

Inheritance

**2015 Grace Impact Summer Family
Bible Conference**

Romans 8:17

- This verse is comprised of two different conditional statements that are joined together by a semicolon, along some with a few points of elaboration sandwiched in between.
 - Conditional Statement 1—“And if children, then heirs;”
 - Conditional Statement 2—“. . . if so be that we suffer with *him*, that we may be also glorified together.”
- *And if children, then heirs;*—this statement is in the form of, if some such thing then some such thing, i.e. if A than B. In other words, if one is in a state of being a child of God (A) it follows logically that they would also be an heir (B).
 - Romans 8:16—asserts that the saints at Rome are in the state of being “children of God.”

Romans 8:17

- What then is the function of the first “if” in verse 17?
- According to the 2nd Edition of the *Oxford English Dictionary (OED)* the word “if” carries the following meaning:
 - “Introducing a clause of condition or supposition (the *protasis* of a conditional sentence). On condition that; given or granted that; in (the) case that; supposing that; on the supposition that.”

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- All conditional statements are made up of two parts: 1) a protasis (or antecedent) the clause containing the word “if,” and 2) an apodosis the main consequent of the condition.
 - *Protasis*—“And if children”
 - *Apodosis*—“then heirs”
- Indicative After If—“The indicative after if implies that the speaker expresses no adverse opinion as to the truth of the statement in the clause; it is consistent with his acceptance of it.” (*OED*)—**If and it’s true.**
 - “Of a form of statement: Having the verb in the indicative mood; assertive of objective fact.” (*OED*)

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- Subjunctive After If—“The subjunctive after if implies that the speaker guards himself from endorsing the truth or realization of the statement; it is consistent with his doubt of it.” (*OED*)—**Maybe it is maybe it isn't.**
 - That is subjoined or dependent. Designating a mood the forms of which are employed to denote an action or a state as conceived (and not as a fact) and therefore used to express a wish, command, exhortation, or a contingent, hypothetical, or prospective event. (*OED*)
- Colossians 3:1—the indicative constitutes a simple statement of FACT, i.e., **if and it's true.**
 - Colossians 2:13—believers “ARE risen with him”
- Romans 7:2—if something is subjunctive it is subject to the situation or circumstances, i.e., **maybe it is maybe it isn't.**

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- Helpful Hint—when dealing with a condition statement always ask yourself the following question, “what type of condition am I dealing with?”
 - If—and its true?
 - or
 - If—maybe it is maybe it isn’t

People



God

Sin separates
us from
God

People

Receive



Jesus Christ

Romans 8:17

- It is impossible and illogical for one to be an heir of God and not at the same time also be a joint-heir with Christ.
- All believers are heirs of God (Rom 8:17, Gal 4:7) who inherit all things (Rom 8:32).
- Christ is an heir of God who inherits all things (Heb 1:1-2).
- Therefore, all believers must be "joint-heirs with Christ" because both are heirs of God who inherit all things (Rom 8:17).

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- Romans 8:17—a semicolon separates this portion of the verse from the next (portion beginning with the phrase “if so be that”) and thereby indicates a pause, break, or separation in how the verse should be read and understood. According to grammarbook.com there are 5 primary rules for the use of semicolons; two of which are relevant:
 - Rule 4—use the semicolon to separate units of a series when one or more of the units contain commas.
 - Rule 5—use the semicolon between two sentences joined by a coordinating conjunction when one or more commas appear in the first sentence.

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Hodges Suggested Reading

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.

King James Bible (1769)

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.

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- *if so be that we suffer with him, that we may be also glorified together*—here again we have a second conditional statement in the form of if some such thing then some such thing, i.e., if A than B.
 - “. . . if so be that we suffer with *him* (A), that we may be also glorified together (B).”
 - *Protasis*—“ if so be that we suffer with *him*,”
 - *Apodosis*—“that we may be also glorified together.”