

1 Corinthians 16 — clausal layout

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α' ΙΖ'

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.

independent

participial

relative

purpose

cause

comparative

content

conditional

phrase modifier

dashed = verbless / suspended

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.)

The collection for the saints 16:1–4

VV. 1–2 — THE STANDING RULE: WEEKLY, PROPORTIONAL, IN ADVANCE

- 1 | Now concerning the collection for the saints: phrase modifier — the *περὶ δέ* topic formula (cf. 7:1; 8:1; 12:1) — leans on ποιήσατε below
- | just as I directed the churches of Galatia, comparative — fronted comparison — the Galatian precedent; leans forward

so you also are to do. independent — the standing order — οὕτως answers ὥσπερ

2 On the first day of every week, each of you is to put something aside at home, independent — the rule — weekly (the first day), individual, at home (παρ' ἑαυτῶ)

storing it up as he may prosper, participial — manner — with the indefinite relative ὃ τι εἰὼν εὐοδῶται: giving scaled to gain

so that no collections need be made when I come. purpose — negative purpose — the embedded ὅταν ἐλθῶ: everything ready before arrival

VV. 3–4 — THE TRANSMISSION: APPROVED DELEGATES, LETTERS, PERHAPS PAUL HIMSELF

3 And when I arrive, conditional — indefinite temporal (ὅταν + subj.) — leans on πέμψω below

whomever you approve, relative — conditional relative, resumed by τούτους — the church chooses its own delegates; leans forward

I will send them with letters independent — the commissioning — δι' ἐπιστολῶν, letters of accreditation

to carry your gift to Jerusalem; purpose — purpose infinitive — the relief fund dignified as χάρις (cf. 2 Cor 8:4)

4 and if it is fitting for me to go as well, conditional — protasis — the contingency of Paul's own going; leans forward

they will go with me. independent — apodosis — Paul joining the delegation

Paul's travel plans 16:5–9

VV. 5–7 — THE ROUTE: THROUGH MACEDONIA, THEN A REAL STAY, NOT A STOPOVER

5 But I will come to you independent — the itinerary opens — the announced visit (its later changes defended in 2 Cor 1)

when I pass through Macedonia — conditional — indefinite temporal — the visit set after the Macedonian leg

for I am going through Macedonia — cause — parenthesis — the route stated as settled (futuristic present)

6 and with you perhaps I will stay, or even spend the winter, independent — the hoped-for stay — τυχόν, 'perhaps'; the coordinate futures kept together

so that you may send me on my way purpose — προπέμψω — the quasi-technical outfitting of a traveler (cf. Rom 15:24)

wherever I go. relative — indefinite local clause — the destination left open

- 7 | For I do not want to see you now merely in passing, cause — why the longer stay — no ἐν παρόδῳ stopover
 | | for I hope to remain with you some time, cause — the positive ground beneath the refusal
 | | if the Lord permits. conditional — trailing protasis — anchored, not forward-leaning; the plan submitted to the Lord (cf. Jas 4:15)

VV. 8–9 — MEANWHILE EPHESUS: AN OPEN DOOR, MANY ADVERSARIES

- 8 | But I will stay on in Ephesus until Pentecost, independent — the present base — fixing the letter's own time and place
 9 | for a door has opened to me, great and effective, cause — the perfect ἀνέωγεν — the door stands open (cf. 2 Cor 2:12; Col 4:3)
 | and the adversaries are many. cause — verbless — the opposition a confirmation, not a deterrent (cf. Acts 19)

Timothy and Apollos 16:10–12

VV. 10–11 — RECEIVE TIMOTHY WITHOUT FEAR, SEND HIM BACK IN PEACE

- 10 | Now if Timothy comes, conditional — protasis — leans on the charge below (Timothy sent ahead, 4:17)
 | see to it independent — apodosis — the one-word imperative of care
 | that he is with you without fear, content — content of βλέπετε — ἀφόβως, at ease among the contentious
 | for he is doing the Lord's work, cause — Timothy's warrant — the same ἔργον κυρίου
 | as I do; comparative — elliptical comparison — καὶ γὰρ ranks his work with Paul's own
 11 | so let no one despise him. independent — prohibitive subjunctive — no contempt for the envoy (cf. 1 Tim 4:12)
 | But send him on his way in peace, independent — the same courtesy Paul asked for himself (v. 6)
 | that he may come to me, purpose — the goal — Timothy's safe return
 | for I am expecting him with the brothers. cause — the ground — μετὰ τῶν ἀδελφῶν read with ἐκδέχομαι: Paul and the brothers watch for him

V. 12 — APOLLOS: URGED, UNWILLING NOW, COMING IN SEASON

- 12 **Now concerning our brother Apollos:** phrase modifier — the *περὶ δέ* formula again — 'the brother' binds Apollos to Paul against party rivalry; leans on *παρεκάλεσα* below
- I urged him strongly** independent — πολλά adverbial — Paul pressed him; no rivalry on Paul's side
- to come to you with the brothers;** content — content of the urging — with the traveling party, perhaps this letter's bearers
- but it was not at all his will** independent — θέλημα — read as Apollos's own will, though some take it of God's
- to come now;** content — epexegetic ἵνα — the present timing declined
- but he will come** independent — the visit deferred, not refused
- when he has opportunity.** conditional — indefinite temporal — *εὐκαιρήσῃ*, when the moment is right

The watchwords 16:13–14

- 13 **Be watchful,** independent — the staccato imperatives begin — eschatological wakefulness (cf. Mark 13:37)
- stand firm in the faith,** independent — the sphere of standing — hold your ground in the faith
- be courageous,** independent — the LXX summons to courage (Josh 1:6–7; Ps 31:24)
- be strong.** independent — passive — be strengthened, i.e. by God (cf. Eph 3:16)
- 14 **Let all that you do be done in love.** independent — the capstone — chapter 13 set over the whole watchword

Submit to such workers 16:15–18

VV. 15–16 — THE APPEAL: RANK YOURSELVES UNDER THE HOUSEHOLD OF STEPHANAS

- 15 **Now I urge you, brothers —** independent — the appeal opens — its content held back until the ἵνα of v. 16
- you know the household of Stephanas,** independent — parenthesis — appeal to shared knowledge (baptized by Paul, 1:16)
- that they are the firstfruits of Achaia** content — ἀπαρχή — the region's first converts, pledge of a harvest

and have devoted themselves to the service of the saints — content — ἐτάξαν ἑαυτούς — self-appointed to serve; the echo ὑποτάσσησθε follows

- 16 that you also submit to such people, and to everyone who joins the work and labors. content — the appeal resumed past the parenthesis — rank yourselves under the self-ranked (τάσσω → ὑποτάσσω)

VV. 17–18 — THE DELEGATION THAT REFRESHED PAUL'S SPIRIT

- 17 And I rejoice at the coming of Stephanas and Fortunatus and Achaicus, independent — the three envoys — likely bearers of the Corinthians' letter

because these men supplied what was lacking from you, cause — ὑστέρημα — your absence made good; no reproach intended

- 18 for they refreshed my spirit — and yours. cause — ἀνέπαυσαν — the refreshment counted as the church's own

Give recognition, therefore, to such people. independent — the inference — ἐπιγινώσκετε, due esteem for proven workers

Greetings, autograph, curse and grace 16:19–24

VV. 19–20 — THE WEB OF GREETINGS AND THE HOLY KISS

- 19 The churches of Asia greet you. independent — the provincial greeting — the congregations around Ephesus

Aquila and Prisca, with the church in their house, greet you warmly in the Lord. independent — the old Corinthian hosts (Acts 18) — with their house-church

- 20 All the brothers greet you. independent — the blanket greeting

Greet one another with a holy kiss. independent — the holy kiss — the family sign of the gathered church (cf. Rom 16:16)

VV. 21–24 — THE AUTOGRAPH: ANATHEMA, MARANA THA, GRACE AND LOVE

- 21 The greeting is in my own hand — Paul's. independent — verbless — the pen taken from the amanuensis (cf. Gal 6:11; 2 Thess 3:17)

- 22 If anyone has no love for the Lord, conditional — protasis — εἰ + indicative, the case put as real; φιλεῖ, personal affection; leans forward

let him be accursed. independent — apodosis — ἢ τω ἀνάθεμα, the solemn ban (cf. 12:3; Gal 1:8–9)

Marana tha — our Lord, come!

independent — Aramaic cry — read as imperative petition (cf. Rev 22:20; Did. 10.6); 'our Lord has come' also possible

23

The grace of the Lord Jesus be with you.

independent — the verbless grace-benediction — balancing the anathema

24

My love be with you all in Christ Jesus.

independent — the personal close — love for the whole quarrelsome church, in Christ; πάντων excludes no

faction

Analysis. 1 Corinthians 16 is business prose after the resurrection chapter, and the shape is correspondingly flat and clipped: purple main clauses dominate, with only short one- or two-step dependents hanging beneath them. What structure there is comes largely from the forward-leaning lines — the chapter opens with a fronted topic (Περὶ δὲ τῆς λογιᾶς) and a fronted comparison (ὥσπερ διέταξα) leaning on the single imperative ποιήσατε, and the same protasis-first rhythm returns at ὅταν δὲ παραγένωμαι with its conditional relative οὓς ἐὰν δοκιμάσητε (resumed by τούτους), at ἐὰν δὲ ἄξιον ᾦ, at Ἐὰν δὲ ἔλθῃ Τιμόθεος, and at the closing εἴ τις οὐ φιλεῖ τὸν κύριον. The travel plans chain a little deeper — Ἐλεύσομαι carries the ὅταν clause and its γάρ parenthesis, and οὐ θέλω γάρ steps down through ἐλπίζω to the trailing, anchored ἐὰν ὁ κύριος ἐπιτρέψῃ — while vv. 13–14 stand as five flush-left imperatives, the letter's watchword in miniature. Cruxes the layout takes a side on: μαρὰ θὰ is set as an independent Aramaic cry and rendered as an imperative petition ('Our Lord, come!', with Rev 22:20 and Didache 10.6), though the alternative division maran atha ('our Lord has come') is honestly possible; θέλημα in v. 12 is taken as Apollos's own will rather than God's; the λογία mechanics of v. 2 are read as a standing weekly rule of private storing at home (παρ' ἑαυτῷ) proportioned to gain (ὅ τι ἐὰν εὐδοῶται), so that no gatherings need happen at Paul's arrival; and the v. 15 parenthesis οἴδατε τὴν οἰκίαν Στεφανᾶ is hung beneath Παρακαλῶ, whose real content arrives only with the ἵνα of v. 16.

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.