1 Corinthians 6

1 Dare anyone of you having a matter against the other, go to be judged before the unjust and not before the saints?

2 Do you not know that the saints will judge the world? And if the world is to be judged by you, are you unworthy (inadequate, unfit, tested and found wanting) of the smallest (least, trivial) cases?

3 Do you not know that we will judge angels? How much more the things of this life?

4 If then you have cases as to the things of this life, why do you set them up before those being despised (treated with contempt) in the church?

5 I say this to your shame. So is there not among you a wise man who will be able to investigate thoroughly and distinguish in between his brother?

6 But rather brother goes to be judged against brother and this before unbelievers?

7 It is already now altogether a defeat (loss, failure) for you that you have lawsuits among one another. Why not rather inflict wrong? Why not rather be defrauded (deprived of)?

8 But rather you inflict wrong and defraud (deprive) and these things to your brothers.

9 Or do you not know that the unjust ones will not inherit the kingdom of God? Be not led to wander (go astray, deviated, caused to wander, deceived): neither fornicators, nor idolaters (image worshippers), nor adulterers, nor effeminates/molesters (WSNTDICT-soft to the touch, one that allows themselves to be sexually abused contrary to nature, HELPS- catamite-a pubescent boy who is the intimate companion of a young man in Roman times, modern definition of catamite- a boy as a passive or receiving partner in anal intercourse with a man, THAYERS- soft to the touch, effeminate, of a catamite, a male that submits his body to unnatural lewdness---latin word is molles, which is possibly a semantic precursor to a molester in my estimation I conclude that malakoi pertains to those that sexually abuse children or women, and possibly to those that sexually act as the opposite sex especially to a man being effeminate with the wearing the soft/delicate clothing of women), nor homosexual bedfellows (greek word- arsenokoitai, from arsen, “a male” and koite, “a bed” or properly, a man in bed with another man- it can also be understood as those that abuse/defile themselves sexually with others of same sex to make a play on the semantics of the greek🡪 koites in the ars latin words- masculorum concubitores, masculorum means abuser and concubitores means homosexual and as concubitor it means bedfellow, so in latin it is abusing homosexual bedfellows—a lot of old translations say “abusers of themselves with mankind” and another old translation uses buggerer which means one that has anal intercourse),

10 nor thieves (kleptai- one that steals in secret with stealth, rather than in open with violence), nor covetous defrauders (one desirous of having more, trampling the rights of others), not drunkards, nor abusive revilers, nor swindlers (rapacious extortioners) will inherit the kingdom of God.

11 And such some (certain) of you were, but rather you were washed, but rather you were sanctified, but rather you were justified in the name of our Lord Jesus Christ, and in the Spirit of our God.

12 All things are lawful (permitted, possible) to me, but rather not all things concur for benefit; all things are lawful to me, but rather I will not be mastered (exercised authority over) under anything.

13 Foods for the belly (koilia) and the belly for foods, but God will bring both of these to naught. Now the body is not for fornication but rather for the Lord and the Lord for the body.

14 Now God has both raised up the Lord and also will raise us out by His power.

15 Do you not know that your bodies are members of Christ? Should I then take the members of Christ and make them members of a female prostitute (pornes- possibly a female fornicator- latin word is meretricis, not fornicarii, which translates as prostitute with meret meaning gains, the tricis part may have the semantic overlay of one turning tricks for gain)? May it never be!

16 Or do you not know that he being joined to the female prostitute is one body? For He says, “The two will be into (unto) one flesh.”

17 But the one being joined to the Lord is one spirit.

18 Flee (escape, shun by flight) fornication. Every sin which a man may do is outside (exterior, without) the body, but the one committing fornication, sins against their own body.

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

20 For you were bought with a price (valuing, perceived value, the weight/honor/value willingly assigned to something), therefore glorify God in your body and in your spirit, which are God’s (note: the latin vulgate and various new and old translations do not have the part after …in your body and the latin vulgate, Wycliffe, and drv all have …glorify and bear God in your body.).