

1 Corinthians 6:9–11

What Does  
“Inheriting the Kingdom”  
Mean?

# Inheritance

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What does it mean to be an heir? (κληρονόμος)

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1. Heir, one who is designated as an heir, one who receives something as a possession; a beneficiary
2. One who receives his allotted possession by right of sonship
3. Of those who as sons of God inherit the privileges of the Messianic Kingdom

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2. Property to be received by inheritance, what is given as a possession
3. In general a possession, specifically, of the Messianic Kingdom and its blessings

Eph 5:5, “For this you know with certainty, that no immoral or impure person or covetous man, who is an idolater, has an inheritance in the kingdom of Christ and God.”

Col 3:23–25, “Whatever you do, do your work heartily, as for the Lord rather than for men,

“[because you know] that from the Lord you will receive the reward of the inheritance. It is the Lord Christ whom you serve.

“For he who is doing wrong (ἀδικέω) will receive the consequences of the wrong which he has done, and that without partiality.”

# Inheritance

Paul uses inheritance in five passages

1. Three refer to salvation, Gal 3:18; Eph 1:14; 18

*based on the actions or character of God*

2. Two refer to rewards, Eph 5:5; Col 3:24–25

*based on the actions of the individual*

# Inheriting the Kingdom

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1. To inherit as an heir (inheritor), to acquire, obtain, come into possession
2. To receive the portion assigned, receive an allotted portion, to become partaker of
3. To receive by lot, to possess, to receive one's own, to obtain

Notice that found no where in any of these lexical descriptions of the verb is the definition “to enter.”

The definitions do not talk about *entering*, but *receiving*, taking into possession

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1. Gal 5:16–21
2. 1 Cor 15:50 (35)
3. 1 Cor 6:9–11 (twice)

Gal 5:16, “But I say, walk by the Spirit, and you will not carry out the desire of the flesh. 17. 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. 18. But if you are led by the Spirit, you are not under the Law. 19. Now the deeds of the flesh are evident, which are: immorality, impurity, sensuality, 20. idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions, 21. envying, 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 inherit the kingdom of God.”

1 Cor 15:35, “But someone will say, ‘How are the dead raised? And with what kind of body do they come?’”

vs. 50, “Now I say this, brethren, that flesh and blood cannot inherit the kingdom of God; nor does the perishable inherit the imperishable.”

## What Do We Know?

In Cor 6:9–10 ἄδικος refers to unrighteous believers

To inherit, one must be an heir

An inheritance is a possession, received as a share/allotment

To inherit means to receive a portion or allotment

## We Also Know That ...

Inheritance can refer to salvation, but when it does, the context addresses *the actions of God*

When inheritance refers to rewards of the believer in the kingdom, the context addresses *the action or conduct of believers*

# Various Views

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## Various Views

1. Professing believers who were not actually saved.
2. Believers losing their salvation
3. Believers losing rewards in eternity
4. Passage written *to* bels, but *about* unbels

# The Meaning of Inheriting in 1 Cor 6:9–10

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4. Doctrine of Eternal Security placed at risk.
5. Doctrine of Unlimited Atonement abandoned.
6. If salvation, develops a Lordship salvation mentality.

1 Corinthians 6:11

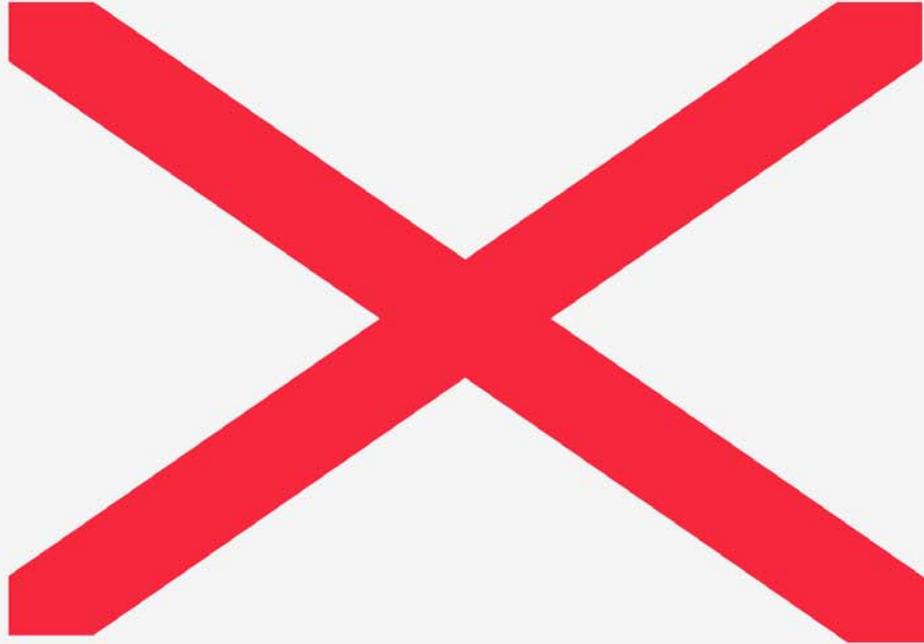
**1 Corinthians 6:9, “Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived. Neither fornicators, nor idolaters, nor adulterers, nor homosexuals, nor sodomites,**

**1 Corinthians 6:10, “nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners will inherit the kingdom of God.”**

**1. The concept of inheriting the kingdom is understood in two radically different ways, to “enter the kingdom,” and “to have a share in the privileges and possessions in the kingdom.”**



**2. The term *inherit the kingdom* is used in 6 passages (Matt. 25:34; 1 Cor 6:9, 10; 15:50; Gal 5:21; Eph. 5:5).**

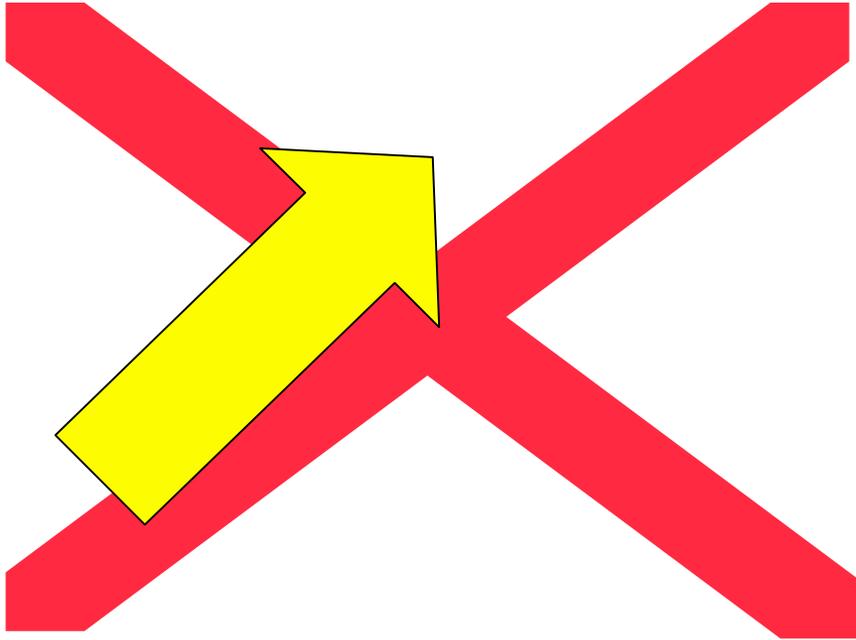


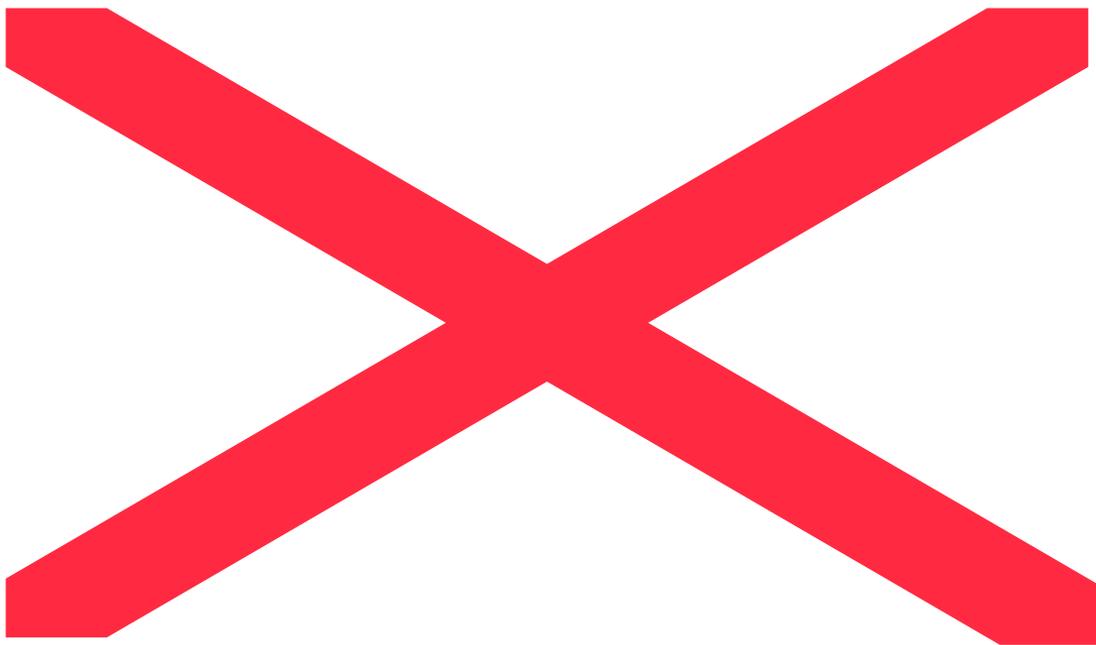
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**1 Corinthians 6:11, “And such were some of you. But you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus and by the Spirit of our God.”**

- 1. Who are the unrighteous (αδικοι, *adikoī*)?  
(v. 9),**
- 2. What does it mean to “inherit the kingdom?”  
(v. 9, 10)**





- 1. Divisive, fractious, 1 Cor 1:10ff**
- 2. Enthralled by Greek pagan philosophies, 1 Cor 1:25ff**
- 3. Carnal: jealous, strife, 1 Cor 3:1–3**
- 4. Self-important, 4:8**
- 5. Boasting, 1:29, 3:18, 4:7**
- 6. Arrogant, 3:6, 4:7, 4:18**
- 7. Licentious, morally permissive, ch. 5**
- 8. Sexually immoral, ch. 7**
- 9. Gluttonous drunkards, ch. 11**
- 10. Self-absorbed and pagan in their view of the gifts, 12–14**

## Two Key Interpretive Words

ἄδικος *ádikos*, unrighteous or unsaved

κληρονομέω *klēronoméō*; inherit, possess

**1 Cor. 6:1, “Does any one of you, when he has a case against his neighbor, dare to go to law before the unrighteous [ἄδικος, *ádikos*], and not before the saints?”**

1 Corinthians 6:1, “Dare any of you, having a matter against another, go to law before the unrighteous, and not before the saints?”

1 Corinthians 6:9, “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,”

**1 Corinthians 6:8, “No, you yourselves do wrong [not simply “wrong” NASB] and cheat, and you do these things to your brethren!”**

The phrase in v. 9 is not the same as 'the wicked' in v. 1. In v. 1 the adjective has the article, and it is definite, referring to a class. But in v. 9 it is without the article. The articular construction emphasizes identity; the anarthrous construction emphasizes character. Because the same word is used twice, once with the article (v. 1) and once without it (v. 9), it may be justifiable to press for this standard grammatical distinction here. If so, then the *adikos* of v. 9 are not 'the wicked' of v. 1.

They are not of that definite class of people who are non-Christians. Rather, as to their behavior traits they are behaving in an unrighteous manner or character. In other words, the use of 'the wicked' in v. 1 signifies 'being,' but the use of 'wicked' in v. 9 signifies not being but 'doing' and that was their problem.

Joseph Dillow, *Reign of the Servant Kings*

**1 Corinthians 6:9, “Do you not know that  
unrighteous *behavior* will not inherit the kingdom  
of God? Do not be deceived. Neither fornicators,  
nor idolaters, nor adulterers, nor homosexuals, nor  
sodomites,”**

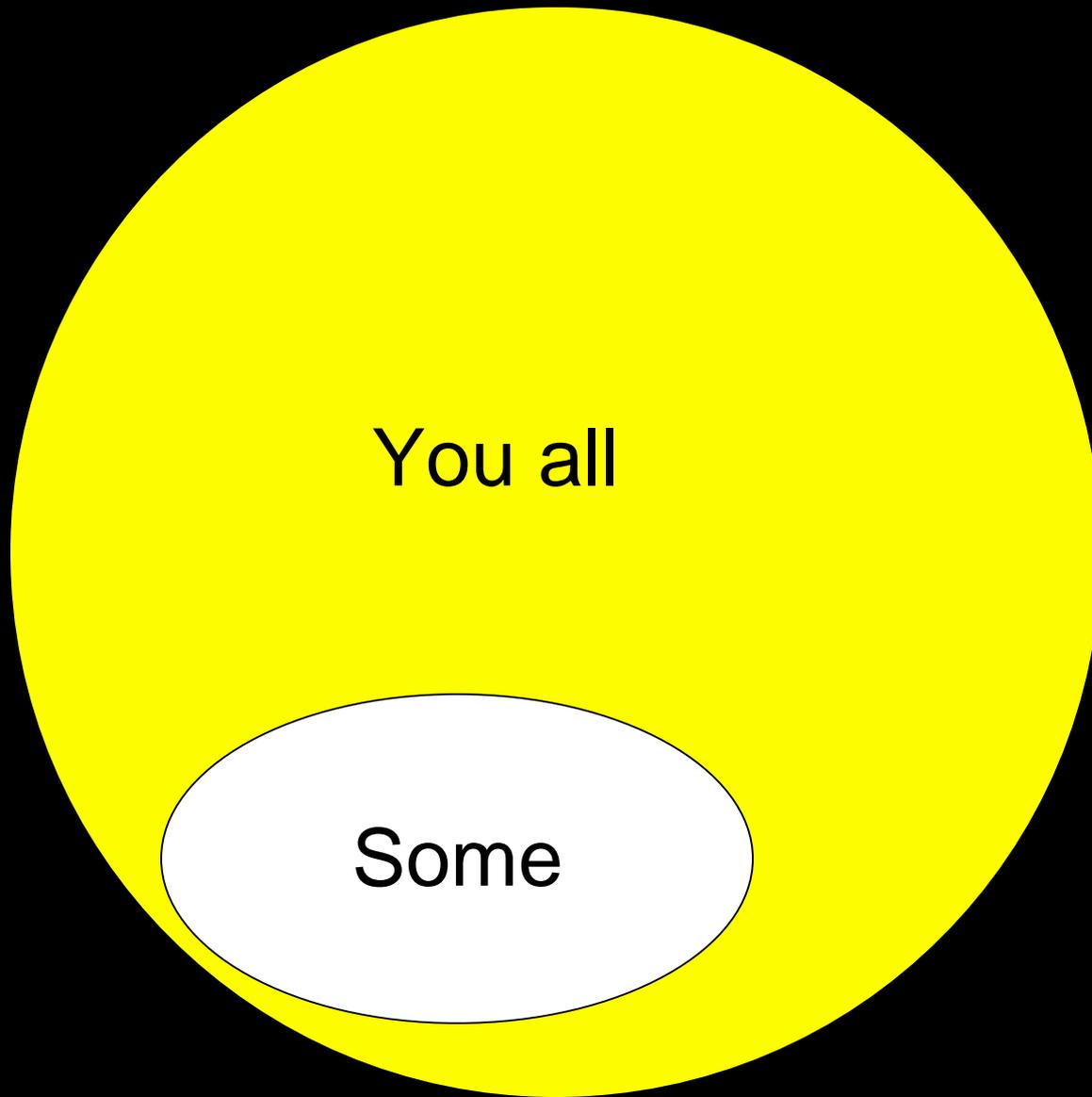
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You all

The “some” of 1 Cor 6:11



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1. The some is a smaller group of believers in a larger group of *unbelievers*

You all

(Unbelievers)

Some

(Believers)

The “some” of 1 Cor 6:11

## Two Ways to Interpret This Phrase

1. The “some” is a smaller group of believers in a larger group of *unbelievers*
2. The “some” as a smaller group of believers in a larger group of *believers*

You all

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The “some” of 1 Cor 6:11

## 1 Cor 6:11

“And such were some of *you all*, but *you all* were washed, but *you all* were sanctified, but *you all* were justified in the name of the Lord Jesus Christ and by the Spirit of our God.”

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“And such were some of *you all*, but *you all* were washed, but *you all* were sanctified, but *you all* were justified in the name of the Lord Jesus Christ and by the Spirit of our God.”

The “y’alls” make sense and the strong adversative conjunctions “but” make sense.

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2. *adikos* in v. 9 is linked with “wrongdoing” in v. 8
3. The context is addressing believers
4. Only believers are heirs of God
5. In v. 9–10, inheritance is based on human action
6. These believers are in danger of losing rewards

In Conclusion

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2. Christians can commit *all* categories of sins
3. Chapter 6 is consistent with the rest of the book
4. The Corinthians were *bels* living in carnality
5. The Corinthians could not lose their salvation
6. The Corinthians could lose rewards in eternity

**Titus 3:7, “that having been justified by His grace we should become heirs according to the hope of eternal life.”**

**Galatians 3:18, “For if the inheritance is of the law, it is no longer of promise; but God gave it to Abraham by promise.”**

**Ephesians 5:5, “For this you know, that no fornicator, unclean person, nor covetous man, who is an idolater, has any inheritance in the kingdom of Christ and God.”**

**Colossians 3:23, “And whatever you do, do it heartily, as to the Lord and not to men,”**

**Colossians 3:24, “knowing that from the Lord you will receive the reward of the inheritance; for you serve the Lord Christ.”**

**Colossians 3:25, “But he who does wrong [*adikeo*] will be repaid for what he has done, and there is no partiality.”**

**Galatians 5:16, “I say then: Walk in the Spirit, and you shall not fulfill the lust of the flesh.”**

**Galatians 5:19, “Now the works of the flesh are evident, which are: adultery, fornication, uncleanness, lewdness,**

**Galatians 5:20, “idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies,”**

**Galatians 5:21, “envy, murders, drunkenness, revelries, and the like; of which I tell you beforehand, just as I also told you in time past, that those who practice [prasso “to practice”] such things will not inherit the kingdom of God.”**

**Revelation 2:11, “He who has an ear, let him hear what the Spirit says to the churches. He who overcomes shall not be hurt by the second death.”**

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Ὁ νικῶν *ho nikonti*,  
articlar pres act ptcp of *nikao*  
related to the noun, *nike*, victory,  
success.  
“to overpower, to gain victory, to  
win.”

- 1. Spiritual Death**
- 2. Physical Death:** Matt 8:22; 2 Cor 5:1–8; Rom 8:38, 39; Phil 1:21.
- 3. Sexual Death:** Rom 4:16–21; Heb 11:11–12.
- 4. Production Death:** Jam 2:16
- 5. Carnal Death:** Rom 8:6, 13; Eph 5:14; 1 Timothy 5:6; James 1:15; Revelation 3:1; Luke 15:24, 32.
- 6. Positional Death:** Rom 6
- 7. Second Death**

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ἀδικέω adikéō;

Aor Pass Subj, 3s

Used with a double negative.

“Do wrong; deal unjustly; Damaged or suffering loss in some way.”

immedi

to overpower, to gain victory, to win.”

κα, w,

ike,

**Rev. 20:14, “Then Death and Hades were cast into the lake of fire. This is the second death.”**

**Rev. 20:6, “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.”**

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**μέρος méros; technical term for a share or portion of an inheritance.**

**Rev. 21:8, “But the cowardly, unbelieving, abominable, murderers, sexually immoral, sorcerers, idolaters, and all liars shall have their part in the lake which burns with fire and brimstone, which is the second death.”**

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**Rev. 21:4, “And God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away.”**

**Rev. 21:5, “Then He who sat on the throne said,  
‘Behold, I make all things new.’ And He said to me,  
‘Write, for these words are true and faithful.’”**

**Rev. 21:6, “And He said to me, ‘It is done! I am the Alpha and the Omega, the Beginning and the End. I will give of the fountain of the water of life freely to him who thirsts.’”**

**Rev. 21:7, “He who overcomes shall inherit all things, and I will be his God and he shall be My son.”**

**Rev. 21:8, “But the cowardly, unbelieving, abominable, murderers, sexually immoral, sorcerers, idolaters, and all liars shall have their part in the lake which burns with fire and brimstone, which is the second death.”**

**μέρος méros; technical term for a share or portion of an inheritance.**

**John 13:1, “Now before the Feast of the Passover, Jesus knowing that His hour had come that He would depart out of this world to the Father, having loved His own who were in the world, He loved them to the end.”**

**John 13:2, “During supper, the devil having already put into the heart of Judas Iscariot, the son of Simon, to betray Him,**

**John 13:3, “Jesus, knowing that the Father had given all things into His hands, and that He had come forth from God and was going back to God,”**

**John 13:4, “got up from supper, and laid aside His garments; and taking a towel, He girded Himself.**

**John 13:5, “Then He poured water into the basin, and began to wash the disciples’ feet and to wipe them with the towel with which He was girded.”**

**John 13:6, “So He came to Simon Peter. He said to Him, ‘Lord, do You wash my feet?’**

**John 13:7, “Jesus answered and said to him, ‘What I do you do not realize now, but you will understand hereafter.’”**

**John 13:8, “Peter said to Him, ‘Never shall You wash my feet!’ Jesus answered him, ‘If I do not wash you, you have no **part** with Me.’”**

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**μερος (*meros*), “*part, share, portion, lot*”**

**John 13:9, “Simon Peter said to Him, ‘Lord, then wash not only my feet, but also my hands and my head.’**

**John 13:10, “Jesus said to him, ‘He who has bathed needs only to wash his feet, but is completely clean; and you are clean, but not all of you.’”**

**λουω (*louō*), “to wash fully, to bathe”**

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λουω (*louō*), “to wash fully, to bathe”

νίπτω *Nipto*, “to wash partially, to wash hand, feet, or other parts”

**Ex. 30:18, “You shall also make a laver of bronze, with its base of bronze, for washing; and you shall put it between the tent of meeting and the altar, and you shall put water in it.**

**Ex. 30:19, “Aaron and his sons shall wash their hands and their feet from it;**

**Ex. 30:20, “when they enter the tent of meeting, they shall wash with water, so that they will not die;”**

**Ex. 40:12, “Then you shall bring Aaron and his sons to the doorway of the tent of meeting and wash them with water.”**

**John 13:11, “For He knew the one who was betraying Him; for this reason He said, ‘Not all of you are clean.’”**

**καθαρος** Here Jesus makes it clear that the “clean” are the 11, excluding Judas.