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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

# The First Epistle to the Corinthians, Chapter 5

## ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α' Ε'

Each verse opens with the running Greek, an English translation, and a **discourse note** (its connective, relation, and role in the argument). Below follows the word-by-word breakdown in six tiers: gloss, case (color), parsing, *syntax*, **semantic force**, and a | lexical note.

CASE   ■ Nominative   ■ Genitive   ■ Dative   ■ Accusative   ■ Vocative   ■ Verb (no case)   ■ Indeclinable

Discourse notes head each verse: **relation** · connective · clause-flow. Indentation marks prominence — flush-left = main line of argument; indented = supporting / subordinate material.

### Discourse structure of the chapter

A · 5:1–2

#### **The scandal reported and the church's complacency**

A report of πορνεία so gross it surpasses the pagans — a man has his father's wife (1); yet the Corinthians are 'puffed up' rather than grieved, and have not removed the offender (2).

B · 5:3–5

#### **Paul's apostolic verdict: hand him over to Satan**

Though absent in body, Paul has already judged (3); when the assembly gathers with his spirit and the Lord's power (4), they are to deliver such a one to Satan for the destruction of the flesh, that the spirit be saved (5).

C · 5:6–8

### The leaven metaphor: purge the old, keep the feast

Their boasting is not good — a little leaven leavens the whole lump (6); cleanse out the old leaven, for Christ our Passover has been sacrificed (7), so keep the feast not with malice but with sincerity and truth (8).

D · 5:9–13

### Clarifying the earlier letter: judge those inside

Paul's earlier 'do not associate with the sexually immoral' did not mean the immoral of this world (9–10); rather, do not even eat with a so-called brother who is immoral (11). God judges outsiders; the church must judge insiders — 'remove the evil one from among yourselves' (12–13).

## 1 Ὅλως ἀκούεται ἐν ὑμῖν πορνεία, καὶ τοιαύτη πορνεία ἣτις οὐδὲ ἐν τοῖς ἔθνεσιν, ὥστε γυναῖκά τινά τοῦ πατρὸς ἔχειν.

It is actually reported that there is sexual immorality among you, and such immorality as is not even among the Gentiles, that someone has his father's wife.

STATEMENT OF THE CASE Ὅλως Paul opens the new topic abruptly with no connective particle but a stinging adverb 'actually' — the report itself frames the indictment: a sin surpassing even pagan tolerance.

Ὅλως

actually/at all

*adverb (degree/emphasis)*

ὅλως: 'wholly, actually, generally'; here intensive — 'it is actually/commonly reported,' underscoring the notoriety.

ἀκούεται

is reported/heard

Pres Pass Indic 3 Sg · ἀκούω

*main verb*

→ present (ongoing report)

ἀκούω: 'hear'; passive 'it is heard/reported' — the scandal is common knowledge.

ἐν

among

*preposition + dative (sphere)*

ὑμῖν

you

Dative

*object of ἐν (sphere)*

## πορνεία

sexual immorality

Nominative

*subject of ἀκούεται*

πορνεία: 'sexual immorality, fornication'; the broad term for illicit sexual conduct, here a specific incest.

## καὶ

and

*coordinating conjunction (ascensive)*

## τοιαύτη

such

Nominative

*attributive adj. (qualitative)*

τοιοῦτος: 'such, of this kind'; the demonstrative adjective points to the shocking quality of the sin.

## πορνεία

immorality

Nominative

*appositional repetition (resumptive)*

## ἣτις

which (kind)

Nominative

*relative pronoun (qualitative)*

ὅστις: the qualitative relative — 'of such a sort that'; the verb 'is found' is elided in the clause.

## οὐδὲ

not even

*negative adverb (ascensive)*

οὐδέ: 'not even'; raises the rhetorical force — even pagans do not tolerate this.

## ἐν

among

*preposition + dative (sphere)*

## τοῖς

the

Dative

*article*

## ἔθνεσιν

Gentiles/nations

Dative

*object of ἐν (sphere)*

ἔθνος: 'nation'; plural here = pagans/the non-Jewish world, whose own moral sense condemns such incest.

## ὥστε

so that/namely that

*conjunction introducing result/epexegetical inf.*

ὥστε: 'so as to'; here introducing the infinitive clause that specifies the immorality.

## γυναῖκά

wife/woman

Accusative

*object of ἔχειν*

γυνή: 'woman, wife'; here 'his father's wife' = stepmother, an incestuous union forbidden in Lev 18:8.

## τινα

someone

Accusative

*subject (accusative) of infinitive*

τις: 'someone'; the unnamed offender — the subject of the infinitive ἔχειν.

## τοῦ

of the

Genitive

*article*

## πατρὸς

father's

Genitive

*genitive of relationship (possession)*

πατήρ: 'father'; the woman belongs to the father — the phrase 'father's wife' echoes the LXX prohibition.

## ἔχειν

to have

Pres Act Inf · ἔχω

*epexegetical infinitive (with ὥστε)*

→ present (ongoing relationship)

ἔχω: 'have, hold'; here a euphemism for an ongoing sexual/marital relationship.

2 καὶ ὑμεῖς πεφυσιωμένοι ἐστέ, καὶ οὐχὶ μᾶλλον ἐπενθήσατε, ἵνα ἀρθῇ ἐκ μέσου ὑμῶν ὁ τὸ ἔργον τοῦτο πράξας;

And you are puffed up! Should you not rather have mourned, so that the one who did this deed might be removed from among you?

REBUKE (CONTRAST) **καὶ** The shocking response: instead of grief, arrogance. A rhetorical question exposes the moral inversion — pride where lament was due.

<p>καὶ and <i>coordinating conjunction (adversative force)</i></p>	<p><b>ὕμεῖς</b> you Nominative <i>subject (emphatic pronoun)</i></p> <p>The emphatic 'you' throws the contrast into relief — given such a sin, this is your reaction?</p>	<p><b>πεφυσιωμένοι</b> puffed up Perf Pass Ptc · Nom Pl Masc · φυσιώω <i>periphrastic perfect (with ἐστέ)</i></p> <p>→ intensive perfect (settled state)</p> <p>φυσιώω: 'inflate, puff up' (from φῦσα, 'bellows'); a favorite Corinthian-correspondence word for arrogance (4:6, 18–19; 8:1).</p>	<p><b>ἐστέ</b> you are Pres Act Indic 2 Pl · εἰμί <i>auxiliary (periphrasis)</i></p> <p>→ stative present</p>
<p>καὶ and <i>coordinating conjunction</i></p>	<p><b>οὐχὶ</b> not? <i>interrogative negative (expects 'yes')</i></p> <p>οὐχί: emphatic 'not'; introducing a question that anticipates the answer 'yes, you should have!'</p>	<p><b>μᾶλλον</b> rather <i>adverb (comparison)</i></p> <p>μᾶλλον: 'rather, more'; the fitting response (mourning) set over against the actual one (pride).</p>	<p><b>ἐπενθήσατε</b> you mourned Aor Act Indic 2 Pl · πενθέω <i>main verb (interrogative)</i></p> <p>→ constative aorist</p> <p>πενθέω: 'mourn, grieve'; the grief of bereavement — the church should have lamented as over a death.</p>

ἵνα

so that

conjunction introducing purpose/result

ἵνα: 'in order that'; the intended outcome of the proper grief — removal of the offender.

ἀρθῆ

might be removed

Aor Pass Subj 3 Sg · αἴρω

subjunctive (ἵνα clause)

→ ingressive aorist

αἴρω: 'lift up, take away, remove'; the divine-passive overtone — the man ought to be put out of the community.

ἐκ

from

preposition + genitive (separation)

μέσου

midst

Genitive

object of ἐκ (separation)

μέσος: 'middle'; ἐκ μέσου = 'from among' — covenantal expulsion language (cf. the LXX 'cut off from among the people').

ὑμῶν

of you

Genitive

partitive genitive

ὁ

the (one)

Nominative

article (substantizes ptc.)

τὸ

the

Accusative

article

ἔργον

deed

Accusative

direct object of πράξας

ἔργον: 'work, deed'; the act named with cool detachment — 'this deed.'

τούτο

this

Accusative

demonstrative (attributive)

πράξας

who did

Aor Act Ptc · Nom Sg Masc · πράσσω

substantival participle (subject of ἀρθῆ)

→ constative aorist

πράσσω: 'do, practice, commit'; the participle identifies the offender by his act.

### 3 ἐγὼ μὲν γάρ, ἀπὼν τῷ σώματι παρὼν δὲ τῷ πνεύματι, ἤδη κέκρικα ὡς παρὼν τὸν οὕτως τοῦτο κατεργασάμενον·

For I, though absent in body but present in spirit, have already judged, as if present, the one who has so committed this —

GROUND (APOSTOLIC VERDICT) **γάρ** Paul grounds his demand: the apostle has already rendered judgment. Bodily absence is no bar — present in spirit, he has decided the case.

**ἐγὼ**

I

Nominative

subject (*emphatic pronoun*)

The emphatic 'I' contrasts the apostle's clear judgment with the church's inaction.

**μὲν**

indeed

particle (*μέν solitarium / setting up contrast*)

μέν: marks the first member; here loosely answered by the implied contrast with the church.

**γάρ**

for

*explanatory conjunction*

**ἀπὼν**

being absent

Pres Act Ptc · Nom Sg Masc · ἄπειμι

*concessive participle*

→ present (concurrent state)

ἄπειμι: 'be away, absent' (ἀπό + εἶμι); concessive — 'although absent!'

**τῷ**

in the

Dative

article

**σώματι**

body

Dative

*dative of respect/reference*

σῶμα: 'body'; the sphere of physical presence in which Paul is absent.

**παρὼν**

being present

Pres Act Ptc · Nom Sg Masc · πάρειμι

*adverbial participle (contrast)*

→ present (concurrent state)

πάρειμι: 'be present, at hand' (παρά + εἶμι); set in antithesis to ἀπὼν.

**δὲ**

but

*adversative conjunction*

**τῷ**

in the

Dative

article

**πνεύματι**

spirit

Dative

*dative of respect/reference*

πνεῦμα: here Paul's own spirit — his personal presence in concern and authority, transcending distance.

**ἤδη**

already

*adverb (time)*

ἤδη: 'already, now'; the verdict is not pending but rendered.

**κέκρικα**

I have judged

Perf Act Indic 1 Sg · κρίνω

*main verb*

→ *intensive perfect (decision standing in force)*

κρίνω: 'judge, decide'; the perfect stresses a settled judgment with continuing effect — Paul has decided and it stands.

**ὡς**

as

*comparative particle (manner)*

ὡς: 'as, as if'; introduces the manner of his judging — as though physically present.

**παρών**

present

Pres Act Ptc · Nom Sg Masc · πάρειμι

*adverbial participle (manner, with ὡς)*

→ present (concurrent state)

πάρειμι: 'be present'; repeated to reinforce the force of his absentee verdict.

**τόν**

the (one)

Accusative

*article (substantizes ptc.)*

**οὕτως**

thus/so

*adverb (manner)*

οὕτως: 'thus, in this way'; underscoring the brazen manner of the act.

**τούτο**

this

Accusative

*direct object of κατεργασάμενον*

**κατεργασάμενον**

who has committed

Aor Mid Ptc · Acc Sg Masc · κατεργάζομαι

*substantival participle (object of κέκρικα)*

→ constative aorist

κατεργάζομαι: 'accomplish, perpetrate' (κατά-intensive of ἐργάζομαι); the prefix stresses the deed brought fully to completion.

4 ἐν τῷ ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ, συναχθέντων ὑμῶν καὶ τοῦ ἐμοῦ πνεύματος σὺν τῇ δυνάμει τοῦ κυρίου ἡμῶν Ἰησοῦ,

in the name of our Lord Jesus, when you are gathered together, and my spirit, with the power of our Lord Jesus,

CIRCUMSTANCE (THE ASSEMBLY) ASYNDETON The setting of the action of v.5: a solemn assembly convened in the Lord's name, joined by Paul's spirit and empowered by the Lord's own authority.

<p>ἐν in <i>preposition + dative (sphere/authority)</i></p>	<p>τῷ the Dative article</p>	<p>ὀνόματι name Dative <i>dative of sphere (authority)</i> ὄνομα: 'name'; acting 'in the name' = on the authority and as the representative of the Lord.</p>	<p>τοῦ of the Genitive article</p>
<p>κυρίου Lord Genitive <i>genitive of possession (whose name)</i> κύριος: 'Lord'; the authority under which the disciplinary act is taken.</p>	<p>ἡμῶν our Genitive <i>genitive of relationship</i></p>	<p>Ἰησοῦ Jesus Genitive <i>genitive in apposition to κυρίου</i></p>	<p>συναχθέντων having been gathered Aor Pass Ptc · Gen Pl Masc · συνάγω <i>genitive absolute (temporal)</i> → constative aorist συνάγω: 'gather together' (συν + ἄγω); the genitive absolute sets the scene — the convened congregation.</p>
<p>ὑμῶν you Genitive <i>subject of genitive absolute</i></p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>τοῦ the Genitive article</p>	<p>ἐμοῦ my Genitive <i>possessive adjective (attributive)</i> ἐμός: 'my'; Paul's spirit is co-present in the assembly — his authority joins theirs.</p>

<p><b>πνεύματος</b> spirit Genitive <i>coordinate subject of gen. absolute</i></p> <p>πνεῦμα: Paul's spirit, gathered with them — echoing παρών τῷ πνεύματι (v.3).</p>	<p><b>σύν</b> with <i>preposition + dative (accompaniment)</i></p>	<p><b>τῆ</b> the Dative <i>article</i></p>	<p><b>δυνάμει</b> power Dative <i>object of σύν (accompaniment)</i></p> <p>δύναμις: 'power'; the disciplinary act is effective only by the Lord's own present power.</p>
<p><b>τοῦ</b> of the Genitive <i>article</i></p>	<p><b>κυρίου</b> Lord Genitive <i>genitive of source/possession</i></p> <p>κύριος: 'Lord'; the repeated title binds the whole proceeding to Christ's authority and power.</p>	<p><b>ἡμῶν</b> our Genitive <i>genitive of relationship</i></p>	<p><b>Ἰησοῦ</b> Jesus Genitive <i>genitive in apposition to κυρίου</i></p>

5 παραδοῦναι τὸν τοιοῦτον τῷ Σατανᾶ εἰς ὄλεθρον τῆς σαρκός, ἵνα τὸ πνεῦμα σωθῆ ἔν τῃ ἡμέρᾳ τοῦ κυρίου.

you are to deliver such a one to Satan for the destruction of the flesh, that his spirit may be saved in the day of the Lord.

THE VERDICT'S CONTENT **ASYNDETON** The infinitive carries the main directive of vv.3–5: hand the offender over to Satan. The aim is not damnation but restoration — the flesh destroyed so the spirit be saved.

## παραδοῦναι

to deliver/hand over

Aor Act Inf · παραδίδωμι

*infinitive (imperative / completing κέκρικα)*

→ constative aorist

παραδίδωμι: 'hand over, deliver up' (παρά + δίδωμι); a formal handing-over to another's power — here Satan's sphere outside the church.

## τόν

the

Accusative

article

## τοιούτον

such a one

Accusative

*direct object of παραδοῦναι (substantival)*

τοιούτος: 'such a one'; the demonstrative names the offender by category, not by name.

## τῷ

the

Dative

article

## Σατανᾶ

to Satan

Dative

*indirect object (recipient)*

Σατανᾶς: 'Satan, the adversary' (from Hebrew śāṭān); the realm outside the church into which the unrepentant is consigned (cf. 1 Tim 1:20).

## εἰς

for

*preposition + accusative (purpose/result)*

## ὄλεθρον

destruction

Accusative

*object of εἰς (purpose)*

ὄλεθρος: 'ruin, destruction'; the painful breaking-down aimed at — debated whether physical chastening or the death of the sinful disposition.

## τῆς

of the

Genitive

article

## σαρκός

flesh

Genitive

*objective genitive (what is destroyed)*

σάρξ: 'flesh'; either the man's body (physical chastisement) or, more likely in Pauline usage, the sinful nature/fleshly self set against the saved 'spirit.'

## ἵνα

so that

*conjunction introducing purpose*

ἵνα: 'in order that'; the redemptive goal of the severe measure.

## τὸ

the

Nominative

article

## πνεῦμα

spirit

Nominative

*subject of σωθῆ*

πνεῦμα: here the man's own spirit/self in its eternal destiny — the discipline's saving aim, set against 'flesh!'

**σωθῆ**

may be saved

Aor Pass Subj 3 Sg · σώζω

subjunctive (*ἵνα* clause)

→ constative aorist (eschatological)

σώζω: 'save, rescue, preserve'; the divine-passive — God's saving of the offender at the last day is the discipline's purpose.

**ἐν**

in

preposition + dative (time)

**τῆ**

the

Dative

article

**ἡμέρα**

day

Dative

dative of time (*when*)

ἡμέρα: 'day'; 'the day of the Lord' — the eschatological day of judgment and salvation (cf. OT 'Day of the LORD').

**τοῦ**

of the

Genitive

article

**κυρίου**

Lord

Genitive

possessive/subjective genitive

κύριος: 'Lord'; the final day belongs to Christ — the horizon of the offender's hoped-for salvation.

## 6 Οὐ καλὸν τὸ καύχημα ὑμῶν. οὐκ οἶδατε ὅτι μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ;

Your boasting is not good. Do you not know that a little leaven leavens the whole lump?

REBUKE + PROVERB ASYNDETON Paul returns to their pride (v.2) with a curt verdict and a proverb: corruption tolerated in one member contaminates the whole community.

**Οὐ**

not

negative particle

**καλὸν**

good

Nominative

predicate adjective

καλός: 'good, fitting, fine'; their self-congratulation is morally unbecoming.

**τὸ**

the

Nominative

article

**καύχημα**

boasting/ground of boasting

Nominative

subject

καύχημα: 'object/ground of boasting'; their grounds for pride — empty given the unaddressed sin.

## ὕμῶν

your

Genitive

*genitive of possession*

## οὐκ

not

*interrogative negative (expects 'yes')*

οὐκ: with οἶδατε, a question expecting 'yes, we know' — a rhetorical appeal to common knowledge.

## οἶδατε

you know

Perf Act Indic 2 Pl · οἶδα

*main verb (interrogative)*

→ perfect with present force

οἶδα: 'know' (perfect with present sense); Paul's recurring 'do you not know?' in this letter (3:16; 6:2–3, etc.).

## ὅτι

that

*conjunction (content clause)*

## μικρά

a little

Nominative

*attributive adjective*

μικρός: 'small, little'; the smallness underscores how slight a corruption suffices to spread.

## ζύμη

leaven

Nominative

*subject of ζυμοῖ*

ζύμη: 'leaven, yeast'; a stock biblical image for permeating influence, usually of corruption (cf. Exod 12; Matt 16:6).

## ὅλον

whole

Accusative

*attributive adjective*

ὅλος: 'whole, entire'; the totality affected — no part of the lump escapes.

## τὸ

the

Accusative

*article*

## φύραμα

lump/batch of dough

Accusative

*direct object of ζυμοῖ*

φύραμα: 'that which is mixed/kneaded,' a lump of dough; figuratively the whole community.

## ζυμοῖ

leavens

Pres Act Indic 3 Sg · ζυμώω

*main verb (ὅτι clause)*

→ gnomic present (proverbial truth)

ζυμώω: 'leaven, cause to ferment'; the gnomic present states a general principle of how leaven works.

7 ἐκκαθάρατε τὴν παλαιὰν ζύμην, ἵνα ᾗτε νέον φύραμα, καθὼς ἐστε ἄζυμοι. καὶ γὰρ τὸ πάσχα ἡμῶν ἐτύθη Χριστός

Cleanse out the old leaven, that you may be a new lump, as you really are unleavened. For Christ, our Passover, has been sacrificed.

EXHORTATION + GROUND ASYNDETON The proverb turns to command: purge the old leaven and be what you already are. The Passover imagery is grounded christologically — the Lamb has been slain.

### ἐκκαθάρατε

cleanse out

Aor Act Impv 2 Pl · ἐκκαθαίρω

main verb (command)

→ ingressive/constative aorist (decisive action)

ἐκκαθαίρω: 'clean out thoroughly' (ἐκ-intensive of καθαίρω); the Passover ritual of purging all leaven from the house (Exod 12:15).

### τὴν

the

Accusative

article

### παλαιὰν

old

Accusative

attributive adjective

παλαιός: 'old, former'; the leaven of the old life and the present corruption to be removed.

### ζύμην

leaven

Accusative

direct object of ἐκκαθάρατε

ζύμη: 'leaven'; the offender and the malice that, left in, corrupts all.

### ἵνα

that

conjunction introducing purpose

### ᾗτε

you may be

Pres Act Subj 2 Pl · εἰμί

subjunctive (ἵνα clause)

→ stative present

### νέον

new

Nominative

predicate adjective

νέος: 'new, fresh'; a freshly-made, leaven-free batch — the renewed community.

### φύραμα

lump

Nominative

predicate nominative

φύραμα: 'lump of dough'; the church as a new, pure batch.

καθώς

as

*comparative conjunction*

καθώς: 'just as, according as'; introduces the indicative basis for the imperative — be what you are.

ἐστε

you are

Pres Act Indic 2 Pl · εἰμί

*main verb (comparative clause)*

→ stative present

ἄζυμοι

unleavened

Nominative

*predicate nominative*

ἄζυμος: 'without leaven' (ἀ- + ζύμη); the festal bread of Passover — believers' true, given status in Christ.

καὶ

indeed/also

*conjunction (with γάρ: 'for indeed')*

γάρ

for

*explanatory conjunction*

καὶ γάρ: 'for indeed'; grounds the unleavened status in the accomplished Passover sacrifice.

τὸ

the

Nominative

*article*

πάσχα

Passover (lamb)

Nominative

*predicate nominative (indeclinable)*

πάσχα: 'Passover' (Aramaic; indeclinable); here the Passover lamb — Christ is identified with the slain lamb.

ἡμῶν

our

Genitive

*genitive of relationship*

ἐτύθη

has been sacrificed

Aor Pass Indic 3 Sg · θύω

*main verb*

→ constative aorist (accomplished event)

θύω: 'sacrifice, slaughter'; the cultic verb for slaying the Passover victim — the divine-passive points to the cross.

Χριστός

Christ

Nominative

*subject of ἐτύθη*

Χριστός: 'Anointed, Christ'; the subject placed last for emphasis — Christ himself is the sacrificed Passover.

8 ὥστε ἑορτάζωμεν, μὴ ἐν ζύμῃ παλαιᾷ μηδὲ ἐν ζύμῃ κακίας καὶ πονηρίας, ἀλλ' ἐν ἀζύμοις εἰλικρινείας καὶ ἀληθείας.

So then, let us keep the feast, not with old leaven, nor with the leaven of malice and evil, but with the unleavened bread of sincerity and truth.

INFERENCE (EXHORTATION) ὥστε The inferential climax of the metaphor: since the Lamb is slain, let us keep festival — defined morally, leaven (malice) versus the unleavened bread of sincerity and truth.

ὥστε

so then

*inferential conjunction*

ὥστε: 'so that, therefore'; here drawing the practical inference from the finished sacrifice.

ἑορτάζωμεν

let us keep the feast

Pres Act Subj 1 Pl · ἑορτάζω

*hortatory subjunctive*

→ customary/durative present (ongoing festal life)

ἑορτάζω: 'celebrate a feast'; the Christian life as a perpetual Passover festival, lived in purity.

μὴ

not

*negative particle (with subjunctive idea)*

ἐν

with/in

*preposition + dative (means/manner)*

ζύμη

leaven

Dative

*object of ἐν (manner)*

ζύμη: 'leaven'; the corrupting element to be excluded from the feast.

παλαιᾷ

old

Dative

*attributive adjective*

παλαιός: 'old'; the leaven of the pre-Christian life.

μηδὲ

nor

*negative conjunction*

ἐν

with

*preposition + dative (manner)*

<p><b>ζύμη</b> leaven</p> <p>Dative <i>object of ἐν (manner)</i></p>	<p><b>κακίας</b> of malice</p> <p>Genitive <i>genitive of apposition/content</i></p> <p>κακία: 'malice, ill-will, badness'; the leaven is identified with moral evil — the disposition that does harm.</p>	<p>καὶ and</p> <p><i>coordinating conjunction</i></p>	<p><b>πονηρίας</b> of evil/wickedness</p> <p>Genitive <i>genitive of apposition/content</i></p> <p>πονηρία: 'wickedness, depravity'; active evil — the leaven of vice paired with κακία.</p>
<p><b>ἀλλ'</b> but</p> <p><i>adversative conjunction</i></p> <p>ἀλλά: 'but'; the strong contrast introducing the positive ethical content of the feast.</p>	<p><b>ἐν</b> with</p> <p><i>preposition + dative (manner)</i></p>	<p><b>ἄζυμοις</b> unleavened bread</p> <p>Dative <i>object of ἐν (substantival adj.)</i></p> <p>ἄζυμος: 'unleavened (bread)'; the festal bread, now metaphor for moral purity.</p>	<p><b>εἰλικρινείας</b> of sincerity</p> <p>Genitive <i>genitive of apposition/content</i></p> <p>εἰλικρίνεια: 'sincerity, purity'; perhaps 'tested by sunlight' (εἶλη + κρίνω) — moral transparency, unmixed motive.</p>
<p>καὶ and</p> <p><i>coordinating conjunction</i></p>	<p><b>ἀληθείας</b> of truth</p> <p>Genitive <i>genitive of apposition/content</i></p> <p>ἀλήθεια: 'truth, truthfulness'; integrity of life paired with sincerity as the substance of the true feast.</p>		

## 9 Ἔγραψα ὑμῖν ἐν τῇ ἐπιστολῇ μὴ συναναμίγνυσθαι πόρνοις,

I wrote to you in my letter not to associate with sexually immoral people —

**CLARIFICATION (PRIOR LETTER)** **ASYNDETON** Paul recalls an earlier directive to begin a clarification — his 'do not associate with the immoral' had been misread.

<p><b>Ἔγραψα</b> I wrote Aor Act Indic 1 Sg · γράφω <i>main verb</i> → constative aorist (epistolary or prior letter) γράφω: 'write'; refers to a previous (now-lost) letter to Corinth, not this one.</p>	<p><b>ὕμῖν</b> to you Dative <i>indirect object</i></p>	<p><b>ἐν</b> in <i>preposition + dative (location)</i></p>	<p><b>τῇ</b> the Dative <i>article (anaphoric: 'that' letter)</i> The article points to a specific, known letter — 'the letter' previously sent.</p>
<p><b>ἐπιστολῇ</b> letter Dative <i>object of ἐν (location)</i> ἐπιστολή: 'letter, epistle'; the earlier correspondence to which Paul now refers.</p>	<p><b>μὴ</b> not <i>negative particle (with infinitive)</i></p>	<p><b>συναναμίγνυσθαι</b> to associate/mix with Pres Mid Inf · συναναμίγνυμι <i>infinitive of indirect command</i> → customary present (habitual association) συναναμίγνυμι: 'mingle together with' (συν + ἀνά + μίγνυμι); close, ongoing fellowship — not mere contact.</p>	<p><b>πόρνοις</b> with the sexually immoral Dative <i>dative complement of the verb (association)</i> πόρνος: 'sexually immoral person, fornicator'; the masculine of πορνεία — those given to such conduct.</p>

10 οὐ πάντως τοῖς πόρνοις τοῦ κόσμου τούτου ἢ τοῖς πλεονέκταις καὶ ἄρπαξιν ἢ εἰδωλολάτραις, ἐπεὶ ὠφείλετε ἄρα ἐκ τοῦ κόσμου ἐξελθεῖν.

not at all meaning the immoral of this world, or the greedy and swindlers, or idolaters, since then you would have to go out of the world.

**CLARIFICATION (QUALIFICATION)** **ASYNDETON** Paul corrects the misreading: he never meant withdrawal from sinners outside — that would require leaving the world altogether. The point was insiders.

οὐ

not

*negative particle*

πάντως

at all/altogether

*adverb (with οὐ: 'not at all/not absolutely')*

πάντως: 'altogether, by all means'; οὐ  
πάντως = 'not at all' or 'not in the absolute  
sense' — qualifying the prior command.

τοῖς

the

*Dative*

*article*

πόρνοις

immoral

*Dative*

*dative (implied complement of v.9 verb)*

πόρνος: 'sexually immoral person'; here the  
pagans of the world, not erring believers.

τοῦ

of the

*Genitive*

*article*

κόσμου

world

*Genitive*

*attributive genitive (sphere)*

κόσμος: 'world'; the unbelieving society  
outside the church — its sinners are not  
Paul's concern here.

τούτου

this

*Genitive*

*demonstrative (attributive)*

ἢ

or

*disjunctive conjunction*

τοῖς

the

*Dative*

*article*

πλεονέκταις

greedy

*Dative*

*dative (coordinate complement)*

πλεονέκτης: 'covetous/greedy person'  
(πλέον + ἔχω, 'have more'); one grasping  
for gain.

καὶ

and

*coordinating conjunction*

ἄρπαξιν

swindlers/robbers

*Dative*

*dative (coordinate complement)*

ἄρπαξ: 'rapacious, a swindler/robber' (from  
ἄρπάζω, 'snatch'); one who seizes others'  
goods.

ἢ

or

*disjunctive conjunction*

εἰδωλολάτραις

idolaters

*Dative*

*dative (coordinate complement)*

εἰδωλολάτρης: 'idolater' (εἶδωλον +  
λατρεύω, 'idol-server'); a coinage of  
biblical Greek for pagan worshippers.

ἐπεὶ

since (otherwise)

*causal conjunction (introducing reductio)*

ἐπεὶ: 'since, for otherwise'; introduces the  
absurd consequence of the misreading.

ὠφείλετε

you would be obligated

*Impf Act Indic 2 Pl · ὀφείλω*

*main verb (unreal/potential)*

→ imperfect of unrealized obligation

ὀφείλω: 'owe, be obligated'; the imperfect  
expresses a contrary-to-fact necessity —  
'you would have had to!'

ἄρα

then/consequently

*inferential particle*

ἄρα: 'then, consequently'; draws the logical (absurd) conclusion.

ἐκ

out of

*preposition + genitive (separation)*

τοῦ

the

*Genitive*

*article*

κόσμου

world

*Genitive*

*object of ἐκ (separation)*

κόσμος: 'world'; total separation from worldly sinners would mean abandoning human society entirely.

ἐξελθεῖν

to go out

Aor Act Inf · ἐξέρχομαι

*complementary infinitive (with ὠφείλετε)*

→ *constative aorist*

ἐξέρχομαι: 'go out, depart' (ἐκ + ἔρχομαι); the impossible exit from the world that the misreading would demand.

11 νῦν δὲ ἔγραψα ὑμῖν μὴ συναναμίγνυσθαι ἐάν τις ἀδελφὸς ὀνομαζόμενος ἢ πόρνος ἢ πλεονέκτης ἢ εἰδωλολάτρης ἢ λοῖδορος ἢ μέθυσος ἢ ἄρπαξ, τῷ τοιούτῳ μηδὲ συνεσθίειν.

But now I am writing to you not to associate with anyone who bears the name of brother if he is sexually immoral or greedy, or an idolater, or a reviler, or a drunkard, or a swindler — not even to eat with such a person.

CLARIFICATION (THE TRUE INTENT) **νῦν δὲ** The corrective restated: the prohibition targets a self-styled 'brother' living in such sin. The intensifier 'not even to eat' marks the depth of the breach.

νῦν

now

*adverb (logical 'now')*

νῦν: 'now'; here logical rather than temporal — 'as it is, what I actually meant!'

δὲ

but

*adversative conjunction*

ἔγραψα

I write/wrote

Aor Act Indic 1 Sg · γράφω

*main verb (epistolary aorist)*

→ epistolary aorist ('I am writing')

γράφω: 'write'; epistolary aorist — from the readers' standpoint Paul 'wrote,' i.e. is now writing.

ὕμῖν

to you

Dative

*indirect object*

μὴ

not

*negative particle (with infinitive)*

συναναμίγνυσθαι

to associate with

Pres Mid Inf · συναναμίγνυμι

*infinitive of indirect command*

→ customary present (habitual association)

συναναμίγνυμι: 'mingle closely with'; the same verb as v.9, now precisely targeted.

ἐάν

if

*conjunction (third-class condition)*

ἐάν: 'if'; conditional defining the kind of person in view.

τις

anyone

Nominative

*subject of ἦ (indefinite)*

τις: 'anyone, someone'; an indefinite member of the community.

ἀδελφός

brother

Nominative

*predicate/appositional nominative*

ἀδελφός: 'brother'; the key word — the discipline concerns a professed fellow believer, not an outsider.

ὀνομαζόμενος

named/so-called

Pres Pass Ptc · Nom Sg Masc · ὀνομάζω

*attributive participle*

→ present (ongoing designation)

ὀνομάζω: 'name, call'; 'called a brother' — possibly hinting the title is merely nominal given the conduct.

ἦ

is

Pres Act Subj 3 Sg · εἰμί

*subjunctive (ἐάν clause)*

→ stative present

πόρνος

immoral

Nominative

*predicate nominative*

πόρνος: 'sexually immoral person'; first in the vice-list, recalling the case at hand.

ἢ

or

*disjunctive conjunction*

πλεονέκτης

greedy

Nominative

*predicate nominative (coordinate)*

πλεονέκτης: 'covetous, greedy person'; grasping for more.

ἢ

or

*disjunctive conjunction*

εἰδωλόατρης

idolater

Nominative

*predicate nominative (coordinate)*

εἰδωλόατρης: 'idolater'; idol-worship, a live danger in pagan Corinth.

<p>ἢ or disjunctive conjunction</p>	<p><b>λοῖδορος</b> reviler Nominative <i>predicate nominative (coordinate)</i> λοῖδορος: 'reviler, abusive person'; one who assails others with insults.</p>	<p>ἢ or disjunctive conjunction</p>	<p><b>μέθυσος</b> drunkard Nominative <i>predicate nominative (coordinate)</i> μέθυσος: 'drunkard'; habitually given to drink.</p>
<p>ἢ or disjunctive conjunction</p>	<p><b>ἄρπαξ</b> swindler Nominative <i>predicate nominative (coordinate)</i> ἄρπαξ: 'rapacious, swindler/robber'; closing the vice-list (cf. v.10).</p>	<p>τῷ the Dative article</p>	<p><b>τοιούτῳ</b> such a one Dative <i>dative complement of συνεσθίειν</i> τοιούτος: 'such a one'; the offender summed up — fronted for emphasis before the infinitive.</p>
<p>μηδὲ not even <i>negative adverb (ascensive)</i> μηδὲ: 'not even'; the climax — table fellowship, the closest social bond, is to be withheld.</p>	<p><b>συνεσθίειν</b> to eat with Pres Act Inf · συνεσθίω <i>complementary infinitive (epexegetical)</i> → customary present συνεσθίω: 'eat together with' (συν + ἐσθίω); shared meals signified acceptance and fellowship in the ancient world.</p>		

## 12 τί γάρ μοι τοὺς ἔξω κρίνειν; οὐχὶ τοὺς ἔσω ὑμεῖς κρίνετε;

For what business of mine is it to judge those outside? Is it not those inside the church whom you are to judge?

GROUND (THE SPHERE OF JUDGMENT) **γάρ** Paul grounds the insider/outsider distinction: the church's jurisdiction is internal. Outsiders lie beyond its disciplinary remit.

<p><b>τί</b> what?/why? <i>interrogative (τί ... μοι idiom)</i></p> <p>τί γάρ μοι: idiomatic 'for what is it to me?' — i.e. it is no concern of mine.</p>	<p><b>γάρ</b> for <i>explanatory conjunction</i></p>	<p><b>μοι</b> to me Dative <i>dative of interest/possession</i></p>	<p><b>τούς</b> those Accusative <i>article (substantizes adv.)</i></p>
<p><b>ἔξω</b> outside <i>adverb (substantized: 'outsiders')</i></p> <p>ἔξω: 'outside'; οἱ ἔξω = those outside the church, unbelievers (cf. Col 4:5; 1 Thess 4:12).</p>	<p><b>κρίνειν</b> to judge Pres Act Inf · κρίνω <i>infinitive (subject of implied ἐστίν)</i></p> <p>→ customary present</p> <p>κρίνω: 'judge'; the disciplinary judging that is not Paul's task regarding outsiders.</p>	<p><b>οὐχί</b> not? <i>interrogative negative (expects 'yes')</i></p> <p>οὐχί: emphatic 'not'; the question anticipates assent — 'yes, we judge insiders.'</p>	<p><b>τούς</b> those Accusative <i>article (substantizes adv.)</i></p>
<p><b>ἔσω</b> inside <i>adverb (substantized: 'insiders')</i></p> <p>ἔσω: 'inside, within'; οἱ ἔσω = those within the church — the proper objects of communal discipline.</p>	<p><b>ὕμεις</b> you Nominative <i>subject (emphatic)</i></p> <p>The emphatic 'you' lays the responsibility squarely on the congregation.</p>	<p><b>κρίνετε</b> you judge Pres Act Indic 2 Pl · κρίνω <i>main verb (interrogative)</i></p> <p>→ customary present (or imperatival)</p> <p>κρίνω: 'judge'; the church's ongoing duty to assess and discipline its own members.</p>	

### 13 τοὺς δὲ ἔξω ὁ θεὸς κρίνει. ἐξάρατε τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν.

God judges those outside. "Remove the evil person from among yourselves."

CONCLUSION (COMMAND) **δὲ** The chapter closes on the division of labor — God judges outsiders — and a Deuteronomic command sealing the whole: expel the evildoer.

<p><b>τούς</b> those</p> <p>Accusative article (substantizes adv.)</p>	<p><b>δὲ</b> but/and</p> <p>conjunction (mild contrast)</p>	<p><b>ἔξω</b> outside</p> <p>adverb (substantized: 'outsiders')</p> <p>ἔξω: 'outside'; οἱ ἔξω — God reserves their judgment to himself.</p>	<p><b>ὁ</b> the</p> <p>Nominative article</p>
<p><b>θεός</b> God</p> <p>Nominative subject</p> <p>θεός: God; the proper judge of outsiders — relieving the church of that role.</p>	<p><b>κρίνει</b> judges</p> <p>Pres Act Indic 3 Sg · κρίνω main verb (gnomic / futuristic)</p> <p>→ gnomic present (or futuristic)</p> <p>κρίνω: 'judge'; God's settled prerogative over those beyond the church — possibly a futuristic present pointing to final judgment.</p>	<p><b>ἐξάρατε</b> remove/put away</p> <p>Aor Act Impv 2 Pl · ἐξάιρω main verb (command)</p> <p>→ ingressive aorist (decisive act)</p> <p>ἐξάιρω: 'remove, drive out' (ἐκ + αἶρω); echoes the recurring LXX Deuteronomic formula 'you shall purge the evil from among you' (Deut 17:7; 22:21, etc.).</p>	<p><b>τόν</b> the</p> <p>Accusative article</p>
<p><b>πονηρόν</b> evil person</p> <p>Accusative direct object (substantival adj.)</p> <p>πονηρός: 'evil, wicked (one)'; the LXX wording — the evildoer to be expelled (and in Deut, often, the evil itself).</p>	<p><b>ἐξ</b> from</p> <p>preposition + genitive (separation)</p>	<p><b>ὑμῶν</b> you</p> <p>Genitive object of ἐξ (separation)</p>	<p><b>αὐτῶν</b> yourselves</p> <p>Genitive intensive pronoun (with ὑμῶν)</p> <p>αὐτός: intensive 'selves'; ἐξ ὑμῶν αὐτῶν = 'from among your own selves' — the community must act on itself.</p>

**On the text.** Verse punctuation and paragraphing are editorial and conventional. The critical text reads ὄλως ('actually') in v.1 and prints the divine name as 'Lord Jesus' in v.4 (the longer reading 'our Lord Jesus Christ' is a known variant not reproduced here); in v.5 the object of destruction is 'the flesh' and the goal 'the day of the Lord' (the variant 'the Lord Jesus' is not reproduced). Where readings legitimately differ, the more common analysis was chosen, and the lexical notes are condensed orientation rather than a substitute for a lexicon.

**On the labels.** Parsing gives Tense·Voice·Mood·Person·Number (+ Case·Number·Gender for participles) and lemma. The syntactic-function and semantic-force tiers follow

standard intermediate-grammar categories (e.g. Wallace, *Greek Grammar Beyond the Basics*); both involve interpretive judgment, and the majority reading has been chosen where opinions differ. Lexical notes condense commonly cited data (etymology, sense range, synonym contrasts, NT frequency, OT/LXX echoes) and are no substitute for a lexicon.

**On the discourse tier.** Discourse structure operates above the word, so it is shown at the clause/verse level (the connective, the relation it signals, and the role of the clause) and summarized in the chapter outline. Relation labels, any proposed chiasm, and the paragraph divisions reflect a common reading of the argument; other discourse analyses segment and label some relations differently.