

or

*disjunctive particle*

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

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

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

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

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

giving

Pres Act Ptc · Nom Pl Neut · δίδωμι

*attributive participle*

→ present (general)

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

## εἴτε

whether

*correlative conjunction*

## αὐλός

flute

Nominative

*apposition (example)*

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

## εἴτε

or

*correlative conjunction*

## κιθάρα

harp

Nominative

*apposition (example)*

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

## εἰάν

if

*conditional conjunction*

## διαστολήν

distinction

Accusative

*direct object (of δῶ)*

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

## τοῖς

in the

Dative

*article*

## φθόγγοις

notes

Dative

*dat. of reference/sphere*

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

## μὴ

not

*negative particle*

## δῶ

they give

Aor Act Subj 3 Sg · δίδωμι

*verb of protasis*

→ constative aorist

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

## πῶς

how

*interrogative adverb (rhetorical)*

## γνωσθήσεται

will be known

Fut Pass Indic 3 Sg · γινώσκω

*main verb (rhetorical question)*

→ predictive future

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

## τὸ

the (thing)

Nominative

*article (substantizes ptc.)*

## αὐλούμενον

played on the flute

Pres Pass Ptc · Nom Sg Neut · αὐλέω

*substantival participle (subject)*

→ present

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

## ἢ

or

*disjunctive particle*

**τὸ**

the (thing)

Nominative

article (substantizes ptc.)

**κιθαριζόμενον**

played on the harp

Pres Pass Ptc · Nom Sg Neut · κιθαρίζω

substantival participle (subject)

→ present

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

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

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

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

καὶ

indeed

ascensive/intensive conjunction

γὰρ

for

explanatory conjunction

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

ἐὰν

if

conditional conjunction

**ἄδηλον**

indistinct

Accusative

predicate/attributive adjective

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

**σάλπιγξ**

trumpet

Nominative

subject

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

**φωνήν**

sound

Accusative

direct object

φωνή: 'sound, call.'

**δῶ**

gives

Aor Act Subj 3 Sg · δίδωμι

verb of protasis

→ constative aorist

δίδωμι: 'give, produce.'

τίς

who

interrogative pronoun (rhetorical)

## ΠΑΡΑΣΚΕΥΑΣΕΤΑΙ

will prepare himself

Fut Mid Indic 3 Sg · παρασκευάζω

main verb (rhetorical question)

→ predictive future

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

## εἰς

for

preposition + accusative (purpose)

## πόλεμον

battle

Accusative

object of εἰς (goal)

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

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

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

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

## οὕτως

so

adverb (drawing the comparison)

## καὶ

also

adverbial/ascensive conjunction

## ὑμεῖς

you

Nominative

subject (emphatic pronoun)

## διὰ

through/with

preposition + genitive (means)

## τῆς

the

Genitive

article

## γλώσσης

tongue

Genitive

object of διὰ (means)

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

## ἔὰν

unless

conditional conjunction

## μὴ

not

negative particle

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

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

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

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

## ΤΟΣΑΥΤΑ

so many

Nominative

*attributive adjective*

τοσοῦτος: 'so many, so great'; the vast number of human languages.

## εἰ

if

*conditional particle (in idiom εἰ τύχοι)*

## τύχοι

it may happen

Aor Act Opt 3 Sg · τυγχάνω

*optative in fixed idiom (εἰ τύχοι, 'perhaps')*

→ potential optative

τυγχάνω: 'happen, chance'; εἰ τύχοι = 'it may be, perhaps' — one of few NT optatives, a polished idiom.

## γένη

kinds

Nominative

*subject*

γένος: 'kind, race, family'; categories/families of languages.

## φωνῶν

of languages

Genitive

*attributive genitive*

φωνή: 'sound, voice, language'; here a spoken tongue/language.

## εἰσιν

there are

Pres Act Indic 3 Pl · εἰμι

*main verb*

→ stative present

εἰμι: 'be, exist.'

## ἐν

in

*preposition + dative (place)*

## κόσμῳ

the world

Dative

*dat. of place*

κόσμος: 'world'; the inhabited earth and its peoples.

## καὶ

and

*coordinating conjunction*

## οὐδέν

none

Nominative

*subject*

οὐδεὶς: 'no one, none'; here neuter, 'nothing/no language.'

## ἄφωνον

without meaning

Nominative

*predicate adjective*

ἄφωνος: 'voiceless, without meaning' (ἀ- + φωνή); not 'mute' but 'meaningless' — every real language signifies.

11 εἰδὼν μὴ εἶδῶ τὴν δύναμιν τῆς φωνῆς, ἔσομαι τῷ λαλοῦντι βάρβαρος καὶ ὁ λαλῶν ἐν ἐμοὶ βάρβαρος.

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

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

<p>εἰδὼν if <i>conditional conjunction</i></p>	<p>οὖν then <i>inferential conjunction</i></p>	<p>μὴ not <i>negative particle</i></p>	<p>εἶδῶ I know Perf Act Subj 1 Sg · οἶδα <i>verb of protasis</i> → stative (perfect-with-present-force) οἶδα: 'know'; perfect in form, present in sense — to grasp/understand.</p>
<p>τὴν the Accusative <i>article</i></p>	<p>δύναμιν meaning Accusative <i>direct object</i> δύναμις: lit. 'power'; here 'force, meaning, import' of an utterance — its semantic value.</p>	<p>τῆς of the Genitive <i>article</i></p>	<p>φωνῆς language Genitive <i>genitive (of the spoken tongue)</i> φωνή: 'language, utterance.'</p>

<p><b>ἔσομαι</b> I will be Fut Mid Indic 1 Sg · εἰμί <i>main verb</i></p> <hr/> <p>→ predictive future</p> <p>εἰμί: 'be.'</p>	<p><b>τῷ</b> to the (one) Dative <i>article (substantizes ptc.)</i></p>	<p><b>λαλοῦντι</b> speaking Pres Act Ptc · Dat Sg Masc · λαλέω <i>substantival participle (dat. of reference)</i></p> <hr/> <p>→ present</p> <p>λαλέω: 'speak.'</p>	<p><b>βάρβαρος</b> a foreigner Nominative <i>predicate nominative</i></p> <p>βάρβαρος: 'barbarian, foreigner'; onomatopoeic ('bar-bar' = unintelligible babble) — one whose speech is gibberish to the other.</p>
<p><b>καὶ</b> and <i>coordinating conjunction</i></p>	<p><b>ὁ</b> the (one) Nominative <i>article (substantizes ptc.)</i></p>	<p><b>λαλῶν</b> speaking Pres Act Ptc · Nom Sg Masc · λαλέω <i>substantival participle (subject)</i></p> <hr/> <p>→ present</p> <p>λαλέω: 'speak.'</p>	<p><b>ἐν</b> to/in (the judgment of) <i>preposition + dative (reference)</i></p>
<p><b>ἐμοὶ</b> me Dative <i>object of ἐν (dat. of reference)</i></p>	<p><b>βάρβαρος</b> a foreigner Nominative <i>predicate nominative</i></p> <p>βάρβαρος: 'foreigner'; the mutuality — each is alien to the other.</p>		

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

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

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

οὕτως

so

*adverb (drawing the application)*

καὶ

also

*adverbial conjunction*

ὕμεις

you

Nominative

*subject (emphatic pronoun)*

ἐπεὶ

since

*causal conjunction*

ζηλωταί

zealous ones

Nominative

*predicate nominative*

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

ἐστε

you are

Pres Act Indic 2 Pl · εἰμί

*main verb (copula)*

→ *stative present*

εἰμί: 'be.'

πνευμάτων

for spirits

Genitive

*objective genitive (object of zeal)*

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

πρός

for/toward

*preposition + accusative (goal/standard)*

τὴν

the

Accusative

*article*

οικοδομὴν

building up

Accusative

*object of πρὸς (goal)*

οικοδομή: 'edification'; the controlling aim, by which all gift-use is measured.

τῆς

of the

Genitive

*article*

ἐκκλησίας

church

Genitive

*objective genitive*

ἐκκλησία: 'church, assembly.'

ζητεῖτε

seek

Pres Act Impv 2 Pl · ζητέω

*main verb (imperative)*

→ *customary present*

ζητέω: 'seek, strive for'; the command — pursue gifts with edification as the target.

ἵνα

that

*conjunction introducing object/purpose clause*

περισσεύετε

you may abound

Pres Act Subj 2 Pl · περισσεύω

*verb of ἵνα clause*

→ *customary present*

περισσεύω: 'abound, excel, overflow'; abundance is good — provided it serves the body.

### 13 διὸ ὁ λαλῶν γλώσση προσευχέσθω ἵνα διερμηνεύῃ.

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

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

<p><b>διὸ</b> therefore <i>inferential conjunction</i></p> <p>διό: 'for which reason, therefore'; drawing the consequence of the analogies.</p>	<p><b>ὁ</b> the (one) Nominative <i>article (substantizes ptc.)</i></p>	<p><b>λαλῶν</b> who speaks Pres Act Ptc · Nom Sg Masc · λαλέω <i>substantival participle (subject)</i></p> <p>→ customary present</p> <p>λαλέω: 'speak.'</p>	<p><b>γλώσση</b> in a tongue Dative <i>dat. of means</i></p>
<p><b>προσευχέσθω</b> let him pray Pres Mid Impv 3 Sg · προσεύχομαι <i>main verb (3rd-person imperative)</i></p> <p>→ customary present</p> <p>προσεύχομαι: 'pray'; the deponent verb for prayer to God.</p>	<p><b>ἵνα</b> that <i>conjunction introducing object clause</i></p>	<p><b>διερμηνεύῃ</b> he may interpret Pres Act Subj 3 Sg · διερμηνεύω <i>verb of ἵνα clause</i></p> <p>→ customary present</p> <p>διερμηνεύω: 'interpret, translate'; the gift that converts a tongue into edification (cf. v.5).</p>	

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

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

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

ἐάν

if

*conditional conjunction*

γὰρ

for

*explanatory conjunction*

προσεύχομαι

I pray

Pres Mid Subj 1 Sg · προσεύχομαι

*verb of protasis*

→ customary present

προσεύχομαι: 'pray.'

γλώσση

in a tongue

Dative

*dat. of means*

τὸ

the

Nominative

*article*

πνεῦμά

spirit

Nominative

*subject*

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

μου

my

Genitive

*genitive of possession*

προσεύχεται

prays

Pres Mid Indic 3 Sg · προσεύχομαι

*main verb*

→ customary present

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

ὁ

the

Nominative

*article*

δὲ

but

*connective conjunction (contrast)*

νοῦς

mind

Nominative

*subject*

νοῦς: 'mind, understanding'; the rational faculty — bypassed in uninterpreted tongues.

μου

my

Genitive

*genitive of possession*

ἄκαρπός

unfruitful

Nominative

*predicate adjective*

ἄκαρπος: 'fruitless, barren' (ἀ- + καρπός, 'fruit'); the mind yields no harvest of understanding for self or hearers.

ἐστιν

is

Pres Act Indic 3 Sg · εἶμι

*main verb (copula)*

→ stative present

εἶμι: 'be.'

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

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

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

<p><b>τί</b> what Nominative <i>interrogative pronoun (predicate)</i>   τίς: 'what?'; 'what then is the upshot?'</p>	<p><b>οὖν</b> then <i>inferential conjunction</i></p>	<p><b>ἐστίν</b> is it Pres Act Indic 3 Sg · εἰμί <i>main verb (rhetorical question)</i> → stative present   εἰμί: 'be.'</p>	<p><b>προσεύξομαι</b> I will pray Fut Mid Indic 1 Sg · προσεύχομαι <i>main verb</i> → futuristic (resolve)   προσεύχομαι: 'pray'; the future here a volitive resolution — 'I am resolved to pray.'</p>
<p><b>τῷ</b> with the Dative <i>article</i></p>	<p><b>πνεύματι</b> spirit Dative <i>dat. of means/manner</i>   πνεῦμα: 'spirit'; the inner Spirit-prompted faculty.</p>	<p><b>προσεύξομαι</b> I will pray Fut Mid Indic 1 Sg · προσεύχομαι <i>main verb</i> → futuristic (resolve)   προσεύχομαι: 'pray.'</p>	<p><b>δὲ</b> but <i>connective conjunction</i></p>

καὶ also <i>adjunctive adverb</i>	τῷ with the Dative <i>article</i>	νοῖ mind Dative <i>dat. of means/manner</i> νοῦς: 'mind'; the rational faculty engaged so others can share — the dative νοῖ.	ψαλῶ I will sing Fut Act Indic 1 Sg · ψάλλω <i>main verb</i> → futuristic (resolve) ψάλλω: orig. 'pluck (a string),' then 'sing praise, make melody'; source of 'psalm.'
τῷ with the Dative <i>article</i>	πνεύματι spirit Dative <i>dat. of means/manner</i>	ψαλῶ I will sing Fut Act Indic 1 Sg · ψάλλω <i>main verb</i> → futuristic (resolve) ψάλλω: 'sing, make melody.'	δὲ but <i>connective conjunction</i>
καὶ also <i>adjunctive adverb</i>	τῷ with the Dative <i>article</i>	νοῖ mind Dative <i>dat. of means/manner</i>	

16 ἐπεὶ ἐὰν εὐλογῆς πνεύματι, ὁ ἀναπληρῶν τὸν τόπον τοῦ ἰδιώτου πῶς ἐρεῖ τὸ Ἀμήν ἐπὶ τῇ σῆ εὐχαριστία, ἐπειδὴ τί λέγεις οὐκ οἶδεν;

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

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

ἐπεὶ

otherwise/since

causal conjunction (here 'otherwise')

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

ἐὰν

if

conditional conjunction

εὐλογῆς

you bless

Pres Act Subj 2 Sg · εὐλογέω

verb of *protasis*

→ customary present

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

πνεύματι

with the spirit

Dative

*dat. of means*

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

ὁ

the (one)

Nominative

article (substantizes *ptc.*)

ἀναπληρῶν

who fills

Pres Act *Ptc* · Nom Sg Masc · ἀναπληρώω

substantival participle (subject)

→ present

ἀναπληρώω: 'fill up, occupy' (ἀνά + πληρώω); 'occupies the position of.'

τόν

the

Accusative

article

τόπον

place

Accusative

*direct object*

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

τοῦ

of the

Genitive

article

ἰδιώτου

outsider/uninstructed

Genitive

*genitive (of definition)*

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

πῶς

how

*interrogative adverb (rhetorical)*

ἔρει

will he say

Fut Act Indic 3 Sg · λέγω

*main verb (rhetorical question)*

→ predictive future

λέγω (fut. ἐρῶ): 'say.'

τὸ

the

Accusative

article

Ἀμήν

Amen

Accusative

*direct object (quoted indeclinable)*

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

ἐπὶ

at

*preposition + dative (occasion)*

τῇ

the

Dative

article

<p><b>σῆ</b> your Dative <i>attributive possessive adjective</i></p>	<p><b>εὐχαριστία</b> thanksgiving Dative <i>object of ἐπί (occasion)</i> εὐχαριστία: 'thanksgiving, gratitude' (εὖ + χάρις); the act of thanks being offered.</p>	<p><b>ἐπειδὴ</b> since <i>causal conjunction</i> ἐπειδὴ: 'since, because.'</p>	<p><b>τί</b> what Accusative <i>interrogative pronoun (object of λέγεις)</i> τίς: 'what?'</p>
<p><b>λέγεις</b> you are saying Pres Act Indic 2 Sg · λέγω <i>verb of indirect question</i> → present λέγω: 'say, speak.'</p>	<p><b>οὐκ</b> not <i>negative adverb</i></p>	<p><b>οἶδεν</b> he knows Perf Act Indic 3 Sg · οἶδα <i>main verb</i> → stative (perfect-with-present-force) οἶδα: 'know, understand.'</p>	

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

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

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

<p><b>σὺ</b> you Nominative <i>subject (emphatic pronoun)</i></p>	<p><b>μὲν</b> indeed <i>particle (μὲν ... ἀλλά)</i></p>	<p><b>γὰρ</b> for <i>explanatory conjunction</i></p>	<p><b>καλῶς</b> well <i>adverb (manner)</i> καλῶς: 'well, nobly'; the thanksgiving is genuinely fine — Paul concedes its worth.</p>
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## εὐχαριστεῖς

give thanks

Pres Act Indic 2 Sg · εὐχαριστέω

*main verb*

→ customary present

εὐχαριστέω: 'give thanks.'

## ἀλλ'

but

*adversative conjunction*

## ὁ

the

Nominative

*article*

## ἕτερος

other

Nominative

*subject (substantival adj.)*

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

## οὐκ

not

*negative adverb*

## οἰκοδομεῖται

is built up

Pres Pass Indic 3 Sg · οἰκοδομέω

*main verb*

→ present (passive)

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

## 18 εὐχαριστῶ τῷ θεῷ, πάντων ὑμῶν μᾶλλον γλώσσαις λαλῶ·

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

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

## εὐχαριστῶ

I thank

Pres Act Indic 1 Sg · εὐχαριστέω

*main verb*

→ customary present

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

## τῷ

the

Dative

*article*

## θεῷ

God

Dative

*indirect object (recipient of thanks)*

## πάντων

than all

Genitive

*genitive of comparison*

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

ὕμῶν

of you

Genitive

*partitive/comparative genitive*

μᾶλλον

more

*comparative adverb*

γλώσσαις

in tongues

Dative

*dat. of means (plural)*

λαλῶ

I speak

Pres Act Indic 1 Sg · λαλέω

*main verb*

→ customary present

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

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

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

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

ἀλλ'

but

*adversative conjunction*

ἐν

in

*preposition + dative (place)*

ἐκκλησία

church

Dative

*dat. of place*

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

θέλω

I would rather/wish

Pres Act Indic 1 Sg · θέλω

*main verb*

→ customary present

θέλω: 'wish, prefer.'

πέντε

five

Accusative

*attributive numeral*

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

λόγους

words

Accusative

*direct object (of λαλῆσαι)*

λόγος: 'word'; intelligible speech.

τῷ

with the

Dative

*article*

νοῖ

mind

Dative

*dat. of means*

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

<p><b>μου</b> my Genitive <i>genitive of possession</i></p>	<p><b>λαλήσαι</b> to speak Aor Act Inf · λαλέω <i>complementary infinitive (object of θέλω)</i> → conative aorist   λαλέω: 'speak.'</p>	<p><b>ἵνα</b> that <i>conjunction introducing purpose</i></p>	<p><b>καὶ</b> also <i>adjunctive adverb</i></p>
<p><b>ἄλλους</b> others Accusative <i>direct object (of κατηχήσω)</i>   ἄλλος: 'other(s)'; the hearers who can be taught.</p>	<p><b>κατηχήσω</b> I might instruct Aor Act Subj 1 Sg · κατηχέω <i>verb of purpose clause</i> → conative aorist   κατηχέω: 'instruct orally, teach' (lit. 'sound down to'); source of 'catechize.'</p>	<p><b>ἢ</b> than <i>comparative particle</i></p>	<p><b>μυρίους</b> ten thousand Accusative <i>attributive numeral</i>   μύριοι: 'ten thousand, countless' (cf. 'myriad'); the deliberately extravagant contrast.</p>
<p><b>λόγους</b> words Accusative <i>direct object</i>   λόγος: 'word.'</p>	<p><b>ἐν</b> in <i>preposition + dative</i></p>	<p><b>γλῶσση</b> a tongue Dative <i>object of ἐν (means/sphere)</i></p>	

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

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

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

## Ἀδελφοί

brothers

Vocative

*vocative of address*

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

## μή

not

*negative particle (with imperative)*

## παιδιά

children

Nominative

*predicate nominative*

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

## γίνεσθε

be/become

Pres Mid Impv 2 Pl · γίνομαι

*main verb (imperative)*

→ customary present

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

## ταῖς

in the

Dative

*article*

## φρεσίν

thinking

Dative

*dat. of reference/sphere*

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

## ἀλλά

but/rather

*adversative conjunction*

## τῇ

in the

Dative

*article*

## κακία

evil

Dative

*dat. of reference*

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

## νηπιάζετε

be infants

Pres Act Impv 2 Pl · νηπιάζω

*main verb (imperative)*

→ customary present

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

## ταῖς

in the

Dative

*article*

## δὲ

but

*connective conjunction*

## φρεσίν

thinking

Dative

*dat. of reference/sphere*

## τέλειοι

mature

Nominative

*predicate adjective*

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

## γίνεσθε

be/become

Pres Mid Impv 2 Pl · γίνομαι

*main verb (imperative)*

→ customary present

γίνομαι: 'become, be.'

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

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

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

<p>ἐν in <i>preposition + dative (sphere)</i></p>	<p>τῷ the Dative article</p>	<p>νόμῳ Law Dative <i>dat. of sphere (Scripture)</i> νόμος: 'law'; here broadly of the OT Scriptures (a citation from Isaiah is called 'the Law').</p>	<p>γέγραπται it is written Perf Pass Indic 3 Sg · γράφω <i>main verb (citation formula)</i> → <i>intensive perfect (standing record)</i> γράφω: 'write'; the perfect 'it stands written' — Scripture's abiding authority.</p>
<p>ὅτι that <i>conjunction introducing quotation (recitative ὅτι)</i></p>	<p>Ἐν by <i>preposition + dative (means)</i></p>	<p>ἑτερογλώσσοις people of other tongues Dative <i>object of ἐν (means)</i> ἑτερόγλωσσοις: 'of another tongue, foreign-speaking' (ἕτερος + γλῶσσα); the Assyrian invaders whose alien speech God would use.</p>	<p>καὶ and <i>coordinating conjunction</i></p>

ἐν

by

*preposition + dative (means)*

χείλεσιν

lips

Dative

*object of ἐν (means)*

χειλος: 'lip'; metonymy for speech.

ἐτέρων

of foreigners

Genitive

*attributive genitive*

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

λαλήσω

I will speak

Fut Act Indic 1 Sg · λαλέω

*main verb (within citation)*

→ predictive future

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

τῷ

to the

Dative

*article*

λαῷ

people

Dative

*indirect object*

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

τούτῳ

this

Dative

*demonstrative adjective*

καὶ

and

*coordinating conjunction*

οὐδ'

not even

*negative adverb (emphatic)*

οὐδέ: 'not even.'

οὕτως

so/in this way

*adverb (manner)*

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

εἰσακούσονται

they will listen

Fut Mid Indic 3 Pl · εἰσακούω

*main verb (within citation)*

→ predictive future

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

μου

to me

Genitive

*genitive object of εἰσακούσονται*

λέγει

says

Pres Act Indic 3 Sg · λέγω

*main verb (citation tag)*

→ customary present

λέγω: 'say.'

κύριος

the Lord

Nominative

*subject (of λέγει)*

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

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

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

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

<p><b>ὥστε</b> so then <i>inferential conjunction</i></p> <p>ὥστε: 'so that, therefore'; drawing the consequence from the citation.</p>	<p><b>αἱ</b> the Nominative <i>article</i></p>	<p><b>γλῶσσαι</b> tongues Nominative <i>subject</i></p> <p>γλῶσσα: 'tongue'; the gift, now assigned its function.</p>	<p><b>εἰς</b> for <i>preposition + accusative (purpose/result)</i></p>
<p><b>σημεῖον</b> a sign Accusative <i>object of εἰς (purpose)</i></p> <p>σημεῖον: 'sign'; here, per Isaiah, a sign of judgment to the unbelieving — not a positive evangelistic credential.</p>	<p><b>εἰσιν</b> are Pres Act Indic 3 Pl · εἰμί <i>main verb (copula)</i></p> <p>→ <i>stative present</i></p> <p>εἰμί: 'be.'</p>	<p><b>οὐ</b> not <i>negative adverb</i></p>	<p><b>τοῖς</b> to those Dative <i>article (substantizes ptc.)</i></p>
<p><b>πιστεύουσιν</b> who believe Pres Act Ptc · Dat Pl Masc · πιστεύω <i>substantival participle (dat. of advantage)</i></p> <p>→ <i>present</i></p> <p>πιστεύω: 'believe, trust'; the believers.</p>	<p><b>ἀλλὰ</b> but <i>adversative conjunction</i></p>	<p><b>τοῖς</b> to the Dative <i>article</i></p>	<p><b>ἀπίστοις</b> unbelievers Dative <i>substantival adjective (dat. of advantage)</i></p> <p>ἀπίστος: 'unbelieving, faithless' (ἀ- + πιστός); those outside faith — the addressees of the sign.</p>

<p><b>ἡ</b> the Nominative article</p>	<p><b>δὲ</b> but connective conjunction (contrast)</p>	<p><b>προφητεία</b> prophecy Nominative subject   προφητεία: 'prophecy.'</p>	<p><b>οὐ</b> not negative adverb</p>
<p><b>τοῖς</b> to the Dative article</p>	<p><b>ἄπιστοις</b> unbelievers Dative substantival adjective (dat. of advantage)</p>	<p><b>ἀλλὰ</b> but adversative conjunction</p>	<p><b>τοῖς</b> to those Dative article (substantizes ptc.)</p>
<p><b>ΠΙΣΤΕΥΟΥΣΙΝ</b> who believe Pres Act Ptc · Dat Pl Masc · πιστεύω substantival participle (dat. of advantage) → present   πιστεύω: 'believe'; prophecy's proper beneficiaries.</p>			

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

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

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

ἐάν

if

*conditional conjunction (3rd class)*

οὖν

then

*inferential conjunction*

συνέλθη

comes together

Aor Act Subj 3 Sg · συνέρχομαι

*verb of protasis*

→ constative aorist

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

ἡ

the

Nominative

*article*

ἐκκλησία

church

Nominative

*subject*

ἐκκλησία: 'church, assembly.'

ὅλη

whole

Nominative

*attributive adjective*

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

ἐπὶ

in

*preposition + accusative (in the idiom ἐπὶ τὸ αὐτό)*

τὸ

the

Accusative

*article*

αὐτό

same

Accusative

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

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

καὶ

and

*coordinating conjunction*

πάντες

all

Nominative

*subject (substantival adj.)*

λαλῶσιν

speak

Pres Act Subj 3 Pl · λαλέω

*verb of protasis*

→ customary present

λαλέω: 'speak.'

γλώσσαις

in tongues

Dative

*dat. of means*

εἰσέλθωσιν

come in

Aor Act Subj 3 Pl · εἰσέρχομαι

*verb of protasis*

→ constative aorist

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

δὲ

and

*connective conjunction*

ιδιώται

outsiders

Nominative

*subject*

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

<p>ἢ or disjunctive particle</p>	<p><b>ἄπιστοι</b> unbelievers Nominative subject (substantival adj.)   ἄπιστος: 'unbeliever.'</p>	<p>οὐκ not negative adverb (expecting 'yes')</p>	<p><b>ἔρουσιν</b> will they say Fut Act Indic 3 Pl · λέγω main verb (rhetorical question) → predictive future   λέγω (fut. ἐρῶ): 'say.'</p>
<p>ὅτι that conjunction (recitative)</p>	<p><b>μαίνεσθε</b> you are mad Pres Mid Indic 2 Pl · μαινομαι verb of ὅτι clause → present   μαινομαι: 'be mad, rave' (cf. 'mania'); the verdict of a baffled outsider on mass unintelligible speech.</p>		

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

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

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

<p>ἐὰν if conditional conjunction</p>	<p>δὲ but connective conjunction (contrast)</p>	<p><b>πάντες</b> all Nominative subject (substantival adj.)</p>	<p><b>προφητεύωσιν</b> prophesy Pres Act Subj 3 Pl · προφητεύω verb of protasis → customary present   προφητεύω: 'prophesy.'</p>
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## εἰσέλθη

comes in

Aor Act Subj 3 Sg · εἰσέρχομαι

*verb of protasis*

→ constative aorist

εἰσέρχομαι: 'enter, come in.'

## δέ

and

*connective conjunction*

## τις

some

Nominative

*indefinite pronoun (attributive)*

## ἄπιστος

unbeliever

Nominative

*subject (substantival adj.)*

ἄπιστος: 'unbeliever.'

## ἢ

or

*disjunctive particle*

## ἰδιώτης

outsider

Nominative

*subject*

ἰδιώτης: 'uninstructed person.'

## ἐλέγχεται

he is convicted

Pres Pass Indic 3 Sg · ἐλέγχω

*main verb*

→ present (passive)

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

## ὑπό

by

*preposition + genitive (agency)*

## πάντων

all

Genitive

*object of ὑπό (agency)*

## ἀνακρίνεται

he is examined

Pres Pass Indic 3 Sg · ἀνακρίνω

*main verb*

→ present (passive)

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

## ὑπό

by

*preposition + genitive (agency)*

## πάντων

all

Genitive

*object of ὑπό (agency)*

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

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

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

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

<p><b>προσκυνήσει</b> he will worship Fut Act Indic 3 Sg · προσκυνέω <i>main verb</i></p> <p>→ predictive future</p> <p>προσκυνέω: 'worship, do obeisance' (orig. 'kiss toward'); reverent homage to God.</p>	<p><b>τῷ</b> (to) Dative <i>article</i></p>	<p><b>θεῷ</b> God Dative <i>dat. object of προσκυνήσει (object of worship)</i></p> <p>θεός: God; προσκυνέω regularly governs the dative — the object of the visitor's worship.</p>	<p><b>ἀπαγγέλλον</b> declaring Pres Act Ptc · Nom Sg Masc · ἀπαγγέλλω <i>adverbial ptc. (manner)</i></p> <p>→ present (concurrent)</p> <p>ἀπαγγέλλω: 'report, announce, declare' (ἀπό + ἀγγέλλω); openly confessing what he now knows.</p>
<p><b>ὅτι</b> that <i>conjunction (recitative)</i></p>	<p><b>ᾧ</b> really <i>adverb (emphatic)</i></p> <p>ᾧ: 'really, truly, indeed' (from the ptc. of εἶμι); 'God is genuinely here.'</p>	<p><b>ὁ</b> the Nominative <i>article</i></p>	<p><b>θεός</b> God Nominative <i>subject</i></p> <p>θεός: God; the confessed presence.</p>
<p><b>ἐν</b> among <i>preposition + dative (place)</i></p>	<p><b>ὑμῖν</b> you Dative <i>object of ἐν (place)</i></p>	<p><b>ἐστιν</b> is Pres Act Indic 3 Sg · εἶμι <i>main verb (copula)</i></p> <p>→ stative present</p> <p>εἶμι: 'be'; the confession — 'God is among you.'</p>	

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

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

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

**Τί**

what

Nominative

*interrogative pronoun (predicate)*

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

**οὖν**

then

*inferential conjunction*

**ἐστίν**

is it

Pres Act Indic 3 Sg · εἰμί

*main verb (rhetorical question)*

→ stative present

| εἰμί: 'be.'

**ἀδελφοί**

brothers

Vocative

*vocative of address*

**ὅταν**

when(ever)

*temporal conjunction (+ subj.)*

**συνέρχησθε**

you come together

Pres Mid Subj 2 Pl · συνέρχομαι

*verb of temporal clause*

→ customary present

| συνέρχομαι: 'assemble, gather.'

**ἕκαστος**

each one

Nominative

*subject (distributive)*

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

**ψαλμὸν**

a psalm

Accusative

*direct object*

| ψαλμός: 'psalm, song'; a sung praise.

**ἔχει**

has

Pres Act Indic 3 Sg · ἔχω

*main verb*

→ customary present

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

**διδασχὴν**

a teaching

Accusative

*direct object*

| διδασχὴ: 'teaching, instruction.'

**ἔχει**

has

Pres Act Indic 3 Sg · ἔχω

*main verb*

→ customary present

| ἔχω: 'have.'

**ἀποκάλυψιν**

a revelation

Accusative

*direct object*

| ἀποκάλυψις: 'revelation, disclosure.'

**ἔχει**

has

Pres Act Indic 3 Sg · ἔχω

*main verb*

→ customary present

| ἔχω: 'have.'

**γλῶσσαν**

a tongue

Accusative

*direct object*

| γλῶσσα: 'tongue'; a tongue-utterance.

**ἔχει**

has

Pres Act Indic 3 Sg · ἔχω

*main verb*

→ customary present

| ἔχω: 'have.'

**ἐρμηνείαν**

an interpretation

Accusative

*direct object*

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

ἔχει

has

Pres Act Indic 3 Sg · ἔχω

*main verb*

→ customary present

ἔχω: 'have.'

πάντα

all things

Nominative

*subject*

πᾶς: 'all'; every contribution without exception.

πρὸς

for

*preposition + accusative (goal)*

οἰκοδομήν

building up

Accusative

*object of πρὸς (goal)*

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

γινέσθω

let it be done

Pres Mid Impv 3 Sg · γίνομαι

*main verb (3rd-person imperative)*

→ customary present

γίνομαι: 'become, be done, happen.'

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

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

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

εἴτε

if

*conditional/correlative conjunction*

γλώσση

in a tongue

Dative

*dat. of means*

τις

anyone

Nominative

*subject (indefinite pronoun)*

τις: 'anyone.'

λαλεῖ

speaks

Pres Act Indic 3 Sg · λαλέω

*main verb*

→ customary present

λαλέω: 'speak.'

<p><b>κατὰ</b> by <i>preposition + accusative (distributive)</i></p>	<p><b>δύο</b> two Accusative <i>object of κατά (numeral)</i>   δύο: 'two'; the lower limit per meeting.</p>	<p><b>ἢ</b> or <i>disjunctive particle</i></p>	<p><b>τὸ</b> the (at) Accusative <i>article (idiomatic, 'at the most')</i></p>
<p><b>πλεῖστον</b> most Accusative <i>substantival superlative (adverbial acc.)</i>   πλεῖστος: 'most'; τὸ πλεῖστον = 'at most.'</p>	<p><b>τρεις</b> three Accusative <i>numeral (limit)</i>   τρεῖς: 'three'; the cap on tongue-utterances per gathering.</p>	<p><b>καὶ</b> and <i>coordinating conjunction</i></p>	<p><b>ἀνά</b> in <i>preposition + accusative (distributive)</i></p>
<p><b>μέρος</b> turn/part Accusative <i>object of ἀνά (idiom: 'in turn')</i>   ἀνά μέρος: 'in turn, one at a time' — successive, never simultaneous.</p>	<p><b>καὶ</b> and <i>coordinating conjunction</i></p>	<p><b>εἷς</b> one Nominative <i>subject (numeral)</i>   εἷς: 'one'; a single interpreter.</p>	<p><b>διερμηνεύτω</b> let him interpret Pres Act Impv 3 Sg · διερμηνεύω <i>main verb (3rd-person imperative)</i> → customary present   διερμηνεύω: 'interpret'; mandatory, so the tongue edifies.</p>

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

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

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

ἐάν

if

*conditional conjunction*

δὲ

but

*connective conjunction*

μή

not

*negative particle*

ἦ

there is

Pres Act Subj 3 Sg · εἰμί

*verb of protasis*

→ *stative present*

εἰμί: 'be, exist.'

**διερμηνευτής**

interpreter

Nominative

*predicate/subject nominative*

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

**σιγάτω**

let him keep silent

Pres Act Impv 3 Sg · σιγάω

*main verb (3rd-person imperative)*

→ *customary present*

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

ἐν

in

*preposition + dative (place)*

**ἐκκλησία**

church

Dative

*dat. of place*

**ἑαυτῷ**

to himself

Dative

*indirect object (reflexive)*

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

δὲ

and

*connective conjunction*

**λαλείτω**

let him speak

Pres Act Impv 3 Sg · λαλέω

*main verb (3rd-person imperative)*

→ *customary present*

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

καὶ

and

*coordinating conjunction*

**τῷ**

to the

Dative

*article*

**θεῷ**

God

Dative

*indirect object*

## 29 προφήται δὲ δύο ἢ τρεῖς λαλείωσαν, καὶ οἱ ἄλλοι διακρινέωσαν·

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

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

### προφήται

prophets

Nominative

subject

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

### δὲ

and

connective conjunction

### δύο

two

Nominative

numeral (limit)

δύο: 'two.'

### ἢ

or

disjunctive particle

### τρεῖς

three

Nominative

numeral (limit)

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

### λαλείωσαν

let them speak

Pres Act Impv 3 Pl · λαλέω

main verb (3rd-person imperative)

→ customary present

λαλέω: 'speak.'

### καὶ

and

coordinating conjunction

### οἱ

the

Nominative

article

### ἄλλοι

others

Nominative

subject (substantival adj.)

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

### διακρινέωσαν

let them weigh

Pres Act Impv 3 Pl · διακρίνω

main verb (3rd-person imperative)

→ customary present

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

### 30 ἐὰν δὲ ἄλλω ἀποκαλυφθῆ καθημένω, ὁ πρῶτος σιγάτω.

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

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

<p>ἐὰν if conditional conjunction</p>	<p>δὲ but connective conjunction</p>	<p>ἄλλω to another Dative indirect object (dat. of advantage) ἄλλος: 'another'; a different prophet present.</p>	<p>ἀποκαλυφθῆ a revelation comes Aor Pass Subj 3 Sg · ἀποκαλύπτω verb of protasis (impersonal) → constative aorist ἀποκαλύπτω: 'reveal, unveil'; 'if something is revealed to another.'</p>
<p>καθημένω sitting Pres Mid Ptc · Dat Sg Masc · κάθημαι adverbial/attributive participle → present (concurrent) κάθημαι: 'sit'; the seated posture of a listener, awaiting his turn.</p>	<p>ὁ the Nominative article</p>	<p>πρῶτος first Nominative subject (substantival adj.) πρῶτος: 'first'; the one currently speaking.</p>	<p>σιγάτω let him be silent Pres Act Impv 3 Sg · σιγάω main verb (3rd-person imperative) → customary present σιγάω: 'be silent'; yield the floor — orderly succession.</p>

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

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

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

<p><b>δύνασθε</b> you can Pres Mid Indic 2 Pl · δύναμαι <i>main verb</i></p> <hr/> <p>→ stative present</p> <p>  δύναμαι: 'be able, can'; the possibility that grounds the orderly rule.</p>	<p><b>γὰρ</b> for <i>explanatory conjunction</i></p>	<p><b>καθ'</b> by <i>preposition + accusative (distributive)</i></p>	<p><b>ἓνα</b> one Accusative <i>object of κατά (idiom: 'one by one')</i></p> <p>  καθ' ἓνα: 'one by one, individually.'</p>
<p><b>πάντες</b> all Nominative <i>subject (substantival adj.)</i></p> <hr/> <p>  πᾶς: 'all'; potentially each may prophesy — not all at once.</p>	<p><b>προφητεύειν</b> to prophesy Pres Act Inf · προφητεύω <i>complementary infinitive (of δύνασθε)</i></p> <hr/> <p>→ customary present</p> <p>  προφητεύω: 'prophesy.'</p>	<p><b>ἵνα</b> so that <i>conjunction introducing purpose</i></p>	<p><b>πάντες</b> all Nominative <i>subject</i></p> <hr/> <p>  πᾶς: 'all'; the universal benefit.</p>
<p><b>μανθάνωσιν</b> may learn Pres Act Subj 3 Pl · μανθάνω <i>verb of purpose clause</i></p> <hr/> <p>→ customary present</p> <p>  μανθάνω: 'learn'; the instructive aim of prophecy (source of μαθητής, 'disciple').</p>	<p><b>καὶ</b> and <i>coordinating conjunction</i></p>	<p><b>πάντες</b> all Nominative <i>subject</i></p>	<p><b>παρακαλῶνται</b> may be encouraged Pres Pass Subj 3 Pl · παρακαλέω <i>verb of purpose clause</i></p> <hr/> <p>→ customary present</p> <p>  παρακαλέω: 'encourage, exhort, comfort' (cf. παράκλησις, v.3); the exhorting aim.</p>

## 32 καὶ πνεύματα προφητῶν προφήταις ὑποτάσσεται,

| And the spirits of prophets are subject to prophets,

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

καὶ

and

*coordinating conjunction*

πνεύματα

spirits

Nominative

*subject*

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

προφητῶν

of prophets

Genitive

*genitive of possession/source*

προφήτης: 'prophet.'

προφήταις

to prophets

Dative

*dat. of subordination (object of ὑποτάσσεται)*

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

ὑποτάσσεται

are subject

Pres Pass Indic 3 Sg · ὑποτάσσω

*main verb*

→ *gnomic present (general truth)*

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

33 οὐ γὰρ ἐστὶν ἀκαταστασίας ὁ θεὸς ἀλλὰ εἰρήνης. Ὡς ἐν πάσαις ταῖς ἐκκλησίαις τῶν ἁγίων,

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

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

οὐ

not

*negative adverb*

γάρ

for

*explanatory conjunction*

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

*main verb (copula)*

→ *stative present*

εἰμί: 'be.'

ἀκαταστασίας

of disorder

Genitive

*predicate genitive (of quality)*

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

ὁ

the

Nominative

*article*

θεός

God

Nominative

*subject*

θεός: God; his character is the warrant for orderly worship.

ἀλλά

but

*adversative conjunction*

εἰρήνης

of peace

Genitive

*predicate genitive (of quality)*

εἰρήνη: 'peace'; the Hebrew šālôm — wholeness and order, what God is and gives.

ὡς

as

*comparative conjunction*

ὡς: 'as'; introduces the appeal to universal church practice (construed with v.33b or v.34).

ἐν

in

*preposition + dative (place)*

πάσαις

all

Dative

*attributive adjective*

ταῖς

the

Dative

*article*

ἐκκλησίαις

churches

Dative

*dat. of place*

ἐκκλησία: 'church, assembly'; Paul's practice is catholic, not parochial.

τῶν

of the

Genitive

*article*

ἀγίων

saints

Genitive

*genitive (of definition/possession)*

ἅγιος: 'holy one, saint'; the set-apart people of God everywhere.

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

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

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

αἱ

the

Nominative  
article

γυναῖκες

women

Nominative  
subject

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

ἐν

in

preposition + dative (place)

ταῖς

the

Dative  
article

ἐκκλησίαις

churches

Dative  
dat. of place

ἐκκλησία: 'church, assembly.'

σιγάτωσαν

let them keep silence

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

→ customary present

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

οὐ

not

negative adverb

γὰρ

for

explanatory conjunction

## ἐπιτρέπεται

it is permitted

Pres Pass Indic 3 Sg · ἐπιτρέπω

*main verb (impersonal)*

→ present (passive)

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

## αὐταῖς

to them

Dative

*dat. of reference (logical subject)*

## λαλεῖν

to speak

Pres Act Inf · λαλέω

*exegetical infinitive (subject of ἐπιτρέπεται)*

→ customary present

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

## ἀλλὰ

but/rather

*adversative conjunction*

## ὑποτασέσθωσαν

let them be in submission

Pres Mid Impv 3 Pl · ὑποτάσσω

*main verb (3rd-person imperative)*

→ customary present

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

## καθώς

as

*comparative conjunction*

## καὶ

also

*adjunctive adverb*

## ὁ

the

Nominative

*article*

## νόμος

Law

Nominative

*subject*

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

## λέγει

says

Pres Act Indic 3 Sg · λέγω

*main verb*

→ customary present

λέγω: 'say.'

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

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

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

<p>εἰ if <i>conditional particle</i></p>	<p>δέ but <i>connective conjunction</i></p>	<p>τι anything Accusative <i>indefinite pronoun (object of μαθεῖν)</i>   τις: 'anything.'</p>	<p>μαθεῖν to learn Aor Act Inf · μανθάνω <i>complementary infinitive (of θέλουσιν)</i> → constative aorist   μανθάνω: 'learn'; the legitimate desire — to be met at home, not by interrupting the meeting.</p>
<p>θέλουσιν they wish Pres Act Indic 3 Pl · θέλω <i>verb of protasis</i> → customary present   θέλω: 'wish, want.'</p>	<p>ἐν at/in <i>preposition + dative (place)</i></p>	<p>οἴκῳ home Dative <i>dat. of place</i>   οἶκος: 'house, home'; the private setting for the inquiry.</p>	<p>τοὺς the Accusative <i>article</i></p>

<p><b>ἰδίους</b> their own Accusative <i>attributive adjective</i></p> <p>ἴδιος: 'one's own, private'; emphasizing the domestic relationship.</p>	<p><b>ἄνδρας</b> husbands Accusative <i>direct object</i></p> <p>άνήρ: 'man, husband'; here 'husbands' (the natural counterpart to γυναίη as 'wife').</p>	<p><b>ἐπερωτάτωσαν</b> let them ask Pres Act Impv 3 Pl · ἐπερωτάω <i>main verb (3rd-person imperative)</i></p> <p>→ <i>customary present</i></p> <p>ἐπερωτάω: 'ask, question, inquire of (ἐπί + ἐρωτάω); directed inquiry — the orderly alternative.</p>	<p><b>αἰσχρὸν</b> shameful Nominative <i>predicate adjective</i></p> <p>αἰσχρός: 'shameful, disgraceful, unseemly'; a culturally weighted judgment of propriety in the assembly.</p>
<p><b>γάρ</b> for <i>explanatory conjunction</i></p>	<p><b>ἐστίν</b> it is Pres Act Indic 3 Sg · εἰμί <i>main verb (copula)</i></p> <p>→ <i>stative present</i></p> <p>εἰμί: 'be.'</p>	<p><b>γυναικί</b> for a woman Dative <i>dat. of reference</i></p> <p>γυνή: 'woman, wife.'</p>	<p><b>λαλεῖν</b> to speak Pres Act Inf · λαλέω <i>exegetical infinitive (subject of ἐστίν)</i></p> <p>→ <i>customary present</i></p> <p>λαλέω: 'speak'; the specific disruptive/evaluative speaking, not all utterance.</p>
<p><b>ἐν</b> in <i>preposition + dative (place)</i></p>	<p><b>ἐκκλησία</b> church Dative <i>dat. of place</i></p>		

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

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

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

ἢ

or

*disjunctive particle (rhetorical)*

ἢ: 'or'; introduces the indignant challenge — 'or do you imagine...?'

ἀφ'

from

*preposition + genitive (source)*

ὕμῶν

you

Genitive

*object of ἀπό (source)*

ὁ

the

Nominative

*article*

λόγος

word

Nominative

*subject*

λόγος: 'word'; the gospel message.

τοῦ

of

Genitive

*article*

θεοῦ

God

Genitive

*genitive of source/author*

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

ἐξῆλθεν

did it go out

Aor Act Indic 3 Sg · ἐξέρχομαι

*main verb (rhetorical question)*

→ constative aorist

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

ἢ

or

*disjunctive particle (rhetorical)*

εἰς

to

*preposition + accusative (terminus)*

ὕμᾱς

you

Accusative

*object of εἰς*

μόνους

only

Accusative

*attributive adjective*

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

κατήντησεν

did it reach

Aor Act Indic 3 Sg · καταντάω

*main verb (rhetorical question)*

→ constative aorist

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

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

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

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

<p><b>Εἴ</b> if <i>conditional particle</i></p>	<p><b>τις</b> anyone Nominative <i>subject (indefinite pronoun)</i>   τις: 'anyone.'</p>	<p><b>δοκεῖ</b> thinks Pres Act Indic 3 Sg · δοκέω <i>verb of protasis</i> → customary present   δοκέω: 'think, suppose, seem'; the self-estimate now to be tested.</p>	<p><b>προφήτης</b> a prophet Nominative <i>predicate nominative (of εἶναι)</i>   προφήτης: 'prophet.'</p>
<p><b>εἶναι</b> to be Pres Act Inf · εἶμι <i>complementary infinitive (of δοκεῖ)</i> → stative present   εἶμι: 'be.'</p>	<p><b>ἢ</b> or <i>disjunctive particle</i></p>	<p><b>πνευματικός</b> spiritual Nominative <i>predicate nominative (substantival adj.)</i>   πνευματικός: 'spiritual (person)'; one claiming endowment by the Spirit.</p>	<p><b>ἐπιγινωσκέτω</b> let him acknowledge Pres Act Impv 3 Sg · ἐπιγινώσκω <i>main verb (3rd-person imperative)</i> → customary present   ἐπιγινώσκω: 'recognize fully, acknowledge' (ἐπί-intensive of γινώσκω); the proof of true spirituality is submission to apostolic authority.</p>
<p><b>ἃ</b> the things which Accusative <i>relative pronoun (object of γράφω)</i>   ὅς: 'which'; the contents of Paul's directives.</p>	<p><b>γράφω</b> I write Pres Act Indic 1 Sg · γράφω <i>verb of relative clause</i> → present   γράφω: 'write.'</p>	<p><b>ὑμῖν</b> to you Dative <i>indirect object</i></p>	<p><b>ὅτι</b> that <i>conjunction (content of acknowledgment)</i></p>

**κυρίου**

the Lord's

Genitive

*predicate genitive (of possession)*

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

**ἐστὶν**

they are

Pres Act Indic 3 Sg · εἰμι

*main verb (copula)*

→ stative present

εἰμί: 'be.'

**ἐντολή**

a command

Nominative

*predicate nominative*

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

## 38 εἰ δέ τις ἀγνοεῖ, ἀγνοεῖται.

But if anyone disregards this, he is disregarded.

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

**εἰ**

if

*conditional particle*

**δέ**

but

*connective conjunction*

**τις**

anyone

Nominative

*subject (indefinite pronoun)*

τις: 'anyone.'

**ἀγνοεῖ**

disregards/is ignorant

Pres Act Indic 3 Sg · ἀγνοέω

*verb of protasis*

→ customary present

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

## ἀγνοεῖται

he is disregarded

Pres Pass Indic 3 Sg · ἀγνοέω

*main verb (apodosis)*

→ gnomic present

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

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

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

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

### ὥστε

so then

*inferential conjunction*

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

### ἀδελφοί

brothers

Vocative

*vocative of address*

### μου

my

Genitive

*genitive of relationship*

### ζηλοῦτε

earnestly desire

Pres Act Impv 2 Pl · ζηλόω

*main verb (imperative)*

→ customary present

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

<p><b>τὸ</b> the Accusative <i>article (articular infinitive)</i></p>	<p><b>προφητεύειν</b> to prophesy Pres Act Inf · προφητεύω <i>articular infinitive (object of ζηλοῦτε)</i> → customary present   προφητεύω: 'prophesy'; the abiding priority.</p>	<p><b>καὶ</b> and <i>coordinating conjunction</i></p>	<p><b>τὸ</b> the Accusative <i>article (articular infinitive)</i></p>
<p><b>λαλεῖν</b> speaking Pres Act Inf · λαλέω <i>articular infinitive (object of κωλύετε)</i> → customary present   λαλέω: 'speak.'</p>	<p><b>μὴ</b> not <i>negative particle (with imperative)</i></p>	<p><b>κωλύετε</b> forbid Pres Act Impv 2 Pl · κωλύω <i>main verb (prohibition)</i> → customary present   κωλύω: 'hinder, prevent, forbid'; the guardrail — tongues are regulated, never banned.</p>	<p><b>γλώσσαις</b> in tongues Dative <i>dat. of means</i></p>

## 40 πάντα δὲ εὐσχημόνως καὶ κατὰ τάξιν γινέσθω.

| But let all things be done decently and in order.

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

<p><b>πάντα</b> all things Nominative <i>subject</i>   πᾶς: 'all'; the comprehensive scope — every element of the gathering.</p>	<p><b>δὲ</b> but <i>connective conjunction</i></p>	<p><b>εὐσχημόνως</b> decently <i>adverb (manner)</i>   εὐσχημόνως: 'becomingly, decently, with propriety' (εὖ + σχῆμα, 'form'); fitting, dignified conduct.</p>	<p><b>καὶ</b> and <i>coordinating conjunction</i></p>
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κατὰ

according to/in

*preposition + accusative (standard)*

τάξι

order

Accusative

*object of κατὰ (standard)*

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

γινέσθω

let it be done

Pres Mid Impv 3 Sg · γίνομαι

*main verb (3rd-person imperative)*

→ customary present

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

**On the text.** The Greek follows the standard critical text of 1 Corinthians 14, 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.34 the manuscript tradition varies: a block of Western witnesses places vv.34–35 after v.40, and many scholars judge the verses (or their present position) text-critically uncertain; they are printed here in their traditional sequence, which is the placement of the great majority of witnesses (so NA28/THGNT/SBLGNT), without reproducing the apparatus. At v.38 the editions divide between ἀγνοεῖται ('he is not recognized', read here) and ἀγνοεῖτω ('let him be ignorant'). The OT citation at v.21 (Isa 28:11–12) is printed as continuous text. The syntactic, semantic-force, and discourse tiers are interpretive throughout; where readings legitimately differ, the more common analysis is given.

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

**On the discourse tier.** Discourse structure operates above the word, so it is shown at the clause/verse level (the connective, the relation it signals, and the role of the clause) and summarized in the chapter outline. Relation labels, any proposed chiasm, and the paragraph

divisions reflect a common reading of the argument; other discourse analyses segment and label some relations differently.