

Inheriting the Kingdom | 1 Corinthians 6:9-11

Verse 9 –

- Whereas this verse (with many corresponding verses) are continually applied to the church, one must seriously consider the assumptions versus the actual text.
- Here are some (I believe flawed) assumptions:
 - If you are a Christian with unrighteous behavior, you will not inherit the Kingdom (and, depending on theology, will not be saved or will lose rewards). This would be an Arminian interpretation.
 - If you inherit the Kingdom then you are saved. If the unrighteous (by the standard of the behaviors mentioned in vv. 9-10), then you are obviously not saved. This would be a Calvinist interpretation.
 - "If a person actively, perpetually, and unrepentantly lives a homosexual lifestyle, the lifestyle of a thief, a greedy lifestyle, a drunken lifestyle, etc., it is not possible for such a person to be a Christian, and such a person will definitely not inherit the kingdom of God. "<https://www.gotquestions.org/not-inherit-kingdom-God.html>
- The real question: Does ANY Gentile Christian (regardless of behavior) inherit the Kingdom?
- The English word **inherit** is not at all fitting for the salvation that is offered *by grace through faith*.
 - The TEV changes to *will not possess God's Kingdom*.
 - The Message says *Unjust people who don't care about God will not be joining in his kingdom*.
 - Every other major translation uses the word **inherit**.
 - The Greek word is κληρονομέω [kleronomeo].
 - The word is used 18 times in the New Testament, KJV translates as inherit 17 times and be heir 1 time.
 - The above two points prove that there is no question about translation. The question is about theology.
 - The Greek is based on *kleros* (the lot) and *nomos* (the law), thus could literally be translated *the lot of the law*. For a person with an inheritance, the *lot of the law* fell upon them, and they became the heir of the estate.
 - The Kingdom is consistently shown to be an *inheritance*.
 - New Testament Passages: Matthew 25:34, 1 Corinthians 6:9-10, 1 Corinthians 15:50, Galatians 5:21, Revelation 21:7.
 - Old Testament Passages (directly and indirectly related) (In the Hebrew Scriptures, the *Land* and the *Kingdom* were synonymous: Genesis 15:7, 28:4, Exodus 32:13, Leviticus 20:24, 1 Samuel 2:8, 2 Chronicles 20:11, Psalm 37: 11, 22, 29, 34, 69:36, Isaiah 54:3, 65:9,
 - Theologically, there is *only one heir to the Kingdom*, and this is *righteous Israel* and those who align with her in the Judgment of the Nations (Matt. 25:34).
- The Kingdom *is* an inheritance, but speaking of this would only be appropriate with a Jewish audience. The only time Paul mentions behavioral issues in connection with the Kingdom are to Corinth (a Messianic congregation), Galatians (a highly Jewish environment) and Ephesians (a strongly Jewish congregation).

Verses 9-10 - Paul lists 10 sins that prohibit inheritance to the **Kingdom of God**.

- **Fornicators** - From *pornos*, a sexually immoral person.
- **Idolaters** - someone who gives their λατρευω [latreuuo] (service of worship) to an ειδωλον [eidolon] (idol).
- **Adulterers** - One who is unfaithful to their spouse.
- **Effeminate** - The Greek is μαλακός [malakos], *one who is soft*. The word is also used in Matthew 11:8.
- **Abusers of themselves with mankind** - this is the interpretation of a single Greek word: ἀρσενικοίτης [arsenokoitas] which is literally *to lie with a man*, that is, sodomy. Note: the word *homosexual* was not introduced into the English language until about 1895, therefore only modern translations use the word *homosexual*. this does not imply that the KJV was covering up the meaning, only that the word simply wasn't available. (But concerning two modern "translations," *The Message* was clearly covering up the meaning, while the Good News Bible (TEV) was as direct as possible).
- **Thieves** is from κλεπτω [klepto], and is self-explanatory.
- **Covetous** is from the word for a *greedy person*.

- **Drunkard** - The Greek word is solidly connected to wine / alcohol.
- **Revilers** is from λοιδωρος [loidoros], from which we get *loiter*. The word is used of those who cause mischief.
- **Extortioners** are those who *seize* or *snatch away*. It comes from the Greek αρπαζω [harpazo] which is the same word used of the rapture.

Verse 11 –

- For a Christian, all sins are forgiven, and forgivable. For the Messianic Jew (like those in Corinth), there is both a *Kingdom* issue and a *Christian* issue. Paul tells these believing Jews that their Christian forgiveness makes them whole for the Kingdom.
- Note the contrast (in KJV) between **were** and **are**. In the Kingdom Gospel there was a place for repentance, in the Saving Gospel there is a place for becoming a **new creature**. In either, our past does not determine our future.

Living the Christian Life in Physical Purity | 1 Corinthians 6:12-20

Verse 12 –

- Because the previous verses are applicable to Jews who *were* living under the Law and *are* granted an inheritance in the Kingdom (under the right lifestyle), Paul now moves on to talk about their life as a Christian, removed from their inheritance as Jews and living free in Christ.
- Paul says that, for the believer (Jew or Gentile), **all things are lawful** (literally, *authorized*).
- However, **all things are not expedient**. The word **expedient** is συμφέρω [symphero], or *worthy to be carried*. Luke says that what is written in his Gospel is *fully carried*, using the same root (Luke 1:1).
- Paul's personal commitment to not **be brought under the power of any** is a perfect challenge for personal commitment to holy living for any believer.

Verse 13 - There are physical things that are fine (though fleeting), such as eating. There are other physical things that are not congruent with dedication to the Lord, such as **fornication**. Compare Romans 12:1-2.

Verse 14 - Paul's testimony of the resurrection (one of many) gives us encouragement to have a *doctrine of the physical body* that includes its eternity.

Verses 15-17 - The situation in Corinth (chapter 5) required Paul to spend extra time on sexual sins. The situation of modern society is no different.

Verse 18 –

- Sexual sins are especially harmful because they are sins **against** one's **own body**.
- This can only be true if (as the Scripture teaches) the body is *created in the image of God* and sexually designed for a monogamous, life-long marriage.
- Other sins (gluttony) and liberties (smoking) may be *harmful to the body* but **fornication** is a sin against the body because such sin is in direct opposition to the purpose of creation of the body.

Verses 19-20 –

- Paul interestingly switches from talking about a singular individual in vv. 16-18 to using the plural.
- Could Paul be speaking in vv. 19-20 about the **body** which is the church?
 - If he was being consistent, he would have written, **know ye not that a man's body is the temple of the Holy Ghost** (compare v. 16, speaking to a crowd (thus **ye**) yet of the individual (thus **he**)).
 - Perhaps Paul's switch to the plural possessive **your body** aligns him back to the teaching of 1 Corinthians 3:16 (see notes on that verse).
 - If this interpretation is accurate, then Paul is giving a summary conclusion to the church body, which would be contextually appropriate since he has been encouraging the church to handle the matter of the individual within the body since the beginning of chapter 5.