

1 Corinthians 5 — clausal layout

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α' Ε'

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 scandal — and the church puffed up 5:1–2

1 It is actually reported that there is sexual immorality among you, independent — no connective — the stinging “ὅλως” opens the case; the report itself is the indictment

and immorality of such a kind — phrase modifier — resumptive apposition — not just the fact but the kind

as is not even found among the Gentiles, relative — qualitative ἥτις, verb elided — even pagan moral sense condemns it

that someone has his father's wife. content — ὥστε + infinitive, epexegetical — the deed specified; 'father's wife' echoes Lev 18:8

2 And you are puffed up! independent — the reproach — καί with adversative force; periphrastic perfect, a settled arrogance (4:6, 18–19)

And should you not rather have mourned, independent — the counter-question — οὐχί expects 'yes'; grief as over a death

so that the one who did this deed might be removed from among you? purpose — the grief's intended issue — ἐκ μέσου, covenantal expulsion language

The verdict — hand him over to Satan 5:3–5

VV. 3–5 — JUDGED ALREADY; TO BE EXECUTED WHEN YOU GATHER

3 For I — independent — the emphatic subject suspended; μέν answered only by the implied contrast with your inaction

though absent in body participial — concessive — distance is no bar to the verdict

but present in spirit — participial — the antithesis — datives of respect; Paul's presence-in-absence frames the whole proceeding

have already judged, as if present, the one who has so committed this: independent — the resumed main clause — perfect κέκρικα: the verdict stands rendered; ὡς παρών presses the claim

4 in the name of our Lord Jesus, phrase modifier — crux — read with κέκρικα: the verdict pronounced under the Lord's authority (others join it to συναχθέντων or το παραδοῦναι)

when you have been gathered together, my spirit with you, participial — genitive absolute — the circumstance of execution; Paul's spirit convened, echoing παρὼν τῷ πνεύματι (v. 3)

with the power of our Lord Jesus, phrase modifier — crux — read with συναχθέντων: the assembly convenes armed with the Lord's power (others take it with παραδοῦναι)

5 to deliver such a one to Satan content — the verdict's content — the infinitive completes κέκρικα, imperative in force; expulsion into Satan's sphere (cf. 1 Tim 1:20)

for the destruction of the flesh,

purpose — the near aim — σάρξ read as the sinful self broken down, not simple physical death; set against πνεῦμα below

so that his spirit may be saved in the day of the Lord.

purpose — the far aim — divine passive: the discipline's goal is eschatological rescue, not damnation

The leaven — purge the old, keep the feast 5:6–8

VV. 6–7 — THE PROVERB, THE PURGE, AND THE SLAIN PASSOVER

6 Your boasting is not good. independent — verbless verdict — back to the πεφυσιωμένοι of v. 2

Do you not know

independent — the letter's recurring appeal to what they should already know (3:16; 6:2–3)

that a little leaven leavens the whole lump?

content — the proverb — gnomic present; one tolerated sin corrupts the whole community

7 Cleanse out the old leaven, independent — the command — the Passover purging of the house (Exod 12:15) turned on the congregation

that you may be a new lump,

purpose — the aim — a fresh, leaven-free batch

as you really are unleavened.

comparative — indicative under imperative — become what you already are in Christ

For indeed Christ, our Passover, has been sacrificed.

cause — καὶ γάρ — the ground: the Lamb already slain; Χριστός held back to the end for emphasis

V. 8 — THE FEAST, AND HOW TO KEEP IT

8 So then, let us keep the feast, independent — ὥστε + hortatory subjunctive — the inference: the Christian life as perpetual festival

not with old leaven,

phrase modifier — the negative column opens — the pre-Christian life

nor with the leaven of malice and evil,

phrase modifier — the leaven named — genitives of content: κακία and πονηρία

but with the unleavened bread of sincerity and truth.

phrase modifier — the ἀλλά turn — the antithesis resolves into the festal bread of purity

The earlier letter clarified — judge those inside 5:9–13

VV. 9–11 — THE LETTER MISREAD, THE LETTER RESTATED

- 9 **I wrote to you in my letter** independent — a genuine previous (now lost) letter — the anaphoric article: 'that letter'
- 10 **not to associate with the sexually immoral —** content — infinitive of indirect command — the directive that was misread
- 10 **not at all meaning the immoral of this world,** phrase modifier — the correction — the world's sinners were never in view
- 10 **or the greedy and swindlers, or idolaters,** phrase modifier — the list widened beyond πορνεία — greed, plunder, idols
- 10 **since then you would have to go out of the world.** cause — εἰ—reductio — imperfect of unreal obligation: total avoidance is an absurdity
- 11 **But now I am writing to you** independent — νῦν δέ logical, ἐγράψα epistolary aorist — the intent stated plainly, not a second back-reference
- 11 **not to associate** content — the v. 9 verb re-issued, now precisely aimed
- 11 **if anyone bearing the name of brother is immoral, or greedy, or an idolater, or a reviler, or a drunkard, or a swindler —** conditional — protasis — leans on the restatement below; ὀνομαζόμενος hints the title is merely nominal; the vice list expands v. 10
- 11 **with such a one not even to eat.** content — the climax — μηδέ: table fellowship, the closest social bond, itself withdrawn

VV. 12–13 — THE JURISDICTION: INSIDE, NOT OUTSIDE

- 12 **For what business of mine is it to judge those outside?** independent — diatribe — the τί μοι idiom with εἶναι elided; οἱ ἐξω = unbelievers (Col 4:5)
- 12 **Is it not those inside that you are to judge?** independent — read as a question — οὐχί expects 'yes'; emphatic ὑμεῖς: the duty is the congregation's
- 13 **But those outside God judges.** independent — the division of labor — fronted object; a gnomic (possibly futuristic) present
- 13 **'Remove the evil person from among yourselves.'** content — Deut 17:7 LXX (the Deuteronomic refrain; cf. 19:19; 22:21) — quoted with no verb of saying; hung on κρίνει as Scripture's own seal on the church's judging of its inside

Analysis. 1 Corinthians 5 moves in four short panels, and the layout keeps each panel's center of gravity visible. In vv. 1–2 the indictment is the report itself: ἀκούεται stands at the margin with the πορνεία defined stepwise beneath it (of such a kind — not even among the pagans — a man has his father's wife), followed by two flush-left blows: you are puffed up; should you not rather have mourned? The famous tangle of vv. 3–5 is resolved around the chapter's one governing finite verb: the suspended ἐγὼ μὲν γάρ carries the absent/present

antithesis, and everything that follows hangs from the perfect κέκρικα — the layout takes ἐν τῷ ὀνόματι τοῦ κυρίου with κέκρικα (the verdict pronounced under the Lord's authority, against readings that join it to συναχθέντων or παραδοῦναι), the genitive absolute as the circumstance of the verdict's execution, σὺν τῇ δυνάμει with συναχθέντων (the assembly convened armed with the Lord's power, not with παραδοῦναι), and παραδοῦναι as the verdict's content, its two aims stacked beneath it: destruction of the σάρξ (read as the sinful self rather than simple physical death) so that τὸ πνεῦμα may be saved — discipline aimed at rescue, not damnation. Verses 6–8 show the leaven argument's grammar of indicative under imperative: ἐκκαθάρατε carries a purpose (that you be a new lump) qualified by what they already are (καθὼς ἐστε ἄζυμοι — become what you are) and grounded in the accomplished sacrifice (καὶ γὰρ τὸ πάσχα ἡμῶν ἐτύθη Χριστός); then ὥστε ἐορτάζωμεν spreads three manner-columns — not old leaven, not malice and evil, but the unleavened bread of sincerity and truth. In vv. 9–13 the earlier letter is corrected under its own key word: the οὐ πάντως lines hang beneath πόρνοις with the ἐπεὶ-reductio (otherwise you would have to leave the world), the restatement makes the ἐάν vice-list a forward-leaning protasis over τῷ τοιούτῳ μηδὲ συνεσθίειν, and the chapter closes in diatribe — outsiders are God's to judge — sealed by Deut 17:7 quoted bare, with no verb of saying; the layout hangs ἐξάρατε under κρίνει as Scripture's own last word on the case. Other sides taken: v. 12b is read as a question expecting 'yes'; the v. 9 ἔγραψα refers to a genuine previous (lost) letter, while the v. 11 ἔγραψα is an epistolary aorist ('I am now writing'), not a second reference back.

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.