

James 25-06-29b

Okay, we're ready to pick up our investigation of relationship to the kingdom in the future, whether it is for the nation of Israel or for us as church age believers. What are the conditions? What are the criteria for those levels of distance, if you will? And one of the things we notice is that scripture says the righteousness that is judged at the judgment seat of Christ has to be sourced in God's spirit and in God's truth. And Old Testament or new, without faith, it is impossible to please him.

And righteousness is laid hold of by faith. So Jesus said, we saw this just before the break in Matthew 5 20, unless your righteousness exceeds the righteousness of the scribes and Pharisees, the kind that they practice and the kind that they preach, that simply by doing a good thing, it doesn't matter why you do it in terms of you really have no faith, you're doing it to be seen, just do it. And the righteousness itself will stand in.

That's the righteousness of the Pharisees. I will stand on the street corner and pray loud prayers. I will wait till the square in the temple is full of people.

And then I will drop money into the treasury. I do what I do to be seen by men that has no traction with God. Jesus said, you do that, you have your reward, whatever momentary thought someone had about you.

And in many cases, people thought what a self-righteous horse behind that person is. Do they really think I'm impressed? Uh, but again, it is deception. Sometimes it is deception of others.

Others, uh, can be deceiving themselves. Matthew chapter seven, verse 21, we're in this category. What does the Bible say about entering the kingdom? Because entering is the way to really see it, not just see it at a distance.

If you're saved and you're resurrected, you will see it, but to enter it, you've got to be offspring of the spirit, have to be producing life and fruit from the spirit. That was John three, five. You've got to have God's kind of righteousness.

Matthew five 20, Matthew seven 21. Jesus says, not everyone who says to me, Lord, Lord shall enter the kingdom of heaven, but he who does the will of my father in heaven to qualify, to enter the kingdom of, or from heaven, we have to do the will of the father who is in heaven. What does that mean? Where is that will revealed? It is the word of truth.

As James tells us so explicitly, he brought us forth by the word of truth. James one 18. So Matthew seven 21, it isn't enough to say, Jesus is Lord, Lord, Lord, Jesus is king.

Oh, your majesty. It isn't enough to have happy thoughts. We have to do the will of the father.

Matthew chapter 18, verse three, assuredly, verily, truly, I say to you, unless you are converted, unless you are transformed, unless you are changed and become as little children, you will by

no means enter the kingdom of heaven. What is the characteristic of little children that is in view here? Trusting and obedient, trusting and obedient, just as we've seen up above Matthew chapter 19, 23 and 24 paralleled in Mark 10, 23 through 25. And again in Luke 18, 24 and 25, three references here, math.

So how important is it when you get three repetitions of this truth, Matthew 19, 23 and 24, Mark 10, 23 through 25 and Luke 18, 24 and 25. How hard it is for those who have riches to enter the kingdom of heaven to enter. What does it mean to have riches? They just had a big social splash about a rich guy getting married over in Italy somewhere.

Do you have to have massive amounts of cash? You're on the list of richest people. This isn't so much the quantity we have as our attitude toward what we have. We've seen this in other passages, warn those who are rich in this world that what you really need is to be rich toward God.

We saw that in the pastoral study, but those who possess riches, who are focused on them, who found their sense of wellbeing or sense of self-worth or sense of accomplishment or a fulfillment on possessions. You're too much in this world. It's what I have now.

It's what I can get now. It's what other people see that I have. It is that thing over there.

I wanted it. I worked, I scrapped, I maneuvered and I got it and now I have it. You see people who actually have a legitimate problem with this and I've seen it on episodes of the old program hoarders where someone would go on the shopping channel or QVC or one of these and here's a good deal on a vacuum cleaner and they come in and look around their house and they've got like six vacuum cleaners.

They've got boxes and boxes of unopened good deals because their ability to reign in the natural acquisitive characteristic that we all have is broken and they can't get enough. It's an obsession. It's an addiction to beat someone at an auction on eBay or some other auction site or a live auction to spend more than one should and to be so focused on possessions, on material things.

It doesn't even have to be a lot. You can have a very small amount but be very, very invested in it. You have riches and if you're invested in the things of this life and it doesn't even have to be material, it can be circumstances.

I'm invested in the situation, in my circumstances. How hard it is for those who have riches to enter the kingdom of God. Very hard.

We are either planting our roots, our hopes, our aspirations in this life or we are investing them in the next. It's extremely difficult to do both. Very hard.

Camel eye of the needle. Mark 9, verse 47. You remember, if your eye offends you, pluck it out.

It is better for you to enter the kingdom of God with one eye. You deprive yourself of something considered essential by yourself and perhaps even by others. I, that thing is causing me problems.

This possession, this situation, I get so invested in it, I can't think straight spiritually. Divest. Let it go.

Get rid of it. Separate from it. Cut it off.

Pluck it out. If this natural human inclination to acquire, possess, and hang onto begins to interfere with our ability to invest in the future and to look ahead and to prepare ourselves for the judgment seat and for all of the opportunities, blessings, and inheritances that follow, if there's something standing in the way, and it can be circumstance, it can be relationship, it can be job, it can be education, it can be something that has come to us and we have it, but if it is a stumbling block, get rid of it. It is better for you to enter the kingdom of God without that.

You just have one eye, rather than having two eyes to be cast into hellfire. What does it mean to be cast into hellfire? This is the result of your life. Notice, there aren't going to be any one-eyed people actually going into the kingdom.

When God resuscitates everyone, they will be healthy and whole. Contrary to some of the uh communities of blind or deaf or other limitations, we used to call them handicapped, you're not allowed to use that word anymore, but those with some sort of deficit of one or more senses will be resurrected entire and whole. And believers in those communities who want to defend that I'm deaf and I want my child to be deaf and there are deaf people who say we'll be deaf in heaven.

There's nothing wrong with being deaf, I'll be deaf in heaven. Sorry, no you won't. God is going to make you whole and entire because these things are the result of the fall, they are the result of sin.

Jesus didn't go about Galilee and the environment of his day turning people deaf or blinding them. Why? These are the effects of sinfulness and fallenness. Who sinned? This man or his parents that he was born blind.

They understood the link between sin and deficiency. But it is better to be deficient in this life so that we can enter and be whole and entire in the next. That's the idea here, Mark 9 47.

Acts 14 22, this ties directly to our passage in James 1. We must through many tests, many tribulations enter the kingdom of God. To qualify to enter means to undergo and successfully negotiate trouble, tribulation, Philippians. We must through many tribulations, not just one.

I just passed one test and I'm a graduate. When you go to school, there are many tests before you get signed off on that class, that course. 2 Peter 1 11.

So an entrance will be supplied to you abundantly into the everlasting kingdom of our Lord and Savior, Jesus Christ. How so? Turn to 2 Peter, just a few pages over from James. 2 Peter 1. What is he talking about here? It's hard to find a starting place.

This is such a beautiful chapter. There are people who strongly argue the opinion of quote most scholars today is 2 Peter is not legit, shouldn't be in the Bible. And I think these guys are basically nuts.

That's my professional intellectual evaluation. They're just nuts. Look at this.

Start up in verse 2. Grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord. We are begotten by the word of truth. Truth is the pillar and ground of our fellowship.

So grace and peace are multiplied to us in that knowledge of the truth. As his divine power has given to us all things. Remember the good and perfect gifts that come down from the father of lights.

His divine power has given to us all things that pertain to life and godliness. How? The same way we were born through the knowledge of him who called us by glory and virtue by which have been given to us exceedingly great and precious promises that through these we might be partakers of the divine nature. There's a subject you can explore.

We can partake of the divine nature. We can escape our fallen nature. Old things are passed away.

All things are become new. If any man be in Christ, he's a new creation. Partake of the divine nature.

God isn't temptable. He's never led away by priori and sinful desire. And when we partake of his nature, we won't be either.

How do we partake of his nature? By partaking of the truth. The truth is the expression of his nature, the communication of his nature. And God, the Holy Spirit, imbues us with God's nature as we reflect, meditate, work through our thinking and our mind the truth.

Great and precious promises, through these we can be partakers of the divine nature, having escaped the corruption that is in the world through what? The lust that conceives and brings forth sin. And sin, when it is finished, brings forth death. How do we escape it? Rather than be tested and try to endure through it, I'd rather escape ever getting into it.

I don't want my lust to be constantly banging away at my will and my chooser and my decision maker. We escape the corruption that is in the world through lust. The rest of the world is driven by personal desire of all different kinds.

Verse 5, for this very reason also give all diligence to add to your faith virtue. We can be faithful but not virtuous. What is virtue? It is the application of what we know.

It is the investing and the expressing of what we know in our thinking, in our actions, in our relationships, in our prayers. Also for this very reason, giving all diligence. Be diligent to show yourself approved unto God.

Pay attention to this. Make it a priority. Write it down on something and stick it on the fridge.

Stick it on the medicine cabinet mirror. Put it on the screen of your computer. Put a post-it on the edge of your phone.

All diligence. This is important. Concentrate, focus, give all diligence to add to your faith virtue.

And to virtue, knowledge. I'm starting to lead the virtuous life. I need to know even more.

So add knowledge. To knowledge, self-control. This is a cycle.

I have faith. Faith is aimed at knowledge. And I start to apply it.

And that's virtue. Now I'm going to add more knowledge that I'm going to aim my faith at. And to maintain my virtue and to add to and cultivate and multiply my virtue, I'm going to have self-control.

I'm going to keep my hands on the steering wheel and keep my eyes on the road. To self-control, I'm going to add stick-to-itiveness, perseverance. I'm going to keep on keeping on.

I'm not going to flag. I'm not going to fail. I'm not going to falter.

I'm not going to let myself get distracted. I'm not going to run well and then flake out partway through the course. I am going to keep self-control.

I'm going to keep diligence. I am going to persevere. I'm going to push through to the end.

And to perseverance, godliness. All of these things are component parts and stacked on one another, built together, integrated. It's like taking the pieces.

I saw an advertisement for some AI thing. And it said, if you don't know what to do, use Google's AI. And so a lady is sitting in the bathroom trying to fix a toilet.

And she's got a bunch of parts that she bought at the big box store. And so she takes a picture and says, what do I do with these? What are they for? And the AI answers, that's the float valve and that's the water valve. And this is what allows the toilet to flush and so on.

And the component parts of what she's got laying in the floor go together to make a working device, a working and very helpful component of a house. And putting together diligence and virtue and knowledge and self-control and perseverance, this builds their component parts that make godliness. You can't be godly if you don't have self-control.

You can't be godly if you don't have knowledge. You can't be godly as a characteristic if you

don't persevere and so on. To godliness, now that we have taken care of our own building, our own nature, we have become a godly believer functioning in all of these component areas.

Now we can look outside ourselves and begin to express genuine love and be a blessing to others. You can't do brotherly love if you don't have self-control, if you don't have knowledge, if you don't have diligence, if you don't have virtue. We have to become a godly person and focus on that first before we try to start entering into spiritually beneficial relationships with others.

And then to godliness, we can add brotherly love. This is the inmost circle. This is the one another love.

Anytime you see brotherly love or my beloved brethren, as we see in James, our passage this morning, that's inner circle love. That's reciprocal, holy spirit driven, fully orb'd, fully loyal, god glorifying love for one another. Brotherly kindness to brotherly kindness love.

And this is love in all of the capacities. The figured out, we can now accurately and adequately express those outer circles, love in all of its facets, all of its applications. If these things are yours and abound, once you get them, you're not static.

They grow. You have them and they continue to expand. You get better and better.

This is experience. People who do anything and do it well and continually get better and better at it. No more things are ready for more unusual applications.

You can think of many examples of this. If these things are yours and abound, you will be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. Our productivity and our fruitfulness are tied to the knowledge of Jesus Christ.

It isn't enough to know about him. We have to know him to bear fruit. He who lacks these things, he who lacks diligence, faith, virtue, knowledge, self-control, perseverance.

This ought to be another list that we memorize just like we do, love, joy, peace, long-suffering as the fruit of the Spirit in Galatians 6, 7 and 8. If we lack these things, we're short-sighted, even to blindness. We can't discern the will of God. We can't see what is righteous, what is proper, what is going to qualify us for inheritance and function and service in the ages to come.

We can't see it. If you ever tried to talk to someone, it could be a political point, it could be a theological point, it could be just a point of practicality in some area of life, and it's so clear. It's so simple.

It's cause and effect. It's black and white in your mind. And you try to express this to someone else, and they just don't see it.

They just don't get it. How can you not see this? It's bleeding obvious, and they can't see it. There is a blindness of some kind, and sometimes they're trying to explain something to us, and we are the blind one.

I don't see how, why do you think that? And to them, it's perfectly obvious. Short-sighted to blindness, and has forgotten that he was cleansed from his old sins. Once again, the stumbling block that keeps this from happening, the foundation that allows these to be built, starting with faith and ending with godliness and with love, is getting rid of sin.

Psalm 51, 1 John 1.7, 1 John 1.9, to be cleansed. And if you forget that cleansing is available for old sins, if somebody uses that as a hook to pull us back into slavery and a yoke of bondage, we're in big trouble. We're short-sighted.

We're blind. The foundation of all of this is you got to get sin off the table and out of the way. Then your faith, your knowledge, your diligence, your virtue, your perseverance and so on, your brotherly kindness and your love can have full expression.

Sin is the obstacle. Find sin. Claim God's grace to be forgiven and cleansed from all unrighteousness.

God's holiness can't exist where there is corruption, where there is defilement. Priests who were defiled couldn't enter into the work of the temple and so on. Therefore, brethren, verse 10, be even more diligent to make your call and election sure.

It doesn't mean your call and election disappear if you're not diligent. You notice diligence again? This is dedication. This is priority time here.

This is our top priority. Be diligent and be even more diligent to demonstrate, I care about my calling. I care about my choosing.

I care that God let me be born in the church age where I am part of a body that is dedicated to the Lord Jesus Christ of which he is the head. I am connected to others and we are all fitly joined together by that which every joint supplies so that we can reflect the glory of God and do what the Lord Jesus did when he was here in bodily form, which is all the will of God to bring glory to the Father. Be even more diligent to make your call and election sure.

I don't have any doubt of my salvation and there are many others for whom I have no doubt that they are called and they are chosen because nobody can live in the presence of the Word and the power of the Spirit if they are not responsive to that call. Remember Romans 8, 28, 29. All things work together for good to those who love God who are the called according to his purpose, who see themselves as called, who are diligent to evidence and make sure in the eyes of God and others that I know I'm one of those and that's how I live.

Be diligent. Make your call and election sure. If you do these things you will never stumble.

What a promise. If I do these things listed in verse 5 through 7 I will never stumble. If I stumble it's going to be because I fail in one or more of these elements.

You will never stumble. Look at verse 11. Here's our verse.

And so an entrance will be supplied to you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ. That is a powerful promise. So an entrance will be supplied.

Matthew chapter 8 verse 11 and 12. Jesus talking to the Jewish believers of his day who had a different kind of righteousness, had a different mode of operation, a different view of what a life that pleases God would be. Jesus said to them, these are the scribes, the Pharisees, the hypocrites.

I say to you that many will come from the east and the west and will sit down with Abraham, Isaac, and Jacob in the kingdom of heaven. But the sons of the kingdom will be cast out. That's no entrance.

Right? You come to the gate. You come to the rod to pass under it and be allowed into the millennial kingdom. The rod drops, bangs you in the head, get lost.

Because you are lost. You have no place. You have no access to this kingdom.

Many will come from the east and west and will sit down with Abraham, Isaac, and Jacob in the kingdom. They will enter where the forefathers are. The sons of the kingdom.

What does it mean, sons of the kingdom? It is those for whom it was the birthright. This is Esau who loses his birthright through indifference and inattention and indulgence of his own appetites, literally so, instead of valuing the birthright. Sons of the kingdom will be cast out into outer darkness.

You have to be resuscitated. You have to be alive. You have to be able to see the kingdom and to approach it to be cast out and to be placed in outer darkness.

This is at the beginning of the millennial kingdom. This is not the lake of fire. There's no fire here.

They are denied access and they are sent to darkness which is outside. That's what outer darkness is. Outside the kingdom, it is way darker than it is in the kingdom.

The ultimate expression of this is the kingdom of the Father where the Lamb is the light. There's no need of the sun in the eternal kingdom because the Lamb is the light. But here, outside the kingdom, it's dimmer and darker.

They haven't run the electric lines to the rural areas. There will be weeping and gnashing of teeth. This is disappointment.

This is an expression of sorrow. Same thing in Luke chapter 13 verses 28 and 29. There will be weeping and gnashing of teeth when you see.

Now remember, Jesus is talking to Old Testament types. And in the resurrection of Old Testament believers who believe that there is a God and that he rewards those who seek him,

they just felt like they could bring a salad the way Cain did and meet God on their terms instead of his terms. They are saved.

They will function. They will be in the nations who are outside. This is not suffering for a thousand years.

They're not tortured. This is denial of entrance and of the blessings inside the kingdom. They thought that they would be amongst the well-off, the well-respected, those who would be honored in the kingdom, and they're not even let in.

They are not allowed to enter. So it's not a loss of salvation. These are those who don't believe in God's standard of righteousness by faith.

They have their own standard. I think what I'm doing is right. It's as old as Cain and Abel.

How did Abel end up getting murdered? Because he brought the sacrifice that God ordained, which was a blood sacrifice. Something gave its life, and it was the best of Abel's flock, and he brought it to the Lord, recognizing that it was a picture of future redemption. Cain didn't think God's picture was important.

He was a farmer. He grew produce and grains and such, and so he made a beautiful salad, a beautiful presentation of vegetation, and brought it to God. God accepted Abel's offering.

He did not accept Cain's, and Cain was angry. Cain wept and gnashed his teeth that God wouldn't agree with his standard of what was good, what was a good sacrifice. Look how hard I worked on this.

Look how long it took me. All Abel does is sit there and watch the sheep graze. The sheep do the work.

I had to cultivate. I had to weed. I had to irrigate.

I put much more sweat into this sacrifice than my brother did. You accept his, and you don't accept mine. Why? Abel understood that it was grace that he was allowed to approach, that he could represent this picture of sacrifice and blood guiltiness for sin.

There's no acknowledgment of sin and the requirement that a life be taken for sin because of its egregiousness in Cain's offering. It's the produce of the ground. He doesn't get it.

He doesn't understand. He doesn't have the knowledge of the truth. He has deceived himself.

And because of that, and God speaks to him and says, if you do well, will you not be accepted? Cain doesn't want to do well. Cain wants to do what Cain wants to do. And because of that, he is marked and expelled.

And he does not dwell with the rest of Adam's offspring. He is east of Eden. He is in the land of

Nod.

He is separated and driven away and given a mark that says, stay away from this guy. This is a bookend with the millennial kingdom. Those who follow Cain's path, hopefully they have a thousand years to smell the coffee and figure out repentance and reconciliation and propitiation and come to God.

I am unclear myself on how much movement there is during the millennial kingdom, but I would think the fact that God gives people 10 centuries is an opportunity to repent and to turn. Turn ye at my reproof. Why will you die, O house of Israel? But initially, when they approach the kingdom thinking they're going to get there on their own works, they are cast out.

No entrance into the kingdom. So Matthew 8, 11 and 12, Matthew 13, 28 and 29. The ideal, the best, the optimal, there's good, better and best in many cases.

The good and acceptable and perfect will of God. It's good to be saved and at least see the kingdom. That's better than the alternative destruction in the lake of fire.

If you can enter the kingdom, that is way more wonderful. To be a member of the population there and to experience the light and the glory and the blessings that thereunto pertain. But what is best is inheriting the kingdom.

1 Corinthians 6, 9 and 10. Remember 1 Corinthians 6? You might flip back there right quick. Context is important.

If you want to understand this concept correctly. In verse 6, this is the disputes and the divisions in Corinth. Brother goes to law against brother and that before unbelievers, guys suing each other.

I was reading some denominational goings on and a bit of history over the last 10 years or so in a particular denomination and lawsuits and bitterness and division. It's so discouraging. It's so disappointing that leadership of churches, this is why I personally think denominations are unbiblical and a bad thing.

But brother goes to law against brother and that before unbelievers. Therefore, it is already an utter failure for you that you go to law against one another. Why do you not rather accept wrong? Let God sort it out in the judgments that are to come.

God may vindicate in this life. God may vindicate in the next. Let God decide.

This is what David did with Saul. I commit you into the Lord's hands. I'm not going to take any kind of vengeance or recompense against you.

He felt bad that he cut the border off his robe. He said, even doing that was wrong. May the Lord judge between me and thee and let it go.

Going to law with a fellow believer in a court populated by unbelievers in Paul's mind was heinous. And he speaks for God. He speaks for the Holy Spirit.

Why do you not rather accept wrong? Why do you not rather let yourselves be cheated? This is why if you loan someone something and they don't pay it back, you don't pursue them. We covered this some weeks back with the law against charging your brother interest in the Old Testament. Israelites were not to loan to their brethren at interest.

And the rule is, it's on their honor to repay that loan. And if they don't, you commit them to God. You don't take them to court.

Rather let yourself be cheated. No, you yourselves do wrong and cheat. And you do these things to your brothers.

That is not brotherly love. Any unbeliever can do this kind of stuff. Do you not know that the unrighteous will not inherit the kingdom of God? Now, here are the things that disqualify one from inheriting.

Even if you manage to enter, you'll have no inheritance. Do not be deceived. How many times do we see this? Do not be deceived.

I gave you the list of scriptures a couple of weeks ago. Be not deceived. Let no one deceive you.

Don't deceive yourselves. Do not be deceived. Fornicators, idolaters.

Remember covetousness, acquisitiveness, wanting to hang on to stuff, viewing yourself as rich because you have a thing and you don't want to let it go because that would make you poor. Do not be deceived. Fornicators, this is those who mess up the marriage picture between a man and a woman by engaging in marital relations with people to whom they are not married.

It's a broad brush. People who do this kind of thing with anyone other than a opposite gender spouse are a fornicator. Fornicators, idolaters, whether you bow to the God of a television or you bow to the God of the internet or you bow to somebody who dispenses wisdom as some talking head in some venue, if that's your guidance, if you hang on their words, if you're guided without resorting to the Lord, without going in prayer, without asking for wisdom and looking to the word and looking to the Holy Spirit for guidance, that's idolatry.

Adulterers, faith breakers, covenant breakers, adultery is promise breaking. You made a vow, you made a promise. If you're a man, you took a woman into your care.

As Christ loves the church, you are to love this woman and instead you go cavorting and indulging with somebody else. Adultery or a woman who messes up the structure of authority and submission by going and making out with some guy, adultery, grievous, grievous problem. Nor homosexuals, it's clear in scripture, homosexuals, nor sodomites.

This is two different categories of same gender activity, nor thieves. And this can be small

thefts. You acquire things illicitly, you aren't honest because you've got this acquisitive nature.

Thief thinks he needs your stuff more than you do or needs that stuff over there. I got it, I'll keep it, I'm not going to pay for it, I'm not honest. Thieves, covetous, this is the other side of idolatry.

A lot of these overlap. A thief covets what somebody else has and takes it. Covetous, you can be covetous and never take anything.

You just want it and you focus on it and think you have to have it. Drunkards, those who allow themselves to be overwhelmed, overtaken, have your judgment compromised, have your self-control taken away by overindulgence in anything. Drunkard is put for any kind of loss of self-control by overindulgence in something.

You can be drunk binge-watching TV. You can be drunk following threads on the internet and reading the next big thing. You can be drunk on the news, what it's stimulating, what's going to happen next.

Those of you that remember the OJ Simpson trial, the entire nation was in rapt attention for all different aspects, the chase down the highway with the white suburban and all the rest of it, to be overindulgent and inevitably you lose your spiritual priority to be diligent and be even more diligent. Something that compromises our diligence, it takes time and attention and effort and priority away from who we are as believers. That is the covetous and the drunkard.

Revilers, I got to find whose fault this is. Whose fault is this? How did this happen? Whether it's personal, whether it's national, whether it's international, we've got to investigate and get to the bottom and I'm invested in it. Now I think it's great.

If somebody leaks classified information, somebody needs to be investigating that, but I'm not the guy. Let investigators do their job. Do I support them investigating and finding and punishing somebody that breaks our laws? Absolutely.

People jump in the border. They are felons. They have broken a federal law and they need to be caught.

They need to be expelled. They need to do whatever they have to do to restore the country to integrity, but it's not my job. I'm not going to go down there as a vigilante and try to run people back across the border with Mexico or something because there are people that can do that job.

If I think they're doing it poorly or they should do it and they're not, I can have that opinion, but I am not going to revile them. I'm not going to get on social media and find ways to besmirch them and badmouth them and tear them down. You can look at presidents, previous and present, and find plenty of things worthy.

People would say, that needs to be called out. That's just wrong and I'm going to call this guy names. I'm going to point out his peccadillos and his failures and his whatever it may be.

If we become a reviler, you know what happens? We may say, I'm really sticking it to that guy. I'll make sure he doesn't have a good reputation. You just lost your inheritance in the kingdom.

Feeding the appetite of some sort of vengeance, the person doesn't know you're talking about them. Any given high official has no idea what Sam Hull thinks about his goodness or badness, but there's a part of our nature that feels vindicated in trying to punish someone at our own small level. When we do that, your inheritance is creeping toward the lake of fire where it will fall in and its smoke will ascend and you can sit on the outside in the kingdoms to come with a marshmallow and a long wire fork because that's all the benefit you're going to get from inheritance.

Those who do these things, fornicators, idolaters, adulterers, homosexuals, sodomites, thieves, covetous drunkards, revilers, or extortioners, I will put pressure on somebody to get them to do what I want. This is not just money extortion. This is if I lean hard enough, I will get my way.

Listen, you have an advocate in heaven. If somebody needs to do something and they're not doing it, go over their head. Go to the Lord of glory.

Go to the father of lights. From whom every good and perfect gift comes. Do that because if you do the others, the unrighteous do not inherit the kingdom of God.

None of these practices will inherit the kingdom of God. Verse 10, 1 Corinthians 6, 9, and 10. Such were some of you, but remember when he said they had forgotten that they were cleansed from their old sins in our previous passage? You were washed, you were sanctified, you were justified in the name of the Lord Jesus and by the Spirit of our God.

Those who do such things have forgotten that they were cleansed from their old sins. That was 2 Peter. Very quickly now, 1 Corinthians 15, 50.

Flesh and blood cannot inherit the kingdom of God, nor does corruption inherit incorruption. Galatians 5, 21. Those who practice such things will not inherit the kingdom of God.

Giving you these quickly, inheriting the kingdom passages, we have seen 1 Corinthians 6, 9, and 10. We've seen 1 Corinthians 15, 50. Galatians 5, 21.

You practice, it's got the same kind of list. Those who practice such things will not inherit the kingdom of God. Ephesians 5, 5. Similar list.

No fornicator, unclean person, or covetous man has any inheritance in the kingdom of Christ and God. James 2, 5. We will see shortly, has God not chosen the poor of this world to be rich in faith and heirs of the kingdom which he promised to those who love him? James 2, 5. We'll get there. But we're a little over time this morning, this afternoon.

It's like we started the morning and ended in the afternoon. But we'll continue our study two weeks from today. Let's close here in a word of prayer.

Father, thank you for the clarity of your communication to us on what is required. We know that you require of us to do justice, to love mercy, and to walk humbly with you. These are the details.

These are the conditions. This is the means by which we can fulfill what is a supernatural calling, a supernatural election. We pray that as we reflect on these passages, that God the Holy Spirit will minister them to our hearts, give us a clear understanding, and light on our path to see how to apply and to use the wisdom that you grant to us through your Word in the presence of your Spirit.

We pray that in all things the Lord Jesus will be glorified in our lives, and we ask it in his name. Amen.