

# Heirs With Christ

## Romans 8:17-18

### Romans 8:12–18 (NKJV)

<sup>12</sup> Therefore, brethren, we are debtors—not to the flesh, to live according to the flesh. <sup>13</sup> For if you live according to the flesh you will die; but if by the Spirit you put to death the deeds of the body, you will live.

<sup>14</sup> For as many as are led by the Spirit of God, these are sons of God. <sup>15</sup> For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, “Abba, Father.”

<sup>16</sup> The Spirit Himself bears witness with our spirit that we are children of God, <sup>17</sup> 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. <sup>18</sup> For I consider that the sufferings of this present time are not worthy *to be compared* with the glory which shall be revealed in us.

# Introduction

“Whether consciously or not, every genuine Christian lives in the light and hope of glory. That hope is perhaps summed up best by John in his first epistle: “Beloved, now we are children of God, and it has not appeared as yet what we shall be. We know that, when He appears, we shall be like Him, because we shall see Him just as He is” (1 John 3:2). Because of our consummate trust in Jesus Christ as Lord and Savior, God graciously adopted us as His own children, and one day “we shall be like Him,” like the perfect, sinless Son of God who took our sin upon Himself in order that we might share not only His righteousness but His glory!

In addition to freeing believers from sin and death (Rom. 8:2–3), enabling them to fulfill God’s law (v. 4), changing their nature (vv. 5–11), empowering them for victory (vv. 12–13), and confirming their adoption as God’s children (vv. 14–16), the Holy Spirit guarantees their ultimate glory (vv. 17–30). In verses 17–18 Paul focuses on believers’ incomparable spiritual gain through the divine glory that they are guaranteed.

The various aspects and stages of salvation of which the Bible speaks—such as regeneration, new birth, justification, sanctification, and glorification—

can be distinguished but never separated. None of those can exist without the others. They are inextricably woven into the seamless fabric of God's sovereign work of redemption.

There can therefore be no loss of salvation between justification and glorification. Consequently, there can never be justification without glorification. "Whom [God] predestined, these He also called; and whom He called, these He also justified; and whom He justified, these He also glorified" (Rom. 8:30). Justification is the beginning of salvation and glorification is its completion. Once it has begun, God *will not* stop it, and no other power in the universe *is able* to stop it. "Neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other created thing, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8:38–39). During His earthly ministry, Jesus declared unequivocally: "All that the Father gives Me shall come to Me, and the one who comes to Me I will certainly not cast out.... And this is the will of Him who sent Me, that of all that He has given Me I lose nothing, but raise it up on the last day. For this is the will of My Father, that everyone who beholds the Son and believes in Him, may have

eternal life: and I Myself will raise him up on the last day” (John 6:37, 39–40).

Because he was created in the image of God, man was made with a glorious nature. Before the Fall, he was without sin and, in a way that Scripture does not reveal, he radiated the glory of his Creator. But when Adam fell by disobeying the single command of God, man lost not only his sinlessness and innocence but also his glory and its attendant dignity and honor. It is for that reason that all men now “fall short of the glory of God” (Rom. 3:23).

Fallen men seem basically to know they are devoid of glory, and they often strive tirelessly to gain glory for themselves. The contemporary obsession with achieving self-esteem is a tragic reflection of man’s sinful and futile efforts to regain glory apart from holiness.

The ultimate purpose of salvation is to forgive and to cleanse men of their sin and to restore to them God’s glory and thereby bring to Him still greater glory through the working of that sovereign act of grace. The glory that believers are destined to receive through Jesus Christ, however, will far surpass the glory man had before the Fall, because perfection far exceeds innocence. Glorification marks the completion and perfection of salvation. Therefore, as the late British pastor and theologian

Martyn Lloyd-Jones rightly observed in his exposition of our text, salvation cannot stop at any point short of entire perfection or it is not salvation. Pointing up that truth, Paul told the Philippian believers, “For I am confident of this very thing, that He who began a good work in you will perfect it until the day of Christ Jesus” (Phil. 1:6).

Salvation brings continual growth in divine glory until it is perfected in the likeness of Jesus Christ Himself. “But we all, with unveiled face beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the Spirit” (2 Cor. 3:18). As part of His ministry to us during our lives on earth, the Holy Spirit carries us from one level of glory to another.”

MacArthur, J. F., Jr. (1991). [Romans](#) (Vol. 1, pp. 441–443). Chicago: Moody Press.

## Lesson

**17** and if children, then heirs—heirs of God and joint heirs with Christ, if indeed we suffer with *Him*, that we may also be glorified together.

**18** For I consider that the sufferings of this present time are not worthy *to be compared* with the glory which shall be revealed in us.

## **Review.**

**17** and if children,

<sup>14</sup> For as many as are led by the Spirit of God, these are sons of God. <sup>15</sup> For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, “Abba, Father.” <sup>16</sup> The Spirit Himself bears witness with our spirit that we are children of God,

1. The Reality
2. The Resource
3. The Relationship

4. The Reason
5. The Rational

## 1. The Reality

**17** and if children, then heirs—

if- fulfilled 1st class conditional

**kléronomos: an heir**

**Original Word:** κληρονόμος, ου, ὁ

**Part of Speech:** Noun, Masculine

**Transliteration:** kléronomos

**Phonetic Spelling:** (klay-ron-om'-os)

**Definition:** an heir

**Usage:** an heir, an inheritor.

2818 klēronómos (a masculine noun derived from 2819 /kléros, "lot" and nemō, "to distribute, allot") – an heir; someone who inherits.

[In ancient times, inheritance was often determined by casting lots (such as with land disposition). This practice was attested even in secular life by Herodotus (2:109), Plato (Lg.74), etc.

Lot-casting determined land allotments (distribution) related to inheritance, as well as to "title-deeds, legacy, inheritance, heritable estate" (LS).]

### **Luke 12:29–32 (NKJV)**

<sup>29</sup> “And do not seek what you should eat or what you should drink, nor have an anxious mind. <sup>30</sup> For all these things the nations of the world seek after, and your Father knows that you need these things. <sup>31</sup> But seek the kingdom of God, and all these things shall be added to you.

<sup>32</sup> “Do not fear, little flock, for it is your Father’s good pleasure to give you the kingdom.

### **Acts 26:17–18 (NKJV)**

<sup>17</sup> I will deliver you from the *Jewish* people, as well as *from* the Gentiles, to whom I now send you, <sup>18</sup> to open their eyes, *in order* to turn *them* from darkness to light, and *from* the power of Satan to God, that they may receive forgiveness of sins and an inheritance among those who are sanctified by faith in Me.’

### **Galatians 3:29 (NKJV)**



<sup>29</sup> And if you *are* Christ's, then you are Abraham's seed, and heirs according to the promise.

### **Galatians 4:4–7 (NKJV)**

<sup>4</sup> But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law, <sup>5</sup> to redeem those who were under the law, that we might receive the adoption as sons.

<sup>6</sup> And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, "Abba, Father!" <sup>7</sup> Therefore you are no longer a slave but a son, and if a son, then an heir of God through Christ.

### **Titus 3:7 (NKJV)**

<sup>7</sup> that having been justified by His grace we should become heirs according to the hope of eternal life.

### **James 2:5 (NKJV)**

<sup>5</sup> Listen, my beloved brethren: Has God not chosen the poor of this world *to be* rich in faith and heirs of the kingdom which He promised to those who love Him?

**1 Peter 1:3–4 (NKJV)**

<sup>3</sup> Blessed *be* the God and Father of our Lord Jesus Christ, who according to His abundant mercy has begotten us again to a living hope through the resurrection of Jesus Christ from the dead, <sup>4</sup> to an inheritance incorruptible and undefiled and that does not fade away, reserved in heaven for you,

**Ephesians 1:11 (NKJV)**

<sup>11</sup> In Him also we have obtained an inheritance, being predestined according to the purpose of Him who works all things according to the counsel of His will,

**Ephesians 1:13–14 (NKJV)**

<sup>13</sup>...you were sealed with the Holy Spirit of promise, <sup>14</sup> who is the guarantee of our inheritance until the redemption of the purchased possession, to the praise of His glory.

**Ephesians 1:18 (NKJV)**

<sup>18</sup> the eyes of your understanding being enlightened; that you may know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints,

**Colossians 1:12 (NKJV)**

<sup>12</sup> giving thanks to the Father who has qualified us to be partakers of the inheritance of the saints in the light.

### **Hebrews 9:15 (NKJV)**

<sup>15</sup> And for this reason He is the Mediator of the new covenant, by means of death, for the redemption of the transgressions under the first covenant, that those who are called may receive the promise of the eternal inheritance.

### **Matthew 25:31–34 (NKJV)**

<sup>31</sup> “When the Son of Man comes in His glory, and all the holy angels with Him, then He will sit on the throne of His glory. <sup>32</sup> All the nations will be gathered before Him, and He will separate them one from another, as a shepherd divides *his* sheep from the goats. <sup>33</sup> And He will set the sheep on His right hand, but the goats on the left. <sup>34</sup> Then the King will say to those on His right hand, ‘Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world:

**Hebrews 1:13–14 (NKJV)**

<sup>13</sup> But to which of the angels has He ever said:

*“Sit at My right hand,*

*Till I make Your enemies Your footstool”?*

<sup>14</sup> Are they not all **ministering** spirits **sent forth** to **minister** for **those who will inherit** salvation?

**leitourgikos: of or for service**

**Original Word:** λειτουργικός, ἡ, ὄν

**Part of Speech:** Adjective

**Transliteration:** leitourgikos

**Phonetic Spelling:** (li-toorg-ik-os')

**Definition:** of or for service

**Usage:** given to serving (ministration), ministering.

Cognate: 3010 leitourgικός (an adjective, derived from 3011 /leitourgός, "sacred ministry/service to God") – divinely-authorized (service) referring to sacred ministering that performs what is acceptable to the all-holy God.

**sent forth** apostelló: to send, send away

**Original Word:** ἀποστέλλω

**Part of Speech:** Verb

**Transliteration:** apostelló

**Phonetic Spelling:** (ap-os-tel'-lo)

**Definition:** to send, send away

**Usage:** I send forth, send (as a messenger, commission, etc.), send away, dismiss.

## **minister diakonia: service, ministry**

**Original Word:** διακονία, ας, ἡ

**Part of Speech:** Noun, Feminine

**Transliteration:** diakonia

**Phonetic Spelling:** (dee-ak-on-ee'-ah)

**Definition:** service, ministry

**Usage:** waiting at table; in a wider sense: service, ministration.

## **those who will melló: to be about to**

**Original Word:** μέλλω

**Part of Speech:** Verb

**Transliteration:** melló

**Phonetic Spelling:** (mel'-lo)

**Definition:** to be about to

**Usage:** I intend, am about to; I delay, linger.

3195 méllō – properly, at the very point of acting; ready, "about to happen." 3195 (méllō) is used "in general of what is sure to happen" (J. Thayer).

## 1. The Reality

# 2. The Resource

**17** and if children, then heirs—heirs of God

### **Galatians 4:7 (NKJV)**

<sup>7</sup> Therefore you are no longer a slave but a son, and if a son, then an heir of God through Christ.

He speaks of being *heirs of God*, a bold piece of imagery, found here only in the New Testament (though cf. Gal. 4:7). Since God does not die, there is no question of inheritance in the strict sense of the term. But the heir is in a position of privilege as a result of his place in the family. Paul has been speaking of “sons” and of “children”; we are in a privileged position because of our membership in the family of none less than God

Morris, L. (1988). *The Epistle to the Romans* (p. 317). Grand Rapids, MI; Leicester, England: W.B. Eerdmans; Inter-Varsity Press.

How are the nouns related in the genitive construction ‘heirs of God’?

1. The genitive is **subjective**; they will inherit what God has promised [AB, HNTC, Ho, ICC1, NAC, NICNT, NTC, SSA, TH, WBC].

The inheritance **is eschatological** life [NICNT]. They have a position of privilege because of their membership in God’s family [Mor].

2. The genitive **is objective**; they will inherit God himself [BECNT, Gdt, ICC2, Mu, St]. They have God’s life [ICC2], they have God as their God [BECNT]. He enriches his sons by imparting his life to them [Gdt].

Abernathy, D. (2008). [\*An Exegetical Summary of Romans 1–8\*](#) (2nd ed., p. 536). Dallas, TX: SIL International.

Matthew 25:21 (NKJV)

**21 His lord said to him, ‘Well *done*, good and faithful servant; you were faithful over a few things, I will make you ruler over many things. Enter into the joy of your lord.’**

**God** not only is the source of our inheritance but is Himself our inheritance. Of all the good things in the universe, the most precious is the Creator of the

universe Himself. The psalmist declared, “Whom have I in heaven but Thee? And besides Thee, I desire nothing on earth” (Ps. 73:25). Jeremiah wrote, “ ‘The Lord is my portion,’ says my soul, ‘Therefore I have hope in Him’ ” (Lam. 3:24). In his vision on the island of Patmos, John “heard a loud voice from the [heavenly] throne, saying, ‘Behold, the tabernacle of God is among men, and He shall dwell among them, and they shall be His people, and God Himself shall be among them’ ” (Rev. 21:3). The greatest blessing God’s children will have in heaven will be the eternal presence of their God.

MacArthur, J. F., Jr. (1991). [Romans](#) (Vol. 1, p. 444). Chicago: Moody Press.

1. The Reality

2. The Resource

### **3. The Relationship**

**17** and if children, then heirs—heirs of God **and joint heirs with Christ,**



## sugkléronomos: a co-inheritor

**Original Word:** συγκληρονόμος, ου, ό, ή

**Part of Speech:** Adjective

**Transliteration:** sugkléronomos

**Phonetic Spelling:** (soong-klay-ron-om'-os)

**Definition:** a co-inheritor

**Usage:** a joint heir, participant.

4789 sygklēronómos (from 4862 /sýn, "closely identified with" and 2818 /klēronómos, "an heir, with inheritance determined by lot") – properly, joint-heir; used of believers sharing in the inheritance of the heavenly Father with (through) the chief heir, Jesus Christ. See 2818 (klēronomos).

### Luke 22:29–30 (NKJV)

<sup>29</sup> And I bestow upon you a kingdom, just as My Father bestowed *one* upon Me, <sup>30</sup> that you may eat and drink at My table in My kingdom, and sit on thrones judging the twelve tribes of Israel.”

### 1 Corinthians 3:21–23 (NKJV)

<sup>21</sup> Therefore let no one boast in men. For all things are yours: <sup>22</sup> whether Paul or Apollos or Cephas, or the world or life or death, or things present or things to come—all are yours. <sup>23</sup> And you *are* Christ’s, and Christ *is* God’s.

## Revelation 3:21 (NKJV)

<sup>21</sup> To him who overcomes I will grant to sit with Me on My throne, as I also overcame and sat down with My Father on His throne.

## Revelation 21:7 (NKJV)

<sup>7</sup> He who overcomes shall inherit all things, and I will be his God and he shall be My son.

1. The Reality
2. The Resource
3. The Relationship

# 4. The Reason

<sup>17</sup> 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.

sumpaschó: to suffer with Pres. Active. I  
**Original Word:** συμπάσχω

**Part of Speech:** Verb

**Transliteration:** sumpaschó

**Phonetic Spelling:** (soom-pas'-kho)

**Definition:** to suffer with

**Usage:** I suffer together with, sympathize.

**Word Origin**

from **sun** and **paschó**

**paschó: to suffer, to be acted on**

**Original Word:** πάσχω

**Part of Speech:** Verb

**Transliteration:** paschó

**Phonetic Spelling:** (pas'-kho)

**Definition:** to suffer, to be acted on

**Usage:** I am acted upon in a certain way, either good or bad; I experience ill treatment, suffer.

**the Text is not saying that we are Heirs if we suffer, i.e. conditional. or a means of becoming an heir.**

**Rather it assumes that if you are a son and a child of God then you will suffer because of the family you are identified with.**

**John 15:18–20 (NKJV)**

***18 “If the world hates you, you know that it hated Me before it hated you. 19 If you were of the world,***

the world would love its own. Yet because you are not of the world, but I chose you out of the world, therefore the world hates you. <sup>20</sup> Remember the word that I said to you, ‘A servant is not greater than his master.’ If they persecuted Me, they will also persecute you. If they kept My word, they will keep yours also.

### **Matthew 5:10–13 (NKJV)**

<sup>10</sup> Blessed are those who are persecuted for righteousness’ sake,  
For theirs is the kingdom of heaven.

<sup>11</sup> “Blessed are you when they revile and persecute you, and say all kinds of evil against you falsely for My sake. <sup>12</sup>..... for so they persecuted the prophets who were before you.

**17** and if children, then heirs—heirs of God and joint heirs with Christ, **if indeed we suffer with *Him*, that we may also be glorified together.**

### **Acts 14:21–22 (NKJV)**

<sup>21</sup> And when they had preached the gospel to that city and made many disciples, they returned to Lystra, Iconium, and Antioch, <sup>22</sup> strengthening the souls of the disciples, exhorting *them* to continue in the faith, and *saying*, “We must through many tribulations enter the kingdom of God.”

### **Philippians 1:27–30 (NKJV)**

<sup>27</sup> Only let your conduct be worthy of the gospel of Christ, so that whether I come and see you or am absent, I may hear of your affairs, that you stand fast in one spirit, with one mind striving together for the faith of the gospel, <sup>28</sup> and not in any way terrified by your adversaries, which is to them a proof of perdition, but to you of salvation, and that from God. <sup>29</sup> For to you it has been granted on behalf of Christ, not only to believe in Him, but also to suffer for His sake, <sup>30</sup> having the same conflict which you saw in me and now hear *is* in me.

### **2 Timothy 2:10–12 (NKJV)**

<sup>10</sup> Therefore I endure all things for the sake of the elect, that they also may obtain the salvation which is in Christ Jesus with eternal glory.

<sup>11</sup> *This is* a faithful saying:

For if we died with *Him*,  
We shall also live with *Him*.

<sup>12</sup> If we endure,  
We shall also reign with *Him*.  
If we deny *Him*,  
He also will deny us.

### **Philippians 3:9–11 (NKJV)**

<sup>9</sup> and be found in Him, not having my own righteousness, which *is* from the law, but that which *is* through faith in Christ, the righteousness which is from God by faith; <sup>10</sup> that I may know Him and the power of His resurrection, and the fellowship of His sufferings, being conformed to His death, <sup>11</sup> if, by any means, I may attain to the resurrection from the dead.

### **1 Peter 4:12–13 (NKJV)**

<sup>12</sup> Beloved, do not think it strange concerning the fiery trial which is to try you, as though some strange thing happened to you; <sup>13</sup> but rejoice to the extent that you partake of Christ's sufferings, that when His glory is revealed, you may also be glad with exceeding joy.

### **1 Peter 1:6–7 (NKJV)**

<sup>6</sup> In this you greatly rejoice, though now for a little while, if need be, you have been grieved by various trials, <sup>7</sup> that the genuineness of your faith, *being* much more precious than gold that perishes, though it is tested by fire, may be found to praise, honor, and glory at the revelation of Jesus Christ,

**17** and if children, then heirs—heirs of God and joint heirs with Christ, **if** \_\_\_\_\_  
**indeed we suffer with Him, that we** \_\_\_\_\_  
**may also be glorified together.** \_\_\_\_\_

**That** hina of purpose or result

**Aorist Passive Subj**

**sundoxazó: to join in approving, hence to glorify together**

**Original Word:** συνδοξάζω

**Part of Speech:** Verb

**Transliteration:** sundoxazó

**Phonetic Spelling:** (soon-dox-ad'-zo)

**Definition:** to join in approving, to glorify together

**Usage:** I glorify together with.

4888 syndoksázō (from 4862 /sýn, "closely identified with" and 1392 /doksázō, "glorify") – properly, be glorified together, emphasizing close identity with the Lord, the factor which specifically correlates to the unique glorification believers experience at His return (cf. Phil 3:11; 1 Jn 3:2, Gk text). 4888 /syndoksázō ("glorified with Christ") only occurs in Ro 8:17.

### **Romans 8:28–30 (NKJV)**

<sup>28</sup> And we know that all things work together for good to those who love God, to those who are the called according to *His* purpose. <sup>29</sup> For whom He foreknew, He also predestined *to be* conformed to the image of His Son, that He might be the firstborn among many brethren. <sup>30</sup> Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified.

### **2 Thessalonians 1:3–10 (NKJV)**

<sup>3</sup> We are bound to thank God always for you, brethren, as it is fitting, because your faith grows



exceedingly, and the love of every one of you all abounds toward each other, <sup>4</sup> so that we ourselves boast of you among the churches of God for your patience and faith in all your persecutions and tribulations that you endure, <sup>5</sup> *which is* manifest evidence of the righteous judgment of God, that you may be counted worthy of the kingdom of God, for which you also suffer; <sup>6</sup> since *it is* a righteous thing with God to repay with tribulation those who trouble you, <sup>7</sup> and to *give* you who are troubled rest with us when the Lord Jesus is revealed from heaven with His mighty angels, <sup>8</sup> in flaming fire taking vengeance on those who do not know God, and on those who do not obey the gospel of our Lord Jesus Christ. <sup>9</sup> These shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power, <sup>10</sup> when He comes, in that Day, to be glorified in His saints and to be admired among all those who believe, because our testimony among you was believed.

### **Revelation 7:9–12 (NKJV)**

<sup>9</sup> After these things I looked, and behold, a great multitude which no one could number, of all nations, tribes, peoples, and tongues, standing before the throne and before the Lamb, clothed with white

robes, with palm branches in their hands, <sup>10</sup> and crying out with a loud voice, saying, “Salvation *belongs* to our God who sits on the throne, and to the Lamb!” <sup>11</sup> All the angels stood around the throne and the elders and the four living creatures, and fell on their faces before the throne and worshiped God, <sup>12</sup> saying:

“Amen! Blessing and glory and wisdom,  
Thanksgiving and honor and power and might,  
*Be* to our God forever and ever.  
Amen.”

1. The Reality
2. The Resource
3. The Relationship
4. The Reason
- 5. The Rational**

**18** For I consider that the sufferings of this present time are **not worthy** *to be compared* with the glory which **shall be** revealed in us.

## I consider

**logizomai: to reckon, to consider**

**Original Word:** λογίζομαι

**Part of Speech:** Verb

**Transliteration:** logizomai

**Phonetic Spelling:** (log-id'-zom-ahee)

**Definition:** to reckon, to consider

**Usage:** I reckon, count, charge with; reason, decide, conclude; think, suppose.

3049 λογίζομαι (the root of the English terms "logic, logical") – properly, compute, "take into account"; reckon (come to a "bottom-line"), i.e. reason to a logical conclusion (decision).

## **not worthy**

**xios: of weight, of worth, worthy**

**Original Word:** ἄξιος, ἴα, ἰον

**Part of Speech:** Adjective

**Transliteration:** axios

**Phonetic Spelling:** (ax'-ee-os)

**Definition:** of weight, of worth, worthy

**Usage:** worthy, worthy of, deserving, comparable, suitable.

**514 áksios (an adjective derived from aksō, "to weigh") – properly, to weigh in, assigning the matching value ("worth-to-worth");** worthy, i.e. as the assessment in keeping with how something "weighs in" on God's balance-scale of truth.

**514** /áksios ("weighed-in") "properly means, 'drawing down the scale' hence 'weighing as much as,' 'of like value, worth,' befitting, congruous, corresponding" (J. Thayer).

[**514** (áksios) is the root of the English term, "axis." This also refers to a balance-scale, operating by off-setting weights.]

**shall be**

**melló: to be about to**

**Original Word:** μέλλω

**Part of Speech:** Verb

**Transliteration:** melló

**Phonetic Spelling:** (mel'-lo)

**Definition:** to be about to

**Usage:** I intend, am about to; I delay, linger.

3195 méllō – properly, at the very point of acting; ready, "about to happen." **3195** (méllō) is used "in general of what is sure to happen" (J. Thayer).

**Matthew 5:10–13 (NKJV)**

<sup>10</sup> Blessed are those who are persecuted for righteousness' sake,  
For theirs is the kingdom of heaven.

<sup>11</sup> "Blessed are you when they revile and persecute you, and say all kinds of evil against you falsely for My sake. <sup>12</sup> Rejoice and be exceedingly glad, for great *is* your reward in heaven, for so they persecuted the prophets who were before you.

## **2 Corinthians 4:16–18 (NKJV)**

<sup>16</sup> Therefore we do not lose heart. Even though our outward man is perishing, yet the inward *man* is being renewed day by day. <sup>17</sup> For our light affliction, which is but for a moment, is working for us a far more exceeding *and* eternal weight of glory, <sup>18</sup> while we do not look at the things which are seen, but at the things which are not seen. For the things which are seen *are* temporary, but the things which are not seen *are* eternal.

## **Hebrews 11:24–26 (NKJV)**

<sup>24</sup> By faith Moses, when he became of age, refused to be called the son of Pharaoh's daughter, <sup>25</sup> choosing rather to suffer affliction with the people

of God than to enjoy the passing pleasures of sin,  
<sup>26</sup> esteeming the reproach of Christ greater riches  
than the treasures in Egypt; for he looked to the  
reward.

### **Hebrews 11:32–12:2 (NKJV)**

<sup>32</sup> And what more shall I say? For the time would  
fail me to tell of Gideon and Barak and Samson and  
Jephthah, also *of* David and Samuel and the  
prophets: <sup>33</sup> who through faith subdued kingdoms,  
worked righteousness, obtained promises, stopped  
the mouths of lions, <sup>34</sup> quenched the violence of fire,  
escaped the edge of the sword, out of weakness  
were made strong, became valiant in battle, turned  
to flight the armies of the aliens. <sup>35</sup> Women received  
their dead raised to life again.

Others were tortured, not accepting deliverance,  
that they might obtain a better resurrection. <sup>36</sup> Still  
others had trial of mockings and scourgings, yes,  
and of chains and imprisonment. <sup>37</sup> They were  
stoned, they were sawn in two, were tempted, were  
slain with the sword. They wandered about in  
sheepskins and goatskins, being destitute, afflicted,  
tormented—<sup>38</sup> of whom the world was not worthy.  
They wandered in deserts and mountains, *in* dens  
and caves of the earth.

<sup>39</sup> And all these, having obtained a good testimony through faith, did not receive the promise, <sup>40</sup> God having provided something better for us, that they should not be made perfect apart from us.

**12** Therefore we also, since we are surrounded by so great a cloud of witnesses, let us lay aside every weight, and the sin which so easily ensnares *us*, and let us run with endurance the race that is set before us, <sup>2</sup> looking unto Jesus, the author and finisher of *our* faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.

