

The First Epistle to the Corinthians, Chapter 15

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α' ΙΕ'

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 · 15:1–11

The gospel received and handed on: Christ died, was buried, was raised, appeared

Paul recalls the gospel he preached and they received (1–2), then cites the primitive tradition he 'handed on': Christ died for sins, was buried, was raised on the third day, all 'according to the Scriptures' (3–4), followed by a chain of resurrection appearances — Cephas, the Twelve, five hundred, James, all the apostles, and last of all Paul himself (5–8); a personal aside on grace (9–10) closes with the unity of apostolic preaching (11).

B · 15:12–19

If Christ is not raised: the collapse of faith

Against those who deny a resurrection of the dead (12), Paul drives the logic home: if there is no resurrection, Christ is not raised; and if Christ is not raised, preaching and faith are empty (13–14), the apostles are false witnesses (15), sins remain (16–17), the dead in Christ have perished (18) — leaving believers the most pitiable of all (19).

C • 15:20–28

But Christ has been raised: the firstfruits and the final reign

The triumphant reversal: Christ is risen as firstfruits (20). As death came through Adam, resurrection-life comes through Christ (21–22), each in his own order (23). Then comes the end, when Christ hands the kingdom to the Father, having abolished every rule and the last enemy, death (24–26); citing Pss 8 and 110, the Son's universal subjection culminates in God being all in all (27–28).

D • 15:29–34

Ad hominem and ad hoc: living as if the dead rise

Two practical arguments from the denial's absurdity: baptism on behalf of the dead is pointless if the dead are not raised (29), and Paul's daily perils and fight with beasts at Ephesus are folly if there is no resurrection (30–32a) — better then to eat and drink (32b); a sharp exhortation against corrupting company and a call to sober righteousness (33–34).

E • 15:35–49

The resurrection body: sown perishable, raised glorious

Answering 'With what body do they come?' (35): the seed must die to live (36–38); there are diverse kinds of flesh and varied glories of heavenly bodies (39–41); so too the resurrection — sown in corruption, dishonor, weakness, a natural body; raised in incorruption, glory, power, a spiritual body (42–44). The two Adams: the first a living soul of dust, the last a life-giving spirit from heaven (45–49).

F • 15:50–58

The mystery of transformation: death swallowed up in victory

Flesh and blood cannot inherit the kingdom (50). The mystery: not all sleep, but all are changed, in a moment, at the last trumpet — the perishable putting on the imperishable (51–53). Then Scripture is fulfilled: 'Death is swallowed up in victory' (54–55); the sting of death is sin, its power the law, but God gives victory through Christ (56–57). Therefore: be steadfast, abounding in the Lord's work, knowing it is not in vain (58).

1 Γνωρίζω δὲ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον ὃ εὐηγγελισάμην ὑμῖν, ὃ καὶ παρελάβετε, ἐν ᾧ καὶ ἐστήκατε,

Now I make known to you, brothers, the gospel which I preached to you, which also you received, in which also you stand,

TOPIC TRANSITION **δέ** A formal disclosure formula (γνωρίζω) opens the chapter's great theme: Paul reminds them of the gospel — already preached, received, and the ground on which they stand.

Γνωρίζω

I make known

Pres Act Indic 1 Sg · γνωρίζω

main verb (disclosure formula)

→ customary present

γνωρίζω: 'make known, remind'; a disclosure formula here, recalling what is already known rather than revealing the new.

δὲ

now

transitional conjunction

ὕμῖν

to you

Dative

indirect object

ἀδελφοί

brothers

Vocative

vocative of address

ἀδελφός: 'brother'; the affectionate address marking a new section of the letter.

τὸ

the

Accusative

article

εὐαγγέλιον

gospel

Accusative

direct object

εὐαγγέλιον: 'good news'; the saving proclamation, here defined by the tradition that follows (vv.3–5).

ὃ

which

Accusative

relative pronoun (object of εὐηγγελισάμην)

εὐηγγελισάμην

I preached

Aor Mid Indic 1 Sg · εὐαγγελίζω

main verb (rel. clause)

→ constative aorist

εὐαγγελίζω: 'announce good news'; cognate with εὐαγγέλιον — Paul 'gospelled the gospel' to them.

ὕμῖν

to you

Dative

indirect object

ὃ

which

Accusative

relative pronoun (object of παρελάβετε)

καὶ

also

adverbial conjunction

παρελάβετε

you received

Aor Act Indic 2 Pl · παραλαμβάνω

main verb (rel. clause)

→ constative aorist

παραλαμβάνω: 'receive (a tradition)'; the technical term (with παραδίδωμι, v.3) for transmitting authoritative teaching.

<p>ἐν</p> <p>in</p> <p><i>preposition + dative (sphere)</i></p>	<p>ὧ</p> <p>which</p> <p>Dative</p> <p><i>relative pronoun (object of ἐν)</i></p>	<p>καὶ</p> <p>also</p> <p><i>adverbial conjunction</i></p>	<p>ἑστήκατε</p> <p>you stand</p> <p>Perf Act Indic 2 Pl · ἵστημι</p> <p><i>main verb (rel. clause)</i></p> <p>→ intensive perfect (standing firm)</p> <p>ἵστημι: the perfect ἑστήκατε = 'you have taken your stand and stand'; the gospel is the ground they occupy.</p>
---	---	--	--

2 δι' οὗ καὶ σώζεσθε, τίνι λόγῳ εὐηγγελισάμην ὑμῖν εἰ κατέχετε, ἔκτὸς εἰ μὴ εἰκὴ ἐπιστεύσατε.

through which also you are being saved, if you hold fast to the word I preached to you — unless you believed in vain.

RELATIVE EXPANSION (RESULT/CONDITION) δι' οὗ The gospel is also the means of salvation — conditioned on holding fast; the warning 'unless you believed in vain' presses the seriousness of the chapter's argument.

<p>δι'</p> <p>through</p> <p><i>preposition + genitive (means)</i></p>	<p>οὗ</p> <p>which</p> <p>Genitive</p> <p><i>relative pronoun (object of διὰ)</i></p>	<p>καὶ</p> <p>also</p> <p><i>adverbial conjunction</i></p>	<p>σώζεσθε</p> <p>you are being saved</p> <p>Pres Pass Indic 2 Pl · σώζω</p> <p><i>main verb</i></p> <p>→ progressive present</p> <p>σώζω: 'save, rescue'; the present marks salvation as an ongoing reality grasped through the gospel.</p>
--	---	--	--

τίνι

by what

Dative

interrogative adj. (or attraction; with λόγῳ)

τίς: interrogative; here 'with what word'
— the content Paul preached, picked up
by εἰ κατέχετε.

λόγῳ

word

Dative

dat. of instrument / reference

λόγος: 'word, message'; the gospel-word
in the precise terms Paul delivered it.

εὐηγγελισάμην

I preached

Aor Mid Indic 1 Sg · εὐαγγελίζω

verb (rel./indirect-question clause)

→ constative aorist

ὑμῖν

to you

Dative

indirect object

εἰ

if

conditional conjunction (first class)

κατέχετε

you hold fast

Pres Act Indic 2 Pl · κατέχω

verb (protasis)

→ customary present

κατέχω: 'hold fast, retain' (κατά-
intensive of ἔχω); persevering grip on
the message preached.

ἐκτός

except

adverb (with εἰ μή = 'unless')

ἐκτός εἰ μή: a pleonastic 'except if,' i.e.
'unless' — qualifying the whole.

εἰ

if

conjunction (in ἐκτός εἰ μή)

μή

not

negative particle

εἰκῆ

in vain

adverb (manner)

εἰκῆ: 'without purpose, to no end'; a
faith that failed to take hold would be
empty faith.

ἐπιστεύσατε

you believed

Aor Act Indic 2 Pl · πιστεύω

verb (in the εἰ-clause)

→ constative aorist (entry into faith)

πιστεύω: 'believe, trust'; the aorist
points to their initial act of faith at
conversion.

3 παρέδωκα γὰρ ὑμῖν ἐν πρώτοις ὃ καὶ παρέλαβον, ὅτι Χριστὸς ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν κατὰ τὰς γραφάς,

For I handed on to you among the first things what I also received: that Christ died for our sins according to the Scriptures,

GROUND (THE TRADITION ITSELF) **γὰρ** Paul cites the primitive creed he received and transmitted — 'among the first things.' The first member: Christ died for sins, in accordance with Scripture.

παρέδωκα

I handed on

Aor Act Indic 1 Sg · παραδίδωμι

main verb

→ constative aorist

παραδίδωμι: 'hand over, deliver (a tradition)'; the technical counterpart to παραλαμβάνω — transmission of fixed teaching.

γὰρ

for

explanatory conjunction

ὑμῖν

to you

Dative

indirect object

ἐν

among

preposition + dative

πρώτοις

the first things

Dative

substantival adj. (object of ἐν)

πρῶτος: 'first'; ἐν πρώτοις = 'as of first importance' (priority of rank, not merely time).

ὃ

what

Accusative

relative pronoun (object of παρέδωκα/ παρέλαβον)

καὶ

also

adverbial conjunction

παρέλαβον

I received

Aor Act Indic 1 Sg · παραλαμβάνω

main verb (rel. clause)

→ constative aorist

παραλαμβάνω: 'receive'; Paul himself stands in the chain of transmission — he received before he delivered.

<p>ὅτι that <i>conjunction (introduces creedal content)</i></p> <p>ὅτι: 'that'; recitative, introducing the first clause of the cited tradition.</p>	<p>Χριστός Christ Nominative <i>subject</i></p> <p>Χριστός: 'Anointed,' Messiah; the subject of all four creedal verbs.</p>	<p>ἀπέθανεν died Aor Act Indic 3 Sg · ἀποθνήσκω <i>main verb (creedal line 1)</i></p> <p>→ <i>constative aorist (the event)</i></p> <p>ἀποθνήσκω: 'die'; the historical fact of the death, stated baldly as the creed's first fact.</p>	<p>ὑπὲρ for <i>preposition + genitive (benefit/substitution)</i></p> <p>ὑπὲρ: 'on behalf of'; here with sacrificial/substitutionary force — 'for our sins.'</p>
<p>τῶν the Genitive <i>article</i></p>	<p>ἁμαρτιῶν sins Genitive <i>object of ὑπὲρ</i></p> <p>ἁμαρτία: 'sin'; the death is purposive — to deal with sins, echoing Isa 53.</p>	<p>ἡμῶν our Genitive <i>genitive of possession</i></p>	<p>κατὰ according to <i>preposition + accusative (conformity)</i></p>
<p>τάς the Accusative <i>article</i></p>	<p>γραφάς Scriptures Accusative <i>object of κατὰ (standard)</i></p> <p>γραφή: 'Scripture'; the saving death fulfills the OT (esp. Isa 53), not a novelty.</p>		

4 καὶ ὅτι ἐτάφη, καὶ ὅτι ἐγήγερται τῇ ἡμέρᾳ τῇ τρίτῃ κατὰ τὰς γραφάς,

and that he was buried, and that he has been raised on the third day according to the Scriptures,

CREEDAL CONTINUATION καὶ ὅτι Lines two and three of the creed: burial (sealing the reality of death) and resurrection on the third day — the perfect tense ἐγήγερται marking an abiding state, also 'according to the Scriptures.'

καὶ

and

coordinating conjunction

ὅτι

that

conjunction (creedal clause)

ἐτάφη

he was buried

Aor Pass Indic 3 Sg · θάπτω

main verb (creedal line 2)

→ *constative aorist*

θάπτω: 'bury'; the burial certifies a real death — and prepares for the empty tomb.

καὶ

and

coordinating conjunction

ὅτι

that

conjunction (creedal clause)

ἐγήγερται

he has been raised

Perf Pass Indic 3 Sg · ἐγείρω

main verb (creedal line 3)

→ *intensive perfect (abiding result)*

ἐγείρω: 'raise up'; the shift from aorists to the perfect is deliberate — the resurrection's effect stands permanently. The keyword of the chapter.

τῇ

on the

Dative

article

ἡμέρα

day

Dative

dat. of time (when)

ἡμέρα: 'day'; the dative of point of time.

τῇ

the

Dative

article (with τρίτη)

τρίτη

third

Dative

attributive adjective

τρίτος: 'third'; 'on the third day' — perhaps echoing Hos 6:2 / Jonah 1:17, part of the scriptural pattern.

κατὰ

according to

preposition + accusative (conformity)

τὰς

the

Accusative

article

γραφάς

Scriptures

Accusative

object of κατά (standard)

γραφή: 'Scripture'; the resurrection too fulfills the prophetic word.

5 καὶ ὅτι ὤφθη Κηφᾶ, εἶτα τοῖς δώδεκα·

and that he appeared to Cephas, then to the Twelve;

CREEDAL CONTINUATION (WITNESSES) **καὶ ὅτι** The fourth creedal line begins the witness-list: the risen Christ appeared to Cephas, then to the Twelve — the foundational apostolic testimony.

καὶ

and

coordinating conjunction

ὅτι

that

conjunction (creedal clause)

ὤφθη

he appeared

Aor Pass Indic 3 Sg · ὀράω

main verb (creedal line 4)

→ constative aorist

ὀράω (aor. pass. ὤφθη): 'was seen, appeared'; the standard term for resurrection appearances, taking a dative of the one to whom he appeared.

Κηφᾶ

to Cephas

Dative

dat. of indirect object (recipient of appearance)

Κηφᾶς: Aramaic 'rock' = Peter; listed first, as the pre-eminent witness (cf. Lk 24:34).

εἶτα

then

adverb (temporal sequence)

εἶτα: 'then, next'; orders the appearances in sequence.

τοῖς

the

Dative

article

δώδεκα

Twelve

Dative

dat. of indirect object (indeclinable numeral)

δώδεκα: 'twelve'; the apostolic college as a fixed body, named even though incomplete after Judas.

6 ἔπειτα ὥφθη ἐπάνω πεντακοσίοις ἀδελφοῖς ἐφάπαξ, ἐξ ὧν οἱ πλείονες μένουσιν ἕως ἄρτι, τινὲς δὲ ἐκοιμήθησαν·

then he appeared to more than five hundred brothers at once, of whom the majority remain until now, but some have fallen asleep;

CREEDAL CONTINUATION (WITNESSES) **ἔπειτα** A mass appearance to over five hundred — most still living, an implicit invitation to verify; the euphemism 'fallen asleep' for those who have died anticipates the chapter's hope.

ἔπειτα

then

adverb (temporal sequence)

ἔπειτα: 'thereupon, next'; continues the ordered list of appearances.

ὥφθη

he appeared

Aor Pass Indic 3 Sg · ὁράω

main verb

→ *constative aorist*

ἐπάνω

more than

adverb (with numeral)

ἐπάνω: 'above, more than'; quantifies the witnesses — upwards of five hundred.

πεντακοσίοις

five hundred

Dative

attributive numeral (with ἀδελφοῖς)

πεντακόσιοι: 'five hundred'; a large body of named-able witnesses.

ἀδελφοῖς

brothers

Dative

dat. of indirect object (recipients)

ἀδελφός: 'brother'; fellow believers — the appearance was to the church, not only officials.

ἐφάπαξ

at once

adverb (manner)

ἐφάπαξ: 'all at once, at one time'; rules out a private hallucination — a simultaneous corporate sighting.

ἐξ

of

preposition + genitive (partitive)

ὧν

whom

Genitive

relative pronoun (object of ἐξ)

<p>οί the Nominative <i>article</i></p>	<p>πλείονες majority Nominative <i>subject (substantival comparative)</i></p> <p>πλείων: 'more, the greater part'; most of the five hundred are still alive — verifiable witnesses.</p>	<p>μένουσιν remain Pres Act Indic 3 Pl · μένω <i>main verb (rel. clause)</i></p> <p>→ progressive present</p> <p>μένω: 'remain, abide'; here 'remain alive.'</p>	<p>ἕως until <i>preposition / conjunction (with ἄρτι)</i></p>
<p>ἄρτι now <i>adverb (time)</i></p> <p>ἄρτι: 'now, at present'; ἕως ἄρτι = 'right up to the present' — they can still be questioned.</p>	<p>τινές some Nominative <i>subject (indefinite pronoun)</i></p>	<p>δὲ but <i>adversative conjunction</i></p>	<p>ἐκοιμήθησαν have fallen asleep Aor Pass Indic 3 Pl · κοιμάομαι <i>main verb</i></p> <p>→ constative aorist</p> <p>κοιμάομαι: 'sleep, fall asleep'; the gentle Christian euphemism for the death of believers — sleep implies waking.</p>

7 ἔπειτα ὤφθη Ἰακώβω, εἶτα τοῖς ἀποστόλοις πᾶσιν·

then he appeared to James, then to all the apostles;

CREEDAL CONTINUATION (WITNESSES) **ἔπειτα** Two further appearances: to James (the Lord's brother) and to all the apostles — broadening the circle of authoritative witnesses.

<p>ἔπειτα then <i>adverb (temporal sequence)</i></p>	<p>ὤφθη he appeared Aor Pass Indic 3 Sg · ὀράω <i>main verb</i></p> <p>→ constative aorist</p>	<p>Ἰακώβω to James Dative <i>dat. of indirect object (recipient)</i></p> <p>Ἰάκωβος: James; almost certainly the Lord's brother, later leader of the Jerusalem church — once an unbeliever (Jn 7:5).</p>	<p>εἶτα then <i>adverb (temporal sequence)</i></p>
---	---	---	---

τοῖς

the

Dative

article

ἀποστόλοις

apostles

Dative

dat. of indirect object (recipients)

ἀπόστολος: 'apostle, sent one'; here a wider circle than the Twelve.

πᾶσιν

all

Dative

attributive adjective

πᾶς: 'all'; the appearance embraced the whole apostolic company.

8 ἔσχατον δὲ πάντων ὥσπερ εἰ τῷ ἐκτρώματι ὠφθη καὶ μοί.

and last of all, as to one untimely born, he appeared also to me.

CREEDAL CONTINUATION (PAUL'S OWN WITNESS) **δέ** Paul adds himself as the final witness — but with humility: 'as to one untimely born,' an abnormal, late, grace-given apostleship (the Damascus road).

ἔσχατον

last

adverbial accusative (time)

ἔσχατος: 'last'; ἔσχατον πάντων = 'last of all' — Paul closes the list of appearances.

δὲ

and

continuative conjunction

πάντων

of all

Genitive

partitive/comparative genitive

ὥσπερ εἰ

as if to

comparative particle

ὥσπερ εἰ: 'as it were, as if'; softens the startling image that follows.

τῷ

the

Dative

article

ἐκτρώματι

untimely birth

Dative

dat. of comparison (object of ὥσπερ εἰ)

ἐκτρώμα: 'miscarriage, untimely birth, abortion'; a self-deprecating term — Paul as an abnormal, violently-born apostle, perhaps echoing a taunt.

ὠφθη

he appeared

Aor Pass Indic 3 Sg · ὀράω

main verb

→ constative aorist

καὶ μοί

also to me

Dative

dat. of indirect object (crasis καὶ + ἐμοί)

καὶ μοί: crasis of καὶ ἐμοί, 'also to me'; Paul claims a genuine resurrection appearance equal in kind to the others.

9 Ἐγὼ γάρ εἰμι ὁ ἐλάχιστος τῶν ἀποστόλων, ὃς οὐκ εἰμὶ ἰκανὸς καλεῖσθαι ἀπόστολος, διότι ἐδίωξα τὴν ἐκκλησίαν τοῦ θεοῦ·

For I am the least of the apostles, who am not fit to be called an apostle, because I persecuted the church of God;

GROUND (PAUL'S UNWORTHINESS) **γάρ** Paul explains the 'untimely born': he is the least apostle, unfit even to bear the name, because he persecuted God's church — a personal aside on grace.

Ἐγὼ I Nominative <i>subject (emphatic pronoun)</i>	γάρ for <i>explanatory conjunction</i>	εἰμι am Pres Act Indic 1 Sg · εἰμί <i>main verb (copula)</i> → stative present	ὁ the Nominative <i>article</i>
ἐλάχιστος least Nominative <i>predicate nominative (superlative)</i> ἐλάχιστος: 'smallest, least'; superlative of μικρός — Paul ranks himself lowest, perhaps a play on his name (Paulus = 'small').	τῶν of the Genitive <i>article</i>	ἀποστόλων apostles Genitive <i>partitive genitive</i>	ὃς who Nominative <i>relative pronoun (subject)</i>
οὐκ not <i>negative particle</i>	εἰμὶ am Pres Act Indic 1 Sg · εἰμί <i>main verb (rel. clause)</i> → stative present	ἰκανὸς fit Nominative <i>predicate adjective</i> ἰκανός: 'sufficient, worthy, fit'; Paul disclaims any merit for the title.	καλεῖσθαι to be called Pres Pass Inf · καλέω <i>epexegetical infinitive (of ἰκανός)</i> → progressive present καλέω: 'call, name'; specifies what he is unfit for — to bear the name 'apostle.'

ἀπόστολος

apostle

Nominative

predicate nom. (complement of καλεῖσθαι)

διότι

because

causal conjunction

διότι: 'because, for the reason that'; gives the ground of his unworthiness.

ἐδίωξα

I persecuted

Aor Act Indic 1 Sg · διώκω

main verb (causal clause)

→ constative aorist

διώκω: 'pursue, persecute'; Paul's pre-conversion assault on the church — the dark backdrop to grace.

τὴν

the

Accusative

article

ἐκκλησίαν

church

Accusative

direct object

ἐκκλησία: 'assembly, church'; 'the church of God' — to persecute it was to fight God himself (cf. Acts 9:4).

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

possessive/relationship genitive

10 χάριτι δὲ θεοῦ εἰμι ὃ εἰμι, καὶ ἡ χάρις αὐτοῦ ἢ εἰς ἐμὲ οὐ κενὴ ἐγενήθη, ἀλλὰ περισσότερον αὐτῶν πάντων ἐκοπίασα, οὐκ ἐγὼ δὲ ἀλλὰ ἡ χάρις τοῦ θεοῦ ἢ σὺν ἐμοί.

but by the grace of God I am what I am, and his grace toward me was not in vain, but I labored more than all of them — yet not I, but the grace of God that is with me.

CONTRAST (GRACE) **δέ** The pivot from unworthiness to grace: what Paul is, he is by grace — grace that proved fruitful in his labors, yet the credit belongs not to him but to the grace working with him.

χάριτι

by grace

Dative

dat. of means/cause (emphatic, fronted)

χάρις: 'grace'; fronted for emphasis —
grace is the sole explanation of Paul's
transformation.

δὲ

but

adversative conjunction

θεοῦ

of God

Genitive

genitive of source

εἰμι

I am

Pres Act Indic 1 Sg · εἰμί

main verb (copula)

→ stative present

ὅ

what

Nominative

relative pronoun (predicate)

εἰμι

I am

Pres Act Indic 1 Sg · εἰμί

main verb (rel. clause)

→ stative present

καὶ

and

coordinating conjunction

ἡ

the

Nominative

article

χάρις

grace

Nominative

subject

χάρις: 'grace'; God's unmerited favor,
now considered as an effective power in
Paul's life.

αὐτοῦ

his

Genitive

genitive of source/possession

ἡ

the

Nominative

article (with εἰς ἐμέ)

εἰς

toward

preposition + accusative (direction/reference)

ἐμέ

me

Accusative

object of εἰς

οὐ

not

negative particle

κενή

empty/in vain

Nominative

predicate adjective

κενός: 'empty, vain, fruitless'; the grace
did not fail of its effect — a keyword
echoed at vv.14, 58.

ἐγενήθη

was/proved

Aor Pass Indic 3 Sg · γίνομαι

main verb

→ constative aorist

γίνομαι: 'become, prove to be'; the grace
'turned out' not empty.

ἀλλὰ

but

adversative conjunction

περισσότερον

more abundantly

adverbial comparative

περισσότερον: 'more abundantly, beyond'; comparative of περισσός — Paul's labors exceeded the others'.

αὐτῶν

than them

Genitive

genitive of comparison

πάντων

all

Genitive

attributive adjective

ἐκοπίασα

I labored

Aor Act Indic 1 Sg · κοπιᾶω

main verb

→ constative aorist

κοπιᾶω: 'toil, labor to exhaustion'; strenuous, wearying work — Paul's apostolic exertions.

οὐκ

not

negative particle

ἐγὼ

I

Nominative

(implied subject, corrected)

δὲ

yet

adversative conjunction

ἀλλὰ

but

adversative conjunction

ἡ

the

Nominative

article

χάρις

grace

Nominative

subject (the true agent)

χάρις: 'grace'; the corrective — grace, not Paul, is the real worker.

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

genitive of source

ἡ

that

Nominative

article (with σὺν ἐμοί)

σὺν

with

preposition + dative (association)

ἐμοί

me

Dative

object of σὺν

the grace 'with me' — a cooperating, indwelling power, not Paul's own strength.

11 εἴτε οὖν ἐγὼ εἴτε ἐκεῖνοι, οὕτως κηρύσσομεν καὶ οὕτως ἐπιστεύσατε.

Whether then it was I or they, so we preach and so you believed.

INFERENCE (UNITY OF THE MESSAGE) **οὖν** The section closes by uniting all the witnesses: whatever the messenger, the message is one — and it is the message they believed. This is the common ground from which the argument proceeds.

εἴτε

whether

correlative conjunction

εἴτε ... εἴτε: 'whether ... or'; sets the messengers in alternative, indifferent to which.

οὖν

then

inferential conjunction

ἐγὼ

I

Nominative

subject (in alternative)

εἴτε

or

correlative conjunction

ἐκεῖνοι

they

Nominative

subject (demonstrative pronoun)

ἐκεῖνος: 'that one, they'; the other apostles, the witnesses just listed.

οὕτως

so

adverb (manner)

οὕτως: 'thus, in this way'; pointing back to the creed of vv.3–5 as the agreed content.

κηρύσσομεν

we preach

Pres Act Indic 1 Pl · κηρύσσω

main verb

→ *customary present*

κηρύσσω: 'proclaim, herald'; the apostolic preaching, uniform in all of them.

καὶ

and

coordinating conjunction

οὕτως

so

adverb (manner)

ἐπιστεύσατε

you believed

Aor Act Indic 2 Pl · πιστεύω

main verb

→ *constative aorist*

πιστεύω: 'believe'; the Corinthians' faith rests on this very message — so to deny resurrection is to undercut their own faith.

12 Εἰ δὲ Χριστὸς κηρύσσεται ὅτι ἐκ νεκρῶν ἐγήγερται, πῶς λέγουσιν ἐν ὑμῖν τινες ὅτι ἀνάστασις νεκρῶν οὐκ ἔστιν;

Now if Christ is preached as raised from the dead, how do some among you say that there is no resurrection of the dead?

PROBLEM STATED (REFUTATION BEGINS) **δέ** The argument turns: granting the agreed preaching that Christ is risen, how can some Corinthians deny a resurrection of the dead at all? The inconsistency exposes their error.

Εἰ

if

conditional conjunction (first class)

εἰ: 'if'; a first-class condition assuming the truth of the protasis for the sake of argument.

δὲ

now

transitional conjunction

Χριστὸς

Christ

Nominative

subject

κηρύσσεται

is preached

Pres Pass Indic 3 Sg · κηρύσσω

main verb (protasis)

→ *customary present*

κηρύσσω: 'proclaim'; the present underscores the church's continuing message.

ὅτι

that

conjunction (content)

ἐκ

from

preposition + genitive (separation)

νεκρῶν

the dead

Genitive

object of ἐκ (separation)

νεκρός: 'dead'; 'from among the dead' —
bodily resurrection out of the realm of
the dead.

ἐγήγεραται

he has been raised

Perf Pass Indic 3 Sg · ἐγείρω

verb (content clause)

→ intensive perfect (abiding result)

ἐγείρω: the perfect again — Christ
remains the risen one.

πῶς

how

interrogative adverb

πῶς: 'how?'; a rhetorical challenge
exposing the contradiction.

λέγουσιν

say

Pres Act Indic 3 Pl · λέγω

main verb (apodosis)

→ customary present

λέγω: 'say'; the claim being made by
'some.'

ἐν

among

preposition + dative

ὑμῖν

you

Dative

object of ἐν

τινες

some

Nominative

subject (indefinite pronoun)

τις: 'someone'; a faction in Corinth
denying the resurrection.

ὅτι

that

conjunction (content)

ἀνάστασις

resurrection

Nominative

subject

ἀνάστασις: 'resurrection, rising'; the
disputed doctrine itself.

νεκρῶν

of the dead

Genitive

objective genitive

οὐκ

not

negative particle

ἔστιν

there is

Pres Act Indic 3 Sg · εἶμι

main verb (existential)

→ stative present

εἶμι: existential 'there is'; the denial in
its starkest form.

13 εἰ δὲ ἀνάστασις νεκρῶν οὐκ ἔστιν, οὐδὲ Χριστὸς ἐγήγερται·

But if there is no resurrection of the dead, then not even Christ has been raised;

LOGICAL CONSEQUENCE **δέ** First step of the reductio: deny resurrection in principle, and you deny Christ's own resurrection — the categories stand or fall together.

<p>εἰ if <i>conditional conjunction</i></p>	<p>δὲ but <i>adversative conjunction</i></p>	<p>ἀνάστασις resurrection Nominative <i>subject</i></p>	<p>νεκρῶν of the dead Genitive <i>objective genitive</i></p>
<p>οὐκ not <i>negative particle</i></p>	<p>ἔστιν there is Pres Act Indic 3 Sg · εἰμί <i>main verb (protasis)</i> → <i>stative present</i></p>	<p>οὐδὲ not even <i>negative adverb/conjunction</i> οὐδέ: 'not even'; the inference is inescapable — Christ falls under the category 'dead.'</p>	<p>Χριστὸς Christ Nominative <i>subject</i></p>
<p>ἐγήγερται has been raised Perf Pass Indic 3 Sg · ἐγείρω <i>main verb (apodosis)</i> → <i>intensive perfect</i> ἐγείρω: the resurrection-keyword, now negated for argument's sake.</p>			

14 εἰ δὲ Χριστὸς οὐκ ἐγήγερται, κενὸν ἄρα τὸ κήρυγμα ἡμῶν, κενὴ καὶ ἡ πίστις ὑμῶν.

and if Christ has not been raised, then our preaching is empty, and your faith also is empty.

LOGICAL CONSEQUENCE **δέ** Second step: a Christless-resurrection gospel guts both the message and the believing — 'empty' (κενόν), hollow of content and power.

<p>εἰ if <i>conditional conjunction</i></p>	<p>δὲ and <i>continuative conjunction</i></p>	<p>Χριστὸς Christ Nominative <i>subject</i></p>	<p>οὐκ not <i>negative particle</i></p>
<p>ἐγήγερται has been raised Perf Pass Indic 3 Sg · ἐγείρω <i>main verb (protasis)</i> → <i>intensive perfect</i></p>	<p>κενὸν empty Nominative <i>predicate adjective</i> κενός: 'empty, void, without content'; the preaching would be hollow — no saving reality behind it.</p>	<p>ἄρα then <i>inferential particle</i> ἄρα: 'so, then'; draws the consequence.</p>	<p>τὸ the Nominative <i>article</i></p>
<p>κήρυγμα preaching Nominative <i>subject</i> κήρυγμα: 'proclamation, the thing preached'; the content, not just the act, of preaching.</p>	<p>ἡμῶν our Genitive <i>possessive genitive</i></p>	<p>κενή empty Nominative <i>predicate adjective</i> κενός: 'empty'; the faith too would be void — resting on nothing.</p>	<p>καὶ also <i>adverbial conjunction</i></p>

ἡ

the

Nominative

article

πίστις

faith

Nominative

subject

πίστις: 'faith'; their trust would have no object worth trusting.

ὑμῶν

your

Genitive

possessive genitive

15 εὐρισκόμεθα δὲ καὶ ψευδομάρτυρες τοῦ θεοῦ, ὅτι ἐμαρτυρήσαμεν κατὰ τοῦ θεοῦ ὅτι ἤγειρεν τὸν Χριστόν, ὃν οὐκ ἤγειρεν εἴπερ ἄρα νεκροὶ οὐκ ἐγείρονται.

Moreover we are found to be false witnesses of God, because we testified against God that he raised Christ — whom he did not raise, if indeed the dead are not raised.

LOGICAL CONSEQUENCE **δέ** Third step: the apostles would be exposed as liars against God himself, falsely attributing to him a resurrection he never worked — a grave charge if the dead truly are not raised.

εὐρισκόμεθα

we are found

Pres Pass Indic 1 Pl • εὐρίσκω

main verb

→ present (resultant state)

εὐρίσκω (pass.): 'be found, turn out to be'; the verdict that would fall on the apostles.

δὲ

moreover

continuative conjunction

καὶ

also

adverbial conjunction

ψευδομάρτυρες

false witnesses

Nominative

predicate nominative

ψευδομάρτυς: 'false witness, perjurer' (ψεῦδος + μάρτυς); the apostles would be guilty of false testimony.

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

objective genitive (witnesses about God)

ὅτι

because

causal conjunction

ἐμαρτυρήσαμεν

we testified

Aor Act Indic 1 Pl · μαρτυρέω

main verb (causal clause)

→ constative aorist

μαρτυρέω: 'bear witness, testify'; the apostolic testimony staked on the resurrection.

κατὰ

against

preposition + genitive (opposition)

κατά + gen.: 'against'; the testimony would be 'against God' — misrepresenting him.

τοῦ

the

Genitive

article

θεοῦ

God

Genitive

object of κατά

ὅτι

that

conjunction (content)

ἤγειρεν

he raised

Aor Act Indic 3 Sg · ἐγείρω

verb (content clause)

→ constative aorist

ἐγείρω (active): God 'raised' Christ — the resurrection seen as the Father's act.

τὸν

the

Accusative

article

Χριστόν

Christ

Accusative

direct object

ὄν

whom

Accusative

relative pronoun (object)

οὐκ

not

negative particle

ἤγειρεν

he raised

Aor Act Indic 3 Sg · ἐγείρω

main verb (rel. clause)

→ constative aorist

εἴπερ

if indeed

conditional conjunction (intensive)

εἴπερ: 'if indeed, if after all'; presses the assumed premise of the opponents.

ἄρα

then

inferential particle

νεκροὶ

the dead

Nominative

subject

οὐκ

not

negative particle

ἐγείρονται

are raised

Pres Pass Indic 3 Pl · ἐγείρω

main verb (protasis)

→ gnomic present

ἐγείρω: the gnomic/general present —
'the dead (as a class) are not raised.'

16 εἰ γὰρ νεκροὶ οὐκ ἐγείρονται, οὐδὲ Χριστὸς ἐγήγεραται·

For if the dead are not raised, then not even Christ has been raised;

RESTATEMENT (GROUND) **γὰρ** Paul restates v.13 to fix the premise before drawing its devastating conclusions — the resurrection of Christ and of believers are one issue.

εἰ

if

conditional conjunction

γὰρ

for

explanatory conjunction

νεκροὶ

the dead

Nominative

subject

οὐκ

not

negative particle

ἐγείρονται

are raised

Pres Pass Indic 3 Pl · ἐγείρω

main verb (protasis)

→ gnomic present

οὐδὲ

not even

negative adverb

Χριστὸς

Christ

Nominative

subject

ἐγήγεραται

has been raised

Perf Pass Indic 3 Sg · ἐγείρω

main verb (apodosis)

→ intensive perfect

17 εἰ δὲ Χριστὸς οὐκ ἐγήγερται, ματαία ἡ πίστις ὑμῶν, ἔτι ἐστὲ ἐν ταῖς ἀμαρτίαις ὑμῶν.

and if Christ has not been raised, your faith is futile; you are still in your sins.

LOGICAL CONSEQUENCE **δέ** The deadliest consequence: without resurrection, faith is futile and the atonement unratified — you remain unforgiven, 'still in your sins.'

<p>εἰ if <i>conditional conjunction</i></p>	<p>δὲ and <i>continuative conjunction</i></p>	<p>Χριστὸς Christ Nominative <i>subject</i></p>	<p>οὐκ not <i>negative particle</i></p>
<p>ἐγήγερται has been raised Perf Pass Indic 3 Sg · ἐγείρω <i>main verb (protasis)</i> → <i>intensive perfect</i></p>	<p>ματαία futile Nominative <i>predicate adjective</i> μάταιος: 'futile, fruitless, vain'; even stronger than κενός (v.14) — faith that achieves nothing.</p>	<p>ἡ the Nominative <i>article</i></p>	<p>πίστις faith Nominative <i>subject</i></p>
<p>ὑμῶν your Genitive <i>possessive genitive</i></p>	<p>ἔτι still <i>adverb (time)</i> ἔτι: 'still, yet'; the unbearable consequence — no advance over the pre-Christian state.</p>	<p>ἐστὲ you are Pres Act Indic 2 Pl · εἰμι <i>main verb</i> → <i>stative present</i></p>	<p>ἐν in <i>preposition + dative (sphere)</i></p>

ταῖς

the

Dative

article

ἁμαρτίαις

sins

Dative

dat. of sphere

ἁμαρτία: 'sin'; without the resurrection vindicating the cross, sins remain unforgiven.

ὑμῶν

your

Genitive

possessive genitive

18 ἄρα καὶ οἱ κοιμηθέντες ἐν Χριστῷ ἀπώλονται.

Then also those who have fallen asleep in Christ have perished.

LOGICAL CONSEQUENCE ἄρα A further conclusion: the Christian dead, far from being safe, would simply be lost — 'fallen asleep' becomes 'perished.'

ἄρα

then

inferential particle

καὶ

also

adverbial conjunction

οἱ

those

Nominative

article (substantizes ptc.)

κοιμηθέντες

who have fallen asleep

Aor Pass Ptc · Nom Pl Masc · κοιμάομαι

substantival participle (subject)

→ constative aorist

κοιμάομαι: 'fall asleep' — the believing dead; the euphemism presupposes a hope now hypothetically denied.

ἐν
in
preposition + dative (union)

Χριστῷ
Christ
Dative
dat. of union/sphere
ἐν Χριστῷ: the Pauline formula of incorporation — they died in union with Christ.

ἀπόλοντο
have perished
Aor Mid Indic 3 Pl · ἀπόλλυμι
main verb
→ *constative aorist*
ἀπόλλυμι (mid.): 'perish, be lost, be destroyed'; the stark opposite of salvation — total ruin.

19 εἰ ἐν τῇ ζωῇ ταύτῃ ἐν Χριστῷ ἡλπικότες ἐσμὲν μόνον, ἐλεεινότεροι πάντων ἀνθρώπων ἐσμὲν.

| If in this life only we have hoped in Christ, we are of all people most to be pitied.

CLIMAX OF THE REDUCTIO ASYNDETON The argument's nadir: if Christian hope reaches no further than this life, believers — who forgo so much for an empty hope — are the most pitiable of all. Then comes the great reversal of v.20.

εἰ
if
conditional conjunction

ἐν
in
preposition + dative (sphere)

τῇ
the
Dative
article

ζωῇ
life
Dative
dat. of sphere/time
ζωή: 'life'; here the present, earthly existence.

ταύτῃ
this
Dative
demonstrative adjective

ἐν
in
preposition + dative (object of hope)

Χριστῷ
Christ
Dative
object of hope

ἡλπικότες
having hoped
Perf Act Ptc · Nom Pl Masc · ἐλπίζω
periphrastic participle (w/ ἐσμὲν)
→ *intensive perfect (settled hope)*
ἐλπίζω: 'hope'; the perfect periphrastic stresses a hope held and abiding — vain if life is all there is.

ἔσμεν

we are

Pres Act Indic 1 Pl · εἰμι

main verb (periphrastic w/ ptc.)

→ stative present

μόνον

only

adverb (limiting; with ἐν τῇ ζωῇ ταύτῃ)

μόνον: 'only'; the crucial limiting word
— if hope is confined to this life alone.

ἐλεεινότεροι

more to be pitied

Nominative

predicate adjective (comparative)

ἐλεεινός: 'pitiable'; comparative +
genitive of comparison — 'more pitiable
than all.'

πάντων

than all

Genitive

genitive of comparison

ἀνθρώπων

people

Genitive

genitive of comparison

ἄνθρωπος: 'human being'; the
comparison embraces all humanity.

ἔσμεν

we are

Pres Act Indic 1 Pl · εἰμι

main verb (copula)

→ stative present

20 Νυνὶ δὲ Χριστὸς ἐγήγερται ἐκ νεκρῶν, ἀπαρχὴ τῶν κεκοιμημένων.

But now Christ has been raised from the dead, the firstfruits of those who have fallen asleep.

TRIUMPHANT REVERSAL **Νυνὶ δέ** The decisive 'but now': leaving the hypothetical behind, Paul affirms the fact — Christ is risen, and as 'firstfruits' he guarantees a coming harvest of the dead.

Νυνὶ

but now

adverb (logical 'now')

νυνί: emphatic 'now'; here logical rather
than temporal — 'but as things actually
are.'

δὲ

but

adversative conjunction

Χριστὸς

Christ

Nominative

subject

ἐγήγερται

has been raised

Perf Pass Indic 3 Sg · ἐγείρω

main verb

→ intensive perfect (the abiding fact)

ἐγείρω: the perfect now asserted
positively — the risen Christ stands as
permanent reality.

ἐκ

from

preposition + genitive (separation)

νεκρῶν

the dead

Genitive

object of ἐκ

ἀπαρχῆ

firstfruits

Nominative

predicate nom. / apposition to Χριστός

ἀπαρχή: 'firstfruits'; the first portion of harvest consecrated to God (Lev 23), pledging and sanctifying the whole crop to follow.

τῶν

of those

Genitive

article (substantizes ptc.)

κεκοιμημένων

who have fallen asleep

Perf Mid Ptc · Gen Pl Masc · κοιμάομαι

substantival participle (genitive)

→ *intensive perfect (abiding state)*

κοιμάομαι: 'fall asleep'; the perfect — those who lie asleep, awaiting their harvest after the firstfruits.

21 ἐπειδὴ γὰρ δι' ἀνθρώπου θάνατος, καὶ δι' ἀνθρώπου ἀνάστασις νεκρῶν·

For since through a man came death, through a man also came the resurrection of the dead.

GROUND (ADAM-CHRIST PARALLEL) γὰρ The logic of 'firstfruits': as death entered humanity through one man (Adam), so resurrection comes through one man (Christ) — corporate representatives both.

ἐπειδὴ

since

causal conjunction

ἐπειδὴ: 'since, because'; introduces the reasoned ground.

γὰρ

for

explanatory conjunction

δι'

through

preposition + genitive (agency)

ἀνθρώπου

a man

Genitive

object of διὰ (agency)

ἄνθρωπος: 'man, human'; Adam — humanity's first head, through whom death entered (Gen 3).

θάνατος

death

Nominative

subject (verb 'came' supplied)

θάνατος: 'death'; the great enemy, here traced to its human origin.

καὶ

also

adverbial conjunction

δι'

through

preposition + genitive (agency)

ἀνθρώπου

a man

Genitive

object of διὰ (agency)

ἄνθρωπος: here Christ — the second man, through whom resurrection comes.

ἀνάστασις

resurrection

Nominative

subject (verb 'came' supplied)

ἀνάστασις: 'resurrection'; the answering remedy to death.

νεκρῶν

of the dead

Genitive

objective genitive

22 ὡςπερ γὰρ ἐν τῷ Ἀδὰμ πάντες ἀποθνήσκουσιν, οὕτως καὶ ἐν τῷ Χριστῷ πάντες ζωοποιηθήσονται.

For as in Adam all die, so also in Christ all will be made alive.

GROUND (ADAM-CHRIST PARALLEL) γὰρ The parallel made explicit and corporate: 'in Adam' all die; 'in Christ' all will be made alive — two solidarities, two destinies, each through union with its head.

ὡςπερ

as

comparative conjunction

ὡςπερ: 'just as'; sets up the precise correspondence.

γὰρ

for

explanatory conjunction

ἐν

in

preposition + dative (union)

τῷ

the

Dative article

<p>Ἀδὰμ Adam Dative <i>dat. of union (indeclinable)</i></p> <p>Ἀδὰμ: Adam; humanity's first representative head — being 'in Adam' is to share his death.</p>	<p>πάντες all Nominative <i>subject</i></p> <p>πᾶς: 'all'; the universal scope within each sphere.</p>	<p>ἀποθνήσκουσιν die Pres Act Indic 3 Pl · ἀποθνήσκω <i>main verb</i></p> <p>→ gnomic present</p> <p>ἀποθνήσκω: 'die'; the gnomic present states a universal truth of fallen humanity.</p>	<p>οὕτως so <i>adverb (manner)</i></p>
<p>καὶ also <i>adverbial conjunction</i></p>	<p>ἐν in <i>preposition + dative (union)</i></p>	<p>τῷ the Dative <i>article</i></p>	<p>Χριστῷ Christ Dative <i>dat. of union</i></p> <p>Χριστός: the second representative head; 'all in Christ' (all united to him) will be made alive.</p>
<p>πάντες all Nominative <i>subject</i></p> <p>πᾶς: 'all' — i.e. all who belong to Christ (the parallel runs by representation, each 'all' bounded by its head).</p>	<p>ζωοποιηθήσονται will be made alive Fut Pass Indic 3 Pl · ζωοποιέω <i>main verb</i></p> <p>→ predictive future</p> <p>ζωοποιέω: 'make alive, give life' (ζωή + ποιέω); resurrection as the impartation of life by God in Christ.</p>		

23 ἕκαστος δὲ ἐν τῷ ἰδίῳ τάγματι· ἀπαρχὴ Χριστός, ἔπειτα οἱ τοῦ Χριστοῦ ἐν τῇ παρουσίᾳ αὐτοῦ·

But each in his own order: Christ the firstfruits, then at his coming those who belong to Christ;

QUALIFICATION (ORDERED SEQUENCE) **δέ** The resurrection unfolds in stages — 'each in his own rank': first Christ the firstfruits, then his people at his parousia. A military/agricultural ordering.

ἕκαστος

each

Nominative

subject (distributive)

ἕκαστος: 'each one'; the resurrection comes person by person according to rank.

δὲ

but

continuative conjunction

ἐν

in

preposition + dative

τῷ

the

Dative

article

ἰδίῳ

own

Dative

attributive adjective

ἴδιος: 'one's own'; each in his proper place.

τάγματι

order/rank

Dative

dat. of sphere

τάγμα: 'order, rank, division' (military term); the appointed sequence of the resurrection.

ἀπαρχή

firstfruits

Nominative

predicate nom. / apposition

ἀπαρχή: 'firstfruits'; Christ leads the sequence (cf. v.20).

Χριστός

Christ

Nominative

subject (first rank)

ἔπειτα

then

adverb (sequence)

ἔπειτα: 'thereafter'; the second rank follows.

οἱ

those

Nominative

article (substantival)

τοῦ

of

Genitive

article

Χριστοῦ

Christ

Genitive

possessive genitive (those belonging to)

οἱ τοῦ Χριστοῦ: 'those of Christ' — his people, raised at his coming.

ἐν

at

preposition + dative (time)

τῇ

the

Dative

article

παρουσία

coming

Dative

dat. of time

παρουσία: 'arrival, presence, coming'; the technical term for Christ's royal advent — the moment of the believers' resurrection.

αὐτοῦ

his

Genitive

possessive genitive

24 εἶτα τὸ τέλος, ὅταν παραδιδῶ τὴν βασιλείαν τῷ θεῷ καὶ πατρὶ, ὅταν καταργήσῃ πᾶσαν ἀρχὴν καὶ πᾶσαν ἐξουσίαν καὶ δύναμιν.

then the end, when he hands over the kingdom to God the Father, when he has abolished every rule and every authority and power.

SEQUENCE (THE CONSUMMATION) **εἶτα** The final stage: 'the end,' when Christ delivers the kingdom to the Father, having destroyed every hostile power. The temporal clauses set the conditions of that handover.

<p>εἶτα then <i>adverb (sequence)</i></p> <p>εἶτα: 'then, next'; the third and final stage in the ordered sequence.</p>	<p>τὸ the Nominative <i>article</i></p>	<p>τέλος end Nominative <i>subject (verb supplied)</i></p> <p>τέλος: 'end, goal, consummation'; not mere cessation but the appointed climax of history.</p>	<p>ὅταν when <i>temporal conjunction (+ subj.)</i></p> <p>ὅταν: 'whenever, when'; introduces the indefinite-time clauses.</p>
<p>παραδιδῶ he hands over Pres Act Subj 3 Sg · παραδίδωμι <i>verb (temporal clause)</i></p> <p>→ present subjunctive (process)</p> <p>παραδίδωμι: 'hand over, deliver'; the Son surrenders the mediatorial kingdom to the Father.</p>	<p>τὴν the Accusative <i>article</i></p>	<p>βασιλείαν kingdom Accusative <i>direct object</i></p> <p>βασιλεία: 'kingdom, reign'; the rule Christ exercises until all enemies are subdued.</p>	<p>τῷ the Dative <i>article</i></p>
<p>θεῷ God Dative <i>indirect object</i></p>	<p>καὶ and <i>coordinating conjunction (hendiadys)</i></p>	<p>πατρὶ Father Dative <i>apposition to θεῷ</i></p> <p>πατήρ: 'Father'; 'God and Father' = the one to whom the kingdom returns.</p>	<p>ὅταν when <i>temporal conjunction (+ subj.)</i></p>

καταργήση

he has abolished

Aor Act Subj 3 Sg · καταργέω

verb (temporal clause)

→ constative aorist subjunctive

καταργέω: 'render ineffective, abolish, bring to nothing'; a key Pauline verb — every rival power is reduced to impotence.

πᾶσαν

every

Accusative

attributive adjective

ἀρχήν

rule

Accusative

direct object

ἀρχή: 'rule, ruler, principality'; cosmic/spiritual powers as well as earthly.

καὶ

and

coordinating conjunction

πᾶσαν

every

Accusative

attributive adjective

ἐξουσίαν

authority

Accusative

direct object

ἐξουσία: 'authority, power'; another term for the hostile powers Christ subdues.

καὶ

and

coordinating conjunction

δύναμιν

power

Accusative

direct object

δύναμις: 'power, might'; the triad ἀρχή/ἐξουσία/δύναμις sweeps up all opposing forces.

25 δεῖ γὰρ αὐτὸν βασιλεύειν ἄχρι οὗ θῆ ἅπαντας τοὺς ἐχθροὺς ὑπὸ τοὺς πόδας αὐτοῦ.

For he must reign until he has put all his enemies under his feet.

GROUND (PS 110:1) **γὰρ** The necessity of the reign, grounded in Psalm 110:1: Christ must reign until every enemy is subjugated beneath his feet — the divine 'must' (δεῖ) of prophecy.

δεῖ

it is necessary

Pres Act Indic 3 Sg · δεῖ

impersonal verb

→ stative present (divine necessity)

δεῖ: 'it is necessary, must'; the impersonal of divinely-ordained necessity.

γὰρ

for

explanatory conjunction

αὐτὸν

him

Accusative

accusative subject of infinitive

βασιλεύειν

to reign

Pres Act Inf · βασιλεύω

complementary infinitive (of δεῖ)

→ progressive present

βασιλεύω: 'reign, be king'; Christ's present mediatorial reign, continuing until the conquest is complete.

ἄχρι

until

conjunction (temporal, w/ οὗ)

ἄχρι οὗ: 'until the time when'; marks the term of the reign.

οὗ

which

Genitive

relative pronoun (in ἄχρι οὗ)

θῆ

he has put

Aor Act Subj 3 Sg · τίθημι

verb (temporal clause)

→ constative aorist subjunctive

τίθημι: 'place, put'; echoing Ps 110:1 LXX — the enemies set beneath the feet.

πάντας

all

Accusative

attributive adjective

τοὺς

the

Accusative

article

ἐχθρούς

enemies

Accusative

direct object

ἐχθρός: 'enemy, hostile one'; all that opposes God's reign, climaxing in death (v.26).

ὑπὸ

under

preposition + accusative (place)

τοὺς

the

Accusative

article

πόδας

feet

Accusative

object of ὑπό

πούς: 'foot'; 'under the feet' — the image of total conquest and subjugation (Ps 110:1).

αὐτοῦ

his

Genitive

possessive genitive

26 ἔσχατος ἐχθρὸς καταργεῖται ὁ θάνατος.

The last enemy to be abolished is death.

CLIMACTIC IDENTIFICATION **ASYNDETON** The supreme enemy named: death itself. Its abolition is the climax of Christ's reign — and the very point at issue with the Corinthian deniers.

ἔσχατος

last

Nominative

predicate/attributive adjective

ἔσχατος: 'last, final'; death is the final foe to fall — fittingly, since resurrection is its undoing.

ἐχθρὸς

enemy

Nominative

predicate nominative

ἐχθρός: 'enemy'; death personified as a hostile power, not a natural friend.

καταργεῖται

is abolished

Pres Pass Indic 3 Sg · καταργέω

main verb

→ futuristic present (certain outcome)

καταργέω: 'abolish, destroy, bring to nought'; the present expresses the certainty of death's coming abolition.

ὁ

the

Nominative

article

θάνατος

death

Nominative

subject (in apposition to ἔσχατος ἐχθρός)

θάνατος: 'death'; the arch-enemy whose defeat resurrection accomplishes.

27 πάντα γὰρ ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ. ὅταν δὲ εἶπη ὅτι πάντα ὑποτέτακται, δῆλον ὅτι ἐκτὸς τοῦ ὑποτάξαντος αὐτῷ τὰ πάντα.

For "he has put all things in subjection under his feet." But when it says that all things are subjected, it is clear that this excludes the one who subjected all things to him.

SCRIPTURAL PROOF (PS 8:6) + QUALIFICATION **γὰρ** Psalm 8:6 is cited as proof of universal subjection — but Paul carefully qualifies: 'all things' cannot include the Father, who is himself the subjector. This guards the Father's supremacy for v.28.

πάντα

all things

Accusative

direct object (fronted)

παῖς: 'all'; from Ps 8:6 — everything placed under his dominion.

γὰρ

for

explanatory conjunction

ὑπέταξεν

he put in subjection

Aor Act Indic 3 Sg · ὑποτάσσω

main verb (Scripture citation)

→ constative aorist

ὑποτάσσω: 'subject, subordinate, place under'; from Ps 8:6 LXX — the subject is God (the Father).

ὑπὸ

under

preposition + accusative

τοὺς

the

Accusative

article

πόδας

feet

Accusative

object of ὑπό

πούς: 'foot'; same image as Ps 110 — total subjection.

αὐτοῦ

his

Genitive

possessive genitive

ὅταν

when

temporal conjunction (+ subj.)

δὲ

but

adversative conjunction

εἶπη

it says

Aor Act Subj 3 Sg · λέγω

verb (temporal clause; Scripture as subject)

→ *constative aorist subjunctive*

λέγω: 'say'; the subject is the Scripture
(or God in it) — 'when it says.'

ὅτι

that

conjunction (content)

πάντα

all things

Nominative

subject

ὑποτέτακται

are subjected

Perf Pass Indic 3 Sg · ὑποτάσσω

verb (content clause)

→ *intensive perfect (settled subjection)*

ὑποτάσσω: the perfect — the subjection
stands as accomplished fact.

δῆλον

it is clear

Nominative

predicate adj. (impersonal; 'it is')

δῆλος: 'clear, evident'; introduces the
necessary qualification.

ὅτι

that

conjunction (content)

ἐκτός

except

improper preposition + genitive (exclusion)

ἐκτός: 'outside, except'; 'all things'
excludes the One who does the
subjecting.

τοῦ

the (one)

Genitive

article (substantizes ptc.)

ὑποτάξαντος

who subjected

Aor Act Ptc · Gen Sg Masc · ὑποτάσσω

substantival participle (object of ἐκτός)

→ *constative aorist*

ὑποτάσσω: 'subject'; the participle
designates the Father, the agent of the
subjection.

αὐτῷ

to him

Dative

dat. of indirect object

τὰ

the

Accusative

article

πάντα

all things

Accusative

direct object (of ptc.)

28 ὅταν δὲ ὑποταγῇ αὐτῷ τὰ πάντα, τότε καὶ αὐτὸς ὁ υἱὸς ὑποταγήσεται τῷ ὑποτάξαντι αὐτῷ τὰ πάντα, ἵνα ἢ ὁ θεὸς πάντα ἐν παῖσιν.

And when all things are subjected to him, then the Son himself will also be subjected to the one who subjected all things to him, that God may be all in all.

GOAL / CONSUMMATION **δέ** The ultimate goal: when the Son's saving conquest is complete, he subjects himself to the Father — not in inferiority of being but in the consummate ordering of redemption — 'that God may be all in all.'

ὅταν

when

temporal conjunction (+ subj.)

δὲ

and

continuative conjunction

ὑποταγῇ

are subjected

Aor Pass Subj 3 Sg · ὑποτάσσω

verb (temporal clause)

→ constative aorist subjunctive

ὑποτάσσω: the completed subjection of all things.

αὐτῷ

to him

Dative

dat. of indirect object

τὰ

the

Nominative

article

πάντα

all things

Nominative

subject

τότε

then

adverb (time)

τότε: 'then, at that time'; the moment of final consummation.

καὶ

also

adverbial conjunction

αὐτός

himself

Nominative

intensive pronoun (with ὁ υἱός)

αὐτός: intensive 'himself'; emphasizes that even the Son enters this ordered subjection.

ὁ

the

Nominative

article

υἱός

Son

Nominative

subject

υἱός: 'Son'; the only use of the absolute title 'the Son' in this letter — the redeemer's self-subordination.

ὑποταγήσεται

will be subjected

Fut Pass Indic 3 Sg · ὑποτάσσω

main verb

→ predictive future

ὑποτάσσω: the Son's voluntary subjection — functional, within the economy of salvation, not a denial of his deity.

τῷ

to the (one)

Dative

article (substantizes ptc.)

ὑποτάξαντι

who subjected

Aor Act Ptc · Dat Sg Masc · ὑποτάσσω

substantival participle (indirect object)

→ constative aorist

ὑποτάσσω: the Father, the subjector of all.

αὐτῷ

to him

Dative

dat. of indirect object

τὰ

the

Accusative

article

πάντα

all things

Accusative

direct object (of ptc.)

ἵνα

that

conjunction (purpose)

ἵνα: 'in order that'; the final purpose of the whole drama.

ἦ

may be

Pres Act Subj 3 Sg · εἶμι

verb (purpose clause)

→ stative present subjunctive

ὁ

the

Nominative

article

θεός

God

Nominative

subject

πάντα

all

Nominative

predicate (adverbial 'all in all')

πάντα ἐν πᾶσιν: 'all in all' — God's unrivalled, all-pervading sovereignty, the goal of redemption.

ἐν

in

preposition + dative

πᾶσιν

all

Dative

object of ἐν (substantival)

29 Ἐπεὶ τί ποιήσουσιν οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν; εἰ ὅλως νεκροὶ οὐκ ἐγείρονται, τί καὶ βαπτίζονται ὑπὲρ αὐτῶν;

Otherwise, what will those do who are baptized on behalf of the dead? If the dead are not raised at all, why then are they baptized on their behalf?

AD HOMINEM ARGUMENT Ἐπεὶ Paul resumes the refutation with a practice-based argument: a Corinthian custom of being 'baptized for the dead' is self-refuting if the dead are not raised — whatever its exact nature, it presupposes resurrection hope.

Ἐπεὶ

otherwise

conjunction (causal/elliptical 'since otherwise')

ἐπεὶ: 'since'; here elliptical — 'since (otherwise, if not so)' introducing a counterfactual challenge.

τί

what

Accusative

interrogative (object of ποιήσουσιν)

ποιήσουσιν

will they do

Fut Act Indic 3 Pl · ποιέω

main verb (rhetorical question)

→ deliberative future

ποιέω: 'do, accomplish'; 'what will they achieve' — the practice would be pointless.

οἱ

those

Nominative

article (substantizes ptc.)

βαπτιζόμενοι

who are baptized

Pres Pass Ptc · Nom Pl Masc · βαπτίζω

substantival participle (subject)

→ progressive present

βαπτίζω: 'baptize, immerse'; the much-debated practice 'for the dead' — Paul cites it without endorsing, as an argument from his opponents' own behavior.

ὑπὲρ

on behalf of

preposition + genitive (benefit)

ὑπὲρ: 'on behalf of, for'; the precise sense ('for the benefit of?' 'because of?') is uncertain.

τῶν

the

Genitive

article

νεκρῶν

dead

Genitive

object of ὑπὲρ

νεκρός: 'dead'; the practice would be senseless if death were final.

<p>εἰ if <i>conditional conjunction</i></p>	<p>ὅλως at all <i>adverb (degree)</i> ὅλως: 'at all, completely'; presses the opponents' absolute denial.</p>	<p>νεκροὶ the dead Nominative <i>subject</i></p>	<p>οὐκ not <i>negative particle</i></p>
<p>ἐγείρονται are raised Pres Pass Indic 3 Pl · ἐγείρω <i>main verb (protasis)</i> → gnomic present</p>	<p>τί why <i>interrogative (adverbial 'why')</i></p>	<p>καὶ then <i>adverbial conjunction (emphatic)</i></p>	<p>βαπτίζονται are they baptized Pres Pass Indic 3 Pl · βαπτίζω <i>main verb (rhetorical question)</i> → progressive present</p>
<p>ὑπὲρ on behalf of <i>preposition + genitive</i></p>	<p>αὐτῶν them Genitive <i>object of ὑπέρ</i></p>		

30 τί καὶ ἡμεῖς κινδυνεύομεν πᾶσαν ὥραν;

| And why are we in danger every hour?

| AD HOMINEM (PAUL'S OWN PERIL) ASYNDETON A second argument from practice — his own: why endure constant mortal danger for the gospel if there is no resurrection reward?

τί

why

interrogative (adverbial)

καὶ

also

adverbial conjunction

ἡμεῖς

we

Nominative

subject (emphatic)

κινδυνεύομεν

are in danger

Pres Act Indic 1 Pl · κινδυνεύω

main verb (rhetorical question)

→ customary present

κινδυνεύω: 'be in danger, run risk';
Paul's life of perpetual peril for the
gospel (cf. 2 Cor 11).

πᾶσαν

every

Accusative

attributive adjective

ὥραν

hour

Accusative

accusative of time (extent/duration)

ὥρα: 'hour'; 'every hour' — danger
without ceasing.

31 καθ' ἡμέραν ἀποθνήσκω, νῆ τὴν ὑμετέραν καύχησιν, ἀδελφοί, ἣν ἔχω ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν.

I die every day — I affirm it by my boasting in you, brothers, which I have in Christ Jesus our Lord.

INTENSIFICATION (OATH) ASYNDETON An emphatic oath ('by my boasting in you') underlines the relentless mortal danger — Paul figuratively dies daily; such a life would be madness without resurrection.

καθ'

every

preposition + accusative (distributive)

κατά + acc.: distributive, 'day by day.'

ἡμέραν

day

Accusative

object of κατά (distributive)

ἡμέρα: 'day'; καθ' ἡμέραν = 'daily.'

ἀποθνήσκω

I die

Pres Act Indic 1 Sg · ἀποθνήσκω

main verb

→ customary present (hyperbolic)

ἀποθνήσκω: 'die'; a vivid hyperbole — Paul faces death so constantly he 'dies daily.'

νή

by

particle of affirmation (oath)

νή: a particle of strong affirmation in oaths, taking the accusative — 'yes, by ...!'

τήν

the

Accusative

article

ὑμέτεραν

in you / your

Accusative

possessive adjective (objective sense)

ὑμέτερος: 'your'; here objective — 'my boasting about you.'

καύχησιν

boasting

Accusative

object of νή (oath)

καύχησης: 'boasting, exultation'; the pride Paul takes in the Corinthians as the object he swears by.

ἀδελφοί

brothers

Vocative

vocative of address

ἣν

which

Accusative

relative pronoun (object of ἔχω)

ἔχω

I have

Pres Act Indic 1 Sg · ἔχω

main verb (rel. clause)

→ stative present

ἔχω: 'have, hold.'

ἐν

in

preposition + dative (sphere)

Χριστῷ

Christ

Dative

dat. of sphere

Ἰησοῦ

Jesus

Dative

apposition

τῷ

the

Dative

article

κυρίῳ

Lord

Dative

apposition (title)

κύριος: 'Lord'; Paul's boasting is grounded in Christ, not himself.

ἡμῶν

our

Genitive

genitive of relationship

32 εἰ κατὰ ἄνθρωπον ἐθηριομάχησα ἐν Ἐφέσῳ, τί μοι τὸ ὄφελος; εἰ νεκροὶ οὐκ ἐγείρονται, φάγωμεν καὶ πίωμεν, αὐριον γὰρ ἀποθνήσκομεν.

If, humanly speaking, I fought with beasts at Ephesus, what do I gain? If the dead are not raised, "Let us eat and drink, for tomorrow we die."

AD HOMINEM + REDUCTIO ASYNDETON Paul's struggle at Ephesus would profit nothing without resurrection; and the denial logically collapses into the hedonist's creed (Isa 22:13) — eat, drink, for tomorrow we die.

<p>εἰ if <i>conditional conjunction</i></p>	<p>κατὰ according to <i>preposition + accusative (standard)</i></p> <p>κατὰ ἄνθρωπον: 'in a merely human way, from a human standpoint' — i.e. with only earthly motives.</p>	<p>ἄνθρωπον a man / human terms Accusative <i>object of κατά</i></p>	<p>ἐθηριομάχησα I fought with beasts Aor Act Indic 1 Sg · θηριομαχέω <i>main verb (protasis)</i></p> <p>→ <i>constative aorist</i></p> <p>θηριομαχέω: 'fight wild beasts' (θηρίον + μάχομαι); probably metaphorical of fierce human opposition at Ephesus, or literal arena peril.</p>
<p>ἐν at <i>preposition + dative (place)</i></p>	<p>Ἐφέσῳ Ephesus Dative <i>dat. of place</i></p> <p>Ἐφεσος: Ephesus, where Paul was writing/ministering amid grave dangers (cf. Acts 19; 2 Cor 1:8).</p>	<p>τί what Nominative <i>interrogative (subject)</i></p>	<p>μοι to me Dative <i>dat. of advantage</i></p>

<p>τὸ the Nominative <i>article</i></p>	<p>ὄφελος gain/benefit Nominative <i>subject (predicate of question)</i></p> <p>ὄφελος: 'advantage, profit'; without resurrection, such suffering is pure loss.</p>	<p>εἰ if <i>conditional conjunction</i></p>	<p>νεκροὶ the dead Nominative <i>subject</i></p>
<p>οὐκ not <i>negative particle</i></p>	<p>ἐγείρονται are raised Pres Pass Indic 3 Pl · ἐγείρω <i>main verb (protasis)</i></p> <p>→ gnomic present</p>	<p>φάγωμεν let us eat Aor Act Subj 1 Pl · ἐσθίω <i>hortatory subjunctive (Isa 22:13 citation)</i></p> <p>→ ingressive aorist subjunctive</p> <p>ἐσθίω: 'eat'; the cynic's slogan from Isa 22:13 LXX — if death ends all, indulge now.</p>	<p>καὶ and <i>coordinating conjunction</i></p>
<p>πίωμεν drink Aor Act Subj 1 Pl · πίνω <i>hortatory subjunctive</i></p> <p>→ ingressive aorist subjunctive</p> <p>πίνω: 'drink'; the second half of the hedonist motto.</p>	<p>αὔριον tomorrow <i>adverb (time)</i></p> <p>αὔριον: 'tomorrow'; the imminence that excuses indulgence in the denier's logic.</p>	<p>γὰρ for <i>explanatory conjunction</i></p>	<p>ἀποθνήσκομεν we die Pres Act Indic 1 Pl · ἀποθνήσκω <i>main verb</i></p> <p>→ futuristic present</p> <p>ἀποθνήσκω: 'die'; the futuristic present — 'tomorrow we (shall) die,' and that is the end.</p>

33 μὴ πλανᾶσθε· φθείρουσιν ἡθὴ χρηστὰ ὁμιλίας κακαί.

Do not be deceived: "Bad company corrupts good morals."

EXHORTATION (WARNING) **ASYNDETON** A sharp pastoral turn: the resurrection-deniers' influence is morally corrosive. Paul quotes a proverb (from Menander) — bad company ruins good character.

<p>μὴ not <i>negative particle (with imperative)</i></p>	<p>πλανᾶσθε be deceived Pres Pass Impv 2 Pl · πλανᾶω <i>prohibition (present imperative)</i> → imperative (cease/do not be) πλανᾶω: 'lead astray, deceive'; μὴ πλανᾶσθε is a stock warning formula — 'stop being deceived.'</p>	<p>φθείρουσιν corrupt Pres Act Indic 3 Pl · φθείρω <i>main verb (proverb)</i> → gnomic present φθείρω: 'corrupt, ruin, destroy'; the gnomic present of a maxim.</p>	<p>ἦθη morals/character Accusative <i>direct object</i> ἦθος: 'custom, character, morals'; settled moral habits.</p>
<p>χρηστὰ good Accusative <i>attributive adjective</i> χρηστός: 'good, useful, virtuous'; sound character is what is endangered.</p>	<p>ὁμίλια company/associations Nominative <i>subject</i> ὁμία: 'association, companionship, conversation'; the company one keeps.</p>	<p>κακαί bad Nominative <i>attributive adjective</i> κακός: 'bad, evil'; the proverb (attributed to Menander's Thais) warns against corrupting fellowship.</p>	

34 ἐκνήψατε δικαίως καὶ μὴ ἀμαρτάνετε, ἀγνωσίαν γὰρ θεοῦ τινες ἔχουσιν· πρὸς ἐντροπήν ὑμῖν
λαλῶ.

| Sober up righteously and do not sin, for some have no knowledge of God. I say this to your shame.

| EXHORTATION (CALL TO SOBERNESS) ASYNDETON A bracing command: 'sober up' from the intoxication of error, stop sinning — for the denial betrays ignorance of God. Paul speaks bluntly, to shame them into clarity.

ἐκνήψατε

sober up

Aor Act Impv 2 Pl · ἐκνήψω

imperative (aorist)

→ *ingressive aorist imperative*

ἐκνήψω: 'become sober, wake from a drunken stupor'; a vivid call to shake off the befuddlement of false teaching.

δικαίως

righteously

adverb (manner)

δικαίως: 'rightly, justly, as you ought'; the manner of the sobering — into right thinking and living.

καὶ

and

coordinating conjunction

μὴ

not

negative particle (with imperative)

ἁμαρτάνετε

sin

Pres Act Impv 2 Pl · ἁμαρτάνω

prohibition (present imperative)

→ *imperative (stop/do not)*

ἁμαρτάνω: 'sin, miss the mark'; the present prohibition — 'stop sinning' or 'do not go on sinning.'

ἀγνωσίαν

ignorance

Accusative

direct object (fronted)

ἀγνωσία: 'ignorance, want of knowledge' (cf. agnostic); a culpable not-knowing of God.

γὰρ

for

explanatory conjunction

Θεοῦ

of God

Genitive

objective genitive

ΤΙΝΕΣ

some

Nominative

subject (indefinite)

τις: 'some'; the resurrection-deniers, whose error reveals ignorance of God's power.

ἔχουσιν

have

Pres Act Indic 3 Pl · ἔχω

main verb

→ *stative present*

ἔχω: 'have, hold.'

πρὸς

for

preposition + accusative (purpose)

πρὸς ἐντροπῆν: 'with a view to shame' — purpose.

ἐντροπῆν

shame

Accusative

object of πρὸς (purpose)

ἐντροπή: 'shame, embarrassment'; Paul aims to provoke a healthy, corrective shame.

ὑμῖν

to you

Dative

dat. of disadvantage/reference

λαλῶ

I speak

Pres Act Indic 1 Sg · λαλέω

main verb

→ progressive present

λαλέω: 'speak'; Paul's frank pastoral candor.

35 Ἀλλὰ ἐρεῖ τις· Πῶς ἐγείρονται οἱ νεκροί; ποίῳ δὲ σώματι ἔρχονται;

But someone will say, "How are the dead raised? And with what kind of body do they come?"

OBJECTION (DIATRIBE) **Ἀλλὰ** A diatribe-style objection introduces the body section: How (by what means) and with what kind of body? Paul will answer the second question first, then the first.

Ἀλλὰ

but

adversative conjunction (transition)

ἀλλά: 'but'; introduces the imagined interlocutor's challenge.

ἐρεῖ

will say

Fut Act Indic 3 Sg · λέγω

main verb

→ predictive future

λέγω (fut. ἐρεῖ): 'will say'; the diatribe formula introducing an objector.

τις

someone

Nominative

subject (indefinite)

τις: 'someone'; a hypothetical questioner.

Πῶς

how

interrogative adverb

πῶς: 'how?'; by what means is resurrection conceivable?

ἐγείρονται

are raised

Pres Pass Indic 3 Pl · ἐγείρω

main verb (question)

→ gnomic present

οἱ

the

Nominative

article

νεκροί

dead

Nominative

subject

νεκρός: 'dead (ones).'

ποίῳ

what kind of

Dative

interrogative adjective

ποῖος: 'what sort of?'; asks the quality/kind of the resurrection body.

δὲ

and

connective conjunction

σώματι

body

Dative

dat. of manner/accompaniment

σῶμα: 'body'; the keyword of the section
— Paul affirms bodily resurrection, but transformed.

ἔρχονται

do they come

Pres Mid Indic 3 Pl · ἔρχομαι

main verb (question)

→ futuristic present

ἔρχομαι: 'come'; 'come (back, into being)' at the resurrection.

36 ἄφρων, σὺ ὃ σπείρεις οὐ ζωοποιεῖται ἐὰν μὴ ἀποθάνῃ·

Fool! What you sow does not come to life unless it dies.

REBUKE + ANALOGY (THE SEED) ASYNDETON Paul answers with a horticultural analogy: the seed must 'die' (decompose) to spring up. Death is not the negation of resurrection life but its very threshold.

ἄφρων

fool

Vocative

vocative of address (rebuke)

ἄφρων: 'senseless, foolish' (α-privative + φρήν); a sharp rebuke to the objector's shortsightedness.

σὺ

you

Nominative

subject (emphatic)

ὃ

what

Accusative

relative pronoun (object of σπείρεις)

σπείρεις

you sow

Pres Act Indic 2 Sg · σπείρω

main verb (rel. clause)

→ gnomic present

σπείρω: 'sow (seed)'; the controlling agricultural metaphor for burial and resurrection.

οὐ

not

negative particle

ζωοποιεῖται

comes to life

Pres Pass Indic 3 Sg · ζωοποιέω

main verb

→ gnomic present

ζωοποιέω: 'make alive'; the seed is quickened only through its dying.

ἐὰν

unless

conditional conjunction (+ subj.)

ἐὰν μὴ: 'unless, except.'

μὴ

not

negative particle

ἀποθάνη

it dies

Aor Act Subj 3 Sg · ἀποθνήσκω

verb (protasis)

→ constative aorist subjunctive

ἀποθνήσκω: 'die'; the seed's decay — death as the precondition of new life (cf. Jn 12:24).

37 καὶ ὃ σπείρεις, οὐ τὸ σῶμα τὸ γενησόμενον σπείρεις ἀλλὰ γυμνὸν κόκκον εἰ τύχοι σίτου ἢ τινος τῶν λοιπῶν·

And what you sow is not the body that is to be, but a bare grain — perhaps of wheat or of some other kind;

ANALOGY DEVELOPED (CONTINUITY & DIFFERENCE) **καί** The analogy's point: what is sown (a bare seed) is not identical in form to what arises (the plant). There is continuity of identity but transformation of form.

καὶ

and

coordinating conjunction

ὃ

what

Accusative

relative pronoun (object)

σπείρεις

you sow

Pres Act Indic 2 Sg · σπείρω

main verb (rel. clause)

→ gnomic present

οὐ

not

negative particle

τὸ

the

Accusative

article

σῶμα

body

Accusative

direct object

σῶμα: 'body'; here the full-grown plant — the future form, not what is sown.

τὸ

the

Accusative

article (substantizes ptc.)

γενησόμενον

that is to be

Fut Mid Ptc · Acc Sg Neut · γίνομαι

attributive participle (future)

→ futuristic

γίνομαι: 'become, come to be'; the future participle — the body that will emerge.

<p>σπείρεις you sow Pres Act Indic 2 Sg · σπείρω <i>main verb</i> → <i>gnomic present</i></p>	<p>ἀλλὰ but <i>adversative conjunction</i></p>	<p>γυμνὸν bare Accusative <i>attributive adjective</i> γυμνός: 'naked, bare'; the seed stripped of the body it will acquire.</p>	<p>κόκκον grain/seed Accusative <i>direct object</i> κόκκος: 'kernel, grain, seed'; the small bare seed sown.</p>
<p>εἰ if <i>conjunction (in idiom εἰ τύχοι)</i></p>	<p>τύχοι it may chance Aor Act Opt 3 Sg · τυγχάνω <i>verb (idiom εἰ τύχοι = 'perhaps')</i> → <i>potential optative</i> τυγχάνω: 'happen, chance'; εἰ τύχοι is an idiom, 'it may be, for example, perhaps.'</p>	<p>σίτου of wheat Genitive <i>genitive (kind/material)</i> σῖτος: 'wheat, grain'; one example of seed.</p>	<p>ἢ or <i>disjunctive conjunction</i></p>
<p>τινος some Genitive <i>indefinite pronoun (genitive)</i></p>	<p>τῶν of the Genitive <i>article</i></p>	<p>λοιπῶν rest Genitive <i>partitive genitive (substantival)</i> λοιπός: 'remaining, other'; 'some other (seed).'</p>	

38 ὁ δὲ θεὸς δίδωσιν αὐτῷ σῶμα καθὼς ἠθέλησεν, καὶ ἐκάστῳ τῶν σπερμάτων ἴδιον σῶμα.

| But God gives it a body as he has willed, and to each kind of seed its own body.

| THEOLOGICAL GROUNDING (GOD THE BODY-GIVER) **δέ** The decisive agent is God: he sovereignly gives each seed its appropriate body. So too the resurrection body is God's free, fitting gift — no problem to his power.

ὁ

the

Nominative

article

δὲ

but

adversative conjunction

θεὸς

God

Nominative

subject

θεός: God — the sovereign giver of bodily form.

δίδωσιν

gives

Pres Act Indic 3 Sg · δίδωμι

main verb

→ *gnomic present*

δίδωμι: 'give'; God grants the body — resurrection is gift, not natural self-continuance.

αὐτῷ

it

Dative

indirect object

σῶμα

a body

Accusative

direct object

σῶμα: 'body'; the form God assigns to each seed.

καθὼς

as

comparative conjunction

καθώς: 'just as, according as'; the body conforms to God's will.

ἠθέλησεν

he willed

Aor Act Indic 3 Sg · θέλω

main verb (comparative clause)

→ *constative aorist*

θέλω: 'will, wish'; God's sovereign determination of each form (cf. Gen 1, 'after their kind').

καὶ

and

coordinating conjunction

ἐκάστῳ

to each

Dative

indirect object (distributive)

ἕκαστος: 'each'; every kind of seed has its own appointed body.

τῶν

of the

Genitive

article

σπερμάτων

seeds

Genitive

partitive genitive

σπέρμα: 'seed'; the variety of seeds matched by a variety of bodies.

ἴδιον

its own

Accusative

attributive adjective

ἴδιος: 'one's own, proper'; each gets the body proper to it.

σῶμα

body

Accusative

direct object (verb 'gives' supplied)

39 οὐ πᾶσα σὰρξ ἡ αὐτὴ σὰρξ, ἀλλὰ ἄλλη μὲν ἀνθρώπων, ἄλλη δὲ σὰρξ κτηνῶν, ἄλλη δὲ σὰρξ πτηνῶν, ἄλλη δὲ ἰχθύων.

Not all flesh is the same flesh, but there is one kind for humans, another flesh for animals, another flesh for birds, and another for fish.

ILLUSTRATION (DIVERSITY OF FLESH) **ASYNDETON** God's creative repertoire is varied: 'flesh' itself comes in many kinds. If God can fashion such diverse earthly bodies, a resurrection body is no difficulty.

<p>οὐ not <i>negative particle</i></p>	<p>πᾶσα all Nominative <i>attributive adjective</i></p>	<p>σὰρξ flesh Nominative <i>subject</i> σὰρξ: 'flesh'; here simply physical, animate substance — varied by kind.</p>	<p>ἡ the Nominative <i>article</i></p>
<p>αὐτὴ same Nominative <i>predicate (identical) adjective</i> αὐτός: 'same'; not one undifferentiated flesh.</p>	<p>σὰρξ flesh Nominative <i>predicate nominative</i></p>	<p>ἀλλὰ but <i>adversative conjunction</i></p>	<p>ἄλλη one (kind) Nominative <i>subject (substantival adj.)</i> ἄλλος: 'another'; ἄλλη ... ἄλλη = 'one ... another' — distributing the kinds of flesh.</p>
<p>μὲν on one hand <i>particle (correlative μὲν ... δέ)</i></p>	<p>ἀνθρώπων of humans Genitive <i>possessive/descriptive genitive</i> ἄνθρωπος: 'human'; human flesh, the highest earthly kind.</p>	<p>ἄλλη another Nominative <i>subject (substantival adj.)</i></p>	<p>δὲ and <i>correlative conjunction</i></p>

<p>σὰρξ flesh Nominative subject</p>	<p>κτηνῶν of animals Genitive <i>descriptive genitive</i> κτῆνος: 'beast, domestic animal, cattle.'</p>	<p>ἄλλη another Nominative subject (<i>substantival adj.</i>)</p>	<p>δὲ and <i>correlative conjunction</i></p>
<p>σὰρξ flesh Nominative subject</p>	<p>πτηνῶν of birds Genitive <i>descriptive genitive</i> πτηνόν: 'bird, winged creature' (cf. πτερόν, 'wing').</p>	<p>ἄλλη another Nominative subject (<i>substantival adj.</i>)</p>	<p>δὲ and <i>correlative conjunction</i></p>
<p>ἰχθύων of fish Genitive <i>descriptive genitive</i> ἰχθύς: 'fish'; the fourth kind, matching the creation orders of Gen 1.</p>			

40 καὶ σώματα ἐπουράνια, καὶ σώματα ἐπίγεια· ἀλλὰ ἕτερα μὲν ἢ τῶν ἐπουρανίων δόξα, ἕτερα δὲ ἢ τῶν ἐπιγείων.

There are also heavenly bodies and earthly bodies, but the glory of the heavenly is of one kind, and the glory of the earthly is of another.

ILLUSTRATION (HEAVENLY VS EARTHLY GLORY) **καί** A further step: bodies differ not only in kind but in glory. Heavenly and earthly bodies each have their own splendor — preparing the contrast of the resurrection body's glory.

καὶ

and

coordinating conjunction

σώματα

bodies

Nominative

subject (existential 'there are')

σῶμα: 'body'; now extended to celestial as well as terrestrial bodies.

ἐπουράνια

heavenly

Nominative

attributive adjective

ἐπουράνιος: 'heavenly, celestial' (ἐπί + οὐρανός); sun, moon, stars (v.41).

καὶ

and

coordinating conjunction

σώματα

bodies

Nominative

subject

ἐπίγεια

earthly

Nominative

attributive adjective

ἐπίγειος: 'earthly, terrestrial' (ἐπί + γῆ).

ἀλλὰ

but

adversative conjunction

ἑτέρα

of one kind

Nominative

predicate adjective

ἕτερος: 'other, different in kind'; ἑτέρα ... ἑτέρα distinguishes the two glories qualitatively.

μὲν

on one hand

particle (correlative)

ἡ

the

Nominative

article

τῶν

of the

Genitive

article (substantival)

ἐπουρανίων

heavenly (bodies)

Genitive

possessive genitive (substantival)

δόξα

glory

Nominative

subject

δόξα: 'glory, splendor, radiance'; the keyword now — each body has its proper splendor.

ἑτέρα

of another kind

Nominative

predicate adjective

δὲ

and

correlative conjunction

ἡ

the

Nominative

article

τῶν

of the

Genitive

article (substantival)

ἐπιγείων

earthly (bodies)

Genitive

possessive genitive (substantival)

41 ἄλλη δόξα ἡλίου, καὶ ἄλλη δόξα σελήνης, καὶ ἄλλη δόξα ἀστέρων· ἀστὴρ γὰρ ἀστέρως διαφέρει ἐν δόξῃ.

There is one glory of the sun, another glory of the moon, and another glory of the stars; for star differs from star in glory.

ILLUSTRATION (GRADATIONS OF GLORY) **ASYNDETON** Even among the heavenly bodies, glory varies — sun, moon, stars, and star from star. God multiplies splendors; the resurrection body will have its own surpassing glory.

ἄλλη

one

Nominative

attributive adjective

ἄλλος: 'another'; distributing glories among the luminaries.

δόξα

glory

Nominative

subject

δόξα: 'glory, brightness'; of the sun.

ἡλίου

of the sun

Genitive

possessive genitive

ἥλιος: 'sun'; the brightest, its own order of glory.

καὶ

and

coordinating conjunction

ἄλλη

another

Nominative

attributive adjective

δόξα

glory

Nominative

subject

σελήνης

of the moon

Genitive

possessive genitive

σελήνη: 'moon'; a lesser glory.

καὶ

and

coordinating conjunction

<p>ἄλλη another Nominative <i>attributive adjective</i></p>	<p>δόξα glory Nominative <i>subject</i></p>	<p>ἀστέρων of the stars Genitive <i>possessive genitive</i> ἀστήρ: 'star'; varied glories among the stars themselves.</p>	<p>ἀστήρ star Nominative <i>subject</i></p>
<p>γὰρ for <i>explanatory conjunction</i></p>	<p>ἀστέρος from star Genitive <i>genitive of comparison/separation (w/ διαφέρει)</i> ἀστήρ: 'star'; 'star differs from star.'</p>	<p>διαφέρει differs Pres Act Indic 3 Sg · διαφέρω <i>main verb</i> → <i>gnomic present</i> διαφέρω: 'differ, be distinct'; even like things differ in glory.</p>	<p>ἐν in <i>preposition + dative (respect)</i></p>
<p>δόξη glory Dative <i>dat. of respect</i> δόξα: 'glory'; the respect in which stars differ.</p>			

42 Οὕτως καὶ ἡ ἀνάστασις τῶν νεκρῶν. σπείρεται ἐν φθορᾷ, ἐγείρεται ἐν ἀφθαρσίᾳ·

So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption.

APPLICATION (FIRST ANTITHESIS) **Οὕτως** The analogies converge on the point: the resurrection works a transformation. First antithesis — sown perishable, raised imperishable. Four sown/raised pairs follow.

<p>οὕτως so <i>adverb (manner, drawing the application)</i></p> <p>οὕτως: 'thus, in this way'; applies the seed/glory analogies to the resurrection.</p>	<p>καὶ also <i>adverbial conjunction</i></p>	<p>ἡ the Nominative <i>article</i></p>	<p>ἀνάστασις resurrection Nominative <i>subject</i></p> <p>ἀνάστασις: 'resurrection'; the topic now directly addressed.</p>
<p>τῶν of the Genitive <i>article</i></p>	<p>νεκρῶν dead Genitive <i>objective genitive</i></p>	<p>σπείρεται it is sown Pres Pass Indic 3 Sg · σπείρω <i>main verb</i></p> <p>→ <i>gnomic present</i></p> <p>σπείρω: 'sow'; here the burial of the body — 'sown' like a seed.</p>	<p>ἐν in <i>preposition + dative (state/condition)</i></p>
<p>φθορᾶ corruption Dative <i>dat. of state</i></p> <p>φθορά: 'decay, corruption, perishability'; the body subject to decomposition.</p>	<p>ἐγείρεται it is raised Pres Pass Indic 3 Sg · ἐγείρω <i>main verb</i></p> <p>→ <i>gnomic/futuristic present</i></p> <p>ἐγείρω: 'raise'; the resurrection-keyword, the divine reversal of decay.</p>	<p>ἐν in <i>preposition + dative (state/condition)</i></p>	<p>ἀφθαρσία incorruption Dative <i>dat. of state</i></p> <p>ἀφθαρσία: 'incorruptibility, immortality' (α-privative + φθορά); the imperishable resurrection state.</p>

43 σπείρεται ἐν ἀτιμίᾳ, ἐγείρεται ἐν δόξῃ· σπείρεται ἐν ἀσθενείᾳ, ἐγείρεται ἐν δυνάμει·

It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power.

APPLICATION (SECOND & THIRD ANTITHESES) **ASYNDETON** Two more antitheses: dishonor/glory and weakness/power. The mortal body's humiliation and frailty give way to the resurrection body's splendor and might.

<p>σπείρεται</p> <p>it is sown</p> <p>Pres Pass Indic 3 Sg · σπείρω</p> <p><i>main verb</i></p> <hr/> <p>→ gnomic present</p>	<p>ἐν</p> <p>in</p> <p><i>preposition + dative (state)</i></p>	<p>ἀτιμία</p> <p>dishonor</p> <p>Dative</p> <p><i>dat. of state</i></p> <hr/> <p>ἀτιμία: 'dishonor, humiliation' (α-privative + τιμή); the indignity of the corpse.</p>	<p>ἐγείρεται</p> <p>it is raised</p> <p>Pres Pass Indic 3 Sg · ἐγείρω</p> <p><i>main verb</i></p> <hr/> <p>→ gnomic/futuristic present</p>
<p>ἐν</p> <p>in</p> <p><i>preposition + dative (state)</i></p>	<p>δόξα</p> <p>glory</p> <p>Dative</p> <p><i>dat. of state</i></p> <hr/> <p>δόξα: 'glory'; the resurrection body shares Christ's glory (cf. Phil 3:21).</p>	<p>σπείρεται</p> <p>it is sown</p> <p>Pres Pass Indic 3 Sg · σπείρω</p> <p><i>main verb</i></p> <hr/> <p>→ gnomic present</p>	<p>ἐν</p> <p>in</p> <p><i>preposition + dative (state)</i></p>
<p>ἀσθενεία</p> <p>weakness</p> <p>Dative</p> <p><i>dat. of state</i></p> <hr/> <p>ἀσθενεία: 'weakness, frailty'; the mortal body's infirmity.</p>	<p>ἐγείρεται</p> <p>it is raised</p> <p>Pres Pass Indic 3 Sg · ἐγείρω</p> <p><i>main verb</i></p> <hr/> <p>→ gnomic/futuristic present</p>	<p>ἐν</p> <p>in</p> <p><i>preposition + dative (state)</i></p>	<p>δυνάμει</p> <p>power</p> <p>Dative</p> <p><i>dat. of state</i></p> <hr/> <p>δύναμις: 'power, might'; the resurrection body is vigorous, deathless, Spirit-empowered.</p>

44 σπείρεται σῶμα ψυχικόν, ἐγείρεται σῶμα πνευματικόν. εἰ ἔστιν σῶμα ψυχικόν, ἔστιν καὶ πνευματικόν.

It is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual one.

APPLICATION (FOURTH ANTITHESIS + INFERENCE) **ASYNDETON** The climactic antithesis: a 'soulish'/natural body sown, a 'spiritual' body raised — not immaterial, but a body animated and fitted for the Spirit's realm. The existence of the one implies the other.

σπείρεται

it is sown

Pres Pass Indic 3 Sg · σπείρω

main verb

→ gnomic present

σῶμα

a body

Nominative

predicate nominative (with verb)

σῶμα: 'body'; the resurrection is bodily throughout — Paul never abandons σῶμα.

ψυχικόν

natural/soulish

Nominative

attributive adjective

ψυχικός: 'natural, animated by the ψυχή (soul/life-principle)'; the body suited to natural earthly life (cf. Adam, v.45).

ἐγείρεται

it is raised

Pres Pass Indic 3 Sg · ἐγείρω

main verb

→ gnomic/futuristic present

σῶμα

a body

Nominative

predicate nominative

πνευματικόν

spiritual

Nominative

attributive adjective

πνευματικός: 'spiritual, animated/governed by the πνεῦμα'; not non-physical but Spirit-empowered and -fitted.

εἰ

if

conditional conjunction

ἔστιν

there is

Pres Act Indic 3 Sg · εἶμι

main verb (existential, protasis)

→ stative present

σῶμα

a body

Nominative

subject

ψυχικόν

natural

Nominative

attributive adjective

ἔστιν

there is

Pres Act Indic 3 Sg · εἶμι

main verb (existential, apodosis)

→ stative present

καὶ

also

adverbial conjunction

πνευματικόν

spiritual

Nominative

predicate adjective (σῶμα supplied)

45 οὕτως καὶ γέγραπται· Ἐγένετο ὁ πρῶτος ἄνθρωπος Ἀδὰμ εἰς ψυχὴν ζῶσαν· ὁ ἔσχατος Ἀδὰμ εἰς πνεῦμα ζωοποιοῦν.

So also it is written: "The first man Adam became a living soul"; the last Adam became a life-giving spirit.

SCRIPTURAL GROUND (GEN 2:7) + THE TWO ADAMS οὕτως Genesis 2:7 grounds the two-body teaching in the two Adams: the first Adam a recipient of life ('a living soul'); the last Adam (Christ) a giver of life ('a life-giving spirit').

οὕτως

so

adverb (manner)

καὶ

also

adverbial conjunction

γέγραπται

it is written

Perf Pass Indic 3 Sg · γράφω

main verb (citation formula)

→ intensive perfect (standing record)

γράφω: the perfect γέγραπται — 'it stands written'; the standard formula introducing Scripture.

Ἐγένετο

became

Aor Mid Indic 3 Sg · γίνομαι

main verb (Gen 2:7 citation)

→ constative aorist

γίνομαι: 'become'; Adam 'became' a living being — a derived, dependent life.

ὁ

the

Nominative

article

πρῶτος

first

Nominative

attributive adjective

πρῶτος: 'first'; Adam as humanity's original head.

ἄνθρωπος

man

Nominative

subject

ἄνθρωπος: 'man, human.'

Ἀδὰμ

Adam

Nominative

apposition (indeclinable)

Ἀδὰμ: Adam; Hebrew 'man,' 'from the ground.'

εἰς

a

preposition + accusative (Semitic 'became')

εἰς + acc.: a Semitism (LXX) for the predicate — 'became a living soul.'

ψυχήν

soul

Accusative

predicate accusative (object of εἰς)

ψυχή: 'soul, life, living being'; cognate with ψυχικόν (v.44) — Adam's natural, animated life.

ζῶσαν

living

Pres Act Ptc · Acc Sg Fem · ζάω

attributive participle

→ progressive present

ζάω: 'live'; 'a living soul' — alive, but only receptively.

ὁ

the

Nominative

article

ἔσχατος

last

Nominative

attributive adjective

ἔσχατος: 'last'; Christ, the eschatological head of the new humanity — Paul's coinage 'the last Adam.'

Ἀδὰμ

Adam

Nominative

subject (indeclinable)

εἰς

a

preposition + accusative (predicate)

πνεῦμα

spirit

Accusative

predicate accusative

πνεῦμα: 'spirit'; cognate with πνευματικόν (v.44) — Christ as life-giving Spirit (cf. 2 Cor 3:17).

ζωοποιῶν

life-giving

Pres Act Ptc · Acc Sg Neut · ζωοποιέω

attributive participle

→ progressive/characteristic present

ζωοποιέω: 'make alive'; the last Adam does not merely live but bestows life — the source of resurrection life.

46 ἀλλ' οὐ πρῶτον τὸ πνευματικὸν ἀλλὰ τὸ ψυχικόν, ἔπειτα τὸ πνευματικόν.

But it is not the spiritual that is first, but the natural, and then the spiritual.

ORDERING CORRECTION **ἀλλά** The God-given order is natural first, then spiritual — correcting any notion (perhaps the deniers') that the spiritual is the original or only reality. The pattern is sequence, not denial of the body.

<p>ἀλλ'</p> <p>but</p> <p><i>adversative conjunction</i></p>	<p>οὐ</p> <p>not</p> <p><i>negative particle</i></p>	<p>πρῶτον</p> <p>first</p> <p><i>adverb (sequence)</i></p> <p>πρῶτον: 'first'; the order is temporal — natural before spiritual.</p>	<p>τὸ</p> <p>the</p> <p>Nominative</p> <p><i>article (substantizes adj.)</i></p>
<p>πνευματικόν</p> <p>spiritual</p> <p>Nominative</p> <p><i>subject (substantival adj.)</i></p> <p>πνευματικός: 'spiritual'; not the starting point.</p>	<p>ἀλλά</p> <p>but</p> <p><i>adversative conjunction</i></p>	<p>τὸ</p> <p>the</p> <p>Nominative</p> <p><i>article</i></p>	<p>ψυχικόν</p> <p>natural</p> <p>Nominative</p> <p><i>subject (substantival adj.)</i></p> <p>ψυχικός: 'natural'; the first, earthly stage.</p>
<p>ἔπειτα</p> <p>then</p> <p><i>adverb (sequence)</i></p> <p>ἔπειτα: 'afterward'; the spiritual follows the natural.</p>	<p>τὸ</p> <p>the</p> <p>Nominative</p> <p><i>article</i></p>	<p>πνευματικόν</p> <p>spiritual</p> <p>Nominative</p> <p><i>subject (substantival adj.)</i></p>	

47 ὁ πρῶτος ἄνθρωπος ἐκ γῆς χοϊκός, ὁ δεύτερος ἄνθρωπος ἐξ οὐρανοῦ.

The first man was from the earth, made of dust; the second man is from heaven.

CONTRAST (ORIGIN OF THE TWO MEN) ASYNDETON The two heads contrasted by origin: the first man earthy, of dust (Gen 2:7); the second man from heaven. Origin determines the kind of body and life each transmits.

ὁ

the

Nominative

article

πρῶτος

first

Nominative

attributive adjective

πρῶτος: 'first'; Adam.

ἄνθρωπος

man

Nominative

subject

ἐκ

from

preposition + genitive (source)

γῆς

earth

Genitive

object of ἐκ (source)

γῆ: 'earth, ground'; Adam's origin in the dust (Gen 2:7).

χοϊκός

made of dust

Nominative

predicate adjective

χοϊκός: 'of dust, earthy' (from χοῦς, 'dust, soil'); the earthy nature shared by Adam's race.

ὁ

the

Nominative

article

δεύτερος

second

Nominative

attributive adjective

δεύτερος: 'second'; Christ as 'the second man' — the new beginning.

ἄνθρωπος

man

Nominative

subject

ἐξ

from

preposition + genitive (source)

οὐρανοῦ

heaven

Genitive

object of ἐξ (source)

οὐρανός: 'heaven'; Christ's heavenly origin — the source of the spiritual, heavenly body.

48 οἷος ὁ χοϊκός, τοιοῦτοι καὶ οἱ χοϊκοί, καὶ οἷος ὁ ἐπουράνιος, τοιοῦτοι καὶ οἱ ἐπουράνιοι·

As was the man of dust, so also are those who are of the dust; and as is the man of heaven, so also are those who are of heaven.

CORPORATE CORRESPONDENCE **ASYNDETON** What is true of the head is true of those joined to him: the dusty are like Adam; the heavenly are like Christ. Solidarity of nature with one's representative.

οἷος

such as

Nominative

correlative pronoun (quality)

οἷος: 'of what sort'; οἷος ... τοιοῦτος = 'as ... so'.

ὁ

the

Nominative

article

χοϊκός

man of dust

Nominative

subject (substantival adj.)

χοϊκός: 'the earthy one' — Adam.

τοιοῦτοι

such

Nominative

correlative pronoun (predicate)

τοιοῦτος: 'such, of this kind'; answering οἷος.

καὶ

also

adverbial conjunction

οἱ

those

Nominative

article (substantival)

χοϊκοί

of the dust

Nominative

subject (substantival adj.)

χοϊκοί: 'earthy ones'; Adam's posterity, sharing his dusty nature.

καὶ

and

coordinating conjunction

οἷος

such as

Nominative

correlative pronoun

ὁ

the

Nominative

article

ἐπουράνιος

man of heaven

Nominative

subject (substantival adj.)

ἐπουράνιος: 'the heavenly one' — Christ.

τοιοῦτοι

such

Nominative

correlative pronoun (predicate)

καὶ

also

adverbial conjunction

οἱ

those

Nominative

article (substantival)

ἐπουράνιοι

of heaven

Nominative

subject (substantival adj.)

ἐπουράνιος: 'heavenly ones'; Christ's people, destined to bear his heavenly likeness.

49 καὶ καθὼς ἐφορέσαμεν τὴν εἰκόνα τοῦ χοϊκοῦ, φορέσομεν καὶ τὴν εἰκόνα τοῦ ἐπουρανίου.

And just as we have borne the image of the man of dust, we shall also bear the image of the man of heaven.

PROMISE (THE COMING LIKENESS) **καί** The believer's hope: as we have borne Adam's earthy image, we shall bear Christ's heavenly image — the destiny of conformity to the risen Lord (cf. Rom 8:29; Phil 3:21).

καὶ

and

coordinating conjunction

καθὼς

just as

comparative conjunction

καθὼς: 'just as'; sets up the comparison of borne images.

ἐφορέσαμεν

we have borne

Aor Act Indic 1 Pl • φορέω

main verb (comparative clause)

→ constative aorist

φορέω: 'wear, bear (habitually)'; frequentative of φέρω — we have worn the earthy likeness.

τὴν

the

Accusative

article

εἰκόνα

image

Accusative

direct object

εἰκών: 'image, likeness'; we are stamped with Adam's image (Gen 5:3).

τοῦ

of the

Genitive

article

χοϊκοῦ

man of dust

Genitive

possessive genitive (substantival adj.)

χοϊκός: 'the earthy one' — Adam.

φορέσομεν

we shall bear

Fut Act Indic 1 Pl · φορέω

main verb

→ predictive future

φορέω: 'bear, wear'; the future promise — we shall wear Christ's heavenly likeness. (A widely-attested variant reads the hortatory subjunctive φορέσωμεν, 'let us bear:')

καὶ

also

adverbial conjunction

τὴν

the

Accusative

article

εἰκόνα

image

Accusative

direct object

εἰκών: 'image'; the glorified likeness of the risen Christ.

τοῦ

of the

Genitive

article

ἐπουρανίου

man of heaven

Genitive

possessive genitive (substantival adj.)

ἐπουράνιος: 'the heavenly one' — Christ.

50 Τοῦτο δέ φημι, ἀδελφοί, ὅτι σὰρξ καὶ αἷμα βασιλείαν θεοῦ κληρονομηῆσαι οὐ δύναται, οὐδὲ ἡ φθορὰ τὴν ἀφθαρσίαν κληρονομεῖ.

Now this I say, brothers: flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable.

THESIS OF THE FINAL MOVEMENT **δέ** The necessity of transformation stated: mortal 'flesh and blood' as it now is cannot enter God's kingdom — the perishable cannot inherit the imperishable. Hence the mystery of change that follows.

Τοῦτο

this

Accusative

direct object (cataphoric)

οὗτος: 'this'; pointing forward to the declaration.

δέ

now

transitional conjunction

φημι

I say

Pres Act Indic 1 Sg · φημί

main verb

→ progressive present

φημί: 'say, declare'; a solemn assertion formula.

ἀδελφοί

brothers

Vocative

vocative of address

ὅτι

that

conjunction (content)

σὰρξ

flesh

Nominative

subject

σὰρξ: 'flesh'; 'flesh and blood' = mortal human nature in its present perishable state.

καὶ

and

coordinating conjunction

αἷμα

blood

Nominative

subject (coordinate)

αἷμα: 'blood'; the idiom 'flesh and blood' denotes frail mortal humanity (cf. Mt 16:17).

βασιλείαν

kingdom

Accusative

direct object (of κληρονομήσαι)

βασιλεία: 'kingdom, reign'; the consummated realm of God.

θεοῦ

of God

Genitive

possessive genitive

κληρονομήσαι

to inherit

Aor Act Inf · κληρονομέω

complementary infinitive (of δύναται)

→ constative aorist

κληρονομέω: 'inherit, obtain as one's possession'; entrance into the kingdom as covenant inheritance.

οὐ

not

negative particle

δύναται

is able

Pres Mid Indic 3 Sg · δύναμαι

main verb

→ stative present

δύναμαι: 'be able'; the present perishable nature is incapable of inheriting — a transformation is required.

οὐδὲ

nor

negative conjunction

ἡ

the

Nominative

article

φθορά

perishable

Nominative

subject

φθορά: 'corruption, perishability'; abstract for the corruptible body.

τὴν

the

Accusative

article

ἀφθαρσίαν

imperishable

Accusative

direct object

ἀφθαρσία: 'incorruptibility'; the imperishable inheritance — unattainable by mere flesh and blood.

κληρονομεῖ

inherits

Pres Act Indic 3 Sg · κληρονομέω

main verb

→ gnomic present

κληρονομέω: 'inherit'; the gnomic present of a general truth.

51 ἰδοὺ μυστήριον ὑμῖν λέγω· πάντες οὐ κοιμηθησόμεθα, πάντες δὲ ἀλλαγησόμεθα,

Behold! I tell you a mystery: we shall not all sleep, but we shall all be changed —

REVELATION (THE MYSTERY) **ASYNDETON** An attention-arresting disclosure of a 'mystery': not all believers will have died at the parousia, but all — living and dead — will be transformed. The change, not death, is universal.

ἰδοὺ

behold

interjection (attention-marker)

ἰδοὺ: 'look! behold!'; a frozen imperatival particle, arresting attention for the revelation.

μυστήριον

mystery

Accusative

direct object

μυστήριον: 'mystery'; a truth once hidden, now revealed by God — here the manner of the end-time transformation.

ὑμῖν

to you

Dative

indirect object

λέγω

I tell

Pres Act Indic 1 Sg · λέγω

main verb

→ progressive present

λέγω: 'say, tell.'

πάντες

all

Nominative

subject

πᾶς: 'all'; embracing the whole believing community.

οὐ

not

negative particle

κοιμηθησόμεθα

we shall sleep

Fut Pass Indic 1 Pl · κοιμάομαι

main verb

→ predictive future

κοιμάομαι: 'fall asleep, die'; 'not all will die' — some will be alive at the parousia.

πάντες

all

Nominative

subject

δὲ

but

adversative conjunction

ἀλλαγησόμεθα

we shall be changed

Fut Pass Indic 1 Pl · ἀλλάσσω

main verb

→ predictive future

ἀλλάσσω: 'change, transform'; the universal necessity — every believer, dead or living, must be transformed for the kingdom.

52 ἐν ἀτόμῳ, ἐν ῥιπῇ ὀφθαλμοῦ, ἐν τῇ ἐσχάτῃ σάλπιγγι· σαλπίζει γάρ, καὶ οἱ νεκροὶ ἐγερθήσονται ἄφθαρτοι, καὶ ἡμεῖς ἀλλαγησόμεθα.

in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we shall be changed.

EXPLANATION (MANNER & MOMENT OF THE CHANGE) ASYNDETON The transformation will be instantaneous, at the eschatological trumpet: the dead raised imperishable, the living changed. The 'last trumpet' signals the consummation.

ἐν

in

preposition + dative (time)

ἀτόμῳ

a moment

Dative

dat. of time

ἄτομος: 'indivisible, uncuttable' (whence 'atom'); the smallest instant of time.

ἐν

in

preposition + dative (time)

ῥιπῇ

twinkling

Dative

dat. of time

ῥιπή: 'a rapid movement, blink, dart' (from ῥίπτω, 'throw'); the flicker of an eye — instantaneous.

ὀφθαλμοῦ

of an eye

Genitive

possessive/descriptive genitive

ὀφθαλμός: 'eye.'

ἐν

at

preposition + dative (time)

τῇ

the

Dative

article

ἐσχάτη

last

Dative

attributive adjective

ἐσχατος: 'last'; the final, eschatological trumpet.

σάλπιγγι

trumpet

Dative

dat. of time

σάλπιγξ: 'trumpet'; the signal of God's decisive intervention (cf. 1 Thess 4:16; Ex 19:16).

σαλπίσει

will sound

Fut Act Indic 3 Sg · σαλπίζω

main verb (impersonal/'the trumpeter')

→ predictive future

σαλπίζω: 'sound a trumpet'; impersonal — 'the trumpet will sound.'

γάρ

for

explanatory conjunction

καὶ

and

coordinating conjunction

οἱ

the

Nominative

article

νεκροὶ

dead

Nominative

subject

νεκρός: 'dead (ones).'

ἐγερθήσονται

will be raised

Fut Pass Indic 3 Pl · ἐγείρω

main verb

→ predictive future

ἐγείρω: 'raise'; the resurrection-keyword in its decisive future — the dead raised imperishable.

ἄφθαρτοι

imperishable

Nominative

predicate adjective (resultant state)

ἄφθαρτος: 'incorruptible, imperishable' (α-privative + φθείρω); raised beyond the reach of decay.

καὶ

and

coordinating conjunction

ἡμεῖς

we

Nominative

subject (emphatic — the living)

ἀλλαγησόμεθα

shall be changed

Fut Pass Indic 1 Pl · ἀλλάσσω

main verb

→ predictive future

ἀλλάσσω: 'change'; the living transformed without dying.

53 δεῖ γὰρ τὸ φθαρτὸν τοῦτο ἐνδύσασθαι ἀφθαρσίαν καὶ τὸ θνητὸν τοῦτο ἐνδύσασθαι ἀθανασίαν.

For this perishable must put on the imperishable, and this mortal must put on immortality.

GROUND (THE NECESSITY OF THE CHANGE) γὰρ The reason transformation is necessary: the perishable, mortal body 'must' (δεῖ) be clothed with imperishability and immortality. The clothing metaphor preserves identity through change.

<p>δεῖ must Pres Act Indic 3 Sg · δεῖ <i>impersonal verb</i></p> <hr/> <p>→ stative present (necessity)</p> <p>δεῖ: 'it is necessary, must'; divine necessity of the transformation.</p>	<p>γὰρ for <i>explanatory conjunction</i></p>	<p>τὸ the Accusative <i>article</i></p>	<p>φθαρτὸν perishable Accusative <i>subject of infinitive (substantival adj.)</i></p> <p>φθαρτός: 'perishable, corruptible'; the present body, liable to decay.</p>
<p>τοῦτο this Accusative <i>demonstrative adjective</i></p> <p>οὗτος: 'this'; pointedly 'this very body' — continuity, not replacement.</p>	<p>ἐνδύσασθαι to put on Aor Mid Inf · ἐνδύω <i>complementary infinitive (of δεῖ)</i></p> <hr/> <p>→ constative aorist</p> <p>ἐνδύω (mid.): 'put on, clothe oneself; the body is 'clothed over' with new qualities — transformation, not discarding.</p>	<p>ἀφθαρσίαν imperishability Accusative <i>direct object</i></p> <p>ἀφθαρσία: 'incorruptibility'; the new quality assumed.</p>	<p>καὶ and <i>coordinating conjunction</i></p>
<p>τὸ the Accusative <i>article</i></p>	<p>θνητὸν mortal Accusative <i>subject of infinitive (substantival adj.)</i></p> <p>θνητός: 'mortal, subject to death'; from θνήσκω.</p>	<p>τοῦτο this Accusative <i>demonstrative adjective</i></p>	<p>ἐνδύσασθαι to put on Aor Mid Inf · ἐνδύω <i>complementary infinitive (of δεῖ)</i></p> <hr/> <p>→ constative aorist</p> <p>ἐνδύω: 'clothe oneself.'</p>

ἀθανασίαν

immortality

Accusative

direct object

ἀθανασία: 'immortality, deathlessness'
(α-privative + θάνατος); God's own
quality bestowed on the body.

54 ὅταν δὲ τὸ φθαρτὸν τοῦτο ἐνδύσῃται ἀφθαρσίαν καὶ τὸ θνητὸν τοῦτο ἐνδύσῃται ἀθανασίαν, τότε γενήσεται ὁ λόγος ὁ γεγραμμένος· Κατεπόθη ὁ θάνατος εἰς νίκος.

When the perishable puts on the imperishable, and the mortal puts on immortality, then shall come to pass the word that is written: "Death is swallowed up in victory."

FULFILLMENT (ISA 25:8) **δέ** At the transformation, prophecy is fulfilled: Isaiah 25:8 — 'Death is swallowed up in victory.' The final enemy (v.26) is consumed; the great resurrection chapter reaches its triumph.

ὅταν

when

temporal conjunction (+ subj.)

δὲ

and

continuative conjunction

τὸ

the

Nominative
article

φθαρτὸν

perishable

Nominative
subject (substantival adj.)

φθαρτός: 'perishable.'

τοῦτο

this

Nominative
demonstrative adjective

ἐνδύσῃται

puts on

Aor Mid Subj 3 Sg · ἐνδύω
verb (temporal clause)

→ constative aorist subjunctive

ἐνδύω: 'put on.'

ἀφθαρσίαν

imperishability

Accusative
direct object

καὶ

and

coordinating conjunction

τὸ

the

Nominative

article

θνητὸν

mortal

Nominative

subject (substantival adj.)

θνητός: 'mortal.'

τοῦτο

this

Nominative

demonstrative adjective

ἐνδύσεται

puts on

Aor Mid Subj 3 Sg · ἐνδύω

verb (temporal clause)

→ constative aorist subjunctive

ἀθανασίαν

immortality

Accusative

direct object

τότε

then

adverb (time)

τότε: 'then'; the moment of fulfillment.

γενήσεται

shall come to pass

Fut Mid Indic 3 Sg · γίνομαι

main verb

→ predictive future

γίνομαι: 'come to pass, be fulfilled'; the prophetic word will become reality.

ὁ

the

Nominative

article

λόγος

word

Nominative

subject

λόγος: 'word, saying'; the written Scripture about to be fulfilled.

ὁ

the

Nominative

article (substantizes ptc.)

γεγραμμένος

written

Perf Pass Ptc · Nom Sg Masc · γράφω

attributive participle

→ intensive perfect

γράφω: 'write'; the perfect — 'the word that stands written' (Isa 25:8).

Κατεπόθη

is swallowed up

Aor Pass Indic 3 Sg · καταπίνω

main verb (Isa 25:8 citation)

→ constative aorist (prophetic certainty)

καταπίνω: 'swallow down, devour, engulf' (κατά + πίνω); death itself is utterly consumed.

ὁ

the

Nominative

article

θάνατος

death

Nominative

subject

θάνατος: 'death'; the last enemy (v.26), now devoured.

εἰς

in

preposition + accusative (result)

εἰς νίκος: 'unto victory, so as to result in victory' (a Semitism in the LXX-form of the citation).

νίκος

victory

Accusative

object of εἰς (result)

νίκος: 'victory'; death's destruction is God's triumph.

55 ποῦ σου, θάνατε, τὸ νῖκος; ποῦ σου, θάνατε, τὸ κέντρον;

"O death, where is your victory? O death, where is your sting?"

TRIUMPHANT TAUNT (HOS 13:14) **ASYNDETON** A triumphant taunt drawn from Hosea 13:14, addressed to the now-defeated death: where now is its victory, its sting? Mockery of the conquered enemy.

ΠΟΥ

where

interrogative adverb

ποῦ: 'where?'; the taunting question — death's power is gone.

σου

your

Genitive

possessive genitive

θάνατε

O death

Vocative

vocative (direct address/apostrophe)

θάνατος: 'death'; addressed as a defeated foe (Hos 13:14).

τὸ

the

Nominative

article

νῖκος

victory

Nominative

subject (predicate of question)

νῖκος: 'victory'; death's vaunted conquest, now nowhere to be found.

ΠΟΥ

where

interrogative adverb

σου

your

Genitive

possessive genitive

θάνατε

O death

Vocative

vocative (apostrophe)

τὸ

the

Nominative

article

κέντρον

sting

Nominative

subject (predicate of question)

κέντρον: 'sting, goad, point'; death's venomous sting — explained in v.56.

56 τὸ δὲ κέντρον τοῦ θανάτου ἢ ἁμαρτία, ἡ δὲ δύναμις τῆς ἁμαρτίας ὁ νόμος·

The sting of death is sin, and the power of sin is the law;

EXPLANATION (THE THEOLOGY OF DEATH'S STING) **δέ** A compressed theological aside: death's sting is sin (sin gives death its lethal power), and sin's power is the law (which exposes and provokes sin). The Romans 5–7 nexus in miniature.

τὸ

the

Nominative
article

δὲ

and

explanatory/continuative conjunction

κέντρον

sting

Nominative
subject

κέντρον: 'sting'; what makes death deadly.

τοῦ

of

Genitive
article

θανάτου

death

Genitive
possessive genitive

θάνατος: 'death.'

ἡ

the

Nominative
article

ἁμαρτία

sin

Nominative
predicate nominative

ἁμαρτία: 'sin'; sin arms death — 'the wages of sin is death' (Rom 6:23).

ἡ

the

Nominative
article

δὲ

and

continuative conjunction

δύναμις

power

Nominative
subject

δύναμις: 'power'; what gives sin its force.

τῆς

of

Genitive
article

ἁμαρτίας

sin

Genitive
possessive genitive

ὁ

the

Nominative

article

νόμος

law

Nominative

predicate nominative

νόμος: 'law'; the law defines and provokes sin, intensifying its deadly grip (cf. Rom 7:7–13).

57 τῷ δὲ θεῷ χάρις τῷ δίδοντι ἡμῖν τὸ νίκος διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

but thanks be to God, who gives us the victory through our Lord Jesus Christ.

DOXOLOGICAL CLIMAX δέ The thunderous answer to the taunt: thanks be to God, who is even now giving us the victory over sin, law, and death — through the Lord Jesus Christ. Triumph, not by us, but as gift.

τῷ

to

Dative

article

δὲ

but

adversative conjunction

θεῷ

God

Dative

dat. of recipient (of thanks)

θεός: God — the giver and ground of victory.

χάρις

thanks

Nominative

subject (elliptical 'be')

χάρις: here 'thanks, gratitude'; χάρις τῷ θεῷ = 'thanks be to God.'

τῷ

the (one)

Dative

article (substantizes ptc.)

δίδοντι

who gives

Pres Act Ptc · Dat Sg Masc · δίδωμι

attributive participle (in apposition to θεῷ)

→ progressive present (continual giving)

δίδωμι: 'give'; the present participle — God is even now giving the victory, a present possession secured for the future.

ἡμῖν

us

Dative

indirect object

τὸ

the

Accusative

article

νίκος

victory

Accusative

direct object (of ptc.)

νίκος: 'victory'; the very thing death
boasted (v.55), now ours as gift.

διὰ

through

preposition + genitive (agency/mediation)

τοῦ

the

Genitive

article

κυρίου

Lord

Genitive

object of διὰ (mediator)

κύριος: 'Lord'; the victory comes
through Christ, the risen conqueror of
death.

ἡμῶν

our

Genitive

genitive of relationship

Ἰησοῦ

Jesus

Genitive

apposition

Χριστοῦ

Christ

Genitive

apposition

58 Ὡστε, ἀδελφοί μου ἀγαπητοί, ἐδραῖοι γίνεσθε, ἀμετακίνητοι, περισσεύοντες ἐν τῷ ἔργῳ τοῦ κυρίου πάντοτε, εἰδότες ὅτι ὁ κόπος ὑμῶν οὐκ ἔστιν κενὸς ἐν κυρίῳ.

Therefore, my beloved brothers, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor in the Lord is not in vain.

PRACTICAL CONCLUSION (THE 'THEREFORE') Ὡστε The chapter's grand 'therefore': because the resurrection is sure and death defeated, the Corinthians are to be unshakeable and abundant in the Lord's work — for, against the deniers' logic, such labor is never 'in vain' (κενός, the keyword, redeemed).

Ὡστε

therefore

inferential conjunction

ὥστε: 'so that, therefore'; draws the
practical conclusion from the whole
argument.

ἀδελφοί

brothers

Vocative

vocative of address

ἀδελφός: 'brother'; the warm address
fitting the chapter's close.

μου

my

Genitive

genitive of relationship

ἀγαπητοί

beloved

Vocative

attributive adjective (vocative)

ἀγαπητός: 'beloved'; from ἀγαπάω —
affectionate pastoral warmth.

ἔδραϊοι

steadfast

Nominative

predicate adjective (with γίνεσθε)

ἔδραϊος: 'seated, settled, firm' (from ἔδρα, 'seat'); rooted and stable in the faith.

γίνεσθε

be

Pres Mid Impv 2 Pl · γίνομαι

imperative (main exhortation)

→ imperative (ongoing)

γίνομαι: 'become, be'; 'keep on being/showing yourselves steadfast.'

ἀμετακίνητοι

immovable

Nominative

predicate adjective

ἀμετακίνητος: 'immovable, not to be shifted' (α-privative + μετακινέω); unmoved by false teaching.

περισσεύοντες

abounding

Pres Act Ptc · Nom Pl Masc · περισσεύω

adverbial participle (manner/attendant circumstance)

→ progressive present

περισσεύω: 'abound, overflow, excel'; not merely doing but overflowing in the Lord's work.

ἐν

in

preposition + dative (sphere)

τῷ

the

Dative

article

ἔργῳ

work

Dative

dat. of sphere

ἔργον: 'work, deed, labor'; the Lord's service, given new meaning by the resurrection hope.

τοῦ

of the

Genitive

article

κυρίου

Lord

Genitive

objective/possessive genitive

κύριος: 'Lord'; the work belongs to and serves the risen Christ.

πάντοτε

always

adverb (time)

πάντοτε: 'always, at all times'; the constancy of the abounding.

εἰδότες

knowing

Perf Act Ptc · Nom Pl Masc · οἶδα

causal/adverbial participle

→ intensive perfect (settled knowledge)

οἶδα: 'know' (perfect with present sense); the assured knowledge that grounds the steadfastness.

ὅτι

that

conjunction (content)

ὁ

the

Nominative

article

κόπος

labor

Nominative

subject

κόπος: 'toil, wearisome labor'; effort to the point of fatigue — yet not wasted.

ὑμῶν

your

Genitive

possessive genitive

οὐκ

not

negative particle

ἔστιν

is

Pres Act Indic 3 Sg · εἶμι

main verb (copula)

→ stative present

κενός

in vain

Nominative

predicate adjective

κενός: 'empty, in vain, fruitless'; the chapter's keyword (vv.10, 14) now triumphantly denied of the believer's labor — resurrection makes work meaningful.

ἐν

in

preposition + dative (union/sphere)

κυρίῳ

the Lord

Dative

dat. of union/sphere

κύριος: 'Lord'; 'in the Lord' — labor united to Christ shares his deathless permanence.

On the text. The Greek follows the standard critical text of 1 Corinthians 15, 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 and paragraphing are editorial and conventional. The chapter has 58 verses; none is omitted by the critical text. A few well-known variants (e.g. φορέσομεν / φορέσωμεν at v.49; the form of the Hosea citation at vv.54–55) are not annotated here.

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.