

1 Corinthians 6

Verses: | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20

Text

Greek

	Τὸ μὴ τις ὑμῶν πρὸς γυναικῶν πρόσplugin-autotooltip__default plugin-autotooltip_bigπρός greek Meaning * To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About Preposition. Occurs 703 times in the New Testament. πρός is a common preposition in Koine Greek that carries different meanings. It most frequently takes the accusative case, but at times it takes the genitive or dative cases, giving it a different meaning again. At its core, it usually describes movement or relationship toward someone or something, whether physical, s... τὸνplugin-autotooltip__default plugin-autotooltip_bigὸ, ἢ, τὸ greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τὸ Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἔτερον κρίνεσθαι ἐν τῷplugin-autotooltip__default plugin-autotooltip_bigὸ, ἢ, τὸ greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τὸ Genitive τοῦ τῆς τοῦ Dative τῷ τῇ δέικουν, καιplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" οὐχὶ ἐν τῷplugin-autotooltip__default plugin-autotooltip_bigὸ, ἢ, τὸ greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τὸ Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἀγίων.
	ἢ οὐκ οἴδατε ὅτι οἱplugin-autotooltip__default plugin-autotooltip_bigὸ, ἢ, τὸ greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τὸ Genitive τοῦ τῆς τοῦ Dative τῷ τῇ θῆναι τὸνplugin-autotooltip__default plugin-autotooltip_bigὸ, ἢ, τὸ greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τὸ Genitive τοῦ τῆς τοῦ Dative τῷ τῇ κόσμον κρινούσιν, καιplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" εἰ ἐνplugin-autotooltip__default plugin-autotooltip_bigέν greek Preposition meaning "in". ὑμῶν κρίνεται: ὁplugin-autotooltip__default plugin-autotooltip_bigὸ, ἢ, τὸ greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τὸ Genitive τοῦ τῆς τοῦ Dative τῷ τῇ κόσμος, ἀνδρες οἱ ἔστεplugin-autotooltip__default plugin-autotooltip_bigεἰμί greek εἰμί is the first person singular verb for "to be" (εἶναι [the infinitive form] = "to be"). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. κριτηρίων ἐλαχίστων:
3	οὐκ οἴδατε ὅτι ἀγγέλους κρινόμεν, μήτιτε βιωτικά:

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	6 plugin-autotooltip__default plugin-autotooltip_big6, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ 6plugin-autotooltip__default plugin-autotooltip_big6 greek δέ is a conjunction that can mean "but" or "and" or "also" or "moreover". It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. 8e6cplugin-autotooltip__default plugin-autotooltip_big8e6c greek Masculine noun meaning: * A god or goddess * God kalplugin-autotooltip__default plugin-autotooltip_bigkal greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" t6vplugin-autotooltip__default plugin-autotooltip_big6, ἡ, τό greek Meaning: * The The definite article. Forms 14 Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ κ6ριον ἡγειρεν kalplugin-autotooltip__default plugin-autotooltip_bigkal greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" ἡμ6ς ἐξεγερει διδplugin-autotooltip__default plugin-autotooltip_bigδιδ greek Meaning: * Through * Because * On account of Preposition that relates to movement through space, time, means or cause - it's a preposition of movement and mediation. When used with the genitive case, διδ emphasizes the means or channel by which something happens John 1:3Matthew 24:12John 1:32 Timothy 2:10Romans 5:1John 1:17 τῆςplugin-autotooltip__default plugin-autotooltip_big6, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ δυν6μεως αὐτοῦ.plugin-autotooltip__default plugin-autotooltip_bigαὐτό greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) οὐκ οἶδτε δτι τ6plugin-autotooltip__default plugin-autotooltip_big6, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ οὐμματα ὑμῶν μελῃ Χριστοῦplugin-autotooltip__default plugin-autotooltip_bigΧριστός Christ means "anointed one" The equivalent Hebrew word is Messiah (מָשִׁיחַ) Noun, masculine. ἐστιν.plugin-autotooltip__default plugin-autotooltip_bigεστι greek εἶμι is the first person singular verb for "to be" (εἶναι [the infinitive form] = "to be"). It an irregular verb, and, like English, changes significantly between person and tense. For example εἶμι is the word for am and ἦν is the word for was, e.g. ἄρας οὖν τ6plugin-autotooltip__default plugin-autotooltip_big6, ἡ, τό greek Meaning: * The The definite article. Forms 15 Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ μελῃ τοῦplugin-autotooltip__default plugin-autotooltip_big6, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ Χριστοῦplugin-autotooltip__default plugin-autotooltip_bigΧριστός Christ means "anointed one" The equivalent Hebrew word is Messiah (מָשִׁיחַ) Noun, masculine. νομῶνplugin-autotooltip__default plugin-autotooltip_bigνομῶ Meaning: * To do * To make This verb - to do or make - is used in connection with a large range of activities including creation, covenant formation, obedience, miracles, sin and worship. Verb forms Present tense Person Greek Form νόμνης μελῃ; μὴ γένωτοplugin-autotooltip__default plugin-autotooltip_bigγίνωμαι greek Meaning * To Become * To Come into being * Generate * To Happen * Brought to pass Verb. Different from εἶμι (which means "to be" - a state of existence); γίνωμαι, instead, emphasizes coming to be - a transition or event.John 1:14John 1:3Matthew 6:10
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ἡ οὐκ οἶδατε ὅτι δplugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ καλλώμενος τῇ plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ πόρνη plugin-autotooltip__default plugin-autotooltip_bigεἶς gree Meaning: * One * First * One thing * Alone * Individual * One ma * Someone 16εἶς is the cardinal number ("one"). Sometimes it functions as a indefinitely pronoun ("someone" or "a certain one"). It agrees in gender, number and case with the noun it modifies. Occurs a little under 350 times in the New Testament.Matthew 8:19John 10:30 οὐμά ἐστιν plugin-autotooltip__default plugin-autotooltip_bigεἶμι greek εἶμι is the first person singular verb for "to be" (εἶναι [the infinitive form] = "to be"). It an irregular verb, and, like English, changes significantly between person and tense. For example εἶμι is the word for am and ἦν is the word for was, e.g. ἔσονται plugin-autotooltip__default plugin-autotooltip_bigεἶμι greek εἶμι is the first person singular verb for "to be" (εἶναι [the infinitive form] = "to be"). It an irregular verb, and, like English, changes significantly between person and tense. For example εἶμι is the word for am and ἦν is the word for was, e.g. γὰρ, φησὶν, οἱ plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ δύο εἰς οὐρα μίαν plugin-autotooltip__default plugin-autotooltip_bigεἶς gree Meaning: * One * First * One thing * Alone * Individual * One ma * Someone εἶς is the cardinal number ("one"). Sometimes it functions as a indefinitely pronoun ("someone" or "a certain one"). It agrees in gender, number and case with the noun it modifies. Occurs a little under 350 times in the New Testament.Matthew 8:19John 10:30 plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ δέ plugin-autotooltip__default plugin-autotooltip_bigὁ greek δέ is a conjunction that can mean "but" or "and" or "also" or "moreover". It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. καλλώμενος τῷ plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ κυρίῳ plugin-autotooltip__default plugin-autotooltip_bigεἶς gree Meaning: * One * First * One thing * Alone * Individual * One ma * Someone εἶς is the cardinal number ("one"). Sometimes it functions as a indefinitely pronoun ("someone" or "a certain one"). It agrees in gender, number and case with the noun it modifies. Occurs a little under 350 times in the New Testament.Matthew 8:19John 10:30 ημεῖμα ἐστιν plugin-autotooltip__default plugin-autotooltip_bigεἶμι greek εἶμι is the first person singular verb for "to be" (εἶναι [the infinitive form] = "to be"). It an irregular verb, and, like English, changes significantly between person and tense. For example εἶμι is the word for am and ἦν is the word for was, e.g.

λέγεται τή plugin-autotooltip__default plugin-autotooltip_big6, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ νομιζαν nāvplugin-autotooltip__default plugin-autotooltip_bign6c greek Meaning * All * Every * The whole Adjective. Usage in the New Testament The sense of <i>nāc</i> depends on whether it modifies a singular or plural noun, and whether that noun is countable or uncountable. With singular countable nouns → "every" John 1:9John 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23John 3:16Colossians 1:17 ἀμάρτημα δplugin-autotooltip__default plugin-autotooltip_big6c, ἡ, 6 greek Meaning: * Who * Which * What The relative pronoun that connects a relative clause to a main clause, referring back to a noun or pronoun (called the antecedent). It is distinct from ὅτι ("that," introducing indirect speech) and from ὅς as an interrogative in older Greek (meaning ἐάν νομίζωplugin-autotooltip__default plugin-autotooltip_bignoíōw Meaning: * To do * To make This verb - to do or make - is used in connection with a large range of activities including creation, covenant formation, obedience, miracles, sin and worship. Verb forms	18 Present tense Person Greek Form ἀνθρώπος ἐκτός τοῦplugin-autotooltip__default plugin-autotooltip_big6, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ οὐματος ἐστινplugin-autotooltip__default plugin-autotooltip_bigεἶμι greek εἶμι is the first person singular verb for "to be" (εἶναι [the infinitive form] = "to be"). It an irregular verb, and, like English, changes significantly between person and tense. For example εἶμι is the word for am and ἦν is the word for was, e.g. ἔplugin-autotooltip__default plugin-autotooltip_big6, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ δplugin-autotooltip__default plugin-autotooltip_bigδ6 greek δέ is a conjunction that can mean "but" or "and" or "also" or "moreover". It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. νομιζων εἰς τὸplugin-autotooltip__default plugin-autotooltip_big6, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἰδον οἶμα ἀμαρτάνει.
19 ἡ οὐκ οἶδατε ὅτι τὸplugin-autotooltip__default plugin-autotooltip_big6, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ οἶμα ὕμνων νοός τοῦplugin-autotooltip__default plugin-autotooltip_big6, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἐνplugin-autotooltip__default plugin-autotooltip_bigἐν greek Preposition meaning "in". ἐν τῷ ἁγίῳ μεσίματός ἐστινplugin-autotooltip__default plugin-autotooltip_bigεἶμι greek εἶμι is the first person singular verb for "to be" (εἶναι [the infinitive form] = "to be"). It an irregular verb, and, like English, changes significantly between person and tense. For example εἶμι is the word for am and ἦν is the word for was, e.g. οἶplugin-autotooltip__default plugin-autotooltip_big6c, ἡ, 6 greek Meaning: * Who * Which * What The relative pronoun that connects a relative clause to a main clause, referring back to a noun or pronoun (called the antecedent). It is distinct from ὅτι ("that," introducing indirect speech) and from ὅς as an interrogative in older Greek (meaning ἔχετε ἀπὸ θεοῦplugin-autotooltip__default plugin-autotooltip_bigἔθε6c greek Masculine noun meaning: * A god or goddess * God καὶplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. It is most frequently translated as "and" οὐκ ἐστιplugin-autotooltip__default plugin-autotooltip_bigεἶμι greek εἶμι is the first person singular verb for "to be" (εἶναι [the infinitive form] = "to be"). It an irregular verb, and, like English, changes significantly between person and tense. For example εἶμι is the word for am and ἦν is the word for was, e.g. ἐαυτὸν.	

ἡγοράσθητε γὰρ τῆς δικαιοσύνης διὰ τὸ greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἑαυτοῦ greek 20 Masculine noun meaning: * A god or goddess * God ἐκείνου greek Preposition meaning "in". ἐν greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἐκείνου

ESV

1	When one of you has a grievance against another, does he dare go to law before the unrighteous instead of the saints?
2	Or do you not know that the saints will judge the world? And if the world is to be judged by you, are you incompetent to try trivial cases?
3	Do you not know that we are to judge angels? How much more, then, matters pertaining to this life!
4	So if you have such cases, why do you lay them before those who have no standing in the church?
5	I say this to your shame. Can it be that there is no one among you wise enough to settle a dispute between the brothers,
6	but brother goes to law against brother, and that before unbelievers?
7	To have lawsuits at all with one another is already a defeat for you. Why not rather suffer wrong? Why not rather be defrauded?
8	But you yourselves wrong and defraud- even your own brothers!
9	Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived: neither the sexually immoral, nor idolaters, nor adulterers, nor men who practice homosexuality,
10	nor thieves, nor the greedy, nor drunkards, nor revilers, nor swindlers will inherit the kingdom of God.
11	And such were some of you. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God.
12	"All things are lawful for me," but not all things are helpful. "All things are lawful for me," but I will not be enslaved by anything.
13	"Food is meant for the stomach and the stomach for food"- and God will destroy both one and the other. The body is not meant for sexual immorality, but for the Lord, and the Lord for the body.
14	And God raised the Lord and will also raise us up by his power.
15	Do you not know that your bodies are members of Christ? Shall I then take the members of Christ and make them members of a prostitute? Never!
16	Or do you not know that he who is joined to a prostitute becomes one body with her? For, as it is written, "The two will become one flesh."
17	But he who is joined to the Lord becomes one spirit with him.
18	Flee from sexual immorality. Every other sin a person commits is outside the body, but the sexually immoral person sins against his own body.
19	Or do you not know that your body is a temple of the Holy Spirit within you, whom you have from God? You are not your own,
20	for you were bought with a price. So glorify God in your body.

NIV

1	If any of you has a dispute with another, dare he take it before the ungodly for judgment instead of before the saints?
2	Do you not know that the saints will judge the world? And if you are to judge the world, are you not competent to judge trivial cases?
3	Do you not know that we will judge angels? How much more the things of this life!
4	Therefore, if you have disputes about such matters, appoint as judges even men of little account in the church!
5	I say this to shame you. Is it possible that there is nobody among you wise enough to judge a dispute between believers?
6	But instead, one brother goes to law against another—and this in front of unbelievers!
7	The very fact that you have lawsuits among you means you have been completely defeated already. Why not rather be wronged? Why not rather be cheated?
8	Instead, you yourselves cheat and do wrong, and you do this to your brothers.
9	Do you not know that the wicked will not inherit the kingdom of God? Do not be deceived: Neither the sexually immoral nor idolaters nor adulterers nor male prostitutes nor homosexual offenders
10	nor thieves nor the greedy nor drunkards nor slanderers nor swindlers will inherit the kingdom of God.
11	And that is what some of you were. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God.
12	“Everything is permissible for me”—but not everything is beneficial. “Everything is permissible for me”—but I will not be mastered by anything.
13	“Food for the stomach and the stomach for food”—but God will destroy them both. The body is not meant for sexual immorality, but for the Lord, and the Lord for the body.
14	By his power God raised the Lord from the dead, and he will raise us also.
15	Do you not know that your bodies are members of Christ himself? Shall I then take the members of Christ and unite them with a prostitute? Never!
16	Do you not know that he who unites himself with a prostitute is one with her in body? For it is said, “The two will become one flesh.”
17	But he who unites himself with the Lord is one with him in spirit.
18	Flee from sexual immorality. All other sins a man commits are outside his body, but he who sins sexually sins against his own body.
19	Do you not know that your body is a temple of the Holy Spirit, who is in you, whom you have received from God? You are not your own;
20	you were bought at a price. Therefore honor God with your body.

NLT

1	When one of you has a dispute with another believer, how dare you file a lawsuit and ask a secular court to decide the matter instead of taking it to other believers!
2	Don't you realize that someday we believers will judge the world? And since you are going to judge the world, can't you decide even these little things among yourselves?
3	Don't you realize that we will judge angels? So you should surely be able to resolve ordinary disputes in this life.
4	If you have legal disputes about such matters, why go to outside judges who are not respected by the church?
5	I am saying this to shame you. Isn't there anyone in all the church who is wise enough to decide these issues?
6	But instead, one believer sues another—right in front of unbelievers!
7	Even to have such lawsuits with one another is a defeat for you. Why not just accept the injustice and leave it at that? Why not let yourselves be cheated?

8	Instead, you yourselves are the ones who do wrong and cheat even your fellow believers.
9	Don't you realize that those who do wrong will not inherit the Kingdom of God? Don't fool yourselves. Those who indulge in sexual sin, or who worship idols, or commit adultery, or are male prostitutes, or practice homosexuality,
10	or are thieves, or greedy people, or drunkards, or are abusive, or cheat people- none of these will inherit the Kingdom of God.
11	Some of you were once like that. But you were cleansed; you were made holy; you were made right with God by calling on the name of the Lord Jesus Christ and by the Spirit of our God.
12	You say, "I am allowed to do anything"- but not everything is good for you. And even though "I am allowed to do anything," I must not become a slave to anything.
13	You say, "Food was made for the stomach, and the stomach for food." (This is true, though someday God will do away with both of them.) But you can't say that our bodies were made for sexual immorality. They were made for the Lord, and the Lord cares about our bodies.
14	And God will raise us from the dead by his power, just as he raised our Lord from the dead.
15	Don't you realize that your bodies are actually parts of Christ? Should a man take his body, which is part of Christ, and join it to a prostitute? Never!
16	And don't you realize that if a man joins himself to a prostitute, he becomes one body with her? For the Scriptures say, "The two are united into one."
17	But the person who is joined to the Lord is one spirit with him.
18	Run from sexual sin! No other sin so clearly affects the body as this one does. For sexual immorality is a sin against your own body.
19	Don't you realize that your body is the temple of the Holy Spirit, who lives in you and was given to you by God? You do not belong to yourself,
20	for God bought you with a high price. So you must honor God with your body.

KJV

1	Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?
2	Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?
3	Know ye not that we shall judge angels? how much more things that pertain to this life?
4	If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church.
5	I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?
6	But brother goeth to law with brother, and that before the unbelievers.
7	Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded?
8	Nay, ye do wrong, and defraud, and that your brethren.
9	Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,
10	Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.
11	And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.
12	All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.
13	Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body is not for fornication, but for the Lord; and the Lord for the body.

14	And God hath both raised up the Lord, and will also raise up us by his own power.
15	Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid.
16	What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh.
17	But he that is joined unto the Lord is one spirit.
18	Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.
19	What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?
20	For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

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