

Pastor Jeremy M. Thomas
Fredericksburg Bible Church

107 East Austin

Fredericksburg, Texas 78624

830-997-8834 jthomas@fbgbible.org

A1211 – March 11, 2012 – 1 Corinthians 6:9-11
Do Not Be Deceived About Inheritance

Last week we studied 1 Cor 6:1-6. And before we go further into 1 Cor 6 I want to call your attention to the failure here at the Corinthian church. “Does any one of you, when he has a case against his neighbor,” that’s a fellow believer, not the guy next door, “dare to go to a court of law before the unrighteous and not before the saints?” This was a grave failure because it tacitly admitted that the saints had no wisdom but unbelievers did have wisdom. Yet Paul says do you realize the great and high responsibilities that have been assigned to us? First of all, “do you not know that we will judge the world?” In the coming millennial kingdom we will judge mortals. And how shameful it is if we are to judge such matters in the future kingdom that we fail to judge matters among ourselves in the here and now. And therefore failure to do so is already a defeat. And how sad it is to concede defeat in a court of law before even presenting the case?

Then Paul says, secondly, “do you not know that we will judge angels?” Surely you realize that the great task of judging those angels who kept not their abode but crossed the kind barrier and intermarried with human women before the Flood and are now in chains reserved for the day of judgment, has fallen to us? And if such a great matter of judgment has fallen to us then “How much more ought we to be able to judge matters of this life?” What a shame. “Is there not among you one wise man who will be able to decide between his brethren, but brother goes to law with brother, and that before unbelievers?” It is a shame that the church often defers to the wisdom of this world when all wisdom is hidden in Christ. Surely it is to the shame of the Church that they would even be interested in hearing the opinions of the world when they have the word of God, the vast repository of the infinite wisdom of God.

So then we come to verse 7 and here we find the grand conclusion of the lawsuit matter and the introduction to an even graver matter that was presupposed, namely that they were doing this to each other. Brother against brother in the quest for greater social status, greater power, greater wealth, a very sad witness for Jesus Christ.

Actually, then, it is already a defeat for you, that you have lawsuits with one another. Meaning when you go to a court of law against your own brother in Christ before you even begin the first arguments it is already a defeat. The Greek word translated **defeat** is *httema* which is the opposite of *nike*, from which we get Nike, the victory swoosh. These were words used in the Olympic games, if you were defeated you were *httema*, if you were victorious you were *nike*. Here he's applying it to a court of law and saying there can be no victory if you take a brother to a court of law because the very act of taking them to a court of law is a defeat already; meaning that you have already slandered Christ before the world. You have run His name through the mud. And we wonder today why the world isn't interested in Jesus Christ, why they aren't interested in the gospel. Maybe it's because by asking the world to solve our problems it has shown the world that Christ doesn't have any wisdom. How much wisdom does the Christ of Christianity have if we ask the world to weigh in on the matter? It's already a defeat. This is why it's so terrible for the church to hang out its dirty laundry in front of the world. It has terrible repercussions for the gospel. Why would I be interested in a Christ that doesn't have any wisdom? What's that going to do for me?

Why not, Paul says, Why not rather be wronged? Why not rather be defrauded? In other words, here he picks out two things that were going on at Corinth, among others, but two things. First of all believers wronging other believers. What's this word? This word in the Greek is the verb *adikeo* and I point it out because in v 1 we have the noun *adikos*, translated **the unrighteous**. So this word group has already been used in the passage. It's used first in verse 1, the unrighteous, then in verse 7, be wronged. Notice verse 8 it's used again, "you yourselves wrong. And then it's used again in verse 9, "do you not know that the unrighteous will not inherit..." So the root word is used four times in this passage, sometimes translated unrighteous, other times translated wrong or be wronged. All these words in v 1, v 7, v 8 and v 9 are all the same basic word for unjust, the noun, and unjust, the verb.

Let's make a chart of this because sometimes it refers to believers and sometimes it refers to unbelievers and we want to try to straighten this out. In the left column we have unbelievers and in the right column we have believers. In verse 1 are "the unrighteous" believers or unbelievers? Clearly they are believers because they are contrasted with the saints. In verse 7 Paul says to the Corinthians, "Why not rather be wronged?" Is he using the verb there for unbelievers or believers? It goes in the believer column. It was believers wronging other believers. Then in verse 8, "On the contrary, you yourselves wrong and defraud." Clearly this fits in which column? Believers. He says you yourselves. And then the controversial verse 9, "Or do you not know that the unrighteous will not inherit the kingdom of God?" And which column does this go in? Believers or unbelievers? This is where commentators are split. And you can see the difficulty. On one hand you could reach back to verse 1 and say the noun is here and the noun is here so I'm going to let the unrighteous of verse 1 define for me the unrighteous of verse 9. So then you'd say they were unbelievers. On the other hand you could reach back to verse 7 and 8 and say the more immediate context are the two verbs from the same root and they both refer to believers so verse 9 also refers to believers. Further these people would argue that if you look at verse 6 Paul used the word for "unbelievers" *apistos* and if he had wanted to clearly say unbelievers he could have used that word in verse 9, but he didn't, so it's the believers in vv 7-8 who are acting in unrighteous ways, wronging other believers who will not inherit the kingdom.

Now then let's look at the passage as if the unrighteous are unbelievers. Let's look at it the way I would say is most common. People read this and they start equating unrighteous with unbeliever and inheriting the kingdom of God with going to heaven. So one view, we'll call this the Lordship Salvation view, Paul is asking them, "do you not know that unbelievers won't go to heaven?" Well, I think that was obvious even to the carnal Corinthians. That is a no brainer. Now we are told by proponents of this view like John MacArthur and others that a real believer cannot be characterized by these sins. They may commit these sins but they cannot commit them habitually. As MacArthur puts it, "People who are characterized by these iniquities are not saved...Some who used to have those patterns of sinful life were falling into those old sins again, and needed reminding that if they went all the way back to live as they used to, they were not going to inherit eternal salvation, because it would indicate that they never were saved (cf 2 Cor 5:17)." So

argument one is the Lordship view that Paul is warning them that if they are habitually involved in these sins then they were never really saved to begin with, which would make this a warning to unbelievers at Corinth.

The problem with this view is that in v 8 Paul assumes they are believers. He says **you do this even to your brethren**. To then issue a warning that unbelievers will not inherit the kingdom of God would not have any effect on the brethren that Paul is rebuking for doing wrong. So it's out of place. Why would Paul say you do this to your own brethren if they weren't really brethren? Why wouldn't Paul say, you who are doing this are not really saved? It doesn't make sense. It doesn't fit the argument.

A second view is what we call soft Lordship and the idea here is that **the unrighteous** are unbelievers again but that inheriting the kingdom relates to rewards not salvation. Paul would then be saying do you not know that unbelievers will not receive rewards? Now again, obviously unbelievers are not going to get rewards. If they're not even going to be in the kingdom how could they get rewards in the kingdom? So again, I don't think this fits the argument. They're deceived about something, Paul says in verse 9, do not be deceived.

So a third view is what we call Free Grace and the interpretation here is that **the unrighteous** are believers who are habitually living this way, who are wronging other believers and inheriting the kingdom relates to rewards again, not salvation. Paul would then be saying, "do you not know that believers who live unrighteously will not receive rewards? And that indeed is something they may have been deceived about. This fits the argument better than any other view.

What's the argument? The argument is that believers were taking other believers to courts of law adjudicated by unbelievers. That was a defeat already. It would have been better just to have been wronged than to take a fellow believer before unbelievers. But to take them to court was a defeat in the spiritual realm and therefore they were not on the path to inheriting the kingdom. They were not on the path to earning rewards. All believers enter the kingdom but not all believers will inherit the kingdom. Just as entering a house is very different than inheriting a house so entering the kingdom is very different than inheriting the kingdom. To enter the kingdom one need

only be born again; to inherit the kingdom one must earn it by good works. Good works being defined, of course, as works done with the filling of the Spirit.

While they should have known this, do you not know, they had been deceived or had deceived themselves into thinking that because we are believers we will inherit the kingdom of God. Paul says in verse 9, **Do not be deceived** and goes on to tell them they will NOT! Yet this thing every Christian should know is something most Christians today are still deceived about. Think about it, how many times have you heard Christians say, "Well, it doesn't really matter what I do because I'm going to heaven anyway." They fail to see that how a Christian chooses to live here and now will affect their eternal rewards. Just because we're eternally secure does not mean it doesn't matter how we live now. It matters very much because reward status in the resurrection is an eternal status. In the resurrection everything is fixed, there's no more opportunity to change anything. History now is the only opportunity you have to do anything that affects your eternal status in heaven. Once you're there that's it. That's why for unbelievers the only issue is salvation, nothing else really matters, what difference does it make which path to hell you take? The only issue for unbelievers is salvation. But for believers the only issue is rewards, salvation isn't the issue, you're already saved. So the issue is living the Christian life, living by the Spirit, walking by the Spirit, abiding in Christ, staying in fellowship, growing to maturity. And if you keep those two straight you'll be a long way down the road, salvation and rewards are not the same. Salvation is going to heaven, rewards is going to heaven with an abundance. And those rewards are going to be a very important thing when you are resurrected. There really isn't anything else because those rewards are a measure of your ability then to glorify God. And the more rewards you have the greater capability you will have to worship and glorify Him. So to inherit the kingdom is to acquire possession in the kingdom, to enter with an abundance. Just like there are five crowns in the NT, those are rewards and another way of looking at rewards is to talk about inheriting the kingdom. They had a thing called inheritance in the OT and the firstborn son was to get a double inheritance. You may remember a first born son named Esau who forfeited his inheritance. Now that didn't mean he was no longer a son. He was still Isaac's son. It's just that he didn't have any inheritance. He wanted it later, remember, he wept because he was such a moron to forfeit it. So inheritance is very important. And in the same way,

you as a believer, can forfeit your inheritance if you live like these Corinthians. And that doesn't mean you won't be a son. You'll still be God's son. It's just that in the kingdom you won't have any inheritance.

Now for another similar passage, so you can see very clearly that inheritance is a reward turn to Col 3:23. The context is clearly verse 22, slaves obey your masters. We won't handle the biblical view of slavery today, other than to say that Paul commanded Christian slaves to obey their masters and to do so as to the Lord. So the context is how a Christian should labor. Pick up in verse 23, "Whatever you do, do your work heartily, as for the Lord rather than for men, 24 knowing that from the Lord you will receive the reward of the inheritance. It is the Lord Christ whom you serve. 25 For he who does wrong," and that's the word *adikeo* again, same word as 1 Cor 6:7 and 8, "the one who does wrong will receive the consequences of the wrong which he has done, and that without partiality." Now clearly a judgment is in view, a judgment of the believer's labor, our work ethic. This is the judgment seat of Christ. And he says if we labor heartily, meaning with all of our soul, as to the Lord then there is a reward promised, the reward Paul says consists of what? "the inheritance." But if we do wrong, meaning we don't work with all of our soul as to the Lord, we don't put our whole selves into our labor but rather we steal from our employer, then there are consequences. And evidently the consequence is that we will not receive the reward of the inheritance. So again, there are some believers who will inherit and other believers who will not inherit. All believers will enter the kingdom but not all believers will be rewarded with inheritance in the kingdom.

Let's turn to Gal 5:16, another passage that speaks of the danger of not inheriting the kingdom. In this passage Paul is exhorting the believers at Galatia to walk by the Spirit so as not to carry out the desire of the flesh. What was the problem? They were putting themselves under the Law of Moses and that gave the flesh a base of operation which was leading them to carry out the desire of the flesh. Paul's point is to help them get free from the Law of Moses so they could be led by the Spirit. He contrasts verse 19, the deeds of the flesh, with verse 22, the fruit of the Spirit. We can do either as believers because as you see in verse 16, Paul commands believers to "walk by the Spirit and you will not carry out the desire of the flesh." We can go either way because we still have the flesh. As verse 17 shows the flesh and Spirit are opposed to one another. "For the flesh sets its desire against the

Spirit, and the Spirit against the flesh; for these are in opposition to one another, so that you may not do the things that you please.” So there’s this battle and verse 19 shows the product when the flesh wins the battle, when we give in to the flesh. “Now the deeds of the flesh are evident, which are: immorality, impurity, sensuality, ²⁰idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions, ²¹envying, drunkenness, carousing, and things like these, of which I forewarn you, just as I have forewarned you, that those who practice such things *will not*” go to heaven? NO. Will not be saved? No. “*will not inherit the kingdom of God.*” Now that’s a warning to believers. How would it be any kind of a warning to the Galatians if it was a warning to unbelievers? The whole book he’s talking to believers. He talks about others who are disturbing them. And he says I wish they’d go mutilate themselves. But the believers are the ones Paul is concerned with, that they not follow these who are disturbing them with all this Law business. Because all that Law business was doing was activating their flesh and producing all the deeds of vv 19, 20 and 21 so that they were not going to inherit the kingdom of God if they kept living by the flesh. And actually those deeds sounds a lot like Corinth don’t they? Immorality, idolatry, factions, drunkenness, they had all that fleshly stuff at Corinth. You know why Paul warned both these churches about the danger of not inheriting the kingdom? Because these two churches are the worst two churches in the entire NT. Read Galatians and Galatians is a scathing rebuke. There is not one word of encouragement, not one word of praise in the whole of Galatians. Read 1 Corinthians and you will find rebuke after rebuke after rebuke. These two books are right down the same line, both churches were fleshly and both books warn emphatically, you will not inherit the kingdom of God if you keep on this path, you will not receive the reward of the inheritance if you keep this up. Paul doesn’t call into question their salvation; he calls into question whether they are on their way to earning rewards!

What then are the details of inheriting the kingdom? What does that mean? Well, in the kingdom Christ is going to sit on the Davidic throne, on earth, because He inherited a name which is above every name, and in that kingdom He is going to rule with a rod of iron. Believers who enter the kingdom will be placed in various positions in His kingdom. There will be different degrees or layers of rewards so to speak. Some person might be on say layer 1 and that’s the lowest layer and someone else might be on layer 2

and someone else on layer 3. We don't know all the details. All we know is that there are various layers of reward in the kingdom and that we'll be assigned to one of those layers on the basis of how we lived the Christian life. And the point Paul is making is that the Corinthian's are going to be on that bottom layer.

So come back now to 1 Cor 6 and you will see there is more evidence that this is indeed the case. In verse 9 see if you can find a key lodged in the middle of that verse. There's only one command in this section and it's just four words, two in the Greek. What are they **Do not be deceived**. Well, what were they deceived about? Certainly they were not so deceived as to think that unbelievers were going to go to heaven. That doesn't even make sense. What they were deceived about was that all believers would receive the reward of the inheritance. That is what they were deceived about and that is what most believers today are deceived about. They think they can just go on living their life however they want and when we all get to heaven we're all going to just be the same. That is not true. That is a lie, a deception.

I'll tell you why this deception is out there, if you really want to know. Basically Satan knows how fierce a truly commanding believer is. Awesome Christians are a tremendous disruption to his program of deception. And so he doesn't want these kinds of Christians in the world so he deceives the church into talking about heaven, heaven, heaven and that's all they ever talk about and then people think, well, I have a free pass to heaven so now I can live however I want. Now that is important, but how are people going to get saved and go to heaven if those who aren't saved aren't living the Christian life? All Paul is saying is you're a new person, now go live the new life. Don't live the old life, here's the old life, he lists it right here in verse 9, here's another vice list. **Do not be deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor homosexuals, nor thieves, nor the covetous, nor drunkards, nor revilers, nor swindlers, will inherit the kingdom of God.** If Christians live this old life, the life of the flesh, they will not receive the reward of the inheritance. That's the warning!

Now there are four words we want to add to our list from chapter 5:10-11. In those verses we found six words; "immoral," "covetous," "idolater," "reviler", "drunkard," and "swindler" and they're all repeated here. Summarizing those

six words, the Corinthians were driven toward social, economic and power status at the expense of others. Central to the city was a false religious system centering on sex. The streets were full of bars and drunk loudmouths who conned, swindled and ripped off people.

Now we add to that depiction by adding four more items which expand our knowledge of Corinth; some of which are the most controversial ideas in the NT. Notice verse 9 **adulterers, effeminate, homosexuals** and **thieves**; those four listed in a row at the end of v 9 and into v 10 are the four we've yet to deal with. **Adulterers** is the Greek word *moichos* and you'll notice in the list it's distinct from **fornicators** - isn't that interesting? And it's not the only place it's distinct. Also Matt 19:9 and Heb 13:4 have them listed separately. If they're the same why are they listed separately? Obviously there's some difference. If fornication is illegal sex, what is **adultery**? The heart of adultery is divorce and remarriage. Any person can fornicate, just get involved in some kind of illegal sex, a married person can fornicate, sleep with someone else outside the marriage, but adultery is when you break that marriage contract and you form a new marriage contract with someone else.

The next word is **effeminate** and technically this is a catamite. You say what's a catamite? A catamite is an adolescent, say a 14, 15, 16 year old boy who allows himself to be sodomized by another male. He's the passive partner in a homosexual relationship, that's why they translated it effeminate, another translation is a weakling or unmanly. The word basically has the meaning of soft or tender and that's the point, this adolescent boy is having consensual sex with a partner and he's taking the passive role. That's what they call a catamite.

Now the next word goes along with this word, if the catamite is the passive role then the word here translated **homosexuals** is the pederast who took the active or dominant role. Now this is the kind of sinful thing that was going on at Corinth, men having sex with adolescents which is called pederasty. This is not pedophilia, that's a man with a child and it's not consensual; this is pederasty and it's an older man having sex with an adolescent and it is consensual.

However, because of these two words there have been certain theologians try to argue on the basis of this linguistic evidence that certain forms of

homosexuality are not wrong. And I want to take you through some of this evidence to show that they are dead wrong. Now there are several theological arguments for homosexuality, that is, in favor of it. First of all, sometimes it is argued that love is the measure of all human activity and therefore if homosexuals love one another then there's nothing wrong with it. The other side of this is homosexual rape and that they would be against. But homosexual love God authorizes. Now to that argument we would respond by saying that all homosexuality is prohibited on the basis of God's created order. God created male and female and it is a violation of the created order to violate that structure. So then it is retorted, God's creation is full of variety, there are various kinds of trees and various kinds of animals and various kinds of behavior, therefore the fact of variety argues for a variety of sexual arrangements. To which we respond yes there is variety in God's created order, but this does not mean that all variety is valid. Just because I can have sex with a sheep doesn't make it valid. So then this is taking their argument farther than they want it to go. But once you start down the variety path you can't stop the logic. Then you have the argument that condemnations of homosexuality in the Bible are culturally limited. That was just in that culture at that time. In our culture, in our time, there are different rules. The problem with that argument is that Rom 1 makes the argument against homosexuality from the created order again. God designed things a certain way and that order does not change with culture, it is transcultural. Finally then you get to the linguistic arguments and people argue here in 1 Cor 6:9 that Paul is only condemning a certain form of homosexuality, pederasty. Two consenting adults they would say could have a homosexual relationship. And we would respond to this by saying, technically these two terms can refer to pederasty but the linguistic evidence shows that pederasty does not fully account for Paul's condemnation. Paul condemned all homosexuality on the basis of the fact that it is outside of the created order. It is not intended by God and it is a sin and if you live in this sin then you will not inherit the kingdom.

The last word we are introducing this week is in verse 10, **thiefs**, *kleptai*, from which we get kleptomaniacs, people who steal, steal, steal, all kinds of things can be categorized as stealing in the Bible. It's not just taking a pack of bubble gum, not fulfilling a duty to a family member, for example, that's stealing. You are stealing their quality of life, not doing your job, slacking off, that's stealing from your employer, so there are a number of ways to steal

and all these things were common in Corinth. It was just such a wonderful place to live.

His whole point in vv 9-10, and I don't think Paul is being exhaustive here, I think he's dealing specifically with issues at Corinth, but the point is simple, don't be deceived about inheriting the kingdom. Just because you're a believer does not guarantee inheritance in the kingdom. If your life is characterized by these things you are emphatically not going to inherit the kingdom. You'll enter the kingdom but you won't inherit the kingdom, no rewards. And I don't think this should be too much surprise because three chapters earlier he said if you build with wood, hay and stubble you're going to forfeit rewards, yet you will be saved as through fire. So this is nothing new, salvation is permanent but rewards can be forfeited.

Now then we come to verse 11 and here is the basis for them changing the way they're living. And this really gets to the heart of the matter. **Such were some of you. But you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus Christ and in the Spirit of our God.** Now obviously he's telling them how to overcome their vices. Maybe you have sin patterns you're struggling to overcome. Well here's your verse. They had sin patterns too and Paul says here's how you get cured of your sin patterns. They had homosexuals get cured. You say, oh, you can't be cured of that, that's the way you're born, that's genetic. Nonsense, homosexuals at Corinth were cured, they stopped that sin and they grew up spiritually. What else could it mean when Paul says **Such were some of you.** They were, not they are. It's the imperfect tense which means in the past they had these sins as ongoing habitual patterns of life. They were so engaged in these in the past they could be identified as homosexuals, as swindlers, as fornicators, it was a whole way of life for them, before, but not anymore. **Such were some of you.**

But you were washed, but you were sanctified, but you were justified, all aorist verbs, all looking back at their conversion and all chosen specifically to target their situation. **But you were washed,** that's a word that means "cleansed from filth." What filth? All the filth of vv 9-10. They were cleansed from all that filth once for all, washed, cleansed, intensive action because it's prefaced by the preposition *apo-* cleansed away from all of that mess. So then the first word looks at their regeneration. Hold your place

here and turn to Titus 3:5. Regeneratoin is a different word, paliggenesia, again to begin, but this word is apolouo but it has the same basic idea as regeneration. Titus 3:5, “He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit,” notice the washing of regeneration, it’s a cleansing of the human spirit, a re-creation of the human spirit so that it’s fresh and clean and pure.

Let’s go back to 1 Cor 6:11 for the second word, **but you were sanctified**, past completed action, you were sanctified, not you are being sanctified, you were, so this is the positional sanctification, and the word sanctify just means “set apart,” so you were set apart. What for? For the purpose of eliminating impurities. What impurities? All the impurities of vv 9-10 again.

And finally the third word, **but you were justified**, again, past completed action, you were justified. This is the declaration of God that they are righteous, that they have been found in the right, they have Christ’s righteousness imputed to their account and they have a perfect standing before God. Did you know if you are a believer you have a perfect standing before God? You are perfect in His court. So why are you living filthy lives? And this word should draw our attention back to 6:1, 7, 8 and 9 where the same word group is used; unbelievers are unrighteous, these believers were acting unrighteously toward fellow believers and would not inherit if they continued, but in their standing before God they were righteous, at the same time just and a sinner, simul iustus et peccator, at the same time just and a sinner. But we ought to strive not to be sinners on the basis of the credit of Christ’s righteousness to our account. And that striving comes by coming to grips with who we really are, what God has done for us. He has regenerated us, sanctified us and justified us.

And all of this Paul says, was done **in the name of the Lord Jesus Christ**, meaning in His authority because He bought, paid for and finished the whole transaction in the Godhead. The Father is fully satisfied by the Son so the Spirit of God, the agent of regeneration, sanctification and justification is free to do these things in the authority of the Son. And you might note the Trinitarianism in this verse because Trinitarianism is not something thought up by the men at Chalcedon in AD451, it is latent to the NT, to be clarified later by the council at Chalcedon. But you can see it right here in this verse.

The Trinity isn't something someone dreamed up, it's part and parcel of the Bible.

Now all this is an imperative by way of indicative. He doesn't command them to do anything here but the obvious goal is to get them to consider who they really are and what God has done for them. Look at how inconsistent it would be to keep living those filthy lives when God has regenerated us, sanctified us and justified us. It would be completely contrary to who we really are. So then one way to break these sin patterns is to realize who you really are, you are not that person anymore, you may have been that person, but now you are a new person.

Turn to Rom 6 for another tremendous passage about the importance of reckoning who you are in order to be victorious over these sin patterns that grip and hold you back. Rom 6:8, "Now if we have died with Christ, we believe that we shall also live with Him," This is our co-death and co-resurrection with Christ, "knowing that Christ, having been raised from the dead, is never to die again; death no longer is master over Him. ¹⁰For the death that He died, He died to sin once for all; but the life that He lives, He lives to God. ¹¹Even so consider yourselves to be dead to sin, but alive to God in Christ Jesus." You are dead to sin, that's not who you are anymore, you are free from the power of sin in your life, if only you will reckon yourself rightly, freed from sin and free to righteousness. Verse 12, "Therefore do not let sin reign in your mortal body so that you obey its lusts, ¹³and do not go on presenting the members of your body to sin *as* instruments of unrighteousness;" don't do it, stop it, instead, "present yourselves to God as those alive from the dead, and your members *as* instruments of righteousness to God. ¹⁴For sin shall not be master over you, for you are not under law but under grace." Present yourself, daily, this is not a one time event, it's a once a day event, present yourself to Him as a creature alive in Christ and your bodies as instruments of righteousness, that you might be a vessel for His glory.

And lastly turn to Col 3:5-11, one last time, these are all passages that tell us the way to victory is to reckon ourselves as dead to sin and alive to Christ, to realize who we are in Christ. Verse 5, "Therefore consider the members of your earthly body as dead to immorality, impurity, passion, evil desire, and greed, which amounts to idolatry. ⁶For it is because of these things that the

wrath of God will come upon the sons of disobedience, ⁷and in them you also once walked, when you were living in them. ⁸But now you also, put them all aside: anger, wrath, malice, slander, *and* abusive speech from your mouth. ⁹Do not lie to one another, since you laid aside the old self with its *evil* practices, ¹⁰and have put on the new self who is being renewed to a true knowledge according to the image of the One who created him—“ You are a new person, having been set free from the penalty of sin and now as you walk by the Spirit you are set free from the power of sin, you do not have to obey your sinful flesh, you can, through a renewal of your mind to true knowledge put off the old practices and put on new practices. And then you will undoubtedly be on the path to inheriting the kingdom, entering with an abundance of rewards to glorify your Father and His Son forever and ever, amen.

[Back To The Top](#)

Copyright (c) Fredericksburg Bible Church 2012