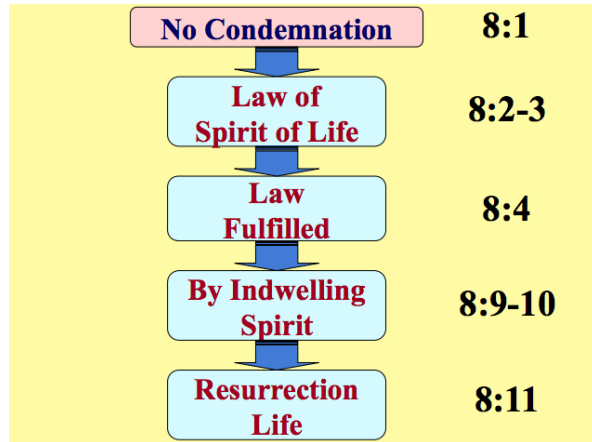


Romans 8.12-17 & Galatians 4.1-7 Putting to Death the Deeds of Old Nature, Adoption and Heirship of Sons 107b-111  
Ray Mondragon

[Romans 8.12 Putting the Death the Deeds of Old Nature 107b]

We have seen that The Spirit of life fulfills the law by the indwelling Spirit which enables us to live the Resurrection Life through the resurrection power.



That leads us to the next paragraph which begins in verse 12 and goes to 17. Commentaries are divided as to whether this verse is connected to the previous section or to the following. So I made a study to see how Paul makes transitions in Romans up to this point to see if there are any clues to decide whether 12 and 13 go with 1-11 or whether they go with 14-17 and I came to the conclusion that it goes with 14-17.

- |                            |         |
|----------------------------|---------|
| C. Sanctification          | 6-8     |
| 1. Principles              | 6       |
| 2. Problems                | 7       |
| 3. Power                   | 8       |
| a. Power over Sinful Flesh | 8.1-11  |
| b. Power of Sonship        | 8.12-17 |
| 1) Obligation to Spirit    | 8.12-13 |

As we typically do, we look at the whole, long sentence, which, typical of Paul, has a lot of 'ins and outs'.

8.12 So then, brethren, we are under obligation, not to the flesh, to live according to the flesh-- 13 for if you are living according to the flesh, you must die; but if by the Spirit you are putting to death the deeds of the body, you will live.

What is the main clause? we are under obligation. Subject: we (note that here he changes to 'we' and he adds, brethren to make it clear). Verb: are.

8.12 So then, brethren, we are under obligation, not to the flesh, to live according to the flesh-- 13 for if you are living according to the flesh, you must die; but if by the Spirit you are putting to death the deeds of the body, you will live.

Paul is almost *embracing* the brethren. We have seen that Paul does not give many commands, but this is a passage with something like 'doing'. Mostly Paul says things like 'you should know this', 'do you not know? Knowing this... Therefore, this and this. These are all Principles, Biblical truths. And in chapter 6 he says: Reckon these things to be *true*. In other words: you need to believe these things because this is reality and, in believing them, now we can respond in a right way.

8.12 So then, brethren, we are under obligation, not to the flesh, to live according to the flesh—

You can see various transitions that Paul makes. You can start even with 1.17. 1.16 and 17 are the theme of the whole book. He talks about God revealing righteousness and then in verse 18 he starts the doctrinal section with 'revealing wrath'. Paul seems to transition in most of these by taking a *word or idea* from one section and transitioning into the next. In this case I see him mentioning revealing righteousness and then revealing wrath. This is a major change from the theme of the whole letter to the major doctrinal section, transitioning with the word 'revelation'.

**Transitions**

- |           |  |                |
|-----------|--|----------------|
| 3.9 -     | All guilty →   | All condemned  |
|           | Jew and gentile...   |                |
| 5.12-21 - | Justification →  | Sanctification |
|           | There are several key words/themes in the section that lead us to the section on Sanctification. |                |
| 6.1 -     | Old life →   | New life       |
|           | From the old life to the new life, using questions with the key word 'sin'.                      |                |

- 6.15 - Slaves to sin → Obedience  
After the only exhortation so far...now we have  
'obligation' in 8.13
- 7.1 - Under law → Freedom  
Using an analogy with death.
- 7.13 - Law → Self-effort  
Can't be sanctified by Law, then transitions to ...not by  
Self-effort.
- 8.1 - Frustration → Victory  
Transitional word of 'Therefore', but also 'Jesus Christ'
- 8.12 - Power of HS → Sonship  
Sinful bodies to the concept of sonship.
- 8.17 - Sonship → Suffering then glory

8.12 So then, brethren, we are under obligation, not to the flesh, to live according to the flesh—

'So then', two Greek words which are used as a transition. These two words drove me to start the new section here.

This is not a command, nor an exhortation, but he is implying that there is something that should involve us in some way: an obligation. He used this word about himself: he is under obligation to preach the gospel. He doesn't have a legalist attitude; it's more that 'I have so *much* that God has given me that I am *compelled* to share the gospel. I can't do anything other because of this inward movement that moves me'. That is the idea of obligation.

8.12 So then, brethren, we are under obligation, not to the flesh, to live according to the flesh—

I think it is the same idea here: because of the *resources* that God has granted us—and not just justification but the indwelling presence of the HS, no condemnation, the law of the Spirit of life that counteracts the law of sin and death, because of Christ dying, because of the resurrection power that is available to us—all of that compels me now to not be obligated or in debt (the idea of the word obligation) to the flesh. It takes away the trash. We have no obligation; we have died *positionally* to that old nature which has not been eradicated.

8.12 So then, brethren, we are under obligation, not to the flesh, to live according to the flesh—

We talked about the Mindset of the flesh, that every *unbeliever* has who is concerned about all the things that affect him.

8.12 So then, brethren, we are under obligation, not to the flesh, to live according to the flesh-- 13 for if you are living according to the flesh, you must die; but if by the Spirit you are putting to death the deeds of the body, you will live.

Here with the —, and even in the Greek text, Paul, as is common with him, has an idea and gets side-tracked, adding to the subject of the flesh...

8.12 So then, brethren, we are under obligation, not to the flesh, to live according to the flesh-- 13 for if you are living according to the flesh, you must die; but if by the Spirit you are putting to death the deeds of the body, you will live.

...you must die. He had to re-emphasize it because of the destructiveness of the flesh.

8.12 So then, brethren, we are under obligation, not to the flesh, to live according to the flesh-- 13 for if you are living according to the flesh, you must die; but if by the Spirit you are putting to death the deeds of the body, you will live.

But you can pick up after the semi-colon (which is why they used it there) skipping the first part of 13. *You are under obligation to put to death the deeds of the body.* Again, we have already expounded upon the 'living according to the flesh' and he is talking about death in that comprehensive sense—that effects all aspects of who we are.

'But if by the Spirit you are putting to death the deeds of the body'... The HS *does* the work in our life; but he does not force it upon us. We have to trust Him, surrender to Him.

8.12 So then, brethren, we are under obligation, not to the flesh, to live according to the flesh-- 13 for if you are living according to the flesh, you must die; but if by the Spirit you are putting to death the deeds of the body, you will live.

There is a sense of something within me compelling, that moves me, and outwardly it appears that I am in debt—that is what grace is all about—there is no way I can earn God's goodness, but he lavishes His grace upon us and that motivates us. This is the spiritual life we have.

Walking in the Spirit produces abundant life NOW!

[Romans 8.12-14 & Galatians 5.17-24 Putting to Death the Deeds of Old Nature 108]

We have been tracing through these chapters with each chapter giving us a different set of Principles. In chapter 8 thus far we have seen the key of the power of the Holy Spirit that is in us to enable us to fulfill what God expects and desires. The requirement of the Law is fulfilled in us through the HS; we can't do it in our own efforts.

**Principles** for the Christian life - chapter 8

17. Power of HS in us fulfills God's Will

18. Walking in Spirit is means of Sanctification

19. Indwelling presence of HS gives power

Another principle we looked at in the early verses is walking in the Spirit which is the *means* God uses to Sanctify us, to set us apart, 8.1-11.

And beginning in verses 9 and 10, the indwelling presence of the HS is the *source* of that power.

Verses 12-17 has another concept, the Power of Sonship. We saw already in 12-13, his Obligation to the Spirit. I have emphasized that Romans 6-8 have very few exhortations, or commands or elements calling us to *do* or *respond* in certain ways. The emphasis is *knowing* our place in Christ, our identity in Him, knowing the resources that are available to us.

Then in 6.11, 'Reckon them to be true', so the way of living the Christian life is continually renewing our thinking which we have to do on an on-going basis, continually focus on the truth because we are bombarded by a world that tells us the opposite, that lies to us. Depending on your background will bring up thoughts, emotions, concepts that are not Biblical and we have been emphasizing the idea that what you think you generally live out, ie, what you believe you live out. Wrong ideas do move us to action. If you don't know Scripture and don't know God's principles, then you live out your life based on your upbringing, which may be far from Biblical, your experiences and the culture.

Then in chapter 8, we want to clarify this concept of 'obligation'.

8.12 So then, brethren, we are under obligation, not to the flesh, to live according to the flesh--

After the discussion of the indwelling presence, he is transitioning in these two verses, first bringing up what we had before: we are under

obligation not to the flesh. 'Obligation' is not a legalistic thing; one does not *have to* do all these things. It is not an imperative; it is a statement. But it does have implications that indicate a response to it. I noted that it is similar to what Paul said at the outset: He felt *obligated* to present the gospel to Jew and gentile—not out of a legalistic attitude. He was so overwhelmingly blessed that he concludes 'How else can I respond?' If he could respond in *gratefulness* this is grace, not legalism. That is the idea here: he has laid out all these blessings and we have this power available. I can respond in gratefulness and I feel a compulsion, this need, obligation—I feel indebted to all that God has done.

**“Under Obligation”**

> ὀφειλέται ἐσμέν οὐ (o-fay-léh-tah-ee es-mén oo) =

> 'we are no under obligation'

> Noun literally = 'debtors'

The word order is different in Greek from English: Debtors are-we not. The subject is in the verb—at the end.

8.12 So then, brethren, we are under obligation, not to the flesh, to live according to the flesh—13 for if you are living according to the flesh, you must die; but if by the Spirit you are putting to death the deeds of the body, you will live.

I am not indebted to the flesh; it only does destructive things to me.

8.12 So then, brethren, we are under obligation, not to the flesh, to live according to the flesh-- 13 for if you are living according to the flesh, you must die; but if by the Spirit you are putting to death the deeds of the body, you will live.

I would die—in the comprehensive sense of of the flesh being dead, not the second death, nor the cessation of breathing now. But I want to respond, in thankfulness, to (13) what the Spirit enables me to do.

**8.12** So then, brethren, we are under obligation, not to the flesh, to live according to the flesh-- 13 for if you are living according to the flesh, you must die; but if by the Spirit you are putting to death the deeds of the body, you will live.

Putting to death the deeds of the flesh is our response in the process of Sanctification. Because of our overwhelming thankfulness, we see to what we are debtors. It is a statement. We have to have a Mindset of the Spirit. This is the focus of the response:

**Put to Death** (as in 6.11-13 as well) This is how we deal with our past tendencies or lives.

1. Term - θανάτω (thah-nah-táh-o)
  2. Present tense - continuous
  3. Power of HS but participation
  4. Thoughts, aspirations, impulses, motives, desires, words, actions
  5. A list - Galatians 5.17-21
1. This is one of the terms Paul uses; it means to 'put to death' in a literal sense, but in this context it is putting to death spiritual issues in terms of deeds and lifestyle: θανάτω (thah-nah-táh-o)
  2. It is in the present tense, on-going commitment, the continuous putting to death—because once we deal with one issue in our experience, there is always a whole set of other issues that we need to deal with. We will continue to battle with the flesh as long as we are in this life.
  3. But He gives us all the resources to do it. In fact with have the *power* of the HS that enables us. But you must participate. Verse 13 says: 'but if by the Spirit *you* are putting to death the deeds of the body...' In Sanctification we *participate* with the HS. The HS sanctifies; it is a total work of God Himself, by grace, but it is not automatic and is not forced upon us. We participate in the Sanctification.

Here we need to clarify the doctrine of 'The Perseverance of the Saints.' It is the teaching that if a believer has a saving relationship with the Lord Jesus Christ, then in fact, if that salvation is genuine, he will persevere and will continue in the process of sanctification, and in general he will persevere until the end. If he does not, the doctrine teaches that that person was not saved in the first place.

I have some problems with that whole doctrine. One of them is that it is not that *we* persevere; I believe that it is *God* that preserves us. I believe in the doctrine of eternal security, but it is God who keeps us secure. It is not us persevering and keeping our salvation or demonstrating that we are saved, but it is God Himself who perseveres and *keeps* us.

What I think is Biblical is that we *can* fall away. The doctrine of perseverance says that you *cannot*. We can fall away simply by not walking in the Spirit, and if we persist we can go in a downward spiral and I think that there are some that never even return. But if they were genuinely saved in the first place, God perseveres in keeping them and they ultimately have the salvation that God has promised.

4. The participation involves consciously dealing with those areas of sin that crop up in our lives and we put them to death or put them behind us. It usually starts with our thought processes—what we think about, our aspirations and goals, or impulses when in the

midst of a tense or emotional situation, or we are under attack—our tendency is to respond in fleshly ways, so we need to concentrate on preparing ourselves for those occasions so that when such occasions occur we are able to put those responses to death, and from there respond from the power of the HS in a godly way.

It involves our motives—why we do the things we do. In fact, in churches they are filled with people who do not necessarily have our motives. They may be there because they feel that a they *have to* be there, or to give people the impression that they are spiritual in some ways--rather than to see how they can minister, how they can grow and how they can worship and give glory to God. All of us have mixed motives—and sometimes the negative ones, the ones that are fleshly, overpower the godly ones. So we put such motives to death as well.

We all have desires, needs which stimulate desires to satisfy those needs. We can go about it in the flesh or in the Spirit. God wants to meet all those needs and will use instrumentality, but the fleshly desires need to be put to death.

And our words—how we speak to others, not only the *choice* of words but how we *use* them. We can build up or tear down. We can respond in anger with angry words that destroy and do damage, or we can respond with words that build up.

And then, obviously *actions*, actual things that we perform and do. We have to put those that are not godly actions to death and see what the HS would lead us to do.

That is the concept of 'putting things to death'.

5. There is a list in Galatians 5.1-21 that gives us some detail on what these deeds are—in fact that is how they are identified. 17 *For the flesh sets its desire against the Spirit, and the Spirit against the flesh; for these are in opposition to one another, so that you may not do the things that you please.* 18 *But if you are led by the Spirit, you are not under the Law.* 19 *Now the deeds of the flesh are evident, which are: immorality, impurity, sensuality, 20 idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions, 21 envying, drunkenness, carousing, and things like these, of which I forewarn you, just as I have forewarned you, that those who practice such things will not inherit the kingdom of God.*

Verses that resemble much those that we are studying in Romans 8. Then, in verse 19, we can find at least one or two in the list that fit us personally... immorality, impurity, sensuality, 20 idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions, 21 envying, drunkenness, carousing.

We need to reckon on these Biblical concepts, and then step out in faith, not only believing them but appropriating all of the promises that we have and trusting in the indwelling presence of the

HS. Then, in 6.12, that is the process of not letting sin reign in my life, because I am now putting to death the deeds of the body, and verse 13, *do not go on presenting the members of your body to sin as instruments of unrighteousness*; the third command in that context. Don't put myself in those situations or involve myself in those things that cause me to stumble.

And then the positive, also in 6.13, *but present yourselves to God as those alive from the dead, and your members as instruments of righteousness to God*. That is walking in the Holy Spirit, responding to the positive things, appropriating power of the HS; those are the things that we need to focus in on when we come to this issue of putting to death the deeds of the body.

Here we need to clarify a little of the ministry of the HS because in this context we need to distinguish some of the ministries to have more clarity and understanding here.

### Ministry of Holy Spirit

1. Baptism (6.3-4) - uniting to Christ at moment of salvation
  2. Indwelling (8.9-10) - Permanent inner dwelling at salvation
  3. Filling (Ephesians 5.18 - empowering when walking, not when in flesh
1. When we accept Christ we are baptized into Christ's death, burial resurrection. That identification or uniting is the baptism of the Holy Spirit. This is a one-time event. The book of Acts is a transitional book from the historical, old economy of dispensation of law to a new, church-age dispensation of grace. God used, and called attention to His working in a new way, including the gentiles, with supernatural phenomena.
  2. The indwelling of the Spirit is continuous, on-going, not one-time event like the baptism of the Spirit.
  3. A third ministry of the HS, different from baptism and indwelling, is the *filling* of the HS. What we mean by this, is in the central passage Ephesians 5.18 *And do not get drunk with wine, for that is dissipation, but be filled with the Spirit*, is a command; it is an experience or something we need to appropriate. We can summarize it as the *empowering* work of the HS and it is that empowering, as a result of the indwelling, that we experience as we *walk* in the Spirit. And when we are walking in the flesh, we are *not* filled with the HS. It is not continuous; it can be interrupted—by sin, by walking in the flesh and we need to reconnect, regain fellowship. We do that by confessing that sin, that walking in the flesh, and then our sins on a temporal, everyday basis are forgiven and we are filled with the Spirit again. We can quench the working of the Spirit; also grieving the Spirit. They are negative commands.

The positive command is in Ephesians 5.18, somewhat synonymous with *walking in the Spirit*. Keep in mind that the HS is God, and God is omnipresent, so the HS is *everywhere*. When we think of the *indwelling*, we think of God manifesting a presence in a very special way inside the believer. But God is omnipresent which would mean that God is everywhere, including the *unbeliever*, but obviously not in the sense of the indwelling presence.

We put the deeds of the body to death in the power of the HS—which is a *process* that goes on in the filling of the HS. Walking in the Spirit is walking filled with the Spirit.

8.12 So then, brethren, we are under obligation, not to the flesh, to live according to the flesh-- 13 for if you are living according to the flesh, you must die; but if by the Spirit you are putting to death the deeds of the body, you will live.

Walking, filled with the HS is *living*; that is *life*, that is *spiritual life*. That is where power is appropriated and where we experience that power of the HS. We can do things differently, live differently, respond differently to all of the circumstances of life.

Illustration: The Boeing 777 of 330 tons is lifted into the air by aerodynamic forces and speed of the engines which overcome the law of gravity. In the Christian life is the Law of Spirit of Life which we receive upon accepting Christ as Savior—and maintaining it is the power of HS. Like those jet engines God's power can overcome any obstacle or force that attempts to counteract it.

### Put to Death

1. Term - θανάτω (thah-nah-táh-o)
2. Present tense - continuous
3. Power of HS but participation
4. Thoughts, aspirations, impulses, motives, desires, words, actions
5. A list - Galatians 5.17-21
6. Alternative - Galatians 5.22-24 *But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, 23 gentleness, self-control; against such things there is no law. 24 Now those who belong to Christ Jesus have crucified the flesh with its passions and desires.*

This is Spirit power, soaring, living life. It is something that the Spirit produces within us. We can love supernaturally, unconditionally...All of these require supernatural enablement to exhibit them. There is no power against them. Again, another parallel passage that reinforces what we have seen in Romans.

That brings us to the next passage where Paul introduces to us a new concept—the concept of sonship, verse 14, which is also very important in Sanctification.

C. Sanctification	6-8
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a. Power over Sinful Flesh	8.1-11
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1) Obligation to Spirit	8.12-13
2) Sonship of Believers	8.14

8.14 For all who are being led by the Spirit of God, these are sons of God.

8.14 For all who are being led by the Spirit of God, these are sons of God.

Walking in the Spirit produces abundant life NOW! This is ‘eternal life’ now, which Jesus mentioned with ‘life and abundant life’.

[Romans 8.14-15 & Galatians 4.1-7 Adoption as Sons 109]

The concept of sonship is fairly common in the NT. It gives us a great picture of our relationship to the Creator of all things. He is as intimate as a father—that is the significance of sonship. This is particularly important in the Roman Empire; we will see the matter of inheritance which stems from sonship.

The concept of adoption was common in the 1st Century, both in the Greek culture with slightly different connotations and in the Roman Culture with some connotations as well. And even the Jewish culture had a unique concept of adoption and sonship.

So, in the 1st Century people were familiar, not just with the physical concept of sonship, but in terms of extended relationships as well.

We are in chapter 8 looking at the *power* available for the Christian life. We have seen several principles in chapter 8 by itself, as we see them build one upon another.

**Principles** for the Christian life - chapter 8

17. Power of HS in us fulfills God’s Will
18. Walking in Spirit is means of Sanctification
19. Indwelling presence of HS gives power
20. Believers participate in sanctification

17. We have the power of the HS which enables us to actually fulfill the requirement of the law.
18. Walking in the Spirit is the means by which God will sanctify us or the means by which He will conform us more and more to His image. Or, Sanctification is God working out righteousness in our experience. We are not bestowed righteousness but *declared* righteous, and we experience righteousness as we walk in the Spirit.
19. The indwelling presence of the HS is the source of the power, the enablement. We cannot do it on our own or by Self-effort, nor by trying to obey because God does not improve the flesh which remains depraved; hence we let it die. We cannot improve old lifestyles; the HS replaces them.
20. I believe that sanctification is a total work of God; He is the one that effects it, but like salvation (also totally a work of God) He calls us to *believe* and participate in sanctification. It is similar: we trust, we believe, we reckon these things true (6.11) that we are new creatures in Christ. And, from that new nature, now believing that there is power in the indwelling presence of the HS, now we can step out in faith believing that God will give us the enablement to fulfill what He calls us to do.

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2) Sonship of Believers	8.14

That new nature makes us *sons* of God in a real sense. The first verses of the section, 12-13, are transitional with our *obligation* to the Spirit rather than to the flesh which is not in a legalistic sense but in a sense of gratitude. If we are given a very expensive gift, we have a sense of caring for it, maintaining it, doing whatever is necessary to preserve it. and we are overwhelmingly thankful to this person who gave us the prized item. We have a new nature; now we have to maintain it and it’s a pleasure to do it—with all the ‘tools’ required that were supplied. That is the sense of ‘obligation’ in this context.

8.14 For all who are being led by the Spirit of God, these are sons of God.

The indwelling presence implies that we are walking in the Spirit, not by ourselves, but hand in hand with Jesus and the Holy Spirit who

leads us from internal guidance, on a continuous, on-going walk on His path, in His direction, taking into account the things He wants us to experience as we walk with Him.

8.14 For all who are being led by the Spirit of God, these are sons of God.

And remember (verses 9&10), if we do not have the indwelling presence of the Spirit of God, it doesn't matter what we do to be religious, we do not belong to Him. So He is talking about those genuinely saved and therefore having the indwelling presence and a new nature—these are sons of God. The moment we trust in Jesus Christ for eternal salvation, at that moment we are infants, babies that need to grow, but *sons* or *daughters*.

To get the complete perspective, to see that we are part of a bigger work that God is doing we note that there is sense in which the Father is *Father over all*. There are many Scriptures that indicate this broad sense. Understanding this I think will give us an appreciation of what it means to be a son of God. Again, remember, in the OT this was a foreign concept.

#### **Father over All**

> Creation and Unbelievers

There is a sense in which God is Father over all creation in that He is the *originator*—all things come from Him, including all unbelievers. And from these verses, liberals have perverted the concept of Fatherhood and see all people in a sense of being children of God. That is true, but they do not extend it to the born again experience of being born into a new family. Liberals fall short of that sonship that is spoken of in Romans 8.

Job 38.7 *When the morning stars sang together And all the sons of God shouted for joy?*

This verse is not as clear and it is a poetic statement, but it does refer to and involve the creation. It seems that there is even a natural response by the non-living entities. The stars may be an image of angelic creatures rather than the physical, but this is a passage they use to broaden the concept of sonship. And all the unseen world is part of creation, so there is a universal fatherhood seen there.

Acts 17.29 *“Being then the children of God, we ought not to think that the Divine Nature is like gold or silver or stone, an image formed by the art and thought of man.*

Paul is talking to Athenians and he is arguing a different world view, laying groundwork because he is dealing with people that are totally

unfamiliar with Biblical concepts. He is quoting their poetry, so he is admitting that there is a sense than even unbelievers or all of humanity are children of God. There is a Biblical sense that all *are* but only in the sense of origin and beginnings since we all stem from God as creator.

#### **Father over All**

> Creation and Unbelievers

> Israel

Then, in the OT, there is a special sense of Israel, not individuals, but Israel as a composite, as a nation, was under the fatherhood of God.

Exodus 4.22 *“Then you shall say to Pharaoh, ‘Thus says the LORD, “Israel is My son, My firstborn.”*

Even before they were a nation, before the Exodus from Egypt, the Lord called Israel ‘My son’. They were the people who many years later became a nation. This was not true of the individuals; individual Israelites did not feel that sense of being children of God.

Jeremiah 31.9 *“With weeping they will come, And by supplication I will lead them; I will make them walk by streams of waters, On a straight path in which they will not stumble; For I am a father to Israel, And Ephraim is My firstborn.”*

Then, at the very end of Israel, Jeremiah is describing their destruction as a nation and he gives them assurance that their standing as a nation has not changed. God was going to put them through captivity in order to discipline them, but all the same, there would come a day when he would bring them back into relationship. What very important item is in this chapter? The New Covenant. He was laying the groundwork, the beginnings of what He would spell out as the New Covenant. He says, ‘I am a father to Israel’. And He was going to spank his children. Ephraim is another way of describing the children of Israel...My firstborn. The relationship did not change. They were disciplined, but not cast out in a final or eternal way.

#### **Father over All**

> Creation and Unbelievers

> Israel

> Christ

In terms of originator, Jesus Christ. This is a unique sonship, different from all the others. He is Son in the most intimate way in that He has the identical nature as God the Father. He is God.

John 3.16 ...His only begotten Son,...

The Jehovah's Witnesses take this word 'begotten' to mean that Jesus had a *beginning*. He was born; he is not God, He is a creature, only begotten.

> μονογενής - unique  
only one of a kind  
from all eternity

The Greek word, μονογενής (mo-no-geh-neís), doesn't have the idea of being born in a physical, natural sense. 'mono-' means 'only' but combined with '-genesis' is not in the sense of physical birth per se, but in fact, in the NT, there are several passages of the pre-existence of Christ. When He was born of a virgin, that was not the beginning.

It has more the idea of a *unique* sonship, unique relationship, different from any other relationship; it's one of a kind. And He is one-of-a-kind from all eternity. He did not begin in a manger in Bethlehem.

>John 1.14 *And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth.*

18 *No one has seen God at any time; the only begotten God who is in the bosom of the Father, He has explained Him.*

3.18 *"He who believes in Him is not judged; he who does not believe has been judged already, because he has not believed in the name of the only begotten Son of God.*

Our relationship to God is closer than that of Israel.

**Acknowledgement** of Christ's sonship by:

1. Father - Matthew 3.17 *and behold, a voice out of the heavens said, "This is My beloved Son, in whom I am well-pleased."*

17.5 *While he was still speaking, a bright cloud overshadowed them, and behold, a voice out of the cloud said, "This is My beloved Son, with whom I am well-pleased; listen to Him!"*

God the Father acknowledged Him at baptism and the transfiguration.

2. Son - Matthew 11.27 *"All things have been handed over to Me by My Father; and no one knows the Son except the Father; nor does anyone know the Father except the Son, and anyone to whom the Son wills to reveal Him.*

Christ identifies Himself as Son.

3. Man - Matthew 16.16 *Simon Peter answered, "You are the Christ, the Son of the living God."*

Mark 15.39 *When the centurion, who was standing right in front of Him, saw the way He breathed His last, he said, "Truly this man was the Son of God!"*

John 1.34 *"I myself have seen, and have testified that this is the Son of God."*

49 *Nathanael answered Him, "Rabbi, You are the Son of God; You are the King of Israel.*

Various men identified Jesus as the Son of God. They had some understanding of this unique relationship that Jesus had with God the Father, that it was different than any other. Unbelieving Jews also saw the sense of equality, same nature as God—and they picked up stones to stone Him.

4. Demons - Matthew 8.29 *And they cried out, saying, "What business do we have with each other, Son of God? Have You come here to torment us before the time?"*

Even demons observed the unique relationship between the Son and the Father. They acknowledged His deity. They knew He was judge, and they were wondering if their time was up, their time of judgment had come 'to torment us'.

**Father over All**

> Creation and Unbelievers

> Israel

> Christ

> Believers

That brings us to the sonship that is very common in the NT: describing *our* relationship, not identical to Christ's, but of all of these, Christ's sonship is the closest to ours. It is individual and personal. The Israelites approached God on a more corporate level. People had individual heart responses but there were annual sacrifices, for example, that were for the *nation*.

John 1.12 *But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name, 13 who were born, not of blood nor of the will of the flesh nor of the will of man, but of God.*

There are three words for 'son'. Here it is τέκνον (tékh-non), a child, usually older than a toddler, used about 99 times in the NT. It can be a child all the way up to adulthood.

'...those who believe in His name...'—that is the means.

'...who were born...' This goes against the liberal idea; this is a spiritual birth. If one does not have a spiritual birth, he does not have the HS, does not have eternal life, does not have salvation.



But at the instant of heart response, of trust, we become born again. Jesus explains more of that in John 3.

‘...born, not of blood’... It is not a physical, genetic, biological thing;

‘not [even] of the will of the flesh’; you cannot just *determine* to become a believer. You can’t use philosophy, science nor intellect.

‘nor of the will of man’, not by will-power.

‘...but of God’. Salvation is totally of Him. We simply believe and receive it. But it makes us *children* of God. We will see another Greek word for ‘children’.

Ephesians 2.19 *So then you are no longer strangers and aliens, but you are fellow citizens with the saints, and are of God’s household.*

Speaking of the Ephesians, they were dead, but now are alive in Christ, so now no longer strangers, outside of the family, or aliens, but are fellow citizens with the saints, *with the believers*, those declared holy, and who are of God’s *household*.

- |                            |         |
|----------------------------|---------|
| C. Sanctification          | 6-8     |
| 1. Principles              | 6       |
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| a. Power over Sinful Flesh | 8.1-11  |
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| 1) Obligation to Spirit    | 8.12-13 |
| 2) Sonship of Believers    | 8.14    |
| 3) Adoption of Believers   | 8.15-16 |

That leads to the next verses 15 & 16 which expand on what happened when we became believers—sons.

8.15 For you have not received a spirit of slavery leading to fear again, but you have received a spirit of adoption as sons by which we cry out, “Abba! Father!”

He goes back to when they were under the law which is like a taskmaster, a slave owner...

8.15 For you have not received a spirit of slavery leading to fear again, but you have received a spirit of adoption as sons by which we cry out, “Abba! Father!”

...but it doesn’t give the capability or the enablement to respond rightly. That spirit of slavery leads to fear. Not needing to fear again—we have died to that. We have a new relationship.

8.15 For you have not received a spirit of slavery leading to fear again, but you have received a spirit of adoption as sons by which we cry out, “Abba! Father!”

But, you have received a spirit of *adoption as sons*. The word for *sons* is *υιός, huiós*. ‘Adoption as sons’ is one word in Greek. There is a contrast: we were slaves of the law, under God’s standards and requirements, and failing, falling short, we stand condemned, but we have a transformation, a change from slavery to a new freedom, a slavery of freedom.

Notice that the word ‘spirit’ is not capitalized. The Spirit is not a salve master, a temperament or disposition of slavery. But also it is possible to capitalize ‘Spirit’ here, to see the Spirit as the one that produces the adoption, because there are parallel passages and because of the context: He has just been talking about the indwelling presence of the Holy Spirit. Some versions do have ‘*Spirit* of adoption as sons’.

## Adoption

### 1. Background -

Greek - family relationship

Adoption was not infrequent in the Greek culture. But it meant that you had full rights of a member of a family and you were put on a status the same as the natural born children. And it emphasized the family relationship: so I might have been an orphan but I had a new family. But it was also possible to even adopt someone from another family into your family, eg, a poor child, because you had the means to take care of that child, or one from amongst relatives.

Roman - adoption and coming of age

One could have a wayward son, undesirable for whatever reason, and the father could choose to find another son, and almost replace the natural born son, and give him more rights than even the natural born children. And the name would go to that adopted son. The property would be predominately for that adopted son, could be taken away from the wayward son.

They also had a ceremony, at a certain age, 18 or 30, eg, when he would be declared adopted or an adopted son. At that point he would take the full name, and even the full inheritance of the family would be his. This was at the point of coming of age. It still was a family relationship but it was almost one step greater than this family relationship.

I think Paul had both of these images in mind in the passages where he uses the word. Not only do we become part of a new family, but we also have come of age and have, in a

special way, access that God has in terms of an estate or inheritance. We will see this in verse 17.

OT - Moses, Esther, Mephibosheth

In the OT there was a concept as well. We have some interesting examples. Moses was adopted into the Egyptian culture in a family. His natural mother became his maid. Esther was adopted by her uncle Mordecai; apparently her parents had died. A difference with the Roman and Greek systems was that in Israel the first son had a double inheritance, adopted into a family. Then Mephibosheth, 2Samual 9.1-13. He was Johnathan's son, so a descendent of Saul who was preserved when all the other sons were killed. He was crippled, handicapped, really an outcast of the kingdom and one whose family was rejected. David adopted him into his family, an example of someone with need, not being able to care for himself. He had all the rights of natural born sons.

2. Term - υιοθεσία (hui-o-thay-sée-as) 4x in the NT, done by the HS

υιος = adult son

+ θεσία = placement, installation

Roman idea of installing into a status of adulthood

—> “adoption as sons” (NASB)

3. Spiritual by HS - Galatians 4.1-7 *Now I say, as long as the heir is a child, he does not differ at all from a slave although he is owner of everything, 2 but he is under guardians and managers until the date set by the father. 3 So also we, while we were children, were held in bondage under the elemental things of the world. 4 But when the fullness of the time came, God sent forth His Son, born of a woman, born under the Law, 5 so that He might redeem those who were under the Law, that we might receive the adoption as sons. 6 Because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, “Abba! Father!” 7 Therefore you are no longer a slave, but a son; and if a son, then an heir through God.*

This Galatians passage (as well as the Ephesians one) parallels the Romans verses that we are studying.

Ephesians 1.5 *He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will,*

OT saints were like children under the tutelage of the Law, under the Mosaic Covenant. But now, with the Son coming, the ultimate Son, we have a new era. He is contrasting the two eras and now it is one with *freedom*. When a son reached adulthood he would be given a lot more freedom, treated more like an adult after he has gone through the training instituted. Now we could receive adulthood, freedom. This is the analogy.

8.15 For you have not received a spirit of slavery leading to fear again, but you have received a spirit of adoption as sons by which we cry out, “Abba! Father!”

And, being sons, God sent the Spirit of His Son, so we can cry out ‘Abba, Father’. This little phrase, ‘cry out’ is common in the Psalms, crying out to God for deliverance, for empowerment, for enablement, for all that we need, because He is our ‘Daddy’, the most intimate relationship that you can have with the Father. ‘Abba’ is the Aramaic translation of ‘father’, but it’s that father-child close family intimate love relationship; we can cry out to Him.

We can cry out in *praise*, also, as the word is used in that sense; we can let God know our appreciation and our thanksgiving but also in the deepest of pressures we can cry out to Him for all that we need.

Then, the Galatians passage continues, being sons we are also heirs. Note how this parallels the Romans passage:

[Romans 8.16-17 Heirship of Sons 110]

8.16 The Spirit Himself testifies with our spirit that we are children of God,

We have a relationship with God as Father, and we also have a relationship of the indwelling presence of the Holy Spirit, (which means we have Christ indwelling us as well), but here he focuses on the Spirit who *testifies* with our Spirit. Not only can we come in the presence of our Father, but the HS is there as well, giving us encouragement, testifying (not that He needs it) that we belong to the Father.

It says that the Spirit Himself testifies *with* our spirit. Some commentators and a lot of believers translate this differently. I take it in the sense of *with* our spirit—*our* spirit cries to the Father and it’s a testimony that we recognize that relationship. But the Spirit as well reinforces that and testifies to the Father as well. That is, it is *with* our spirit, not *to* our spirit. It can be translated either way: *to* our spirit and/ or *with* our spirit. The construction in Greek is a dative form, τῷ πνεύματι (toe nyú-mah-tee), the spirit, can be ‘with’ or ‘to’ the spirit.

Scholars have literally thousands of manuscripts which they piece together the New Testament we have. Some of the manuscripts are very complete; some are entire Bibles, some one bits and pieces of fragments of portions of the text—none are the original parchments or skins that the writers wrote on. All we have are copies, and a lot of times copies of copies of copies, etc. And there is a whole science that tries to reconstruct documents. More do we have any of the originals of any of the *Greek* philosophers. We have *thousands* of copies of the NT,

whereas there are few of Plato, or Aristotle of whom there something like 5 copies of his work. Classical or Greek departments of universities trust that these are copies of what Aristotle wrote. But we have an *abundance* of manuscripts giving us confidence that what we have is what Paul wrote. In fact we have more than what Paul wrote because some of the scribes made additions and commentaries.

#### 8.16 The Spirit Himself testifies with our spirit that we are children of God,

The testimony is that we are children of God. There is no doubt; there is not question that we have this relationship. It's just that when we are in the midst of living life we get clouded, distracted, we think of other things and all these things cloud that relationship and we get sucked into living in the flesh. But this is the truth, the reality—what we have to focus on, put our mind to, 'set your mind' on certain things—*these*. We are children of God. The word is τέκνον, *téknon*, not only sons viewed as adults, but we are still in this intimate family relationship that spans the whole spectrum of childhood.

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4) Heirship of Believers	8.17

8.16 The Spirit Himself testifies with our spirit that we are children of God, 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.

The heirship of believers: Verse 13, much like children in the culture, there was an estate that would be passed on and/or there is property that is in the family. The NT concept is a little bit different from ours. The Biblical concept has both elements, but in some passages, in some places, the stress is on the *present*, rather than a *future* receiving of an inheritance.

'Heirs of God': there are two ways to take this. Are we heirs of God or is God our inheritance? I think it is the latter in this context. If children, their heirs also. He is taking it one step: He talked about us as

children, being adopted as sons and, because we are adopted as sons we have an estate, an inheritance.

We will look at this concept. There are background elements that I think Paul is alluding to. If you are writing to a Roman audience, they would immediately think of all of these cultural and background elements and understand the analogy that Paul is painting here. So heirship includes:

#### Heirship

##### 1. Background

Roman - 1st born = to all others

In terms of the first born, there was not a sharp distinction between the 1st born and all the other children; oftentimes an estate would be divided equally. That is different from the Jewish concept. That is like the Galatians passage: a child is viewed like all the others as slaves in the family until he is older and trained; and so also the older children were viewed on an equal basis.

Jewish - double for 1st born

There are lots of examples in the OT of this idea that the 1st born received double what the rest inherited. The Roman readers would understand better their own system.

##### 2. OT

Land - Genesis 15.7 *And He said to him, "I am the LORD who brought you out of Ur of the Chaldeans, to give you this land to possess it."*

The Abrahamic Covenant promises the *land*. In this context it is a future possession.

Numbers 34.2 *"Command the sons of Israel and say to them, 'When you enter the land of Canaan, this is the land that shall fall to you as an inheritance, even the land of Canaan according to its borders.*

This reference still looks forward to the land. But when they are *in* the land it will be their inheritance, their possession. So it has these two elements to it. In *our* culture, when we think of an inheritance, somebody has to die; then we get possession. In the OT, the idea, starting with the children of Israel, particularly the land, was something that was possessed immediately; and once they were in the land, it would be passed on but the children still possessed it, ie, they were owners of it even though the father managed the estate. This might be illustrated in Luke 15 where the son says, 'Give me my portion'. He owned it before and the second son had his ownership as well. All the first was saying was 'I want to take management as well.' And he squandered it—the parable of the prodigal son.

So *possession* is the main idea and *management* would be a future aspect. I think that is what we have here: we have *possession* of whatever *our* inheritance is, but there are also some future aspects with it as well.

Joshua 23.4 “*See, I have apportioned to you these nations which remain as an inheritance for your tribes, with all the nations which I have cut off, from the Jordan even to the Great Sea toward the setting of the sun.*”

Hebrews 11.8 *By faith Abraham, when he was called, obeyed by going out to a place which he was to receive for an inheritance; and he went out, not knowing where he was going. 2 By faith he lived as an alien in the land of promise, as in a foreign land, dwelling in tents with Isaac and Jacob, fellow heirs of the same promise;*

YHWH - Ezekiel 44.28 “*And it shall be with regard to an inheritance for them, that I am their inheritance; and you shall give them no possession in Israel--I am their possession.*”

In Ezekiel we have an interesting passage. In fact it is way toward the end of Israel’s history, the end of their national history on the occasion of them being destroyed as a nation, Jerusalem and the Temple being destroyed, their being taken into captivity. Looking ahead, YHWH, God Himself, is going to be their possession or their inheritance. I think this is the concept we have in Romans, we are ‘heirs of God’ is what the text says. And I think it is possibly anticipating our era but, more specifically, the New Covenant era, when Israel will be re-gathered and all Israel will be saved. That’s the background.

NT - terms **Heirship**

1. κληρονόμος (klay-ro-nó-mos) - heir
2. κληρονομία (klay-ro-nó-mée-ah) -inheritance, possession, property
3. κληρονομέω (klay-ro-nó-méh-o) - to possess, to receive as a possession

In the NT, we have a variety of terms—in fact I counted 9 different terms in the NT that are related to these few shown here.

1. κληρονόμος (klay-ro-nó-mos) = the one that receives the estate.
2. κληρονομία (klay-ro-nó-mée-ah) = noun form = inheritance (present) possession, property
3. κληρονομέω (klay-ro-nó-méh-o) = verb form = to possess or receive as a possession

Keep in mind that in the Bible we have an inheritance now, though not fully possessed or experienced; there are future aspects that await us.

4. Jesus - Hebrews 1.2 *in these last days has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the world.*

This is one of the few that refer to Christ having an inheritance. Jesus is heir of all things, not only of the universe, but I would say of the unseen world.

In Romans 8.17: we are heirs of God, but joint heirs with Christ. Every thing Christ has He shares with us!

5. As Free Gifts - Matthew 19.29 “*And everyone who has left houses or brothers or sisters or father or mother or children or farms for My name’s sake, will receive many times as much, and will inherit eternal life.*”

Here, two aspects again. But not only the present and future aspects, but some passages seem to emphasize this inheritance as a free gift as simply being part of a family; we didn’t *do* or *choose* anything; we are saved by grace.

All the verses that talk about eternal life say that it is by grace and grace alone. This verse says:

*Hebrews 1.14 Are they not all ministering spirits, sent out to render service for the sake of those who will inherit salvation?*

Salvation is by grace, no works, free gift. There are aspects of our inheritance that are a gift; most of the passages would fall under this category. eg, Galatians 3.29, ‘heirs according to promise’ if you belong to Christ. Titus 3.7, ‘being justified by His grace, we would be made heirs according to the hope of eternal life.

We have, as a possession, eternal life now. Whether we live it in abundance or live it in the flesh, Romans 7, that is the issue.

8.16 The Spirit Himself testifies with our spirit that we are children of God, 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.

A tremendous concept: *...fellow heirs with Christ...* There is debate over the meaning of this in light of the next part which says, ‘if indeed we suffer with Him’. There is a condition here, with two ways of taking it. The debate is over how you punctuate. Keep in mind that the manuscripts that we have to construct the NT do not have punctuation. There are not even spaces between words.

But I think it is better to separate parts with commas: after ‘God’ and not one after ‘Christ’ which would make the condition of suffering only apply to the fellow heirship. We will detail it later.

8.16 The Spirit Himself testifies with our spirit that we are children of God, 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.

He continues in verse 18 with this idea of suffering and the ultimate hope we have.

Walking in the Spirit results in Kingdom rewards!

[Romans 8.16-18 Heirship of Sons (2) 111]

Verse 17 give us most of the principles dealing with sanctification. At this point Pablo begins a transition to a related area of sanctification, but not directly. In fact we have seen already in chapter 17 very significant insights in how to live the Christian life. In chapter 7 we spent a lot of time on how *not* to live the Christian life—frustration trying to do it by the law, or doing it in our own strength. Chapter 8 gives us the blessing and the power that is available.

So he is going to transition to things that the believer will encounter; in fact what God will use probably more than many other experiences that we have. It is a transition to *suffering*; once we have these tremendous blessings, it does not mean that we will not also encounter difficulty or suffering. But even that is presented from a positive perspective.

We have a lot of examples in history of believers that suffered. In Acts we have a record of martyrdom and suffering, obviously Jesus Christ being the ultimate one, dying on the cross for us. The Colosseum in Rome was the scene of many that lost their lives because they believed in Jesus Christ. So the theme of suffering is a major one in Scripture and it is contained in this glorious chapter 8, presented from a perspective of hope and of God dealing with sin in an ultimate way.

In this chapter we are studying Sonship—it is not a religion but a relationship, that of father-son, and we are beneficiaries of *adoption* as sons. We saw a little portion on the obligation of the spirit in gratitude. Now we are looking at the concept of *heirship* of believers which many Christians do not really understand.

There are three questions: Can you explain the doctrine of heirship? All of us should be able to at some level.

The second question is not often discussed: Is heirship a present possession or is it a future hope for that possession? Biblically, particularly OT, but also NT, it is more present than our culture and our thought. When we think of an inheritance it is out of our hand, ie, we don't have it until the parent dies. That was not necessarily the case

even in the OT. So the answer is: both. There is a present aspect, here in verse 17, but it also has future aspects that we will enjoy then.

Next question: Is it given by grace, a free gift? And/or is it based on something we do? Yes. This is an area that we don't think about; we will look at some verses that seem to indicate that idea where the word is found.

### Heirship Aspects

1. Present Possession - Titus 3.7 *so that being justified by His grace we would be made heirs according to the hope of eternal life.*

So there is a *present* possession. God is our inheritance right now and all that He has promised, all that He has blessed us with, (every spiritual blessing...in Ephesians), everything that we need to lead the Christian life, in this context. Do we have eternal life now? Is that a present possession? Yes. We have looked at verses that speak of *salvation* as an inheritance and we have it now.

2. Future Fulfillment - 1Peter 1.4 *to obtain an inheritance which is imperishable and undefiled and will not fade away, reserved in heaven for you, 5 who are protected by the power of God through faith for a salvation ready to be revealed in the last time.*

He describes this inheritance, incorruptible and undefiled... 'reserved in heaven': there is a future aspect of our inheritance. Christ died and now the inheritance is available to the believer, a present idea. But there are some aspects still future. So what we have now will be magnified when we go to be with the Lord. But now we are co-heirs with Christ.

### Heirship Aspects

1. Present Possession - Titus 3.7

2. Future Fulfillment - 1Peter 1.4

3. Free Gift by grace at salvation - Matthew 19.29, Hebrews 1.14.

There is another aspect which we will describe more. The moment we become children we have an estate and we have access to that property and it's available, like a bank account that we can draw on. The indwelling presence of the HS—that is what enables us to lead the Christian life in the way that God would have us.

8.16 The Spirit Himself testifies with our spirit that we are children of God, 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.

But here is the interesting part. We are heirs of God and ‘fellow heirs with Christ’. That means that Christ is an heir, Hebrews 1.2, of all things. The entire *universe* belongs to Christ. Now we don’t possess the entire universe, but in the future we will enjoy everything that Jesus owns and possesses.

8.16 The Spirit Himself testifies with our spirit that we are children of God, 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.

*But* ‘if indeed we suffer...’ there is a conditional aspect to it. That’s why I have separated the two aspects of *heirship*. There is an aspect that is a Free Gift—that is ours now with future fulfillment or benefits. But there is also a *condition* to ‘co-heirship’ with Christ: ‘if indeed we suffer with Him’. Now he is transitioning to suffering.

I see this condition, ‘if we suffer with Him’, as a process that we can de-rail, by being unfaithful. We do not have to seek out suffering; it comes knocking every day, it will come to us. And if we respond rightly, *with Him*, in the same way that He does, it is as if He is the one that is experiencing the suffering. He promised that we would experience His suffering. Paul says that we ‘fill up’ the sufferings of Christ—simply by living the way God wants us to live.

We look at this conditional aspect: we can view it as a reward and the primary time that we will experience it will be in the Kingdom. There are a lot of passages where the word ‘inheritance’ is related to the Millennial Kingdom. It is that future aspect and some of it is *conditional*.

There are 4 aspects to heirship:

### Heirship Aspects

1. Present Possession - Titus 3.7 access now
2. Future Fulfillment - 1Peter 1.4 not access yet
3. Free Gift by grace at salvation - as a free gift Matthew 19.29  
Hebrews 1.14
4. As Reward based on faithfulness - there is an aspect that could be lost, squandered like the prodigal son.

### As Reward in Kingdom

What I think is that ‘heirship’ is unconditional: once you are a believer it’s not based on anything we do. But ‘fellow heirs’, this is the whole area of how we live which has an effect on rewards. So there is a reward aspect to this heirship as well. We can respond wrongly to some of that suffering. But if you respond *rightly* to that

suffering, your inheritance in the future is enhanced—like with rewards.

Note that these are directed to **believers**, and the word inheritance, noun or verb, is present in these passages. And notice the conditional nature of what is being discussed here. ‘By works’ means ‘faithful living’, ie, the possibility of living either faithfully or unfaithfully:

**By works** - Efesios 5.5 *For this you know with certainty, that no immoral or impure person or covetous man, who is an idolater, has an inheritance in the kingdom of Christ and God.*

This is a person who has ‘no inheritance’, is saved, has eternal life which is the inheritance in the present tense sense. He is talking about a future time, a future aspect. It is conditional if you live an immoral life or whatever is described there, because the believer, in the flesh, can and does sometimes live this way.

Galatians 5.20 *idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions, 21 envying, drunkenness, carousing, and things like these, of which I forewarn you, just as I have forewarned you, that those who practice such things will not inherit the kingdom of God.*

Galatians 5 is in the context of living in the Spirit or walking in the flesh. There are two options: living in the flesh or in the power of the Holy Spirit. Those who practice these things listed ‘will not inherit the Kingdom of God’. A believer living in the flesh will *enter* into the Kingdom, but he is losing that inheritance that is available in the Kingdom. A lot of the verses related to the Kingdom, in fact some of the parables of Jesus say that you can *lose rewards* in the Kingdom. It is put in the framework of an inheritance.

**Judgment** - 1Corinthians 6.1 *Does any one of you, when he has a case against his neighbor, dare to go to law before the unrighteous and not before the saints? 2 Or do you not know that the saints will judge the world? If the world is judged by you, are you not competent to constitute the smallest law courts? 3 Do you not know that we will judge angels? How much more matters of this life?*

The word inheritance doesn’t occur in 1Corinthians 6.1-3, but it does describe probably an aspect of what we will experience in the Kingdom if we are *faithful*. Paul is actually reprimanding the church at Corinth. He says the the saints will judge the world: this is co-heirship with Christ. Christ is going to judge unbelievers and believers before the Millennial Kingdom. There is going to be judgment. That is what it means to be a *co-heir*. Christ is going to

judge, and He is going to *delegate*. Not only are we going to judge men, but we are going to judge *angels*. In other words, demonic forces are going to be presented to us and we are going to be part of judging them. But there is a condition: if we are faithful we are going to judge them.

Jude 14 *It was also about these men that Enoch, in the seventh generation from Adam, prophesied, saying, "Behold, the Lord came with many thousands of His holy ones, 15 to execute judgment upon all, and to convict all the ungodly of all their ungodly deeds which they have done in an ungodly way, and of all the harsh things which ungodly sinners have spoken against Him."*

Revelation 2.26 *'He who overcomes, and he who keeps My deeds until the end, TO HIM I WILL GIVE AUTHORITY OVER THE NATIONS; 27 AND HE SHALL RULE THEM WITH A ROD OF IRON, AS THE VESSELS OF THE POTTER ARE BROKEN TO PIECES, as I also have received authority from My Father;*

'Overcoming', as in the letters to the 7 churches, addresses faithful believers who are called 'overcomers'. Jesus delivers messages to the 7 churches: we will dash the nations—judgment. But I believe that it is a co-heirship and it is conditional—part of what we could potentially lose if we are living unfaithfully. If we are walking in the flesh we need to confess it and then live faithfully. As we grow we become more consistent in it.

So, co-heirship will involve judging the nations, individuals, even angels.

**Rulership** - Matthew 25.31 *"But when the Son of Man comes in His glory, and all the angels with Him, then He will sit on His glorious throne....<sup>34</sup> "Then the King will say to those on His right, 'Come, you who are blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.*

This is after Christ returns in the time of judgment, and he gives three parables that are Judgment parables. Verse 31 is the third parable. He comes with angels (Revelation 19, the saints come as well). He will sit on His throne—rulership. We will inherit the Kingdom. This is that future aspect; it is co-rulership and I believe a condition as well: to another church, Revelation 3.21, the idea of overcoming there as well.

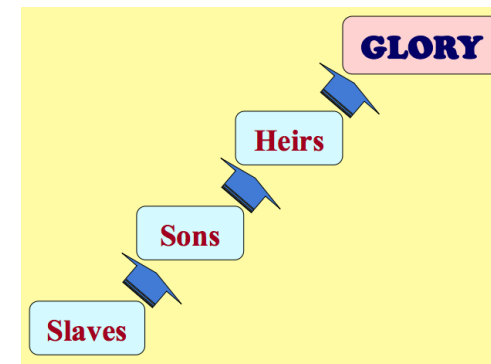
Revelation 3.21 *'He who overcomes, I will grant to him to sit down with Me on My throne, as I also overcame and sat down with My Father on His throne.*

Not every believer overcomes; it is conditional—as a reward based on faithfulness. How we live now determines rewards in the

future, and, I think primarily during the Millennial Kingdom. If you are faithful now, to walk with the Lord, you have an expanded, you might say, estate, waiting for you.

8.16 The Spirit Himself testifies with our spirit that we are children of God, 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.

The last part of verse 17, if we are faithful so that we may be glorified *with Him*. Co-glorification. Now all believers will be ultimately glorified, but there are some aspects of that glorification that can be lost—the aspects of rulership, for example, or the aspect of opportunity to participate in His judgment. We can chart it in this way.



At one time we were converted, we became sons, but as sons we also become heirs, and as heirs we look forward to glory. And this is where the text is going to take us, already at the end of verse 17.

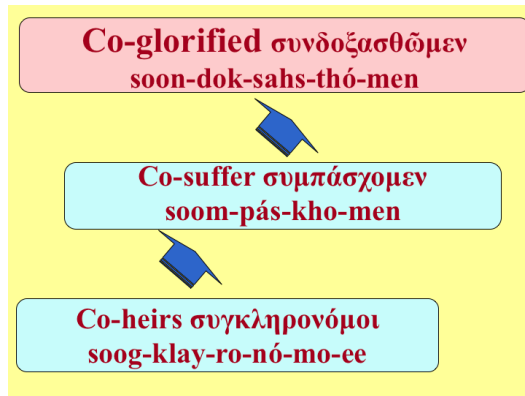
Also you can chart it looking at specific words: the prefix συν (soon) means 'with', but for easier pronunciation the 'n' changes to 'g' or 'm' before certain letters

Co-heirs συγκληρονόμοι (soog-klay-ro-nó-mo-ee)

And, interestingly in this context, Paul has this word:

Co-suffer συμπάσχομεν (soom-páhs-kho-men)

Co-glorified συνδοξασθῶμεν (soon-dok-sahs-thó-men) So we share, but there is a condition.



Those are the 4 aspects to Heirship.

Walking in the Spirit results in Kingdom rewards—or inheritance!

Beginning in verse 18 Paul focuses on the inevitability of suffering with Christ, suffering as a believer.