

1 Corinthians 15:14

Timothy J. Christian, Ph.D.

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- Text
 - 14 εἰ δὲ Χριστὸς οὐκ ἐγήγερται, κενὸν ἄρα [καὶ] τὸ κήρυγμα ἡμῶν, κενὴ καὶ ἡ πίστις ὑμῶν.
- Translation
 - 14 And if Christ has not been raised, then [even] our preaching (is) empty and your faith (is) empty.

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- εἰ - cond. conj. marking the protasis ("if" clause). First class cond. assumed true for the argument's sake [W690-94].
- δὲ - connective conj. Could possibly be contrastive or transitional, but connective makes the best sense because it connects with the verses before and after it, continuing the line of logical thought.
- Χριστὸς - nom. subj. of cond. clause.
- οὐκ - neg. adv.
- ἐγήγερται, - verb of cond. clause [perf-pass-ind-3-s-εγείρω]. Probably the extensive/consummative perfect, though intensive/resultative perfect is possible too [W574-77]. Theological/divine passive [W437-38].

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- κενὸν - pred. adj. of an elided copular clause. It is neuter because it is matching the gender of nom. subj. τὸ κήρυγμα.
- ἄρα - inferential particle marking the apodosis, that is, result of the protasis.
- [καὶ] - if original, then it could (1) be marking the apodosis with ἄρα or (2) be ascensive.
- τὸ κήρυγμα - nom. subj. of an elided copular clause. τὸ κήρυγμα ἡμῶν and ἡ πίστις ὑμῶν here mirrors exactly v. 11 (οὗτως κηρύσσομεν καὶ οὗτως ἐπιστεύσατε).
- ἡμῶν, - subj. gen. "We preach" [W113-16].

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- κενὴ - pred. adj. of an elided copular clause. It is feminine because it is matching the gender of ἡ πίστις.
- καὶ - connective conj. Odd that it comes second (postpositive); perhaps Paul following the same formulaic word order for rhetorical effect (pred. adj. + conj./part. + art. + noun + pers. pronoun) is the reason for the odd placement of καὶ second.
- ἡ πίστις - nom. subj. of an elided copular clause.
- ὑμῶν· - subj. gen. "You believe _____" [W113-16].

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