

1 Corinthians 6:10

Authorized King James Version (KJV)

Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

Analysis

The vice catalog continues: **Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.** Kleptai (κλέπται, 'thieves') and harpages (ἄρπαγες, 'extortioners, swindlers') bracket economic injustice—the very sins implied in verse 8's fraud. Pleonektai (πλεονέκται, 'covetous, greedy') describes insatiable desire for more, the root of litigation and sexual sin alike.

Methusoi (μέθυσοι, 'drunkards') points to loss of self-control; loidoroi (λοῖδοροι, 'revilers, verbal abusers') likely includes courtroom slanderers. This comprehensive list spans sexual, religious, economic, and relational spheres—no area of life escapes kingdom standards. Paul's point: these sins characterize those outside Christ; those in Christ cannot persist in them without forfeiting inheritance. The gospel transforms; faith without works is dead (James 2:17).

Historical Context

The catalog resembles Hellenistic Jewish vice lists (Wisdom of Solomon 14:25-26, Philo) and Paul's own (Romans 1:29-31, Galatians 5:19-21). Such lists functioned didactically—showing converts what behaviors to abandon. In Corinth's context, each vice had social reinforcement: drinking defined symposia culture, greed drove commerce, reviling was rhetorical sport. Paul demands: renounce Corinthian values, embrace kingdom ethics. The church is alternative society, not Corinth-with-Jesus-added.

Related Passages

Revelation 20:12 — Judgment according to deeds

Romans 2:1 — Judging others

Study Questions

1. Which vice in this list (theft, greed, drunkenness, verbal abuse, extortion) do you rationalize as 'not that bad' compared to sexual sins?
2. How does Paul's economic ethics (condemning greed and extortion) challenge prosperity gospel or consumerist Christianity?
3. What does it mean that ongoing, unrepentant practice of these sins indicates one 'shall not inherit the kingdom'—and how does this relate to assurance of salvation?

Interlinear Text

οὔτε	κλέπται	οὔτε	πλεονέκται	οὔτε	μέθυσοι	οὐ
Nor	thieves	Nor	covetous	Nor	drunkards	nor
G3777	G2812	G3777	G4123	G3777	G3183	G3756

λοῖδοροι	οὐ	ἄρπαγες	βασιλείαν	θεοῦ	οὐ
revilers	nor	extortioners	the kingdom	of God	nor
G3060	G3756	G727	G932	G2316	G3756

κληρονομήσουσιν

G2816

Additional Cross-References

1 Corinthians 5:11 (Parallel theme): 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.

Galatians 5:21 (Kingdom): Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

Ephesians 4:28 (Kingdom): Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.

Ezekiel 22:29 (Parallel theme): The people of the land have used oppression, and exercised robbery, and have vexed the poor and needy: yea, they have oppressed the stranger wrongfully.

1 Peter 4:15 (Evil): But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters.

Matthew 23:33 (Parallel theme): Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

Ezekiel 22:27 (Parallel theme): Her princes in the midst thereof are like wolves ravening the prey, to shed blood, and to destroy souls, to get dishonest gain.

John 12:6 (Parallel theme): This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.

1 Thessalonians 4:6 (Parallel theme): That no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such, as we also have forewarned you and testified.

Ezekiel 22:13 (Parallel theme): Behold, therefore I have smitten mine hand at thy dishonest gain which thou hast made, and at thy blood which hath been in the midst of thee.