

The First Epistle to the Corinthians, Chapter 16

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α' ΙΣ'

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 · 16:1–4

The collection for the saints

Turning from the resurrection (ch. 15) to practical directives (περὶ δέ), Paul orders the Corinthians to follow the same instruction he gave the Galatian churches (1): each is to set aside funds weekly, in proportion to gain, so no collections need be made when he comes (2). On arrival he will send their approved delegates with letters to carry the gift to Jerusalem (3), and will accompany them himself if it is fitting (4).

B · 16:5–9

Paul's travel plans

Paul sketches his itinerary: he will come through Macedonia (5) and perhaps winter at Corinth so they can send him on his way (6); he will not visit now in passing but hopes to stay a while, if the Lord permits (7). For the present he remains at Ephesus until Pentecost (8), because a great and effective door has opened — and the adversaries are many (9).

C • 16:10–12

Timothy and Apollos

Two commendations of fellow workers: if Timothy comes, they are to put him at ease and not despise him, but send him on in peace to return to Paul (10–11); and as for Apollos, Paul strongly urged him to visit, but it was not at all his will to come now — he will come when he has opportunity (12).

D • 16:13–14

Watchword exhortations

Five staccato imperatives gather the letter's pastoral burden: be watchful, stand firm in the faith, be courageous, be strong (13) — and over all, let everything be done in love (14).

E • 16:15–18

Submit to such workers

Paul urges deference to the household of Stephanas, the firstfruits of Achaia who devoted themselves to serving the saints (15), and to all who labor with them (16); he rejoices at the arrival of Stephanas, Fortunatus, and Achaicus, who supplied what was lacking and refreshed his spirit and theirs — such people deserve recognition (17–18).

F • 16:19–24

Final greetings and benediction

The letter closes with greetings from the churches of Asia, from Aquila and Prisca with their house-church, and from all the brothers (19–20a); a holy-kiss exhortation (20b); Paul's autograph greeting (21); a solemn curse-and-cry — anathema on the one who has no love for the Lord, Maranatha (22); and the grace and love benediction (23–24).

1 Περὶ δὲ τῆς λογεΐας τῆς εἰς τοὺς ἁγίους, ὥσπερ διέταξα ταῖς ἐκκλησίαις τῆς Γαλατίας, οὕτως καὶ ὑμεῖς ποιήσατε.

Now concerning the collection for the saints: as I directed the churches of Galatia, so you also are to do.

NEW TOPIC Περὶ δέ The recurring περὶ δέ formula (cf. 7:1; 8:1; 12:1) turns from the resurrection to a fresh practical matter — the relief fund for Jerusalem — opening the letter's closing section.

Περί

concerning

preposition + genitive (reference)

δὲ

now

transitional conjunction (topic shift)

δὲ: 'and, now'; with περί it marks the move to a new item, likely answering a query from the Corinthians' letter.

τῆς

the

Genitive

article

λογείας

collection

Genitive

object of περί (reference)

λογεία: 'a collection, contribution'; a rare word attested in the papyri of money gathered for a religious or civic purpose — Paul's term for the relief fund.

τῆς

the (one)

Genitive

article (substantizes prep. phrase)

εἰς

for

preposition + accusative (benefit/goal)

τοῦς

the

Accusative

article

ἀγίους

saints

Accusative

object of εἰς (beneficiaries)

ἅγιος: 'holy one, saint'; here the impoverished Jerusalem believers, the recipients of the collection (cf. Rom 15:25–26).

ὥσπερ

as

comparative conjunction

ὥσπερ: 'just as'; introduces the precedent — Paul applies a uniform apostolic policy across his churches.

διέταξα

I directed

Aor Act Indic 1 Sg · διατάσσω

main verb (comparative clause)

→ *constative aorist*

διατάσσω: 'arrange, give orders' (διά + τάσσω); a term of authoritative instruction, often of standing apostolic ordinances (cf. 7:17; 11:34).

ταῖς

the

Dative

article

ἐκκλησίαις

churches

Dative

indirect object (recipients of the order)

ἐκκλησία: 'assembly, church'; the plural of the regional congregations gathered as called-out communities.

τῆς

of

Genitive

article

Γαλατίας

Galatia

Genitive

genitive of place/relationship

Γαλατία: Galatia, the region of Paul's earlier mission; its churches are cited as the working precedent.

οὕτως

so

adverb (correlative with ὥσπερ)

οὕτως: 'thus, in this way'; the apodosis of the comparison — 'so also do you.'

καὶ

also

adverbial/ascensive conjunction

ὕμεις

you

Nominative

subject (emphatic pronoun)

ποιήσατε

do

Aor Act Impv 2 Pl · ποιέω

main verb (imperative)

→ ingressive/constative aorist imperative

ποιέω: 'do, make'; the aorist imperative sets the directive as a definite policy to be adopted.

2 κατὰ μίαν σαββάτου ἕκαστος ὑμῶν παρ' ἑαυτῷ τιθέτω θησαυρίζων ὃ τι ἐὰν εὐοδῶται, ἵνα μὴ ὅταν ἔλθω τότε λογεῖται γίνωνται.

On the first day of every week, each of you is to put something aside, storing up as he may prosper, so that there will be no collections when I come.

MANNER OF THE COLLECTION **ASYNDETON** The concrete method: a regular, weekly, proportional, individual setting-aside, so the whole sum is ready and no hurried gathering is needed at Paul's arrival.

κατὰ

on/every

preposition + accusative (distributive)

κατὰ: here distributive — 'on each, every'; κατὰ μίαν = 'on the first (of) each (week).'

μίαν

first

Accusative

object of κατὰ (Semitic ordinal use of cardinal)

εἷς/μία: 'one'; in the Hebraic idiom 'one of the week' = the first day, i.e. Sunday — already a Christian gathering-day.

σαββάτου

of the week

Genitive

partitive genitive

σάββατον: 'sabbath'; in the plural-or-genitive idiom it denotes the seven-day 'week' (cf. Mark 16:2).

ἕκαστος

each

Nominative

subject (distributive)

ἕκαστος: 'each one'; the duty is laid on every member individually, not on the church treasury alone.

ὑμῶν

of you

Genitive

partitive genitive

παρ'

by

preposition + dative (place: at home)

παρά + dat.: 'beside, with, at the side of'; παρ' ἑαυτῶ = 'at his own home, in his own keeping.'

ἑαυτῶ

himself

Dative

object of παρά (reflexive)

τιθέτω

let him put aside

Pres Act Impv 3 Sg · τίθημι

main verb (imperative)

→ customary/iterative present imperative

τίθημι: 'place, put, set'; the present imperative pictures a repeated, habitual setting-aside week by week.

θησαυρίζω

storing up

Pres Act Ptc · Nom Sg Masc · θησαυρίζω

adverbial participle (manner)

→ present (concurrent)

θησαυρίζω: 'lay up treasure, hoard' (cf. θησαυρός); here of accumulating the contribution gradually into a reserve.

ὅ

whatever

Accusative

relative pronoun (object of θησαυρίζω)

τι

anything

Accusative

indefinite pronoun (with ὅ)

ὅ τι ἐάν: 'whatever, however much'; an open-ended amount left to each one's means.

ἐάν

ever

particle (generalizes the relative)

<p>εὐδοῶται he may prosper Pres Pass Subj 3 Sg · εὐδοῶ <i>verb of indefinite relative clause (subjunctive)</i> → iterative present (as one prospers)</p> <p>εὐδοῶ: lit. 'have a good way' (εὖ + ὁδός), then 'prosper, succeed'; the gift is to be proportioned to one's gain — graduated giving.</p>	<p>ἵνα so that <i>conjunction (negative purpose)</i></p>	<p>μὴ not <i>negative particle</i></p>	<p>ὅταν when <i>temporal conjunction (indefinite)</i></p> <p>ὅταν: 'whenever, when'; takes the subjunctive — the time of arrival is not yet fixed.</p>
<p>ἔλθω I come Aor Act Subj 1 Sg · ἔρχομαι <i>verb of temporal clause (subjunctive)</i> → aorist (punctiliar arrival)</p> <p>ἔρχομαι: 'come, go'; the prospective visit that motivates the advance planning.</p>	<p>τότε then <i>adverb (time, resumptive)</i></p>	<p>λογεῖται collections Nominative <i>subject of γίνονται</i></p> <p>λογεῖται: 'collection'; the plural of repeated last-minute gatherings Paul wishes to avoid.</p>	<p>γίνονται be made Pres Mid Subj 3 Pl · γίνομαι <i>verb of purpose clause (subjunctive)</i> → present (ongoing situation)</p> <p>γίνομαι: 'become, happen, take place'; the collections should not have to 'be happening' once he is present.</p>

3 ὅταν δὲ παραγένωμαι, οὓς ἂν δοκιμάσητε, δι' ἐπιστολῶν τούτους πέμψω ἀπενεγκεῖν τὴν χάριν ὑμῶν εἰς Ἱερουσαλήμ·

And when I arrive, whomever you approve I will send with letters to carry your gift to Jerusalem.

PROCEDURE ON ARRIVAL **δέ** The transmission plan: the Corinthians themselves choose trustworthy delegates, whom Paul will authorize with letters of accreditation to convey the gift safely.

ὅταν

when

temporal conjunction (indefinite)

δὲ

and

continuative conjunction

παραγένομαι

I arrive

Aor Mid Subj 1 Sg · παραγίνομαι

verb of temporal clause (subjunctive)

→ aorist (arrival)

παραγίνομαι: 'come, arrive, be present' (παρά + γίνομαι); a slightly more formal 'arrive on the scene' than ἔρχομαι.

οὓς

whomever

Accusative

relative pronoun (object of δοκιμάσητε; antecedent of τούτους)

ἐάν

ever

particle (generalizes relative)

δοκιμάσητε

you approve

Aor Act Subj 2 Pl · δοκιμάζω

verb of indefinite relative clause (subjunctive)

→ constative aorist

δοκιμάζω: 'test and so approve' (cf. δόκιμος); the delegates are to be tried and found trustworthy by the church itself.

δι'

with

preposition + genitive (attendant means)

διά + gen.: here 'by means of, with' — the envoys go furnished with letters.

ἐπιστολῶν

letters

Genitive

object of διὰ (means)

ἐπιστολή: 'letter'; here letters of commendation/accreditation guaranteeing the bearers and the gift (the plural may be generalizing).

τούτους

these

Accusative

direct object (resumes οὓς ἐάν δοκιμάσητε)

πέμψω

I will send

Fut Act Indic 1 Sg · πέμπω

main verb

→ predictive future

πέμπω: 'send'; the future of definite intent — Paul will commission the bearers.

ἀπενεγκεῖν

to carry away

Aor Act Inf · ἀποφέρω

infinitive of purpose

→ constative aorist

ἀποφέρω: 'carry off, bring away' (ἀπό + φέρω); of conveying the gift to its destination.

τήν

the

Accusative

article

χάρις

gift

Accusative

object of ἀπενεγκεῖν

χάρις: 'grace, favor'; here the gracious gift — Paul dignifies the relief fund as an act of grace (cf. 2 Cor 8:4).

ὑμῶν

your

Genitive

genitive of source/possession

εἰς

to

preposition + accusative (destination)

Ἱερουσαλήμ

Jerusalem

Accusative

object of εἰς (destination, indeclinable)

Ἱερουσαλήμ: Jerusalem; the mother church, in want and the goal of the collection that bound Paul's Gentile churches to it.

4 εἰάν δὲ ἄξιον ἦ τοῦ κάμῃ πορεύεσθαι, σὺν ἐμοὶ πορεύσονται.

And if it is fitting for me to go also, they will go with me.

CONDITIONAL CONTINGENCY **εἰάν δέ** A conditional rider: should the size or significance of the gift make it suitable, Paul will personally accompany the delegation — a token of the collection's weight to him.

εἰάν

if

conjunction (third-class condition)

δὲ

and

continuative conjunction

ἄξιον

fitting

Nominative

predicate adjective (impersonal)

ἄξιος: 'worthy, fitting, suitable'; impersonal here — 'worth the while, appropriate.'

ἦ

it is

Pres Act Subj 3 Sg · εἶμι

verb of protasis (subjunctive)

→ stative present

τοῦ

the

Genitive

article (articular infinitive)

κάμῃ

me also

Accusative

accusative subject of the infinitive

κάμῃ: crasis of καὶ ἐμέ, 'me also'; emphatic — Paul himself joining the journey.

πορεύεσθαι

to go

Pres Mid Inf · πορεύομαι

articular infinitive (epexegetical of ἄξιον)

→ present (durative journey)

πορεύομαι: 'go, journey, travel'; the standard verb for undertaking a trip.

σὺν

with

preposition + dative (accompaniment)

σὺν: 'together with'; the closest expression of accompaniment in Greek.

ἐμοὶ

me

Dative

object of σύν

πορεύσονται

they will go

Fut Mid Indic 3 Pl · πορεύομαι

main verb (apodosis)

→ predictive future

πορεύομαι: 'go, journey'; the delegates' journey, now in company with Paul.

5 Ἐλεύσομαι δὲ πρὸς ὑμᾶς ὅταν Μακεδονίαν διέλθω, Μακεδονίαν γὰρ διέρχομαι·

I will come to you when I pass through Macedonia, for I am going through Macedonia;

TRAVEL PLANS δέ Paul turns from the collection to his own movements; the route runs via Macedonia, with the visit to Corinth placed after that leg of the journey.

Ἐλεύσομαι

I will come

Fut Mid Indic 1 Sg · ἔρχομαι

main verb

→ predictive future

ἔρχομαι: 'come, go'; the announced visit (its later changes are defended in 2 Cor 1).

δὲ

now

transitional conjunction

πρὸς

to

preposition + accusative (direction toward persons)

πρὸς + acc.: 'to, toward'; with persons, 'to be face-to-face with' — a personal visit.

ὑμᾶς

you

Accusative

object of πρὸς

ὅταν

when

temporal conjunction (indefinite)

Μακεδονίαν

Macedonia

Accusative

object of διέλθω (extent traversed)

Μακεδονία: the northern Roman province (Philippi, Thessalonica, Berea); Paul's planned overland route to Corinth.

διέλθω

I pass through

Aor Act Subj 1 Sg · διέρχομαι

verb of temporal clause (subjunctive)

→ aorist (completed passage)

διέρχομαι: 'go through, traverse' (διά + ἔρχομαι); of passing across a region.

Μακεδονίαν

Macedonia

Accusative

object of διέρχομαι (fronted for emphasis)

γὰρ

for

explanatory conjunction

διέρχομαι

I am going through

Pres Mid Indic 1 Sg · διέρχομαι

main verb (explanatory clause)

→ futuristic present (settled plan)

διέρχομαι: 'go through'; the present states the route as a fixed part of the plan ('my way lies through Macedonia').

6 πρὸς ὑμᾶς δὲ τυχὸν παραμενῶ ἢ καὶ παραχειμάσω, ἵνα ὑμεῖς με προπέμψητε οὐ ἂν πορεύωμαι.

and perhaps I will stay with you, or even spend the winter, so that you may send me on my way wherever I go.

EXTENDED STAY **δέ** Paul hopes for more than a passing call: a prolonged, perhaps wintering, visit — and looks to be helped onward by them, a gentle bid for their fellowship in his mission.

πρὸς

with

preposition + accusative (in the presence of)

ὑμᾶς

you

Accusative

object of πρὸς

δὲ

and

continuative conjunction

τυχὸν

perhaps

adverbial accusative (fixed ptc. used adverbially)

τυχόν: lit. 'having chanced' (aor. ptc. of τυγχάνω), frozen as the adverb 'perhaps, it may be.'

παραμενῶ

I will stay

Fut Act Indic 1 Sg · παραμένω

main verb

→ predictive future

παραμένω: 'remain beside, stay on' (παρά + μένω); of a continued sojourn with them.

ἢ

or

disjunctive conjunction

καὶ

even

ascensive conjunction

παραχειμάσω

I will spend the winter

Fut Act Indic 1 Sg · παραχειμάζω

main verb (coordinate)

→ predictive future

παραχειμάζω: 'winter, pass the winter' (παρά + χειμών, 'winter/storm'); sea travel halted in winter, so a natural pause.

ἵνα

so that

conjunction (purpose)

ὕμεις

you

Nominative

subject (emphatic)

με

me

Accusative

direct object of προπέμψητε

προπέμψητε

send on my way

Aor Act Subj 2 Pl · προπέμπω

verb of purpose clause (subjunctive)

→ constative aorist

προπέμπω: 'send forward, help on a journey' (προ + πέμπω); a quasi-technical term for outfitting a traveler with provisions and escort (cf. Rom 15:24).

οὔ

wherever

relative adverb of place

οὔ: 'where'; with ἐάν, 'wherever' — the destination left open.

ἐάν

ever

particle (generalizes the relative)

πορεύωμαι

I go

Pres Mid Subj 1 Sg · πορεύομαι

verb of indefinite local clause (subjunctive)

→ present (general)

πορεύομαι: 'go, journey'; the indefinite onward travel for which he hopes their aid.

7 οὐ θέλω γὰρ ὑμᾶς ἄρτι ἐν παρόδῳ ἰδεῖν, ἐλπίζω γὰρ χρόνον τινὰ ἐπιμεῖναι πρὸς ὑμᾶς, ἐὰν ὁ κύριος ἐπιτρέψῃ.

For I do not want to see you now just in passing, for I hope to remain some time with you, if the Lord permits.

REASON FOR THE LONGER STAY **γὰρ** The ground of the extended plan: he refuses a merely fleeting visit, hoping for substantial time together — all submitted to the Lord's permission.

οὐ

not

negative particle

θέλω

I want

Pres Act Indic 1 Sg · θέλω

main verb

→ stative present (settled wish)

θέλω: 'will, wish, want'; expresses Paul's deliberate preference.

γὰρ

for

explanatory conjunction

ὑμᾶς

you

Accusative

accusative subject of ἰδεῖν (object of θέλω)

ἄρτι

now

adverb (time)

ἄρτι: 'just now, at the present moment'; sharply 'right now,' contrasting the present brief opportunity with the hoped-for stay.

ἐν

in

preposition + dative (manner)

παρόδῳ

passing

Dative

dat. of manner (ἐν παρόδῳ idiom)

πάροδος: 'a passing by, way alongside' (παρά + ὁδός); ἐν παρόδῳ = 'in passing, by the way' — a mere stopover.

ἰδεῖν

to see

Aor Act Inf · ὁράω

complementary infinitive (of θέλω)

→ constative aorist

ὁράω: 'see'; the aorist ἰδεῖν views the visit as a single event.

<p>ἐλπίζω I hope Pres Act Indic 1 Sg · ἐλπίζω <i>main verb (second γάρ-clause)</i></p> <p>→ stative present</p> <p>ἐλπίζω: 'hope, expect'; confident expectation, here tempered by 'if the Lord permits.'</p>	<p>γὰρ for <i>explanatory conjunction</i></p>	<p>χρόνον time Accusative <i>accusative of extent of time</i></p> <p>χρόνος: 'time, span of time'; χρόνον τινά = 'some while.'</p>	<p>τινὰ some Accusative <i>indefinite adjective</i></p>
<p>ἐπιμεῖναι to remain Aor Act Inf · ἐπιμένω <i>complementary infinitive (of ἐλπίζω)</i></p> <p>→ constative aorist</p> <p>ἐπιμένω: 'remain on, stay' (ἐπί-intensive of μένω); of an extended sojourn.</p>	<p>πρὸς with <i>preposition + accusative (presence)</i></p>	<p>ὕμᾱς you Accusative <i>object of πρὸς</i></p>	<p>ἐάν if <i>conjunction (third-class condition)</i></p>
<p>ὁ the Nominative <i>article</i></p>	<p>κύριος Lord Nominative <i>subject of ἐπιτρέψη</i></p> <p>κύριος: 'Lord'; the risen Christ, whose sovereignty governs even the apostle's itinerary (cf. Jas 4:15).</p>	<p>ἐπιτρέψη permits Aor Act Subj 3 Sg · ἐπιτρέπω <i>verb of protasis (subjunctive)</i></p> <p>→ constative aorist</p> <p>ἐπιτρέπω: 'permit, allow, give leave'; the visit is conditional on divine permission.</p>	

8 ἐπιμενῶ δὲ ἐν Ἐφέσῳ ἕως τῆς πεντηκοστῆς·

But I will stay in Ephesus until Pentecost,

PRESENT LOCATION **δέ** His immediate plan, fixing the letter's place and time of writing: he remains in Ephesus through the spring, until Pentecost.

ἐπιμενῶ

I will stay

Fut Act Indic 1 Sg · ἐπιμένω

main verb

→ predictive future

ἐπιμένω: 'remain on, stay'; the same verb as v.7, now of his current base.

δὲ

but

contrastive conjunction

ἐν

in

preposition + dative (place)

Ἐφέσω

Ephesus

Dative

dat. of place

Ἐφεσος: Ephesus, the chief city of Asia and Paul's base for some years (Acts 19); the place from which 1 Corinthians is written.

ἕως

until

preposition + genitive (temporal limit)

ἕως: 'until, as far as'; marks the terminus of the stay.

τῆς

the

Genitive

article

πεντηκοστῆς

Pentecost

Genitive

object of ἕως (temporal limit)

πεντηκοστή: 'fiftieth (day),' the Feast of Weeks fifty days after Passover; a fixed point in the spring calendar Paul reckons by.

9 θύρα γάρ μοι ἀνέωγεν μεγάλη καὶ ἐνεργής, καὶ ἀντικείμενοι πολλοί.

for a wide door for effective work has opened to me, and there are many adversaries.

REASON FOR STAYING γάρ Why he stays: a great, fruit-bearing opportunity has opened — and the very opposition confirms its importance rather than dissuading him.

θύρα

door

Nominative

subject

θύρα: 'door, doorway'; metaphor for an opportunity for ministry (cf. 2 Cor 2:12; Col 4:3; Acts 14:27).

γάρ

for

explanatory conjunction

μοι

to me

Dative

dat. of advantage

ἀνέωγεν

has opened

Perf Act Indic 3 Sg · ἀνοίγω

main verb

→ intensive perfect (stands open)

ἀνοίγω: 'open'; the perfect (2nd perf. with present sense) pictures a door that has been opened and now stands open.

μεγάλη

great/wide

Nominative

predicate/attributive adjective

μέγας: 'great, large'; the opportunity is ample in scope.

καὶ

and

coordinating conjunction

ἐνεργής

effective

Nominative

predicate/attributive adjective

ἐνεργής: 'active, effective, productive' (έν + ἔργον); the door is not merely open but yielding real results.

καὶ

and

coordinating conjunction (adversative sense)

ἀντικείμενοι

adversaries

Pres Mid Ptc · Nom Pl Masc · ἀντίκειμαι

substantival participle (subject of implied 'are')

→ present (ongoing opposition)

ἀντίκειμαι: 'be opposed, set oneself against' (ἀντί + κείμαι); 'the opponents' — the standing party of opposition (cf. Acts 19).

πολλοί

many

Nominative

predicate adjective

πολύς: 'many, much'; their number underscores both the importance and the cost of the open door.

10 Ἐὰν δὲ ἔλθῃ Τιμόθεος, βλέπετε ἵνα ἀφόβως γένηται πρὸς ὑμᾶς, τὸ γὰρ ἔργον κυρίου ἐργάζεται ὡς καὶ γώ·

Now if Timothy comes, see that he is with you without fear, for he is doing the Lord's work, as I am.

RECEPTION OF TIMOTHY Ἐὰν δέ A pastoral charge: Timothy, perhaps timid before the contentious Corinthians, is to be welcomed without intimidation, since his gospel labor is the same Lord's work as Paul's.

Ἐὰν

if

conjunction (third-class condition)

δὲ

now

transitional conjunction

ἔλθη

comes

Aor Act Subj 3 Sg · ἔρχομαι

verb of protasis (subjunctive)

→ aorist (arrival)

ἔρχομαι: 'come'; Timothy had been sent ahead (4:17; cf. Acts 19:22).

Τιμόθεος

Timothy

Nominative

subject

Τιμόθεος: Timothy, Paul's trusted younger colleague and emissary; 'honoring God' (τιμή + θεός).

βλέπετε

see to it

Pres Act Impv 2 Pl · βλέπω

main verb (imperative)

→ customary present imperative

βλέπω: 'look, see'; here 'take care, see to it' introducing a ἵνα clause of what is to be ensured.

ἵνα

that

conjunction (content of βλέπετε)

ἀφόβως

without fear

adverb (manner)

ἀφόβως: 'fearlessly' (ἀ-privative + φόβος); he is to be among them without anxiety or intimidation.

γένηται

he may be

Aor Mid Subj 3 Sg · γίνομαι

verb of ἵνα clause (subjunctive)

→ ingressive aorist (come to be)

γίνομαι: 'become, be, come to be'; 'that he may come to be among you fearless.'

πρὸς

with

preposition + accusative (presence)

ὑμᾶς

you

Accusative

object of πρὸς

τὸ

the

Accusative

article

γὰρ

for

explanatory conjunction

ἔργον

work

Accusative

direct object (cognate w/ ἐργάζεται)

ἔργον: 'work, deed'; the gospel labor — τὸ ἔργον κυρίου, 'the Lord's work.'

κυρίου

of the Lord

Genitive

objective/possessive genitive

κύριος: 'Lord'; the work belongs to and serves Christ — Timothy's warrant for respect.

ἐργάζεται

he is doing

Pres Mid Indic 3 Sg · ἐργάζομαι

main verb (γάρ clause)

→ customary present

ἐργάζομαι: 'work, perform, accomplish'; Timothy is actively engaged in the same task.

ὡς

as

comparative conjunction

καὶ γώ

I also

Nominative

subject of implied verb (comparison)

καὶ γώ: crasis of καὶ ἐγώ, 'I too'; Paul ranks Timothy's work with his own.

11 μή τις οὖν αὐτὸν ἐξουθενήσῃ. προπέμψατε δὲ αὐτὸν ἐν εἰρήνῃ, ἵνα ἔλθῃ πρὸς με, ἐκδέχομαι γὰρ αὐτὸν μετὰ τῶν ἀδελφῶν.

So let no one despise him. Send him on his way in peace, that he may come to me, for I am expecting him with the brothers.

INFERENCE (CHARGE CONTINUED) οὖν Drawing the consequence: no contempt for the young envoy; rather an honorable send-off in peace, since Paul awaits his return with the company of brothers.

μή

not

negative particle (prohibition)

τις

anyone

Nominative

subject (indefinite)

οὖν

therefore

inferential conjunction

οὖν: 'therefore, then'; drawing the application from v.10b.

αὐτὸν

him

Accusative

direct object of ἐξουθενήσῃ

ἐξουθενήση

despise

Aor Act Subj 3 Sg · ἐξουθενέω

main verb (prohibitive subjunctive)

→ ingressive aorist (prohibition: do not start)

ἐξουθενέω: 'despise, treat as nothing, set at naught'; μή + aor. subj. forbids the very act of disdainning him (perhaps for his youth, cf. 1 Tim 4:12).

προπέμψατε

send on his way

Aor Act Impvn 2 Pl · προπέμπω

main verb (imperative)

→ constative aorist imperative

προπέμπω: 'send forward, help on the journey'; the same courtesy Paul sought for himself (v.6).

δὲ

and

continuative conjunction

αὐτὸν

him

Accusative

direct object

ἐν

in

preposition + dative (manner)

εἰρήνη

peace

Dative

dat. of manner (ἐν εἰρήνῃ idiom)

εἰρήνη: 'peace'; ἐν εἰρήνῃ, a Semitic farewell — 'in safety and goodwill,' not in conflict.

ἵνα

that

conjunction (purpose)

ἔλθῃ

he may come

Aor Act Subj 3 Sg · ἔρχομαι

verb of purpose clause (subjunctive)

→ aorist (arrival)

ἔρχομαι: 'come'; Timothy's return to Paul is the aim of the courteous send-off.

πρός

to

preposition + accusative (direction)

με

me

Accusative

object of πρὸς

ἐκδέχομαι

I am expecting

Pres Mid Indic 1 Sg · ἐκδέχομαι

main verb (γάρ clause)

→ present (ongoing expectation)

ἐκδέχομαι: 'await, expect, look for' (ἐκ + δέχομαι); Paul is watching for his return.

γὰρ

for

explanatory conjunction

αὐτόν

him

Accusative
direct object

μετά

with

preposition + genitive (association)

τῶν

the

Genitive
article

ἀδελφῶν

brothers

Genitive
object of μετά (association)

ἀδελφός: 'brother'; here the fellow Christians/coworkers awaiting Timothy's report with Paul.

12 Περὶ δὲ Ἀπολλῶ τοῦ ἀδελφοῦ, πολλὰ παρεκάλεσα αὐτόν ἵνα ἔλθῃ πρὸς ὑμᾶς μετὰ τῶν ἀδελφῶν· καὶ πάντως οὐκ ἦν θέλημα ἵνα νῦν ἔλθῃ, ἐλεύσεται δὲ ὅταν εὐκαιρήσῃ.

Now concerning our brother Apollos, I strongly urged him to come to you with the brothers, but it was not at all his will to come now; he will come, however, when he has opportunity.

NEW SUB-TOPIC (APOLLOS) **Περὶ δὲ** Another *περὶ δὲ* item, perhaps from their letter: Paul affirms Apollos as a brother and reports his own urging, while clearing the air — Apollos's delay is his own free decision, not rivalry.

Περὶ

concerning

preposition + genitive (reference)

δὲ

now

transitional conjunction (topic shift)

Ἀπολλῶ

Apollos

Genitive
object of *περὶ* (reference)

Ἀπολλῶς: Apollos, the eloquent Alexandrian (Acts 18:24); associated with a Corinthian faction (1:12; 3:4–6), yet here treated as Paul's valued partner.

τοῦ

the

Genitive
article

ἀδελφοῦ

brother

Genitive

apposition to Ἀπολλῶ

ἀδελφός: 'brother'; the title binds Apollos to Paul against any party rivalry.

πολλά

strongly

adverbial accusative (degree)

πολλά: lit. 'many things,' here adverbial — 'much, urgently, repeatedly.'

παρεκάλεσα

I urged

Aor Act Indic 1 Sg · παρακαλέω

main verb

→ *constative aorist*

παρακαλέω: 'urge, exhort, appeal' (παρά + καλέω); Paul actively pressed Apollos to go — no rivalry on his part.

αὐτόν

him

Accusative

direct object

ἵνα

that

conjunction (content of urging)

ἔλθη

he come

Aor Act Subj 3 Sg · ἔρχομαι

verb of ἵνα clause (subjunctive)

→ *aorist (arrival)*

ἔρχομαι: 'come'; the substance of Paul's appeal.

πρὸς

to

preposition + accusative (direction)

ὑμᾶς

you

Accusative

object of πρὸς

μετά

with

preposition + genitive (association)

τῶν

the

Genitive
article

ἀδελφῶν

brothers

Genitive

object of μετά (association)

ἀδελφός: 'brother'; the traveling party, perhaps the bearers of this very letter.

καὶ

but

coordinating conjunction (adversative sense)

πάντως

at all

adverb (with οὐκ: 'not at all')

πάντως: 'altogether, by all means'; with the negative, 'not at all, in no way.'

οὐκ

not

negative particle

ἦν

it was

Impf Act Indic 3 Sg · εἶμι

main verb (copula)

→ *imperfect (state at the time)*

θέλημα

will

Nominative

predicate nominative

θέλημα: 'will, wish'; ambiguous — most likely Apollos's own will, though some take it of God's will; Paul leaves the decision to Apollos.

<p>ἵνα that conjunction (epexegetical of θέλημα)</p>	<p>νῦν now adverb (time)</p>	<p>ἔλθῃ he come Aor Act Subj 3 Sg · ἔρχομαι verb of ἵνα clause (subjunctive) → aorist (arrival) ἔρχομαι: 'come'; the present timing he declined.</p>	<p>ἐλεύσεται he will come Fut Mid Indic 3 Sg · ἔρχομαι main verb → predictive future ἔρχομαι: 'come'; the visit is deferred, not refused.</p>
<p>δὲ however contrastive conjunction</p>	<p>ὅταν when temporal conjunction (indefinite)</p>	<p>εὐκαιρήσῃ he has opportunity Aor Act Subj 3 Sg · εὐκαιρέω verb of temporal clause (subjunctive) → ingressive aorist (finds the right time) εὐκαιρέω: 'have a good/opportune time, find leisure' (εὖ + καιρός); 'when the moment is right.'</p>	

13 Γρηγορεῖτε, στήκετε ἐν τῇ πίστει, ἀνδρίζεσθε, κραταιοῦσθε.

Be watchful, stand firm in the faith, be courageous, be strong.

STACCATO EXHORTATION ASYNDETON Four asyndetic imperatives, almost martial in tone, gathering the letter's call to vigilance and steadfastness into a memorable watchword.

Γρηγορεῖτε

be watchful

Pres Act Impv 2 Pl · γρηγορέω

main verb (imperative)

→ customary present imperative (keep on)

γρηγορέω: 'be awake, watch, stay alert'; a back-formation from the perfect of ἐγείρω — eschatological wakefulness (cf. Mark 13:37).

στήκετε

stand firm

Pres Act Impv 2 Pl · στήκω

main verb (imperative)

→ customary present imperative

στήκω: 'stand firm, hold one's ground' (a present formed from the perfect ἔστηκα of ἵστημι); hold your position.

ἐν

in

preposition + dative (sphere)

τῇ

the

Dative

article

πίστει

faith

Dative

dat. of sphere (where they stand)

πίστις: 'faith'; here the sphere of standing — their believing trust, or the body of faith confessed.

ἀνδρίζεσθε

be courageous

Pres Mid Impv 2 Pl · ἀνδρίζομαι

main verb (imperative)

→ customary present imperative

ἀνδρίζομαι: 'act like a man, be brave' (from ἀνὴρ, 'man'); a common LXX summons to courage (Josh 1:6–7; Ps 30[31]:25).

κραταιοῦσθε

be strong

Pres Pass Impv 2 Pl · κραταίω

main verb (imperative)

→ customary present imperative (be strengthened)

κραταίω: 'strengthen, make strong' (from κράτος, 'might'); the passive — 'be made strong,' i.e. by God (cf. Eph 3:16).

14 πάντα ὑμῶν ἐν ἀγάπῃ γινέσθω.

Let all that you do be done in love.

CAPSTONE EXHORTATION ASYNDETON The crowning qualifier: every action, including the preceding militant commands, is to be governed by love — the keynote of chapter 13 set over the whole.

πάντα

all things

Nominative

subject (neuter plural)

πᾶς: 'all, every'; the comprehensive
'everything you do.'

ὑμῶν

of you

Genitive

genitive of possession/source

ἐν

in

preposition + dative (manner/sphere)

ἀγάπη

love

Dative

dat. of manner (the governing atmosphere)

ἀγάπη: 'love'; self-giving, others-
directed love — the supreme value of
ch. 13, now made the rule of all
conduct.

γινέσθω

let be done

Pres Mid Impv 3 Sg · γίνομαι

main verb (imperative)

→ customary present imperative

γίνομαι: 'become, happen, be done'; 'let
everything keep happening in love.'

15 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί· οἶδατε τὴν οἰκίαν Στεφανᾶ, ὅτι ἐστὶν ἀπαρχὴ τῆς Ἀχαΐας καὶ εἰς
διακονίαν τοῖς ἁγίοις ἔταξαν ἑαυτούς·

Now I urge you, brothers — you know the household of Stephanas, that they were the firstfruits of Achaia
and have devoted themselves to the service of the saints —

APPEAL (COMMENDATION) δέ Paul begins an appeal but breaks off into a parenthesis describing the
household of Stephanas, whose early conversion and self-devotion to ministry ground the request that follows
in v.16.

Παρακαλῶ

I urge

Pres Act Indic 1 Sg · παρακαλέω

main verb

→ present (performative appeal)

παρακαλέω: 'urge, exhort, appeal'; the verb that regularly opens a Pauline request (cf. Rom 12:1).

δὲ

now

transitional conjunction

ὑμᾶς

you

Accusative

direct object

ἀδελφοί

brothers

Vocative

vocative of address

ἀδελφός: 'brother'; the warm direct address as Paul makes a personal request.

οἶδατε

you know

Perf Act Indic 2 Pl · οἶδα

main verb (parenthesis)

→ perfect with present sense (you know)

οἶδα: 'know' (perfect of εἶδω with present meaning); appeals to shared knowledge of Stephanas's household.

τὴν

the

Accusative

article

οἰκίαν

household

Accusative

direct object of οἶδατε (proleptic)

οἰκία: 'house, household'; the family and dependents of Stephanas (baptized by Paul, 1:16).

Στεφανᾶ

of Stephanas

Genitive

genitive of relationship (possession)

Στεφανᾶς: Stephanas ('crowned'); among the first converts of Achaia and a leader Paul commends.

ὅτι

that

conjunction (content of οἶδατε)

ἐστὶν

they are

Pres Act Indic 3 Sg · εἶμι

main verb (copula; sg. w/ collective)

→ stative present

ἀπαρχή

firstfruits

Nominative

predicate nominative

ἀπαρχή: 'firstfruits' (cult term for the first/best offering); the first converts of the region, the pledge of a larger harvest.

τῆς

of

Genitive

article

Ἀχαΐας

Achaia

Genitive

partitive/relationship genitive

Ἀχαΐα: Achaia, the southern Roman province (capital Corinth); the sphere of their pioneering faith.

καὶ

and

coordinating conjunction

εἰς

to

preposition + accusative (purpose/goal)

διακονίαν

service

Accusative

object of εἰς (purpose)

διακονία: 'service, ministry' (cf. διάκονος); the practical serving of fellow believers.

τοῖς

to the

Dative

article

ἀγίοις

saints

Dative

dat. of advantage (beneficiaries)

ἅγιος: 'holy one, saint'; the fellow believers served by this household.

ἔταξαν

they devoted

Aor Act Indic 3 Pl · τάσσω

main verb (ὄτι clause continued)

→ *constative aorist*

τάσσω: 'appoint, assign, arrange'; with the reflexive, 'they set/assigned themselves' — a self-given dedication to service.

ἑαυτούς

themselves

Accusative

direct object (reflexive)

ἑαυτοῦ: 'himself, themselves'; the reflexive stresses the voluntary, self-imposed character of their ministry.

16 ἵνα καὶ ὑμεῖς ὑποτάσσησθε τοῖς τοιούτοις καὶ παντὶ τῷ συνεργοῦντι καὶ κοπιῶντι.

that you also be subject to such people, and to everyone who works and labors with them.

CONTENT OF THE APPEAL ἵνα The substance of the urging resumed from v.15: voluntary deference to proven servants and to all who share the toil of ministry — a counter to the Corinthians' status-seeking.

ἵνα

that

conjunction (content of παρακαλῶ, v.15)

καὶ

also

adverbial conjunction

ὑμεῖς

you

Nominative

subject (emphatic)

ὑποτάσσηθε

be subject

Pres Mid Subj 2 Pl · ὑποτάσσω

verb of ἵνα clause (subjunctive)

→ customary present (ongoing deference)

ὑποτάσσω: 'subject, subordinate' (ὑπό + τάσσω); a military 'rank under,' here voluntary submission — fittingly echoing ἔταξαν (v.15).

τοῖς

to the

Dative

article

τοιούτοις

such people

Dative

object of ὑποτάσσηθε (dat. after the verb)

τοιούτος: 'such, of this kind'; people of the Stephanas type — proven by self-giving service.

καὶ

and

coordinating conjunction

παντί

everyone

Dative

object of the verb (coordinate)

πᾶς: 'every, all'; the deference extends to all such workers, not Stephanas's household alone.

τῷ

the (one)

Dative

article (substantizes ptc.)

συνεργοῦντι

who works with

Pres Act Ptc · Dat Sg Masc · συνεργέω

substantival participle

→ present (ongoing labor)

συνεργέω: 'work together with' (σύν + ἔργον); the cognate of συνεργός, 'fellow worker' — a favorite Pauline category.

καὶ

and

coordinating conjunction

κοπιῶντι

labors

Pres Act Ptc · Dat Sg Masc · κοπιῶ

substantival participle (coordinate)

→ present (ongoing toil)

κοπιῶ: 'toil, labor to weariness' (from κόπος, 'wearying labor'); strenuous, costly work in the gospel.

17 χαίρω δὲ ἐπὶ τῇ παρουσίᾳ Στεφανᾶ καὶ Φορτουνάτου καὶ Ἀχαικοῦ, ὅτι τὸ ὑμέτερον ὑστέρημα οὗτοι ἀνεπλήρωσαν,

I rejoice at the coming of Stephanas and Fortunatus and Achaicus, because they have supplied what was lacking from you,

OCCASION OF JOY **δέ** Paul reports gladness at the arrival of the three Corinthian envoys (likely the bearers of the church's letter and gift), whose presence made up for the Corinthians' absence.

χαίρω

I rejoice

Pres Act Indic 1 Sg · χαίρω

main verb

→ present (current joy)

χαίρω: 'rejoice, be glad'; Paul's gladness at the delegation's coming.

δὲ

and

continuative conjunction

ἐπὶ

at

preposition + dative (cause/opportunity)

ἐπί + dat.: here causal — 'on account of, at' the occasion that prompts the joy.

τῇ

the

Dative

article

παρουσία

coming/presence

Dative

object of ἐπί (occasion)

παρουσία: 'presence, arrival, coming' (παρά + οὐσία); here simply their arrival, though the same word names Christ's advent elsewhere.

Στεφανᾶ

of Stephanas

Genitive

genitive (with παρουσία)

Στεφανᾶς; see v.15; here present with Paul at Ephesus.

καὶ

and

coordinating conjunction

Φορτουνάτου

Fortunatus

Genitive

genitive (coordinate)

Φορτουνᾶτος: Fortunatus, a Latin name ('fortunate, blessed'); a Corinthian delegate, otherwise unknown.

<p>καὶ and <i>coordinating conjunction</i></p>	<p>Ἀχαιῶν Achaicus Genitive <i>genitive (coordinate)</i> Ἀχαιῶς: Achaicus ('belonging to Achaia'); the third delegate, named only here.</p>	<p>ὅτι because <i>causal conjunction</i></p>	<p>τὸ the Accusative <i>article</i></p>
<p>ὑμέτερον your Accusative <i>attributive possessive adjective</i> ὑμέτερος: 'your'; the possessive adjective, slightly more emphatic than ὑμῶν.</p>	<p>ὑστέρημα what was lacking Accusative <i>direct object of ἀνεπλήρωσαν</i> ὑστέρημα: 'lack, deficiency, what is missing' (cf. ὑστερέω); their bodily absence from Paul, now filled by the three (no reproach intended).</p>	<p>οὗτοι these Nominative <i>subject (emphatic)</i></p>	<p>ἀνεπλήρωσαν have supplied Aor Act Indic 3 Pl · ἀναπληρώω <i>main verb (ἔτι clause)</i> → <i>constative aorist</i> ἀναπληρώω: 'fill up, make complete, supply' (ἀνά + πληρώω); they filled the gap left by the church's absence.</p>

18 ἀνέπαυσαν γὰρ τὸ ἐμὸν πνεῦμα καὶ τὸ ὑμῶν. ἐπιγινώσκετε οὖν τοὺς τοιούτους.

for they refreshed my spirit and yours. Give recognition therefore to such people.

GROUND & EXHORTATION **γὰρ** The reason for the joy (they refreshed Paul and, by extension, the Corinthians) issues in a closing imperative: acknowledge and honor people of this caliber.

<p>ἀνέπαυσαν they refreshed Aor Act Indic 3 Pl · ἀναπαύω <i>main verb</i> → <i>constative aorist</i> ἀναπαύω: 'give rest, refresh' (ἀνά + παύω); they brought relief and rest of mind to Paul.</p>	<p>γὰρ for <i>explanatory conjunction</i></p>	<p>τὸ the Accusative <i>article</i></p>	<p>ἐμὸν my Accusative <i>attributive possessive adjective</i> ἐμός: 'my'; the emphatic possessive.</p>
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<p>πνεῦμα spirit Accusative <i>direct object</i></p> <p>πνεῦμα: here Paul's own inner self/disposition; his morale was lifted.</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>τὸ the (spirit) Accusative <i>article (object, ellipsis of πνεῦμα)</i></p>	<p>ὑμῶν yours Genitive <i>possessive genitive</i></p> <p>ὑμῶν: 'your'; refreshing Paul is reckoned as refreshing them too — their joint interest.</p>
<p>ἐπιγινώσκετε recognize Pres Act Impv 2 Pl · ἐπιγινώσκω <i>main verb (imperative)</i></p> <p>→ customary present imperative</p> <p>ἐπιγινώσκω: 'recognize, acknowledge fully' (ἐπί-intensive of γινώσκω); give such workers their due esteem.</p>	<p>οὖν therefore <i>inferential conjunction</i></p>	<p>τοὺς the Accusative <i>article</i></p>	<p>τοιούτους such people Accusative <i>direct object</i></p> <p>τοιούτος: 'such'; people of this proven, self-giving kind (echoing v.16).</p>

19 Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι τῆς Ἀσίας. ἀσπάζεται ὑμᾶς ἐν κυρίῳ πολλὰ Ἀκύλας καὶ Πρίσκα σὺν τῇ κατ' οἶκον αὐτῶν ἐκκλησίᾳ.

The churches of Asia greet you. Aquila and Prisca, together with the church in their house, greet you warmly in the Lord.

GREETINGS **ASYNDETON** The closing greetings begin: first the regional churches of Asia, then Paul's close coworkers Aquila and Prisca and their house-congregation — a web of fellowship across the churches.

Ἀσπάζονται

greet

Pres Mid Indic 3 Pl · ἀσπάζομαι

main verb

→ present (epistolary convention)

ἀσπάζομαι: 'greet, salute, embrace'; the standard verb of letter-closing salutations.

ὑμᾶς

you

Accusative

direct object

αἱ

the

Nominative

article

ἐκκλησίαι

churches

Nominative

subject

ἐκκλησία: 'church, assembly'; the congregations of the province around Ephesus.

τῆς

of

Genitive

article

Ἀσίας

Asia

Genitive

genitive of place/relationship

Ἀσία: the Roman province of Asia (western Asia Minor), whose capital was Ephesus.

ἀσπάζεται

greet

Pres Mid Indic 3 Sg · ἀσπάζομαι

main verb (sg. w/ compound subject)

→ present (epistolary)

ἀσπάζομαι: see above; the singular verb precedes the compound subject (a common Greek concord).

ὑμᾶς

you

Accusative

direct object

ἐν

in

preposition + dative (sphere)

κυρίῳ

the Lord

Dative

dat. of sphere (Christian fellowship)

κύριος: 'Lord'; ἐν κυρίῳ marks the greeting as one of Christian, not merely social, fellowship.

πολλὰ

warmly

adverbial accusative (degree)

πολλά: adverbial, 'much, heartily' — a warm, emphatic greeting.

Ἀκύλας

Aquila

Nominative

subject

Ἀκύλας: Aquila, a Jewish Christian tentmaker, Paul's host and coworker (Acts 18; Rom 16:3).

<p>καὶ and <i>coordinating conjunction</i></p>	<p>Πρίσκα Prisca Nominative <i>subject (coordinate)</i></p> <p>Πρίσκα: Prisca (diminutive Priscilla), Aquila's wife and fellow worker; often named first elsewhere (Rom 16:3; Acts 18:18).</p>	<p>σὺν with <i>preposition + dative (accompaniment)</i></p>	<p>τῇ the Dative <i>article</i></p>
<p>κατ' in <i>preposition + accusative (distributive/local)</i></p> <p>κατά + acc.: here 'at, in' — ἡ κατ' οἴκου ἐκκλησία, 'the house-church.'</p>	<p>οἶκον house Accusative <i>object of κατά</i></p> <p>οἶκος: 'house, home'; early congregations met in private homes — here that of Aquila and Prisca.</p>	<p>αὐτῶν their Genitive <i>genitive of possession</i></p>	<p>ἐκκλησία church Dative <i>object of σὺν (the house congregation)</i></p> <p>ἐκκλησία: 'assembly, church'; the congregation gathering in their household.</p>

20 ἀσπάζονται ὑμᾶς οἱ ἀδελφοὶ πάντες. ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἁγίῳ.

| All the brothers greet you. Greet one another with a holy kiss.

GREETINGS & HOLY KISS ASYNDETON A blanket greeting from all the brothers, followed by the customary exhortation to the holy kiss — a ritual sign of the family love that should mark the gathered church.

<p>ἀσπάζονται greet Pres Mid Indic 3 Pl · ἀσπάζομαι <i>main verb</i></p> <p>→ present (epistolary)</p> <p>ἀσπάζομαι: 'greet'; see v.19.</p>	<p>ὑμᾶς you Accusative <i>direct object</i></p>	<p>οἱ the Nominative <i>article</i></p>	<p>ἀδελφοὶ brothers Nominative <i>subject</i></p> <p>ἀδελφός: 'brother'; the whole body of believers with Paul send greetings.</p>
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πάντες

all

Nominative

attributive adjective

πᾶς: 'all'; the greeting is comprehensive — every brother joins it.

ἀσπάσασθε

greet

Aor Mid Impv 2 Pl · ἀσπάζομαι

main verb (imperative)

→ *constative aorist imperative*

ἀσπάζομαι: 'greet'; now an imperative addressed to the Corinthians among themselves.

ἀλλήλους

one another

Accusative

direct object (reciprocal pronoun)

ἀλλήλων: 'one another'; the reciprocal — mutual greeting within the community.

ἐν

with

preposition + dative (means/manner)

φιλήματι

a kiss

Dative

dat. of means (instrument of greeting)

φίλημα: 'a kiss' (from φιλέω, 'love'); the customary greeting-kiss, here sanctified as a sign of Christian affection (cf. Rom 16:16).

ἁγίῳ

holy

Dative

attributive adjective

ἅγιος: 'holy'; the kiss is set apart, consecrated — an expression of pure family love among the saints.

21 Ὁ ἀσπασμὸς τῆ ἐμῆ χειρὶ Παύλου.

The greeting is in my own hand — Paul's.

AUTOGRAPH **ASYNDETON** Paul takes the pen from his amanuensis to add the closing in his own hand — the authenticating signature that guarantees the letter (cf. Gal 6:11; 2 Thess 3:17).

Ὁ

the

Nominative

article

ἀσπασμὸς

greeting

Nominative

subject (verbless clause)

ἀσπασμὸς: 'a greeting, salutation' (cf. ἀσπάζομαι); here the written closing salutation.

τῆ

the

Dative

article

ἐμῆ

my own

Dative

attributive possessive adjective

ἐμός: 'my, my own'; emphatic — the apostle's personal hand.

χειρὶ

hand

Dative

dat. of means (instrument of writing)

χειρ: 'hand'; τῇ ἐμῇ χειρὶ = 'with my own hand,' the mark of personal authentication after dictation.

Παύλου

of Paul

Genitive

genitive of source/apposition (the signatory)

Παῦλος: Paul; the genitive names the author of the autograph greeting.

22 εἴ τις οὐ φιλεῖ τὸν κύριον, ἦτω ἀνάθεμα. μαρανα θα.

If anyone has no love for the Lord, let him be accursed. Our Lord, come!

CURSE & CRY **ASYNDETON** A solemn conditional curse against loveless rejection of Christ, sealed by the Aramaic Maranatha — an invocation of the Lord's coming that turns the warning toward the eschatological judge.

εἴ

if

conjunction (first-class condition)

εἰ + indicative: a condition assumed real for argument — 'if, as may be the case.'

τις

anyone

Nominative

subject (indefinite)

οὐ

not

negative particle

φιλεῖ

loves

Pres Act Indic 3 Sg · φιλέω

verb of protasis

→ stative/customary present

φιλέω: 'love, have affection for, be a friend to'; the lack of personal devotion to Christ is the condemnable fault.

τὸν

the

Accusative

article

κύριον

Lord

Accusative

direct object

κύριος: 'Lord'; the risen Christ, the object of the love that defines a true believer.

ἦτω

let him be

Pres Act Impv 3 Sg · εἰμί

main verb (imperative, apodosis)

→ imperative (solemn decree)

ἦτω: 'let him be' (a late 3rd-sg. imperative of εἰμί, beside ἕστω); pronounces the verdict.

ἀνάθεμα

accursed

Nominative

predicate nominative

ἀνάθεμα: 'devoted to destruction, accursed' (LXX for Heb. hêrem); set apart for divine judgment (cf. 12:3; Gal 1:8–9).

μαρانا

(our) Lord

transliterated Aramaic (vocative/subject)

māranā: Aramaic 'our Lord'; the untranslated liturgical cry preserved from the earliest Aramaic-speaking church.

θα

come!

transliterated Aramaic (imperative)

thā: Aramaic 'come!'; together marana tha = 'Our Lord, come!' (or 'Our Lord has come') — a prayer for the parousia (cf. Rev 22:20).

23 ἡ χάρις τοῦ κυρίου Ἰησοῦ μεθ' ὑμῶν.

The grace of the Lord Jesus be with you.

BENEDICTION **ASYNDETON** The grace-benediction that closes a Pauline letter — balancing the curse of v.22 with the offer of grace, the proper note on which to end.

ἡ

the

Nominative

article

χάρις

grace

Nominative

subject (verbless wish)

χάρις: 'grace, favor'; God's unmerited kindness in Christ — the keynote of Paul's closing blessing.

τοῦ

of the

Genitive

article

κυρίου

Lord

Genitive

genitive of source

κύριος: 'Lord'; the grace flows from the Lord Jesus.

Ἰησοῦ

Jesus

Genitive

apposition to κυρίου

μεθ'

with

preposition + genitive (association)

μετά + gen.: 'with'; the blessing-wish formula '(be) with you.'

ὑμῶν

you

Genitive

object of μετά

24 ἡ ἀγάπη μου μετὰ πάντων ὑμῶν ἐν Χριστῷ Ἰησοῦ.

My love be with you all in Christ Jesus.

PERSONAL BENEDICTION ASYNDETON An unusual personal addition: after the grace-wish Paul sends his own love to them all in Christ — a tender close to a letter that has often had to rebuke.

ἡ

the

Nominative

article

ἀγάπη

love

Nominative

subject (verbless wish)

ἀγάπη: 'love'; Paul's own affection — the same word that governs all conduct (v.14) — sent to them despite the letter's reproofs.

μου

my

Genitive

genitive of source/possession

μετὰ

with

preposition + genitive (association)

πάντων

all

Genitive

attributive adjective

πᾶς: 'all'; emphatically inclusive — his love embraces the whole quarrelsome church, no faction excluded.

ὑμῶν

you

Genitive

object of μετά

ἐν

in

preposition + dative (sphere/union)

Χριστῷ

Christ

Dative

object of ἐν (sphere of union)

Χριστός: 'Christ, Anointed'; ἐν Χριστῷ Ἰησοῦ — the union in which alone such love is possible, the final word of the letter.

Ἰησοῦ

Jesus

Dative

apposition to Χριστῷ

On the text. The Greek follows the standard critical text of 1 Corinthians 16, 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 twenty-four verses; none is omitted in the critical text. Minor orthographic and itacistic variants (e.g. the spelling of proper names, εὐδοῶται / εὐδοῶθη at v.2, the presence or absence of ἀμήν at v.24) are not noted.

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

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