

The First Epistle to the Corinthians, Chapter 4

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α' Δ'

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 · 4:1–5

Stewards of God's mysteries: judged only by the Lord

Let people regard Paul and Apollos as servants of Christ and stewards of God's mysteries (1), where the one thing required of stewards is faithfulness (2). For Paul it is a very small thing to be judged by them or any human court — he does not even judge himself (3); his conscience is clear, yet that does not acquit him, for the Lord is his judge (4). So judge nothing before the time, until the Lord comes, who will bring to light what is hidden and disclose the heart's intentions; then each will have his praise from God (5).

B · 4:6–7

Do not be puffed up: all you have is gift

Paul has applied this to himself and Apollos for the Corinthians' sake, that through them they might learn 'not beyond what is written,' so that none be puffed up for one against another (6). For who makes you different? What do you have that you did not receive? And if you received it, why boast as if you had not (7)?

C · 4:8–13

Apostles last of all: the spectacle of the cross vs. Corinthian triumph

Ironically the Corinthians already reign as kings — Paul wishes they did, that he might reign with them (8). But God has exhibited the apostles last of all, as men sentenced to death, a spectacle to the world (9). They are fools for Christ while the Corinthians are wise; weak while they are strong; dishonored while they are held in honor (10). To this hour the apostles hunger, thirst, are poorly clothed, beaten, homeless (11), labor with their hands; reviled, they bless; persecuted, they endure; slandered, they entreat (12–13a) — the world's refuse to this day (13b).

D · 4:14–17

Not to shame but to admonish: a father's appeal and the sending of Timothy

Paul writes not to shame them but to admonish them as his beloved children (14); for though they have countless guides in Christ, they do not have many fathers — in Christ Jesus, through the gospel, Paul became their father (15). Therefore he urges them to imitate him (16), and for this reason has sent Timothy, his beloved and faithful child in the Lord, to remind them of Paul's ways in Christ, as he teaches everywhere in every church (17).

E · 4:18–21

I will come: the kingdom in power, not talk

Some have become puffed up, as though Paul were not coming (18); but he will come soon, if the Lord wills, and will learn not the talk of the arrogant but their power (19) — for the kingdom of God consists not in talk but in power (20). What do they want: shall he come with a rod, or in love and a spirit of gentleness (21)?

1 Οὕτως ἡμᾶς λογιζέσθω ἄνθρωπος ὡς ὑπηρέτας Χριστοῦ καὶ οἰκονόμους μυστηρίων Θεοῦ.

This is how a person should regard us: as servants of Christ and stewards of the mysteries of God.

THESIS ON MINISTERIAL STANDING Οὕτως Drawing the conclusion from ch. 3's 'we are God's fellow workers,' Paul fixes the proper estimate of himself and Apollos: not party-heads to be boasted in, but subordinate servants and accountable stewards.

Οὕτως

thus / in this way

adverb of manner (cataphoric, points to ὡς)

οὕτως: 'in this manner'; here forward-pointing — 'thus ... as,' the manner spelled out by the ὡς clause.

ἡμᾶς

us

Accusative

direct object (fronted for emphasis)

λογιζέσθω

let him regard / reckon

Pres Mid Impv 3 Sg · λογίζομαι

main verb (3rd-person imperative)

→ customary present (imperative)

λογίζομαι: 'reckon, account, regard'; a calculating term — let them set the proper value on the apostles.

ἄνθρωπος

a person / anyone

Nominative

subject (generic, anarthrous)

ἄνθρωπος: 'human being'; anarthrous and generic — 'anyone, a person at all.'

ὡς

as

comparative particle (introduces the estimate)

ὡς: 'as, in the capacity of; defining the role under which the apostles are to be reckoned.

ὑπηρέτας

servants / attendants

Accusative

object complement (predicate acc. to ἡμᾶς)

ὑπηρέτης: orig. 'under-rower' of a galley, then 'subordinate attendant, officer'; a lowly serving role under a superior.

Χριστοῦ

of Christ

Genitive

genitive (subordination / of the one served)

Χριστός: 'Anointed,' Messiah; the master to whom the ὑπηρέται belong.

καὶ

and

coordinating conjunction

οἰκονόμους

stewards / household managers

Accusative

object complement (second predicate acc.)

οἰκονόμος: 'house-manager, steward' (οἶκος + νέμω); a slave or freedman entrusted with the master's goods — answerable to him, not to fellow servants.

μυστηρίων

of the mysteries

Genitive

objective genitive (what is administered)

μυστήριον: 'mystery'; the once-hidden, now-revealed saving purpose of God (cf. 2:7) — the goods the steward dispenses.

θεοῦ

of God

Genitive

genitive of source / possession

θεός: God; the mysteries are his — their owner and origin.

2 ὥδε λοιπὸν ζητεῖται ἐν τοῖς οἰκονόμοις ἵνα πιστός τις εὐρεθῆ.

In this case, moreover, it is required of stewards that one be found faithful.

EXPLANATION (THE STEWARD'S ONE STANDARD) ὥδε λοιπὸν Develops the steward image: the single thing sought in a steward is fidelity to his master — which already implies that the verdict belongs to the master, not to the Corinthians.

ὥδε

here / in this case

adverb (logical 'in this situation')

ὥδε: 'here'; here non-local — 'in this matter, on this principle.'

λοιπὸν

moreover / for the rest

adverbial accusative (transitional)

λοιπὸν: lit. 'as for the rest'; a transitional 'now, moreover, what remains to be said.'

ζητεῖται

it is sought / required

Pres Pass Indic 3 Sg · ζητέω

main verb (impersonal passive)

→ gnomic present

ζητέω: 'seek, require, look for'; the passive 'it is sought' = the standing demand placed on stewards.

ἐν

in / of

preposition + dative (sphere; 'in the case of')

τοῖς

the

Dative

article

οἰκονόμοις

stewards

Dative

object of ἐν (sphere / those of whom it is required)

οἰκονόμος: 'steward' (see v.1); the class to whom the demand applies.

ἵνα

that

conjunction (content/epexegetic ἵνα)

ἵνα: here not telic but content-bearing — spelling out what is required.

πιστός

faithful

Nominative

predicate adjective (of τις)

πιστός: 'faithful, trustworthy'; the one essential quality of a steward — reliability to his master.

τις

someone / one

Nominative

subject of εὐρεθῆ (indefinite)

τις: indefinite 'anyone, one'; the steward considered individually.

εὐρεθῆ

he be found

Aor Pass Subj 3 Sg · εὐρίσκω

verb of the ἵνα clause (subjunctive)

→ **constative aorist**

εὐρίσκω: 'find'; the passive 'be found' implies an examiner — anticipating the Lord's assessment (v.5).

3 ἐμοὶ δὲ εἰς ἐλάχιστόν ἐστιν ἵνα ὑφ' ὑμῶν ἀνακριθῶ ἢ ὑπὸ ἀνθρωπίνης ἡμέρας· ἀλλ' οὐδὲ ἐμαυτὸν ἀνακρίνω·

But to me it is a very small thing that I be examined by you, or by any human court; in fact, I do not even examine myself.

PERSONAL APPLICATION (CONTRAST) **δέ** Paul applies the steward principle to himself: the Corinthians' verdict — indeed any human verdict — weighs almost nothing with him; he will not even constitute himself his own judge.

ἐμοὶ

to me

Dative

dative of (dis)advantage / reference (fronted)

ἐμοί: emphatic 'to me, for my part'; positioned first to contrast Paul's estimate with the Corinthians'.

δὲ

but / now

adversative/developmental conjunction

εἰς

as / to (the level of)

preposition + accusative (predicative 'it amounts to')

εἰς: here idiomatic with ἐστιν — 'it counts as, amounts to.'

ἐλάχιστόν

a very small thing

Accusative

predicate (object of εἰς)

ἐλάχιστος: superlative of μικρός, 'smallest, least'; here 'a trifling matter.'

ἔστιν

it is

Pres Act Indic 3 Sg · εἶμι

main verb (copula, impersonal w/ ἵνα subject)

→ stative present

ἵνα

that

conjunction (substantial ἵνα = subject of ἔστιν)

ἵνα: content clause functioning as the subject — 'that I be examined.'

ὑφ'

by

preposition (ὑπό) + genitive (agent)

ὑμῶν

you

Genitive

genitive of agent (after ὑπό)

ἀνακριθῶ

I be examined / cross-questioned

Aor Pass Subj 1 Sg · ἀνακρίνω

verb of the ἵνα clause (subjunctive)

→ constative aorist

ἀνακρίνω: 'examine, interrogate, sift' (a judicial/forensic preliminary inquiry); the key verb of vv.3–4, distinct from the final κρίνω.

ἢ

or

disjunctive conjunction

ὑπὸ

by

preposition + genitive (agent)

ἀνθρωπίνης

human

Genitive

attributive adjective

ἀνθρώπινος: 'human, belonging to people'; qualifies ἡμέρα — a merely human court-day.

ἡμέρας

court / 'day' (of judgment)

Genitive

genitive of agent (after ὑπό)

ἡμέρα: 'day'; here idiom for a tribunal's appointed day — a 'human day' of judgment, pointedly contrasted with 'the Day' of the Lord (3:13; cf. v.5).

ἀλλ'

but / in fact

strong adversative conjunction

ἀλλά: 'but'; here intensifying — 'why, I do not even ...'

οὐδὲ

not even

negative adverb (ascensive)

οὐδέ: 'not even'; raises the point to its limit — Paul will not arrogate the bench even over himself.

ἐμαυτὸν

myself

Accusative

direct object (reflexive pronoun)

ἀνακρίνω

I examine

Pres Act Indic 1 Sg · ἀνακρίνω

main verb

→ customary present

ἀνακρίνω: as above; Paul refuses to convene even a self-tribunal — final verdicts are God's.

4 οὐδὲν γὰρ ἑμαυτῷ σύνοιδα, ἀλλ' οὐκ ἐν τούτῳ δεδικαίωμαι, ὁ δὲ ἀνακρίνων με κύριός ἐστιν.

For I am conscious of nothing against myself, but I am not acquitted by this; the one who examines me is the Lord.

GROUND (A CLEAR CONSCIENCE DOES NOT EQUAL ACQUITTAL) **γὰρ** Grounds the refusal to self-judge: even a clear conscience cannot pronounce the verdict, since the competent examiner is the Lord alone.

οὐδὲν

nothing

Accusative

direct object (cognate/internal acc. of σύνοιδα)

οὐδεὶς: 'no one, nothing'; here 'I know nothing (against myself).'

γὰρ

for

explanatory/causal conjunction

ἑμαυτῷ

against myself

Dative

dative of reference (with σύνοιδα)

ἑμαυτῷ: reflexive 'to/against myself'; the idiom σύνοιδα ἑμαυτῷ = 'I am conscious in my own case.'

σύνοιδα

I am conscious / aware

Perf Act Indic 1 Sg · σύνοιδα

main verb (perfect with present sense)

→ **intensive perfect (present awareness)**

σύνοιδα: 'share knowledge with oneself, be conscious of' (σύν + οἶδα); the root of συνείδησις, 'conscience' — Paul's conscience accuses him of nothing.

ἀλλ'

but

adversative conjunction

οὐκ

not

negative particle

ἐν

by / in

preposition + dative (basis/means)

τούτῳ

this

Dative

object of ἐν (demonstrative — the clear conscience)

οὗτος: 'this'; refers back to the fact of having nothing on his conscience.

δεδικαίωμαι

I have been acquitted / justified

Perf Pass Indic 1 Sg · δικαιοῶ

main verb (negated)

→ intensive perfect (resulting standing)

δικαιοῶ: 'declare righteous, acquit'; here forensic in the courtroom sense — a clear conscience does not amount to a standing acquittal.

ὁ

the (one)

Nominative

article (substantizes the participle)

δὲ

but / and

developmental conjunction

ἀνακρίνων

who examines

Pres Act Ptc · Nom Sg Masc · ἀνακρίνω

substantival participle (subject)

→ customary present

ἀνακρίνω: 'examine, sift' (see v.3); the competent investigator is named in the next word.

με

me

Accusative

direct object of the participle

κύριός

the Lord

Nominative

predicate nominative

κύριος: 'Lord'; Christ as the sole rightful examiner — the master to whom the steward answers.

ἐστιν

is

Pres Act Indic 3 Sg · εἰμί

main verb (copula)

→ stative present

5 ὥστε μὴ πρὸ καιροῦ τι κρίνετε, ἕως ἂν ἔλθῃ ὁ κύριος, ὃς καὶ φωτίσει τὰ κρυπτὰ τοῦ σκοτούς καὶ φανερώσει τὰς βουλάς τῶν καρδιῶν· καὶ τότε ὁ ἔπαινος γενήσεται ἐκάστῳ ἀπὸ τοῦ θεοῦ.

So then, do not pronounce judgment before the time, until the Lord comes, who will both bring to light the hidden things of darkness and disclose the intentions of the hearts; and then each will have his praise from God.

INFERENTIAL EXHORTATION (THE VERDICT BELONGS TO THE LORD'S COMING) ὥστε The inference from vv.3–4: suspend all premature verdicts until the Lord's parousia, which alone will expose hidden realities and render to each his due praise.

ὥστε

so then / therefore

inferential conjunction (introducing result/command)

ὥστε: 'so that, therefore'; here with the imperative, drawing the practical conclusion.

μή

not

negative particle (with imperative)

μή: the negative used with non-indicative moods — here prohibiting.

πρὸ

before

preposition + genitive (time)

καιροῦ

the (appointed) time

Genitive

object of πρὸ

καιρός: 'appointed/decisive time'; not mere chronology but the fixed moment — the Lord's coming.

τι

anything

Accusative

direct object of κρίνετε (indefinite)

τις: indefinite 'anything'; the prohibition is comprehensive — judge nothing prematurely.

κρίνετε

judge / pronounce verdict

Pres Act Impv 2 Pl · κρίνω

main verb (prohibition)

→ customary present (μή + pres. = cease/refrain habitually)

κρίνω: 'judge, decide'; here the definitive verdict, reserved for the Lord — distinct from the preliminary ἀνακρίνω.

ἕως

until

temporal conjunction

ἕως: 'until'; with ἄν + subjunctive, marking an awaited future event.

ἄν

(particle)

modal particle (with subjunctive)

ἄν: contingency particle; lends the temporal clause its indefinite-future sense.

ἔλθη

comes

Aor Act Subj 3 Sg · ἔρχομαι

verb of the ἕως clause (subjunctive)

→ constative aorist (eschatological event)

ἔρχομαι: 'come'; here the Lord's parousia, the moment that sets the time of all judgment.

ὁ

the

Nominative

article

κύριος

Lord

Nominative

subject of ἔλθη

κύριος: 'Lord'; Christ the returning Judge (cf. v.4).

ὃς

who

Nominative

relative pronoun (subject of the rel. clause)

καὶ

both

correlative conjunction (*καὶ ... καὶ* = 'both ... and')

φωτίσει

will bring to light / illumine

Fut Act Indic 3 Sg · φωτίζω

main verb (rel. clause)

→ predictive future

φωτίζω: 'give light to, bring to light' (from φῶς, 'light'); the Lord floodlights what darkness concealed.

τὰ

the

Accusative

article (substantizes adj.)

κρυπτά

hidden things

Accusative

direct object (substantival adjective)

κρυπτός: 'hidden, secret' (cf. 'cryptic'); the concealed matters now to be exposed.

τοῦ

of the

Genitive

article

σκότους

darkness

Genitive

genitive (source/sphere — hidden 'in' darkness)

σκότος: 'darkness'; the realm of concealment, opposite of the Lord's light.

καὶ

and

correlative conjunction (second member)

φανερώσει

will disclose / make manifest

Fut Act Indic 3 Sg · φανερώω

main verb (rel. clause, coordinate)

→ predictive future

φανερώω: 'make visible, reveal'; the inner counsels are brought into the open.

τὰς

the

Accusative

article

βουλὰς

counsels / intentions

Accusative

direct object

βουλή: 'counsel, deliberation, purpose'; the deliberate motives of the inner person.

τῶν

of the

Genitive

article

καρδιῶν

hearts

Genitive

genitive of source/possession (whose intentions)

καρδία: 'heart'; in Hebraic usage the seat of thought, will, and motive — not merely emotion.

καὶ

and

coordinating conjunction

τότε

then

adverb of time (at that point)

τότε: 'then'; at the parousia, the only fit time for the verdict.

ὁ

the

Nominative

article

ἔπαινος

praise / commendation

Nominative

subject of γενήσεται

ἔπαινος: 'praise, approval'; strikingly, the focus is commendation, not condemnation — God's verdict for the faithful steward.

γενήσεται

will come / be

Fut Mid Indic 3 Sg · γίνομαι

main verb

→ *predictive future*

γίνομαι: 'come to be, happen'; here 'will come to' each person — the praise will be rendered.

ἐκάστῳ

to each

Dative

dative of advantage (recipient)

ἕκαστος: 'each one'; the verdict is individual — each steward assessed in his own case.

ἀπὸ

from

preposition + genitive (source)

τοῦ

the

Genitive

article

θεοῦ

God

Genitive

object of ἀπὸ (source of the praise)

θεός: God; the giver of the praise — the apostle seeks God's approval, not human acclaim.

6 Ταῦτα δέ, ἀδελφοί, μετεσχημάτισα εἰς ἑμαυτὸν καὶ Ἀπολλῶν δι' ὑμᾶς, ἵνα ἐν ἡμῖν μάθητε τὸ Μὴ ὑπὲρ ἃ γέγραπται, ἵνα μὴ εἰς ὑπὲρ τοῦ ἐνὸς φυσιοῦσθε κατὰ τοῦ ἑτέρου.

Now these things, brothers, I have applied to myself and Apollos for your sake, that through us you might learn the 'not beyond what is written,' so that none of you might be puffed up for one against another.

PURPOSE OF THE FIGURE (THE APPLICATION EXPLAINED) **δέ** Paul discloses his rhetorical strategy: he has cast the foregoing in terms of himself and Apollos as a model, aiming to cure the party-spirit of arrogant comparison.

<p>Ταῦτα these things Accusative direct object (refers to 3:5–4:5)</p> <p>οὗτος: 'this'; the planting/building/steward imagery just used.</p>	<p>δέ now developmental conjunction</p>	<p>ἀδελφοί brothers Vocative vocative of direct address</p> <p>ἀδελφός: 'brother'; affectionate address as Paul explains his pastoral aim.</p>	<p>μετεσχημάτισα I have applied / refigured Aor Act Indic 1 Sg · μετασχηματίζω main verb → constative aorist</p> <p>μετασχηματίζω: 'change the form/figure of' (μετά + σχῆμα); a rhetorical term — Paul has transferred the lesson under the figures of himself and Apollos.</p>
<p>εἰς to / onto preposition + accusative (reference)</p>	<p>ἑμαυτὸν myself Accusative object of εἰς (reflexive)</p>	<p>καὶ and coordinating conjunction</p>	<p>Ἀπολλῶν Apollos Accusative object of εἰς (coordinate)</p> <p>Ἀπολλῶς: Apollos, the eloquent Alexandrian (Acts 18:24); a rallying-point of one Corinthian faction.</p>
<p>δι' for the sake of preposition (διά) + accusative (cause/benefit)</p>	<p>ὑμᾶς you Accusative object of διά (those benefited)</p>	<p>ἵνα that conjunction (purpose)</p>	<p>ἐν in / by preposition + dative (means/example)</p>

ἡμῖν

us

Dative

object of ἐν (Paul and Apollos as the example)

μάθητε

you might learn

Aor Act Subj 2 Pl · μανθάνω

verb of the ἵνα clause (subjunctive)

→ ingressive aorist

μανθάνω: 'learn'; the practical lesson
Paul means his figure to teach.

τὸ

the (maxim)

Accusative

article (nominalizes the following saying)

τό: the neuter article quoting a maxim
as a unit — 'the saying.'

Μὴ

Not

negative particle (within the quoted maxim)

μὴ: opens the elliptical slogan —
perhaps a proverb the Corinthians
knew.

ὑπὲρ

beyond

preposition + accusative
(excess/transgression)

ὑπέρ: with acc., 'beyond, over'; the
maxim: do not go beyond Scripture's
bounds.

ἃ

what

Accusative

relative pronoun (object of γέγραπται)

γέγραπται

has been written / stands written

Perf Pass Indic 3 Sg · γράφω

verb of the relative clause

→ intensive perfect (abiding authority)

γράφω: 'write'; γέγραπται is the fixed
citation formula for Scripture — 'it
stands written.'

ἵνα

so that

conjunction (purpose, second clause)

μὴ

not

negative particle (with subjunctive)

εἷς

one (person)

Nominative

subject (with verb's 2 Pl by sense-construction)

εἷς: 'one'; 'one of you' — the partisan
individual puffed up over his favorite.

ὑπὲρ

for / on behalf of

preposition + genitive
(advantage/partisanship)

ὑπέρ: with gen., 'for, in favor of'; here
partisan support of one teacher.

τοῦ

the

Genitive
article

ἐνός

one

Genitive

object of ὑπέρ (the favored teacher)

εἷς: 'one'; the leader being championed.

φυσιοῦσθε

you be puffed up

Pres Pass Subj 2 Pl · φυσιόω

verb of the ἵνα clause (subjunctive)

→ customary present (ongoing attitude)

φυσιόω: 'inflate, puff up' (from φύσα,
'bellows'); a key Corinthian fault-word
(4:18–19; 5:2; 8:1; 13:4) — arrogant
self-inflation.

κατὰ

against

preposition + genitive (opposition)

κατά: with gen., 'against'; the flip side of
partisan boasting — disparaging the
rival.

τοῦ

the

Genitive
article

ἑτέρου

other

Genitive

object of κατά (the disparaged teacher)

ἕτερος: 'the other (of two)'; the leader being set down in the comparison.

7 τίς γάρ σε διακρίνει; τί δὲ ἔχεις ὃ οὐκ ἔλαβες; εἰ δὲ καὶ ἔλαβες, τί καυχᾶσαι ὡς μὴ λαβὼν;

For who makes you different? And what do you have that you did not receive? But if you did receive it, why do you boast as though you had not received it?

GROUND BY INTERROGATION (EVERYTHING IS GIFT) **γάρ** Three rapid rhetorical questions dismantle the ground of boasting: distinction is conferred, possessions are received, so glorying as if self-made is absurd.

τίς

who

Nominative

interrogative pronoun (subject)

τίς: interrogative 'who?'; the implied answer is 'God' — distinction is from him.

γάρ

for

explanatory conjunction

σε

you

Accusative

direct object (singular — each individual)

σε: the shift to singular 'you' presses the question on each conscience.

διακρίνει

distinguishes / makes superior

Pres Act Indic 3 Sg · διακρίνω

main verb (question)

→ *gnomic present*

διακρίνω: 'separate, distinguish, judge between' (διά + κρίνω); here 'set apart as superior' — who grants you any edge?

τί

what

Accusative

interrogative pronoun (object of ἔχεις)

τίς (neut.): 'what?'; the second probing question.

δὲ

and

connective conjunction

ἔχεις

do you have

Pres Act Indic 2 Sg · ἔχω

main verb (question)

→ *stative present*

ἔχω: 'have, hold, possess.'

ὃ

that

Accusative

relative pronoun (object of ἔλαβες)

οὐκ

not

negative particle

ἔλαβες

you received

Aor Act Indic 2 Sg · λαμβάνω

verb of the relative clause

→ *constative aorist*

λαμβάνω: 'take, receive'; the decisive word — all is received, hence gift, not achievement.

εἰ

if

conjunction (first-class condition, assumed true)

εἰ: 'if'; with the indicative, a condition granted for argument's sake — 'since indeed you did.'

δὲ

but

adversative conjunction

καὶ

indeed

adverbial/ascensive kai

καί: here intensive within εἰ ... καί — 'if in fact.'

ἔλαβες

you received

Aor Act Indic 2 Sg · λαμβάνω

main verb (protasis)

→ *constative aorist*

λαμβάνω: see above; the granted premise of the conditional.

τί

why

interrogative adverb (accusative of respect = 'why')

τί: the accusative of the interrogative used adverbially, 'why?'

καυχᾶσαι

do you boast

Pres Mid Indic 2 Sg · καυχάομαι

main verb (apodosis question)

→ *customary present*

καυχάομαι: 'boast, glory'; boasting is licit only in the Lord (1:31) — here it is misplaced self-congratulation.

ὥς

as though

comparative particle (with participle)

ὥς: 'as if'; introduces the false self-presentation.

μὴ

not

negative particle (with participle)

μὴ: the subjective negative with the participle — 'as one supposedly not having received.'

λαβών

having received

Aor Act Ptc · Nom Sg Masc · λαμβάνω

adverbial participle (manner; negated by μὴ)

→ *antecedent aorist*

λαμβάνω: 'receive'; the participle exposes the pretense — boasting acts as though the gift were self-won.

8 ἤδη κεκορεσμένοι ἐστέ, ἤδη ἐπλουτήσατε, χωρὶς ἡμῶν ἐβασιλεύσατε· καὶ ὄφελόν γε ἐβασιλεύσατε, ἵνα καὶ ἡμεῖς ὑμῖν συμβασιλεύσωμεν.

Already you are filled! Already you have become rich! Without us you have begun to reign! And would that you did reign, so that we also might reign with you!

IRONIC INDICTMENT (THE NEW MOVEMENT) ASYNDETON With biting irony Paul caricatures the Corinthians' realized triumphalism — filled, rich, reigning already — then turns the sarcasm into wistful longing: if only the kingdom had truly come, the suffering apostles would share its glory.

ἤδη

already

adverb of time (ironic)

ἤδη: 'already, now'; the repeated 'already' mocks an over-realized eschatology.

κεκορεσμένοι

filled / sated

Perf Pass Ptc · Nom Pl Masc · κορέννυμι
predicate participle (w/ ἐστέ = periphrastic perfect)

→ intensive perfect (settled fullness)

κορέννυμι: 'sate, fill full'; of being gorged — they fancy they want for nothing.

ἐστέ

you are

Pres Act Indic 2 Pl · εἶμι

main verb (auxiliary in periphrasis)

→ stative present

ἤδη

already

adverb of time (ironic, anaphoric)

ἤδη: 'already'; the second drumbeat of the sarcasm.

ἐπλουτήσατε

you became rich

Aor Act Indic 2 Pl · πλουτέω

main verb

→ ingressive aorist (came into wealth)

πλουτέω: 'be/become rich'; ingressive — they suppose they have already entered their riches.

χωρὶς

without / apart from

preposition + genitive (separation)

χωρὶς: 'apart from'; the barb — they reign without the apostles who founded them.

ἡμῶν

us

Genitive

object of χωρὶς

ἐβασιλεύσατε

you began to reign

Aor Act Indic 2 Pl · βασιλεύω

main verb

→ ingressive aorist (came to reign)

βασιλεύω: 'reign, be king'; the climactic claim — they imagine themselves enthroned in the kingdom now.

καὶ

and

coordinating conjunction

ὄφελόν

would that / O that

particle (introduces an unattainable wish)

ὄφελον: a fixed particle (from ὀφείλω) introducing a wish — 'would that it were so!'; here regretful.

γε

indeed

emphatic/limiting particle

γε: 'at least, indeed'; intensifies the wish — 'O that you really did.'

ἐβασίλευσατε

you did reign

Aor Act Indic 2 Pl · βασιλεύω

main verb (within the ὄφελον wish)

→ constative aorist

βασιλεύω: 'reign' (see above); the wish that their reign were real.

ἵνα

so that

conjunction (purpose/result)

καὶ

also

adverbial/ascensive kai

καί: 'also'; Paul too would share the reign.

ἡμεῖς

we

Nominative

subject (emphatic pronoun)

ὑμῖν

with you

Dative

dative of association (with συμ- verb)

συμβασιλεύσωμεν

we might reign together

Aor Act Subj 1 Pl · συμβασιλεύω

verb of the ἵνα clause (subjunctive)

→ constative aorist

συμβασιλεύω: 'reign together with' (σύν + βασιλεύω); reigning with Christ is a future hope, not a present possession (cf. 2 Tim 2:12).

9 δοκῶ γάρ, ὁ θεὸς ἡμᾶς τοὺς ἀποστόλους ἐσχάτους ἀπέδειξεν ὡς ἐπιθανατίους, ὅτι θέατρον ἐγενήθημεν τῷ κόσμῳ καὶ ἀγγέλοις καὶ ἀνθρώποις.

For I think that God has exhibited us apostles last of all, as men sentenced to death, because we have become a spectacle to the world, both to angels and to men.

GROUND (THE APOSTLES' TRUE PLACE — OPPOSITE THE CORINTHIANS') γάρ Against their imagined enthronement, Paul sets the real picture: God has paraded the apostles last in the procession, like the condemned reserved for death in the arena — a public show for the whole cosmos.

δοκῶ

I think / it seems to me

Pres Act Indic 1 Sg · δοκέω

main verb (parenthetical)

→ stative present

δοκέω: 'think, suppose, seem'; a slightly wry 'for I reckon ...' introducing the contrast.

γάρ

for

explanatory conjunction

ὁ

the

Nominative

article

θεὸς

God

Nominative

subject of ἀπέδειξεν

θεός: God; it is God himself who has assigned the apostles their lowly place.

ἡμᾶς

us

Accusative

direct object

τοὺς

the

Accusative

article (with appositional noun)

ἀποστόλους

apostles

Accusative

apposition to ἡμᾶς

ἀπόστολος: 'one sent, envoy'; the very title of authority — yet displayed in humiliation.

ἐσχάτους

last (of all)

Accusative

object complement (predicate acc.)

ἔσχατος: 'last, hindmost'; the lowest place in the procession — opposite the Corinthians' 'first.'

ἀπέδειξεν

exhibited / displayed

Aor Act Indic 3 Sg · ἀποδείκνυμι

verb of the δοκῶ ὅτι-content (here without ὅτι)

→ constative aorist

ἀποδείκνυμι: 'show forth, exhibit, put on display'; possibly of a triumphal procession's final, doomed captives.

ὡς

as

comparative particle

ἐπιθανάτους

men sentenced to death

Accusative

predicate (object of ὡς)

ἐπιθανάτος: 'doomed to death, condemned' (ἐπί + θάνατος); the criminals exhibited last in the arena, marked for execution.

ὅτι

because / for

causal/explanatory conjunction

ὅτι: here grounding — explaining how they are displayed as the doomed.

θέατρον

a spectacle / show

Nominative

predicate nominative

θέατρον: 'theater, spectacle' (cf. 'theater'); both the place of viewing and the show itself — the apostles as public exhibit.

ἐγενήθημεν

we have become

Aor Pass Indic 1 Pl · γίνομαι

main verb (ὅτι clause)

→ constative aorist

γίνομαι: 'become, come to be'; the passive form, 'we were made into a spectacle.'

τῷ

to the

Dative

article

κόσμῳ

world

Dative

dative of reference (the audience)

κόσμος: 'world, cosmos'; the comprehensive audience, then specified as angels and men.

καὶ

both / and

correlative conjunction (καὶ ... καὶ)

ἀγγέλοις

angels

Dative

dative of reference (epexegetic of κόσμῳ)

ἄγγελος: 'messenger, angel'; the heavenly spectators of the cosmic drama.

καὶ

and

correlative conjunction

ἀνθρώποις

men

Dative

dative of reference (epexegetic of κόσμῳ)

ἄνθρωπος: 'human being'; the earthly half of the watching cosmos.

10 ἡμεῖς μωροὶ διὰ Χριστόν, ὑμεῖς δὲ φρόνιμοι ἐν Χριστῷ· ἡμεῖς ἀσθενεῖς, ὑμεῖς δὲ ἰσχυροί· ὑμεῖς ἔνδοξοι, ἡμεῖς δὲ ἄτιμοι.

We are fools for Christ's sake, but you are wise in Christ; we are weak, but you are strong; you are held in honor, but we in dishonor.

IRONIC ANTITHESIS (THE THREE CONTRASTS) ASYNDETON A balanced triple antithesis sharpens the irony: fools/wise, weak/strong, dishonored/honored — the apostles take the cross-shaped lot the Corinthians shun.

<p>ἡμεῖς we Nominative <i>subject (emphatic, contrastive)</i></p>	<p>μωροὶ fools Nominative <i>predicate nominative (copula implied)</i> μωρός: 'foolish, dull' (cf. 'moron'); the world's verdict on the cross-preachers (cf. 1:18–25).</p>	<p>διὰ for the sake of <i>preposition + accusative (cause/reason)</i></p>	<p>Χριστόν Christ Accusative <i>object of διὰ (the reason for the folly)</i> Χριστός: 'Christ'; the apostles' folly is 'for Christ's sake' — a badge, not a defect.</p>
<p>ὑμεῖς you Nominative <i>subject (emphatic, contrastive)</i></p>	<p>δὲ but <i>adversative conjunction</i></p>	<p>φρόνιμοι wise / prudent Nominative <i>predicate nominative</i> φρόνιμος: 'sensible, prudent'; the Corinthians' flattering self-image, 'wise in Christ.'</p>	<p>ἐν in <i>preposition + dative (sphere)</i></p>
<p>Χριστῷ Christ Dative <i>object of ἐν (sphere)</i> Χριστός: 'Christ'; the contrast of 'for Christ' (διὰ + acc.) vs. 'in Christ' (ἐν + dat.) is rhetorically pointed.</p>	<p>ἡμεῖς we Nominative <i>subject (emphatic)</i></p>	<p>ἀσθενεῖς weak Nominative <i>predicate nominative</i> ἀσθενής: 'weak, feeble'; God's strength in apostolic weakness (cf. 2 Cor 12:9–10).</p>	<p>ὑμεῖς you Nominative <i>subject (emphatic)</i></p>

<p>δὲ</p> <p>but</p> <p><i>adversative conjunction</i></p>	<p>ἰσχυροί</p> <p>strong</p> <p>Nominative</p> <p><i>predicate nominative</i></p> <p>ἰσχυρός: 'mighty, strong'; the Corinthians' supposed potency.</p>	<p>ὕμεις</p> <p>you</p> <p>Nominative</p> <p><i>subject (emphatic; order reversed for effect)</i></p>	<p>ἔνδοξοι</p> <p>honored / glorious</p> <p>Nominative</p> <p><i>predicate nominative</i></p> <p>ἔνδοξος: 'held in honor, esteemed' (έν + δόξα); the prized social standing.</p>
<p>ἡμεῖς</p> <p>we</p> <p>Nominative</p> <p><i>subject (emphatic)</i></p>	<p>δὲ</p> <p>but</p> <p><i>adversative conjunction</i></p>	<p>ἄτιμοι</p> <p>dishonored / without honor</p> <p>Nominative</p> <p><i>predicate nominative</i></p> <p>ἄτιμος: 'dishonored, despised' (alpha-privative + τιμή, 'honor'); the apostles' shameful repute in the world's eyes.</p>	

11 ἄχρι τῆς ἄρτι ὥρας καὶ πεινώμεν καὶ διψῶμεν καὶ γυμνιτεύομεν καὶ κολαφιζόμεθα καὶ ἀστατοῦμεν

To the present hour we hunger and thirst, we are poorly clothed and roughly treated and homeless,

CONCRETE CATALOGUE (THE APOSTOLIC HARDSHIPS) ASYNDETON The irony becomes flesh-and-blood: a present-tense list of ongoing deprivations — hunger, thirst, exposure, blows, homelessness — that is the apostles' daily reality 'to this very hour.'

<p>ἄχρι</p> <p>until / to</p> <p><i>preposition + genitive (time, extent)</i></p> <p>ἄχρι: 'as far as, until'; marks the unbroken continuance up to now.</p>	<p>τῆς</p> <p>the</p> <p>Genitive</p> <p><i>article</i></p>	<p>ἄρτι</p> <p>present</p> <p><i>adverb (attributive, qualifying ὥρας)</i></p> <p>ἄρτι: 'now, at this moment'; 'the present hour' — the hardship is current, not past.</p>	<p>ὥρας</p> <p>hour</p> <p>Genitive</p> <p><i>object of ἄχρι</i></p> <p>ὥρα: 'hour, time'; 'to the present hour' = right up to this moment.</p>
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καὶ

and / both

correlative conjunction (heads the polysyndeton)

καί: the repeated 'and' (polysyndeton) piles up the hardships relentlessly.

πεινῶμεν

we hunger

Pres Act Indic 1 Pl · πεινάω

main verb

→ customary/durative present

πεινάω: 'be hungry, hunger'; ongoing want of food.

καὶ

and

coordinating conjunction

διψῶμεν

we thirst

Pres Act Indic 1 Pl · διψάω

main verb

→ customary/durative present

διψάω: 'be thirsty, thirst.'

καὶ

and

coordinating conjunction

γυμνιτεύομεν

we are poorly clothed

Pres Act Indic 1 Pl · γυμνιτεύω

main verb

→ customary/durative present

γυμνιτεύω: 'be scantily/ill clad' (from γυμνός, 'naked'); not nudity but threadbare destitution.

καὶ

and

coordinating conjunction

κολαφιζόμεθα

we are struck / buffeted

Pres Pass Indic 1 Pl · κολαφίζω

main verb (passive)

→ customary/durative present

κολαφίζω: 'strike with the fist, beat' (from κόλαφος, 'a blow'); rough physical treatment.

καὶ

and

coordinating conjunction

ἀστατοῦμεν

we are homeless / unsettled

Pres Act Indic 1 Pl · ἀστατέω

main verb

→ customary/durative present

ἀστατέω: 'be unsettled, have no fixed home' (alpha-privative + ἵστημι, 'stand'); the wandering, rootless life.

12 καὶ κοπιῶμεν ἐργαζόμενοι ταῖς ἰδίαις χερσίν· λοιδορούμενοι εὐλογοῦμεν, διωκόμενοι ἀνεχόμεθα,

and we labor, working with our own hands. When reviled, we bless; when persecuted, we endure;

CONTINUATION (LABOR AND THE CRUCIFORM RESPONSE) καὶ The catalogue extends to manual toil and then to the Christlike reflex: each hostile action met with its opposite blessing — the pattern of the Sermon on the Mount lived out.

καὶ
and
coordinating conjunction

κοπιῶμεν
we labor / toil
Pres Act Indic 1 Pl · κοπιᾶω
main verb
→ customary/durative present
κοπιᾶω: 'work to exhaustion, toil' (from κόπος, 'wearisome labor'); strenuous wearying work.

ἐργαζόμενοι
working
Pres Mid Ptc · Nom Pl Masc · ἐργάζομαι
adverbial participle (means/manner)
→ present (concurrent)
ἐργάζομαι: 'work, labor'; specifies how they toil — by their own manual labor (cf. Acts 18:3, tentmaking).

ταῖς
the / our
Dative
article

ἰδίαις
own
Dative
attributive adjective

ἴδιος: 'one's own'; emphasizes self-support — not living off others, against ancient disdain for manual labor.

χερσίν
hands
Dative
dative of means/instrument
χεῖρ: 'hand'; the instrument of their honest toil.

λοιδορούμενοι
being reviled
Pres Pass Ptc · Nom Pl Masc · λοιδορέω
adverbial participle (concessive/temporal)
→ present (concurrent)
λοιδορέω: 'revile, abuse verbally'; harsh, insulting speech against them.

εὐλογοῦμεν
we bless
Pres Act Indic 1 Pl · εὐλογέω
main verb
→ customary present
εὐλογέω: 'speak well of, bless' (εὖ + λόγος); the gospel reflex — blessing for cursing (cf. Lk 6:28; Rom 12:14).

διωκόμενοι

being persecuted

Pres Pass Ptc · Nom Pl Masc · διώκω

adverbial participle (concessive/temporal)

→ present (concurrent)

διώκω: 'pursue, persecute'; hostile, hounding opposition.

ἀνεχόμεθα

we endure / bear it

Pres Mid Indic 1 Pl · ἀνέχομαι

main verb

→ customary present

ἀνέχομαι: 'bear with, endure, put up with'; patient forbearance under attack.

13 δυσφημούμενοι παρακαλοῦμεν· ὡς περικαθάρματα τοῦ κόσμου ἐγενήθημεν, πάντων περίψημα ἕως ἄρτι.

when slandered, we entreat. We have become like the refuse of the world, the scum of all things, to this present moment.

CLIMAX OF THE HARDSHIP LIST **ASYNDETON** The cruciform pattern closes, then crests in the harshest image: the apostles are the cosmos's filth, the off-scouring scraped away — and this, pointedly, 'to this present moment.'

δυσφημούμενοι

being slandered / defamed

Pres Pass Ptc · Nom Pl Masc · δυσφημέω

adverbial participle (concessive/temporal)

→ present (concurrent)

δυσφημέω: 'speak ill of, defame' (δυσ- + φήμη, 'report'); the opposite of εὐφημέω — to malign one's name.

παρακαλοῦμεν

we entreat / appeal kindly

Pres Act Indic 1 Pl · παρακαλέω

main verb

→ customary present

παρακαλέω: 'call alongside, entreat, comfort, conciliate' (παρά + καλέω); they answer slander with gentle appeal.

ὡς

as / like

comparative particle

περικαθάρματα

refuse / scrapings

Nominative

predicate nominative

περικάθαρμα: 'that which is cleaned off all around, refuse' (περί + καθαίρω, 'cleanse'); the dirt scoured away — even used of scapegoat victims.

τοῦ

of the

Genitive

article

κόσμου

world

Genitive

objective/possessive genitive

κόσμος: 'world'; the world's discarded filth.

ἐγενήθημεν

we have become

Aor Pass Indic 1 Pl · γίνομαι

main verb

→ constative aorist (resultant condition)

γίνομαι: 'become'; the passive 'we were made' — this status was imposed by the world.

πάντων

of all

Genitive

objective genitive (with περιψημα)

πᾶς: 'all'; the scum of everyone, universally despised.

περίψημα

scum / off-scouring

Nominative

predicate nominative (in apposition)

περίψημα: 'that which is wiped off, off-scouring' (περί + ψάω, 'wipe'); near-synonym of περικάθαρμα — the muck rubbed away.

ἕως

until

preposition + (adverb) (time, extent)

ἕως: 'until, up to'; here with ἄρτι forming 'up to now.'

ἄρτι

now / the present

adverb of time (object of ἕως)

ἄρτι: 'now, at this moment'; 'to this very moment' — the abasement is unrelieved and current, mirroring v.11.

14 Οὐκ ἐντρέπων ὑμᾶς γράφω ταῦτα, ἀλλ' ὡς τέκνα μου ἀγαπητὰ νουθετῶ.

I do not write these things to shame you, but to admonish you as my beloved children.

PASTORAL TURN (PURPOSE OF THE REBUKE) ASYNDETON The sarcasm gives way to tenderness: Paul names his intent. The sharp contrast was not to humiliate but, as a father, to correct beloved children.

Οὐκ

not

negative particle

ἐντρέπων

shaming

Pres Act Ptc · Nom Sg Masc · ἐντρέπω

adverbial participle (purpose; negated)

→ present (purpose-bearing)

ἐντρέπω: 'turn in upon, make ashamed';
to put to shame — what Paul disclaims
as his aim.

ὕμᾱς

you

Accusative

direct object of the participle

γράφω

I write

Pres Act Indic 1 Sg · γράφω

main verb

→ progressive present (epistolary)

γράφω: 'write'; the act of composing
this very letter.

ταῦτα

these things

Accusative

direct object

οὗτος: 'these'; the foregoing ironic
contrasts (vv.8–13).

ἀλλ'

but

adversative conjunction

ὡς

as

comparative particle

τέκνα

children

Accusative

object complement (predicate acc. to ὑμᾶς)

τέκνον: 'child' (from τίκτω, 'beget');
stresses the bond of birth — Paul begot
them (v.15).

μου

my

Genitive

genitive of relationship

ἀγαπητὰ

beloved

Accusative

attributive adjective

ἀγαπητός: 'beloved' (from ἀγαπάω); the
affection underlying the correction.

νουθετῶ

I admonish / instruct

Pres Act Indic 1 Sg · νουθετέω

main verb (νουθετῶ ὑμᾶς understood)

→ progressive present

νουθετέω: 'put in mind, admonish,
warn' (νοῦς + τίθημι); corrective
counsel that aims at amendment, not
shame.

15 ἔαν γὰρ μυρίους παιδαγωγούς ἔχητε ἐν Χριστῷ, ἀλλ' οὐ πολλοὺς πατέρας· ἐν γὰρ Χριστῷ Ἰησοῦ διὰ τοῦ εὐαγγελίου ἐγὼ ὑμᾶς ἐγέννησα.

For though you have countless guardians in Christ, you do not have many fathers; for in Christ Jesus I became your father through the gospel.

GROUND (THE UNIQUE PATERNAL CLAIM) **γὰρ** Grounds the fatherly tone: guardians are many, but a father is one — and Paul alone begot them through the gospel, a relation no later teacher can claim.

<p>ἔαν though / if <i>conjunction (third-class condition, concessive)</i></p> <p>ἔαν: 'if; here concessive — 'even if, granting that.'</p>	<p>γὰρ for <i>explanatory conjunction</i></p>	<p>μυρίους countless / ten thousand Accusative <i>attributive adjective (hyperbole)</i></p> <p>μῦριοι: 'ten thousand,' hence 'innumerable' (cf. 'myriad'); deliberate hyperbole — endless guides.</p>	<p>παιδαγωγούς guardians / tutors Accusative <i>direct object</i></p> <p>παιδαγωγός: 'child-leader' (παῖς + ἄγω); the slave who escorted a boy to school and disciplined him — a custodian, not a parent (cf. Gal 3:24).</p>
<p>ἔχητε you have Pres Act Subj 2 Pl · ἔχω <i>verb of the protasis (subjunctive)</i></p> <p>→ stative present</p> <p>ἔχω: 'have, hold.'</p>	<p>ἐν in <i>preposition + dative (sphere)</i></p>	<p>Χριστῷ Christ Dative <i>object of ἐν (sphere)</i></p> <p>Χριστός: 'Christ'; the realm in which these guardians operate.</p>	<p>ἀλλ' yet <i>adversative conjunction (apodosis of concession)</i></p> <p>ἀλλά: 'yet, but'; the contrast resolving the concessive 'though.'</p>
<p>οὐ not <i>negative particle</i></p>	<p>πολλοὺς many Accusative <i>attributive adjective</i></p> <p>πολύς: 'many'; in contrast to the 'countless' tutors — fathers are few, indeed one.</p>	<p>πατέρας fathers Accusative <i>direct object (ἔχετε understood)</i></p> <p>πατήρ: 'father'; the founder who begot them in the faith — a unique, unrepeatable relation.</p>	<p>ἐν in <i>preposition + dative (sphere)</i></p>

<p>γάρ</p> <p>for</p> <p><i>explanatory conjunction</i></p>	<p>Χριστῷ</p> <p>Christ</p> <p>Dative</p> <p><i>object of ἐν (sphere)</i></p> <p>Χριστός: 'Christ'; the begetting happened 'in Christ Jesus,' not by mere human influence.</p>	<p>Ἰησοῦ</p> <p>Jesus</p> <p>Dative</p> <p><i>apposition to Χριστῷ</i></p>	<p>διὰ</p> <p>through</p> <p><i>preposition + genitive (means/instrument)</i></p>
<p>τοῦ</p> <p>the</p> <p>Genitive</p> <p><i>article</i></p>	<p>εὐαγγελίου</p> <p>gospel</p> <p>Genitive</p> <p><i>object of διὰ (instrument of begetting)</i></p> <p>εὐαγγέλιον: 'good news'; the gospel preached was the seed by which Paul fathered them.</p>	<p>ἐγὼ</p> <p>I</p> <p>Nominative</p> <p><i>subject (emphatic — 'I, and no other')</i></p> <p>ἐγώ: emphatic 'I'; underscores Paul's singular fatherhood of this church.</p>	<p>ὑμᾶς</p> <p>you</p> <p>Accusative</p> <p><i>direct object</i></p>
<p>ἐγέννησα</p> <p>I begot / became father to</p> <p>Aor Act Indic 1 Sg · γεννάω</p> <p><i>main verb</i></p> <p>→ constative aorist (the founding event)</p> <p>γεννάω: 'beget, give birth to'; the paternal metaphor — Paul's preaching brought them to new birth (cf. Phlm 10).</p>			

16 παρακαλῶ οὖν ὑμᾶς, μιμηταί μου γίνεσθε.

I urge you, then, be imitators of me.

EXHORTATION (THE FATHER'S APPEAL) οὖν The inference drawn from the father-child bond: a child rightly imitates its father, so Paul calls them to pattern their lives on his cruciform example.

παρακαλῶ

I urge / appeal

Pres Act Indic 1 Sg · παρακαλέω

main verb

→ progressive present

παρακαλέω: 'exhort, appeal, urge' (παρά + καλέω); the warm summons of a father, not a command from on high.

οὖν

therefore / then

inferential conjunction

οὖν: 'therefore'; draws the practical inference from his fatherhood (v.15).

ὑμᾶς

you

Accusative

direct object of παρακαλῶ

μιμηταί

imitators

Nominative

predicate nominative (with γίνεσθε)

μιμητής: 'imitator' (cf. 'mimic'); the term of discipleship by example (cf. 11:1; 1 Thess 1:6).

μου

of me

Genitive

objective genitive (whom to imitate)

γίνεσθε

become / be

Pres Mid Impv 2 Pl · γίνομαι

main verb (imperative)

→ progressive present (keep becoming)

γίνομαι: 'become'; the present imperative invites ongoing, growing imitation, not a single act.

17 διὰ τοῦτο ἔπεμψα ὑμῖν Τιμόθεον, ὃς ἐστίν μου τέκνον ἀγαπητὸν καὶ πιστὸν ἐν κυρίῳ, ὃς ὑμᾶς ἀναμνήσει τὰς ὁδοὺς μου τὰς ἐν Χριστῷ Ἰησοῦ, καθὼς πανταχοῦ ἐν πάσῃ ἐκκλησίᾳ διδάσκω.

For this reason I have sent Timothy to you, who is my beloved and faithful child in the Lord; he will remind you of my ways in Christ Jesus, as I teach them everywhere in every church.

MEANS TO THE EXHORTATION (TIMOTHY'S MISSION) διὰ τοῦτο How the call to imitate is to take effect: a trusted envoy, himself a model 'child,' will recall Paul's consistent Christ-shaped 'ways' — the same in every church.

διὰ

for / because of

preposition + accusative (cause)

ΤΟΥΤΟ

this

Accusative

object of διὰ (διὰ τοῦτο = 'for this reason')

οὗτος: 'this'; refers to the need that they imitate him.

ἔπεμψα

I sent / have sent

Aor Act Indic 1 Sg · πέμπω

main verb (epistolary aorist)

→ epistolary aorist

πέμπω: 'send'; the epistolary aorist views the sending from the readers' future standpoint — 'I am sending.'

ὑμῖν

to you

Dative

dative of advantage / indirect object

Τιμόθεον

Timothy

Accusative

direct object

Τιμόθεος: Timothy ('honoring God'); Paul's trusted co-worker and emissary (cf. Acts 16:1; Phil 2:19–22).

ὅς

who

Nominative

relative pronoun (subject of ἐστίν)

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

main verb (rel. clause, copula)

→ stative present

μου

my

Genitive

genitive of relationship

τέκνον

child

Nominative

predicate nominative

τέκνον: 'child'; Timothy too is Paul's spiritual son — a living instance of the imitation urged.

ἀγαπητὸν

beloved

Nominative

attributive adjective

ἀγαπητός: 'beloved'; the same word used of the Corinthians in v.14 — Timothy shares that affection.

καὶ

and

coordinating conjunction

πιστὸν

faithful

Nominative

attributive adjective

πιστός: 'faithful, trustworthy'; the very quality required of a steward (v.2) — Timothy embodies it.

ἐν

in

preposition + dative (sphere)

κυρίῳ

the Lord

Dative

object of ἐν (sphere)

κύριος: 'Lord'; Timothy's faithfulness is exercised within the Lord's sphere.

ὅς

who

Nominative

relative pronoun (subject of ἀναμνήσει)

ὑμᾶς

you

Accusative

direct object (person reminded)

ἀναμνήσει

will remind

Fut Act Indic 3 Sg · ἀναμνήσκω

main verb (rel. clause)

→ predictive future

ἀναμνήσκω: 'call to remembrance, remind' (ἀνά + μνήσκω); takes a double accusative — remind someone of something.

τὰς

the

Accusative

article

ὁδούς

ways

Accusative

direct object (second acc. with ἀναμνήσει)

ὁδός: 'road, way'; here Paul's manner of life and teaching — his Christ-shaped conduct, not mere doctrines.

μου

my

Genitive

genitive of possession

τὰς

those / the (ones)

Accusative

article (second attributive, restricting ὁδούς)

ἡ: the repeated article ties the following phrase attributively to ὁδούς — 'my ways, the ones in Christ.'

ἐν

in

preposition + dative (sphere)

Χριστῷ

Christ

Dative

object of ἐν (sphere)

Χριστός: 'Christ'; the ways are defined as lived 'in Christ.'

Ἰησοῦ

Jesus

Dative

apposition to Χριστῷ

καθώς

as / just as

comparative conjunction

καθώς: 'just as, according as'; introduces the standard of consistency.

πανταχοῦ

everywhere

adverb of place

πανταχοῦ: 'in all places'; Paul's teaching is uniform — Corinth gets no special, lax version.

ἐν

in

preposition + dative (sphere)

πάση

every

Dative

attributive adjective

πᾶς: 'every, all'; reinforces πανταχοῦ — no church is excepted.

ἐκκλησία

church / assembly

Dative

object of ἐν (sphere)

ἐκκλησία: 'assembly, congregation' (ἐκ + καλέω, 'called out'); the gathered people of God in each place.

διδάσκω

I teach

Pres Act Indic 1 Sg · διδάσκω

main verb (καθώς clause)

→ customary present

διδάσκω: 'teach, instruct'; his settled, consistent practice in all the churches.

18 ὡς μὴ ἐρχομένου δέ μου πρὸς ὑμᾶς ἐφυσιώθησάν τινες·

Now some have become arrogant, as though I were not coming to you.

PROBLEM ADDRESSED (THE PUFFED-UP) **δέ** A new front: some, presuming on Paul's absence, have grown arrogant — the very φυσιώω of v.6 now resurfaces as the chapter turns to confront them directly.

ὡς

as though

particle (with genitive absolute, alleged reason)

ὡς: 'as if'; marks the false assumption on which their arrogance rests.

μὴ

not

negative particle (with participle)

μὴ: subjective negative with the participle — 'on the supposition that I am not coming.'

ἐρχομένου

coming

Pres Mid Ptc · Gen Sg Masc · ἔρχομαι

genitive absolute (with μου; alleged reason)

→ present (in-progress)

ἔρχομαι: 'come'; the genitive absolute 'as though I were not coming' frames their misjudgment.

δέ

now / but

developmental/adversative conjunction

μου

I / me

Genitive

genitive absolute subject (with ἐρχομένου)

πρὸς

to

preposition + accusative (direction)

ὑμᾶς

you

Accusative

object of πρὸς

ἐφυσιώθησάν

became puffed up / arrogant

Aor Pass Indic 3 Pl · φυσιώω

main verb

→ ingressive aorist (became inflated)

φυσιώω: 'puff up, inflate' (see v.6); the recurring Corinthian vice — here come to a head in his absence.

τινες

some

Nominative

subject (indefinite)

τις: 'some, certain ones'; Paul targets a faction, not the whole church.

19 ἐλεύσομαι δὲ ταχέως πρὸς ὑμᾶς, ἐὰν ὁ κύριος θελήσῃ, καὶ γνῶσομαι οὐ τὸν λόγον τῶν πεφυσιωμένων ἀλλὰ τὴν δύναμιν·

But I will come to you soon, if the Lord wills, and I will find out not the talk of these arrogant people but their power.

REBUTTAL (THE PROMISED VISIT AND ITS TEST) **δέ** Paul punctures the assumption of v.18: he will come — soon, the Lord permitting — and will gauge the boasters not by their rhetoric but by demonstrated power.

ἐλεύσομαι

I will come

Fut Mid Indic 1 Sg · ἔρχομαι

main verb

→ predictive future

ἔρχομαι: 'come'; flatly contradicts the 'as though not coming' of v.18.

δὲ

but

adversative conjunction

ταχέως

soon / quickly

adverb of time/manner

ταχέως: 'quickly, soon'; the visit is near, not deferred.

πρὸς

to

preposition + accusative (direction)

ὑμᾶς

you

Accusative

object of πρὸς

ἐὰν

if

conjunction (third-class condition)

ἐὰν: 'if'; the pious qualification — the visit hangs on the Lord's will.

ὁ

the

Nominative

article

κύριος

Lord

Nominative

subject of θελήσῃ

κύριος: 'Lord'; Paul's movements remain subject to the Lord's will (cf. 16:7; Jas 4:15).

Θελήση

wills

Aor Act Subj 3 Sg · θέλω

verb of the protasis (subjunctive)

→ constative aorist

θέλω: 'will, wish, want'; the Lord's sovereign disposing of Paul's plans.

καὶ

and

coordinating conjunction

γνώσομαι

I will find out / come to know

Fut Mid Indic 1 Sg · γνώσκω

main verb

→ predictive future (ingressive)

γνώσκω: 'come to know, ascertain'; Paul will personally test the boasters' substance.

οὐ

not

negative particle (with the first object)

τὸν

the

Accusative

article

λόγον

talk / word

Accusative

direct object (the rejected measure)

λόγος: 'word, speech, talk'; here mere rhetoric — the empty eloquence the puffed-up trade in.

τῶν

of the

Genitive

article (substantizes participle)

πεφυσιωμένων

puffed-up ones

Perf Pass Ptc · Gen Pl Masc · φυσιώω

substantival participle (possessive genitive)

→ intensive perfect (settled state of arrogance)

φυσιώω: 'puff up' (see vv.6, 18); the perfect marks a fixed, inflated condition — chronically arrogant.

ἀλλὰ

but

adversative conjunction

τὴν

the

Accusative

article

δύναμιν

power

Accusative

direct object (the true measure)

δύναμις: 'power, might'; the real index of the kingdom (v.20) — not what one says but what one effects by God's Spirit.

20 οὐ γὰρ ἐν λόγῳ ἢ βασιλείᾳ τοῦ θεοῦ ἀλλ' ἐν δυνάμει.

For the kingdom of God consists not in talk but in power.

GROUND (THE CRITERION STATED AS PRINCIPLE) **γὰρ** The maxim grounding v.19's test: God's reign is not a matter of words but of effective, Spirit-wrought power — the standard by which the boasters fall short.

<p>οὐ not <i>negative particle</i></p>	<p>γὰρ for <i>explanatory/causal conjunction</i></p>	<p>ἐν in <i>preposition + dative (manner/constitution)</i> ἐν: here 'consists in, is a matter of.'</p>	<p>λόγῳ talk / word Dative <i>object of ἐν (the rejected sphere)</i> λόγος: 'word, speech'; mere talk, contrasted with effective power.</p>
<p>ἡ the Nominative <i>article</i></p>	<p>βασιλείᾳ kingdom / reign Nominative <i>subject (copula ἐστὶν understood)</i> βασιλεία: 'kingdom, reign, kingship'; God's dynamic rule — known by its power, not measured by rhetoric.</p>	<p>τοῦ of the Genitive <i>article</i></p>	<p>θεοῦ God Genitive <i>subjective/possessive genitive</i> θεός: God; whose kingly rule is in view.</p>
<p>ἀλλ' but <i>adversative conjunction</i></p>	<p>ἐν in <i>preposition + dative (manner/constitution)</i></p>	<p>δυνάμει power Dative <i>object of ἐν (the true sphere)</i> δύναμις: 'power'; the Spirit's effective might that authenticates the kingdom (cf. 2:4–5).</p>	

21 τί θέλετε; ἐν ῥάβδῳ ἔλθω πρὸς ὑμᾶς, ἢ ἐν ἀγάπῃ πνεύματί τε πραΰτητος;

What do you want? Shall I come to you with a rod, or in love and a spirit of gentleness?

CLOSING CHALLENGE (THE CHOICE PUT TO THEM) **ASYNDETON** The chapter ends with a pointed paternal ultimatum: the manner of Paul's coming lies in their hands — corrective rod or the gentleness he would prefer.

τί

what

Accusative

interrogative pronoun (object of θέλετε)

τίς: 'what?'; puts the decision squarely to them.

Θέλετε

do you want / will

Pres Act Indic 2 Pl · θέλω

main verb (question)

→ progressive present

θέλω: 'will, wish, want'; their choice will determine the tenor of his visit.

ἐν

with

preposition + dative
(manner/accompaniment)

ῥάβδῳ

a rod

Dative

dative of manner (object of ἐν)

ῥάβδος: 'rod, staff'; the instrument of discipline — the father's rod of correction (cf. Prov 13:24).

ἔλθω

shall I come

Aor Act Subj 1 Sg · ἔρχομαι

main verb (deliberative subjunctive)

→ constative aorist (deliberative)

ἔρχομαι: 'come'; the deliberative subjunctive frames the alternatives — 'am I to come ...?'

πρὸς

to

preposition + accusative (direction)

ὑμᾶς

you

Accusative

object of πρὸς

ἢ

or

disjunctive conjunction

ἐν

in / with

preposition + dative (manner)

ἀγάπη

love

Dative

dative of manner (object of ἐν)

ἀγάπη: 'love'; the self-giving love that is Paul's preferred posture (the theme of ch. 13).

πνεύματί

a spirit

Dative

dative of manner (coordinate)

πνεῦμα: here 'spirit, disposition' — the temper or attitude in which he would come.

τε

and

enclitic connective (τε, joining closely)

τε: 'and'; the close-binding connective linking love and the gentle spirit as one disposition.

πραΰτητος

of gentleness / meekness

Genitive

attributive (descriptive) genitive

πραΰτης: 'gentleness, meekness';
strength under control, the opposite of
the harsh rod — a fruit of the Spirit
(Gal 5:23).

On the text. The Greek follows the standard critical text of 1 Corinthians 4, 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.2 the better-attested ὡδε λοιπόν ('here, moreover') is read over the later ὁ δὲ λοιπόν; at v.6 μὴ ὑπὲρ ἃ γέγραπται ('not beyond what is written') is read without the later-inserted φρονεῖν; at v.17 the order Χριστῷ Ἰησοῦ is followed. The chapter has 21 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.