

1 Corinthians 6 — clausal layout

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α' Ζ'

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

cause

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.)

Lawsuits before the unrighteous — brother suing brother 6:1–8

VV. 1–6 — THE INDICTMENT: SAINTS BEFORE PAGAN COURTS

- 1 Does anyone of you dare, independent — asyndeton — the fronted verb: the audacity itself is the charge
- when he has a matter against the other, participial — temporal/conditional — πρᾶγμα the legal 'case'
- to go to law before the unrighteous, content — complementary infinitive — ἐπί + gen. forensic, 'in the court of'

and not before the saints?

phrase modifier — the pointed alternative — the judges named by moral standing, not office

2 Or do you not know independent — the first of the chapter's six 'do you not know' rebukes

that the saints will judge the world?

content — the eschatological premise (cf. Dan 7:22)

And if the world is to be judged by you,

conditional — protasis — leans on the question below; futuristic present

are you unworthy to try the most trivial cases?

independent — apodosis — fit to judge the world, unfit for trifles?

3 Do you not know independent — the refrain repeated

that we will judge angels?

content — ἀγγέλους fronted — the astonishing scope; Paul now includes himself

How much more, then, matters of this life?

independent — a fortiori — elliptical, supply 'shall we judge'

4 So then, if you have cases about matters of this life,

conditional — protasis — leans on the question below

do you seat as judges those the church counts as nothing?

independent — apodosis — read as an incredulous question, not an imperative; τούτους

resumptive

5 I say this to your shame. independent — the rhetorical aim named outright

Is it so that there is no one wise among you

independent — οὕτως of astonished disbelief; piled negatives cut at Corinthian 'wisdom'

who will be able to arbitrate between his brothers?

relative — ἀνὰ μέσον a LXX idiom; the singular ἀδελφοῦ generic

6 But brother goes to law with brother, independent — the deplorable fact set against the ideal

and that before unbelievers?

phrase modifier — καὶ τοῦτο 'and that too' — the climactic aggravation

VV. 7–8 — THE VERDICT: ALREADY A TOTAL DEFEAT

7 Already, then, it is altogether a defeat for you independent — the deeper verdict — loss before any verdict is reached

that you have lawsuits with one another.

content — epexegetic ὅτι — what the defeat consists in

Why not rather be wronged?

independent — the gospel alternative — tolerative passive (cf. Matt 5:39–40)

Why not rather be defrauded?

independent — the question doubled — the financial side of the wrong

8 But you yourselves wrong and defraud, independent — the mirror of v. 7 — perpetrators, not patient sufferers

and that your own brothers. phrase modifier — the aggravating addendum again — the victims are family

The unrighteous will not inherit — but such were some of you 6:9–11

VV. 9–10 — THE WARNING: THE VICE CATALOGUE

- 9 Or do you not know independent — the refrain widens the case — ἀδικοὶ picks up ἀδικεῖτε (v. 8)
- that the unrighteous will not inherit the kingdom of God? content — the kingdom an inheritance, not a wage
- Do not be deceived: independent — the fixed warning formula — 'stop being misled'
- neither the sexually immoral, nor idolaters, nor adulterers, phrase modifier — the catalogue opens — πόρνοι frames the whole of vv. 12–20
- nor passive nor active partners in same-sex acts, phrase modifier — ἀρσενικοῖτης coined from Lev 18:22; 20:13 LXX
- 10 nor thieves, nor the greedy, nor drunkards, nor revilers, nor swindlers — phrase modifier — οὐτε shifts to οὐ; ἄρπαγες last, recalling ἀποστερεῖτε (v. 8)
- none of these will inherit the kingdom of God. phrase modifier — the verb returns from v. 9 to seal the catalogue from beneath

V. 11 — THE REVERSAL: WASHED, SANCTIFIED, JUSTIFIED

- 11 And such were some of you. independent — the contemptuous neuter ταῦτα; imperfect of the decisively ended past
- But you were washed, independent — the first ἀλλά — conversion-baptismal cleansing
- but you were sanctified, independent — the second — constituted the very ἅγιοι of vv. 1–2
- but you were justified independent — the third — the ἀδικοὶ declared δίκαιοι
- in the name of the Lord Jesus Christ phrase modifier — read with all three verbs, not the last only
- and by the Spirit of our God. phrase modifier — the Spirit the agent — the saving work of Lord and Spirit together

The body for the Lord — flee immorality, glorify God 6:12–20

VV. 12–14 — THE SLOGANS CHECKED: THE BODY IS FOR THE LORD

- 12 “All things are lawful for me” — independent — Corinthian slogan, quoted — the claim of unrestricted liberty
 but not all things are beneficial. independent — Paul's first check — the criterion of benefit
 “All things are lawful for me” — independent — the slogan repeated, to be checked again
 but I will not be mastered by anything. independent — second check — the *ἐξεστιν/ἐξουσιασθήσομαι* wordplay: liberty must not enslave
- 13 “Food is for the stomach, independent — second slogan, quoted — verbless; appetite as mere nature
 and the stomach for food” — independent — the slogan's converse limb
 but God will abolish both the one and the other. independent — Paul's counter — stomach and foods belong to the passing age
 The body, however, is not for immorality but for the Lord, independent — Paul's own thesis, not slogan — datives of purpose; the body no disposable husk
 and the Lord for the body. independent — the reciprocity — the Lord's own commitment to the body
- 14 And God both raised the Lord independent — the resurrection ground — the Lord's body the pattern
 and will raise us up by his power. independent — the same power, the same destiny — the body's future secured

VV. 15–17 — MEMBERS OF CHRIST, NOT OF A PROSTITUTE

- 15 Do you not know independent — the refrain turns to union with Christ
 that your bodies are members of Christ? content — each believer's body a limb of Christ's own (cf. ch. 12)
 Shall I then take the members of Christ and make them members of a prostitute? independent — deliberative subjunctive — the unthinkable posed; *ἅπας* kept with its verb
 Never! independent — the recoil — Paul's strongest repudiation
- 16 Or do you not know independent — the refrain again
 that the one who joins himself to a prostitute is one body with her? content — *κολλάω* — the very verb of Gen 2:24 LXX

For, it says, “The two shall become one flesh.”

body' claim

content — Gen 2:24 — quotation carried by the parenthetical φησὶν; γάρ grounds the 'one

17 But the one who joins himself to the Lord is one spirit with him.

independent — the counter-union — the same verb, the deeper bond

VV. 18–20 — FLEE: TEMPLE, PRICE, GLORY

18 Flee sexual immorality.

independent — the section's first imperative — present tense, constant flight

Every sin a person commits is outside the body,

independent — read as Paul's own maxim, not a further Corinthian slogan

but the sexually immoral person sins against his own body.

independent — the one exception — εἰς 'against' the very body united to Christ

19 Or do you not know

independent — the last and climactic 'do you not know'

that your body is a temple of the Holy Spirit within you,

community

content — ναός the inner sanctuary — of the individual body what 3:16 says of the

whom you have from God,

relative — the Spirit God's gift — divine ownership underscored

and that you are not your own?

content — coordinate within the ὅτι — predicate genitive of possession

20

for you were bought with a price.

cause — γάρ — genitive of price; redemption purchase (cf. 7:23)

Therefore glorify God in your body.

independent — the closing command — urgent δὴ; the body the arena of God's glory

Analysis. First Corinthians 6 reads as three panels of diatribe, and the flush-left purple carries almost the whole argument. In vv. 1–8 the main lines are nearly all questions — the fronted Τοῦ μὲν like a slap, two of the chapter's six οὐκ-οἴδατε rebukes, the ironic 'do you seat the despised as judges?', the shaming 'not one wise man?', and the doubled διὰ τί οὐχὶ μᾶλλον — with the two conditional protases (vv. 2, 4) the only forward-leaning lines, and the ugly ἀλλά-reality (vv. 6, 8) set flush against the ideal. In vv. 9–11 the single prohibition μὴ πλανᾶσθε carries the vice catalogue as a suspended verbless column, the resuming verb βασιλείαν θεοῦ κληρονομήσουσιν sealing the column from beneath, before the triple flush-left ἀλλά (washed, sanctified, justified) reverses the indictment. In vv. 12–20 the layout must decide line by line which words are Corinth's and which are Paul's, and it does: Πάντα

μοι ἔξεστιν (twice, v. 12) and τὰ βρώματα τῇ κοιλίᾳ with its converse (v. 13a–b) are taken as quoted Corinthian slogans — set flush-left as independent lines and tagged as slogans, with Paul's ἀλλ' /δέ counters flush-left immediately beneath in question-and-answer diatribe style (the Romans 3 pattern), rather than indenting either member under the other — while τὸ δὲ σῶμα οὐ τῇ πορνείᾳ ἀλλὰ τῷ κυρίῳ is read as Paul's own thesis, and the maxim of v. 18b (πᾶν ἁμάρτημα ... ἔκτὸς τοῦ σώματός ἐστιν) is read as Paul's own generalization rather than a further slogan, standing unquoted with ὁ δὲ πορνεύων as its one exception, not its refutation. The Gen 2:24 citation hangs as a single content line beneath the 'one body' claim it warrants, its φησὶν parenthetical within the quoted line itself; ὁ δὲ κολλώμενος τῷ κυρίῳ answers it at the margin; and the chapter closes with the climactic οὐκ οἴδατε — temple, Spirit had from God, 'you are not your own' — grounded one step deeper in ἡγοράσθητε γὰρ τιμῆς and resolved in the single final imperative δοξάσατε δὴ τὸν θεόν.

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.