

The First Epistle to the Corinthians, Chapter 2

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α' Β'

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

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

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

Discourse structure of the chapter

A · 2:1–5

Paul's preaching: not lofty rhetoric but the crucified Christ

Paul recalls his arrival: he came proclaiming the mystery of God without rhetorical or philosophical display (1–2), in weakness and fear (3), so that his message rested on a demonstration of Spirit and power rather than persuasive wisdom (4) — that their faith might stand on God's power, not human wisdom (5).

B · 2:6–9

A higher wisdom: God's hidden, predestined glory

Yet there is a wisdom Paul speaks among the mature (6) — God's wisdom in a mystery, the hidden wisdom God foreordained before the ages for our glory (7), which none of this age's rulers knew, for had they known they would not have crucified the Lord of glory (8) — a glory Scripture says no eye, ear, or heart had grasped (9).

C · 2:10–13

Revealed by the Spirit who searches the depths of God

God has revealed these things through the Spirit, who searches even God's depths (10); as only a person's own spirit knows the person, so only God's Spirit knows God's things (11); we received this Spirit to know God's gifts (12), which we speak in Spirit-taught words, interpreting spiritual things to spiritual people (13).

D · 2:14–16

The natural and the spiritual person

The natural person cannot receive the things of God's Spirit — they are folly to him and discerned only spiritually (14); the spiritual person discerns all things yet is himself subject to no one's scrutiny (15); for who has known the Lord's mind so as to instruct him? — yet we have the mind of Christ (16).

1 Καὶ γὰρ ἐλθὼν πρὸς ὑμᾶς, ἀδελφοί, ἦλθον οὐ καθ' ὑπεροχὴν λόγου ἢ σοφίας καταγγέλλων ὑμῖν τὸ μυστήριον τοῦ θεοῦ.

And I, when I came to you, brothers, did not come proclaiming to you the mystery of God with excellence of speech or of wisdom.

CONTINUATION / PERSONAL APPLICATION **Καὶ γὰρ** Picking up the thread of 1:17–25, Paul turns from the theology of the cross to his own practice: his arrival in Corinth deliberately renounced rhetorical and philosophical grandeur.

Καὶ γὰρ

and I

Nominative

subject (*crasis kai + ἐγώ; emphatic*)

καὶ γὰρ: crasis of καί + ἐγώ, 'and I, I too'; resumes the argument and applies it to Paul personally.

ἐλθὼν

having come

Aor Act Ptc · Nom Sg Masc · ἔρχομαι

temporal participle (*antecedent action*)

→ constative aorist

ἔρχομαι: 'come, go'; the aorist marks Paul's initial arrival in Corinth as a completed event prior to the main verb.

πρὸς

to

preposition + accusative (direction)

ὑμᾶς

you

Accusative

object of πρὸς

ἀδελφοί

brothers

Vocative

vocative of address

ἀδελφός: 'brother'; the affectionate direct address marking a fresh appeal to the Corinthian congregation.

ἦλθον

I came

Aor Act Indic 1 Sg · ἔρχομαι

main verb

→ *constative aorist*

ἔρχομαι: 'come'; the main verb resumes the participle ἐλθών, now qualified by the negated manner.

οὐ

not

negative particle (negates the manner)

καθ'

according to / with

preposition + accusative (standard/manner)

κατά: 'according to'; with the accusative here it expresses the manner — 'in a way marked by excellence.'

ὑπεροχὴν

superiority / excellence

Accusative

object of κατά (manner)

ὑπεροχή: 'pre-eminence, superiority' (ὑπέρ + ἔχω); of the lofty, ostentatious style of the professional rhetorician or sophist.

λόγου

of speech

Genitive

attributive/objective genitive

λόγος: here 'eloquence, rhetorical word'; the polished oratory prized in Greco-Roman Corinth.

ἢ

or

disjunctive conjunction

σοφίας

of wisdom

Genitive

attributive/objective genitive (parallel to λόγου)

σοφία: 'wisdom'; here human philosophical wisdom — the catchword of 1:18–2:16, set against God's wisdom in the cross.

καταγγέλλων

proclaiming

Pres Act Ptc · Nom Sg Masc · καταγγέλλω

adverbial participle (manner/means of ἦλθον)

→ *present (concurrent/durative)*

καταγγέλλω: 'proclaim, announce' (κατά-intensive); the herald's solemn declaration of the message.

ὑμῖν

to you

Dative

dative of indirect object (recipient)

τὸ

the

Accusative

article

μυστήριον

mystery

Accusative

direct object of καταγγέλλων

μυστήριον: 'mystery'; in Paul a once-hidden, now-revealed saving purpose of God (here, Christ crucified). NA28/THGNT read μυστήριον; some witnesses read μαρτύριον ('testimony').

τοῦ

of

Genitive

article

θεοῦ

of God

Genitive

genitive of source/possession

θεός: God; the mystery's author and owner — it originates with him, not human insight.

2 οὐ γὰρ ἔκρινά τι εἰδέναι ἐν ὑμῖν εἰ μὴ Ἰησοῦν Χριστὸν καὶ τοῦτον ἐσταυρωμένον.

For I decided to know nothing among you except Jesus Christ, and him crucified.

GROUND (EXPLAINS V.1) γὰρ The reason Paul renounced rhetorical display: a deliberate resolve to confine his message to the one scandalous theme — the crucified Messiah.

οὐ

not

negative particle

γὰρ

for

explanatory/causal conjunction

ἔκρινά

I decided / resolved

Aor Act Indic 1 Sg · κρίνω

main verb

→ constative aorist (decisive resolve)

κρίνω: 'judge, decide, determine'; here of a settled resolution — Paul's deliberate ministry policy at Corinth.

τι

anything

Accusative

direct object of εἰδέναι (indefinite pronoun)

εἰδέναι

to know

Perf Act Inf · οἶδα

complementary infinitive (of ἔκριναι)

→ perfect with present force (settled knowledge)

οἶδα: 'know' (perfect with present sense); here 'reckon with, take account of' — to confine his attention to one theme.

ἐν

among

preposition + dative (sphere)

ὕμῖν

you

Dative

dative of sphere (object of ἐν)

εἰ

if

conjunction (in εἰ μὴ, 'except')

μὴ

not

negative particle (εἰ μὴ = 'except')

εἰ μὴ: 'except, unless'; marks the sole exception to the sweeping οὐ ... τι — the one thing Paul did resolve to know.

Ἰησοῦν

Jesus

Accusative

object of εἰδέναι (in apposition to τι)

Ἰησοῦς: 'Jesus'; the personal name, fronted before the title to ground the message in the historical, crucified man.

Χριστὸν

Christ

Accusative

apposition (title)

Χριστός: 'Anointed, Messiah'; the scandal sharpens — the Messiah is the one who was crucified.

καὶ

and

coordinating conjunction (ascensive/epexegetic)

τούτου

this one / him

Accusative

demonstrative pronoun (resumptive, emphatic)

οὗτος: 'this'; the resumptive 'and this one as crucified' rivets attention on the cross as the defining fact.

ἐσταυρωμένον

crucified

Perf Pass Ptc · Acc Sg Masc · σταυρώ

predicate/attributive participle (object complement)

→ intensive perfect (abiding state)

σταυρώ: 'crucify'; the perfect stresses the permanent significance — the crucified-and-still-crucified Christ defines Paul's gospel (cf. 1:23).

3 κἀγὼ ἐν ἀσθενείᾳ καὶ ἐν φόβῳ καὶ ἐν τρόμῳ πολλῶ ἐγενόμην πρὸς ὑμᾶς,

And I was with you in weakness and in fear and in much trembling,

CONTINUATION (PAUL'S Demeanor) **κἀγὼ** Paul's own bearing matched his message: not the self-assured orator but a weak, trembling herald — the medium fitted to the crucified theme.

κἀγὼ

and I

Nominative

subject (*crasis καὶ + ἐγώ*)

κἀγὼ: 'and I' (*crasis*); resumes the emphatic first person, now describing his manner of presence.

ἐν

in

preposition + dative (*state/manner*)

ἀσθενείᾳ

weakness

Dative

dative of manner/state (*object of ἐν*)

ἀσθένεια: 'weakness, frailty'; bodily and/or rhetorical inadequacy, perhaps recalling the strain of his Corinthian arrival (cf. Acts 18).

καὶ

and

coordinating conjunction

ἐν

in

preposition + dative (*state/manner*)

φόβῳ

fear

Dative

dative of manner/state

φόβος: 'fear'; not cowardice but the awed solemnity of one entrusted with God's message.

καὶ

and

coordinating conjunction

ἐν

in

preposition + dative (*state/manner*)

τρόμῳ

trembling

Dative

dative of manner/state

τρόμος: 'trembling, quaking'; 'fear and trembling' is a stock Pauline pairing for reverent dependence (cf. Phil 2:12).

πολλῶ

much

Dative

attributive adjective (*with τρόμῳ*)

πολύς: 'much, great'; intensifies the trembling — the herald's profound sense of his own insufficiency.

ἐγενόμην

I was / came to be

Aor Mid Indic 1 Sg · γίνομαι

main verb

→ constative aorist

γίνομαι: 'become, come to be'; with πρὸς, 'I was present with / came to be among you' — describing his condition during the stay.

πρὸς

with / to

preposition + accusative
(*relationship/presence*)

ὑμᾶς

you

Accusative

object of πρὸς

4 καὶ ὁ λόγος μου καὶ τὸ κήρυγμά μου οὐκ ἐν πειθοῖ σοφίας λόγοις ἀλλ' ἐν ἀποδείξει πνεύματος καὶ δυνάμεως,

and my speech and my proclamation were not in persuasive words of wisdom, but in demonstration of the Spirit and of power,

CONTINUATION (THE MANNER OF THE MESSAGE) καὶ The negative-positive antithesis sharpens: Paul's preaching relied not on rhetorical persuasion but on a Spirit-given, power-laden demonstration.

καὶ

and

coordinating conjunction

ὁ

the

Nominative

article

λόγος

speech / message

Nominative

subject (coordinate)

λόγος: 'word, speech'; here the content/manner of what Paul said, paired with his act of heralding.

μου

my

Genitive

genitive of possession

καὶ

and

coordinating conjunction

τὸ

the

Nominative

article

κήρυγμά

proclamation

Nominative

subject (coordinate)

κήρυγμα: 'proclamation, what is heralded' (from κηρύσσω); the act/content of the public announcement.

μου

my

Genitive

genitive of possession

<p>οὐκ not negative particle</p>	<p>ἐν in / with preposition + dative (means/manner)</p>	<p>πειθοῖ persuasive Dative attributive adjective (with λόγους) πειθός: 'persuasive' (a rare adjective from πείθω); the phrase's exact form is textually unstable, but the sense is the persuasiveness of human wisdom.</p>	<p>σοφίας of wisdom Genitive attributive/source genitive (with λόγους) σοφία: 'wisdom'; the wisdom whose persuasive techniques Paul refuses to lean on.</p>
<p>λόγοις words Dative dative of means (object of ἐν) λόγος: 'word'; the plural here of the artful 'words' of rhetorical persuasion.</p>	<p>ἀλλ' but adversative conjunction (strong contrast) ἀλλά: 'but'; the sharp adversative pivoting from the rejected basis to the true one.</p>	<p>ἐν in / with preposition + dative (means)</p>	<p>ἀποδείξει demonstration Dative dative of means (object of ἐν) ἀπόδειξις: 'proof, demonstration'; a rhetorical/logical term ironically reclaimed — the only 'proof' that counts is the Spirit's power.</p>
<p>πνεύματος of the Spirit Genitive subjective/source genitive (with ἀποδείξει) πνεῦμα: 'Spirit'; the Holy Spirit as the source/agent of the convincing demonstration.</p>	<p>καὶ and coordinating conjunction</p>	<p>δυνάμεως of power Genitive subjective/source genitive (coordinate) δύναμις: 'power'; possibly hendiadys with πνεύματος — 'the Spirit's power' (cf. 1:18, 24).</p>	

5 ἵνα ἡ πίστις ὑμῶν μὴ ᾖ ἐν σοφίᾳ ἀνθρώπων ἀλλ' ἐν δυνάμει θεοῦ.

| so that your faith might not be in the wisdom of men but in the power of God.

| PURPOSE (GOAL OF VV.1-4) ἵνα The aim of Paul's whole approach: that the Corinthians' faith rest on a sure foundation — God's power, not the shifting persuasions of human wisdom.

ἵνα

so that

conjunction (purpose) + subjunctive

ἵνα: 'in order that'; introduces the purpose clause stating the goal of Paul's self-effacing method.

ἡ

the

Nominative

article

πίστις

faith

Nominative

subject of ἡ

πίστις: 'faith, trust'; the Corinthians' believing response, whose ground is at issue.

ὑμῶν

your

Genitive

genitive of relationship/subjective

μὴ

not

negative particle (with subjunctive)

ἦ

might be

Pres Act Subj 3 Sg · εἰμί

main verb of ἵνα clause (copula)

→ present (stative)

εἰμί: 'be'; the subjunctive after ἵνα — the existence/grounding of their faith is the point.

ἐν

in

preposition + dative (basis/sphere)

σοφία

wisdom

Dative

dative of basis (object of ἐν)

σοφία: 'wisdom'; human wisdom as a (rejected) foundation for faith.

ἀνθρώπων

of men

Genitive

subjective/possessive genitive

ἄνθρωπος: 'human being, person'; 'of men' marks the wisdom as merely human in origin.

ἀλλ'

but

adversative conjunction

ἐν

in

preposition + dative (basis/sphere)

δυνάμει

power

Dative

dative of basis (object of ἐν)

δύναμις: 'power'; God's power as the secure foundation of faith — echoing 1:18, 24.

θεοῦ

of God

Genitive

subjective/source genitive

θεός: God; the contrast ἀνθρώπων / θεοῦ caps the antithesis of vv. 1–5.

6 Σοφίαν δὲ λαλοῦμεν ἐν τοῖς τελείοις, σοφίαν δὲ οὐ τοῦ αἰῶνος τούτου οὐδὲ τῶν ἀρχόντων τοῦ αἰῶνος τούτου τῶν καταργουμένων·

Yet we do speak wisdom among the mature — but not a wisdom of this age, nor of the rulers of this age, who are being brought to nothing.

CONTRAST / QUALIFICATION **δὲ** A pivot: Paul's rejection of human wisdom is not anti-intellectualism. There is a wisdom he proclaims — but it belongs to God, not to the doomed authorities of the present age.

<p>Σοφίαν wisdom Accusative <i>direct object of λαλοῦμεν (fronted, emphatic)</i></p> <p>σοφία: 'wisdom'; fronted to mark the turn — Paul does deal in wisdom, of a wholly different order.</p>	<p>δὲ yet / but <i>adversative/transitional conjunction</i></p> <p>δὲ: 'but, and'; here mildly adversative, marking the qualification of vv.1–5.</p>	<p>λαλοῦμεν we speak Pres Act Indic 1 Pl · λαλέω <i>main verb</i></p> <p>→ customary present</p> <p>λαλέω: 'speak, utter'; the present marks Paul's ongoing practice (the 'we' likely the apostolic preachers).</p>	<p>ἐν among <i>preposition + dative (sphere/audience)</i></p>
<p>τοῖς the Dative <i>article</i></p>	<p>τελείοις mature / perfect Dative <i>substantival adjective (object of ἐν)</i></p> <p>τέλειος: 'mature, complete, perfect'; the spiritually grown — possibly with ironic edge toward those who prized 'maturity' in Corinth.</p>	<p>σοφίαν wisdom Accusative <i>direct object (resumptive, with qualifying gen.)</i></p> <p>σοφία: 'wisdom'; restated to attach the disclaimers — it is not the age's wisdom.</p>	<p>δὲ but <i>adversative conjunction</i></p>

οὐ

not

negative particle

τοῦ

of the

Genitive

article

αἰῶνος

age

Genitive

possessive/source genitive (with σοφῶν)

αἰών: 'age, era'; 'this age' is the present world-order under judgment, set against the age to come.

τούτου

this

Genitive

attributive demonstrative

οὐδὲ

nor

negative conjunction (continues οὐ)

τῶν

of the

Genitive

article

ἀρχόντων

rulers

Genitive

possessive/source genitive (coordinate)

ἄρχων: 'ruler'; the governing powers of the age — variously read as political authorities and/or the spiritual powers behind them (cf. v.8).

τοῦ

of the

Genitive

article

αἰῶνος

age

Genitive

genitive (with ἀρχόντων)

αἰών: 'age'; repeated to specify the rulers as belonging to the transient present order.

τούτου

this

Genitive

attributive demonstrative

τῶν

the (ones)

Genitive

article (substantizes participle)

καταργουμένων

who are being brought to nothing

Pres Pass Ptc · Gen Pl Masc · καταργέω

attributive participle (with ἀρχόντων)

→ present (process underway)

καταργέω: 'render ineffective, abolish, bring to nothing'; the present pictures the rulers' power as already in process of being annulled by the cross.

7 ἀλλὰ λαλοῦμεν θεοῦ σοφίαν ἐν μυστηρίῳ, τὴν ἀποκεκρυμμένην, ἣν προώρισεν ὁ θεὸς πρὸ τῶν αἰώνων εἰς δόξαν ἡμῶν·

But we speak God's wisdom in a mystery, the hidden wisdom, which God foreordained before the ages for our glory —

POSITIVE COUNTERPART (ANTITHESIS TO V.6) **ἀλλὰ** The positive pole of the antithesis: the wisdom Paul proclaims is God's own, long concealed as a mystery, and destined before time for the believers' glory.

ἀλλὰ

but

adversative conjunction

ἀλλά: 'but'; the strong contrast to the negated wisdom of v.6.

λαλοῦμεν

we speak

Pres Act Indic 1 Pl · λαλέω

main verb

→ *customary present*

λαλέω: 'speak'; the repeated verb fixes the contrast between the two wisdoms.

θεοῦ

of God

Genitive

possessive/source genitive (fronted, emphatic)

θεός: God; fronted before σοφίαν for emphasis — this wisdom is God's, not the age's.

σοφίαν

wisdom

Accusative

direct object of λαλοῦμεν

σοφία: 'wisdom'; God's saving wisdom embodied in the crucified Christ.

ἐν

in

preposition + dative (manner/form)

μυστηρίῳ

a mystery

Dative

dative of manner (object of ἐν)

μυστήριον: 'mystery'; 'in a mystery' = in the form of a once-hidden, now-disclosed divine secret.

τὴν

the

Accusative

article (with the participle, in apposition to σοφίαν)

ἀποκεκρυμμένην

hidden

Perf Pass Ptc · Acc Sg Fem · ἀποκρύπτω

attributive participle (with σοφίαν)

→ *intensive perfect (hidden, with abiding result)*

ἀποκρύπτω: 'hide away, conceal'; the perfect stresses the long-standing concealment now ended in revelation (cf. v.10).

ἣν

which

Accusative

relative pronoun (object of προώρισεν)

προώρισεν

foreordained / predestined

Aor Act Indic 3 Sg · προορίζω

main verb (relative clause)

→ constative aorist

προορίζω: 'decide beforehand, predestine' (πρό + ὀρίζω); God's pre-temporal determination of this wisdom for our glory.

ὁ

the

Nominative

article

θεός

God

Nominative

subject of προώρισεν

θεός: God; the sole agent of the eternal predestining purpose.

πρὸ

before

preposition + genitive (time)

πρό: 'before'; with the genitive, temporal — prior to the created ages.

τῶν

the

Genitive

article

αἰώνων

ages

Genitive

object of πρὸ (time)

αἰών: 'age'; 'before the ages' = in eternity past, prior to all time.

εἰς

for

preposition + accusative (purpose/goal)

δόξαν

glory

Accusative

object of εἰς (purpose)

δόξα: 'glory'; the eschatological splendor destined for believers — the goal of God's hidden wisdom.

ἡμῶν

our

Genitive

objective/possessive genitive

8 ἦν οὐδείς τῶν ἀρχόντων τοῦ αἰῶνος τούτου ἔγνωκεν· εἰ γὰρ ἔγνωσαν, οὐκ ἂν τὸν κύριον τῆς δόξης ἐσταύρωσαν.

which none of the rulers of this age has known; for if they had known it, they would not have crucified the Lord of glory.

RELATIVE EXPANSION + PROOF ἦν Proof of the rulers' ignorance: the crucifixion itself. Had they grasped God's wisdom, they would never have crucified the very Lord of glory.

ἦν

which

Accusative

relative pronoun (object of ἔγνωκεν)

οὐδείς

no one

Nominative

subject (negative substantive)

οὐδείς: 'no one, none'; categorical denial that any ruler perceived God's wisdom.

τῶν

of the

Genitive

article

ἀρχόντων

rulers

Genitive

partitive genitive (with οὐδείς)

ἄρχων: 'ruler'; resumes v.6 — the human (and/or demonic) authorities who engineered the cross.

τοῦ

of the

Genitive

article

αἰῶνος

age

Genitive

genitive (with ἀρχόντων)

αἰών: 'age'; the present passing order to which the rulers belong.

τούτου

this

Genitive

attributive demonstrative

ἔγνωκεν

has known

Perf Act Indic 3 Sg · γνώσκω

main verb

→ intensive perfect (came to know, with abiding result)

γνώσκω: 'know, recognize'; the perfect underscores that this wisdom remained outside their grasp.

εἰ

if

conjunction (introduces 2nd-class condition)

εἰ: 'if'; with the aorist indicative + ἄν it forms a contrary-to-fact (2nd-class) condition.

γὰρ

for

explanatory/causal conjunction

ἔγνωσαν

they had known

Aor Act Indic 3 Pl · γινώσκω

verb of protasis (contrary-to-fact)

→ constative aorist (in unreal condition)

γινώσκω: 'know'; the protasis of an unfulfilled condition — 'if they had known' (but they did not).

οὐκ

not

negative particle

ἄν

would

modal particle (apodosis of unreal condition)

ἄν: untranslatable modal particle; marks the apodosis as contingent/unreal — 'would (not) have.'

τὸν

the

Accusative

article

κύριον

Lord

Accusative

direct object of ἐσταύρωσαν

κύριος: 'Lord'; the exalted title sharpens the paradox — they crucified the very Lord of glory.

τῆς

of

Genitive

article

δόξης

glory

Genitive

attributive/qualitative genitive (with κύριον)

δόξα: 'glory'; 'the Lord of glory' (cf. Ps 24:7–10) ascribes divine majesty to the crucified one — a stunning juxtaposition.

ἐσταύρωσαν

they crucified

Aor Act Indic 3 Pl · σταυρώω

verb of apodosis

→ constative aorist

σταυρώω: 'crucify'; the historical fact that exposes the rulers' blindness to God's wisdom.

9 ἀλλὰ καθὼς γέγραπται· Ἄ ὀφθαλμὸς οὐκ εἶδεν καὶ οὐς οὐκ ἤκουσεν καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη, ἃ ἠτοίμασεν ὁ θεὸς τοῖς ἀγαπῶσιν αὐτόν.

But, as it is written: "Things that eye has not seen and ear has not heard, and that have not arisen upon the heart of man — these God has prepared for those who love him."

SCRIPTURAL CONFIRMATION **ἀλλὰ** A scriptural clinch (echoing Isa 64:4; 65:17): the glory God prepared lies utterly beyond unaided human perception — confirming that it must be revealed (v.10).

ἀλλὰ

but

adversative conjunction (contrast w/ rulers' ignorance)

ἀλλά: 'but'; pivots from what the rulers failed to know to what Scripture affirms God prepared.

καθὼς

just as

comparative conjunction (citation formula)

καθὼς: 'just as'; introduces the OT citation formula καθὼς γέγραπται.

γέγραπται

it is written

Perf Pass Indic 3 Sg · γράφω

citation-introductory verb

→ *intensive perfect (standing written)*

γράφω: 'write'; the perfect γέγραπται is the standard formula citing abiding scriptural authority.

Ἄ

things which

Accusative

relative pronoun (object of εἶδεν; fronted, resumed by ἃ)

ὅς: 'which'; the neuter plural relative heads the citation — the unseen, unheard things.

ὀφθαλμὸς

eye

Nominative

subject of εἶδεν

ὀφθαλμός: 'eye'; the organ of sight, here for human visual perception.

οὐκ

not

negative particle

εἶδεν

saw

Aor Act Indic 3 Sg · ὁράω

main verb (rel. clause)

→ *constative aorist*

ὁράω: 'see'; the aorist (suppletive εἶδον) of perception — eye never beheld these things.

καὶ

and

coordinating conjunction

οὖς

ear

Nominative

subject of ἤκουσεν

οὖς: 'ear'; the organ of hearing, for auditory perception.

οὐκ

not

negative particle

ἤκουσεν

heard

Aor Act Indic 3 Sg · ἀκούω

main verb (rel. clause)

→ constative aorist

ἀκούω: 'hear'; ear never received report of them.

καὶ

and

coordinating conjunction

ἐπὶ

upon

preposition + accusative (goal/onto)

ἐπὶ: 'upon'; with the accusative, motion onto — a Semitic idiom for entering the mind.

καρδίαν

heart

Accusative

object of ἐπὶ

καρδία: 'heart'; in Semitic idiom the seat of thought, will, and imagination — 'arise upon the heart' = occur to the mind.

ἀνθρώπου

of man

Genitive

possessive genitive

ἄνθρωπος: 'human being'; the universal human capacity, which fell short of these realities.

οὐκ

not

negative particle

ἀνέβη

arose / came up

Aor Act Indic 3 Sg · ἀναβαίνω

main verb (rel. clause)

→ constative aorist

ἀναβαίνω: 'go up, ascend'; here idiomatically 'come into the mind' (Heb. 'ālâ 'al-lēb).

ἃ

these things which

Accusative

relative pronoun (resumes Ἀ; object of ἠτοίμασεν)

ὅς: 'which'; the second relative gathers up the foregoing — these very things God prepared.

ἠτοίμασεν

prepared

Aor Act Indic 3 Sg · ἐτοιμάζω

main verb (rel. clause)

→ constative aorist

ἐτοιμάζω: 'make ready, prepare'; God's settled provision of glory for his people.

ὁ

the

Nominative

article

θεός

God

Nominative

subject of ἠτοίμασεν

θεός: God; the gracious preparer of what perception could not reach.

τοῖς

for those

Dative

article (substantizes participle; dat. of advantage)

ἀγαπῶσιν

who love

Pres Act Ptc · Dat Pl Masc · ἀγαπάω

substantival participle (dat. of advantage)

→ customary/durative present

ἀγαπάω: 'love'; 'those who love God' — covenant language for the recipients of his prepared glory.

αὐτόν

him

Accusative

direct object of ἀγαπῶσιν

10 ἡμῖν δὲ ἀπεκάλυψεν ὁ θεὸς διὰ τοῦ πνεύματος· τὸ γὰρ πνεῦμα πάντα ἐραυνᾷ, καὶ τὰ βάθη τοῦ θεοῦ.

But God has revealed them to us through the Spirit; for the Spirit searches all things, even the depths of God.

CONTRAST / TURNING POINT **δὲ** The hinge of the chapter: what perception could not reach (v.9), God has revealed to us by his Spirit — who alone plumbs the very depths of God.

ἡμῖν

to us

Dative

indirect object (fronted, emphatic)

ἡμεῖς: 'we'; emphatically fronted — the contrast with the rulers and with unaided humanity.

δὲ

but

adversative/transitional conjunction

δέ: 'but'; marks the decisive contrast — concealment gives way to revelation.

ἀπεκάλυψεν

revealed

Aor Act Indic 3 Sg · ἀποκαλύπτω

main verb

→ constative aorist

ἀποκαλύπτω: 'uncover, reveal' (ἀπό + καλύπτω); the unveiling of what was hidden (v.7) — the antonym of ἀποκεκρυμμένην.

ὁ

the

Nominative

article

θεός

God

Nominative

subject

θεός: God; the revealer, working through his Spirit.

διὰ

through

preposition + genitive (agency/means)

τοῦ

the

Genitive

article

πνεύματος

Spirit

Genitive

genitive of means/agency (object of διὰ)

πνεῦμα: 'Spirit'; the Holy Spirit as the agent of revelation.

τὸ

the

Nominative

article

γὰρ

for

explanatory/causal conjunction

πνεῦμα

Spirit

Nominative

subject of ἐραυνᾷ

πνεῦμα: 'Spirit'; the ground for revelation — the Spirit's exhaustive knowledge of God.

πάντα

all things

Accusative

direct object of ἐραυνᾷ

πᾶς: 'all'; the comprehensive scope of the Spirit's searching.

ἐραυνᾷ

searches

Pres Act Indic 3 Sg · ἐραυνᾷ

main verb

→ gnomic/customary present

ἐραυνᾷ (ἐρευνᾷ): 'search, examine'; the Spirit penetrates and knows all, even God's hidden counsels.

καὶ

even

ascensive conjunction ('even')

καὶ: here ascensive, 'even' — climaxing 'all things' with the most extreme instance.

τὰ

the

Accusative

article

βάθη

depths

Accusative

direct object (in apposition to πάντα)

βάθος: 'depth'; the unfathomable inner counsels and being of God (cf. Rom 11:33).

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

possessive genitive (with βάθη)

θεός: God; the depths that are God's own — known only to his Spirit.

11 τίς γὰρ οἶδεν ἀνθρώπων τὰ τοῦ ἀνθρώπου εἰ μὴ τὸ πνεῦμα τοῦ ἀνθρώπου τὸ ἐν αὐτῷ; οὕτως καὶ τὰ τοῦ θεοῦ οὐδεὶς ἔγνωκεν εἰ μὴ τὸ πνεῦμα τοῦ θεοῦ.

For who among men knows the things of a man except the spirit of the man that is in him? So also no one has known the things of God except the Spirit of God.

GROUND (ANALOGY) **γὰρ** An a fortiori analogy grounding v.10b: just as only one's own inner spirit knows one's own thoughts, so only God's Spirit knows God's — hence revelation must come through that Spirit.

<p>τίς who Nominative <i>interrogative pronoun (subject)</i></p> <p>τίς: 'who?'; the rhetorical question expecting the answer 'no one but his own spirit.'</p>	<p>γὰρ for <i>explanatory/causal conjunction</i></p>	<p>οἶδεν knows Perf Act Indic 3 Sg · οἶδα <i>main verb (rhetorical question)</i> → perfect with present force</p> <p>οἶδα: 'know' (perfect with present sense); intuitive/inward knowing.</p>	<p>ἀνθρώπων among men Genitive <i>partitive genitive (with τίς)</i></p> <p>ἄνθρωπος: 'human being'; 'who of men' — the field from which the answer is drawn.</p>
<p>τὰ the things Accusative <i>article (substantival; object of οἶδεν)</i></p> <p>τὰ τοῦ ἀνθρώπου: 'the things of the man' — his inner thoughts, intentions, self-knowledge.</p>	<p>τοῦ of the Genitive <i>article</i></p>	<p>ἀνθρώπου man Genitive <i>possessive genitive (with τὰ)</i></p> <p>ἄνθρωπος: 'a person'; whose private inner world is in view.</p>	<p>εἰ if <i>conjunction (in εἰ μὴ, 'except')</i></p>
<p>μὴ not <i>negative particle (εἰ μὴ = 'except')</i></p> <p>εἰ μὴ: 'except'; the sole exception to the negated knowing.</p>	<p>τὸ the Nominative <i>article</i></p>	<p>πνεῦμα spirit Nominative <i>subject (of implied οἶδεν)</i></p> <p>πνεῦμα: here the human spirit — the self-conscious inner person who alone knows his own depths.</p>	<p>τοῦ of the Genitive <i>article</i></p>

ἄνθρωπου

man

Genitive

possessive genitive (with πνεῦμα)

τὸ

the (one)

Nominative

article (with prepositional phrase, attributive)

ἐν

in

preposition + dative (location)

αὐτῷ

him

Dative

object of ἐν (location)

οὕτως

so

adverb (drawing the analogy)

οὕτως: 'thus, so'; applies the human analogy to God.

καὶ

also

adverbial/ascensive conjunction

τὰ

the things

Accusative

article (substantival; object of ἔγνωκεν)

τὰ τοῦ θεοῦ: 'the things of God' — his thoughts, counsels, the realities of v.9.

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

possessive genitive (with τὰ)

οὐδεὶς

no one

Nominative

subject (negative substantive)

οὐδεὶς: 'no one'; only the Spirit of God is the exception.

ἔγνωκεν

has known

Perf Act Indic 3 Sg · γινώσκω

main verb

→ perfect with present force

γινώσκω: 'know'; the perfect — settled, full knowledge possessed by the Spirit alone.

εἰ

if

conjunction (in εἰ μὴ, 'except')

μὴ

not

negative particle (εἰ μὴ = 'except')

τὸ

the

Nominative

article

πνεῦμα

Spirit

Nominative

subject (of implied ἔγνωκεν)

πνεῦμα: here the Spirit of God — who, as God's own self-consciousness, knows God exhaustively.

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

possessive genitive (with πνεῦμα)

12 ἡμεῖς δὲ οὐ τὸ πνεῦμα τοῦ κόσμου ἐλάβομεν ἀλλὰ τὸ πνεῦμα τὸ ἐκ τοῦ θεοῦ, ἵνα εἰδῶμεν τὰ ὑπὸ τοῦ θεοῦ χαρισθέντα ἡμῖν·

Now we received not the spirit of the world but the Spirit who is from God, so that we might know the things freely given to us by God;

APPLICATION (THE 'WE' WHO KNOW) δὲ Drawing the inference: believers have received the very Spirit of God — not the world's spirit — precisely in order to know the gifts God has graced them with.

ἡμεῖς

we

Nominative

subject (emphatic pronoun)

ἡμεῖς: 'we'; emphatic — believers, as recipients of God's Spirit, over against the world.

δὲ

now / but

transitional/adversative conjunction

οὐ

not

negative particle

τὸ

the

Accusative

article

πνεῦμα

spirit

Accusative

direct object of ἐλάβομεν

πνεῦμα: 'spirit'; here 'the spirit of the world' — the disposition/outlook of the present age, not the Holy Spirit.

τοῦ

of the

Genitive

article

κόσμου

world

Genitive

possessive/source genitive

κόσμος: 'world'; the fallen human order alienated from God (cf. 1:20–21).

ἐλάβομεν

we received

Aor Act Indic 1 Pl · λαμβάνω

main verb

→ constative aorist

λαμβάνω: 'receive, take'; the gift of the Spirit at conversion — received, not seized.

ἀλλὰ

but

adversative conjunction

τὸ

the

Accusative

article

πνεῦμα

Spirit

Accusative

direct object (coordinate)

πνεῦμα: here the Holy Spirit — the Spirit who proceeds from God.

τὸ

the (one)

Accusative

article (with prep. phrase, attributive)

ἐκ

from

preposition + genitive (source)

τοῦ

the

Genitive

article

θεοῦ

God

Genitive

genitive of source (object of ἐκ)

θεός: God; the source of the Spirit, marking the Spirit's divine origin and authority to reveal.

ἵνα

so that

conjunction (purpose) + subjunctive

ἵνα: 'in order that'; states the purpose of receiving the Spirit — knowledge of God's gifts.

εἰδῶμεν

we might know

Perf Act Subj 1 Pl · οἶδα

main verb of ἵνα clause

→ perfect subjunctive with present force

οἶδα: 'know'; the experiential, appreciative knowing of what grace has bestowed.

τὰ

the things

Accusative

article (substantizes the participle)

ὑπὸ

by

preposition + genitive (agency)

ὑπό: 'by'; with the genitive, marks the personal agent of a passive — God as giver.

τοῦ

the

Genitive

article

θεοῦ

God

Genitive

genitive of agency (object of ὑπὸ)

χαρισθέντα

freely given

Aor Pass Ptc · Acc Pl Neut · χαρίζομαι

substantival participle (object of εἰδῶμεν)

→ constative aorist

χαρίζομαι: 'give freely, grant as a favor' (from χάρις, 'grace'); the gifts are sheer grace, not earned.

ἡμῖν

to us

Dative

dative of advantage/indirect object

13 ἃ καὶ λαλοῦμεν οὐκ ἐν διδακτοῖς ἀνθρωπίνης σοφίας λόγοις ἀλλ' ἐν διδακτοῖς πνεύματος, πνευματικοῖς πνευματικὰ συγκρίνοντες.

which things we also speak, not in words taught by human wisdom, but in those taught by the Spirit, interpreting spiritual things to spiritual people.

RELATIVE CONTINUATION ἃ The Spirit not only gives the gifts to be known but also the very words to express them: Spirit-taught speech, matching spiritual content to spiritual recipients.

<p>ἃ</p> <p>which things</p> <p>Accusative</p> <p>relative pronoun (object of λαλοῦμεν)</p> <p>ἃς: 'which'; resumes 'the things freely given' of v.12.</p>	<p>καὶ</p> <p>also</p> <p>adverbial/ascensive conjunction</p> <p>καί: 'also'; not only know (v.12) but also speak these things.</p>	<p>λαλοῦμεν</p> <p>we speak</p> <p>Pres Act Indic 1 Pl · λαλέω</p> <p>main verb</p> <p>→ customary present</p> <p>λαλέω: 'speak'; the same verb of vv.6–7, now stressing the Spirit-given medium of expression.</p>	<p>οὐκ</p> <p>not</p> <p>negative particle</p>
<p>ἐν</p> <p>in / with</p> <p>preposition + dative (means/manner)</p>	<p>διδακτοῖς</p> <p>taught</p> <p>Dative</p> <p>attributive verbal adjective (with λόγοις)</p> <p>διδακτός: 'taught, instructed' (verbal adj. of διδάσκω); 'words taught by human wisdom' = the trained eloquence Paul rejects.</p>	<p>ἀνθρωπίνης</p> <p>human</p> <p>Genitive</p> <p>attributive genitive (with σοφίας)</p> <p>ἀνθρώπινος: 'human, belonging to man'; qualifies the wisdom as merely human.</p>	<p>σοφίας</p> <p>of wisdom</p> <p>Genitive</p> <p>genitive of source/agency (with διδακτοῖς)</p> <p>σοφία: 'wisdom'; the teacher of the rejected words.</p>

λόγοις

words

Dative

dative of means (object of ἐν)

λόγος: 'word'; the verbal medium — contrast the source of the words, not their existence.

ἀλλ'

but

adversative conjunction

ἐν

in / with

preposition + dative (means)

διδασκτοῖς

taught

Dative

substantival verbal adjective (object of ἐν; 'words' implied)

διδασκτός: 'taught'; 'taught by the Spirit' — the divine source of Paul's chosen words.

πνεύματος

of the Spirit

Genitive

genitive of source/agency (with διδασκτοῖς)

πνεῦμα: 'Spirit'; the Holy Spirit as teacher of the apostolic words.

πνευματικοῖς

to spiritual (people)

Dative

substantival adj. (dat.; or instrumental — see note)

πνευματικός: 'spiritual'; here probably 'spiritual people' (dat. of recipient), though the neuter 'spiritual means' is a recognized alternative.

πνευματικὰ

spiritual things

Accusative

substantival adj. (direct object of συγκρίνοντες)

πνευματικός: 'spiritual'; the neuter plural — the Spirit-given truths being conveyed.

συγκρίνοντες

combining / interpreting

Pres Act Ptc · Nom Pl Masc · συγκρίνω

adverbial participle (manner; modifies λαλοῦμεν)

→ present (concurrent)

συγκρίνω: 'combine, compare, interpret'; the sense is debated — 'interpreting spiritual things to spiritual people,' 'matching spiritual things with spiritual words,' or 'comparing spiritual with spiritual.'

14 ψυχικὸς δὲ ἄνθρωπος οὐ δέχεται τὰ τοῦ πνεύματος τοῦ θεοῦ, μωρία γὰρ αὐτῷ ἐστίν, καὶ οὐ δύναται γινῶναι, ὅτι πνευματικῶς ἀνακρίνεται.

But the natural person does not receive the things of the Spirit of God, for they are folly to him, and he cannot understand them, because they are spiritually discerned.

CONTRAST (THE ONE WHO CANNOT RECEIVE) δὲ The flip side: the merely natural person, lacking the Spirit, neither welcomes nor can grasp these things — they require spiritual discernment he does not possess.

ψυχικός

natural / unspiritual

Nominative

attributive adjective (with ἄνθρωπος)

ψυχικός: 'soulish, natural' (from ψυχή); the person governed by mere natural life, without the Spirit — opposite of πνευματικός.

δὲ

but

adversative conjunction

ἄνθρωπος

person / man

Nominative

subject

ἄνθρωπος: 'human being'; the generic person characterized as ψυχικός.

οὐ

not

negative particle

δέχεται

receives / welcomes

Pres Mid Indic 3 Sg · δέχομαι

main verb

→ *gnomic/customary present*

δέχομαι: 'receive, welcome'; not mere non-perception but refusal to embrace the Spirit's things.

τὰ

the things

Accusative

article (substantival; object of δέχεται)

τὰ τοῦ πνεύματος: 'the things of the Spirit' — the revealed truths of vv.10–13.

τοῦ

of the

Genitive

article

πνεύματος

Spirit

Genitive

possessive genitive (with τὰ)

πνεῦμα: 'Spirit'; the Holy Spirit, source of the rejected things.

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

possessive genitive (with πνεύματος)

μωρία

folly

Nominative

predicate nominative

μωρία: 'folly, foolishness'; the cross-shaped wisdom strikes the natural mind as nonsense (cf. 1:18, 23).

γὰρ

for

explanatory/causal conjunction

αὐτῷ

to him

Dative

dative of reference/opinion

ἐστιν

is

Pres Act Indic 3 Sg · εἶμι

main verb (copula)

→ *stative present*

καὶ

and

coordinating conjunction

οὐ

not

negative particle

δύναται

is able

Pres Mid Indic 3 Sg · δύναμαι

main verb

→ stative present (incapacity)

δύναμαι: 'be able'; the inability is constitutional — without the Spirit there is no capacity to know.

γινῶναι

to know

Aor Act Inf · γινώσκω

complementary infinitive (of δύναται)

→ constative aorist

γινώσκω: 'know, understand'; the object of the incapacity — to grasp the Spirit's things.

ὅτι

because

causal conjunction

πνευματικῶς

spiritually

adverb (manner)

πνευματικῶς: 'spiritually'; by means of the Spirit — the only mode in which these things can be assessed.

ἀνακρίνεται

are discerned / examined

Pres Pass Indic 3 Sg · ἀνακρίνω

main verb (ὅτι clause)

→ gnomic/customary present

ἀνακρίνω: 'examine, investigate, discern' (a judicial term); the Spirit's things yield only to Spirit-enabled scrutiny.

15 ὁ δὲ πνευματικὸς ἀνακρίνει τὰ πάντα, αὐτὸς δὲ ὑπ' οὐδενὸς ἀνακρίνεται.

But the spiritual person discerns all things, while he himself is discerned by no one.

CONTRAST (THE ONE WHO DISCERNS) δὲ The complementary truth: the Spirit-endowed person can rightly assess everything, yet stands beyond the competent judgment of those who lack the Spirit.

<p>ὁ the Nominative <i>article (substantizes the adjective)</i></p>	<p>δὲ but <i>adversative conjunction</i></p>	<p>πνευματικός spiritual person Nominative <i>substantival adjective (subject)</i> πνευματικός: 'spiritual'; the person indwelt and governed by the Spirit — opposite of ψυχικός (v.14).</p>	<p>ἀνακρίνει discerns / examines Pres Act Indic 3 Sg · ἀνακρίνω <i>main verb</i> → gnomic/customary present ἀνακρίνω: 'examine, discern, evaluate'; the spiritual person can rightly appraise all things by the Spirit.</p>
<p>τὰ the Accusative <i>article</i></p>	<p>πάντα all things Accusative <i>substantival adjective (direct object)</i> πᾶς: 'all'; the comprehensive scope of the spiritual person's discernment (within the context of vv.10–14).</p>	<p>αὐτός he himself Nominative <i>intensive pronoun (subject, emphatic)</i> αὐτός: 'himself'; emphatic — the discerner is not himself subject to the natural person's verdict.</p>	<p>δὲ while / but <i>adversative conjunction</i></p>
<p>ὑπ' by <i>preposition + genitive (agency)</i> ὑπό: 'by'; marks the agent of the passive ἀνακρίνεται.</p>	<p>οὐδενός no one Genitive <i>genitive of agency (object of ὑπό)</i> οὐδεὶς: 'no one'; i.e. no merely natural person can pass competent judgment on the spiritual one.</p>	<p>ἀνακρίνεται is discerned / examined Pres Pass Indic 3 Sg · ἀνακρίνω <i>main verb (passive)</i> → gnomic/customary present ἀνακρίνω: 'examine, scrutinize'; the spiritual person eludes the natural person's evaluative grasp.</p>	

16 τίς γὰρ ἔγνω νοῦν κυρίου, ὃς συμβιβάσει αὐτόν; ἡμεῖς δὲ νοῦν Χριστοῦ ἔχομεν.

For who has known the mind of the Lord, so as to instruct him? But we have the mind of Christ.

SCRIPTURAL GROUND + CLIMAX **γὰρ** A scriptural clinch (Isa 40:13 LXX): no one can instruct the Lord — confirming v.15. Yet the stunning climax: we, by the Spirit, have the mind of Christ.

τίς

who

Nominative

interrogative pronoun (subject)

τίς: 'who?'; the rhetorical question (from Isaiah) expecting the answer 'no one.'

γὰρ

for

explanatory/causal conjunction

ἔγνω

has known

Aor Act Indic 3 Sg · γινώσκω

main verb (rhetorical question)

→ *constative aorist*

γινώσκω: 'know'; quoting Isa 40:13 LXX — none has comprehended the Lord's mind.

νοῦν

mind

Accusative

direct object of ἔγνω

νοῦς: 'mind, understanding'; the LXX renders Heb. 'spirit of the LORD' as νοῦν κυρίου here.

κυρίου

of the Lord

Genitive

possessive genitive (with νοῦν)

κύριος: 'Lord'; in Isaiah, YHWH — Paul's 'we have the mind of Christ' implicitly identifies Christ with the Lord.

ὃς

who

Nominative

relative pronoun (subject of συμβιβάσει)

ὃς: 'who'; introduces a result/consecutive clause — 'so as to instruct him.'

συμβιβάσει

will instruct / advise

Fut Act Indic 3 Sg · συμβιβάζω

main verb (consecutive rel. clause)

→ *predictive future (deliberative nuance)*

συμβιβάζω: lit. 'bring together,' hence 'instruct, advise, counsel' (so LXX); no creature can counsel the Lord.

αὐτόν

him

Accusative

direct object of συμβιβάσει

ἡμεῖς

we

Nominative

subject (emphatic pronoun)

ἡμεῖς: 'we'; emphatic, capping the chapter — the climactic claim of the Spirit-endowed.

δὲ

but

adversative conjunction (strong contrast)

δέ: 'but'; the astonishing turn — though none can instruct the Lord, we share his mind.

νοῦν

mind

Accusative

direct object of ἔχομεν

νοῦς: 'mind'; the very νοῦς of v.16a, now possessed by believers in Christ.

Χριστοῦ

of Christ

Genitive

possessive genitive (with νοῦν)

Χριστός: 'Christ'; 'the mind of Christ' answers 'the mind of the Lord' — by the Spirit believers share Christ's outlook.

ἔχομεν

we have

Pres Act Indic 1 Pl · ἔχω

main verb

→ stative present (possession)

ἔχω: 'have, hold'; the present of settled possession — the Spirit grants ongoing share in Christ's mind.

On the text. The Greek follows the standard critical text of 1 Corinthians 2, uniform in its main wording across the modern editions (NA28, SBLGNT, THGNT) and itself an ancient, public-domain text; NA28's distinctively copyrighted critical apparatus is not reproduced. Verse punctuation, paragraphing, and capitalization are editorial and conventional. At v.1 the editions divide between μυστήριον ('mystery', read here with NA28/THGNT) and μαρτύριον ('testimony'); at v.4 the precise wording of πειθοῖ[ς] σοφίας [λόγοις] is textually unstable, and the more widely printed text is followed. The OT citations at v.9 (echoing Isa 64:4; 65:17) and v.16 (Isa 40:13 LXX) are printed as continuous text. The syntactic, semantic-force, and discourse tiers are interpretive throughout; where readings legitimately differ, the more common analysis is given.

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

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