

# Ephesians Series

Lesson #215

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Dean Bible Ministries

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# Two Kinds of Inheritance

Ephesians 5:3–5; cf., Romans 8:17; 1 Corinthians 6:9–11



# EPHESIANS

THE WEALTH, WALK  
& WARFARE  
OF THE BELIEVER



**1 Pet. 1:3, “Blessed be the God and Father of our Lord Jesus Christ, who according to His abundant mercy has begotten us again to a living hope through the resurrection of Jesus Christ from the dead,**

**1 Pet. 1:4, “to an inheritance incorruptible and undefiled and that does not fade away, reserved in heaven for you,**

**1 Pet. 1:5, “who are kept by the power of God through faith for salvation ready to be revealed in the last time.”**

**The difficulty: What does it mean in Eph. 5:5?**

**Eph. 5:3, “But fornication and all uncleanness or covetousness, let it not even be named among you, as is fitting for saints;**

**Eph. 5:4, “neither filthiness, nor foolish talking, nor coarse jesting, which are not fitting, but rather giving of thanks.**

**Eph. 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.”**

**What does it mean to not have an inheritance in the kingdom of Christ and God?**

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

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

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

**Gal. 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 such things will **not inherit the kingdom of God.**”

**[NKJV]**



**What the Bible Teaches  
About**

**Inheriting the Kingdom**



**Ephesians speaks of two kinds of “inheritance.”**

- 1. Eternal, guaranteed by the sealing by the Holy Spirit for all believers equally. Includes at least: a resurrection body, life without end in the Millennial Kingdom, and eternity with God.**



**Eph. 1:13, “In Him you also trusted, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise,**

**Eph. 1:14, “who is the guarantee of our inheritance until the redemption of the purchased possession, to the praise of His glory.”**

**Ephesians speaks of two kinds of “inheritance.”**

- 1. Eternal, for all believers equally. Includes at least: a resurrection body, life without end in the Millennial Kingdom, and eternity with God.**
- 2. Special reward inheritance to those who grow spiritually in their faithfulness, obedience, and service (1 Cor. 3:10–15).**



**2. Salvation inheritance is not earned, but is given by grace as a free gift; rewards are earned.**

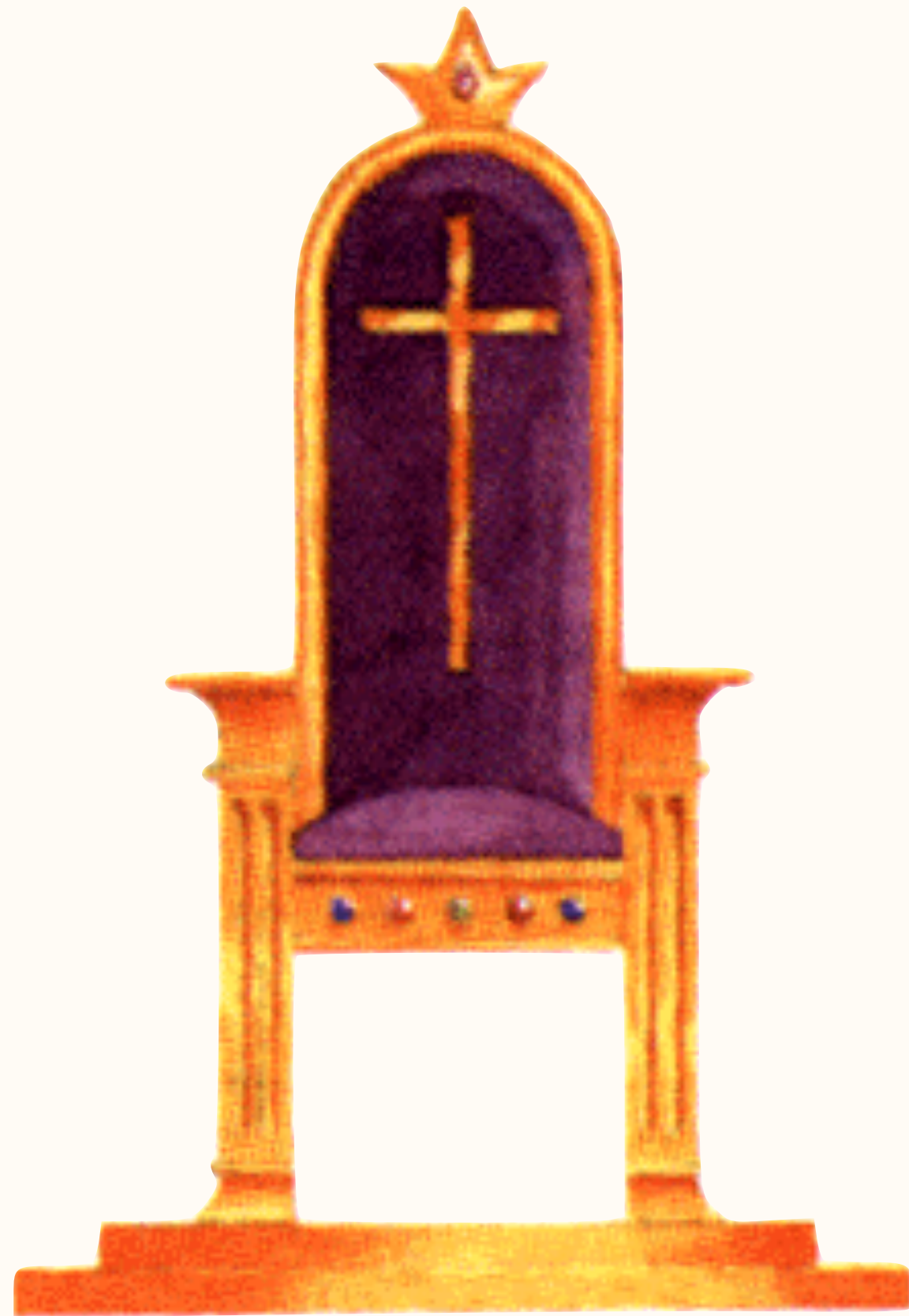
**Eph. 2:8, “For by grace you have been saved through faith, and that not of yourselves; it is the gift of God,**

**Eph. 2:9, “not of works, lest anyone should boast.**

**Eph. 2:10, “For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.”**

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

**3. All Church Age believers will be evaluated and rewarded at the judgment seat of Christ immediately following the Rapture of the Church.**



**2 Corinthians 5:10,**

**“For we must all appear before the judgment seat of Christ, so that each one may be recompensed for his deeds in the body, according to what he has done, whether good or bad.”**





Rapture of  
the Church



**Church  
Age**

**Tribulation**

**Millennial  
Kingdom**

**Eternal  
State**

**Second Resurrection  
(unsaved)**

**BEMA  
Judgment  
Seat of  
Christ**

**GREAT  
WHITE  
THRONE**

**Unsaved Dead**

**1 Peter 1:17, “And if you call on the Father, who without partiality judges according to each one’s work, conduct yourselves throughout the time of your stay here in fear;”**

**ἀναστρέφω *anastrephō***  
**2 plur aor pass impera**  
**to live, conduct**  
**oneself; to return,**  
**overturn**

**ἔργον *ergon***  
**neut sing acc**  
**work**



**4. For some there will be rewards. For others there will be a loss of reward, but not a loss of salvation, the eternal, guaranteed inheritance. The difference is that which is done when walking by the Spirit.**

**Morality, even reading the Bible, witnessing, giving, worshipping, when it is “according to the flesh” is dead works.**

**1 Cor. 3:11, “For no other foundation can anyone lay than that which is laid, which is Jesus Christ.**

**1 Cor. 3:12, “Now if anyone builds on this foundation with gold, silver, precious stones, wood, hay, straw,”**



**1 Cor. 3:13, “each one’s work will become clear; for the Day will declare it, because it will be revealed by fire; and the fire will test [*dokimazo*] each one’s work, of what sort it is.**

**1 Cor. 3:14, “If anyone’s work which he has built on it endures, he will receive a reward.**

**1 Cor. 3:15, “If anyone’s work is burned, he will suffer loss; but he himself will be saved, yet so as through fire.”**

**Conclusion: Two types of believers: those with rewards, those without.**

## **5. What did inheritance mean in the Old Testament?**

**Inheritance: the central idea was a possession, not necessitating the death of someone.**

**Gen. 15:7, “Then He said to him, ‘I am the Lord, who brought you out of Ur of the Chaldeans, to give you this land to inherit it.’**

**Gen. 15:8, “And he said, ‘Lord God, how shall I know that I will inherit it?’ ” [NKJV]**



**The answer is the Abrahamic Covenant:**

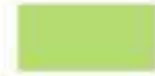
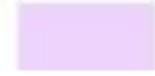

**The context explains the background:**

- 1. The heir will come from Abraham's own body. (Gen. 15:4)**
- 2. The number of descendants would be innumerable. (Gen. 15:5)**
- 3. The promise is guaranteed by the character of God and will be fulfilled because the omnipotent God has the ability to do what He promised. (Gen. 15:7)**

**Gen. 15:18, “On the same day the LORD made a covenant with Abram, saying: ‘To your descendants I have given this land, from the river of Egypt to the great river, the River Euphrates—’ ”**



## Exploring the Promised Land Boundaries

-  Israel's tribal allotments in the time of Joshua
-  Approximate boundaries of the land of Canaan (Numbers 34:1–12)
-  Approximate area of the land from the River of Egypt to the Euphrates (Genesis 15:18)





**6. In the Old Testament, there were two types of inheritance. First the idea of an inheritance of every believer's relationship to God, they were God's possession.**

**Deut. 18:2, “Therefore they shall have no inheritance among their brethren; the Lord is their inheritance, as He said to them.” [NKJV]**

**Second, the idea of an inheritance which included property possession, but not all had property possession.**

**Deut. 14:27, “You shall not forsake the Levite who is within your gates, for he has no part nor inheritance with you.”**

**Deut. 18:1, “The priests, the Levites—all the tribe of Levi—shall have no part [meris LXX] nor inheritance with Israel; they shall eat the offerings of the Lord made by fire, and His portion.**

**Deut. 18:2, “Therefore they shall have no inheritance among their brethren; the Lord is their inheritance, as He said to them.” [NKJV]**

## **Conclusion:**

**There was a general inheritance of a relationship to God unrelated to the possession of land promised to Israel.**

**Some would be “in the land” with no possession in the land.**



**7. In the New Testament we have a similar distinction made. There are two categories of inheritance. We have a specific guarantee of an inheritance (Eph. 1:14).**

**1 Pet. 1:3, “Blessed be the God and Father of our Lord Jesus Christ, who according to His abundant mercy has begotten us again to a living hope through the resurrection of Jesus Christ from the dead,**

**1 Pet. 1:4, “to an inheritance incorruptible and undefiled and that does not fade away, kept in heaven for you,**

**1 Pet. 1:5, “who are guarded by the power of God through faith for salvation ready to be revealed in the last time.”**

## 8. Two types of heirs.

**Romans 8:17, “and if children, then heirs -- heirs of God and joint-heirs with Christ, if indeed we suffer with Him, that we may also be glorified together.” [NKJV]**

**Rom. 8:17, “And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.” [KJV]**



9 But ye are not in the flesh, but in the spirit, if so be that the spirit of God dwell in you. Now if any man have not the spirit of Christ, he is none of his.

10 And if Christ be in you, the body is dead because of sinne: but the spirit is life, because of righteousnesse.

11 But if the spirit of him that raised vp Jesus from the dead, dwell in you: he that raised vp Christ from the dead, shall also quicken your mortall bodies, by his spirit that dwelleth in you.

12 Therefore brethren, we are debtors, not to the flesh, to live after the flesh.

13 For if ye live after the flesh, ye shall die: but if ye through the spirit doe mortifie the deeds of the body, ye shall live.

14 For as many as are led by the spirit of God, they are the sonnes of God.

15 For ye have not receiued the spirit of bondage againe to feare: but ye have receiued the spirit of adoption, whereby we cry, Abba, father.

16 The spirit it selfe beareth witnes with our spirit, that we are the children of God.

17 And if children, then heires, heires of God, and ioynt heires with Christ: if so be that we suffer with him, that wee may be also glorified together.

18 For I reckon, that the sufferings of this present time, are not worthy to be compared with the glory which shall be revealed in vs.

19 For the earnest expectation of the creature, waiteth for the manifestation of the sonnes of God.

20 For the creature was made subject to vanitie, not willingly, but by reason of him who hath subiected the same in hope:

21 Because the creature it selfe also shall bee deliuered from the bondage of corruption, into the glorious libertie of the children of God.

22 For wee know that the whole creation groaneth, and trauaileth in paine together vntill now.

23 And not only they, but our selues also which haue the first frutes of the spirit, euen we our selues groane within our selues, waiting for the adoption, to wit, the redemption of our body.

24 For wee are saued by hope: but hope that is seene, is not hope: for what a man seeth, why doth he yet hope for?

25 But if wee hope for that wee see not, then doe wee with patience waite for it.

26 Likewise the spirit also helpeth our infirmitie: for we know not what wee should pray for as wee ought: but the spirit it selfe maketh intercession for vs with groanings, which cannot bee vttered.

27 And he that searcheth the hearts, knoweth what is the minde of the spirit, because he maketh intercession for the Saints, according to the will of God.

28 And wee know that all things worke together for good, to them that loue God, to them who are the called according to his purpose.

29 For whom he did foreknow, he also did predestinate to be conformed to the image of his sonne, that hee might bee the first borne amongst many brethren.

30 Moreover, whom he did predestinate, them he also called: and whom he called, them he also iustificed: and whom he iustificed, them he also glorified.

31 What shall wee then say to these things? If God be for vs, who can bee against vs?

32 He that spared not his owne son, but deliuered him vp for vs all: how shall hee not with him also freely giue vs all things?

33 Who shall lay any thing to the charge of Gods elect? It is God that iustificeth:

34 who is he that condemneth? It is Christ that died, yea rather that is risen againe, who is euen at the right hand of God, who also maketh intercession for vs.

35 who shall separate vs from the loue of Christ? shall tribulation, or distresse, or persecution, or famine, or nakednesse, or perill, or sword?

36 (As it is written, for thy sake we are killed all the day long, wee are accounted as sheepe for the slaughter.)

37 Nay in all these things wee are more then conquerours, through him that loued vs.

38 For I am perswaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor any other creature, shall be able to separate vs from the loue of God, which is in Christ Jesus our Lord.

CHAP. IX.

1 Paul is fory for the Iewes. 7 All the seed of Abraham

And if children, then heires, heires of God, and ioynt heires with Christ: if so be that we suffer with him, that wee may be also glorified together. Rom 8:17

We cry, Abba, father.  
16 The spirit it selfe beareth witnes with our spirit, that we are the children of God.  
17 And if children, then heires, heires of God, and ioynt heires with Christ: if so be that we suffer with him, that wee may be also glorified together.  
18 For I reckon that the sufferings



HELP A THIEF!!



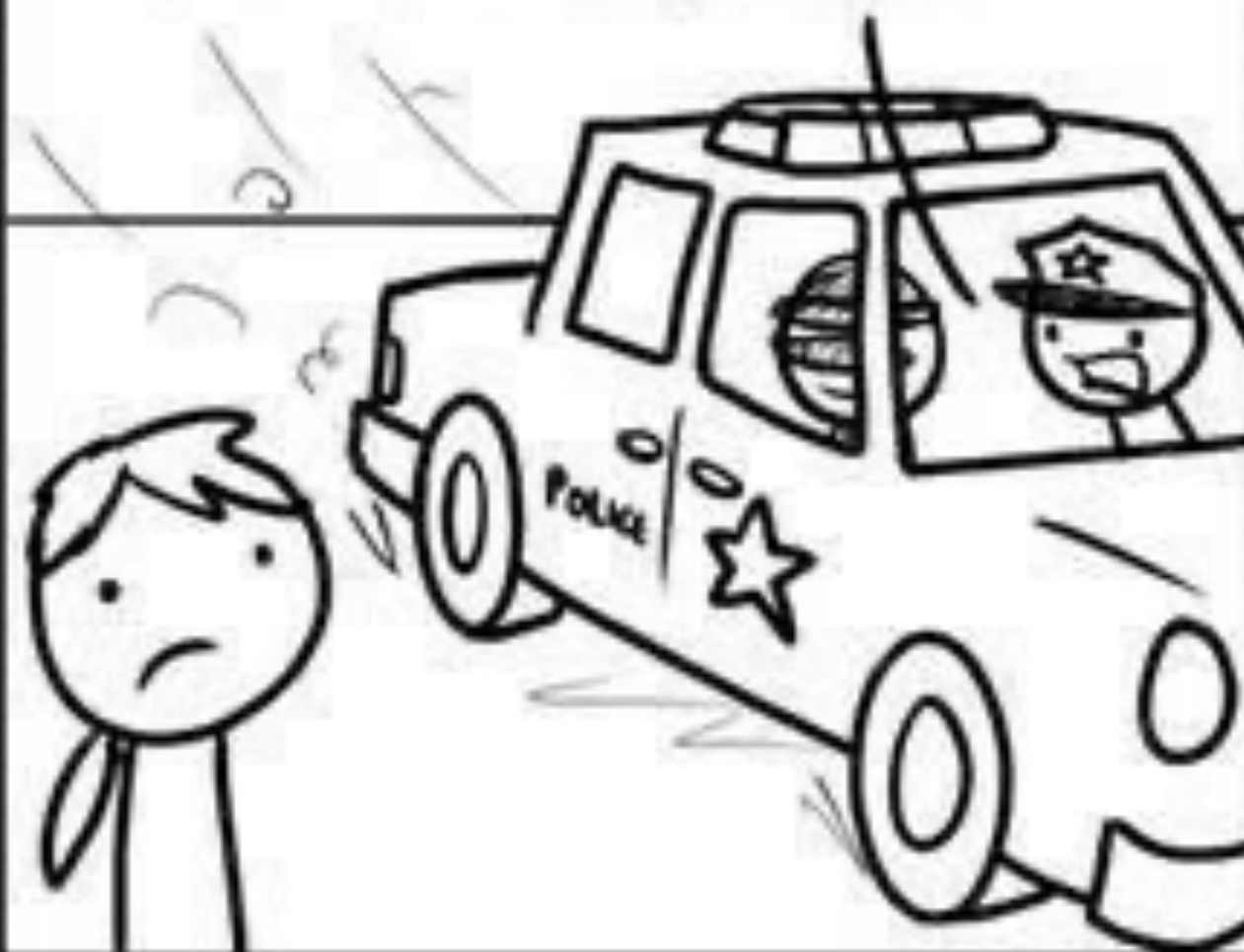
YAY!!



WHY AREN'T YOU  
ARRESTING HIM??



COMMAS, LADY!!







## What a difference a comma makes:

- I like cooking,  
my family,  
and my dogs.
- I like cooking my family  
and my dogs.

**Use commas!**  
**Don't be a psycho.**

100xHaHaHa.com

**Commas, use them.**

**Johnny said the teacher was stupid.**

**Johnny, said the teacher, was stupid.**

**Johnny said, the teacher was stupid.**



**Rom. 8:17, “and if children, heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer with Him so that we may also be glorified with Him.” [NASB 95]**

**Rom. 8:17, “and if children, then heirs; heirs of God, and joint-heirs with Christ; if indeed we suffer with him, that we may also be glorified with him.” [WEB, ASV]**

**Rom. 8:17, “and if children, then heirs—heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him.” [ESV, NIV]**

**Romans 8:17, “and if children, then heirs -- heirs of God and joint heirs with Christ, if indeed we suffer with Him, that we may also be glorified together.”**

**Romans 8:17, “and if children on the one hand (**μὲν, *men***), heirs of God, and on the other hand (**δὲ, *de***), joint heirs with Christ if indeed we suffer with Him, that we may also be glorified together.”**

**Romans 8:17 and if children on the one hand (*μὲν, men*), heirs of God, and on the other hand (*δὲ, de*), joint heirs with Christ if indeed we suffer with Him, that we may also be glorified together.”**

**In Romans, Paul frequently uses this grammatical structure to indicate contrast (Romans 2:7–8, 25; 5:16; 6:11; 7:25; 8:10, 17; 9:21; 11:22, 28; 14:2, 5; 16:19)**



**Romans 8:17, “and if children on the one hand (μὲν, *men*), heirs of God, and on the other hand (δὲ, *de*), joint heirs with Christ if indeed we suffer with Him, that we may also be glorified together.”**

**Romans 8:17, “and if children on the one hand (μὲν, *men*), heirs of God, and on the other hand (δὲ, *de*), joint heirs with Christ if indeed we suffer with Him, that we may also be glorified together.”**

**The “if, indeed” translates the Greek *eiper*, not the usual conditional *ei*, thus it emphasizes a future possibility dependent on the fulfillment of the the condition of suffering with Him.**

**Romans 8:17, “and if children, heirs of God, and joint heirs with Christ if indeed we suffer with Him, that we may also be glorified together.”**

**Two types of heirs:**

**Heirs of God: all believers**

**Joint heirs with Christ: for those who grow spiritually**



**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.”**




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



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

The background of the slide features a serene sunset scene. The sun is positioned in the upper right quadrant, casting a bright, golden glow across the sky. Several distinct rays of light extend from the sun towards the horizon, creating a dramatic, starburst effect. The lower portion of the image shows the dark, rippling surface of water, which reflects the light from the sun and the sky, creating a shimmering, textured appearance. The overall color palette is dominated by warm tones of yellow, orange, and gold, contrasted with the darker blues and greys of the water and sky.

**The key problem passage is 1 Cor. 6:9–11.**



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

**1 Cor. 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. To whom is Paul writing? What do we know about these Corinthians?**
- 2. Who are the “unrighteous” (*adikoî*) in 1 Cor. 6:9?**
- 3. *Do not be deceived?***
- 4. What does inherit mean? What does inherit the kingdom mean?**
- 5. And such were *some* of you?**
- 6. Eph. 5:5 and Gal. 5:19–21.**





Mediterranean Sea

HolyLandPhotos.org

- 3. Saronic Gulf
- 4. Gulf of Corinth



## **About Corinth:**

- 1. A Roman colony for military veterans and freedmen.**
- 2. A port city that brought sailors, slaves, Greeks, Asians, Egyptians, and Europeans together.**
- 3. A city with a worldwide reputation for evil, immorality, and lasciviousness.**

## **To whom is Paul writing?**

**In the context of 1 Corinthians, their current conduct has been described as much less than spiritual maturity.**

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



## Two Key Interpretive Words

**ἄδικος *ádikos*, unrighteous or unsaved; or “wrongdoers”?**

**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?”**

**ἄδικος *adikos*  
masc plur gen  
unjust;  
unrighteous;  
BDAG: “pertaining  
to acting in a way  
that is contrary to  
what is right.”**

***adikos = unjust, unrighteous***

**This can be  
an unrighteous unbeliever  
or  
an unrighteous believer.**



**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,”

**Thayer:** 1. unjust, 2. unrighteous or sinful, 3. deceitful.

**BAGD:** unjust, dishonest or untrustworthy.

**Abbott-Smith:** 1. unjust, 2. unrighteous or wicked.

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

**The phrase in 1 Cor. 6:9 is not the same as “the wicked” in vs. 1. In vs. 1 the adjective has the article, and it is definite, referring to a class.**

**But in vs. 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 (vs. 1) and once without it (vs. 9), it may be justifiable to press for this standard grammatical distinction here. If so, then the *adikos* of vs. 9 are not “the wicked” of vs. 1.**



**1 Cor. 6:7, “Now therefore, it is already an utter failure for you that you go to law against one another. Why do you not rather accept wrong [*adikeo*]? Why do you not rather let yourselves be cheated?**

**1 Cor. 6:8, “No, you yourselves do wrong [*adikeo*] and cheat, and you do these things to your brethren!**

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

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

**1 Cor. 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 Cor. 6:11, “And such  
were some of you all.  
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.”**

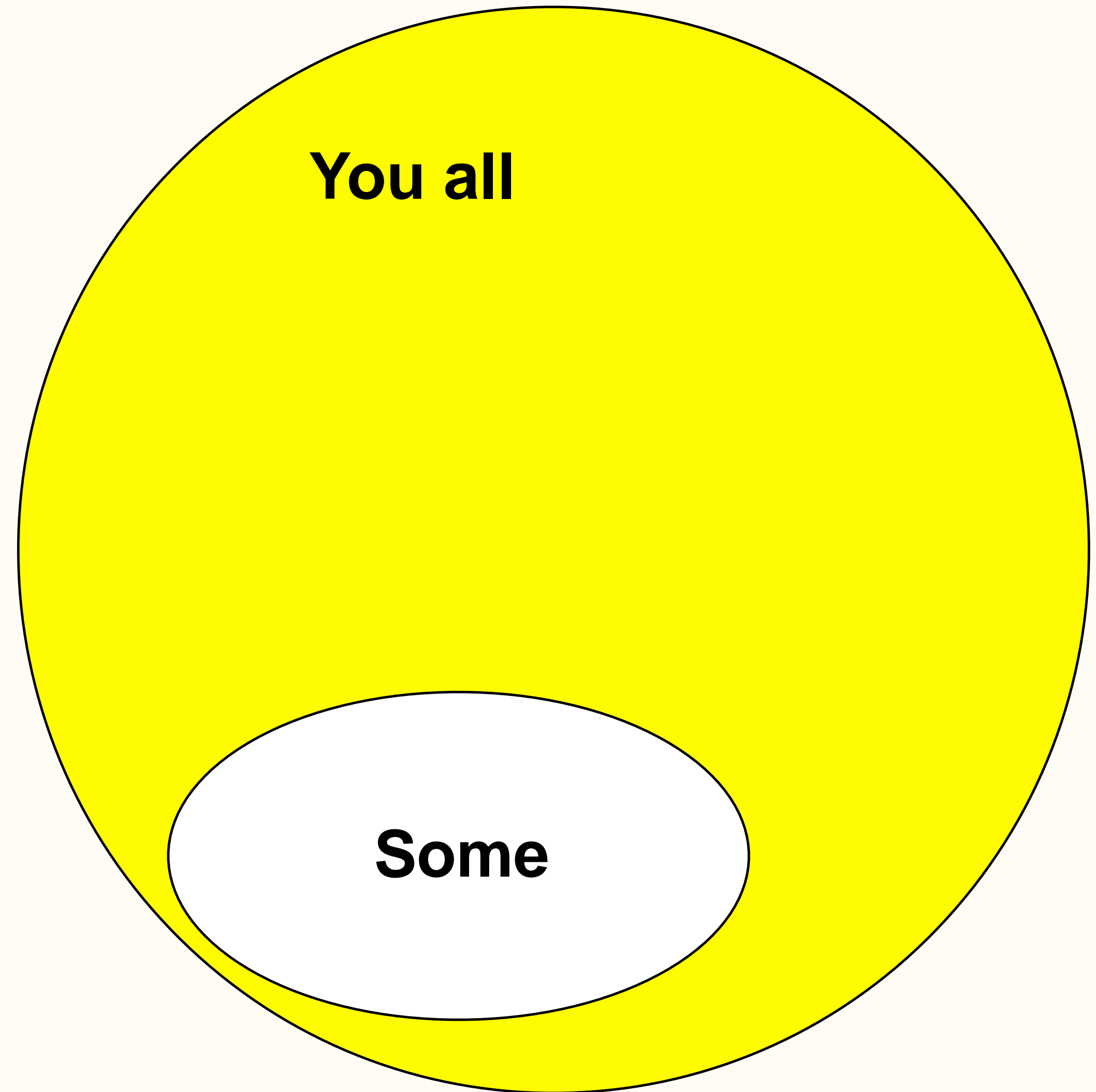


**You all**

**Understanding the “some” of 1 Cor. 6:11.**



**1 Cor. 6:11, “And such  
were some of you all.  
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.”**



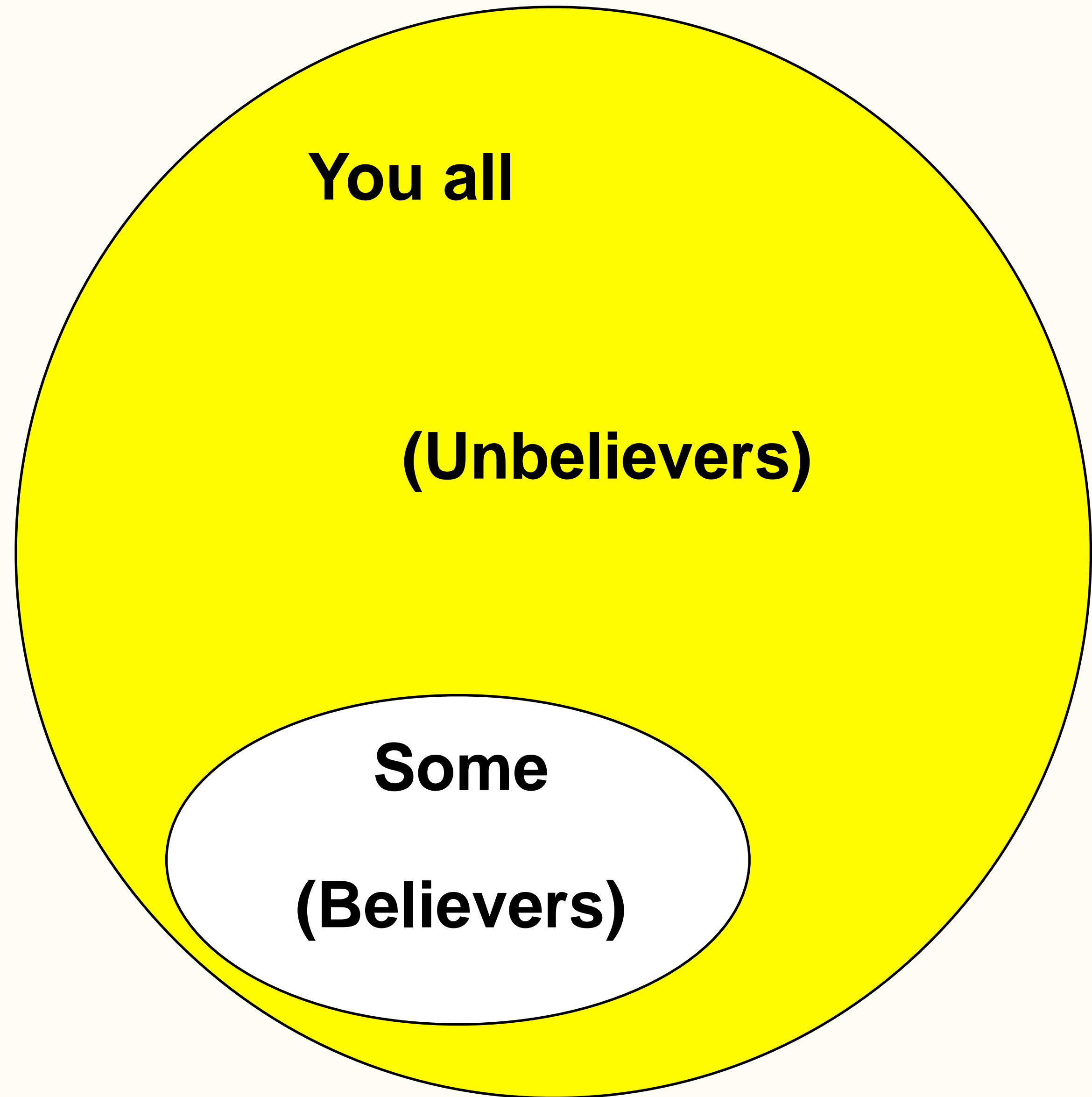
**Understanding the “some” of 1 Cor. 6:11.**

# **Two Ways to Interpret This Phrase**

## **Two Ways to Interpret This Phrase**

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





**Understanding 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*.**



**Understanding 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 and by the Spirit of our God.”**

## In Summary

- 1. *adikos* in 1 Cor. 6:9 does not refer to unbelievers.**
- 2. *adikos* in 1 Cor. 6:9 is linked with “wrongdoing” in 1 Cor. 6:8.**
- 3. The context is addressing believers.**
- 4. Only believers are heirs of God.**
- 5. In 1 Cor. 6:9–10, inheritance is based on human action.**
- 6. These believers are in danger of losing rewards.**