



Paul, under God's inspiration, unveils something truly *mindboggling* -- the *ultimate spiritual sonship awaiting us!* He reveals, "The Spirit [itself, KJV] bears witness with our spirit that *we are children of God*, 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*. 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*" (Rom 8:16-18).

First, notice a *great error* by scholars of the NKJ version here, when they *changed* the KJV term in Rom. 8:16 from "the Spirit *itself*" to "the Spirit *Himself*" -- to *back their idea of the Trinity*. Yet, the term "Spirit" is *pneuma* in the Greek and has a *neuter gender* – it is an "*it*" and not a "*him*." As A. T. Robertson, an expert in Greek, admits here, "The *grammatical gender of pneuma is neuter...*" So, these "scholars" *lied* when they *changed* this word to the *masculine form* in the NKJ! *How devious!*

This section reveals *our astounding eternal destiny*--if we remain faithful. The process involves becoming God's spiritually "engendered" children *at baptism*. Then, our names are *listed* in heaven (Heb. 12:23), giving the *potential* of being *co-heirs with Christ*--meaning *divine sonship and the incredible inheritance of the entire Universe!*

As Heb. 1:2 says, "But...God created *the universe by his Son*, and *everything will someday belong to the Son*" (CEV). Since Christ will *inherit all of this*, as *co-heirs* we will then *share*, as *younger siblings*, that inheritance! The whole universe will one day be *our new home to beautify and enjoy with Them!*

Therefore, Paul says *the trials and sufferings in this life* are truly *not worthy to be compared with the glorious future in God's kingdom* and enjoying eternity with this great inheritance as His beloved children! Paul describes it best, "But as Scripture says: "*No eye has seen, no ear has heard, and no mind has imagined, the things that God has prepared for those who love him*" (1 Cor. 2:9, GW).

He now goes to *the outer reaches of spiritual knowledge*, saying "For the *earnest expectation of the creation* is to wait for the revealing [the resurrection] *of the sons of God*. For *the creation* [or Universe] was subjected to vanity [decay], not

of its own free will, but because of him who subjected it *in hope*; for *the creation itself also shall be delivered from the bondage of corruption* [or uselessness] into the *glorious liberty* of the sons of God [who will help renew it]" (Rom. 8:19-21).

As far as we know about cosmology, our solar system and the 5,830 *exoplanets* so far found are in need of *renovation*, for *none* are ready to be inhabited. It appears that Lucifer's rebellion caused *great havoc* when attempting to *dethrone God in heaven* and was *cast back to the earth*. As Jesus said, "I saw Satan *fall* like lightning from heaven" (Luke 10:18, see also Is. 14:12-15).

This destruction will be *repaired* once God's kingdom arrives, which begins first by *renewing* the Earth (Acts 3:21), and then *the rest of the Universe*. He then adds: "We know that *everything in the universe* is still in *great pain* now. *Everything cries together in pain*, like a woman who is ready to have a baby. *It is the same for us who are believers*. We have received *God's Spirit* as the *first of his gifts* to us, but *we also cry inside ourselves*. *We are waiting for the time when God will finish his great work*. Then *we will belong to Him completely as his children*. Our bodies will be *free from the power of sin*" (Rom. 8:22-23, EASY).

So, just as *the creation needs to be renewed, so do we*, as we are given *spirit bodies* and our human nature is *changed* into *God's nature* (2 Pet. 1:4; 1 Jn. 3:1-2). God's *generosity* is truly *mind blowing!*

Paul continues, "For *we were saved in this hope*, but hope that is seen is not hope; for why does one still hope for what he sees? But if we hope for what we do not see, *we eagerly wait for it with perseverance*. Likewise, the Spirit also helps in our weaknesses. For we do not know what we should pray for *as we ought*, but the Spirit [itself, KJV] makes intercession for us [inside of us] with groanings which cannot be uttered ["the Spirit puts *our desires* into words which are not in our power to say" BBE]. Now He [God] who searches the hearts knows what *the mind of the Spirit* is [Christ], because *He makes intercession* for the saints *according to the will of God*" (Rom. 8:24-27).

Paul then elaborates on *Who* he is talking about. In verse 34 he says, "It is *Christ...who is even at the*

*right hand of God, who also makes intercession for us.* So, there is *not* another “person” in heaven interceding for us. As 1 Tim. 2:5 makes clear, “For there is one God and *one Mediator* [not two] *between God and men, the Man Christ Jesus.*” Indeed, *it is Christ living in us* (Gal. 2:20) that helps us communicate properly with God the Father, while *Jesus is also being our Mediator before God.*

Thus, just as a small child often doesn’t know how to express his desires clearly to his parents, they still understand what he means and fulfill his needs--*so is God with us.* When we pray, we may not be very clear, but Christ is *our Mediator* and His spirit *in us* helps us before God the Father, who grants us His favor. God also prefers a simple prayer spoken from the heart than thousands of religious words constantly repeated (Mt. 6:7-8).

How can we pray according to God’s will? John answers: “Whatever we ask we receive from him, *because we keep his commandments and do those things that are pleasing in his sight...* Now this is the *confidence* that we have in Him, that if we ask anything *according to His will, He hears us.* And if we know that *He hears us,* whatever we ask, we *know that we have the petitions* [in His mind] that we have asked of Him” (1 John 3:22; 5:14-15).

By following God’s will, Paul mentions another great benefit: “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” (Rom. 8:28). This means that *in the long run,* things will work out *for good for those who love and obey God.* The different colored threads of the great tapestry of life sometimes don’t seem to make sense, but once that work is finished, a beautiful image will be seen in all its splendor (Phil. 1:6). Hence, sometimes things that don’t seem to make sense in our lives will make sense in the end, when God explains them thoroughly to us (Rev. 21:3-7).

We see a classic example of this in the life of Joseph, who in the end, even though he was sold by his brothers and went through so many trials and sufferings, revealed to them: “But as for you, you *meant evil* against me; but God *meant it for good,* in order to *bring it about as it is this day, to save many people alive*” (Gen. 50:20).

Paul now focuses on a facet of God’s plan of salvation involving being “**predestined**” -- those

“called” to *positions* in His kingdom. For instance, Christ told His disciples how *they had qualified for certain positions* in God’s kingdom, as well as other saints. He says: “Assuredly I say to you, *that in the regeneration* [Gk. *the rebirth*] when the Son of Man sits on the throne of His glory, you who have followed Me will also *sit on twelve thrones, judging the twelve tribes of Israel* And everyone who has left houses or brothers or sisters...or lands, for My name’s sake, shall receive *a hundredfold, and inherit eternal life*” (Mt. 19:28-29).

Paul further explains, “For whom he *foreknew,* he also *predestined* [both mean planned ahead positions] *to be conformed to the image of his Son, that he might be the firstborn among many brethren*” (Rom. 8:29). So, *we are to be part of God’s family, with Jesus Christ as our Elder Brother, and we as His spiritual siblings.* Paul says that with such a glorious future ahead, the trials, sufferings and even our eventual death, are *not worthy* to be compared with what comes afterward.

He goes on to say: “Moreover whom He *predestined* [planned to be first offered salvation], these He *also called*; whom He *called,* these He *also justified*; and whom He justified, these He *also* [will glorify, aorist tense]. What then shall we say to these things? If God is for us, *who can be against us?* He who did *not* spare His own Son, but delivered Him up for us all, *how shall He not with Him also freely give us all things?*” (Rom. 8:30-32). Again, the emphasis is we will receive “all things” with Christ. Can we grasp the enormity of what this means and why it is so vital to persevere to the end? *It is so worth enduring whatever happens!*

He says, with God’s help, *nothing* will *break* his relationship with God and Christ. He exults: “Who shall bring a charge against God’s elect? It is God *who justifies.* Who is he who condemns? It is Christ who died, and furthermore is also risen, who is even at the right hand of God, *who also makes intercession for us.* *Who shall separate us from the love of Christ?* Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written: ‘For your sake we are killed all day long; we are accounted as sheep for the slaughter.’ Yet in all these things we are *more than conquerors* [the Gk. is *hupernikao*, or super-conquerors] *through Him who loved us.* For I am

*persuaded* that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, 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. 8:33-39). This should be *our goal* too!

Paul now covers a related topic in **chapter 9** -- the role of **his Jewish brethren** in *God's Plan of Salvation*. Although the majority of Jews in His day had rejected Christ and His invitation to be part of spiritual Israel and the First Resurrection, he says in the end, *they too will be called and included*. How can that be? This has perplexed traditional Christianity, which doesn't believe in the *Second Resurrection* for those not called now and who haven't disqualified themselves to be part of it.

As Paul explains: "I say what is true in Christ, and not what is false, my mind giving witness with me *in the Holy Spirit*, that I am *full of sorrow and pain without end*. For I have a *desire to take on myself the curse for my brothers, my family in the flesh*: Who are (1) *Israelites*: (2) who have the *place of sons*, and (3) *the glory*, and (4) the *agreements [or covenants] with God*, and (5) the *giving of the law*, and (6) *the worship*, and (7) the *hope offered by God*: whose are (8) *the fathers*, and (9) of whom came *Christ in the flesh*, who is over all, God, to whom be blessing for ever. So be it" (Rom. 9:1-5). Here he gives *nine great blessings* the Jews have over the Gentiles, yet they rejected the Messiah and also their opportunity--for now.

Paul starts explaining God's Plan *for them* and *why* this is so. He gives *three examples*: of **Isaac**, **Jacob** and **Pharaoh**, to show that *only God* knows *when* He will *call* a person and it is *His sole responsibility*.

Paul adds, "But it is not that the word of God has taken no effect. *For they are not all Israel who are of Israel*, nor are they all children because they are the seed of Abraham; but, '**In Isaac** your seed shall be called.' That is, those who are the children of the flesh, these are not the children of God; but *the children of the promise are counted as the seed*. For this is the word of promise: 'At this time I will come and **Sarah** shall have a son.' And not only this, but when **Rebecca** also had conceived by one man, even by our father Isaac (for the children not yet being born, *nor having done any good or evil*, that the purpose of God *according to election*

*might stand, not of works but of Him who calls*), it was said to her, 'The older shall serve the younger.' As it is written, '**Jacob** I have loved but **Esau** I have hated [this term is a Hebraism and means 'loved less']. What shall we say then? Is there unrighteousness with God? *Certainly not!* For He says to **Moses**, 'I will have mercy on whomever I will have mercy, and I will have compassion on whomever I will have compassion.' So, then it is not of him who wills, nor of him who runs, but *of God who shows mercy*" (Rom. 9:6-16).

Paul will later show that God offers *everyone* salvation, but He chooses *when* He will call each person. He gives a third example with **Pharaoh**, "For the Scripture says to the Pharaoh, 'For this *very purpose* I have raised you up, that I may show my power in you, and that my name may be declared in all the earth. *Therefore, He has mercy on whom He wills, and whom He wills He hardens*'" (Rom. 9:17-18). As Paul will later explain, this same Pharaoh *will* have an opportunity for salvation, saying, "Even so *these* also have *now been disobedient*, that through the mercy shown you *they also may obtain mercy*. For God has committed them *all to disobedience*, that *He might have mercy on all*" (Rom. 11:31-32).

Indeed, God *is not a respecter of persons*, and in the *Second Resurrection*, Pharaoh, along with the rest of the disobedient world, *will have their chance*. In the Millennium, that *calling* will begin. As Isaiah said: "And the Eternal *shall* be known of Egypt...and they *shall turn to the Eternal...for the Eternal...shall bless them*, saying, '*Blessed be my people Egypt, and the Assyrian the work of my hands, and Israel mine inheritance*'" (Is. 19:21-25).

Paul then *reminds* them God *has always called* only a few Israelites--a faithful remnant, while the majority of them usually apostatized. For example, of that first generation of Israelites, it was Joshua and Caleb who entered the Promised Land, "because there was *another spirit* [another attitude] in him [Caleb], and he decided to follow me" (Num. 14:24). Paul also says *in his day* there was also *a faithful remnant*, who had "another spirit" and decided to follow God. Many Gentiles also chose to obey God *from the heart* and became like "faithful Jews" -- "whose circumcision is *of the heart, in spirit* and not in the letter" (Rom. 2:29).