

1 Corinthians 4 — clausal layout

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α' Δ'

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.)

Stewards of God's mysteries — judged only by the Lord 4:1–5

VV. 1–2 — THE RIGHT ESTIMATE, AND THE ONE THING REQUIRED

1 This is how a person should regard us: independent — the thesis — Οὕτως points forward to the ὥς phrase

as servants of Christ and stewards of the mysteries of God.

heads

comparative — the estimate — under-rowers and household managers, not party-

2 In this case, moreover, it is required of stewards independent — reading ὦδε λοιπόν (over the later ὁ δὲ λοιπόν) — the standing demand

that one be found faithful. content — content-ῖνα, not telic — fidelity the steward's single criterion

VV. 3–5 — EXAMINED BY NO COURT BEFORE THE DAY

3 But to me it is a very small thing independent — ἐμοὶ δέ fronted — Paul's own weighing of their verdict

that I be examined by you, or by any human court; content — substantival ἵνα (the subject of εἶναι) — 'human day' = tribunal, against the Lord's Day

in fact, I do not even examine myself. independent — ascensive οὐδέ — no self-tribunal either

4 For I am conscious of nothing against myself, cause — γάρ — the clear conscience grounding the refusal

but I am not acquitted by this; cause — the adversative rider within the ground — conscience is not acquittal

the one who examines me is the Lord. independent — the competent examiner named — the master, not fellow servants

5 So then, do not pronounce judgment on anything before the time, independent — ὥστε + imperative — the inference: κρίνω reserved, where ἀνακρίνω was preliminary

until the Lord comes, phrase modifier — temporal ἕως ἀν — the καιρός defined as the parousia

who will both bring to light the hidden things of darkness relative — καὶ ... καὶ — the first floodlight: what darkness concealed

and disclose the intentions of the hearts; relative — coordinate relative — motives, not just deeds, exposed

and then each will have his praise from God. independent — τότε — the verdict at last, and strikingly it is praise

Not beyond what is written — all you have is gift 4:6–7

6 Now these things, brothers, I have applied to myself and Apollos for your sake, independent — μετασχηματίζω — the rhetorical figure disclosed: the lesson worn by Paul and Apollos

that in us you might learn purpose — the aim of the figure — the apostles as the object-lesson

the 'Not beyond what is written,' content — the elliptical slogan, nominalized by τό — read without the later-inserted φρονεῖν

so that none of you be puffed up for the one against the other. purpose — the climactic second ἵνα, chained on the learning — φυσιώω, the chapter's disease-word

7 For who makes you different? independent — diatribe — singular σε presses each conscience; the implied answer: God

And what do you have independent — the second question — possession probed

that you did not receive? relative — the decisive verb — all is received, hence gift

But if you did receive it, conditional — protasis — leans on the question below; first-class, granted for argument

why do you boast independent — apodosis — the boast made absurd

as though you had not received it? comparative — ὥς μή + participle — the false pose of the self-made

Last of all — the spectacle of the apostles 4:8–13

VV. 8–9 — ENTHRONED ALREADY VS. EXHIBITED LAST

8 Already you are filled! independent — the first ἤδη — irony at an over-realized eschatology

Already you have become rich! independent — the second drumbeat — ingressive aorist

Without us you have begun to reign! independent — the climax and the barb — χωρὶς ἡμῶν, reigning without your founders

And would that you did reign, independent — ὄφελον — the unattainable wish; sarcasm softens into longing

so that we also might reign with you! purpose — the wish's aim — co-reigning is future hope, not present possession

9 For I think independent — the wry δοκῶ — governing the content clause without ὅτι

that God has exhibited us apostles last of all, as men sentenced to death, content — asyndetic content — the procession's doomed finale, and God the exhibitor

because we have become a spectacle to the world, both to angels and to men.

cause — ὅτι-causal — θέατρον: the cosmic audience,

heavenly and earthly

V. 10 — THREE ANTITHESSES, FLUSH-LEFT AND VERBLESS

- 10 We are fools for Christ's sake, independent — verbless — the world's verdict on the cross-preachers (1:18–25)
but you are wise in Christ; independent — the pointed swap of prepositions — fools διὰ Χριστόν, wise ἐν Χριστῷ
we are weak, independent — the second pair — strength in weakness
but you are strong; independent — the Corinthians' supposed potency
you are held in honor, independent — the third pair reverses the order — ὑμεῖς now first
but we in dishonor. independent — αἰτίμοι — the column ends on the apostles' shame

VV. 11–13 — THE HARDSHIP CATALOGUE, TO THIS VERY HOUR

- 11 To the present hour we both hunger independent — the catalogue opens — present tenses, polysyndeton
and thirst independent — the second privation
and are poorly clothed independent — γυμνιτεύω — threadbare destitution, not nudity
and are buffeted independent — κολαφίζω — struck with fists
and are homeless, independent — ἀστατέω — the rootless, wandering life
- 12 and we toil, working with our own hands. independent — self-support — the participle of means kept inline (cf. Acts 18:3)
When reviled, we bless; independent — first participle-pair — each blow answered with its opposite (cf. Lk 6:28)
when persecuted, we endure; independent — second pair — forbearance under pursuit
- 13 when slandered, we entreat. independent — third pair — gentle appeal for defamation
We have become like the refuse of the world, independent — the harshest image — περικάθαρμα, the filth scoured away
the scum of all things, to this present moment. phrase modifier — verbless apposition — περίψημα; ἕως ἄρτι seals the catalogue as unrelieved

A father's appeal — rod or love 4:14–21

VV. 14–17 — NOT SHAME BUT ADMONITION: THE ONE FATHER AND HIS ENVOY

- 14 Not to shame you do I write these things, independent — the negated purpose-participle kept with its verb — the disclaimer after the sarcasm
but I admonish you as my beloved children. independent — *νουθετέω* — correction in a father's key; *ὑμῶς* understood
- 15 For though you have countless guardians in Christ, conditional — concessive protasis — leans on the line below; the *paidagogos* a custodian, not a parent
yet not many fathers; independent — elliptical apodosis — *ἔχετε* understood; myriads of tutors, one father
for in Christ Jesus, through the gospel, I became your father. independent — emphatic *ἐγώ* — the begetting, with sphere and instrument fronted; order *Χριστῷ Ἰησοῦ* read
- 16 I urge you, then: independent — *οὖν* — the inference from fatherhood
become imitators of me. content — the appeal's content — asyndetic imperative (cf. 11:1)
- 17 For this reason I have sent Timothy to you, independent — epistolary aorist — the envoy who carries the appeal
who is my beloved and faithful child in the Lord; relative — the credential — *πιστός*, the steward's word of v. 2, embodied
who will remind you of my ways in Christ Jesus, relative — second coordinate relative — the mission: remembrance of the 'ways'
just as I teach everywhere in every church. comparative — on *ταῖς ὁδοῦς* — the consistency claim: Corinth gets no special version

VV. 18–21 — THE COMING VISIT: TALK, POWER, ROD OR LOVE

- 18 Now as though I were not coming to you, participial — genitive absolute, *ὥς* of alleged reason — protasis-style, leaning on the clause below
some have become puffed up. independent — *φυσιώω* again — v. 6's disease come to a head in Paul's absence
- 19 But I will come to you soon, independent — the flat contradiction of their assumption
if the Lord wills, conditional — trailing protasis — anchored back on the promise; the pious proviso (cf. Jas 4:15)
and I will find out not the talk of these puffed-up people but their power. independent — the test — *λόγος* vs. *δύναμις*; the perfect participle: chronically inflated

- 20 | For the kingdom of God is not a matter of talk but of power. cause — verbless aphorism — the criterion behind the test (cf. 2:4–5)
- 21 | What do you want? independent — the choice put squarely to them
- Shall I come to you with a rod, independent — deliberative subjunctive — the father's rod of correction
- or in love and a spirit of gentleness? independent — the alternative — elliptical, ελθω carried over; the tenor of the visit is theirs to decide

Analysis. 1 Corinthians 4 reads as four distinct textures, and the layout lets each show. Verses 1–5 are judicial and measured: two short main clauses each carrying one hanging content line (the ὡς-estimate under λογίζεσθω, the ἵνα-of-fidelity under ζητεῖται), then Paul's own case — the ἵνα of being examined hanging as the subject of ἐστίν, the twin γάρ-lines of v. 4 (clear conscience / but not acquitted) sharing one anchor on ἀνακρίνω, and the section closing on flush-left verdicts: the Lord is the examiner, judge nothing before the time, then praise. Verses 6–7 shift to diatribe: the disclosed figure (μετεσχημάτισα) with the quoted slogan τὸ Μὴ ὑπὲρ ἃ γέγραπται dashed and suspended under μάθητε, then three rapid flush-left questions with one forward-leaning protasis. Verses 8–13 are the ironic column: three ἤδη-exclamations, the ὄφελον wish with its ἵνα, the spectacle sentence stepping down δοκῶ → content → ὅτι-causal, six verbless antithesis lines at depth 0 (the eye sees the seesaw ἡμεῖς/ὕμεῖς), and the hardship catalogue as coordinate one-verb lines with the three participle-pairs kept whole so each blow and its gospel answer sit on a single line, ending in the verbless περίψημα apposition. Verses 14–21 are the father's appeal, ending in three flush-left question lines. Choices the layout takes a side on: ὧδε λοιπόν is read (v. 2) over ὃ δὲ λοιπόν; the ἵνα-clauses of vv. 2 and 3 are content/subject, not purpose; the slogan of v. 6 is kept elliptical without the later φρονεῖν, and the second ἵνα of v. 6 is chained on μάθητε as the climactic aim rather than made parallel to the first; δοκῶ (v. 9) is treated as governing an asyndetic content clause with the following ὅτι causal, not as content-ὅτι; the genitive absolute of v. 18 is laid out protasis-style, leaning forward without an anchor; ἐὰν ὁ κύριος θελήσῃ (v. 19) trails and anchors back on ἐλεύσομαι; and the

kingdom-maxim of v. 20 hangs as a verbless γάρ-ground on δύναμιν, the very word it defines.

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.