

1. The Tolerance of Unrighteousness Is a Defeat the Church (v7-8)
  - a. To even sin against each other so that a lawsuit is even a possibility is a defeat.
    - i. It is a defeat because they are acting "unrighteous" towards one another
      1. "wronging" (to do unrighteousness, *αδικεω*) and "defrauding"
  - b. To treat family in such a way is even more corrosive
    - i. We have been made different, so we ought to be acting differently!
    - ii. We are to do good to one another
      1. "While we have opportunity, let us do good to everyone, *and especially those who are of the household of faith.*" (Gal 6:10)
  - c. Paul is proclaiming that doing unrighteousness shouldn't be tolerated, and that the gospel shows us that we should be quicker to be crucified than to crucify
  
2. The Unrighteous Are God's Enemies and Not His Children (v9)
  - a. Or, do you not know?
    - i. This is a truism of OT teaching, the gospel of the cross, and the gospel of the resurrection!
    - ii. Matthew 25:31ff – note the King (kingdom) and "the righteous" (v37,46) as categorical of Jesus' teaching
  - b. "doers of unrighteousness" (*αδικοις*) will not inherit the kingdom of God
    - i. It is a perilous thing to remain walking in and justifying that which God has revealed to be opposed to His purposes of life, i.e. unrighteousness
    - ii. Again, Paul is not saying that one who acted greedily this morning will not inherit the kingdom, as though any thought or action if done in singularity puts one beyond the grace of God
    - iii. Rather, he is saying that *those who justify and pursue greed* have not been born of God, i.e. not sons who will inherit (1 John 3:8-10)
  - c. What is this "inheritance" of "the kingdom of God?"
    - i. Those who belong to Christ Jesus has been **transferred** *from allegiance to the world, to Self, and to Satan into allegiance and citizenship to God*
      1. Colossians 1:13 – "transferred from the domain of darkness to the kingdom of his beloved son, in whom we have redemption, the forgiveness of our sins."
      2. Ephesians 2 – you were dead in your trespasses, following the prince of the power of the air, the spirit now at work in the sons of disobedience...uncircumcised, outside the covenant promises of God, without God, without hope...But God, being rich in mercy, made you alive together with Christ, new citizens of God, *fellow sharers in the promises of God in Christ.*
        - a. Thus, *regeneration*, the making of a new life of an eternal, fit-for-the-kingdom of God kind, from an old life of temporal, fit-for-entropy life, is accomplished by the Spirit of God
    - ii. **The Kingdom of God is** the reign of Christ Jesus over all things and the **fruitful flourishing** which comes with His redemption of the broken, fallen, futile world, both inside the human soul (affections/desires/thoughts) and outside (Creation/Nature).
  
  3. There is Danger of Being Deceived that God Doesn't Take Sin Seriously
    - a. DON'T BE DECEIVED! Cheap grace is deceptive because it *sounds good*
      - i. The most effective lies are half-truths

- ii. If we have been regenerated by God's Spirit, then our allegiances have changed from the purposes of the Enemy (unrighteousness to demean God) to the purposes of God (righteousness to glorify God)
  - 1. To pursue that which God has revealed to be opposed to His will is to oppose Him and ally with His enemies
- b. TRUISM: The "unrighteous" will not inherit the Kingdom - that is real danger of real consequence.
- c. Paul categorizes Corinthian cultural values which were being justified, but were, in fact, opposed to God in unrighteousness
  - i. There is a series of "nor" phrases, emphasizing each of these vices as things which are opposed to God, the works of enemies, and whose pursuers will not inherit God's kingdom
    - 1. This list is not exhaustive, but characteristic, and is still relevant today because human nature and "desires of the Flesh" (Gal 5) have not changed
    - 2. These are also deeds and acts which our society glories in, sees as life-giving, rejoices with, and pursues passionately
  - ii. Not sexually immoral ones ( pornos ) - see ch5
    - 1. Sexual immorality is a reimagining of God, a hatred of Him as such
    - 2. In the beginning God created male and female to be united "in His image" (Gen 1:27), a community of love, commitment, other-centered glory of mutuality in sacred divine relationship (Triune eternal communion)
    - 3. Sexual immorality confuses and belittles that image of *covenant* committed Triune love – it does not bring life, but erodes life
  - iii. Nor idolaters - see ch8-11
    - 1. We cannot simply add Jesus on to other promise-makers as authorities
    - 2. It is easier to depend upon something which you can control through gifts or sacrifices than it is to depend upon the sovereign God of whom your only hope is mercy
  - iv. Nor adulterers (μοιχοι) - sexual relationship outside of marriage covenant (see heb 13:4 - keep the marriage bed pure, for God will judge sexually immoral ( pornos ) and adulterers (μοιχοι))
  - v. Nor those who practice homosexuality
    - 1. Two "neithers" listed:
      - a. "soft" - μαλακοις
        - i. usually a pejorative term for the passive homosexual partner who offers himself up for another's sexual pleasure in return for some favor (form of prostitution)
      - b. "man-bedder" - αρσενικοιτης
        - i. unique word which Paul seems to have coined, for it is found nowhere else in antiquity before this
        - ii. comes from Leviticus 18:22 and 20:13 in the LXX, just as Paul's allusion in chapter 5 regarding the sin of the man sleeping with his father's wife in Lev 18:7-8
        - iii. Compound word from "arsen" and "koitos" - "male" + "to bed (sexually)"
          - 1. Lev 18:22 - καὶ μετὰ ἄρσενος οὐ κοιμηθήσῃ **κοίτην** γυναικός βδέλυγμα γάρ ἐστίν
            - a. "and you shall not **lie sexually** with a **male** as a woman; for it is an abomination."

2. Lev 20:13 - καὶ ὃς ἂν κοιμηθῆ μετὰ ἄρσενος κοίτην  
γυναικός
  3. "and whomever might lie with **a man as he beds** a woman, they have both committed an abomination; they shall be executed; their blood is upon them."
- c. Paul is defining this term by the OT law that homosexual behavior is animosity towards the Lord who created male and female and its pursuit and practice is not to be tolerated in the community of the saints
- i. The Lord created humanity "male and female, in His image" – the marriage relationship is to reflect His image by its two-gendered union
    1. A one-gendered union is an affront on God's image, and therefore upon God Himself – it reimages God
  - ii. This is also consistent with Paul's reference to homosexual behavior between women as well in Romans 1, whereby homosexual relationships are evidence of humanity's exchange of God for worthless idols - thus idolatry and illicit sexual behavior are often linked in the Scriptures
  - iii. The fact that Paul coins this term, clearly from the passage in Leviticus, shows that this term, *arsenokoitos*, refers to the single-gendered sexual act itself, and not merely to prostitution or pedasty (tutor/student sexual relationship).
2. It is important to note that the declaration of non-inheritance of the Kingdom is not due to the presence of an inclination, but to the activity or behavior
- a. Thus, it is not the existence of same-sex attraction which is considered to be attributive to non-belonging to the Kingdom, but rather to the justification and pursuit of the behavior and action consistent with such sinful inclinations
  - b. We ought to fight alongside our brothers and sisters with SSA so that they can stand in purity until the Day when Jesus makes all things new and we are all freed from these desires of our flesh
  - c. Galatians 5:16-18; 2 Pet 2
- vi. Neither thieves
1. Those who steal what is not theirs, for which they have not labored
  2. Theft is unbelief that God will provide all that you truly need
  3. It is a rejection of submission, thinking too highly of one's "right" to something and not trusting the King as a sufficient ruler
- vii. Neither greedy (covetous)
1. This refers to the lust for power and possessions which seizes, takes, and oppresses other people for one's own gain
  2. It is not a condemnation of a *just* and *fair* acquisition of wealth, but of the willingness to "consume others" to attain it
    - a. "eat up my people", Ps 14:53; Mic 2-3
  3. Greed does not concern itself with honoring people made in God's image, but belittles them, consumes them, destroys them.
    - a. Thus, it is opposed to the King's purposes and untrusting of His provision of all that is needed
    - b. Greed is unbelief in the sufficiency of God's provision and God's determinations – it despises God as weak and foolish and evil
  4. Social justice is very important to God – the weak and powerless are not to be oppressed

- a. Those who break such covenant to love one's neighbor should expect God to take the oppressed person's side in their oppression
  - viii. Neither drunkards
    - 1. "one who sits long at wine"
      - a. It appears to categorize the one who drinks to the point of wasting one's time, of mouthing off (see the next vice, reviling abusive language), or "black-out drunk"
      - b. Prov 23:20-21
    - 2. This is not pertaining to any use of alcohol, for both the Jewish and Hellenistic church would be table drinkers of wine at meals, etc.
    - 3. It was the loss of control, the idolatry of alcohol which leads to profligacy, foolishness, sexual immorality, rage/abuse, etc.
    - 4. It is the destruction of the image of God in humanity, working against the King's purposes of wholeness and flourishing life, in both the drinker and the victims of his drunkenness
  - ix. Neither revilers (beaters, violent, abusers)
    - 1. Elders were not to be known as "pugnacious" (Titus 1:6-9), brawlers, abusive, controlling manipulators and forceful tyrants
    - 2. A reviler is known as a vicious person, a brute and angry man, quick-tempered in words or fists
    - 3. This type of behavior destroys the image of God and shows no allegiance to the King who died to redeem those people whom he just blasted with his words
  - x. Neither swindlers (ravenous)
    - 1. Cheats, deceivers who seek unjust gain by deception, not merely by sheer power (greedy)

#### 4. In Christ You Are NOT Unrighteous – You Are NEW!

- a. Just as there is a series of "neither" emphasizing deeds of the old life of animosity and mutiny toward God, there is a series of adversatives, each beginning with "however!"
- b. Such WERE some of you
  - i. There is an acknowledgement that these listed vices did describe the lives of some of the Corinthians (though not all) BEFORE they came to Christ Jesus
  - ii. There is a strong distinction between the former life and the new life in Christ Jesus, which is described in the three great and glorious transformative terms
  - iii. This transformation of dead works to the eternal life of Christ enlivening our hearts and empowering our affections to desire God's good and to behold the glory of His beauty and therefore to walk in a manner worthy of such a great calling is our HOPE!
- c. New Nature – Washing of Regeneration
  - i. The promise here, and the impetus, therefore, for behaving righteously, is that you are not the same as you once were and thus your new life CAN be lived differently
    - 1. Titus 2:11-15 – God's grace "trains us to renounce ungodliness and worldly passions and to walk upright" and we are to "declare these things with all authority"
    - 2. Titus 3:3-8 – we once walked in our lusts, but we have been washed with "the washing of regeneration by the Spirit" and now are to devote ourselves to works of righteousness, good works
    - 3. 2 Cor 5:17 – "Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come."
  - ii. This work is all of God
    - 1. Eph 2:4-5 "God, being rich in mercy, because of the great love with which He loved us, made us alive together with Christ...for you were dead."

- d. New Relationship and Purpose – Set Apart for Glory
  - i. Sanctified is the act of God to “set apart” for a distinct and glorious purpose those whom he has fathered.
  - ii. This distinguishes us from our former purposes and former glories into something which God determines.
  - iii. We have been set apart to be in a distinctive relationship with God, as Father and children; kings and citizens; the household among whom he dwells
  - iv. We have been set apart to display His glory among the nations and to all creation
    - 1. Eph 3:10 – the Church is the display of God’s wisdom to all creation
- e. New Standing – Innocent before God
  - i. Justification is the declaration by God that one is innocent before Him; that there is nothing held to the account as an enemy of God
  - ii. It is acceptance, pure and undiluted acceptance with nothing between two parties to cause contention or conflict.
  - iii. Your identity is not found in the sum total of your inclinations, but in the proclamation of God’s Word

Conclusion:

Many feel that for God to deny them the desire of their hearts, to condemn it as unrighteousness, is to suppress human flourishing and life. Yet, we must know that God knows what human flourishing is, better than do our fallen hearts and affections, even our most deeply rooted ones. We must remember that the God who commands righteousness and condemns unrighteousness is the God of the cross, so that we may trust Him and submit to His lordship, not with gritted teeth, but with hope of real life.

“God therefore is undoubtedly implicated in the contemporary crisis of freedom. . . . Belief in God . . . seems, to many, incompatible with human autonomy. . . . All too often in church history God has been misrepresented as suppressing rather than promoting freedom. He has been the heavenly despot who is the model and sanction for oppressive regimes on earth. It is clear that this is not the biblical God. His lordship liberates from all human lordship. This is because the divine Master himself fulfills his lordship not in domination but in the service of a slave (Phil. 2:6–11).” – Richard Bauckham, *God and the Crisis of Freedom*