

1Corinthians 18-04-08b

As we return now to 1 Corinthians chapter 6, and we're talking about the kingdom. This is what Paul was talking about, so it's what we're talking about. What we should be thinking about on a daily basis.

These issues that come up for adjudication are part of daily life. They are things that happen, things that need to be figured out. So, how do we figure out the answers? How do we decide? Do we submit? What did Rod Serling used to say? Submitted for your approval.

Do we toss it out there to see what the world thinks, or do we look to our inner circle of Holy Spirit guided and empowered Bible informed Christian fellowship. If we're even unconsciously being guided by the opinions of the world, Paul is talking to us. And he's saying straighten out your head, lift your gaze, and remember that you are going to be in the kingdom.

You're going to be there, and you're going to have a job. You're going to have a function. You're going to be called upon to serve.

Will you be qualified? Will you be ready? So, just before the break we looked at this notion that they will not inherit the kingdom. The adikoi. D-I-K-O-I are the righteous.

You put the alpha privative in front of it, and it makes it those who don't have it. If you are a theist, you believe in God. If you are an atheist, you don't.

If you are dikoi or dikaios, you are righteous. If you are adikoi or adikaioi, you are unrighteous. You lack righteousness.

Now, suppose I told you, you have got to get you some righteousness. It's not like a cup of sugar, but you do know how to get it. Suppose you were adikoi and you wanted to be dikoi.

How do you get righteousness? You know this. The righteousness which is by faith. Exactly.

Righteousness comes by faith. Where does faith come? Faith cometh by hearing. See, you know this.

Faith comes by hearing. Where does hearing come from? The Word of God. What are we looking at this morning? The Word of God.

We are hearing it, and if you believe it to this point that you commit to it and act on it and live your life in its light, what will you have? Righteousness. The lacking righteousness are not going to inherit. So if you possess righteousness, what are you going to do? Inherit.

Now, do we want to inherit? Yes, we do. Trust me on this. Trust the Word of God on this.

You want to be an inheritor. You want to be a possessor, not a visitor. I was driving over toward Locust Grove, and I looked to my right as I was going down the highway, and there was this

beautiful, beautiful mansion.

And I thought, who lives there? That just is gorgeous. It's on a hill. It's manicured.

You think, wow. I'm not that impressed by architecture, but that was impressive. Then thankfully, as I got past it, there was a sign and the right turn was after you passed it, and it said, this is the Thompson Mansion.

I was thinking, boy, I hope that's Paul and Tammy, and they'll invite me over, Paul and Tammy Thompson. It's a mansion, and it's gorgeous. I guess now the original residents have gone on it, and they use it for weddings and things like that, but it's one of those venues that's just extremely impressive.

Well, you can take a right turn, and you can go and tour the mansion, and you've seen others. I did something like that when we were up in the sub-base there in Groton, Connecticut, I think, and there's a whole row of mansions that you can tour. There's been other places.

You've been through some, even here in Oklahoma. Well, do you want to just visit it and say, wow, somebody really had a good time living here, or would you like to possess it and say, this is mine. You come visit.

You come visit me. I'll show you what a great place this is. It's the difference between seeing or visiting and possessing.

So this is what's on the line. So before we look at these ten categories of people who won't, we want to understand exactly what inheriting means. And if you think about, and we've talked about this before, what the modern emphasis of the church is, what is the focus and the goal and pretty much the mission and in the mission statement of pretty much all reasonably Biblical Protestant churches that you can think of.

What are they really trying to do? Evangelize and grow thereby. And it's well-intentioned. It's they need to come to Christ.

They need the Savior. And once they are saved, they need to come to church. And so a sign of success for a church is that there are people making decisions for Christ and the ranks in the church are growing.

And nothing intrinsically wrong with that. How many times does Paul or Peter or John launch that exhortation at a church in the New Testament and say, you need to go out and evangelize these people and you need to get them into your church and your church needs to numerically grow. How many times do you find that in Scripture? When you find it, let me know.

Let me show you what does occur in Scripture. It is not the local church. It is the Kingdom of God.

And get your Bibles at the ready here or just write these references down and you can read

them later. But let's first of all talk just about entering the Kingdom. To enter the Kingdom.

Jesus talks about this in John chapter 3 and you remember it. Nicodemus comes by night and before he can get even a question out of his mouth, Nicodemus says, well we know you're a teacher come from God. No one can do these signs that you do unless God is with him.

So Nicodemus introduces the topic of miracles. Let's talk miracles. Jesus says unless you're born again you can't see the Kingdom of God.

That's the only miracle that counts is being born again. The signs aren't what's important. Born again is important.

Why is it important? Unless a man be born again he's going to end up in the lake of fire. Unless a man be born again he's going to be miserable in a thousand yards of ground glass his whole life. Unless a man is born again his life is going to be a shambles and he's going to be accursed.

What does he say? If you're not born again, what? You cannot see the Kingdom of God. What's on the line? The Kingdom. Jesus coming, the signs, the cross, it's all to get us to the Kingdom.

That's the goal. So then Nicodemus says, well, you know, you can't enter your mother's womb a second time. What does Jesus say in verse 5? Verily, verily, most assuredly, amen, amen, I say to you, unless a man is born of water and the Spirit he cannot enter the Kingdom of God.

If you're not born again you can't see the Kingdom of God. If you're not born of water and the Spirit you cannot enter the Kingdom of God. He keeps drawing Nicodemus back.

He's a teacher in Israel. He says, you ought to know these things. How can you be a teacher in Israel and not know this? Verse 10.

Jesus says in verse 11, I say to you, we speak what we know and testify what we have seen and you do not receive our witness. What is it that Jesus has seen that He's testifying to? The Father and His Kingdom. That's where Jesus came from.

And He is a witness to that. And He says, you've got to be born of water and the Spirit. You've got to be born again so that you can see and enter that Kingdom that I am testifying to you about.

It's Jesus' introductory word. Look at Matthew chapter 5. Flip back a few pages to Matthew chapter 5 verse 20. You know, Matthew begins with a lot of the birth narrative and so on.

But when Jesus begins to minister and He gives the Sermon on the Mount, and this is one of those chapters you should know, 1 Corinthians 13, the love chapter. Matthew chapter 5 launches the Sermon on the Mount, 5 through 7. There's three chapters. And what does He say here? He says, blessed, in verse 3, blessed, the very first words out of His mouth.

The multitudes are seated down. What's the very first thing He says? Blessed are the poor in

spirit, for theirs is the Kingdom of Heaven. Possession.

They're not just seeing it, and they're not just entering it. They own it. They have a title deed in it.

Theirs is the Kingdom of Heaven. Look down at verse 10. Blessed are those who are persecuted for righteousness' sake, for theirs is the Kingdom of Heaven.

Possession. This is Jesus' theme. He came preaching and teaching the Kingdom.

Flip over to Luke chapter 4. Luke chapter 4, verse 43. After Jesus is baptized, after He goes into the wilderness and He's tested by Satan, Satan offers Him all the kingdoms of the world. What does Jesus say? He says, no.

There's another kingdom that supersedes and is above and beyond all of those. Why do I want the kingdom of the world? I'm concentrating on the Kingdom of the Father. But you get down to verse 43.

He has healed the sick. He's gone, in verse 42, departed and gone to a deserted place. The crowd sought Him and came and tried to keep Him from leaving them.

But He said to them, what? Luke 4, 43. I must preach the Kingdom of God. Now, does this not startle you? Jesus has come to earth.

He's giving His earliest ministry sermons. And He's not saying, you know, there really is a lake of fire. And if you don't get saved, you're going to go there.

There is eternal salvation. And you've got sin that needs to be purged. He has come to Israel, who are allegedly and ostensibly the people of God.

And what is He telling them they need to be thinking about and looking at? I must preach the Kingdom of God to other cities also. Because what? Read it out loud. Because for this purpose I was sent.

You say, well, I thought Jesus came to die for the sins of the world. What does Jesus say here? His purpose is. And of course, He's got a multifaceted purpose.

But what does He say here? My purpose, the purpose for which I was sent, is to preach the Kingdom. Preach the Kingdom. Salvation is the means to an end.

It's not an end in itself. And we fall short of the glory of God, which is the glorious Kingdom of God, if we don't realize that it's not a mid-term goal. It's like getting into your car and saying, well, if I can get my seat belt fastened, and if I can get the key in the ignition and turn it, and if I can make sure the windows are rolled up, and if I can make sure the air conditioning is on, and if I can make sure everything else is working properly, dare we, that's I've accomplished a great thing.

Why are you in the car? You are supposed to go somewhere. Unless you're just a radio fiend and everything in the house is broken, and you're going to go out and listen to the music system in your car, which, guilty. But generally, why are you in the car? To go somewhere.

To arrive. To reach a destination. And Jesus says, I'm not preaching get in the car and buckle your seat belt and turn on the engine.

I'm preaching the destination. The kingdom of God is my purpose. The cross is a means to getting us to the kingdom of God.

And we tend to shift the focus and say, well, at least I'm saved. Saved for what? Saved to go where? What's the point of being invited to the party and having the card that will get you past the knuckle dragger at the door, you know, the bouncer, and here's my entree, and you go there and you're dressed in your underwear. You're tousled.

You're unkempt. You're not dressed. You're not ready.

You don't know anybody. You don't know what the party is for. Paul is in shock that the Corinthians are not thinking ahead, because this is what he plowed into their skulls and into their hearts for two and a half years when he was in Corinth.

And he says, how can you not know this? How can you not remember this? For two and a half years I pounded into your head the kingdom of God, the kingdom of God, the kingdom of God. How do I know this? Look at the end of Acts. Look at the very last part of Acts chapter 28.

Verse 30. Paul dwelt two whole years in his own rented house and received all who came to him doing what? Evangelizing them, encouraging them to attend church. What's the last verse in Acts say? Paul spent two years doing in Rome.

Preaching the kingdom of God and teaching the things concerning the Lord Jesus Christ with all confidence, no one forbidding him. Preaching the kingdom of God. We've got to just adjust our emphasis.

We know this. We know that eternal life means we're going to go in John 14.3, I go to prepare a place for you. If I go, I'll come again, receive you to myself, so that where I am there you may be also, right? And we say, well yeah, sure.

People popularly say I'm going to heaven or whatever. It is the kingdom of God and there is purpose and there is function and there's responsibility there and we're supposed to be getting ready. That's why Paul says, do you not know we're going to judge the world? Do you not know we're going to judge angels? And do you know that if you're not careful you will not inherit in the kingdom? And the kingdom is what counts.

People have a lot to say about the kingdom and modern current day Christianity and kingdom minded and sowing into the kingdom and all the rest of it. And that's good, as long as you

understand what it means to minute by minute, hour by hour living. What I say and what I do and how I think and what I pursue should be conditioned by my constant knowledge that I'm headed for the kingdom.

And we have everything we need to be prepared. The clothes have been laid out by the butler. The sequence of events at the banquet has been laid out.

Here's what's going to happen at the beginning. Here's what's on the menu. Here's who's going to speak.

Here's who's going to be at the table at the front. And by the way, you've got a reserved seat at this table right here. Here's a map.

Do you put on the clothes? Do you go to your designated table and are you ready to play your role at that function? This is what Paul is talking about. Turn to Galatians chapter 5. This is really a close parallel to our passage. Galatians chapter 5 verses 19 through 21.

Verse 18 says, if you're led by the Spirit you don't have to keep resorting to a rule book. You don't have to try to figure out if there's a loophole or if there's a clause that covers or doesn't cover your situation. If you're led by the Spirit you're not under the law.

The works of the flesh are evident, which are adultery, fornication, uncleanness, lewdness, idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies, envy, murders, drunkenness, revelries, and the like. Of which I tell you beforehand these are really bad things that you should not do. It's a bad testimony.

You could lose your salvation and go to the lake of fire. None of that is the consequence. What is the consequence? Those who practice such things will not inherit the kingdom.

To be distracted, to be deflected, to be a practitioner of these things. And these are representative. Drunkenness isn't just too much alcohol.

It is excess. Be not drunk wherein is excess. You do something to excess.

It's out of balance. It takes away time and resource from what you're supposed to be doing. It's not in balance.

Let your moderation be known unto all. The Lord is at hand. The Lord is watching.

The Lord is coming and you're going to be responsible to judge. Let your balance, your moderation, your keeping things in proportion be known to all. All of these things you think about, it's excess.

Fornication causes you to cross lines and boundaries. Uncleanness. You get mixed up in things that you should have no part of.

Idolatry, sorcery, hatred, contentions. Why not let yourself be wronged? Why not let yourself be cheated? Leave it in God's hands. But when you have to get it made right, you have to pursue to the nth degree, and this is talking about within the household.

This is brother against brother. There's nothing wrong with if they withhold too much on your taxes or something, go get that back. But in the household of faith.

Somebody forgets to pay you back. Somebody forgets to say thank you. Somebody imposes on you in a way that they may or may not even realize and you tend to be offended.

You feel, well my dignity has been impugned. I'm not sufficiently appreciated. There's been a divot taken out of me and I want somebody to come put that back and tamp it down with their golf cleats and they haven't done so.

Paul says, look if you've got your eyes on the kingdom this stuff is too trivial to mess with. Don't worry about it. In the household of faith, we're not under law, we're under grace.

Grace. What do you have that you did not receive? If we are forgiven in the same way that we forgive each other, well then I want to forgive everybody everything because I want God to forgive me everything because I've got a lot that needs forgiving. I want to turn loose.

Remember when we were in Peter and we talked about disinvest? Just withdraw. Let it go. Let it drop it off the bridge, watch it drift out of sight around the bend of the creek and forget it.

It's not worth it. The kingdom of God is what's worth it. That's where inheritance is.

If you get something back that you feel like you got deprived of here, you're going to lose it anyway. That's why he leads into our very well-known passage, the fruit of the spirit is love, joy, peace, long suffering, kindness, goodness, faithfulness, gentleness, self-control. There's no law against these and by the way there is no law that really tells you how to exercise these either.

It's not a matter of law, it's a matter of grace. So we could go on and on. You can turn to just a few pages to Ephesians 5. This you know, no fornicator, no unclean person, no covetous man who is an idolater has any inheritance in the kingdom of God.

He doesn't say, he doesn't talk about other things that are true but not as important. He doesn't say well you're besmirching the name of Christ, you're a bad testimony, you're not shining light that's going to draw people to eternal life and to God through Jesus. He says you're forfeiting your inheritance, you're doing the mess of pottage thing, you should know better.

You look at in Matthew 6 back in verse 33, the sermon on the mount you know, your heavenly Father knows what you need seek first the kingdom, seek first the kingdom of God and what? His righteousness because when you have his righteousness you inherit when you are adikoi without righteousness you're not operating in faith. If you're putting your stuff out for the

world to decide and you're trying to go with the flow of popular opinion and what's trending and what's got a hashtag and that shapes your opinions and therefore your actions and your thoughts guess what? You're adikoi because there's no part of faith in that. You're not trusting God, you're not taking the lonely road.

What did Jesus say about the door? Enter by the narrow gate wide is the gate, broad is the way that leads to destruction and many there be that go in there at. Narrow is the way and straight is the gate that leads to life. Life is in the kingdom, inheritance is in the kingdom.

Few there be that find it. You will find yourself odd you will find yourself in a minority in a society that favors minorities so much. Why isn't our minority favored? Why don't we get breaks and special treatment as a very small minority of believers who are clinging desperately to the truth of God and trying to live in its light.

That's a minority and any other minority gets all sorts of benefits and we have transcendent benefits in that minority you don't have to look to the world for them. Let me just give you a few more. I've got a half a page of these but Acts chapter 14 verse 22 there is going to be an experience in doing this.

There's going to be a concomitant. Acts chapter 14 verse 22 21 when they had preached the gospel in that city and made many disciples they returned to Lystra, Iconium and Antioch strengthening the souls of the disciples exhorting them to continue in the faith and saying what? We must through many tribulations enter the kingdom of God. By the way you can't inherit if you don't enter.

This is not like owning land in Arkansas that you have it but you're never there. This is entering and living on, possessing in your inheritance you're on it, you're in it, you're among it. But through tribulations it's not going to necessarily be an easy road.

There's going to be some battles, there's going to be resistance there's going to be opposition, there's going to be difficulty and flipsis is the word that's used for the great tribulation and when they're strengthening the souls of the disciples and exhorting them are they giving them words of comfort and rose petals and the God of all comfort and all that? How do they strengthen the disciples? With words of comfort or words of challenge? This is a challenge. You've got to hack your way through the jungle to get to the river so you can go home. You've got through many ravines, many mountains that's what the nuns should have been singing to Julie Andrews in the Sound of Music.

Climb every mountain, forward every stream follow, I don't know about the rainbow, but difficulties. Look at Acts chapter 1 verse 3. Remember we saw that the Lord at the beginning of His ministry was preaching the kingdom? What did He do at the end, just before He left? Luke says, Theophilus I told you what Jesus did and taught until the day He was taken up after He through the Holy Spirit had given commandment to the apostles whom He had chosen to whom He also presented Himself alive after His suffering by many infallible proofs being seen

by them during forty days and doing what? Read it. What does it say? Speaking of the things pertaining to the kingdom of God.

He began His ministry that way, He ended His ministry that way. Paul did the same thing. All the way until they beheaded Him in Rome, He was preaching the kingdom.

So there's many other passages we could go to but we want to finish our thought this morning in the few minutes that remain to us. So back to 1 Corinthians chapter 6. Do you not know the unrighteous will not inherit the kingdom of God? Do not be deceived. It is so easy to be led astray by what goes on around us.

Then He gives ten ways we get deflected. Ten things that we tend to think aren't going to forfeit our inheritance. It's interesting to me that He says do not be deceived.

I would think well I wouldn't expect fornicators and thieves to inherit but He says you can be fooled about this. Why does He say do not be deceived? Evidently in Corinth there were people who thought this is minor. This is no big deal.

These little problems and difficulties and contentions and these little actions and practices that we have don't amount to much. They're not harming anything. They don't really hurt.

I don't see any negative consequence in my life as these things are indulged in. Paul says don't be fooled. If this is anywhere in your life you're not going to inherit because you're not operating in faith.

And then He gives the list and there's ten of them. The first one is pornoi. Well I don't have to tell you what pornography and other forms of pornos have done in our culture.

It has derailed ministers and ministries. It has destroyed the lives of husbands and fathers and brothers and sons and it has wreaked havoc. Why? Because it ties into the lust of the flesh and we're told that the spirit wars against the flesh and the flesh wars against the spirit.

Well if you start handing bullets to the flesh who's going to win the war and who's going to lose? Touch not the unclean thing. You cannot take fire into your bosom and not be burned. You can't say well so I looked at a picture so I watched a salacious scene in a movie.

Big deal. Do not be deceived Paul says. Porno will wreck your inheritance.

It's the pottage when you're hungry as Esau. And you're going to end up crying because you don't get the blessing. Is it worth it? If it's so great why does it constantly have to be revisited? And in most cases where people get addicted to pornography it is progressive.

What initially was enough now isn't. And people get into all sorts of things I don't even want to talk about that are worse. And there's sadomasochism.

It has to be more and more. It's like drugs. The first time you take a hallucinogenic drug and all

of those buckets in your brain tip and you have this euphoric experience it's like nothing anybody's ever felt.

Well the brain says that was a mistake. I can't let that happen again. And it puts some props to keep those buckets from tipping.

So the next time you take that same dose of the drug it's not as great an experience because the brain is protecting itself from what it is built to know is wrong. And so you've got to up the dose. You have to increase the frequency and people get a stronger drug.

It's something new and better. More concentrated and it progresses. Same thing with any form of pornos.

Any form of pornoi. It is a metastasizing spreading thing. It will not stay in its little container.

You can't compartmentalize it and not have it affect the rest of your life. It will crop up in thinking. It will crop up in attitudes.

It will stop you when you need to speak a word of truth and then you say well but I'm not one to talk. I've got this skeleton in my closet. You'll be rendered ineffective.

You're wounded on the battlefield. Two guys are going to have to carry you off on a stretcher instead of you advancing the cause of Christ in the war against the principalities and powers. It's not worth it.

The kingdom is on the line. Inheritance is on the line. And do not be deceived.

Pornos of any kind. And this is a covenant breaking idea. I've told you this before.

It's not just the action. It's not just that there's some sort of physical thing going on. Always with it comes a betrayal of promise and a you have to act like something you're not.

You're hiding. You have a facade. You're doing something in private that you don't want anybody to find out about.

You can't be transparent. You can't put your light up on a pedestal because you've got a sputtering wick and you're putting out soot. And you're characterized by soot.

And you're an ugly candle. And your little sputtering light is not effective. It's not worth it.

What do you have when it's all over with? Pain and misery. And judgment. And loss.

But we have to discipline ourselves to look at the kingdom. It's not enough to say I'm saved. I'm going somewhere.

And I'm going to be held to account when I get there. Why do you study for a test? Because studying is fun? I know there's going to be a piece of paper or computer screen in front of me

and I'm going to have to give some answers. I've got to make a sacrifice here and be sure I'm ready.

I know my favorite movie is on and I'll watch that. I'll record it because I've got to be ready for the exam. We have to adopt this mindset that the kingdom is coming.

Look ahead. So pornos. The next one is idolatry.

And we saw this. A lot of these were mentioned in the previous chapter. Remember chapter 5 verse 11? I've written to you not to keep company with anyone who is pornos, covetous, idolatry, reviler, drunkard, extortioner.

Don't eat with such a person. Not only should we not be this because we sacrifice our inheritance, but we've got to put space between other people who do. If somebody else is just addicted to something in these categories and any time you're with them you wind up getting sucked into that, you've got to tell them a negative the next time they contact you.

You've got to say, sorry, I've got other plans. No, we're not going to get together for a meal or anything else. I don't want to be drawn into what will destroy my inheritance.

You want to destroy your inheritance? Go be warm, be fed. Because you're not going to be warm and you're not going to be fed in the kingdom. There's too much on the line.

Separate from them. That's chapter 5. But idolatry, this is acquisitive looking at things. This is, I need that.

And why do people idolize anything? Why do they follow it and obsess on it and get infatuated with it? Stimulation and a belief that it brings happiness. It's stimulating, it's fun, and we think, if I can get closer to this, if I can have more of this, I'll be happy. Idolatry.

The third one is moikoi. And this is the beginning of these that have to do with physical relationships. The adulterers, and notice how fornication and adultery they bracket idolatry.

Because both of them are motivated by a desire for something and the forbidden quality of it is a part of the attraction. Not supposed to do that. So I'm living on the wild side.

There's an acceleration of heartbeat in getting into this thing that is really sort of forbidden fruit. Forbidden fruit seems to always taste better. Nor homosexuals.

Now I'm sorry, but there's been a movement in the modern church to try to love homosexuals into the kingdom and say it's no big deal. This is arsenokoites, and it means men who have relations with men. There is no other meaning, and look what it is grouped with.

Paul says don't eat with these people, have no fellowship with them, separate from them, purge them out of your church and out of your fellowship and out of your life even if they profess to be believers. And especially if they profess to be believers. You should put more distance

between yourself and a professing homosexual than a rank unbelieving homosexual.

That's what Paul says here. Look at 5.11, look at 6.9 they're all in the same category. Homosexuals and sodomites, he doubly identifies them here.

Because this was rampant in Corinth. They were a modern city, they were free thinkers, they were tolerant, they were proud of the fact that they were tolerant. And Paul says you tolerate this, you practice this, you condone this, your inheritance is forfeit.

Nor thieves, this is the word kleptoi, we get kleptomaniac from it. This is the word that's used to describe Judas when he carried the money purse. He was a thief, he took what did not belong to him.

And Matthew 6.19 and 20, what is Jesus talking about there? We don't have time to turn to it, but remember, lay up for yourself treasure in heaven. What does not happen that does happen on earth? Lay not up treasure on earth, because what happens? Thieves break in and steal, moth and rust corrupt. This is the kleptoi.

They take and you don't get it back. Thieves. Can somebody be a thief of your time? Can somebody be a thief of your godly reflections? Meditating, remembering God's word.

Can somebody steal what you can't get back in terms of your mental and spiritual opportunities? And can they be your fellow believers? Yes. Do not let thieves break in and steal. Lay up for yourself treasure in heaven.

Thieves don't take that. That's your inheritance. Covetous.

Once again you have covetousness and you see that there's almost two terms for each one of these. The fornicators and adulterers are very similar. The idolaters and the covetous are very similar.

The homosexuals and sodomites are very similar. The covetous are listed here and then you have drunkards. And that was also listed back in 5. In fact the drunkards, the mockers and denigrators and scorers, just like we saw in Psalm 1-1, it's the Greek equivalent of what we saw in Psalm 1-1.

Those who sarcastically group together and mock others and it's like the well bucket. As I pull on the rope I raise myself while I send somebody else to the bottom. In literature they call it the familiar well bucket analogy.

One rises as the other falls. And when you're a mocker and a scorer that's what you do. You're in a bucket, usually with a group, and you reach out and grab the rope and you sink somebody down the well thinking this is going to elevate you and raise you up.

Well we're so much better. We're so much smarter. We're so much more worthy than these that we're scorning.

That's what loidoroi means here. Denigrators. Abusers.

Quickly turn to John 9.29 just so we know exactly what this is. John 9.28-29. You remember John 9? Jesus heals the blind man. One of the most rich in truth and in comedy scenes in the whole career of the Lord Jesus is John 9. The healing of the blind man and the Pharisees are questioning him and interrogating him.

And in verse 27 after they ask him, what did he do to you? How did he open your eyes? And the man says, I told you already and you did not listen. Why do you want to hear it again? Do you also want to become his disciples? Then they reviled him and said you are his disciple, we are Moses' disciples. The word reviled there, what the Pharisees did to the blind man, that's our word.

Lidoros. Lidoroi. Those who put others down to raise themselves up.

You follow this rabble rouser, we are Moses' disciples. It's literally being holier than thou. And then finally you have these harpages.

Ravens. Remember they are like ravens for whom the blackness of darkness is reserved forever over in Matthew 7.15. Ravens. That's what this word literally means.

Harpages means ravens. You snatch it. A wolf is quick.

They get the prey and they quickly bite it and snatch it for themselves. The root literally means to snatch or to seize. And they just, before you can even think of it they've bitten you and they've taken you away.

Those are the ten things. And it's bracketed. This is sort of a, you notice that there was a doubling of each of those concepts.

But at the beginning of it, Paul says that the adikia, the unrighteous, will not inherit the kingdom of God. And in Greek, the word order is God's kingdom they will not inherit. It's theos and then basileia.

And it's in that order. And it's kind of backwards in Greek. Usually it's basileia to theou, which is a genitive, a possession, the kingdom of God.

But he says God's kingdom. It's theou basileia at the beginning. And he says do you not know that they will not inherit? And then he says there are ten ou, or ouk, the strong negative in Greek.

Ten times he says not these guys, not these guys, not these guys, nor these guys, nor these guys, nor these guys. Ten of them will inherit the basileia theou. So it's a mirror image.

Theou basileia. Here's all the people that ten times are not going to get it. Basileia.

God is bracketing the outside. God is the most important thing. He's the outside a and a prime of that bracket.

And right inside it is his kingdom. But it's consciously done. And Paul is emphasizing to us that we've got to be kingdom minded.

Not in the fields white for harvest sense of evangelism and trying to go to the highways and byways and compel them to come in. We need to concentrate on getting ourselves in. You know what I mean? You're going to go to the highways and byways and push other people through the door and you're never going to get in yourself? That's not God's will.

It's not God's way and it's not God's design and purpose for us. We should be in and drawing. The Lord Jesus didn't push people into the kingdom.

He said if I be lifted up I will draw. We put our light up on a lamp stand so that it draws people to the light. In the midst of a crooked and perverse generation characterized by these ten things.

These things should absolutely not be in the lives of believers. That qualifies us both to inherit and to accomplish God's purpose for us both now and in the kingdom to come. So Paul's encouragement to us is yes, be kingdom minded.

But know what it is to be kingdom minded. And purge out the leaven. This was all introduced early on.

Find the leaven, purge it out of the house. Find the wicked practices man and purge him out. Look around identify what shouldn't be here and remove it.

You have to do this. The kingdom of God is on the line. Jesus preached it from beginning to end.

Paul preached it from beginning to end and we should be thinking it from beginning to end. Let's close here in a word of prayer. Father thank you for the truth of your word and how powerfully it exposes the thoughts and intents of our hearts and reproves rebukes and corrects and instructs us in righteousness.

The righteousness that we need to be pleasing in your sight to reflect the glory of the Lord Jesus. And we pray that as we think back on what we've learned this morning that your Holy Spirit will enliven it and give it power and influence in our thinking and in our hearts so that we can accomplish this goal and be ready when the Lord Jesus returns. We know that the day of the Lord comes as a thief and we do not want to have that taken away from us that the Lord Jesus died to give us.

We pray these things in Jesus' name. Amen.