

Tuesday, July 14, 2015—Grace Impact Summer Family Bible Conference—Inheritance

### **Greeting**

- Greetings on behalf of the saints from Grace Life Bible Church in Grand Rapids, MI. As always it is an honor and privilege to be asked to speak at this meeting. I appreciate the hospitality of Brother Jordan and Grace School of the Bible.
- I would like to invite everyone to consider coming to our conference at Grace Life Bible Church October 23-25. Our topic this year will be, What in the World is Going On: Grace In our Culture? Our guest speakers this year include John Verstegen and Matt Hawley.

### **Introduction**

- I have been asked this morning to speak the topic of our inheritance as members of the body of Christ. My exact assignment is as follows:
  - A study of the Body of Christ as God’s inheritance and how our life in time impacts our status in the ages to come (Rom. 8:17, Eph. 1:11, 14, 18; Col. 3:24).
- Inheritance—an estate derived from an ancestor to an heir by succession or in course of law; or an estate which the law casts on a child or other person, as the representative of the deceased ancestor. 1) The reception of an estate by hereditary right, or the descent by which an estate or title is cast on the heir; as, the heir received the estate by inheritance. 2) The estate or possession which may descend to an heir, though it has not descended. (*Webster’s 1828 Dictionary*)
- In order to accomplish this objective we will begin our study together in Romans 8 to establish some basic truths regarding our inheritance as members of the body of Christ.

### **Romans 8:17**

- This verse is comprised of two different conditional statements that are joined together by a semicolon along with 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.”
- Properly understanding the nature of these conditional statements is crucial to understanding the verse and by extension the nature of our inheritance.

- *And if children, then heirs*;--this statement is in the form of if some such thing then some such thing, i.e. if P than Q. In other words if one is in a state of being a child of God (P) it follows logically that they would also be an heir (Q).
  - Romans 8:16—ephatically asserts that the saints at Rome are in the state of being “children of God.”
- What then is the function of the first “if” in verse 17? Is Pauling calling into question whether or not the Romans are children of God in verse 17 after affirming that to be the case in verse 16? Absolutely not! Paul is furthering his argument or building a logical case. Paul is utilizing basic logic (*modus ponus* or way of affirmation) to build an argument.
  - “the minor premise will say that the “if” is not just a speculation but a reality. Now, if the “If” is true, the then the “then” has to follow and that become our conclusion.” (Giesler & Brooks, 60)
  - “And if children (P), then heirs (Q);”
- According to the 2<sup>nd</sup> 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.” ([Click here](#) to read *OED* entry.)
- All conditional statements are made up of two parts a *protasis* and an *apodosis*. The *protasis* is the clause containing the word “if,” i.e., it express the condition in the sentence (In logic the *protasis* is also known as an antecedent.). Meanwhile, the *apodosis* is the main consequent of a conditional statement i.e., it is the second part of a conditional proposition whose truth is stated to be conditional upon that of the antecedent (In logic the *apodosis* is also known as a consequent.).
  - *Protasis*—“And if children”
  - *Apodosis*—“then heirs”
- According to the *OED*, in English the grammatical mood following the condition (“if”) can create different types of conditions.
  - 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.
    - [Indicative](#)—“Gram. That points out, states, or declares: applied to that mood of a verb of which the essential function is to state a relation of objective fact between the subject and predicate (as opposed to a relation merely conceived,

thought of, or wished, by the speaker). Of a form of statement: Having the verb in the indicative mood; assertive of objective fact.” (*OED*)

- 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.
  - **Subjunctive**—“Gram. 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. Characteristic of what is expressed by the subjunctive mood; contingent, hypothetical.” (*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.
- So which type of English condition is in play in the first part of Romans 8:17? Is Paul calling into question whether or not the Romans are children of God in a subjunctive sense? Is Paul saying that he is not sure whether or not the Romans are children of God and that he needs to wait and see how it turns out? Absolutely not!
- *heirs of God, and joint-heirs with Christ*;—this portion of the verse elaborates on what type or kind of heirs the Romans are. Just as they were in the state of being children of God in verse 16 and heirs in verse 17, it follows by logical extension that they are also in the state of being “heirs of God and joint-heirs with Christ”.
- These are not two different things. The word “and” in this portion of the verse is not seeking to contrast heirs and joint-heirs as though they are two different things but to connect them together. The meaning and usage of the word “and” is determined by the individual context in which it occurs.
  - Romans 9:21—“and” can be used to contrast two different things as is obvious in this verse. However, the most natural reading of the word “and” in Romans 8:17 is not to contrast heirs and joint-heirs but to connect them together in the sequence.
- When Paul speaks of the believer’s inheritance he always speaks of it in the singular.
  - Ephesians 1:11, 14

- Titus 3:5-7—it's on account of our justification by grace that one is made an heir according to the hope of eternal life.
- Acts 20:32—
  - I Corinthians 1:2, 6:11—even the carnal Corinthians are sanctified in Christ Jesus and are therefore heirs of God and joint-heirs with Christ.
- Colossians 1:12-14—God the Father has made us meet to be partakers of the inheritance. How? By redeeming us by grace through the shed blood of his son the Lord Jesus Christ.
- I Timothy 2:5—how does anyone become an heir of God? By being identified with and joined to the atoning work of the Lord Jesus Christ the one mediator between God and man.
- Galatians 4:7—it is only through Jesus Christ that one can be an heir of God.
- 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. Joint-heir—A heir having a joint interest with another. (Rom.8.)
  - 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).
- 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.
- Noting how Romans 8:17 is punctuation in the King James Bible is critical to how this verse is to be understood. In his book *The Gospel Under Siege* the late Zane C. Hodges admits that if the punctuation exhibited in the King James Bible is allowed to stand there is absolutely no merit for thinking that heirs and joint-heirs are two different things. Therefore, Hodges must repunctuate the verse so that it reads in his favor so as to support the position he is advancing.
  - “This declaration is often read as if only one heirship were in view. **However, with only a slight alteration of the English punctuation (which is equally permissible in the original Greek)**, Paul’s words may be read as follows:

*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.”* (Hodges, 127)

- Please compare Hodges suggested reading and the reading as it stands in the King James Bible (KJB) side by side:

Hodges Suggested Reading	King James Bible (1769)
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.	And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with <i>him</i> , that we may be also glorified together.

- In the very next paragraph Hodges admits that he MUST alter the punctuation of the verse so that it reads in a manner consistent with the position the he is advancing. In other words, Hodges’ comments reveal that unless the punctuation, and thereby the reading, of the passage are altered, his position that there are two forms of heirship in Romans 8:17 is unsustainable. The text is altered first to enable Hodges to state/advance his position rather than Hodges altering his position to match the text.
  - **“Under this reading of the text, there are two forms of heirship.** One of these is based on being children of God. The other is based on suffering with Christ. This distinction is crucial for understanding the New Testament teaching on this subject.” (Hodges, 127)
- Put another way, “now that I have changed the text to read in my favor, it is now apparent that there are two forms of heirship spoken of in the verse. Consequently, one can see how critical this altered reading is to my position. This distinction stemming from my altered reading of the verse is crucial for understanding the issue of inheritance throughout the rest of the New Testament.” In short, Hodges admits that if the text is allowed to stand as it reads in the KJB, there is no basis for arguing for “two forms of heirship” in Romans 8:17. He MUST alter it before advancing his position.
- Any position with respect to Romans 8:17 that says either 1) the punctuation has no bearing on how the verse should be read/understood or 2) tampers with the King James text so that the verse reads in manner that is favorable to the position one is advancing should be viewed with suspicion and dismissed.
- The semicolon after “joint-heirs with Christ” but before “if so be that” separates the conditional clause in the first half of the verse from the conditional clause found in the second half of the verse.
- *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 P than Q.
  - “. . . if so be that we suffer with *him* (P), that we may be also glorified together (Q).”

- *Protasis*—“if so be that we suffer with *him*,”
  - *Apodosis*—“that we may be also glorified together.”
- Once again one needs to ask themselves what type of condition is this? Just as we saw with the word “if” there are various types of conditions that can be expressed by the English phrase “if so be” depending on the grammatical structure of each occurrence. It is inaccurate and unhelpful to ones understanding of the scriptures to try and paint with a broad brush and say that the phrase “if so be” always means that same thing. Each occurrence of the phrase needs to be examined individually in order to ascertain its meaning.
  - Matthew 18:11-13—in verse 13 the verb following the condition “if so be” is in the subjective mood. The Son of man from verse 11 will only rejoice “if so be” that he finds the missing sheep. In other words, whether or not the Son of man rejoices is subjunctive i.e., contingent upon circumstances that remain undetermined. If the Son of man finds the missing sheep he will rejoice. If he does not find the missing sheep he WILL NOT rejoice.
  - Ephesians 4:20-22—notice the past tense verbs found in these two verses: “learned” (v. 20), “have heard him” (v. 21), and “have been taught by him” (v. 21). Is Paul saying here maybe you have been taught and maybe you haven’t, or on the basis of the FACT that ye have been taught you should put off your former conversation? In this case the phrase “if so be” an indicative statement of FACT.
- Romans 8:17—Paul is not saying maybe the Romans are joint-heirs and maybe they aren’t we have to wait and see how it turns out. Nor is Paul saying maybe the Romans “suffer with *him*” and maybe they don’t.
  - Romans 6:3-4—is it not a FACT that all believers were joined and identified with Christ in his death, burial, and resurrection? Is it not a FACT that his death, became our death, that we died and were crucified with Christ?
  - Galatians 2:20
  - Colossians 2:9-12
- Understand that if one makes our suffering with *him* subjunctive or contingent upon future outcomes or circumstances they must also say the same thing regarding our glorification at the end of the verse.
  - Philippians 2:5-11—the result of Christ’s suffering was his glorification.

- Our being found in Christ and identified with his sufferings guarantees our future glorification with him. The one is just as certain as the other.
  - Romans 8:29-30
- All believers possess an inheritance and are “heirs of God and joint-heirs with Christ” on the basis of having been justified by faith.

### Ephesians 1:18

- Not only have we “obtained an inheritance” in verses 11 and 14 but in verses 17 and 18 we learn that God the Father stands to inherit something in and through the saints. What is God the Father’s “inheritance in the saints?”
- Ephesians 1:20-23—make it clear that it is the structures of governmental authority in the heavenly places over which Christ is made the head, that the Godhead is going to inherit in the saints.
- Ephesians 1:21—“every name that is name” is included in the list of political structures. Before you write this expression off as a throw away expression referring only to those who heirs of God because they don’t qualify for joint-heirship and reigning please note the following points.
  - First, what clearly defined position of governmental authority is not mention in Ephesians 1:21? Thrones from Colossians 1:16.
  - Second, note the following pertinent definition of the English word “name.” *Webster’s 1828 Dictionary* offers the following definition as one of the meanings for the English word “name”: “**Authority**; behalf; part; as in the name of the people. When a man speaks or acts in the name of another, **he does it by their authority or in their behalf, as their representative.**”
- “Every name that is named” is just an expression that used to refer to every other position of representative governmental authority in the heavenly government. Therefore, within in the context of Ephesians 1, the expression “every name that is named” would certainly include but would not be limited to the governmental position of “thrones” a clear position of reigning.
- II Corinthians 5:20— are we not already “ambassadors for Christ” in this life? Do we not already represent the name of Christ as part of carrying out the ministry of reconciliation? In eternity why would a blood bought member of the body of Christ have a lower position in the heavenly government than they were given by the grace of God in this life? God takes a sinner who is his enemy and justifies him/her by grace through faith in the finished work of Christ and then makes them his ambassador or representative on earth. Are we really supposed to believe then that in eternity that same blood bought member of the body of Christ is going to receive a lesser position

than the one they currently occupy simply because they did not suffer in the appropriate way or in the correct amount or attain to the proper level of edification?

- Ephesians 1:18—why did Godhead seek to create the body of Christ in the first place? To create an agency that they could use to repossess the structures of governmental authority and center them under the authority and headship of Jesus Christ. How can one be a member of the body of Christ and not reign with Christ? It would be contrary to the reason for which the Godhead formed the body of Christ to begin with.

### Colossians 3:24

- At this time, the only thing that is yet undetermined is what position of governmental authority each member of the body of Christ will occupy in eternity.
- Colossians 3:12-23—the immediate context of verse 24 is dealing with proper living under grace as a member of the body of Christ not suffering. Whatsoever a believer does in discharging their domestic responsibilities needs to be done as to the Lord in verse 23 because we know in verse 24 we shall receive of the Lord the reward of the inheritance.
- Colossians 3:24—every believer shall “receive the reward of the inheritance.” Mark well what this verse says and what it does not say. It does not say that the inheritance is the reward. Rather it says “the reward of the inheritance.”
- According to *Webster’s 1828 Dictionary* the English preposition “of” means: “from or out of; proceeding from, as the cause, source, man, author or agent bestowing.”
- In other words whatever reward a believer gets is out of the inheritance thereby indicating that they are two different things. The believer’s inheritance is secure whereas his reward is yet to be determined.
- There is a difference between inheritance and reward. In earthly terms, an inheritance is received based upon two factors: 1) who your parents are, 2) their wealth not what you do. Rewards are handed out to any one meeting the conditions or requirements regardless of who your parents are.
  - Inheritance—an estate derived from an ancestor to an heir by succession or in course of law; or an estate which the law casts on a child or other person, as the representative of the deceased ancestor. 1) The reception of an estate by hereditary right, or the descent by which an estate or title is cast on the heir; as, the heir received the estate by inheritance. 2) The estate or possession which may descend to an heir, though it has not descended. (*Webster’s 1828 Dictionary*)
  - Reward—to give in return, either good or evil. Hence, when good is returned for good, reward signifies to repay, to recompense, to compensate. When evil or suffering is return



for injury or wickedness, reward signifies to punish with just retribution, to take vengeance on, according to the nature of the case. (*Webster's 1828 Dictionary*)

- Please note that there is a positive and negative aspect to reward. Consider the following scriptural breakdown of the definition for the English word “reward” from *Webster's 1828 Dictionary*.
- “To give in return, either good or evil”
  - Ephesians 6:8; Colossians 3:25—both good and bad things done in the body will be rewarded.
- “Hence, when good is returned for good, reward signifies to repay, to recompense, to compensate.”
  - Galatians 6:7-9—a man reaps what he sows.
  - I Corinthians 3:8, I Timothy 5:18—reward is simply payment or recompense for a man’s labor.
  - Titus 3:14, Colossians 1:10—a believer’s good works are fruit for which they will receive a reward.
- “When evil or suffering is returned for injury or wickedness, reward signifies to punish with just retribution, to take vengeance on, according to the nature of the case.”
  - II Timothy 4:14—reward is given for bad works.
- II Corinthians 5:10—at the JSC believers “receive the things done in the body . . . whether it be good or bad.”
- I Corinthians 3:14-15—there are only two possible outcomes for believers at the JSC in I Corinthians 3.
  - Loss of Reward
  - Reward Bestowed
- I Corinthians 3:13—remember the trial by fire at the JSC manifest, declares, and reveals the “sort” of a man’s work.
- I Corinthians 3:15—suffering loss of reward at the JSC is representative of the negative aspect of reward based upon the definition presented above. Improper workmanship in building upon the foundation laid by Paul (v. 10) is **rewarded** by being denied or losing reward. In other words, suffering the loss of reward at the JSC is the reward for failing to build properly upon Paul’s foundation.

- Depriving a believer of their reward at the JSC for his or her poor workmanship is the only outcome that is consistent with the Pauline message of grace.
- Romans 5:1—justified members of the body of Christ already have peace with God. The offended justice of God against our sin has already been settled when we trusted the finished work of Christ as the only payment for our sin. One does not even appear before the JSC unless they have trusted the gospel of the grace of God. It would be inconsistent with the justice of God to punish believers for sins that he had already forgiven.
- The problem of sin for a believer is not that he must bear its penalty. It is that it is by definition poor workmanship. Always remember that the JSC is about determining the “sort” of the believer’s workmanship in building upon the foundation of Christ.
- Therefore, **rewarding** a believer’s poor workmanship with **no reward** is consistent with the principles of grace. The JSC is about determining each believer’s accumulated service capacity so that they can be stationed properly in the heavenly government.
- Always remember: What we do in life echoes in eternity.

