

Joint Heirs With Christ

by G.W. North

Regeneration is the key factor in man's relationship to God, and it is through spiritual generation that we become joint-heirs with Christ, sharing in His dual nature and glory.

Scripture: John 1:12-13, John 3:3, Romans 8:17, 2 Corinthians 5:17, Galatians 3:26-27, Ephesians 2:5-6, Philippians 3:20, Colossians 3:1-4, 1 Peter 1:3, 1 John 3:1-2

Topics: "Regeneration", "Joint Heirship with Christ"

Description

G.W. North emphasizes the profound significance of regeneration in the believer's relationship with God, asserting that it is the essential act that allows individuals to become joint heirs with Christ. He explains that this regeneration mirrors the death and resurrection of Jesus, highlighting the immense suffering God endured at Golgotha, which ultimately provided the opportunity for personal redemption. North elaborates on how the act of spiritual generation requires the total involvement of the Trinity, and through baptism, believers are united with Christ in His dual nature. This transformation enables them to partake in both earthly and heavenly existence, marking the beginning of their glorification. Ultimately, while believers share in Christ's glory, they recognize His unique honor and are grateful for the privilege of being His joint heirs.

Transcript

This joint heirship, shared by all the sons with Him, is not only by generosity of God, it is the portion as of right due to their birth. It cannot be overstressed that regeneration is the key factor in everything to do with man's relationship to God. All depends upon that; everything, absolutely everything, flows from it. To be born of God is the most critical, as well as the most wonderful event that can ever happen to a man; there is nothing else equal to it in all eternity, whether it be in the experience of God the begetter or of man the begotten.

A person's regeneration is the most poignant experience to God; whenever it takes place He is reminded of His own greatest heartbreak. It cannot fail to do this, because it is a reminder almost amounting to a re-enactment of the death and resurrection of His Son, and there has been nothing throughout the length of time or of eternity that has ever equalled the intensity of suffering God endured then. Both Father and Son found Golgotha almost beyond possibility. Because of sin, Jesus had to go so far out and away from His God and Father at Golgotha; He became so changed and estranged from Him that God had to beget Him again from the dead. Father had to raise Him by His own spirit; all His powers and energies, the

almightiness of the Eternal, were all concentrated there; they had to be or it would have been the end; it was the crisis of the ages. Golgotha -- all the events that surrounded it -- cost God everything, but it bought for us the opportunity of personal redemption and regeneration, and for Him the ability to beget sons; that is why He did it: He commenced by begetting His own. When Christ was raised from the dead it was as if a mighty baptism of spirit had taken place. He was raised from the dead by the glory of the Father; it was a mighty visitation and operation by the Spirit of God: He called it generation. It was by God's spirit and of God's spirit and in God's spirit; that is the only way spiritual generation can be achieved. Generation is not accomplished by God's wish or thought or desire or will or power, it is accomplished according to all these and only in accordance with them, but not by them. Generation is actually achieved only by God's action; God Himself, all of Him, has to do it. All He is, all three persons, and all He has, must be engaged for the act of generation; it requires total involvement.

The inclusive pronoun used by God of Himself when about to generate man in the beginning is indicative of this all-inclusiveness: 'Let us make man'. No less for the generation of the Son of Golgotha, or the sons of Golgotha later -- God in His entirety is involved and in this; joint-heirship with Christ begins. By the blessed baptism which baptizes men and women into Christ, into His death and burial and resurrection, they are constituted joint-heirs with Christ in that -- by this and this alone -- they share with Him in His dual nature. Like Christ, though to a much lesser degree, each one so baptized becomes a son of God, being born of God a dual spirit, he has the spirit of God and the spirit of man. Though distinct and distinguishable within him, those two spirits are fused into one, generating (in this case regenerating) him a new man from the dead. This is the spiritual baptism that makes a dead man a living man, a sinful man a holy man, a carnal man a spiritual man, a son of man a son of God, because it is the baptism in the Spirit of God. Such a man is both earthly and heavenly, of human nature and partaking of divine nature, because he is one spirit with God. It is by this duality of being, nature and person that he becomes a joint-heir with Christ. This is the beginning of his glorification. Just as Jesus, the Son of Man and of God, was glorified on earth, so is every other man who is born a son of God changed from glory to glory on the earth. Even so, we shall never have the measure of glory and honour that He has, nor do we wish to have it, for it is His alone; we are only very grateful that He should share it with us; we want Him to be honoured and glorified and magnified above all, and by all the determination of our hearts, as well as by the will of God, He shall be, for ever.

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