

## Parson to Person

### 1 Corinthians 6 (Part 2)

#### (The Righteous Shall Inherit the Kingdom of God)

“Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived. Neither fornicators, nor idolaters, nor adulterers, nor homosexuals, nor sodomites, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners will inherit the kingdom of God. 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 and by the Spirit of our God.

All things are lawful for me, but all things are not helpful. All things are lawful for me, but I will not be brought under the power of any.

Foods for the stomach and the stomach for foods, but God will destroy both it and them. Now the body *is* not for sexual immorality but for the Lord, and the Lord for the body. And God both raised up the Lord and will also raise us up by His power.

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 harlot? Certainly not! Or do you not know that he who is joined to a harlot is one body *with her*? For ‘*the two,*’ He says, ‘*shall become one flesh.*’ But he who is joined to the Lord is one spirit *with Him*.

Flee sexual immorality. Every sin that a man does is outside the body, but he who commits sexual immorality sins against his own body. Or do you not know that your body is the temple of the Holy Spirit *who is* in you, whom you have from God, and you are not your own? For you were bought at a price; therefore glorify God in your

body and in your spirit, which are God's" (1 Corinthians 6:9–20 NKJV).

## **The Unrighteous**

A continuing debate among Christian scholars is whether or not one born again can lose or forfeit his or her salvation. Some verses in scripture seem to suggest so, while others definitively affirm that the one who is born again is both saved by God through faith, and kept by God through grace. For example, Jesus said, *"I give them eternal life, and they shall never perish"* (John 10:28). Here we see that *"eternal life"* is given, and that the keeping is secure—for they shall *"never perish."* However, passages like the one found here in 1 Corinthians 6 may seem contradictory—for the unrighteous *"will not inherit the Kingdom of God"* (vs. 9).

Some might suggest that a believer is eternally secure (saved) and cannot lose or forfeit eternal salvation, but that inheriting the Kingdom is another matter. This then requires some discussion.

1) If a born again Christian cannot lose their salvation, but as the result of being *"unrighteous"* that same believer will fail to *"inherit the Kingdom of God,"* then one must suggest that a born again Christian will not be with the Lord throughout the 1000-Year Millennial Reign: The Kingdom Age.

If the believer is not with the Lord, where will he or she be? If the believer is not with the Lord, how are we to understand what Paul wrote to the Thessalonians when he said that believers will *"always be with the Lord"* (1 Thessalonians 4:17)?

2) If a born again Christian is promised an inheritance in the Kingdom of God by faith alone, in Christ alone, apart from

works, and as the result of faith in the Gospel—whereby all sins are forgiven (see Ephesians 1:7, 2:8–9, Colossians 1:14 and 1 John 1:7)—then one must suggest that only the past sins of the born again Christian are forgiven and that future and/or present sins are nonetheless held against the believer and therefore may cause the forfeiture of the inheritance.

If this is the case, then we must explain what Paul intended when he wrote, *“In Him also we have obtained an inheritance, being predestined according to the purpose of Him who works all things according to the counsel of His will, that we who first trusted in Christ should be to the praise of His glory. In Him you also trusted, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise, who is the guarantee of our inheritance until the redemption of the purchased possession, to the praise of His glory”* (Ephesians 1:11–14), knowing that we (the believers) will *“always be with the Lord”* (1 Thessalonians 4:17).

3) If a born again believer believes that he or she has been promised to *“always be with the Lord,”* and is said to have *“obtained an inheritance,”* we must also believe that the Lord will make *“us kings and priests to our God; and we shall reign on the earth”* (Revelation 5:10). Therefore, the believer must *“enter the Kingdom”* (see John 3:1–17) if he or she is to *“reign”* in the Kingdom.

John wrote, *“Blessed and holy is he who has part in the first resurrection. Over such the second death has no power, but they shall be priests of God and of Christ, and shall reign with*

*Him a thousand years” (Revelation 20:6). Therefore, if the “thousand years” is the Kingdom Age, then all believers should anticipate being in “the Kingdom,” “reign[ing]” in the Kingdom, and thus “inherit[ing] the Kingdom.”*

4) If a born again Christian is declared the *“righteousness of God,” “for He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him” (2 Corinthians 5:21)*, how then could a born again, sin forgiven, man or woman, be called *“unrighteous”* and thus fail to inherit the Kingdom? Moreover, when we (the born again Christians) are said to be the *“righteousness of God,” “sealed with the Holy Spirit of promise, who is the guarantee of our inheritance until the redemption of the purchased possession, to the praise of His glory,”* and promised to *“always be with the Lord” (1 Thessalonians 4:17)*, we cannot fail to inherit the Kingdom!

Therefore, we know that Paul was contrasting the *“righteous”* (born again regenerated believer) with the *“unrighteous”* (the unregenerated non-believer).

## **The Unrighteous**

The Unrighteous in 1 Corinthians 6 are not believers! They are the unregenerated. Paul was writing to the believers in Corinth and telling them that they were formerly *“fornicators...idolaters...adulterers...homosexuals...sodomites...thieves...covetous...drunkards...revilers [and/or] extortioners”* (vss. 9–10 modified), adding, *“such were some of you. But you were washed, but you were sanctified, but you were*

*justified in the name of the Lord Jesus and by the Spirit of our God”* (vs. 11).

### **All Things Are Lawful?**

Paul wrote, *“All things are lawful for me, but all things are not helpful. All things are lawful for me, but I will not be brought under the power of any”* (vs. 12). This statement is hard to swallow! Inasmuch as some scholars will suggest he was only quoting a common Corinthian phrase, he did write it under the inspiration of the Holy Spirit—and thus we must accept that it is true. However, context is everything and the defining of *“lawful”* is critical.

A believer may sin and nonetheless remain saved. However, it is neither helpful to the believer—nor to those around him. A believer may sin, but sin leads to bondage and therefore Paul said, stop.

### **Stop It!**

Sinning does not cause the forfeiture of salvation—or none of us would be saved. Sinning will not cause the forfeiture of our entrance into the Kingdom—or none of us would enter. Sinning does not *“unseal”* the believer, and does not limit the *“guarantee of our inheritance,”* but sin is bondage and does not benefit anyone.

Paul was telling the Corinthians that if they were practicing these sins they must stop.

I love you all,  
Pastor Paul