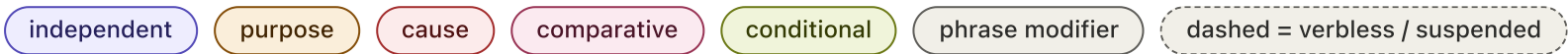


1 Corinthians 13 — clausal layout

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α' ΙΓ'

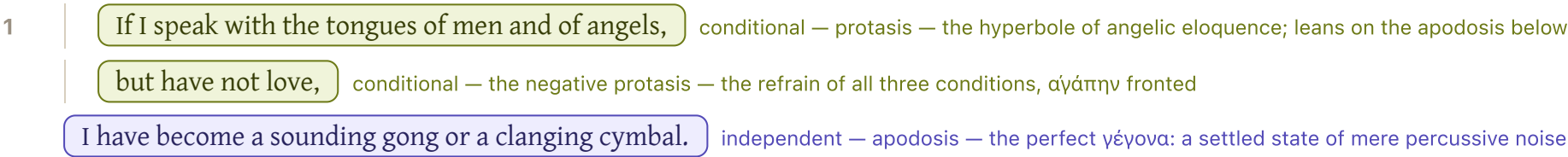
The same clause-by-clause layout, line-aligned with the Greek edition: each line renders one clause or discrete phrase, colored by the *Greek* clause's syntactic type, with indentation marking levels of subordination.



Flush-left = a main (independent) clause. Each dependent line begins directly beneath the word it attaches to in the line above — the anchor word is dotted-underlined, and lights up when you hover its dependent clause; each tag also names the attachment. A dashed border marks verbless, elliptical, or suspended lines. Where a long sentence's staircase runs wider than the page, the diagram scrolls sideways. (In print, or without JavaScript, lines fall back to stepped indent columns.)

Gifts without love are nothing 13:1–3

V. 1 — TONGUES WITHOUT LOVE: NOISE



V. 2 — PROPHECY, MYSTERIES, MOUNTAIN-MOVING FAITH: NOTHING

- 2 **And if I have prophecy and understand all mysteries and all knowledge,** conditional — protasis — the cognitive gifts piled up, πᾶς three times in the verse
- and if I have all faith** conditional — protasis renewed — miracle-working faith (cf. 12:9)
- so as to remove mountains,** purpose — ὥστε + infinitive of conceived result — the proverbial maximum (cf. Matt 17:20)
- but have not love,** conditional — the refrain — the negative protasis again
- I am nothing.** independent — apodosis — two words: the verdict moves from noise to nonentity

V. 3 — GOODS AND BODY GIVEN AWAY: NO GAIN

- 3 **And if I give away all my possessions to feed the poor,** conditional — protasis — καὶ (καὶ ἐάν); ψωμίζω, to dole out morsel by morsel
- and if I hand over my body** conditional — protasis renewed — the supreme self-surrender
- that I may boast,** purpose — purpose — reading καυχῆσθαι with NA28/THGNT against καυθήσομαι ('be burned')
- but have not love,** conditional — the refrain — third and last
- I gain nothing.** independent — apodosis — the ledger closes: no profit whatsoever

The character of love 13:4–7

V. 4 — TWO POSITIVES, THEN THE NEGATIONS BEGIN

- 4 **Love is patient, love is kind;** independent — the two positives — a chiasmic frame, ἡ ἀγάπη at both ends
- it does not envy, love does not boast, it is not puffed up,** independent — the negations begin — envy, self-display, inflation (φυσιώω, the Corinthian vice: 4:6; 8:1)

VV. 5–6 — WHAT LOVE REFUSES; THE CONTRAST OF JOYS

- 5 **it is not indecent, it does not seek its own,** independent — nothing unseemly, nothing self-seeking (cf. 10:24, 33)
- it is not provoked, it keeps no account of the wrong,** independent — not irritable; λογίζεται — the ledger metaphor: no record of injury kept

- 6 | it does not rejoice at injustice, independent — the last negation — no delight where wrong prevails
but rejoices together with the truth; independent — the δέ pivot — truth all but personified as love's companion in joy

V. 7 — THE FOURFOLD ΠΑΝΤΑ: LOVE WITHOUT LIMIT

- 7 | it bears all things, believes all things, independent — στέγω — covers in silence rather than exposes; trust without cynicism
hopes all things, endures all things. independent — the quartet closes on ὑπομένει — steadfast endurance, the climactic note

Gifts will pass; love never falls 13:8–12

VV. 8–10 — THE THESIS: THE PARTIAL ABOLISHED, LOVE NOT

- 8 | Love never falls; independent — the thesis — the absolute οὐδέποτε against the futures that follow
| but whether there are prophecies — conditional — εἴτε — verbless topic-protasis, leaning on the verdict below
| they will be abolished; independent — καταργέω — rendered inoperative, made obsolete
| whether tongues — conditional — the second case — the gift of vv. 1 and ch. 14
| they will cease; independent — παύσονται — middle, 'will stop'; the change of verb is likely stylistic variation
| whether knowledge — conditional — the third case — the prized Corinthian γνῶσις (8:1)
| it will be abolished. independent — the same verb as the prophecies — obsolete when the whole arrives
- 9 | For we know in part and we prophesy in part; cause — γάρ — the ground of the whole triad: present knowing and prophesying are ἐκ μέρους
- 10 | but when the complete comes, conditional — ὅταν + subjunctive — indefinite temporal protasis, leaning forward; τὸ τέλειον, the consummation
the partial will be abolished. independent — apodosis — the partial superseded, not falsified

V. 11 — THE CHILD OUTGROWN

- 11 | When I was a child, conditional — temporal ὅτε — protasis-like, leaning on the triple below
I used to speak as a child, think as a child, reason as a child; independent — the imperfect triple — speech, mind, reasoning, each ὡς νήπιος

when I became a man, conditional — temporal ὅτε — the perfect γέγονα: adulthood attained and abiding

I have set aside the things of the child. independent — κατήργηκα — the gifts' own verb (vv. 8, 10) turned on childish things

V. 12 — MIRROR NOW, FACE TO FACE THEN

12 For now we see through a mirror, in a riddle, independent — γάρ — the second analogy; Corinthian bronze mirrors, Num 12:8 (ἐν αἰνίγματι) behind

but then — face to face; phrase modifier — elliptical antithesis — supply 'we shall see'; the Hebraic idiom (Gen 32:30)

now I know in part, independent — ἄρτι again — now singular: Paul himself the example

but then I shall know fully, independent — ἐπιγινώσκω — the intensive compound answering plain γινώσκω

even as also I have been fully known. comparative — the divine passive — my future knowing matched to God's present knowing of me

The abiding triad 13:13

13 But now there abide faith, hope, love — these three; independent — Νυνὶ δέ — logical 'as it is'; the singular μένει binds the triad as one

but the greatest of these is love. independent — verbless close — comparative for superlative; the hymn's last word is ἀγάπη

Analysis. 1 Corinthians 13 draws three shapes in sequence, and the layout shows them. Verses 1–3 are three olive protasis-stacks — each verse a column of forward-leaning ἑάν-lines (the gift granted, then the refrain ἀγάπην δὲ μὴ ἔχω) resolving onto an ever-shorter flush-left apodosis: γέγονα χαλκὸς ἡχῶν ἢ κύμβαλον ἀλαλάζον, then οὐθέν εἰμι, then οὐδὲν ὠφελοῦμαι — the verdicts contract even as the hypothetical gifts escalate from speech to knowledge to deeds. Verses 4–7 abandon subordination altogether: love's character is a plain flush-left succession of gnomic presents — two positives in a chiastic frame, seven negations, the antithesis of joys, and the fourfold πάντα quartet — no clause hangs beneath another, because love here simply acts. Verses 8–13 return to the protasis shape but turn it eschatological: the εἴτε-triad of verbless topic-protases each leans on its one-word verdict (καταργηθήσονται, παύσονται, καταργηθήσεται), the ὅταν and ὅτε lines lean forward in the same way, and the ἄρτι/τότε antitheses of v. 12 sit as matched flush-left pairs before the

νυνὶ δέ close crowns the abiding triad. Cruxes the layout takes a side on: at v. 3 the text follows the data's (and NA28/THGNT's) καυχῆσωμαι ('that I may boast') against the familiar καυθήσομαι ('that I may be burned') — a one-letter variant that changes the sacrifice's motive, not the argument; τὸ τέλειον (v. 10) is read as the eschatological consummation anticipated by the face-to-face seeing of v. 12, not the completed canon or the church's maturity; στέγει (v. 7) is taken as 'covers, bears in silence' rather than merely 'endures'; and the middle πᾶύσσονται (v. 8) is treated as stylistic variation on καταργέω, not a distinct doctrine of tongues' earlier cessation.

The clause segmentation, the type assigned to each line, and the indentation are interpretive — one defensible reading of the syntax, chosen to match the analysis in the chapter's interlinear (word-level syntax tier and discourse notes); other analyses divide or attach some lines differently. The Greek text is identical to the chapter data behind the interlinear and follows the standard critical text.