

beginning . . .

Pauls letter to believers in Rome

Rom. 8:15-17 *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!” 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. .*

Trailmarker

Connecting (contrast)

Rom. 8:15-17

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!" 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.

Conditional
???

Connectives
(continuation)

Purpose/Result Marker

Rom. 8:15a **For you have not received**

a spirit of slavery leading to fear again, ...

Rom. 8:10a οὐ γὰρ ἐλάβετε πνεῦμα δουλείας πάλιν εἰς φόβον ...

Teaching by **CONTRAST**

For

to explain further main idea vs 8:12

you have not received

LAMBANO to take, to receive
plural (all believers) aor ind

a spirit of slavery

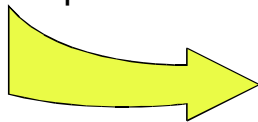
the Spirit of Slavery *Rom 7:14; Gal 4:1-3

explains slavery nature

leading to fear again,

again - points to return to prior condition (as unbeliever)

fear - 'fear/respect of God' is good, this fear is bad note contrast with following good phrase
respect - Rev. 19:5 fright/fear - Heb. 2:15; Rom. 7:6



antidote of fright & fear is our sonship

Rom. 8:15b ... **but you have received a spirit of adoption as sons** ...

Rom. 8:15b ἀλλὰ ἐλάβετε πνεῦμα υἰοθεσίας ...

but

ALLA strong contrast

you have received

LAMBANO to take, to receive
plural (believers) aor

a spirit of adoption

indefinite article is not probable.

We KNOW
the identity

*8:14,23 Gal 4:6

HUIOTHESIS

son + placing

the Spirit of sonship
(not same as adoption)

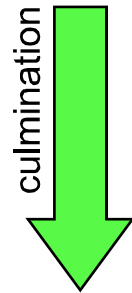
**to place as an adult son full
status and full privilege**

*Rom. 8:15,23; 9:4; Gal. 4:5; Eph. 1:5

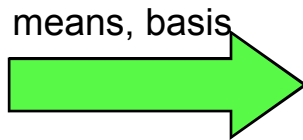
*The foundation of our PERSONAL relationship with God
is our FAMILIAL relationship of sonship.*

**Resurrection
of the body**

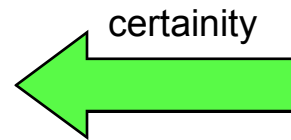
Rom 8:23



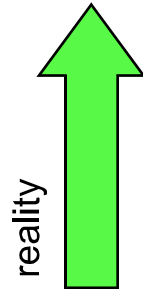
Cross
Gal 4:5



SONS



**Decree
of God**
Eph 1:4



Sonship
Rom 8:15

Family Status - Doctrine of Sonship

HISTORICAL BACKGROUND OF PATER FAMILIAS IN ROMAN TIMES

The pater familias was the eldest or ranking male in a Roman household. The word is Latin for “father of the family.” The form is irregular and archaic in Latin, preserving the old genitive ending in -as; see Latin declension.

The power held by the pater familias was called patria potestas, “paternal power.” Under the laws of the Twelve Tables, the pater familias had vitae necisque potestas --- the “power of life and death” --- over his children, his wife, and his slaves, all of whom were said to be sub manu, “under his hand.” For a slave to become a freedman, he would have to be delivered “out of the hand” of the pater familias, hence the terms manumissio and emancipatio. At law, at any rate, his word was absolute and final. If a child was unwanted, under the Roman Republic the pater familias had the power to order the child put to death by exposure.

He had the power to sell his children into slavery; Roman law provided, however, that if a child has been sold as a slave three times, he is no longer subject to the patria potestas. The pater familias has the power to approve or reject marriages of his sons and daughters; however, an edict of the Emperor Augustus provided that the pater familias could not withhold that permission lightly.

Only a Roman citizen could enjoy the status of pater familias. There could only be one holder of the office within a household. Even male adult children remained under the authority of their fathers while he still lived, and could not acquire the rights of a pater familias while he was yet alive; at least in legal theory, all their property was acquired on behalf of their fathers, and he, not they, had ultimate authority to dispose of it. Those who lived in their own households at the time of the father’s death succeeded to the status of pater familias over their respective households.

Over time, the absolute authority of the pater familias tended to be weakened, and rights that theoretically existed were no longer enforced or insisted upon.

abylonian adoption laws stated, “If a man has taken a young child from his waters to sonship and has reared him up no one has any aim against the nursling.

here are also biblical references to adoption; for example, **Moses’ mother**, in an attempt to save her child from death by the Pharaoh’s decree, placed him in a reed basket at the edge of the Nile River. Found by the Pharaoh’s daughter, Moses was later formally adopted by her. (His birthmother served as his nurse during Moses’ infancy.)

he **ancient Romans practiced two types of adoptions**: “adrogatio” (or “adrogation”) and “adoptio” (or “adoption”). Adrogation usually referred to the adoption of an adult male, who became the legal heir of the adopter.

Adrogation was fairly common in ancient Rome, according to author John Boswell. Its purpose was to enable a childless man to ensure the continuity of his family name and also to provide someone to carry out religious rituals and memorials after his death.

In contrast, adoption was the process by which a minor child became a legal heir and dependent of the adoptive parent, with the agreement of his or her biological father. According to the law at that time, and based on the Laws of the Twelve Tables (mid-500s B.C.) the birthfather could perhaps sell his son up to three times and his daughter or granddaughter once, after which he could not reclaim the children. Unquestioned family allegiance was expected whether the person was adopted as a child or an adult.

The “**paterfamilias**” (male family head) had great power and could literally condemn his children to death. He could also sell them or abandon them (apparently girl children were more likely to be abandoned) with no negative social or legal consequences accruing to such acts.

The ancient Romans supported and codified adoption in their laws; in fact, Julius Caesar continued his dynasty by adopting his nephew Octavian, who became Caesar Augustus. The ancient Greeks, Egyptians, Assyrians, Germans, Japanese and many other societies all practiced some form of adoption.

In Roman law only men were allowed to adopt until A.D. 291. Thereafter, women were allowed in special circumstances to adopt, for example, in the event of the loss of a biological child.

It is unclear whether the ancient Hebrews recognized adoption, although some experts have contended that St. Paul referred to adoptions among Hebrews in his writings, while other experts contend that his examples referred to adoptions among the Romans or Galatians.

Laws slowly changed and evolved. Under the reign of Byzantine emperor Justinian I (c. 527-565), the adoptive parents, the person to be adopted and the head of the birth family all were required to formally appear before a magistrate in order for an adoption to be legally recognized (a precursor of the “consent” aspect of Western law).

Sonship

*Rom. 8:15,23; 9:4; Gal. 4:5; Eph. 1:5

Our Personal Relationship

1 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,

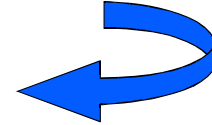
Must have permit to enter

**contradicts religion*

1) *all men are God's children*

2) *all men are brothers*

Satan causes ignorance about sonship and confusion sonship idea



2 Gal. 3:26 For you are all sons of God through faith in Christ Jesus.

Entrance by faith alone

3 2Pet. 1:4 For by these He has granted to us His precious and magnificent promises, so that by them you may become partakers of the divine nature, having escaped the corruption that is in the world by lust.

Sharing of Same Nature

4 Rom. 8:14 For all who are being led by the Spirit of God, these are sons of God. 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!"

Gift of Sonship

5 1John 3:1 See how great a love the Father has bestowed on us, that we would be called children of God; and such we are. For this reason the world does not know us, because it did not know Him. 2 Beloved, now we are children of God, and it has not appeared as yet what we will be. We know that when He appears, we will be like Him, because we will see Him just as He is.

Privilege of Sonship

Sons - plural:

Rom. 8:14; 9:26; Gal. 3:7,26; 4:6; 1Th. 5:5

Rom. 8:15c ... **by which we cry out, "Abba! Father!"**

Rom. 8:15c ... ἐν ᾧ κράζομεν ἄββα ὁ πατήρ.

Intimacy of Expression

Intimacy of communication

Intimacy of relationship

by which

in which/what/who

we cry out,

to shout out, loud understandable proclamation

Jo 1:15; Matt. 14:30; 15:22-23; 20:30-31

"Abba! Father!"

ἄββα

אבא

ABBA

ARAMAIC

Heb. AV

אב

father

English dada, daddy

ὁ πατήρ.

PATER

vocative case

The Son communicates to the Father, intimately Mark 14:35-36

The Spirit communicates to the Father, intimately Rom. 8:15;

The Spirit communicates to the Father, intimately Gal. 4:6

Jesus customarily addressed God as "Father", 13; "O' Father", 5; "My Father", 2 times.

ONLY one time he address God as "My God, My God" (Mk 15:34; Mt 27:45; Psalm 22:1

Rare in OT, 14,
mostly authority

Jesus emphatically & frequently references God as Father, 125 times

Family Intimacy - Doctrine of Prayer

Rom. 8:16

The Spirit Himself testifies

with our spirit that we are children of God,

Rom. 8:16

αὐτὸ τὸ πνεῦμα συμμαρτυρεῖ τῷ πνεύματι ἡμῶν ὅτι ἐσμὲν τέκνα θεοῦ.

The Spirit Himself

testifies

SUN + MARTUREO

to witness + together with
continual action of the Spirit
in/by/with our spirit

with our spirit

How is this witness perceived. It is not humanly perceived, not subjective feeling!

It is only known thru the Word of God. It is true, we cannot perceive the fact.

2Cor. 5:7 for we walk by faith, not by sight—

So faith in the Word is how we receive the witness of the Spirit. 1Jo 5:9,10

that

we are children of God,

we exist children of God

1John 3:1 See how great a love the Father has bestowed on us, that we would be called children of God; and such we are.

Family Confidence - Doctrine of Assurance

Rom. 8:17

and if children, heirs also, ...

Rom. 8:17a εἰ δὲ τέκνα, καὶ κληρονόμοι,

and

if children

if (we exist) children

heirs also

then (we exist) heirs

Paul's anticipation

Rom. 8:18 For I consider that the sufferings of this present time are not worthy to be compared with the glory that is to be revealed to us.

1Cor. 15:52 in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet will sound, and the dead will be raised imperishable, and we will be changed.

Family Status - Heirs

Rom. 8:17b

... heirs of God and fellow heirs with Christ, ...

Rom. 8:17b κληρονόμοι μὲν θεοῦ, συγκληρονόμοι δὲ Χριστοῦ,

.... μὲν ...

heirs of God

KLEROS of God

we inherit what God's promised

and fellow heirs with Christ,

SUN + KLEROS of Christ

joint - heirs, full shares

an inheritance undivided shared equally by all

Family Status - Joint-Heirs w/JC

Union in Jesus Christ

συγκληρονόμος	to inherit + together with = 1
συμμαρτυρέω	to witness + together with = 1
συμπάσχω	to suffer + together with = 1
συνδοξάζω	to cause + glory + together with = 1

SUN in Rom 5,6,7,8

Total number of verses = 9
(total number of verses displayed = 9)

συν* (9 total words)

Number of different forms = 8:

σύν (+dat) with, besides = 2
συναντιλαμβάνομαι to assist, help = 1
συνδοξάζω to share in glory = 1
συνεργέω to work with, assist = 1
συνηδομαι to delight in = 1
συνθάπτω to bury with = 1
συνίστημι to associate with, to recommend = 1
συνωδίνω to suffer pain together = 1

Rom. 8:17c ***if indeed we suffer with Him
so that we may also be glorified with Him.***

om. 8:17c συγκληρονόμοι δὲ Χριστοῦ, εἴπερ συμπάσχομεν ἵνα καὶ συνδοξασθῶμεν.

if indeed we **suffer with** ***Him***

SUN + KLEROS inheriting + together with/ noun **joint-heirs** of Christ

so that

Result!

SUN + PASCHO

to suffer + together with
indicative, factual

we may also be **glorified with** ***Him.***

and even we will be SUN + DOXA + IZO

Principle:

Suffering comes first, then glory *1Pe1:11 (JC & those in Christ)

Believers, too! Acts 5:41; Phil. 1:29; 1Th. 3:4; 2Tim. 1:12; 1Pet. 2:20; 3:14,17; 4:19

Family Privilege - Suffering w/JC

Elements of Sonship

1. Family Status 15a

2. Our Family Intimacy 15b

3. Our Family Confidence 16

4. Our Family Inheritance 17a

5. Our Family Destiny 17b

The End