

inations" were some of you! The whole horror of their former situation is brought out in this one single word. It is softened somewhat by the term "some." Apparently, the majority had not been guilty of extreme vice. It is all a matter of the past (ye were!). Christ came and He made a radical change. What was that change? It is given in three pertinent phrases:-

- a. Regeneration. "ye are washed." This is an aorist middle. The idea then is one of personal involvement. How marvelous that these people subjected themselves to this washing. The matter involved is that done by the Word of God (Eph. 5:26; Titus 3:5). Most interpret this as baptism, but no amount of water ever washed away sins! Only the Blood of Christ cleanses from sin (1 John 1:7). This is an accomplished and settled fact once and for all!
- b. Sanctification. "ye are sanctified." This is an aorist passive. It refers to the act of God in behalf of the true believer. Being aorist, it refers to the initial act whereby one passes from corruption to positional heights in Christ. Being placed ahead of justification, it emphasizes the present moral condition with the former state.
- c. Justification. "ye are justified." This is another passive aorist. The verb has its full Pauline meaning--declaration of a believing sinner as righteous! This is the ground for the sanctification and washing. The initial act is pointed up by the aorist.

Human works and efforts are entirely banished from these major experiences in a believer by the concluding phrases: "in the Name of the Lord Jesus and by the Spirit of God." The Trinity is latent in the work accomplished here.

Conclusion. It does matter how one lives. Why? Because our destiny is different. Our activity is different. Our lives have been changed radically! Is yours? Amen.

## BOOK OF FIRST CORINTHIANS

"Such Were Some of You"

1 Corinthians 6:9-11

### Introduction

1. The revolution in the life of a believer on the Lord Jesus Christ is so dramatic that it is one of the outstanding witnesses to the power of the Gospel! This has been a standard argument in the arena of apologetics.

2. It is to this thrust that Paul now turns. The section begins with a particle which is not in the KJV, but is found in the original. It is the little connective "or." The idea may be stated: "Or, if you think you can act thus (vv. 1-8) without danger, don't you know that . . . ."

3. Just any old kind of life will not do if one claims the salvation which is in Christ Jesus our Lord. Why? There are several reasons and Paul mentions some of them:

1. Because of the DESTINY of the unrighteous. v.9.

The persons considered here are the "unrighteous." The connection with the previous verse is very clear. The word "wrong" is rooted in the same phoneme as the word "unrighteous" here. Those who are born again and know the Lord are persons who practice righteousness (cf. 1 John 3:9, 10; 5:18). Hence, any old kind of life is not the characterization of true children of God.

This, says Paul, is a matter of common Christian knowledge ("don't you know"). The Greek verb for "know" suggests innate knowledge. This is something which belongs to the nature of a believer! It is the fabric of his being!

Those who indulge in careless practice really have no place in the "kingdom of God." This has nothing to do with an eschatological literal kingdom for Israel, but it does refer to that spiritual realm in which Christ is Lord today--in heaven, and on earth among those who truly trust Him. The fact that the word "inherit" is used merely points out that there is much more for the child of God than what is

realized in the present world scene! Only those born from above experience the kingdom of God (John 3:3, 5). They "see" it and "enter" into it.

2. Because of the ACTIVITY of the unrighteous. vv. 9, 10.

In addition to knowledge (v. 9), the child of God is not to be deceived. The very fact that the verb is used points to the direction that seductive arguments can be used to quiet one's conscience about certain important issues. The present imperative appeals to believers to resist the sort of plausible talk which is often employed to cover up sin as mere animal behaviourism! What kind of activity is indulged in by the unbeliever? The list is long and dreadful. Mark it:-

a. Fornication. This is a general term and has reference to all sorts of sexual sins. It obviously includes the awful sins of adultery, premarital sex, and extra marital relations. Any sex act which is contrary to the seventh commandment of the Decalogue is clearly objected to here.

b. Idolatry. It might be argued that this sin is out of order here. On the contrary, it is clearly a point in contention. It was particularly true of Corinth that idolatry was associated with licentiousness in morals (cf. 5:10, 11). The word itself means "hirelings of an idol."

c. Adulterers. This is specific sexual perversion. Usually has reference to extra-marital relationships.

d. Effeminate. This is a passive word and suggests persons who give themselves up to unnatural vices. In general they pamper their bodies. The relation to homosexuality in a passive form is patent here.

e. Abusers of themselves. This is the word for "sodomites." It is the active form of the preceding word. It refers to those who give themselves over to monstrous vices. An active homosexuality is in view (cf. Rom. 1:27; 1 Tim. 1:10).

NOTE: The five items just mentioned relate to sins of impurity. God expects His own to be persons of cleanliness. In this filthy world of sexual perversion, it behooves the child of God to really take a stand for holiness and separation from the filth and smut!

f. Thieves. The original term here is a generic term. It is the base from which we gain the term kleptomaniac. It is one who steals without economic motive.

g. Covetous. This is an old word for one who overreaches. The reference is to the person who is avaricious and wants more and more. In the NT it is used only here, 5:10, and Eph. 5:5. It is always in bad company. The idea of self aggrandizement and siezing with violence is all part of the picture.

h. Drunkards. In earlier Greek this person was referred to as "tipsy." The more serious problem was a later development. If any argument is needed for temperance, this word give it!

i. Reviler. This is rendered a "railer" elsewhere (5:1.). Anyone who is foul-mouthed and abusive of others is included here. The whole of James' word about the tongue is important at this juncture (James 3).

j. Extortioner. Basically the idea is of injustice by violent means. He is the rapacious man (Matt. 7:15; Luke 8:11). It could well be translated a "robber." This sordid act is akin to "covetousness" mentioned above. They are two species of the same genus of sin!

NOTE: The above five items generally relate to one's spoilation of others. It is forever true that we live unto God, but this has implications in relation to others. God help us to be true to HIM.

3. Because of the STABILITY of the righteous. v. 11.

This is a tremendous verse! It staggers the profoundest child of God. The neuter of the pronoun "such" shows the contempt of meaning. "Such abom-