

## 1 CORINTHIANS 5

## NLET

## PAUL TEACHES THE DISCIPLES IN CORINTH

## HOW TO HANDLE A CASE OF SEXUAL IMMORALITY

1 Actually, a sexual immorality is being heard among you – and such sexual immorality which is not even spoken of by name<sup>1</sup> among the ethnicities, such that someone has the wife of the father. 2 And, you, *for your parts*, are ones who have lastingly become inveterate and have not instead mourned, with the result that the one who has done<sup>2</sup> the deed – *namely*, this *one* – be raised up from<sup>3</sup> out of the midst of you.

3 For, on the one hand, I, *for my part*, as though<sup>4</sup> being away with respect to the body but being present with respect to the spirit, already have lastingly judged – as though being present – the one who in this way has achieved this.

4 In the Name of the Lord *Who is ours* – Jesus *the* Anointed<sup>5</sup>, when you have been gathered together and the spirit *that is* mine, with the power of the Lord *Who is* ours – *namely*, Jesus *the* Anointed<sup>6</sup>, that you hand the one such as this over to the Adversary<sup>7</sup> for destruction of the flesh, in order that the spirit might be saved in the Day of the Lord Jesus<sup>8</sup>.

## PAUL TEACHES THE DISCIPLES IN CORINTH

## HOW TO REGARD ALL IMMORALITY IN THE EKKLESIA

6 The boasting *that is* yours is NOT GOOD!

Do you not know that a little leaven leavens a whole of the mixture?!

7 So then,<sup>9</sup> clean out the old leaven, with the result that you might be a new mixture, just as you are

unleavened.

For, also the Pascal Lamb<sup>10</sup> – namely, Anointed One – was sacrificed in our behalf<sup>11</sup>, & with result that we might celebrate the festival, not in connection with leaven – *that is*, old leaven – nor in connection with leaven – *that is*, leaven of moral badness and wickedness; rather, in connection with unleavened things – *that is*, unmixed things and truth.

9 I wrote to you in the letter not to mix yourselves up together with fornicators<sup>10</sup> and<sup>12</sup> not at all

- with the fornicators belonging to the *Created Order* – *that is*, this *one*, or<sup>13</sup>
- with the exceedingly covetous ones, or
- with idolaters;

since it is so true that you keep on owing<sup>14</sup> to come out from the *Created Order*.

11 Now, at this moment<sup>15</sup> I wrote to you not to mix yourselves up together with *anyone*, if ever any 'brother' being so-named, whether -

- a fornicator, or
- a greedy person, or
- an idolater, or
- a railing person, or
- a drunkard, or
- a robber –

with such *people* not even to eat.

12 For, what *is it* for me even<sup>16</sup> to judge the ones outside? Do we, *for our part*, not judge the ones inside?

13 Now, the God judges the ones outside. And,<sup>17</sup>

<sup>1</sup> 96.8% of the Greek manuscripts, including the best line of transmission (f35), include the verb translated as 'spoken of by name' here.

<sup>2</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have 'one who has done' here instead of 'one who has practiced'.

<sup>3</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), have 'be raised up from' here instead of 'be raised up'.

<sup>4</sup> 96% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction translated as 'as though' here.

<sup>5</sup> 96% of the Greek manuscripts, including the best line of transmission (f35), include 'the Anointed' here.

<sup>6</sup> 94% of the Greek manuscripts, including the best line of transmission (f35), include 'the Anointed' here.

<sup>7</sup> 'the Adversary' – the Greek word here (Σατανᾶ, transliterated as 'Satan') is articulated and means 'Adversary'.

<sup>8</sup> 88% of the Greek manuscripts, including the best line of transmission (f35), include 'Jesus' here. On the basis of 1% the NU omits this Name.

<sup>9</sup> 65% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction translated as 'So then,' here.

<sup>10</sup> 'Pascal Lamb' – 'Pascal' is a transliteration of the Greek noun Πάσχα, referring to the Jewish festival of the Passover. The verb indicates that Paul is referring specifically to the Passover Lamb.

<sup>11</sup> 91.8% of the Greek manuscripts, including the best line of transmission (f35), include the prepositional phrase 'in our behalf' here. On the basis of 3.3% the NU omits it.

<sup>12</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction 'and' here.

<sup>13</sup> 96% of the Greek manuscripts, including the best line of transmission (f35), have 'or' here instead of 'and'.

<sup>14</sup> 82% of the Greek manuscripts, including the best line of transmission (f35), have 'keep on owing' (a present tense verb) here instead of 'were owing' (an imperfect verb).

<sup>15</sup> 55% of the Greek manuscripts, including the best line of transmission (f35), have 'at this moment' here instead of 'now'.

<sup>16</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), include the word translated as 'even' here.

<sup>17</sup> 95% of the Greek manuscripts, including the best line of

be taking out <sup>18</sup> the immoral *one* from among yourselves.

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transmission (f35), include the conjunction 'And' here.  
<sup>18</sup> 85% of the Greek manuscripts, including the best line of transmission (f35), have 'be taking out' (present imperative verb)

here. On the basis of 4% the NU has 'take out' (an aorist imperative verb).