

**AI-generated.** These interlinears were produced by a large language model (Claude). Each chapter is structurally validated and self-reviewed, but the Greek text, parsing, syntactic, semantic-force, and lexical analysis are *not* human-verified — useful for study and orientation, not a substitute for a critical edition, lexicon, or commentary.

GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

# The First Epistle to the Corinthians, Chapter 6

## ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α' Ζ'

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 · 6:1–6

#### **Lawsuits before unbelievers: the shame of brother suing brother**

Paul is incredulous that a believer dares take a grievance before pagan judges rather than the saints (1); since the saints will judge the world and even angels, surely they can settle trivial earthly matters (2–3); to seat the 'despised' outsiders as judges is backwards (4) — said to their shame, is there not one wise enough to arbitrate among brothers (5)? Instead brother goes to law with brother, and that before unbelievers (6).

B · 6:7–8

#### **The lawsuits are already a defeat: better to be wronged**

To have lawsuits at all is already a total loss for them (7a); why not rather accept being wronged and defrauded (7b)? Instead they themselves wrong and defraud — and that their own brothers (8).

C · 6:9–11

### **The unrighteous will not inherit the kingdom — but such were you**

A solemn warning: do not be deceived — the catalogue of the unrighteous (idolaters, adulterers, the sexually immoral, thieves, the greedy, drunkards) will not inherit God's kingdom (9–10); and such were some of you — but you were washed, sanctified, justified in the name of the Lord Jesus and by the Spirit (11).

D · 6:12–14

### **Freedom rightly understood: the body is for the Lord**

Two Corinthian slogans are qualified: 'all things are lawful,' but not all are beneficial, and I will not be mastered by anything (12); 'food for the stomach,' but God will abolish both — whereas the body is not for immorality but for the Lord, and the Lord for the body (13); and God who raised the Lord will raise us too (14).

E · 6:15–17

### **Union with Christ excludes union with a prostitute**

Your bodies are members of Christ — shall I make them members of a prostitute? Never (15)! The one joined to a prostitute is one body with her, for Scripture says 'the two shall become one flesh' (16); but the one joined to the Lord is one spirit with him (17).

F · 6:18–20

### **Flee immorality: your body is the Spirit's temple, bought with a price**

Flee sexual immorality — every other sin is outside the body, but this one sins against one's own body (18); for your body is the temple of the indwelling Holy Spirit, whom you have from God, and you are not your own (19); you were bought at a price — therefore glorify God in your body (20).

## 1 Τολμᾶ τις ὑμῶν πρᾶγμα ἔχων πρὸς τὸν ἕτερον κρίνεσθαι ἐπὶ τῶν ἀδίκων, καὶ οὐχὶ ἐπὶ τῶν ἀγίων;

Does any one of you, when he has a matter against another, dare to go to law before the unrighteous, and not before the saints?

**INDIGNANT QUESTION** **ASYNDETON** A new topic opens abruptly (asyndeton) with the front-loaded verb 'dare' — the very audacity of suing a fellow believer before pagan courts is the point of indictment.

## Τολμᾶ

does (he) dare

Pres Act Indic 3 Sg · τολμάω

*main verb (rhetorical question)*

→ *gnomic/customary present*

τολμάω: 'dare, have the audacity'; fronted for emphasis — the action is presumptuous effrontery.

## τις

anyone

Nominative

*subject (indefinite pronoun)*

## ὕμῶν

of you

Genitive

*partitive genitive*

## πρᾶγμα

a matter

Accusative

*direct object of ἔχων*

πρᾶγμα: 'thing, matter, affair'; here a legal case or dispute (a Greek idiom for a lawsuit).

## ἔχων

having

Pres Act Ptc · Nom Sg Masc · ἔχω

*adverbial ptc. (temporal/conditional)*

→ *present (concurrent)*

ἔχω: 'have, hold'; 'having a matter against' = 'having a grievance/case against.'

## πρὸς

against

*preposition + accusative (opposition)*

## τὸν

the

Accusative

*article*

## ἕτερον

other

Accusative

*object of πρὸς (substantival adj.)*

ἕτερος: 'other (of two), another'; here a fellow member — the 'neighbor' in the dispute.

## κρίνεσθαι

to go to law

Pres Mid Inf · κρίνω

*complementary infinitive (w/ τολμᾶ)*

→ *present (general)*

κρίνω: 'judge'; middle/passive 'be judged, litigate, go to law' — the legal sense of seeking a verdict.

## ἐπὶ

before

*preposition + genitive (in the presence of)*

ἐπί + gen.: here forensic, 'before, in the court of' — standing before a tribunal.

## τῶν

the

Genitive

*article*

## ἀδίκων

unrighteous

Genitive

*object of ἐπὶ (substantival adj.)*

ἄδικος: 'unrighteous, unjust'; here the pagan magistrates — pointedly named by their moral standing, not their office, sharpening the irony of seeking justice from them.

## καὶ

and

*coordinating conjunction (adversative force)*

## οὐχὶ

not

*emphatic negative*

οὐχί: strengthened form of οὐ; 'not indeed,' here heightening the contrast.

## ἐπὶ

before

*preposition + genitive (in the presence of)*

## τῶν

the

Genitive

*article*

## ἁγίων

saints

Genitive

*object of ἐπί (substantival adj.)*

ἅγιος: 'holy one, saint'; the set-apart people of God — the believing community as the proper forum.

## 2 ἢ οὐκ οἴδατε ὅτι οἱ ἅγιοι τὸν κόσμον κρινούσιν; καὶ εἰ ἐν ὑμῖν κρίνεται ὁ κόσμος, ἀνάξιοί ἐστε κριτηρίων ἐλαχίστων;

Or do you not know that the saints will judge the world? And if the world is to be judged by you, are you unworthy to try the most trivial cases?

**APPEAL TO KNOWN TRUTH** ἢ The first of six 'do you not know?' rebukes in the chapter: the eschatological dignity of the saints (judging the world) renders petty earthly litigation absurdly beneath them.

ἢ

or

*disjunctive conjunction (introduces alternative)*

ἢ: 'or'; introducing a rhetorical 'or do you not know,' presuming the readers already grant the premise.

οὐκ

not

*negative (expects 'yes' answer)*

οἴδατε

do you know

Perf Act Indic 2 Pl · οἶδα

*main verb (rhetorical question)*

→ intensive perfect (present sense)

οἶδα: 'know' (perfect with present meaning); the refrain οὐκ οἴδατε assumes settled knowledge they are failing to apply.

ὅτι

that

*conjunction (content of knowing)*

**οἱ**

the

Nominative

article

**ἅγιοι**

saints

Nominative

subject (substantival adj.)

ἅγιος: 'holy one, saint'; the eschatological co-regents who share in Christ's judicial rule (cf. Dan 7:22).

**τὸν**

the

Accusative

article

**κόσμον**

world

Accusative

direct object

κόσμος: 'world'; here the unbelieving world-order that will stand under the saints' verdict.

**κρινοῦσιν**

will judge

Fut Act Indic 3 Pl · κρίνω

main verb (ὄτι clause)

→ predictive future

κρίνω: 'judge'; future of certain eschatological participation in judgment.

**καὶ**

and

coordinating conjunction

**εἰ**

if

conjunction (first-class condition, assumed true)

εἰ: 'if'; with the indicative, a condition assumed true for argument — 'if (as is the case)!'

**ἐν**

by/among

preposition + dative (agency/sphere)

ἐν + dat.: here instrumental/agentive, 'by you,' or local 'in your court!'

**ὕμῃν**

you

Dative

object of ἐν (agency)

**κρίνεται**

is judged

Pres Pass Indic 3 Sg · κρίνω

main verb (apodosis-protasis)

→ futuristic present

κρίνω: passive 'is judged'; the present has future reference — the destined judgment treated as good as present.

**ὁ**

the

Nominative

article

**κόσμος**

world

Nominative

subject of κρίνεται

**ἀνάξιοι**

unworthy

Nominative

predicate adjective

ἀνάξιος: 'unworthy, incompetent' (alpha-privative of ἄξιος); the question expects an indignant 'surely not!'

**ἐστε**

are you

Pres Act Indic 2 Pl · εἶμι

main verb (copula)

→ stative present

**κριτηρίων**

of cases/tribunals

Genitive

genitive (after ἀνάξιοι, of the thing one is unworthy of)

κριτήριον: 'court, tribunal,' by extension 'case, lawsuit'; here the trivial matters to be tried.

**ἐλαχίστων**

smallest/most trivial

Genitive

attributive adjective (superlative)

ἐλάχιστος: 'least, smallest' (superlative of μικρός); the contrast — those fit to judge the world cannot judge the pettiest disputes?

### 3 οὐκ οἶδατε ὅτι ἀγγέλους κρινοῦμεν, μήτι γε βιωτικά;

Do you not know that we will judge angels? How much more, then, matters of this life?

**AMPLIFICATION (A FORTIORI)** **ASYNDETON** The argument escalates from world to angels — if the saints judge even angelic beings, the from-greater-to-lesser inference makes everyday matters trivially within their competence.

οὐκ

not

*negative (expects 'yes' answer)*

οἶδατε

do you know

Perf Act Indic 2 Pl · οἶδα

*main verb (rhetorical question)*

→ *intensive perfect (present sense)*

οἶδα: 'know'; the refrain repeated, pressing the appeal to shared conviction.

ὅτι

that

*conjunction (content of knowing)*

ἀγγέλους

angels

Accusative

*direct object (fronted for emphasis)*

ἄγγελος: 'messenger, angel'; fronted to stress the astonishing scope — even angelic beings fall under the saints' judgment.

κρινοῦμεν

we will judge

Fut Act Indic 1 Pl · κρίνω

*main verb (ὅτι clause)*

→ *predictive future*

κρίνω: 'judge'; Paul shifts to 'we,' including himself among the eschatological judges.

μήτι

how much more / surely not less

*interrogative particle (a fortiori)*

μήτι: interrogative particle; with γε, 'how much more then,' carrying the lesser case by the greater.

γε

indeed

*emphatic particle*

γε: enclitic intensive, 'at least, indeed'; sharpens μήτι into 'how much more.'

βιωτικά

matters of this life

Accusative

*object (understood w/ 'judge'; substantival adj.)*

βιωτικός: 'pertaining to (daily) life' (from βίος); ordinary, mundane affairs — the very stuff of their lawsuits.

#### 4 βιωτικά μὲν οὖν κριτήρια ἐὰν ἔχητε, τοὺς ἐξουθενημένους ἐν τῇ ἐκκλησίᾳ, τούτους καθίζετε;

So if you have cases concerning matters of this life, do you seat as judges those who are of no account in the church?

INFERENCE / POINTED QUESTION **μὲν οὖν** An inferential 'so then' draws out the absurdity: to take such cases before pagan courts is to enthrone as arbiters the very people the church holds in no esteem — a reversal of right order.

#### βιωτικά

of this life

Accusative

attributive adjective (fronted)

βιωτικός: 'pertaining to daily life'; resumes v.3, now qualifying the cases.

#### μὲν

(on the one hand)

particle (with οὖν, transitional)

#### οὖν

therefore/so

inferential conjunction

οὖν: 'therefore'; μὲν οὖν marks a transition drawing the practical inference.

#### κριτήρια

cases

Accusative

direct object of ἔχητε

κριτήριον: 'court, lawsuit, case'; here the everyday disputes the Corinthians litigate.

#### ἐὰν

if

conjunction (third-class condition)

ἐάν: 'if (ever)'; with subjunctive, a general or contingent condition.

#### ἔχητε

you have

Pres Act Subj 2 Pl · ἔχω

verb of protasis (subjunctive)

→ present (general)

ἔχω: 'have, hold'; the subjunctive sets the recurring situation.

#### τούς

the

Accusative

article (substantizes ptc.)

#### ἐξουθενημένους

those of no account

Perf Pass Ptc · Acc Pl Masc · ἐξουθενέω

substantival participle (object of καθίζετε)

→ intensive perfect (settled standing)

ἐξουθενέω: 'despise, treat as nothing, count worthless'; perfect — those settled in the church's low regard (i.e. the outside/unbelieving judges).

ἐν

in

*preposition + dative (sphere)*

τῇ

the

Dative

article

ἐκκλησία

church

Dative

*dat. of sphere (within the assembly's estimation)*

ἐκκλησία: 'assembly, church'; the called-out community, whose verdict on such judges is dismissal.

τούτους

these

Accusative

*resumptive demonstrative (object)*

οὗτος: 'this'; resumes the participle for emphasis — 'these, of all people, you seat?'

καθίζετε

do you seat (as judges)

Pres Act Indic 2 Pl · καθίζω

*main verb (rhetorical question; or imperative reading)*

→ present (customary)

καθίζω: 'seat, install'; of placing someone on the judicial bench — pointedly ironic here (the most common reading is an incredulous question).

5 πρὸς ἐντροπήν ὑμῖν λέγω. οὕτως οὐκ ἔστι ἐν ὑμῖν οὐδεὶς σοφὸς ὃς δυνήσεται διακρίναι ἀνά μέσον τοῦ ἀδελφοῦ αὐτοῦ;

I say this to your shame. Is it so that there is not a single wise man among you who will be able to arbitrate between his brothers?

SHAMING APPEAL ASYNDETON Paul names his rhetorical aim outright — 'to shame you' — then drives it home: a church boasting in wisdom cannot produce even one person wise enough to settle a quarrel between brothers.

πρὸς  
for/toward

*preposition + accusative (purpose)*

πρὸς + acc.: here of purpose/result, 'with a view to.'

ἐντροπήν

shame

Accusative

*object of πρὸς (purpose)*

ἐντροπή: 'shame, abashment' (lit. 'a turning in on oneself'); the chastening blush meant to provoke reform.

ὑμῖν

to you

Dative

*dat. of disadvantage / indirect object*

λέγω

I say

Pres Act Indic 1 Sg · λέγω

*main verb*

→ instantaneous present (performative)

λέγω: 'say, speak'; the performative present of the act of writing/speaking.

οὕτως

so/thus

*adverb (manner; introduces incredulous question)*

οὕτως: 'thus, in this way'; here 'is it so that...?' — astonished disbelief.

οὐκ

not

*negative*

ἔνι

there is

Pres Act Indic 3 Sg · ἔνεμι (ἔνι)

*main verb (impersonal 'there is')*

→ stative present

ἔνι: shortened form of ἔνεστιν, 'there is (in/among)'; emphatic 'is there really not...?'

ἐν

among

*preposition + dative (sphere)*

ὑμῖν

you

Dative

*object of ἐν (sphere)*

οὐδεὶς

no one

Nominative

*subject (with double negative for emphasis)*

οὐδεὶς: 'no one'; οὐκ ... οὐδεὶς piles negatives — 'not even a single one.'

σοφός

wise

Nominative

*attributive/predicate adjective*

σοφός: 'wise'; cutting, given Corinth's prized wisdom — not one practically wise enough to judge.

ὅς

who

Nominative

*relative pronoun (subject of δυνήσεται)*

δυνήσεται

will be able

Fut Mid Indic 3 Sg · δύναμαι

*main verb (rel. clause)*

→ potential future

δύναμαι: 'be able'; the capability sought — competence to arbitrate.

διακρίναι

to decide/arbitrate

Aor Act Inf · διακρίνω

*complementary infinitive (w/ δυνήσεται)*

→ constative aorist

διακρίνω: 'distinguish, decide, arbitrate' (διά intensive of κρίνω); to render a discerning verdict between parties.

ἀνά

between

*preposition (in idiom ἀνά μέσον)*

ἀνά: 'up, throughout'; in ἀνά μέσον a fixed Semitic-flavored idiom, 'in the midst of, between.'

μέσον

(the) midst

Accusative

*object in idiom ἀνά μέσον*

μέσος: 'middle'; ἀνά μέσον = 'between' (a LXX idiom).

τοῦ

the

Genitive

article

ἀδελφοῦ

brother

Genitive

genitive (object of the idiom)

ἀδελφός: 'brother'; the singular generically  
'his brothers' – the disputing fellow  
believers.

αὐτοῦ

his

Genitive

genitive of relationship

## 6 ἀλλὰ ἀδελφός μετὰ ἀδελφοῦ κρίνεται, καὶ τοῦτο ἐπὶ ἀπίστων;

But brother goes to law with brother, and that before unbelievers?

CONTRAST (THE DEPLORABLE REALITY) **ἀλλὰ** The strong adversative sets the ugly fact against the ideal: not arbitration within the family, but litigation of brother against brother – and worse, staged before the unbelieving.

ἀλλὰ

but

strong adversative conjunction

ἀλλὰ: 'but, on the contrary!'; marking the actual practice against the expected ideal.

ἀδελφός

brother

Nominative

subject

ἀδελφός: 'brother'; the repetition ἀδελφός μετὰ ἀδελφοῦ heightens the scandal of intra-family suits.

μετὰ

with/against

preposition + genitive (association in dispute)

μετά + gen.: 'with'; here in adversarial association, 'has lawsuits with.'

ἀδελφοῦ

brother

Genitive

object of μετὰ

κρίνεται

goes to law

Pres Mid Indic 3 Sg · κρίνω

main verb

→ present (customary)

κρίνω: middle 'litigate, go to law'; the actual, habitual practice.

καὶ

and

coordinating conjunction

τοῦτο

this/that

Accusative

adverbial accusative ('and that')

οὗτος: in καὶ τοῦτο, the idiom 'and that too,' adding an aggravating circumstance.

ἐπὶ

before

preposition + genitive (in the presence of)

## ἄπίστων

unbelievers

Genitive

object of ἐπί (substantival adj.)

ἄπιστος: 'unbelieving, faithless' (alphaprivative of πιστός); the pagan judges, the climactic aggravation.

## 7 ἤδη μὲν οὖν ὅλως ἥττημα ὑμῖν ἐστὶν ὅτι κρίματα ἔχετε μεθ' ἑαυτῶν. διὰ τί οὐχὶ μᾶλλον ἀδικεῖσθε; διὰ τί οὐχὶ μᾶλλον ἀποστερεῖσθε;

Already, then, it is altogether a defeat for you that you have lawsuits with one another. Why not rather be wronged? Why not rather be defrauded?

**VERDICT & COUNTER-QUESTION** μὲν οὖν Paul renders the deeper verdict: the lawsuits themselves are a moral defeat regardless of outcome; the gospel alternative is the willingness to absorb wrong rather than insist on one's rights (cf. Matt 5:39–40).

### ἤδη

already

adverb (time)

ἤδη: 'already, now!'; before any verdict is reached, the very existence of the suits is the loss.

### μὲν

indeed

particle (with οὖν)

### οὖν

therefore

inferential conjunction

οὖν: 'therefore!'; μὲν οὖν here 'so then, in fact!'

### ὅλως

altogether

adverb (degree)

ὅλως: 'wholly, altogether!'; the defeat is total, not partial.

### ἥττημα

defeat/loss

Nominative

predicate nominative

ἥττημα: 'defeat, failure, loss' (from ἡσσάομαι, 'be worsted'); the litigation is already a forfeiture of spiritual standing.

### ὑμῖν

for you

Dative

dat. of disadvantage

### ἐστὶν

it is

Pres Act Indic 3 Sg · εἰμί

main verb (copula)

→ stative present

### ὅτι

that

conjunction (epexegetic; defines the defeat)

## κρίματα

lawsuits

Accusative

direct object

κρίμα: 'judgment, lawsuit, legal case'; here the disputes they take to court.

## ἔχετε

you have

Pres Act Indic 2 Pl · ἔχω

main verb (ὅτι clause)

→ present (customary)

ἔχω: 'have'; 'have lawsuits' = are engaged in litigation.

## μεθ'

with

preposition + genitive (reciprocal association)

μετά + gen.: 'with'; with the reflexive, 'with one another.'

## ἑαυτῶν

one another

Genitive

reflexive used reciprocally (object of μετά)

ἑαυτοῦ: reflexive 'oneself'; in the plural used reciprocally, 'one another' — underscoring it is in-house.

## διὰ

because of/for

preposition (in idiom διὰ τί, 'why')

## τί

what/why

Accusative

interrogative (διὰ τί = 'why')

τίς: interrogative; διὰ τί = 'on account of what, why.'

## οὐχί

not

emphatic negative

οὐχί: emphatic 'not'; 'why not rather...?'

## μᾶλλον

rather

adverb (comparative; preference)

μᾶλλον: 'more, rather'; commends the better course — accepting wrong.

## ἀδικεῖσθε

are you wronged

Pres Pass Indic 2 Pl · ἀδικέω

main verb (deliberative-style question)

→ present (tolerative middle/passive)

ἀδικέω: 'do wrong, injure'; passive 'be wronged' — the tolerative sense, 'let yourselves be wronged.'

## διὰ

because of/for

preposition (in idiom διὰ τί, 'why')

## τί

what/why

Accusative

interrogative (διὰ τί = 'why')

## οὐχί

not

emphatic negative

## μᾶλλον

rather

adverb (comparative; preference)

## ἀποστερεῖσθε

are you defrauded

Pres Pass Indic 2 Pl · ἀποστερέω

main verb (deliberative-style question)

→ present (tolerative middle/passive)

ἀποστερέω: 'defraud, rob, deprive'; the financial side of being wronged — better borne than litigated.

## 8 ἀλλὰ ὑμεῖς ἀδικεῖτε καὶ ἀποστερεῖτε, καὶ τοῦτο ἀδελφούς.

But you yourselves wrong and defraud, and that your own brothers.

CONTRAST (THE AGGRAVATED REALITY) **ἀλλὰ** The mirror of v.7: far from suffering wrong, they are the active wrongdoers — and the victims are not outsiders but brothers, doubling the offense.

ἀλλὰ

but

*strong adversative conjunction*

ἀλλά: 'but'; sharply contrasting the ideal of v.7 with the harsh fact.

ὑμεῖς

you (yourselves)

Nominative

*subject (emphatic pronoun)*

the expressed pronoun is emphatic — 'you, of all people.'

ἀδικεῖτε

you wrong

Pres Act Indic 2 Pl · ἀδικέω

*main verb*

→ present (customary)

ἀδικέω: active 'do wrong, injure'; now they are the perpetrators, not the patient sufferers.

καὶ

and

*coordinating conjunction*

ἀποστερεῖτε

you defraud

Pres Act Indic 2 Pl · ἀποστερέω

*main verb*

→ present (customary)

ἀποστερέω: active 'defraud, rob'; the active counterpart to v.7's passive.

καὶ

and

*coordinating conjunction (ascensive)*

τοῦτο

that

Accusative

*adverbial accusative ('and that')*

οὗτος; καὶ τοῦτο, 'and that too' — the aggravating addendum.

ἀδελφούς

brothers

Accusative

*object (in apposition to τοῦτο; 'and that to brothers')*

ἀδελφός: 'brother'; the victims are fellow believers — the wrong is fratricidal to the body.

9 ἢ οὐκ οἶδατε ὅτι ἄδικοι θεοῦ βασιλείαν οὐ κληρονομήσουσιν; μὴ πλανᾶσθε· οὔτε πόρνοι οὔτε εἰδωλόλατραι οὔτε μοιχοὶ οὔτε μαλακοὶ οὔτε ἀρσενικοῖται

Or 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 passive nor active partners in same-sex acts,

**ἢ** **WARNING (ESCHATOLOGICAL)** The lawsuits prompt a wider warning: the 'unrighteous' (ἄδικοι, picking up the ἀδικεῖτε of v.8) forfeit the kingdom; a vice-catalogue, common in Hellenistic-Jewish paraenesis, specifies who 'the unrighteous' are.

<p><b>ἢ</b> or <i>disjunctive conjunction</i></p> <p>ἢ: 'or'; the rhetorical 'or do you not know!' linking back to their wrongdoing.</p>	<p><b>οὐκ</b> not <i>negative (expects 'yes')</i></p>	<p><b>οἶδατε</b> do you know Perf Act Indic 2 Pl · οἶδα <i>main verb (rhetorical question)</i></p> <p>→ <i>intensive perfect (present sense)</i></p> <p>οἶδα: 'know!'; the refrain again, now introducing solemn doctrine.</p>	<p><b>ὅτι</b> that <i>conjunction (content of knowing)</i></p>
<p><b>ἄδικοι</b> unrighteous Nominative <i>subject (substantival adj.)</i></p> <p>ἄδικος: 'unrighteous'; deliberately echoes ἀδικεῖτε (v.8) and the ἀδίκων of v.1 — the wrongdoers are 'the unrighteous!'</p>	<p><b>θεοῦ</b> of God Genitive <i>possessive/subjective genitive (fronted)</i></p> <p>θεός: God; 'kingdom of God' — his reign and the inheritance of the saved.</p>	<p><b>βασιλείαν</b> kingdom Accusative <i>direct object</i></p> <p>βασιλεία: 'kingdom, reign!'; the inheritance forfeited by the unrighteous.</p>	<p><b>οὐ</b> not <i>negative</i></p>

## κληρονομήσουσιν

will inherit

Fut Act Indic 3 Pl · κληρονομέω

*main verb (δτι clause)*

→ predictive future (gnomic principle)

κληρονομέω: 'inherit, obtain as a possession' (from κληρος, 'lot/portion'); the kingdom is an inheritance, not a wage.

## μή

not/do not

*negative (with prohibition)*

## πλανᾶσθε

be deceived

Pres Pass Impv 2 Pl · πλανάω

*main verb (prohibition)*

→ present imperative (general prohibition)

πλανάω: 'lead astray, deceive'; μή πλανᾶσθε is a fixed warning formula — 'stop being misled!'

## οὔτε

neither

*correlative negative conjunction*

οὔτε ... οὔτε: 'neither ... nor'; introduces the vice-list of those excluded.

## πόρνοι

the sexually immoral

Nominative

*subject (resuming ἄδικοι)*

πόρνος: 'fornicator, sexually immoral person'; the category that frames the whole following section (vv.12–20).

## οὔτε

nor

*correlative negative conjunction*

## εἰδωλόατραι

idolaters

Nominative

*subject (list item)*

εἰδωλόατρης: 'idolater' (εἶδωλον + λατρεύω); worshiper of images — pivotal at Corinth (chs. 8–10).

## οὔτε

nor

*correlative negative conjunction*

## μοιχοὶ

adulterers

Nominative

*subject (list item)*

μοιχός: 'adulterer'; one who violates the marriage bond.

## οὔτε

nor

*correlative negative conjunction*

## μαλακοὶ

passive partners

Nominative

*subject (list item)*

μαλακός: lit. 'soft'; here, paired with ἀρσενοκοῖται, of the passive party in male same-sex intercourse.

## οὔτε

nor

*correlative negative conjunction*

## ἀρσενοκοῖται

active partners

Nominative

*subject (list item)*

ἀρσενοκοῖτης: 'male who beds a male' (ἄρσην + κοίτη); a term coined from the LXX of Lev 18:22 / 20:13.

## 10 οὔτε κλέπται οὔτε πλεονέκται, οὐ μέθυσοι, οὐ λοῖδοροι, οὐχ ἄρπαγες βασιλείαν θεοῦ κληρονομήσουσιν.

nor thieves, nor the greedy, nor drunkards, nor revilers, nor swindlers will inherit the kingdom of God.

CONTINUATION (VICE-LIST) & RESUMPTION **ASYNDETON** The list completes and the main verb 'will not inherit' returns, framing the whole catalogue: these patterns of life, unrepented, are incompatible with the kingdom.

<p><b>οὔτε</b> nor <i>correlative negative conjunction</i></p>	<p><b>κλέπται</b> thieves Nominative <i>subject (list item)</i> κλέπτης; 'thief'; one who steals by stealth (cf. ἄρπαξ, the open swindler).</p>	<p><b>οὔτε</b> nor <i>correlative negative conjunction</i></p>	<p><b>πλεονέκται</b> the greedy Nominative <i>subject (list item)</i> πλεονέκτης; 'covetous, greedy person' (πλέον + ἔχω, 'have more'); insatiable acquisitiveness.</p>
<p><b>οὐ</b> nor/not <i>negative (continuing the list)</i></p>	<p><b>μέθυσοι</b> drunkards Nominative <i>subject (list item)</i> μέθυσος; 'drunkard'; habitual intemperance (a problem even at the Lord's Supper, 11:21).</p>	<p><b>οὐ</b> nor/not <i>negative (continuing the list)</i></p>	<p><b>λοῖδοροι</b> revilers Nominative <i>subject (list item)</i> λοῖδορος; 'reviler, abuser'; the verbally abusive slanderer.</p>
<p><b>οὐχ</b> nor/not <i>negative (before rough breathing)</i></p>	<p><b>ἄρπαγες</b> swindlers Nominative <i>subject (list item)</i> ἄρπαξ; 'rapacious, robber, extortioner' (from ἀρπάζω, 'seize'); the violent/open plunderer — fittingly last, recalling the ἀποστερεῖτε of v.8.</p>	<p><b>βασιλείαν</b> kingdom Accusative <i>direct object</i> βασιλεία; 'kingdom'; the inheritance again named, framing the catalogue.</p>	<p><b>θεοῦ</b> of God Genitive <i>possessive genitive</i></p>

## κληρονομήσουσιν

will inherit

Fut Act Indic 3 Pl · κληρονομέω

*main verb (resumes v.9)*

→ predictive future (gnomic principle)

κληρονομέω: 'inherit'; the verb returns to close the catalogue with its verdict.

## 11 καὶ ταῦτά τινες ἦτε· ἀλλὰ ἀπελούσασθε, ἀλλὰ ἡγιασθήτε, ἀλλὰ ἐδικαιώθητε ἐν τῷ ὀνόματι τοῦ κυρίου Ἰησοῦ Χριστοῦ καὶ ἐν τῷ πνεύματι τοῦ θεοῦ ἡμῶν.

And such were some of you. But you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus Christ and by the Spirit of our God.

REVERSAL (THEN / BUT NOW) **καὶ** The pivot of the section: the triple 'but' (ἀλλά) marks the decisive break with the past — washed, sanctified, justified — the indicative of grace grounding the imperatives that follow.

καὶ

and

*coordinating conjunction*

ταῦτά

these things/such

Nominative

*predicate (neuter, summing the vice-list)*

οὗτος: 'this'; neuter plural 'such things' — the contemptuous neuter sums up the people of vv.9–10 by their character.

ΤΙΝΕΣ

some

Nominative

*subject (indefinite pronoun)*

τις: 'someone, some'; tactfully 'some of you' — not all, yet enough to bring the warning home.

ἦτε

you were

Impf Act Indic 2 Pl · εἰμί

*main verb (copula)*

→ customary imperfect (past state)

εἰμί: 'be'; the imperfect ἦτε marks the settled past condition now decisively ended.

ἀλλά

but

*adversative conjunction (anaphoric, thrice repeated)*

ἀλλά: 'but'; the threefold ἀλλά rhetorically hammers the contrast between the old life and the new.

ἀπελούσασθε

you were washed

Aor Mid Indic 2 Pl · ἀπολούω

*main verb*

→ constative aorist (decisive past event)

ἀπολούω: 'wash off, wash away' (mid. 'have oneself washed'); cleansing imagery linked to conversion-baptism.

ἀλλά

but

*adversative conjunction (anaphoric)*

ἡγιάσθητε

you were sanctified

Aor Pass Indic 2 Pl · ἁγιάζω

*main verb*

→ constative aorist (decisive past event)

ἁγιάζω: 'make holy, consecrate, set apart'; the definitive consecration that constitutes them 'saints' (ἅγιοι, v.1-2).

ἀλλά

but

*adversative conjunction (anaphoric)*

ἐδικαιώθητε

you were justified

Aor Pass Indic 2 Pl · δικαιόω

*main verb*

→ constative aorist (decisive past event)

δικαιόω: 'declare/make righteous, justify'; the forensic acquittal — the unrighteous (ἄδικοι) declared righteous (δίκαιοι).

ἐν

in

*preposition + dative (means/sphere)*

τῷ

the

Dative

article

ὀνόματι

name

Dative

*dat. of means/sphere ('in the name')*

ὄνομα: 'name'; 'in the name of' — by the authority and saving person of the Lord Jesus.

τοῦ

the

Genitive

article

κυρίου

Lord

Genitive

*genitive (defining the name)*

κύριος: 'Lord'; the full title bears the saving authority.

Ἰησοῦ

Jesus

Genitive

apposition

Χριστοῦ

Christ

Genitive

apposition

καί

and

*coordinating conjunction*

ἐν

by

*preposition + dative (agency/means)*

τῷ

the

Dative

article

## πνεύματι

Spirit

Dative

*dat. of agency/means*

πνεῦμα: '(Holy) Spirit'; the divine agent of the washing, sanctifying, justifying — paired with the Lord's name.

## τοῦ

of the

Genitive

*article*

## θεοῦ

God

Genitive

*genitive of source/relationship*

θεός: God; 'the Spirit of our God' — the saving work is Trinitarian, of Father, Lord, and Spirit.

## ἡμῶν

our

Genitive

*genitive of relationship*

## 12 Πάντα μοι ἔξεστιν, ἀλλ' οὐ πάντα συμφέρει· πάντα μοι ἔξεστιν, ἀλλ' οὐκ ἐγὼ ἐξουσιασθήσομαι ὑπὸ τινος.

"All things are lawful for me" — but not all things are beneficial. "All things are lawful for me" — but I will not be mastered by anything.

**SLOGAN & QUALIFICATION** **ASYNDETON** A new movement opens, citing a Corinthian slogan ('all things are lawful') and twice qualifying it: liberty is bounded by benefit and by the refusal to be enslaved — the principle governing the body's use.

## Πάντα

all things

Nominative

*subject (neuter pl. substantival)*

πᾶς: 'all'; neuter plural 'all things' — the sweeping claim of the slogan, likely quoted from the Corinthians.

## μοι

for me

Dative

*dat. of advantage/reference*

## ἔξεστιν

is lawful/permitted

Pres Act Indic 3 Sg · ἔξεστι (impersonal)

*main verb (impersonal)*

→ stative present

ἔξεστι(ν): impersonal 'it is permitted, lawful'; the slogan's claim of unrestricted liberty.

## ἀλλ'

but

*adversative conjunction (Paul's qualification)*

ἀλλά: 'but'; Paul's corrective riposte to the cited maxim.

οὐ

not

*negative*

πάντα

all things

Nominative

*subject*

συμφέρει

is beneficial

Pres Act Indic 3 Sg · συμφέρω

*main verb*

→ *gnomic present*

συμφέρω: 'be profitable, advantageous' (lit. 'bring together'); the criterion of edification limits liberty.

πάντα

all things

Nominative

*subject (slogan repeated)*

μοι

for me

Dative

*dat. of advantage/reference*

ἔξεστιν

is lawful

Pres Act Indic 3 Sg · ἔξεστι (impersonal)

*main verb (impersonal)*

→ *stative present*

ἀλλ'

but

*adversative conjunction*

οὐκ

not

*negative*

ἐγώ

I

Nominative

*subject (emphatic pronoun)*

the expressed ἐγώ is emphatic — 'I, for my part, will not.'

ἐξουσιασθήσομαι

will be mastered

Fut Pass Indic 1 Sg · ἐξουσιάζω

*main verb*

→ *predictive future (resolve)*

ἐξουσιάζω: 'have authority over'; passive 'be brought under (someone's) authority' — a wordplay with ἔξεστιν, refusing to let permissible things gain mastery.

ὑπό

by

*preposition + genitive (agency)*

τινος

anything

Genitive

*object of ὑπό (agency; indefinite pronoun)*

τις: 'anyone, anything'; here neuter, 'anything' — no permitted thing may become a master.

13 τὰ βρώματα τῇ κοιλίᾳ, καὶ ἡ κοιλία τοῖς βρώμασιν· ὁ δὲ θεὸς καὶ ταύτην καὶ ταῦτα καταργήσει. τὸ δὲ σῶμα οὐ τῇ πορνείᾳ ἀλλὰ τῷ κυρίῳ, καὶ ὁ κύριος τῷ σώματι·

"Food is for the stomach and the stomach for food" — but God will abolish both the one and the other. The body, however, is not for sexual immorality but for the Lord, and the Lord for the body.

SECOND SLOGAN & DECISIVE CONTRAST **ASYNDETON** A second slogan ('food for the stomach') would treat sex as a mere bodily appetite; Paul severs the analogy — the stomach is transient, but the body is destined for the Lord, who lays his own claim upon it.

<p><b>τὰ</b> the Nominative article</p>	<p><b>βρώματα</b> foods Nominative subject (slogan) βρῶμα: 'food'; the slogan reduces eating (and by extension sex) to natural function.</p>	<p><b>τῇ</b> the Dative article</p>	<p><b>κοιλίᾳ</b> stomach Dative dat. of purpose/advantage ('for the stomach') κοιλία: 'belly, stomach'; the digestive organ — paired with food in the slogan.</p>
<p><b>καὶ</b> and coordinating conjunction</p>	<p><b>ἡ</b> the Nominative article</p>	<p><b>κοιλία</b> stomach Nominative subject</p>	<p><b>τοῖς</b> the Dative article</p>
<p><b>βρώμασιν</b> foods Dative dat. of purpose ('for foods')</p>	<p><b>ὁ</b> the Nominative article</p>	<p><b>δὲ</b> but adversative/developmental conjunction δέ: 'but, and'; here adversative, turning the slogan against itself.</p>	<p><b>θεὸς</b> God Nominative subject θεός: God; the one who will abolish the transient organs — the body is not so disposable.</p>

καὶ

both

correlative conjunction (καὶ ... καὶ)

ταύτην

this (one)

Accusative

direct object (= the stomach)

οὔτος: 'this'; feminine, resuming ἡ κοιλία  
— the stomach.

καὶ

and

correlative conjunction

ταῦτα

these (things)

Accusative

direct object (= the foods)

οὔτος: neuter plural, resuming τὰ βρώματα  
— the foods.

καταργήσει

will abolish

Fut Act Indic 3 Sg · καταργέω

main verb

→ predictive future

καταργέω: 'render inoperative, abolish, do away with'; the stomach-and-food order belongs to the passing age.

τὸ

the

Nominative

article

δὲ

but/however

adversative conjunction

δέ: 'but'; sharply distinguishing the body's destiny from the stomach's.

σῶμα

body

Nominative

subject (the topic word of vv.13-20)

σῶμα: 'body'; the whole embodied person  
— not a disposable husk but the Lord's, and destined for resurrection.

οὐ

not

negative

τῇ

the

Dative

article

πορνεία

for immorality

Dative

dat. of purpose (negated)

πορνεία: 'sexual immorality'; the body was never made for this — the false inference from the food-slogan.

ἀλλὰ

but

adversative conjunction

τῷ

the

Dative

article

κυρίῳ

for the Lord

Dative

dat. of purpose/advantage

κύριος: 'Lord'; the body's true purpose — belonging to and serving Christ.

καὶ

and

coordinating conjunction

ὁ

the

Nominative

article

**κύριος**

Lord

Nominative

*subject (verbless clause; 'is for')*

κύριος: 'Lord'; reciprocity — the Lord himself is 'for the body,' committed to it (and will raise it).

**τῷ**

the

Dative

*article*

**σώματι**

for the body

Dative

*dat. of advantage*

σῶμα: 'body'; the Lord's commitment to the believer's body grounds its dignity.

## 14 ὁ δὲ θεὸς καὶ τὸν κύριον ἤγειρεν καὶ ἡμᾶς ἐξεγερεῖ διὰ τῆς δυνάμεως αὐτοῦ.

And God both raised the Lord and will raise us up by his power.

GROUND (RESURRECTION DESTINY) **δὲ** The body's dignity is anchored eschatologically: the same power that raised the Lord will raise the believer's body — so the body is no mere transient vessel to be abused.

**ὁ**

the

Nominative

*article*

**δὲ**

and/now

*developmental conjunction*

δέ: 'and, now'; advancing the argument from the Lord's claim to the resurrection guarantee.

**θεὸς**

God

Nominative

*subject*

θεός: God; the agent of resurrection, by his power.

**καὶ**

both

*correlative conjunction (καὶ ... καὶ)*

**τὸν**

the

Accusative

*article*

**κύριον**

Lord

Accusative

*direct object of ἤγειρεν*

κύριος: 'Lord'; the Lord's bodily resurrection is the pattern and pledge of ours.

**ἤγειρεν**

raised

Aor Act Indic 3 Sg · ἐγείρω

*main verb*

→ constative aorist (historical fact)

ἐγείρω: 'raise up, awaken'; the accomplished resurrection of Christ.

**καὶ**

also/and

*correlative conjunction*

ἡμᾶς

us

Accusative

direct object of ἐξεγερεῖ

ἐξεγερεῖ

will raise up

Fut Act Indic 3 Sg · ἐξεγείρω

main verb

→ predictive future

ἐξεγείρω: 'raise up (out)' (ἐκ-intensive of ἐγείρω); the future bodily resurrection of believers.

διὰ

by/through

preposition + genitive (means)

τῆς

the

Genitive

article

δυνάμεως

power

Genitive

object of διὰ (means)

δύναμις: 'power, might'; the resurrection-power of God effecting both raisings.

αὐτοῦ

his

Genitive

genitive of possession

15 οὐκ οἶδατε ὅτι τὰ σώματα ὑμῶν μέλη Χριστοῦ ἐστίν; ἄρα οὖν τὰ μέλη τοῦ Χριστοῦ ποιήσω πόρνης μέλη; μὴ γένοιτο.

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!

APPEAL & RECOIL ASYNDETON Another 'do you not know?' grounds the argument in union with Christ: bodily members belong to him, so to unite them with a prostitute is unthinkable — met with Paul's strongest negation, μὴ γένοιτο.

οὐκ

not

*negative (expects 'yes')*

οἶδατε

do you know

Perf Act Indic 2 Pl · οἶδα

*main verb (rhetorical question)*

→ intensive perfect (present sense)

οἶδα: 'know'; the refrain pivots to the body's union with Christ.

ὅτι

that

*conjunction (content of knowing)*

τὰ

the

Nominative

*article*

σώματα

bodies

Nominative

*subject*

σῶμα: 'body'; the plural — each believer's body individually belongs to Christ.

ὑμῶν

your

Genitive

*genitive of possession*

μέλη

members

Nominative

*predicate nominative*

μέλος: 'member, limb'; the body parts as belonging to Christ's own body (cf. ch. 12).

Χριστοῦ

of Christ

Genitive

*genitive of possession/relationship*

Χριστός: 'Christ'; the members belong to him by union.

ἐστιν

are

Pres Act Indic 3 Sg · εἰμί

*main verb (copula; neuter pl. subj. takes sg. verb)*

→ stative present

ἄρας

having taken

Aor Act Ptc · Nom Sg Masc · ἄρω

*adverbial ptc. (attendant circumstance)*

→ constative aorist (antecedent)

ἄρω: 'take up, take away, remove'; 'taking the members of Christ' — wresting them from their rightful union.

οὖν

then

*inferential conjunction*

οὖν: 'then, therefore'; drawing the shocking inference.

τὰ

the

Accusative

*article*

μέλη

members

Accusative

*direct object of ἄρας*

μέλος: 'member'; the same members now in danger of misuse.

τοῦ

the

Genitive

*article*

Χριστοῦ

of Christ

Genitive

*genitive of possession*

ποιήσω

shall I make

Aor Act Subj 1 Sg · ποιέω

*main verb (deliberative subjunctive)*

→ deliberative aorist subjunctive

ποιέω: 'make, do'; deliberative 'am I to make?' — posing the unthinkable for emphatic rejection.

## πόρνης

of a prostitute

Genitive

*genitive of possession (fronted)*

πόρνη: 'prostitute, harlot'; the union the slogan-thinking would permit — utterly incompatible with Christ.

## μέλη

members

Accusative

*predicate accusative (double accusative w/ ποιήσω)*

μέλος: 'member'; to make Christ's members a prostitute's members — the horror Paul forces into view.

## μὴ

not

*negative (in optative idiom)*

## γένοιτο

may it be / never!

Aor Mid Opt 3 Sg · γίνομαι

*main verb (optative of strong negation)*

→ optative of repudiation

γίνομαι: 'become'; μὴ γένοιτο, 'may it never be!' — Paul's idiom of horrified rejection.

## 16 ἢ οὐκ οἶδατε ὅτι ὁ κολλώμενος τῇ πόρνη ἐν σῶμά ἐστιν; Ἔσονται γάρ, φησὶν, οἱ δύο εἰς σάρκα μίαν.

Or do you not know that the one who joins himself to a prostitute is one body with her? For it says, "The two shall become one flesh."

**SCRIPTURAL GROUND** ἢ Paul grounds the recoil of v.15 in Genesis 2:24: sexual union effects a 'one flesh' bond, so it is no trivial bodily act but a real, profound joining — incompatible with belonging to Christ.

## ἢ

or

*disjunctive conjunction*

ἢ: 'or'; introducing yet another 'do you not know!'

## οὐκ

not

*negative (expects 'yes')*

## οἶδατε

do you know

Perf Act Indic 2 Pl · οἶδα

*main verb (rhetorical question)*

→ intensive perfect (present sense)

οἶδα: 'know'; the refrain introduces the 'one body' principle.

## ὅτι

that

*conjunction (content of knowing)*

ὁ

the (one)

Nominative

article (substantizes ptc.)

κολλώμενος

who joins himself

Pres Pass Ptc · Nom Sg Masc · κολλάω

substantival participle (subject)

→ present (general/gnomic)

κολλάω: 'glue, cement, join closely';  
pass./mid. 'cling to, be joined to' — the  
same verb as the LXX of Gen 2:24.

τῇ

the

Dative

article

πόρνη

prostitute

Dative

dat. complement of κολλώμενος

πόρνη: 'prostitute'; the dative of the one to  
whom he is joined.

ἓν

one

Nominative

attributive adjective

εἷς: 'one'; ἓν σῶμα, 'one body' — the real  
bodily unity effected.

σῶμά

body

Nominative

predicate nominative

σῶμα: 'body'; the union makes them a  
single bodily entity.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

main verb (copula)

→ stative present

ἔσονται

shall be(come)

Fut Mid Indic 3 Pl · εἰμί

main verb (quotation of Gen 2:24)

→ predictive/gnomic future (citation)

εἰμί: 'be'; ἔσονται εἰς, a Semitism 'shall  
become' — quoting Gen 2:24 LXX.

γάρ

for

explanatory conjunction (introduces proof)

γάρ: 'for'; supplying the scriptural warrant.

φησίν

it says

Pres Act Indic 3 Sg · φημί

parenthetical verb of citation

→ instantaneous present (citation formula)

φημί: 'say'; impersonal 'it says' (sc.  
Scripture or God) — a citation marker.

οἱ

the

Nominative

article

δύο

two

Nominative

subject (substantival numeral)

δύο: 'two'; the two parties of the union.

εἰς

into/to be

preposition + accusative (Semitic predicate)

εἰς: 'into'; in εἰς + acc. after γίνομαι/εἰμί, a  
Hebraism = predicate 'become!'

σάρκα

flesh

Accusative

object of εἰς (predicate)

σάρξ: 'flesh'; 'one flesh' — the biblical idiom  
for the marital/sexual union of persons.

μίαν

one

Accusative

attributive adjective

εἷς: 'one'; σάρκα μίαν, 'one flesh' (Gen 2:24).

## 17 ὁ δὲ κολλώμενος τῷ κυρίῳ ἓν πνεῦμά ἐστιν.

But the one who joins himself to the Lord is one spirit with him.

**CONTRAST (THE HIGHER UNION)** **δὲ** The decisive antithesis: union with the Lord is a 'one spirit' bond. The Christian's deepest joining is to Christ; to add a 'one flesh' bond with a prostitute is to set the two in direct conflict.

**ὁ**

the (one)

Nominative

article (substantizes ptc.)

**δὲ**

but

*adversative conjunction*

δέ: 'but'; setting the spiritual union over against the carnal.

**κολλώμενος**

who joins himself

Pres Pass Ptc · Nom Sg Masc · κολλάω

*substantival participle (subject)*

→ present (general/gnomic)

κολλάω: 'be joined to, cling to'; deliberately the same verb as v.16 — the parallel sharpens the contrast of unions.

**τῷ**

the

Dative

article

**κυρίῳ**

Lord

Dative

*dat. complement of κολλώμενος*

κύριος: 'Lord'; the one to whom the believer is joined.

**ἓν**

one

Nominative

*attributive adjective*

εἷς: 'one'; ἓν πνεῦμα, 'one spirit' — the union effected by the indwelling Spirit.

**πνεῦμά**

spirit

Nominative

*predicate nominative*

πνεῦμα: 'spirit'; the union with the Lord is at the deepest, Spirit-wrought level.

**ἐστιν**

is

Pres Act Indic 3 Sg · εἰμί

*main verb (copula)*

→ stative present

18 φεύγετε τὴν πορνείαν. πᾶν ἁμάρτημα ὃ ἐὰν ποιήσῃ ἄνθρωπος ἐκτὸς τοῦ σώματός ἐστιν, ὃ δὲ πορνεύων εἰς τὸ ἴδιον σῶμα ἁμαρτάνει.

Flee sexual immorality. Every other sin a person commits is outside the body, but the sexually immoral person sins against his own body.

COMMAND & GROUND ASYNDETON The argument's first imperative: flee. The supporting maxim sets πορνεία apart — uniquely a sin 'into one's own body,' violating the very thing united to Christ and indwelt by the Spirit.

### φεύγετε

flee

Pres Act Impv 2 Pl · φεύγω

main verb (command)

→ present imperative (continual action)

φεύγω: 'flee, escape'; the present urges ongoing flight — not negotiation but constant avoidance (cf. Joseph, Gen 39).

### τὴν

the

Accusative

article

### πορνείαν

sexual immorality

Accusative

direct object

πορνεία: 'sexual immorality'; the central vice of the section, now to be fled outright.

### πᾶν

every

Nominative

attributive adjective

πᾶς: 'every, all'; introducing the general maxim.

### ἁμάρτημα

sin/sinful act

Nominative

subject (with rel. clause)

ἁμάρτημα: 'a sin, sinful deed' (the concrete act, vs. ἁμαρτία the principle).

### ὃ

which(ever)

Accusative

relative pronoun (object of ποιήσῃ)

### ἐὰν

ever

particle (generalizing the relative)

ἐὰν: here as ἄν generalizing 'whatever' — ὃ ἐὰν = 'whatever!'

### ποιήσῃ

may commit

Aor Act Subj 3 Sg · ποιέω

verb of indefinite rel. clause (subjunctive)

→ constative aorist (generalizing)

ποιέω: 'do, commit'; subjunctive in the general relative clause.

## ἄνθρωπος

a person

Nominative

*subject of ποιήση*

ἄνθρωπος: 'human, person'; generic 'anyone.'

## ἔκτος

outside

*improper preposition + genitive (location)*

ἔκτος: 'outside, apart from'; other sins are 'external' to the body in a way πορνεία is not.

## τοῦ

the

Genitive

*article*

## σώματος

body

Genitive

*object of ἐκτός*

σῶμα: 'body'; the maxim's pivot — other sins are external to the body.

## ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

*main verb (copula)*

→ gnomic present

## ὁ

the (one)

Nominative

*article (substantizes ptc.)*

## δὲ

but

*adversative conjunction*

δέ: 'but'; marking the exceptional case of πορνεία.

## πορνεύων

the one practising immorality

Pres Act Ptc · Nom Sg Masc · πορνεύω

*substantival participle (subject)*

→ present (general/customary)

πορνεύω: 'commit sexual immorality, fornicate'; the one engaged in this sin.

## εἰς

against

*preposition + accusative (disadvantage/direction)*

εἰς + acc.: here 'against, with respect to' — the sin is directed into the body itself.

## τὸ

the

Accusative

*article*

## ἴδιον

own

Accusative

*attributive adjective*

ἴδιος: 'one's own'; emphasizing that the harm lands on the sinner's very own body.

## σῶμα

body

Accusative

*object of εἰς*

σῶμα: 'body'; the target and victim of πορνεία.

## ἁμαρτάνει

sins

Pres Act Indic 3 Sg · ἁμαρτάνω

*main verb*

→ gnomic present

ἁμαρτάνω: 'sin, miss the mark'; the verb cognate with ἀμάρτημα — closing the maxim.

19 ἢ οὐκ οἶδατε ὅτι τὸ σῶμα ὑμῶν ναὸς τοῦ ἐν ὑμῖν ἁγίου πνεύματός ἐστιν, οὗ ἔχετε ἀπὸ θεοῦ, καὶ οὐκ ἐστὲ ἑαυτῶν;

Or do you not know that your body is a temple of the Holy Spirit within you, whom you have from God, and you are not your own?

**CLIMACTIC APPEAL** ἢ The final 'do you not know?' gives the deepest ground: the body is the Spirit's sanctuary, divinely given — so the believer is not self-owned and cannot dispose of the body as he pleases.

<p>ἢ or <i>disjunctive conjunction</i></p> <p>ἢ: 'or'; the last of the chapter's rhetorical 'do you not know!'</p>	<p>οὐκ not <i>negative (expects 'yes')</i></p>	<p>οἶδατε do you know Perf Act Indic 2 Pl · οἶδα <i>main verb (rhetorical question)</i></p> <p>→ intensive perfect (present sense)</p> <p>οἶδα: 'know'; the climactic refrain.</p>	<p>ὅτι that <i>conjunction (content of knowing)</i></p>
<p>τὸ the Nominative <i>article</i></p>	<p>σῶμα body Nominative <i>subject</i></p> <p>σῶμα: 'body'; now declared a sacred dwelling-place.</p>	<p>ὑμῶν your Genitive <i>genitive of possession</i></p>	<p>ναὸς temple/sanctuary Nominative <i>predicate nominative</i></p> <p>ναός: 'temple, inner sanctuary, shrine'; the holy dwelling — the individual body as the Spirit's temple (cf. 3:16 of the community).</p>
<p>τοῦ of the Genitive <i>article</i></p>	<p>ἐν in <i>preposition + dative (indwelling)</i></p>	<p>ὑμῖν you Dative <i>object of ἐν (indwelling sphere)</i></p>	<p>ἁγίου Holy Genitive <i>attributive adjective</i></p> <p>ἅγιος: 'Holy'; qualifying the indwelling Spirit.</p>

<p><b>πνεύματός</b> Spirit Genitive <i>genitive (the temple's resident)</i>   πνεῦμα: '(Holy) Spirit'; the divine occupant whose presence sanctifies the body.</p>	<p><b>ἐστιν</b> is Pres Act Indic 3 Sg · εἰμί <i>main verb (copula)</i> → stative present</p>	<p><b>οὗ</b> whom Genitive <i>relative pronoun (object of ἔχετε, by attraction)</i></p>	<p><b>ἔχετε</b> you have Pres Act Indic 2 Pl · ἔχω <i>main verb (rel. clause)</i> → stative present   ἔχω: 'have, possess'; the Spirit is a possession granted, not earned.</p>
<p><b>ἀπὸ</b> from <i>preposition + genitive (source)</i></p>	<p><b>θεοῦ</b> God Genitive <i>object of ἀπό (source)</i>   θεός: God; the Spirit is God's gift — underscoring divine ownership.</p>	<p><b>καὶ</b> and <i>coordinating conjunction</i></p>	<p><b>οὐκ</b> not <i>negative</i></p>
<p><b>ἐστέ</b> you are Pres Act Indic 2 Pl · εἰμί <i>main verb (copula)</i> → stative present</p>	<p><b>ἐαυτῶν</b> your own Genitive <i>predicate genitive of possession (reflexive)</i>   ἐαυτοῦ: reflexive 'oneself'; 'you are not your own' — the believer belongs to another (cf. v.20).</p>		

## 20 ἡγοράσθητε γὰρ τιμῆς· δοξάσατε δὴ τὸν θεὸν ἐν τῷ σώματι ὑμῶν.

| For you were bought with a price. Therefore glorify God in your body.

| GROUND & CLIMACTIC COMMAND **γὰρ** The ground of non-self-ownership: a purchase price was paid (Christ's death). The section closes with its goal-imperative — the redeemed body is to be the arena of God's glory, not of πορνεία.

## ἠγοράσθητε

you were bought

Aor Pass Indic 2 Pl · ἀγοράζω

*main verb*

→ constative aorist (decisive act)

ἀγοράζω: 'buy, purchase' (from ἀγορά, 'marketplace'); redemption imagery — bought out of bondage, hence belonging to the purchaser.

## γάρ

for

*explanatory conjunction (grounds v.19b)*

γάρ: 'for'; supplying the reason you are not your own.

## τιμῆς

with a price

Genitive

*genitive of price*

τιμή: 'price, value, honor'; the genitive of price — a costly purchase (Christ's blood, cf. 7:23).

## δοξάσατε

glorify

Aor Act Impv 2 Pl · δοξάζω

*main verb (command)*

→ constative aorist imperative (decisive summons)

δοξάζω: 'glorify, honor, praise'; the aorist imperative calls for definite, whole-life action — make God's glory the aim of bodily life.

## δή

then/indeed

*particle (urgency/inference)*

δή: emphatic particle, 'now, then, indeed'; lending urgency to the command — 'so by all means glorify!'

## τὸν

the

Accusative

*article*

## θεὸν

God

Accusative

*direct object*

θεός: God; the one to be glorified — the rightful owner of the redeemed body.

## ἐν

in

*preposition + dative (sphere/means)*

## τῷ

the

Dative

*article*

## σώματι

body

Dative

*dat. of sphere/means (the arena of glory)*

σῶμα: 'body'; the redeemed, Spirit-indwelt body is the very place where God is to be glorified — the section's resolving note.

## ὑμῶν

your

Genitive

*genitive of possession*

**On the text.** Verse punctuation and paragraphing (including the rhetorical question marks) are editorial and conventional. In v.20 the critical text closes with ἐν τῷ σώματι ὑμῶν ('in your body'), without the later liturgical addition 'and in your spirit, which are God's'; that longer reading is a known variant not reproduced here. 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.