

# The First Epistle to the Corinthians, Chapter 3

## ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α' Γ'

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 · 3:1–4

#### Still of the flesh: the evidence of jealousy and strife

Paul could not address them as spiritual but as fleshly infants in Christ (1), feeding them milk not solid food, for they were not ready — nor are they yet (2), since jealousy and strife show they are still of the flesh, walking in a merely human way (3); for to say 'I am Paul's' and 'I am Apollos's' is to be merely human (4).

B · 3:5–9

#### Servants through whom you believed: God gives the growth

What then are Apollos and Paul? Servants through whom they believed, each as the Lord assigned (5). Paul planted, Apollos watered, but God kept giving the growth (6); so neither planter nor waterer is anything, but only God who gives growth (7). Planter and waterer are one, each to be rewarded by his own labor (8); for they are God's fellow workers — and the Corinthians are God's field, God's building (9).

C • 3:10–15

### Building on the one foundation; the testing of each one's work

As a wise master-builder Paul laid a foundation and another builds on it — let each watch how he builds (10), for no one can lay another foundation than the one laid, Jesus Christ (11). Whether one builds with gold, silver, costly stones, or wood, hay, straw (12), each one's work will become evident, for the Day will disclose it, revealed in fire that tests its quality (13). If the work survives, he is rewarded (14); if it is burned up, he suffers loss yet is himself saved, as through fire (15).

D • 3:16–17

### You are God's temple: a warning to those who destroy it

Do they not know that they are God's temple and God's Spirit dwells in them (16)? If anyone destroys God's temple, God will destroy him; for God's temple is holy, and that temple is what they are (17).

E • 3:18–23

### Let no one boast in men: all things are yours

Let no one deceive himself; to become wise let him become a fool (18), for this world's wisdom is folly with God — Scripture: he catches the wise in their craftiness (19), and: the Lord knows the reasonings of the wise are futile (20). So let no one boast in men, for all things are theirs (21) — Paul, Apollos, Cephas, world, life, death, present, future: all are theirs (22), and they are Christ's, and Christ is God's (23).

1 **Κὰ γώ, ἀδελφοί, οὐκ ἠδυνήθην λαλῆσαι ὑμῖν ὡς πνευματικοῖς ἀλλ' ὡς σαρκίνοις, ὡς νηπίοις ἐν Χριστῷ.**

And I, brothers, could not speak to you as to spiritual people, but as to fleshly ones, as to infants in Christ.

APPLICATION OF 2:6–16 **Κὰ γώ** Having spoken of spiritual maturity (ch. 2), Paul turns the mirror on the Corinthians: 'and I, for my part' could not treat them as spiritual — the diagnosis that frames the whole chapter.

**Κὰ γώ**

and I

Nominative

subject (*emphatic crasis kai egō*)

κὰ γώ: crasis of καί + ἐγώ; 'and I (for my part)' — Paul applies the preceding to himself and them.

**ἀδελφοί**

brothers

Vocative

vocative of direct address

ἀδελφός: 'brother'; familial address softening the rebuke — they remain family in Christ.

**οὐκ**

not

negative particle

**ἠδυνήθην**

I could/was able

Aor Pass Indic 1 Sg • δύναμαι

main verb (*negated*)

→ constative aorist

δύναμαι: 'be able'; the passive aorist deponent — Paul was simply unable, given their state.

## λαλήσαι

to speak

Aor Act Inf · λαλέω

*complementary infinitive*

→ *constative aorist*

λαλέω: 'speak, talk'; the infinitive completes ἠδυνήθηγν — what he was unable to do.

## ὑμῖν

to you

Dative

*indirect object*

## ὡς

as

*comparative particle*

## πνευματικοῖς

spiritual ones

Dative

*dat. (substantival adj. after ὡς)*

πνευματικός: 'spiritual'; one led by the Spirit (cf. 2:15) — the category they could not yet occupy.

## ἀλλ'

but

*adversative conjunction (strong)*

## ὡς

as

*comparative particle*

## σαρκίνοις

fleshly ones

Dative

*dat. (substantival adj. after ὡς)*

σάρκινος: 'made of flesh' (the -ινος suffix = material); here of those still characterized by mere humanity — milder than the σαρκικός ('fleshly in disposition') of v.3.

## ὡς

as

*comparative particle*

## νηπίοις

infants

Dative

*dat. in apposition (after ὡς)*

νήπιος: 'infant, baby' (lit. 'non-speaking'); spiritual immaturity, contrasted with the τέλειοι ('mature') of 2:6.

## ἐν

in

*preposition + dative (sphere)*

## Χριστῷ

Christ

Dative

*dat. of sphere (incorporative)*

Χριστός: 'Christ'; 'in Christ' — they are genuinely believers, but infant ones.

## 2 γάλα ὑμᾶς ἐπότισα, οὐ βρῶμα, οὐπω γὰρ ἐδύνασθε. ἀλλ' οὐδὲ ἔτι νῦν δύνασθε,

I gave you milk to drink, not solid food, for you were not yet able. But you are not able even now,

EXPLANATION (METAPHOR) **ASYNDETON** The feeding metaphor unpacks the infancy of v.1: milk, not solid food — and the rebuke sharpens, for the incapacity persists 'even now.'

### γάλα

milk

Accusative

direct object (of content)

γάλα: 'milk'; elementary teaching suited to infants, a stock image for basic instruction.

### ὑμᾶς

you

Accusative

direct object (of person)

### ἐπότισα

I gave to drink

Aor Act Indic 1 Sg · ποτίζω

main verb (double accusative)

→ constative aorist

ποτίζω: 'give to drink, water'; takes a double accusative (person + thing) — 'I made you drink milk.'

### οὐ

not

negative particle

### βρῶμα

solid food

Accusative

direct object (negated alternative)

βρῶμα: 'food, solid food'; the deeper teaching for the mature, here withheld for lack of capacity.

### οὐπω

not yet

adverb (negated time)

οὐπω: 'not yet'; the temporal qualifier — readiness had not arrived.

### γὰρ

for

explanatory conjunction

### ἐδύνασθε

you were able

Impf Mid/Pass Indic 2 Pl · δύναμαι

main verb (γάρ clause)

→ durative imperfect

δύναμαι: 'be able'; imperfect of the past abiding incapacity at the time of Paul's founding ministry.

### ἀλλ'

but

adversative conjunction

### οὐδὲ

not even

negative conjunction (ascensive)

οὐδὲ: 'not even'; intensifies the indictment — the incapacity has not been outgrown.

### ἔτι

still

adverb (time)

ἔτι: 'still, yet'; with νῦν underscores the persisting condition.

### νῦν

now

adverb (present time)

## δύνασθε

you are able

Pres Mid/Pass Indic 2 Pl · δύναμαι

*main verb*

→ stative present

δύναμαι: 'be able'; the present tense brings the past incapacity into the readers' own moment.

### 3 ἔτι γὰρ σαρκικοί ἐστε. ὅπου γὰρ ἐν ὑμῖν ζήλος καὶ ἔρις, οὐχὶ σαρκικοί ἐστε καὶ κατὰ ἄνθρωπον περιπατεῖτε;

for you are still of the flesh. For where there is jealousy and strife among you, are you not of the flesh and walking in a merely human way?

GROUND (THE PROOF) γὰρ The proof of the diagnosis: jealousy and strife. A rhetorical question with οὐχὶ expecting 'yes' — their conduct itself convicts them of fleshliness.

ἔτι

still

*adverb (time)*

γὰρ

for

*explanatory conjunction*

σαρκικοί

of the flesh

Nominative

*predicate nominative*

σαρκικός: 'fleshly' (the -ικός suffix = ethical character); not merely 'made of flesh' (v.1) but governed by the flesh's mindset.

ἐστε

you are

Pres Act Indic 2 Pl · εἶμι

*main verb (copula)*

→ stative present

ὅπου

where

conjunction (conditional/local)

ὅπου: 'where'; here logically 'inasmuch as, since,' introducing the demonstrative evidence.

γὰρ

for

explanatory conjunction

ἐν

among

preposition + dative (sphere)

ὑμῖν

you

Dative

object of ἐν (sphere)

ζῆλος

jealousy

Nominative

subject (of implied 'is')

ζῆλος: 'zeal, jealousy'; here the negative sense — partisan rivalry, envious heat.

καὶ

and

coordinating conjunction

ἔρις

strife

Nominative

subject (coordinate)

ἔρις: 'strife, contention, quarreling'; the outward conflict that jealousy breeds.

οὐχὶ

not

interrogative negative (expects 'yes')

οὐχὶ: emphatic form of οὐ; in a question it expects an affirmative answer.

σαρκικοί

of the flesh

Nominative

predicate nominative

σαρκικός: 'fleshly'; repeated for force — their behavior labels them.

ἐστε

you are

Pres Act Indic 2 Pl · εἰμι

main verb (copula)

→ stative present

καὶ

and

coordinating conjunction

κατὰ

according to

preposition + accusative (standard)

ἄνθρωπον

man

Accusative

object of κατὰ (standard/norm)

ἄνθρωπος: 'human being'; κατὰ ἄνθρωπον = 'in a merely human way,' on the plane of fallen humanity, not the Spirit.

περιπατεῖτε

you walk

Pres Act Indic 2 Pl · περιπατέω

main verb (interrogative)

→ customary present

περιπατέω: 'walk about'; metaphor for ethical conduct, manner of life (a Hebraism, hālak).

#### 4 ὅταν γὰρ λέγη τις· Ἐγὼ μὲν εἰμι Παύλου, ἕτερος δέ· Ἐγὼ Ἀπολλῶ, οὐκ ἄνθρωποι ἐστε;

For when one says, "I am Paul's," and another, "I am Apollos's," are you not merely human?

GROUND (CONCRETE INSTANCE) γὰρ The slogans themselves prove the point: party-spirit ('I am Paul's' / 'I am Apollos's') exposes their merely human level — answering the rivalries of 1:12.

<p><b>ὅταν</b> when <i>temporal conjunction (+ subjunctive)</i> ὅταν: 'whenever' (ὅτε + ἄν); introduces the indefinite recurring case.</p>	<p><b>γὰρ</b> for <i>explanatory conjunction</i></p>	<p><b>λέγη</b> says Pres Act Subj 3 Sg · λέγω <i>subjunctive (ὅταν clause)</i> → customary present λέγω: 'say'; the subjunctive after ὅταν marks the contingent, repeated occasion.</p>	<p><b>τις</b> one/someone Nominative <i>subject (indefinite pronoun)</i></p>
<p><b>Ἐγὼ</b> I Nominative <i>subject (emphatic pronoun, quoted)</i></p>	<p><b>μὲν</b> indeed/on the one hand <i>particle (μὲν ... δέ correlative)</i></p>	<p><b>εἰμι</b> am Pres Act Indic 1 Sg · εἰμί <i>main verb (copula, quoted)</i> → stative present</p>	<p><b>Παύλου</b> Paul's Genitive <i>predicate genitive of possession</i> Παῦλος: 'Paul'; the partisan claim of belonging to a particular teacher.</p>
<p><b>ἕτερος</b> another Nominative <i>subject (of implied λέγει)</i> ἕτερος: 'another (of a different kind)'; the second party-claimant.</p>	<p><b>δέ</b> and/but <i>particle (answering μὲν)</i></p>	<p><b>Ἐγὼ</b> I Nominative <i>subject (emphatic pronoun, quoted)</i></p>	<p><b>Ἀπολλῶ</b> Apollos's Genitive <i>predicate genitive of possession</i> Ἀπολλῶς: 'Apollos,' the eloquent Alexandrian (Acts 18:24); the contracted gen. Ἀπολλῶ; with εἰμί implied — 'I am Apollos's.'</p>

οὐκ

not

*interrogative negative (expects 'yes')*

ἄνθρωποι

(merely) human

Nominative

*predicate nominative*

ἄνθρωπος: 'human being'; 'are you not (mere) men?' — i.e. acting on the human, not the spiritual, plane.

ἐστε

you are

Pres Act Indic 2 Pl · εἰμι

*main verb (interrogative copula)*

→ stative present

5 τί οὖν ἐστὶν Ἀπολλῶς; τί δέ ἐστιν Παῦλος; διάκονοι δι' ὧν ἐπιστεύσατε, καὶ ἐκάστῳ ὡς ὁ κύριος ἔδωκεν.

What then is Apollos? And what is Paul? Servants through whom you believed, and to each as the Lord gave.

INFERENCE (REFRAMING) οὖν Paul reframes the leaders: not patrons of factions but servants — 'what,' not 'who.' Their role is wholly subordinate to the Lord's giving.

τί

what

Nominative

*predicate nom. (interrogative pronoun)*

τίς/τί: interrogative; the neuter 'what' (not 'who') deliberately depersonalizes — it asks their function.

οὖν

then

*inferential conjunction*

ἐστὶν

is

Pres Act Indic 3 Sg · εἰμι

*main verb (copula)*

→ stative present

Ἀπολλῶς

Apollos

Nominative

*subject*

Ἀπολλῶς: named first here, perhaps tactfully placing himself second.

τί

what

Nominative

*predicate nom. (interrogative pronoun)*

δέ

and

*connective particle*

ἐστὶν

is

Pres Act Indic 3 Sg · εἰμι

*main verb (copula)*

→ stative present

Παῦλος

Paul

Nominative

*subject*

<p><b>διάκονοι</b></p> <p>servants</p> <p>Nominative</p> <p><i>predicate nominative (answer)</i></p> <p>διάκονος: 'servant, attendant, minister'; one who waits at table — lowly instrumentality, not lordship.</p>	<p>δι'</p> <p>through</p> <p><i>preposition + genitive (agency)</i></p>	<p>ᾧν</p> <p>whom</p> <p>Genitive</p> <p><i>relative pronoun (object of διά)</i></p>	<p><b>ἔπιστεύσατε</b></p> <p>you believed</p> <p>Aor Act Indic 2 Pl · πιστεύω</p> <p><i>main verb (rel. clause)</i></p> <p>→ constative aorist (ingressive nuance)</p> <p>πιστεύω: 'believe, trust'; the servants were only the channel of a faith that has God as its object.</p>
<p>καὶ</p> <p>and</p> <p><i>coordinating conjunction</i></p>	<p><b>ἐκάστῳ</b></p> <p>to each</p> <p>Dative</p> <p><i>dat. of recipient</i></p> <p>ἕκαστος: 'each (one)'; each servant has a Lord-assigned measure of role.</p>	<p>ὥς</p> <p>as</p> <p><i>comparative conjunction</i></p>	<p>ὁ</p> <p>the</p> <p>Nominative</p> <p><i>article</i></p>
<p><b>κύριος</b></p> <p>Lord</p> <p>Nominative</p> <p><i>subject (of ἔδωκεν)</i></p> <p>κύριος: 'Lord'; the true assigner of each one's task — the only proper object of allegiance.</p>	<p><b>ἔδωκεν</b></p> <p>gave/assigned</p> <p>Aor Act Indic 3 Sg · δίδωμι</p> <p><i>main verb (comparative clause)</i></p> <p>→ constative aorist</p> <p>δίδωμι: 'give'; here of apportioning a role/ministry to each.</p>		

## 6 ἐγὼ ἐφύτευσα, Ἀπολλῶς ἐπότισεν, ἀλλὰ ὁ θεὸς ἠΐξανεν·

I planted, Apollos watered, but God kept giving the growth;

**ILLUSTRATION (AGRICULTURE)** **ASYNDETON** The farming image: human ministers do discrete acts (aorists, planting/watering) while God alone supplies the continuous growth (imperfect) — the decisive contrast set by ἀλλά.

ἐγὼ

I

Nominative

*subject (emphatic pronoun)*

ἐφύτευσα

planted

Aor Act Indic 1 Sg · φυτεύω

*main verb*

→ constative aorist

φυτεύω: 'plant'; Paul's founding evangelism at Corinth (Acts 18) — the initial act.

Ἀπολλῶς

Apollos

Nominative

*subject*

ἐπότισεν

watered

Aor Act Indic 3 Sg · ποτίζω

*main verb*

→ constative aorist

ποτίζω: 'water, give to drink'; Apollos's subsequent nurturing ministry.

ἀλλὰ

but

*adversative conjunction (strong)*

ὁ

the

Nominative

*article*

θεός

God

Nominative

*subject (emphatic by contrast)*

θεός: God; the true agent, set against the merely instrumental ministers.

ἤξανε

kept giving growth

Impf Act Indic 3 Sg · αὐξάνω

*main verb*

→ durative imperfect

αὐξάνω: 'cause to grow, increase'; the imperfect marks God's ongoing, continual giving of increase — over against the punctiliar human acts.

7 ὥστε οὔτε ὁ φυτεύων ἐστίν τι οὔτε ὁ ποτίζων, ἀλλ' ὁ αὐξάνων θεός.

| so neither the one planting is anything nor the one watering, but God who gives the growth.

| CONCLUSION (INFERENCE) ὥστε The agricultural illustration yields its conclusion: the ministers are 'nothing,' all weight falls on God — the corrective to factional boasting in leaders.

ὥστε

so that/so

*inferential conjunction (result)*

ὥστε: 'so that, therefore'; draws the consequence from v.6.

οὔτε

neither

*negative correlative conjunction*

οὔτε ... οὔτε: 'neither ... nor.'

ὁ

the (one)

Nominative

*article (substantizes ptc.)*

φυτεύων

planting

Pres Act Ptc · Nom Sg Masc · φυτεύω

*substantival participle (subject)*

→ gnomic present

φυτεύω: 'plant'; the present participle names the planter as a class, not a person.

ἐστίν

is

Pres Act Indic 3 Sg · εἶμι

*main verb (copula)*

→ gnomic present

τι

anything

Nominative

*predicate nom. (indefinite pronoun)*

τις/τι: indefinite; 'anything (of significance)' — the minister has no independent importance.

οὔτε

nor

*negative correlative conjunction*

ὁ

the (one)

Nominative

*article (substantizes ptc.)*

ποτίζων

watering

Pres Act Ptc · Nom Sg Masc · ποτίζω

*substantival participle (subject)*

→ gnomic present

ποτίζω: 'water'; likewise a class-designation.

ἀλλ'

but

*adversative conjunction (strong)*

ὁ

the (one)

Nominative

*article (substantizes ptc.)*

αὐξάνων

giving growth

Pres Act Ptc · Nom Sg Masc · αὐξάνω

*attributive participle (modifies θεός)*

→ gnomic present

αὐξάνω: 'make grow'; the participle attaches to God — 'the growth-giving God,' the sole effective cause.

θεός

God

Nominative

*predicate nom. / subject (the sole agent)*

θεός: God; emphatically last — all consequence belongs to him.

## 8 ὁ φυτεύων δὲ καὶ ὁ ποτίζων ἓν εἰσιν, ἕκαστος δὲ τὸν ἴδιον μισθὸν λήμψεται κατὰ τὸν ἴδιον κόπον.

Now the one planting and the one watering are one, and each will receive his own reward according to his own labor.

**QUALIFICATION (UNITY + REWARD)** **δέ** A balancing clarification: the workers are 'one' (no ground for rivalry), yet individually accountable — each rewarded by his own labor, not by his followers' loyalty.

<p><b>ὁ</b> the (one) Nominative <i>article (substantizes ptc.)</i></p>	<p><b>φυτεύων</b> planting Pres Act Ptc · Nom Sg Masc · φυτεύω <i>substantival participle (subject)</i> → gnomic present</p>	<p><b>δὲ</b> now/and <i>connective particle (development)</i></p>	<p><b>καὶ</b> and <i>coordinating conjunction</i></p>
<p><b>ὁ</b> the (one) Nominative <i>article (substantizes ptc.)</i></p>	<p><b>ποτίζων</b> watering Pres Act Ptc · Nom Sg Masc · ποτίζω <i>substantival participle (subject)</i> → gnomic present</p>	<p><b>ἓν</b> one Nominative <i>predicate nom. (neuter: one thing)</i> εἷς/ἓν: 'one'; the neuter ἓν = 'one (thing),' i.e. of one purpose and standing, not identical persons.</p>	<p><b>εἰσιν</b> are Pres Act Indic 3 Pl · εἰμί <i>main verb (copula)</i> → stative present</p>
<p><b>ἕκαστος</b> each Nominative <i>subject</i> ἕκαστος: 'each (one)'; shifts from corporate unity to individual accountability.</p>	<p><b>δὲ</b> and/but <i>connective particle (contrast)</i></p>	<p><b>τὸν</b> the Accusative <i>article</i></p>	<p><b>ἴδιον</b> his own Accusative <i>attributive adjective</i> ἴδιος: 'one's own, private'; stresses personal, not collective, recompense.</p>

## μισθὸν

reward/wage

Accusative

*direct object*

μισθός: 'wage, reward'; the laborer's due — eschatological recompense for ministry.

## λήμψεται

will receive

Fut Mid Indic 3 Sg · λαμβάνω

*main verb*

→ **predictive future**

λαμβάνω: 'take, receive'; the future points to the day of reckoning.

## κατὰ

according to

*preposition + accusative (standard/measure)*

## τὸν

the

Accusative

*article*

## ἴδιον

his own

Accusative

*attributive adjective*

ἴδιος: 'one's own'; the measure is each one's own labor, not another's.

## κόπον

labor/toil

Accusative

*object of κατὰ (measure)*

κόπος: 'wearisome toil, labor'; effort to the point of fatigue — the criterion of reward.

## 9 Θεοῦ γὰρ ἔσμεν συνεργοί· Θεοῦ γεώργιον, Θεοῦ οἰκοδομὴ ἔστε.

For we are God's fellow workers; you are God's field, God's building.

**GROUND (SUMMARY)** γὰρ The threefold 'God's' (θεοῦ ... θεοῦ ... θεοῦ, fronted for emphasis) gathers the section: the workers belong to God, and the church is God's field and building — the second image launches vv.10–15.

## Θεοῦ

God's

Genitive

*genitive of possession (fronted, emphatic)*

θεός: God; thrice-fronted in the verse  
— everything belongs to God, the  
keynote of the chapter.

## γάρ

for

*explanatory conjunction*

## ἔσμεν

we are

Pres Act Indic 1 Pl · εἰμι

*main verb (copula)*

→ stative present

## συνεργοί

fellow workers

Nominative

*predicate nominative*

συνεργός: 'co-worker' (σύν + ἔργον);  
'God's fellow workers' — most likely  
workers belonging to God who labor  
together, rather than co-equals with  
God.

## Θεοῦ

God's

Genitive

*genitive of possession (fronted)*

## γεώργιον

field/cultivated land

Nominative

*predicate nominative*

γεώργιον: 'tilled field, farm' (γῆ +  
ἔργον); the church as God's cultivated  
ground — closing the  
planting/watering image.

## Θεοῦ

God's

Genitive

*genitive of possession (fronted)*

## οἰκοδομή

building

Nominative

*predicate nominative*

οἰκοδομή: 'building, edifice'; the new  
metaphor — the church as God's  
structure, developed in vv.10–17.

## ἔστε

you are

Pres Act Indic 2 Pl · εἰμι

*main verb (copula)*

→ stative present

10 Κατὰ τὴν χάριν τοῦ θεοῦ τὴν δοθεῖσάν μοι ὡς σοφὸς ἀρχιτέκτων θεμέλιον ἔθηκα, ἄλλος δὲ ἐποικοδομεῖ. ἕκαστος δὲ βλέπेटω πῶς ἐποικοδομεῖ·

According to the grace of God given to me, as a wise master-builder I laid a foundation, and another builds upon it. But let each one watch how he builds upon it;

DEVELOPMENT (BUILDING IMAGE) **ASYNDETON** The building metaphor advances: Paul as foundation-layer 'by grace,' others as upper-builders — and a sharp imperative, 'let each watch how he builds,' which governs vv.11–15.

<p><b>Κατὰ</b> according to <i>preposition + accusative (norm)</i></p>	<p><b>τὴν</b> the Accusative <i>article</i></p>	<p><b>χάριν</b> grace Accusative <i>object of κατά (norm)</i></p> <p>χάρις: 'grace'; Paul's competence is a gift, removing any boast — the foundation-laying is grace-empowered.</p>	<p><b>τοῦ</b> of Genitive <i>article</i></p>
<p><b>θεοῦ</b> God Genitive <i>genitive of source</i></p>	<p><b>τὴν</b> the Accusative <i>article (in attributive position)</i></p>	<p><b>δοθεῖσάν</b> given Aor Pass Ptc · Acc Sg Fem · δίδωμι <i>attributive participle (modifies χάριν)</i></p> <p>→ constative aorist</p> <p>δίδωμι: 'give'; the divine passive — grace 'given' (by God) to Paul for the task.</p>	<p><b>μοι</b> to me Dative <i>dat. of recipient</i></p>

ὡς

as

*comparative particle*

σοφὸς

wise/skilled

Nominative

*attributive adjective*

σοφός: 'wise, skilled'; of practical craftsmanship here — competent expertise, not theoretical wisdom.

ἀρχιτέκτων

master builder

Nominative

*predicate nom. (apposition to 'I')*

ἀρχιτέκτων: 'chief craftsman, architect' (ἀρχι- + τέκτων); the foreman who lays out and lays the foundation.

θεμέλιον

foundation

Accusative

*direct object*

θεμέλιος: 'foundation stone, foundation'; the gospel of Christ crucified Paul first preached (cf. v.11).

ἔθηκα

I laid

Aor Act Indic 1 Sg · τίθημι

*main verb*

→ *constative aorist*

τίθημι: 'place, lay'; the once-for-all founding act of laying the foundation.

ἄλλος

another

Nominative

*subject*

ἄλλος: 'another (of the same kind)'; the subsequent builders, including Apollos and any later teacher.

δὲ

and/but

*connective particle*

ἐποικοδομεῖ

builds upon

Pres Act Indic 3 Sg · ἐποικοδομέω

*main verb*

→ *progressive present*

ἐποικοδομέω: 'build upon' (ἐπί + οἰκοδομέω); the work of raising the structure on the foundation.

ἕκαστος

each

Nominative

*subject*

ἕκαστος: 'each (one)'; individual responsibility for the manner of building.

δὲ

but

*connective particle*

βλεπέτω

let him watch

Pres Act Impv 3 Sg · βλέπω

*imperative (3rd person)*

→ *imperative of caution*

βλέπω: 'see, look'; here 'take care, watch out' — a warning to ongoing builders.

πῶς

how

*interrogative adverb (indir. question)*

πῶς: 'how'; the quality, not merely the fact, of building is in view.

ἐποικοδομεῖ

he builds upon

Pres Act Indic 3 Sg · ἐποικοδομέω

*main verb (indirect question)*

→ *progressive present*

ἐποικοδομέω: 'build upon'; the manner of one's building will be tested (vv.12–15).

## 11 θεμέλιον γὰρ ἄλλον οὐδείς δύναται θεῖναι παρὰ τὸν κείμενον, ὃς ἐστὶν Ἰησοῦς Χριστός.

for no one can lay another foundation than the one already laid, which is Jesus Christ.

GROUND (THE ONE FOUNDATION) **γὰρ** The ground of the warning: the foundation is fixed and singular — Jesus Christ. Builders may differ, but the base is non-negotiable.

### θεμέλιον

foundation

Accusative

*direct object (fronted)*

θεμέλιος: 'foundation'; fronted for emphasis — there is but one.

### γὰρ

for

*explanatory conjunction*

### ἄλλον

another

Accusative

*attributive adjective*

ἄλλος: 'another'; no rival foundation is possible.

### οὐδείς

no one

Nominative

*subject (negative pronoun)*

οὐδείς: 'no one'; absolute negation — the exclusivity of Christ as foundation.

### δύναται

is able

Pres Mid/Pass Indic 3 Sg · δύναμαι

*main verb*

→ gnomic present

δύναμαι: 'be able'; a standing impossibility, not merely a prohibition.

### θεῖναι

to lay

Aor Act Inf · τίθημι

*complementary infinitive*

→ constative aorist

τίθημι: 'place, lay'; completes δύναται — to lay (a foundation).

### παρὰ

besides/than

*preposition + accusative (comparison/exclusion)*

παρά + acc.: here 'beside, contrary to, other than' — 'besides the one laid.'

### τὸν

the (one)

Accusative

*article (substantizes ptc.)*

### κείμενον

already laid

Pres Mid/Pass Ptc · Acc Sg Masc · κείμεναι

*substantival participle (object of παρά)*

→ stative present

κείμεναι: 'lie, be laid'; serves as the perfect-passive of τίθημι — 'the foundation that lies (already) set.'

### ὃς

which

Nominative

*relative pronoun (subject)*

### ἐστὶν

is

Pres Act Indic 3 Sg · εἶμι

*main verb (copula)*

→ stative present

### Ἰησοῦς

Jesus

Nominative

*predicate nominative*

Ἰησοῦς: Jesus; the foundation is a person, identified by name and title.

## Χριστός

Christ

Nominative

*apposition (title)*

Χριστός: 'Christ'; the crucified Messiah preached by Paul (cf. 2:2) is the sole base.

## 12 εἰ δέ τις ἐποικοδομεῖ ἐπὶ τὸν θεμέλιον χρυσόν, ἄργυρον, λίθους τιμίους, ξύλα, χόρτον, καλάμην,

Now if anyone builds on the foundation with gold, silver, precious stones, wood, hay, straw,

**CONDITION (THE MATERIALS)** **δέ** A first-class condition opens the test: two triads of materials — durable (gold, silver, stones) versus combustible (wood, hay, straw) — that the fire will sort.

εἰ

if

*conditional conjunction (1st class)*

εἰ: 'if; with the indicative, a real/assumed condition — 'if, as is the case.'

δέ

now/but

*connective particle (development)*

τις

anyone

Nominative

*subject (indefinite pronoun)*

ἐποικοδομεῖ

builds upon

Pres Act Indic 3 Sg · ἐποικοδομέω

*main verb (protasis)*

→ progressive present

ἐποικοδομέω: 'build upon'; the act whose materials now matter.

ἐπὶ

on

*preposition + accusative (position)*

τὸν

the

Accusative

*article*

θεμέλιον

foundation

Accusative

*object of ἐπί (position)*

θεμέλιος: 'foundation'; the one and only base of v.11.

χρυσόν

gold

Accusative

*direct object (material)*

χρυσός: 'gold'; first of the fire-proof materials — costly, enduring work.

## ἄργυρον

silver

Accusative

*direct object (material)*

ἄργυρος: 'silver'; durable, precious — work that endures testing.

## λίθους

stones

Accusative

*direct object (material)*

λίθος: 'stone'; with τιμίους, costly building stones (perhaps marble/gems).

## τιμίους

precious

Accusative

*attributive adjective*

τίμιος: 'costly, precious'; of high value, fitting for an enduring temple.

## ξύλα

wood

Accusative

*direct object (material)*

ξύλον: 'wood, timber'; first of the combustible triad — perishable work.

## χόρτον

hay/grass

Accusative

*direct object (material)*

χόρτος: 'grass, hay'; flammable, worthless when fire comes.

## καλάμην

straw/stubble

Accusative

*direct object (material)*

καλάμη: 'stubble, straw'; the most readily consumed — useless under testing.

13 ἐκάστου τὸ ἔργον φανερὸν γενήσεται, ἢ γὰρ ἡμέρα δηλώσει· ὅτι ἐν πυρὶ ἀποκαλύπτεται, καὶ ἐκάστου τὸ ἔργον ὁποῖόν ἐστιν τὸ πῦρ αὐτὸ δοκιμάσει.

each one's work will become evident, for the Day will disclose it, because it is revealed in fire; and the fire itself will test what sort each one's work is.

APODOSIS (THE TESTING) ASYNDETON The condition's outcome: the eschatological 'Day' brings fire that makes each one's work manifest and assays its quality — the central image of judgment by testing.

## ἐκάστου

of each

Genitive

*possessive genitive*

ἐκαστος: 'each (one)'; individual works, individually assessed.

## τὸ

the

Nominative

*article*

## ἔργον

work

Nominative

*subject*

ἔργον: 'work, deed'; the structure each has built — not salvation but ministry-product.

## φανερὸν

evident/manifest

Nominative

*predicate adjective*

φανερὸς: 'visible, evident'; what is now hidden will be openly disclosed.

## γενήσεται

will become

Fut Mid Indic 3 Sg · γίνομαι

*main verb*

→ predictive future

γίνομαι: 'become, come to be'; the future disclosure at the judgment.

## ἡ

the

Nominative

*article*

## γὰρ

for

*explanatory conjunction*

## ἡμέρα

Day

Nominative

*subject*

ἡμέρα: 'day'; absolutely, 'the Day' — the day of the Lord's judgment (cf. 1:8).

## δηλώσει

will disclose

Fut Act Indic 3 Sg · δηλώω

*main verb (γάρ clause)*

→ predictive future

δηλώω: 'make clear, reveal'; the Day brings everything to light.

## ὅτι

because

*causal conjunction*

ὅτι: 'because'; gives the reason the Day discloses — it is 'revealed in fire.'

## ἐν

in/with

*preposition + dative (means/manner)*

## πυρὶ

fire

Dative

*dat. of means (the testing agent)*

πῦρ: 'fire'; the standard biblical image of refining/testing judgment (cf. Mal 3:2–3).

## ἀποκαλύπτεται

is revealed

Pres Pass Indic 3 Sg · ἀποκαλύπτω

*main verb (ὅτι clause)*

→ futuristic present

ἀποκαλύπτω: 'uncover, reveal'; the present vividly portrays the certain revelation (subject likely 'the Day').

## καὶ

and

*coordinating conjunction*

## ἐκάστου

of each

Genitive

*possessive genitive*

## τὸ

the

Accusative

*article*

## ἔργον

work

Accusative

*direct object (of δοκιμάσει)*

ἔργον: 'work'; the object the fire will assay.

## ὅποιόν

of what sort

Nominative

*predicate (correlative pronoun, indir. question)*

ὅποιος: 'of what kind'; the quality, not quantity, of the work is in question.

## ἐστίν

is

Pres Act Indic 3 Sg · εἶμι

*main verb (indir. question)*

→ stative present

## τὸ

the

Nominative

*article*

**πῦρ**

fire

Nominative

*subject*

πῦρ: 'fire'; here the active agent of testing.

**αὐτό**

itself

Nominative

*intensive pronoun (modifies πῦρ)*

αὐτός: intensive 'itself'; the fire itself does the proving.

**δοκιμάσει**

will test/prove

Fut Act Indic 3 Sg · δοκιμάζω

*main verb*

→ predictive future

δοκιμάζω: 'test, prove (as metal by fire)'; assays for genuineness — the assessment of ministry.

## 14 εἴ τις τὸ ἔργον μενεῖ ὁ ἐποικοδόμησεν, μισθὸν λήμψεται·

If anyone's work that he has built survives, he will receive a reward;

CONDITION (POSITIVE OUTCOME) **ASYNDETON** The first of two paired outcomes: work that withstands the fire earns reward — the durable builder is vindicated.

**εἴ**

if

*conditional conjunction (1st class)*

**τινος**

anyone's

Genitive

*possessive genitive (indefinite)*

**τὸ**

the

Nominative

*article*

**ἔργον**

work

Nominative

*subject*

ἔργον: 'work'; the ministerial product under test.

**μενεῖ**

will remain/survive

Fut Act Indic 3 Sg · μένω

*main verb (protasis)*

→ predictive future

μένω: 'remain, abide'; here 'survive (the fire)' — note accent distinguishes future μενεῖ from present μένει.

**ὁ**

which

Accusative

*relative pronoun (object of ἐποικοδόμησεν)*

**ἐποικοδόμησεν**

he built upon

Aor Act Indic 3 Sg · ἐποικοδομέω

*main verb (rel. clause)*

→ constative aorist

ἐποικοδομέω: 'build upon'; the completed act of building, now viewed as a whole.

**μισθὸν**

reward

Accusative

*direct object*

μισθός: 'wage, reward'; the recompense for enduring work (cf. v.8).

## λήμψεται

he will receive

Fut Mid Indic 3 Sg · λαμβάνω

*main verb (apodosis)*

→ predictive future

λαμβάνω: 'receive'; the reward is granted at the judgment.

## 15 εἴ τις τὸ ἔργον κατακαήσεται, ζημιωθήσεται, αὐτὸς δὲ σωθήσεται, οὕτως δὲ ὡς διὰ πυρός.

if anyone's work is burned up, he will suffer loss, but he himself will be saved, yet so as through fire.

**CONDITION (NEGATIVE OUTCOME)** **ASYNDETON** The paired negative outcome: combustible work is destroyed and the builder loses his reward — yet he himself is saved, though only as one escaping through flames. The verse safeguards against works-salvation.

εἴ

if

*conditional conjunction (1st class)*

ΤΙΝΟΣ

anyone's

Genitive

*possessive genitive (indefinite)*

Τὸ

the

Nominative

*article*

ἔργον

work

Nominative

*subject*

ἔργον: 'work'; the perishable building of v.12b.

κατακαήσεται

will be burned up

Fut Pass Indic 3 Sg · κατακαίω

*main verb (protasis)*

→ predictive future

κατακαίω: 'burn up completely' (κατά intensive); total consumption of the worthless work.

ζημιωθήσεται

he will suffer loss

Fut Pass Indic 3 Sg · ζημιόω

*main verb (apodosis)*

→ predictive future

ζημιόω: 'suffer loss, be penalized'; he forfeits the reward, not his salvation.

αὐτὸς

he himself

Nominative

*subject (intensive pronoun, emphatic)*

αὐτός: intensive 'himself'; sets the builder over against his consumed work.

δὲ

but

*adversative particle*

## σωθήσεται

will be saved

Fut Pass Indic 3 Sg · σφζω

*main verb*

→ predictive future

σφζω: 'save, rescue'; the divine passive  
— the builder is preserved, though  
stripped of reward.

## οὕτως

so/thus

*adverb (manner)*

οὕτως: 'thus, in this manner'; qualifies  
the salvation — barely, as an escapee.

## δὲ

yet

*adversative particle*

## ὡς

as

*comparative particle*

## διὰ

through

*preposition + genitive (passage)*

## πυρός

fire

*Genitive*

*object of διὰ (passage through)*

πῦρ: 'fire'; the image of one fleeing a  
burning house — saved, but with  
nothing but his life.

## 16 οὐκ οἶδατε ὅτι ναὸς θεοῦ ἐστε καὶ τὸ πνεῦμα τοῦ θεοῦ οἰκεῖ ἐν ὑμῖν;

Do you not know that you are God's temple and that God's Spirit dwells in you?

APPLICATION (THE TEMPLE) ASYNDETON The building image rises to its height: the church corporately is God's temple, indwelt by the Spirit. The rhetorical 'do you not know?' presses what they should already grasp.

## οὐκ

not

*interrogative negative (expects 'yes')*

## οἶδατε

you know

Perf Act Indic 2 Pl · οἶδα

*main verb (interrogative)*

→ intensive perfect (present sense)

οἶδα: 'know'; perfect in form, present in  
meaning — 'do you not (already)  
know?'

## ὅτι

that

*conjunction (content clause)*

## ναὸς

temple/sanctuary

*Nominative*

*predicate nominative*

ναός: 'temple, sanctuary' — specifically  
the inner shrine where the deity dwells  
(vs. ἱερόν, the whole precinct); the  
church is God's dwelling-place.

<p><b>θεοῦ</b> God's Genitive <i>genitive of possession</i></p>	<p><b>ἐστε</b> you are Pres Act Indic 2 Pl · εἰμί <i>main verb (copula, content clause)</i> → stative present</p>	<p><b>καὶ</b> and <i>coordinating conjunction</i></p>	<p><b>τὸ</b> the Nominative <i>article</i></p>
<p><b>πνεῦμα</b> Spirit Nominative <i>subject</i> πνεῦμα: 'Spirit'; the divine presence that makes them the temple.</p>	<p><b>τοῦ</b> of Genitive <i>article</i></p>	<p><b>θεοῦ</b> God Genitive <i>genitive of source/possession</i></p>	<p><b>οἰκεῖ</b> dwells Pres Act Indic 3 Sg · οἰκέω <i>main verb (content clause)</i> → stative present οἰκέω: 'dwell, inhabit'; the Spirit's settled residence among them — the temple's glory.</p>
<p><b>ἐν</b> in <i>preposition + dative (place)</i></p>	<p><b>ὑμῖν</b> you Dative <i>object of ἐν (place; corporate 'you')</i></p>		

17 εἴ τις τὸν ναὸν τοῦ θεοῦ φθείρει, φθερεῖ αὐτὸν ὁ θεός· ὁ γὰρ ναὸς τοῦ θεοῦ ἅγιός ἐστιν, οἳτινές ἐστε ὑμεῖς.

If anyone destroys God's temple, God will destroy him; for God's temple is holy, and that is what you are.

**WARNING (LEX TALIONIS)** **ASYNDETON** A solemn warning in talionic form: the verb φθείρω turns back on the destroyer. Because the temple is holy, harming the community by faction invites God's own destroying judgment.

εἰ

if

*conditional conjunction (1st class)*

τις

anyone

Nominative

*subject (indefinite pronoun)*

τὸν

the

Accusative

*article*

ναὸν

temple

Accusative

*direct object*

ναός: 'temple, sanctuary'; the community as God's dwelling, harmed by the divisive.

τοῦ

of

Genitive

*article*

θεοῦ

God's

Genitive

*genitive of possession*

φθείρει

destroys/ruins

Pres Act Indic 3 Sg · φθείρω

*main verb (protasis)*

→ gnomic present

φθείρω: 'corrupt, ruin, destroy'; of marring the temple by strife — the same verb recoils in the apodosis.

φθερῆι

will destroy

Fut Act Indic 3 Sg · φθείρω

*main verb (apodosis)*

→ predictive future

φθείρω: 'destroy'; the lex-talionis echo — the destroyer is himself destroyed by God.

τούτου

this one/him

Accusative

*direct object (demonstrative pronoun)*

ὁ

the

Nominative

*article*

θεός

God

Nominative

*subject (emphatic, end position)*

θεός: God; the avenger of his own temple.

ὁ

the

Nominative

*article*

γὰρ

for

*explanatory conjunction*

ναός

temple

Nominative

*subject*

ναός: 'temple, sanctuary'; its holiness grounds the severity of the warning.

τοῦ

of

Genitive

*article*

θεοῦ

God's

Genitive

*genitive of possession*

## ἅγιός

holy

Nominative

*predicate adjective*

ἅγιος: 'holy, set apart'; consecrated to God and therefore inviolable.

## ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

*main verb (copula)*

→ stative present

## οἵτινές

which (very thing)

Nominative

*relative pronoun (qualitative)*

οἷς: qualitative relative, 'who/which is of such a kind'; here 'and that (holy temple) is precisely what you are.'

## ἐστε

are

Pres Act Indic 2 Pl · εἰμί

*main verb (copula)*

→ stative present

## ὕμεις

you

Nominative

*subject (emphatic pronoun)*

# 18 Μηδεις εαυτον εξαπατατω· ει τις δοκει σοφος εινα εν υμιν εν τω αιωνι τουτω, μωρος γενεσθω, ινα γενηται σοφος.

Let no one deceive himself. If anyone among you thinks he is wise in this age, let him become a fool, that he may become wise.

**EXHORTATION (RETURN TO WISDOM THEME)** **ASYNDETON** Paul recurs to the wisdom motif of chs. 1–2: the paradox that one must 'become a fool' by the world's measure to be truly wise — the antidote to the boasting behind the factions.

## Μηδεις

no one

Nominative

*subject (negative pronoun)*

μηδεις: 'no one'; the μη-form fits the prohibition/imperative mood.

## εαυτον

himself

Accusative

*direct object (reflexive pronoun)*

εαυτου: reflexive 'himself'; self-deception is the danger in view.

## εξαπατατω

let him deceive

Pres Act Impv 3 Sg · εξαπαταω

*imperative (3rd person, prohibition)*

→ imperative of prohibition

εξαπαταω: 'deceive thoroughly' (εκ intensive of απαταω); a stronger 'utterly deceive.'

## ει

if

*conditional conjunction (1st class)*

**τις**

anyone

Nominative

*subject (indefinite pronoun)*

**δοκεῖ**

thinks/seems

Pres Act Indic 3 Sg · δοκέω

*main verb (protasis)*

→ stative present

δοκέω: 'think, suppose, seem'; here 'reckons himself' to be wise.

**σοφὸς**

wise

Nominative

*predicate nom. (of εἶναι)*

σοφός: 'wise'; the worldly wisdom prized at Corinth (cf. 1:18–25).

**εἶναι**

to be

Pres Act Inf · εἶμι

*infinitive (complement of δοκεῖ)*

→ stative present

**ἐν**

among

*preposition + dative (sphere)*

**ὑμῖν**

you

Dative

*object of ἐν (sphere)*

**ἐν**

in

*preposition + dative (time)*

**τῷ**

the

Dative

*article*

**αἰῶνι**

age

Dative

*dat. of time (sphere)*

αἰών: 'age'; 'this age' — the present world-order, whose wisdom is folly to God.

**τούτῳ**

this

Dative

*demonstrative adjective*

**μωρὸς**

fool

Nominative

*predicate nom. (of γενέσθω)*

μωρός: 'foolish, a fool'; embracing the 'folly' of the cross (1:18) the world despises.

**γενέσθω**

let him become

Aor Mid Impv 3 Sg · γίνομαι

*imperative (3rd person)*

→ ingressive aorist

γίνομαι: 'become'; the paradoxical command — embrace the cross's apparent foolishness.

**ἵνα**

that

*conjunction (purpose)*

**γένηται**

he may become

Aor Mid Subj 3 Sg · γίνομαι

*subjunctive (purpose clause)*

→ ingressive aorist

γίνομαι: 'become'; the goal — true wisdom that is from God.

**σοφός**

wise

Nominative

*predicate nom. (of γένηται)*

σοφός: 'wise'; the genuine wisdom, over against the merely worldly.

19 ἡ γὰρ σοφία τοῦ κόσμου τούτου μωρία παρὰ τῷ θεῷ ἐστίν. γέγραπται γάρ· Ὁ δρασόμενος τοὺς σοφοὺς ἐν τῇ πανουργίᾳ αὐτῶν·

For the wisdom of this world is folly with God. For it is written: "He catches the wise in their craftiness";

GROUND (SCRIPTURE PROOF) **γάρ** The reason for the paradox, clinched by Scripture (Job 5:13): God turns the cleverness of the worldly-wise into a trap — their wisdom is folly before him.

<p><b>ἡ</b> the Nominative article</p>	<p><b>γὰρ</b> for explanatory conjunction</p>	<p><b>σοφία</b> wisdom Nominative subject σοφία: 'wisdom'; the prized human cleverness of the age.</p>	<p><b>τοῦ</b> of the Genitive article</p>
<p><b>κόσμου</b> world Genitive genitive of source/possession κόσμος: 'world'; the world-order alienated from God — its wisdom is the issue.</p>	<p><b>τούτου</b> this Genitive demonstrative adjective</p>	<p><b>μωρία</b> folly Nominative predicate nominative μωρία: 'foolishness'; the divine appraisal of human wisdom (cf. 1:20).</p>	<p><b>παρὰ</b> with/before preposition + dative (in the view of) παρὰ + dat.: 'beside, in the judgment of' — 'in God's estimation.'</p>
<p><b>τῷ</b> the Dative article</p>	<p><b>θεῷ</b> God Dative object of παρὰ (point of view)</p>	<p><b>ἐστίν</b> is Pres Act Indic 3 Sg · εἶμι main verb (copula) → gnomic present</p>	<p><b>γέγραπται</b> it is written Perf Pass Indic 3 Sg · γράφω main verb (citation formula) → intensive perfect (abiding authority) γράφω: 'write'; the perfect 'it stands written' — the standing authority of Scripture introducing the quotation.</p>

<p><b>γάρ</b> for <i>explanatory conjunction</i></p>	<p><b>ὁ</b> the (one) Nominative <i>article (substantizes ptc.)</i></p>	<p><b>δρασόμενος</b> catching/grasping Pres Mid Ptc · Nom Sg Masc · δράσσομαι <i>substantival participle (subject; = God)</i> → gnomic present   δράσσομαι: 'grasp, seize with the hand'; from Job 5:13 (LXX) — God ensnares the clever in their own scheming.</p>	<p><b>τούς</b> the Accusative <i>article</i></p>
<p><b>σοφούς</b> wise Accusative <i>direct object (substantival adj.)</i>   σοφός: 'wise'; the self-styled wise are God's quarry.</p>	<p><b>ἐν</b> in <i>preposition + dative (means/instrument)</i></p>	<p><b>τῇ</b> the Dative <i>article</i></p>	<p><b>πανουργία</b> craftiness Dative <i>dat. of means/instrument</i>   πανουργία: 'cunning, craftiness' (lit. 'ready to do anything'); their very shrewdness becomes the snare.</p>
<p><b>αὐτῶν</b> their Genitive <i>genitive of possession</i></p>			

**20** καὶ πάλιν· Κύριος γινώσκει τοὺς διαλογισμοὺς τῶν σοφῶν ὅτι εἰσὶν μάταιοι.

| and again: "The Lord knows the reasonings of the wise, that they are futile."

| GROUND (SECOND PROOF-TEXT) **καὶ πάλιν** A second citation (Ps 94:11), reinforcing the first: the Lord sees through the calculations of the wise and judges them empty — doubling the scriptural witness.

<p>καὶ and <i>coordinating conjunction</i></p>	<p>πάλιν again <i>adverb (introducing further citation)</i>   πάλιν: 'again'; signals a second proof-text in the chain.</p>	<p>Κύριος Lord Nominative <i>subject</i>   κύριος: 'Lord'; the LXX renders YHWH — the divine knower of human thought.</p>	<p>γινώσκει knows Pres Act Indic 3 Sg · γινώσκω <i>main verb</i> → <i>gnomic present</i>   γινώσκω: 'know'; God's penetrating knowledge of inner reasonings.</p>
<p>τούς the Accusative <i>article</i></p>	<p>διαλογισμούς reasonings/thoughts Accusative <i>direct object</i>   διαλογισμός: 'reasoning, deliberation, scheme'; often with a negative cast — empty calculations.</p>	<p>τῶν of the Genitive <i>article</i></p>	<p>σοφῶν wise Genitive <i>possessive genitive (substantival adj.)</i>   σοφός: 'wise'; Paul substitutes 'the wise' for the psalm's 'men' (ἀνθρώπων), sharpening the application.</p>
<p>ὅτι that <i>conjunction (content clause)</i></p>	<p>εἰσὶν they are Pres Act Indic 3 Pl · εἰμι <i>main verb (content clause)</i> → <i>gnomic present</i></p>	<p>μάταιοι futile/empty Nominative <i>predicate nominative</i>   μάταιος: 'vain, futile, empty'; without result or worth — the verdict on worldly reasoning.</p>	

## 21 ὥστε μηδεὶς καυχάσθω ἐν ἀνθρώποις· πάντα γὰρ ὑμῶν ἐστιν,

| So let no one boast in men; for all things are yours,

| CONCLUSION (NO BOASTING) ὥστε The practical conclusion of the whole argument: stop boasting in human leaders — a self-improving folly, for in Christ 'all things' already belong to them.

<p><b>ὥστε</b> so/therefore <i>inferential conjunction (result)</i>   ὥστε: 'so that, therefore'; draws the conclusion from vv.18–20.</p>	<p><b>μηδείς</b> no one Nominative <i>subject (negative pronoun)</i>   μηδείς: 'no one'; the μη-form suits the imperative.</p>	<p><b>καυχάσθω</b> let him boast Pres Mid Impv 3 Sg · καυχάομαι <i>imperative (3rd person, prohibition)</i> → imperative of prohibition   καυχάομαι: 'boast, glory'; the root vice behind the factions — misplaced glorying in human teachers.</p>	<p><b>ἐν</b> in <i>preposition + dative (basis/object)</i></p>
<p><b>ἀνθρώποις</b> men Dative <i>object of ἐν (ground of boasting)</i>   ἄνθρωπος: 'human being'; the leaders are mere men — no ground for boasting.</p>	<p><b>πάντα</b> all things Nominative <i>subject (neuter plural)</i>   πᾶς: 'all'; the sweeping totality enumerated in v.22.</p>	<p><b>γὰρ</b> for <i>explanatory conjunction</i></p>	<p><b>ὑμῶν</b> yours Genitive <i>predicate genitive of possession</i></p>
<p><b>ἐστίν</b> is/are Pres Act Indic 3 Sg · εἰμί <i>main verb (copula; sg. with neut. pl. subject)</i> → stative present</p>			

22 εἴτε Παῦλος εἴτε Ἀπολλῶς εἴτε Κηφᾶς εἴτε κόσμος εἴτε ζωὴ εἴτε θάνατος εἴτε ἐνεστῶτα εἴτε μέλλοντα, πάντα ὑμῶν,

| whether Paul or Apollos or Cephas or the world or life or death or things present or things to come — all are yours,

| EXPANSION (THE INVENTORY) **ASYNDETON** A sweeping catalogue unpacks 'all things': the very teachers they fought over, and the whole order of existence, are gifts that serve them — boasting in any one is absurdly small.

εἴτε

whether

*correlative conjunction*

εἴτε ... εἴτε: 'whether ... or'; strings the items into one totality.

Παῦλος

Paul

Nominative

*nom. in apposition to πάντα*

Παῦλος; the teachers themselves belong to the church, not vice versa.

εἴτε

or

*correlative conjunction*

Ἀπολλῶς

Apollos

Nominative

*nom. in apposition*

Ἀπολλῶς; the eloquent teacher — likewise a servant given for them.

εἴτε

or

*correlative conjunction*

Κηφᾶς

Cephas

Nominative

*nom. in apposition*

Κηφᾶς; Aramaic 'rock' = Peter; the third named figure of the Corinthian parties (1:12).

εἴτε

or

*correlative conjunction*

κόσμος

world

Nominative

*nom. in apposition*

κόσμος; 'world'; the created order itself serves the people of God.

εἴτε

or

*correlative conjunction*

ζωή

life

Nominative

*nom. in apposition*

ζωή; 'life'; even life belongs to them as a possession in Christ.

εἴτε

or

*correlative conjunction*

θάνατος

death

Nominative

*nom. in apposition*

θάνατος; 'death'; even death now serves rather than terrifies the believer (cf. Rom 8:38).

εἴτε

or

*correlative conjunction*

ἐνεστῶτα

things present

Perf Act Ptc · Nom Pl Neut · ἐνίστημι

*substantival participle (apposition)*

→ intensive perfect

ἐνίστημι: 'be present, have come'; the perfect ptc. τὰ ἐνεστῶτα = 'present realities.'

εἴτε

or

*correlative conjunction*

μέλλοντα

things to come

Pres Act Ptc · Nom Pl Neut · μέλλω

*substantival participle (apposition)*

→ futuristic present

μέλλω: 'be about to'; τὰ μέλλοντα = 'things future' — past, present, and future alike are theirs.

πάντα

all things

Nominative

*subject (resumptive, neuter plural)*

πᾶς: 'all'; the summary repetition  
gathering the whole list.

ὑμῶν

yours

Genitive

*predicate genitive of possession*

## 23 ὑμεῖς δὲ Χριστοῦ, Χριστὸς δὲ Θεοῦ.

and you are Christ's, and Christ is God's.

CLIMAX (THE CHAIN OF BELONGING) δέ The capstone: the hierarchy of belonging reverses all boasting — all things serve the church, but the church belongs to Christ, and Christ to God. Every claim of ownership terminates in God.

ὑμεῖς

you

Nominative

*subject (emphatic pronoun)*

δὲ

and/but

*connective particle (contrast/development)*

Χριστοῦ

Christ's

Genitive

*predicate genitive of possession*

Χριστός: 'Christ'; though all things are theirs, they themselves belong wholly to Christ.

Χριστὸς

Christ

Nominative

*subject*

δὲ

and

*connective particle*

Θεοῦ

God's

Genitive

*predicate genitive of possession*

θεός: God; the final term — Christ belongs to God (cf. 11:3; 15:28), so all ownership ends in God himself.

**On the text.** The Greek follows the standard critical text of 1 Corinthians 3, 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 and clause punctuation, paragraphing, and capitalization are editorial and conventional. At v.1 the earliest text reads σαρκίνοις ('fleshly, made of flesh') rather than the later σαρκικοί; at v.3 σαρκικοί is read (with some witnesses adding 'and division'); at v.4 the better-attested οὐκ ἄνθρωποι ἐστε ('are you not merely human?') is followed over the later οὐχὶ σαρκικοί. The chapter has 23 verses; orthographic and minor word-order variants 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.