

1 Corinthians 5 — clausal layout

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α' Ε'

Each line is one clause or discrete phrase of the standard critical text, colored by syntactic type; indentation marks levels of subordination. The verse numbers sit in the left gutter; the small tag on each line names the clause type and its function.

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 Ὅλως ἀκούεται ἐν ὑμῖν πορνεία, independent — no connective — the stinging Ὅλως opens the case; the report itself is the indictment

καὶ τοιαύτη πορνεία phrase modifier — resumptive apposition — not just the fact but the kind

ἥτις οὐδὲ ἐν τοῖς ἔθνεσιν, relative — qualitative ἥτις, verb elided — even pagan moral sense condemns it

ὥστε γυναῖκά τινα τοῦ πατρὸς ἔχειν. content — ὥστε + infinitive, epexegetical — the deed specified; 'father's wife' echoes Lev 18:8

2 καὶ ὑμεῖς πεφυσιωμένοι ἐστέ, independent — the reproach — καί with adversative force; periphrastic perfect, a settled arrogance (4:6, 18–19)

καὶ οὐχὶ μᾶλλον ἐπενθήσατε, independent — the counter-question — οὐχί expects 'yes'; grief as over a death

ἵνα ἄρθῃ ἐκ μέσου ὑμῶν ὁ τὸ ἔργον τοῦτο πράξας; 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 ἐγὼ μὲν γάρ, independent — the emphatic subject suspended; μὲν answered only by the implied contrast with your inaction

ἀπὼν τῷ σώματι participial — concessive — distance is no bar to the verdict

παρὼν δὲ τῷ πνεύματι, participial — the antithesis — datives of respect; Paul's presence-in-absence frames the whole proceeding

ἤδη κέκρικα ὡς παρὼν τὸν οὕτως τοῦτο κατεργασάμενον· independent — the resumed main clause — perfect κέκρικα: the verdict stands rendered; ὡς παρὼν presses the claim

4 ἐν τῷ ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ, phrase modifier — crux — read with κέκρικα: the verdict pronounced under the Lord's authority (others join it to συναχθέντων or to παραδοῦναι)

συναχθέντων ὑμῶν καὶ τοῦ ἐμοῦ πνεύματος participial — genitive absolute — the circumstance of execution; Paul's spirit co-convened, echoing παρὼν τῷ πνεύματι (v. 3)

σὺν τῇ δυνάμει τοῦ κυρίου ἡμῶν Ἰησοῦ, phrase modifier — crux — read with συναχθέντων: the assembly convenes armed with the Lord's power (others take it with παραδοῦναι)

5 παραδοῦναι τὸν τοιοῦτον τῷ Σατανᾷ content — the verdict's content — the infinitive completes κέκρικα, imperatival in force; expulsion into Satan's sphere (cf. 1 Tim 1:20)

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

ἵνα τὸ πνεῦμα σωθῇ ἐν τῇ ἡμέρᾳ τοῦ κυρίου. 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 Οὐ καλὸν τὸ καύχημα ὑμῶν. independent — verbless verdict — back to the πεφυσιωμένοι of v. 2
οὐκ οἶδατε independent — the letter's recurring appeal to what they should already know (3:16; 6:2–3)
ὅτι μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ; content — the proverb — gnomic present; one tolerated sin corrupts the whole community
- 7 ἐκκαθάρατε τὴν παλαιὰν ζύμην, independent — the command — the Passover purging of the house (Exod 12:15) turned on the congregation
ἵνα ᾗτε νέον φύραμα, purpose — the aim — a fresh, leaven-free batch
καθὼς ἐστε ἄζυμοι. comparative — indicative under imperative — become what you already are in Christ
καὶ γὰρ τὸ πάσχα ἡμῶν ἐτύθη Χριστός; 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 ὥστε ἐορτάζωμεν, independent — ὥστε + hortatory subjunctive — the inference: the Christian life as perpetual festival
μὴ ἐν ζύμῃ παλαιᾷ phrase modifier — the negative column opens — the pre-Christian life
μηδὲ ἐν ζύμῃ κακίας καὶ πονηρίας, phrase modifier — the leaven named — genitives of content: κακία and πονηρία
ἀλλ' ἐν ἄζυμοις εἰλικρινείας καὶ ἀληθείας. 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 Ἐγραψα ὑμῖν ἐν τῇ ἐπιστολῇ independent — a genuine previous (now lost) letter — the anaphoric article: 'that letter'

- 10 **μὴ συναναμίγνυσθαι πόρνοις,** content — infinitive of indirect command — the directive that was misread
- οὐ πάντως τοῖς πόρνοις τοῦ κόσμου τούτου** phrase modifier — the correction — the world's sinners were never in view
- ἢ τοῖς πλεονέκταις καὶ ἄρπαξιν ἢ εἰδωλολάτραις,** phrase modifier — the list widened beyond πορνεία — greed, plunder, idols
- ἐπεὶ ὠφείλετε ἄρα ἐκ τοῦ κόσμου ἐξελεῖν.** cause — εἰπεί-reductio — imperfect of unreal obligation: total avoidance is an absurdity
- 11 **νῦν δὲ ἔγραψα ὑμῖν** independent — νῦν δὲ logical, ἔγραψα epistolary aorist — the intent stated plainly, not a second back-reference
- μὴ συναναμίγνυσθαι** content — the v. 9 verb re-issued, now precisely aimed
- ἐάν τις ἀδελφὸς ὀνομαζόμενος ἢ πόρνος ἢ πλεονέκτης ἢ εἰδωλολάτρης ἢ λοῖδορος ἢ μέθυσοις ἢ ἄρπαξ,** conditional — protasis — leans on the restatement below; ὀνομαζόμενος hints the title is merely nominal; the vice list expands v. 10
- τῷ τοιούτῳ μηδὲ συνεσθίειν.** content — the climax — μηδέ: table fellowship, the closest social bond, itself withdrawn
- VV. 12–13 — THE JURISDICTION: INSIDE, NOT OUTSIDE
- 12 **τί γάρ μοι τοὺς ἔξω κρίνειν;** independent — diatribe — the τί μοι idiom with ἐστίν elided; οἱ ἔξω = unbelievers (Col 4:5)
- οὐχὶ τοὺς ἔσω ὑμεῖς κρίνετε;** independent — read as a question — οὐχί expects 'yes'; emphatic ὑμεῖς: the duty is the congregation's
- 13 **τοὺς δὲ ἔξω ὁ θεὸς κρίνει.** independent — the division of labor — fronted object; a gnomic (possibly futuristic) present
- ἐξάρατε τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν.** 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.