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The Benefits that Flow from Christ, Part 5

We currently are on a passage which is little short of glorious. Paul is writing to the believers at Rome as a way to introduce himself. The apostle planned on ministering in Spain which meant that he needed the prayer and the support of this congregation.

Romans 15:23-24, "But now having no more place in these parts, and having a great desire these many years to come unto you; Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company."

And so Paul penned this epistle in which he outlined the essence of his teaching.

- Romans 1-2 Paul teaches that all have sinned and have fallen short of the glory of God.
- Yet in Romans 3 we learn of God's grace whereby He deigned NOT to allow man to perish in his sin. Instead, God became man, upheld the covenant of works, and then died on the cross- by grace we are saved!
- That the Romans might not conclude that this is a new teaching, in Romans 4 Paul demonstrates that all that he has written thus far was true in the lives of both Abraham and David.
- In Romans 5-7 Paul addresses the questions of perseverance and holiness.
- In Romans 9-11, the apostle dealt with the question of Israel.
- In Romans 12-16 he turned his focus to the question of application — specifically the impact that

the gospel would have in the life of an individual who was convinced not only of the story of the gospel, but also its glory!

Now sandwiched between the doctrinal portion of Romans and its application, Paul brought this entire epistle to a climax in Romans 8. In this chapter, Paul discusses the benefits that flow from Christ. And heretofore we have discussed four of these benefits — benefits which have served as the basis as much for exhortation as exaltation.

Sonship

Truly a theme of this entire series is the invitation I have uttered almost every week. Not simply to hear a sermon but to join me in rejoicing as we examine yet another benefit that flows from the cross of Christ, the benefit of sonship.

Romans 8:14, “For as many as are led by the Spirit of God, they are the sons of God.”

This little expression denotes a relationship with God that was foreign to the Jewish mind of Paul's day. To the Jew, God is the Creator and we are His creation. That we as God's people have a unique relationship with God was well understood by most Jews, but that we as God's people are His Children—His sons and daughters — that would have been denounced as heresy!

In fact, when Christ asserted this truth about His own identity as the “Son of God;” which for Him was a statement of His deity, the Jews sought to stone Him.¹ And yet that is what the gospel, the good news, is all about. As amazing as it may seem, all in Christ have become a child of God; a son or daughter!

Now as we will see, the sonship that we receive as a benefit of the cross of Christ implies a participation in the wealth, property, and privileges of our Father! This is what sonship is all about. And it is the fifth benefit described in this passage.

The Recipients

Romans 8:14, “For as many as are led by the Spirit of God, they are the sons of God.”

Now this verse is an explanation of the phrase in verse 13, “you will live.” It is answering the question of how I know that I will live?

The answer is that those who will live are the “sons of God who are being led by the Spirit.” This is a common theme in the Christian life, being Spirit led. Most interpret “Spirit led” as a reference to a blessing that is derived from one's salvation, and whose nature is “optional” for the child of God, in other words not all are “Spirit led.” Much of the basis for this comes from Galatians 5:22-23 where being “led by the Spirit” is said to result in the “Fruit of the Spirit”: love, joy, peace, etc.

The argument goes something like this. If the fruit of the Spirit is “love, joy, peace, patience, etc.” and I am a child of God who lacks these qualities; personal experience says that not all in Christ manifest love, joy, peace, etc., then the phrase “led by the Spirit” must only be a reference to some, NOT ALL Christians, in fact, only the obedient ones!

Yet, there is a problem with this argument.

¹ Compare John 5:18

1 John 4:7-8, "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God."

John 15:11, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full."

John 15:33, "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world."

As you continue in your study of Scripture, you will discover that much if not all of the items identified as "the fruit of the Spirit" in Galatians 5 are characteristics which ALL CHRISTIANS are said to possess at conversion. Indeed, to have been saved by the cross of Christ is to be "Spirit led."

Now, this raises a very important question: What about those genuinely in Christ whose lives do not reveal the "fruit of the Spirit"? What about David's plea in Psalm 51:12a, "Restore to me the joy of Thy salvation..."? To answer this, listen to just one passage.

John 16:24, "Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full."

Joy, and for that matter, being Spirit led is not an accomplished fact, never to be improved upon it is not static. We can be in Christ and not have the fullness of joy that was the case for David! He had joy, but not its fullness!

It's like the sheep in a herd of sheep. While all are led by the same shepherd NOT ALL follow the shepherd as closely as they could or should. And so to be "led by the Spirit" is both a description of ALL Christians and a description of a process wherein we grow in our obedience to the Spirit's direction with the emphasis here being on the former!

And so what does that tell us when it comes to the recipients of the benefit of sonship? The benefit of sonship mentioned in this text is limited to all who are led by the Spirit and have been saved by the cross of Christ!

Now this leads to a very obvious and yet important question: Are you "led by the Spirit"? Do you have a personal relationship with Christ by which the Spirit guides and directs you?

If you answer, "NO!", then you are NOT a child of God, one of His sheep, and his son or daughter! Listen, Jesus Christ, God in the flesh died on the cross for the sins of His people.

John 10:11, "I am the good shepherd: the good shepherd giveth his life for the sheep."

And that means that if you are one who recognizes that your sin rightly deserves the wrath of God then you can go to God this morning, ask Him to forgive you on account of the work of Christ on the cross, and Christ will indwell you and make you a child of God!

If you would like to receive forgiveness on account of your sins

- Go to God in prayer.

- Confess your sin and rebellion.
- Acknowledge that without Christ, you are doomed.
- Ask God to forgive you on the basis of Christ's work on the Cross.

And Jesus Christ will come into your heart, and you will become a son or daughter of God!

The Benefits of Sonship

Now for those of you who are Children of God, notice the benefits which accompany sonship.

Romans 8:15, "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father."

Slavery would have meant much more to Paul's readers, who were in daily contact with it, than it does to us. The slave in the Roman economy was the property of the owner, and thus subject to his will and whim. And there was an element of fear associated with slavery as we see here.

Now notice, Paul is not merely referencing Roman slavery, but a far worse form of slavery. Paul is referencing a slavery to the flesh and ultimately to Satan in which lies ultimate fear and dread. Yet in Christ "you have received the Spirit of adoption as sons."

Freedom

Adoption is an important word in Paul's vocabulary. In fact, Paul is the only one who mentions it in all of Scripture. The reason being is that adoption was not a Jewish word (on account of the structure of Biblical society, adoption rarely occurred in Jewish households).

As such, it is almost universally accepted that the background for Paul's use of *adoption* comes from Roman/Greek culture, both of which held adoption in a very important light! In fact, a look at Roman law regarding adoption sheds much light on the probable background for Paul's usage here. Roman adoption involved several carefully prescribed legal procedures. In the case of a boy

- The first step severed the boy's legal and social relationship to his natural family.
- The second step placed him permanently into his new family where he was granted the full rights and privileges of sonship in the family.
- All of his previous debts and other obligations were eradicated.
- In the case of the adoption of a slave, the child was set free and granted the rights and privileges of Roman Citizenship!

Now, it is this latter part that Paul had in mind when he referenced adoption in this passage. Though we were formerly slaves we now have become sons through adoption! Though we were formerly bound to do what our fallen nature and Satan would have us do, to obey our master, we are now FREE to obey God as His sons!

Though death was our only hope, now we have life and with it freedom! This is the first benefit that flows from sonship, freedom.

Intimacy

The second benefit of sonship is intimacy.

Romans 8:15, "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, **whereby we cry, Abba, Father.**"

As most of you know, these were the first words uttered by a child, "Daddy!" Thus, as a description of the cry of the child of God, it denotes a close, intimate, and abiding relationship with God. The one who addresses God as "Abba" is as the child

- Nestled in his father's arms.
- Who looks up and beholds his father.
- And out of love and affection says, "Da! Da!"

Now who is there in this world that can address God in this manner other than a son of God? NO ONE! This appellation is reserved only for the child of God; His sons! G. Schrenk put it this way:

"...an everyday infant sound is applied without inhibition to God... This basic word tells us that God is not a distant Ruler in transcendence but One who is intimately close."²

In fact, if you translated the Lord's Prayer into the language that Christ spoke, Aramaic, "Our Father" would be rendered as "Our Abba"! As we approach our God, we have the right to come as a son or daughter in whom God is well-pleased never as an orphan!

John 1:12, "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

Assurance

Romans 8:16, "The Spirit itself beareth witness with our spirit, that we are the children of God."

Another rendering would be "TO our spirit." How can our miserably weak spirits by themselves testify to anything pertaining to the kingdom of God? As one man has rightly asked, "What standing has our spirit in this matter?"³

Indeed, the issue being addressed in this verse is the testimony that the Spirit of God gives to us, namely that we are God's children. Now, HOW the Spirit of God does this, Paul does not indicate.

Is it via the word, our changed life, illumination, etc?

Paul doesn't say here for that is not his point. However, if you pressed him as to how the Spirit assures of us our standing before God, no doubt it would involve a growing mourning over ones sins which produce a greater reliance upon Christ.

What is it that Christ said is the essence of the heart of Christianity?

² Quoted by Leon Morris, *Epistle to the Romans, Pillar New Testament Commentary*, WB Eerdmans Publishing, 1988, Hardcover, ISBN 0802836364, page 316.

³ Morris, page 317

Matthew 5:3-4, "Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted."

What as a saved individual was Paul's outlook?

Romans 7:24-25, "O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin."

BUT that the Spirit of God does this is the point! And thus, it only follows that as we grow in our walks with Christ and become more attuned to the Spirit as He reveals Himself in His word, assurance of our salvation will increase! Think of it from the perspective of the prodigal.⁴

Though he disregarded his father, when the prodigal returned home we still was his father's son! In fact, the closer he got to his father the more he learned that his position as his father's son was inviolable.

And this testifies to a very important truth: There is not a sin that we can commit that can forfeit our standing as a child of God! And that is the testimony that the Spirit gives to us. He assures us of our Sonship/ This means as we grow in our walks with God, our relationship with the Spirit of God we also grow in our understanding of the nature of our position before God. We are forever His children.

And thus, we become ASSURED of our salvation in Christ.

An Inheritance

Romans 8:17, "**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."

Generally speaking, *heir* refers to the receiving of property as a result of the death of someone else. Now, Paul's use of this term is not general but specific. Paul was a Jew. As such, Paul's choice of words are packed full of theological significance.

In the mind of the Jew, to be the people of God was to be an heir of all that was promised in the Covenant of Grace. Now, the most comprehensive element that stood as a summary of all that was promised in the Covenant of Grace was the promise of land, the Promised Land. Now the Promised Land was much more than a geographical location in the Near East but the promise of a Spiritual land, a city who founder and builder was God.⁵ Now this is why the theme of land is often repeated in the New Testament.

Matthew 5:5, "Blessed are the meek: for they shall inherit the earth."

This is not talking about the present earth, but the New Heavens and NEW EARTH!

Matthew 19:29, "And every one that hath forsaken houses, or brethren, or sisters, or father, or

⁴ Compare Luke 15

⁵ Compare Hebrews 11:16

mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life."

Matthew 25:34, "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Thus to be an heir in the Biblical sense, is to be a recipient of all the blessings that are associated with the New Heavens and New Earth, the land of our ultimate inheritance.

Now notice, in this text we are said to be "heirs OF GOD" and "fellow heirs with Christ." Both of these are titles of dignity. Ultimately, God is our inheritance and that which we receive is nothing less than what Christ Himself received from God, glory and honor!

John 17:5, "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was."

And thus, as sons and daughters of God most high, we have a bright and shiny future ahead of us! In fact, according to the book of Revelation, we shall inherit

- A New Name, Revelation 3:12.
- A Crown of gold, Revelation 4:4; cf. 14:14.
- Reign with Christ, Revelation 20:4.
- Sit beside Christ on His throne, Revelation 3:21.

Now to be sure, much of this is symbolic. Yet, they reveal somewhat of the magnitude and nature of the inheritance we have in Christ on account of our position in Christ: WE ARE SONS! As a benefit of the cross of Christ, we have become a Son of God by which we receive a magnificent INHERITANCE from God with Christ.

Our Calling

Now it is important that we hold on to these benefits, for as sons and daughters we have a specific calling.

Romans 8:17, "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.**"

At first glance this phrase seems to imply an element of doubt, "if." However, the idea behind the Greek is NOT one of doubt, but of certainty. This could be rendered, "Since indeed" or "If as is the case, we suffer with Him..." From this we conclude that as a child of God we are going to suffer! It is presented here as a certainty!

Now in this context, the issue therefore that comes central into view is the question of "Why?" Why will we suffer?

Some here may respond, "Because of our faith!" And that is a glorious response.

2 Timothy 3:12, "Yea, and all that will live godly in Christ Jesus shall suffer persecution."

Yet I'm also mindful of the fact that the very question may arouse shame or doubt on the part of some.

- *I don't know if I've ever suffered for being a Christian.*
- *Does that mean... I'm not living the life of faith? I'm not being a man or woman of Christ?*

Family of God, there may come a time in which you suffer for Christ on account of your faith. But listen, suffering is not a universal sign of sanctification. And if you think it is, you've missed a glorious truth in Scripture when it comes not just to persecution, but any — well, I should say, most — suffering which we encounter in this life. I'm going to make six statements here which are crucial to our understanding of this text.

Suffering Part of Fallen World

First off note that suffering is part and parcel of life in a fallen world.

Romans 8:18-20, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope."

Truly, much of the suffering we endure in this life is due to the fallen state in which we live.

- Illness.
- Sickness.
- Disease.
- Sadness.
- Sorrow.
- Separations.

All exist NOT because we didn't have a quiet time, BUT because Adam disobeyed God! Truly we are men and women of constant sorrow! In the words of Henry Lyte, "Swift to its close ebbs out life's little day; earth's joys grow dim, its glories pass away; change and decay in all around I see..."⁶

There is not one of us who is a stranger to suffering.

Not All Suffering Commendable

Secondly, not all suffering on the part of the child of God is commendable.

1 Peter 2:18-20, "Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward. For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God."

This text teaches two important truths. First off that not all suffering is commendable. The suffering which we merit on account of purposed wrong-doing must never be understood as commendable. And

⁶ Taken from the New Trinity Hymnal, Hymn 402

that brings us to a second truth: Aside from suffering for wrong-doing, faithfully enduring trial and difficulty finds favor with God.⁷

With this, I want to introduce to your thinking the concept of “sanctified suffering.” For our purposes, I am defining this as any suffering which we might encounter outside of the suffering which comes upon us on account of purposed wrong-doing. Accordingly, “sanctified suffering” can come in two forms for the child of God; first it arises ON ACCOUNT OF OUR SANCTIFICATION. Christ explains it this way:

John 15:20, “Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.”

Secondly it arises ON ACCOUNT OF OUR STATE, our fallen world.

Romans 5:12, “Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.”

Yes, this is teaching that because of Adam’s sin, mankind became liable to hell. Yet this is also teaching that death, whatever form it takes, is now part and parcel of this life: change, decay, sickness, sorrow, and suffering. Thus Paul could write:

2 Corinthians 4:16, “**For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.**”

Much of the suffering we encounter as Christians is of this type. Yet this is where it gets good.

Suffering the Means to End Suffering

God deigned to use suffering as the means to end suffering for His people. The Scriptures tell us that the prophets of old knew this.

1 Peter 1:11, “Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.”

Do you understand what this verse means?

One of the reasons the infinite God-man, Jesus Christ, came to this earth was to suffer! He was appointed to this end!

Marvel of marvels! How could someone so perfect, suffer so greatly? Yet that is why God sent His Son!

Hebrews 2:10, “For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.”

From this you must see that from the perspective of redemption, suffering now takes on a whole new meaning. That which entered into this world on account of OUR SIN; that is, suffering, God used to

⁷ Compare 1 Peter 2:20

destroy sin in the flesh.

And how did He do that?

God did this by submitting His Son to the sin and misery of this world. And thus from the cross forward, suffering now brings with it elements of nobility: If the King of Glory submitted Himself to suffering, ought not we?

Suffering a Privileged Calling

Sanctified suffering now is understood to be the privileged calling of the child of God as he participates in what now is understood as the "Sufferings of Christ!"

Colossians 1:24, "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church."

Paul here is not talking about suffering on account of his witness for Christ. The clear reference is to the general sufferings which all in this estate experience. Accordingly, when Paul woke up with a headache, he understood that he was participating in an element of the suffering which Christ came to this earth to accomplish.

2 Corinthians 1:3-5, "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ."

All sanctified suffering, no matter the cause, is understood to be a suffering on behalf of Christ.

Do you understand this?

To understand this changes our mental approach when it comes to those times when we find ourselves suffering.

1 Peter 4:12-13, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy."

Now short of going out and purposefully suffering, the child of God now welcomes any and all sanctified suffering as a privilege. As one saved by grace listen to Paul's longing as a Christian:

Philippians 3:10, "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death."

Again behold the awe of Paul when he considered the pain and misery of this life. To be so hindered was to walk in the path of His Lord. And that is why the response of the disciples to suffering is not all that strange to us.

Acts 5:41, “And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name.”

In fact, in the wisdom of God, the Lord has set every Christian aside for suffering.

Philippians 1:29, “For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake.”

Now again let us be careful here. Verses like the ones I have just read have been taken out of context and so have lead to many abuses in church history. For example Christians have been told to beat themselves, thinking that there was something noble or holy in the pain. Christians have looked at those suffering and pain with a cold heart.

Though suffering now is sanctified in Christ, it is never to be sought after or accepted! Yet when it comes into our own lives, coping begins with an acceptance of it as a ministry from the Lord for Christ’s sake and so a welcoming of it!

Now with this background, let’s consider our passage. Though we are sons and daughters of Christ and so the beneficiaries of so many blessings, nevertheless all of us have a baptism to undergo; the baptism of suffering, whether it be for Christ or on account of our fallen state. Yet we are not disheartened because we know that all suffering is a participation in the suffering of Christ .

Romans 8:17, “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.**”

Did you notice that the text did NOT say, “for Him” but “with Him?” Now that we are Sons and Daughters of God, with the glorious blessings of

- Freedom from fear, Romans 8:15a.
- Intimacy with God Himself, Romans 8:15b.
- Assurance that no matter how great we may fail God, He never will deny us, Romans 8:16.
- An Inheritance which is imperishable, undefiled, and will not fade away, Romans 8: 17a.

We approach any and all sanctified suffering with the understanding that it is not discipline, it is a privilege. It is a privilege because it is a ministry to which God has called those whom He loves.

Suffering Has Eternal Significance

Oh what a glorious truth. Our status as Sons has transformed the way we view suffering in our own lives. Now all suffering is sanctified! Our Daddy suffered, ought not we? And yet it is not only sanctified, but it is eternally significant.

We know that there is a glorious end to all sanctified suffering.

Romans 8:17, “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.**”

I hope you are blown away by this. Not only do we get to suffer with Christ but the end result is a preparing of us for a greater experiencing of glory in the New Heavens and Earth! Paul said it best when

he wrote this:

2 Corinthians 4:16-18, "For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."

Such was Paul's conviction. Not only do we get to suffer with Christ (Oh what privilege), but the trial also will prepare us to co-reign with Christ in glory! Such is the calling that accompanies Sonship!

How we need to hear this message! On account of the sufferings of this age; which are part and parcel of every Christian's experience, Paul knew that the tendency would be to question God's love for us on account of it! That is why Paul was sure to do two very important things here. First, he paraded before our eyes the glorious benefits which flow from Sonship. *HOLD ON TO THESE MY BRETHREN!* Second, he then rightly identified the fact that all sanctified suffering is not only for Christ, **BUT WITH CHRIST!**

Based on this, let me ask you some questions.

Child of God, what is it that has made you doubt your identity as God's Child?

- Persecution?
- Difficulty?
- Hardship?
- Personal Failure?
- Weakness?

Far from causing you to doubt your salvation, all of these in fact are a testimony of your salvation!

Don't throw away your faith when you find yourself in the crucible; embrace the trial... embrace Christ!

The Hebrew writer penned these words to a congregation suffering far more than most of us could ever imagine:

Hebrews 10:35-36, "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise."

Oh may God give us the grace to heed this message, and so thrive when the time of testing comes! We are Sons and Daughters of God. Let us so suffer!

About Bethel Presbyterian Church

The Bethel Presbyterian Church Ministry of the Word is published regularly.

VISIT US WHEN IN Broomfield, COLORADO

Feel free to visit Bethel Presbyterian Church when in Broomfield, Colorado. Bethel Presbyterian Church meets at Broomfield High School, Eagle (10th Street) and Main, Broomfield, Colorado. The telephone number of the church is 303-469-6912. The worship services are at 9:30 a.m. and 6:00 p.m. each Sunday. Bethel Presbyterian Church is a member of the Orthodox Presbyterian Church.

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About the Preacher

Greg Thurston preached this sermon on September 21, 2008. Greg is the preacher at Bethel Presbyterian Church