

## الحُكْمُ عَلَى الزَّانَا وَالْخَطِيئَةِ

<sup>1</sup>يُسْمَعُ مُطْلَقاً أَنْ بَيِّنَكُمْ زَنَى، وَزَنَى هَكَذَا لَا يُسَمَّى بَيْنَ الْأُمَمِ حَتَّى أَنْ تَكُونَ لِلْإِنْسَانِ امْرَأَةً أَبِيهِ.<sup>2</sup> أَفَأَنْتُمْ مُتَفَخِّحُونَ وَبِالْحَرِيِّ لَمْ تَتَوَحُّوا حَتَّى يُزْفَعَ مِنْ وَسْطِكُمْ الَّذِي قَعَلَ هَذَا الْفِعْلَ؟<sup>3</sup> قَائِلِي أَنَا، كَأَنِّي غَائِبٌ بِالْجَسَدِ وَلَكِنْ حَاضِرٌ بِالرُّوحِ، قَدْ حَكَمْتُ كَأَنِّي حَاضِرٌ فِي الَّذِي قَعَلَ هَذَا هَكَذَا.<sup>4</sup> بِاسْمِ رَبَّنَا يَسُوعَ الْمَسِيحِ، إِذْ أَنْتُمْ وَزَوْجِي مُجْتَمِعُونَ مَعَ قُوَّةِ رَبَّنَا يَسُوعَ الْمَسِيحِ، أَنْ يُسَلَّمَ مِنْهُ هَذَا لِلشَّيْطَانِ لِهَلَاكِ الْجَسَدِ، لِكَيْ تَخْلَصَ الرُّوحُ فِي يَوْمِ الرَّبِّ يَسُوعَ.

<sup>6</sup>لَيْسَ أَفْخَارُكُمْ حَسَنًا. أَلَسْتُمْ تَعْلَمُونَ أَنَّ حَمِيرَةَ صَغِيرَةَ تُخَمَّرُ الْعَجِينَ كُلَّهُ؟<sup>7</sup> إِذَا تَقَوَّا مِنْكُمْ الْحَمِيرَةَ الْعَتِيقَةَ لِكَيْ تَكُونُوا عَجِينًا جَدِيدًا كَمَا أَنْتُمْ قَطِيرٌ، لِأَنَّ فَضَحْنَا أَيْضًا، الْمَسِيحَ، قَدْ دُيِّحَ لِأَجْلِنَا.<sup>8</sup> إِذَا لِنُعِيدُ، لَيْسَ بِحَمِيرَةِ عَتِيقَةٍ وَلَا بِحَمِيرَةِ الشَّرِّ وَالْخُبْثِ، بَلْ يَقْطِيرُ الْإِخْلَاصِ وَالْحَقِّ.<sup>9</sup> كَتَبْتُ إِلَيْكُمْ فِي الرِّسَالَةِ أَنْ لَا تُخَالِطُوا الزُّنَّارَ،<sup>10</sup> وَلَيْسَ مُطْلَقاً زُنَّارَ هَذَا الْعَالَمِ أَوْ الطَّمَّاعِينَ أَوْ الْخَاطِفِينَ أَوْ عِبَدَةَ الْأَوْثَانِ، وَإِلَّا قِيلَ زُنَّارُكُمْ أَنْ تَخْرُجُوا مِنَ الْعَالَمِ.<sup>11</sup> وَأَمَّا الْآنَ فَكَتَبْتُ إِلَيْكُمْ إِنْ كَانَ أَحَدٌ مَدْعُوًّا أَخًا رَائِيًا أَوْ طَمَّاعًا أَوْ غَائِبًا وَتَنْ أَوْ سَتَامًا أَوْ سَكِرًا أَوْ خَاطِفًا، أَنْ لَا تُخَالِطُوا وَلَا تَتَوَاكَلُوا مِثْلَ هَذَا.<sup>12</sup> لِأَنَّهُ مَاذَا لِي أَنْ أَدِينَ الَّذِينَ مِنْ خَارِجٍ؟ أَلَسْتُمْ أَنْتُمْ تَدِينُونَ الَّذِينَ مِنْ دَاخِلٍ؟<sup>13</sup> أَمَّا الَّذِينَ مِنْ خَارِجٍ قَالَهُ يَدِينُهُمْ. فَأَعْزِلُوا الْخَبِيثَ مِنْ بَيْنِكُمْ.

<sup>1</sup>It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.<sup>2</sup> And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.<sup>3</sup> For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed,<sup>4</sup> In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,<sup>5</sup> To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.<sup>6</sup> Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?<sup>7</sup> Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:<sup>8</sup> Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.<sup>9</sup> I wrote unto you in an epistle not to company with fornicators:<sup>10</sup> Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.<sup>11</sup> But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.<sup>12</sup> For what have I to do to judge them also that are without? do not ye judge

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them that are within?<sup>13</sup> But them that are without God judgeth. Therefore put away from among yourselves that wicked person.