

He sent a man before them that exercise freewill

The LORD's Gospel is One of His own Purpose - What does it mean to be chosen?

[Psalm 105:17](#) He sent a man before them, *even* Joseph, *who* was sold for a servant:

[Psalm 105:18](#) Whose feet they hurt with fetters: he was laid in iron:

[Psalm 105:19](#) Until the time that his word came: the word of the LORD tried him.

[Psalm 105:20](#) The king sent and loosed him; *even* the ruler of the people, and let him go free.

[Psalm 105:21](#) He made him lord of his house, and ruler of all his substance:

[Psalm 105:22](#) To bind his princes at his pleasure; and teach his senators wisdom.

Joseph will say to his brethren: “But as for you, ye thought evil against me; **but God meant it unto good**, to bring to pass, as *it is* this day, to save much people alive.” ([Genesis 50:20](#))

Election and Freewill – Can you spot them? – Only God could elect when there is freewill

[Romans 8:28](#) And we know that all things work together for good to them that love God, to them who are **the called according to his purpose**.

[Matthew 22:14](#) For many are called, but few *are* chosen.

Yes, God has His purpose, and we saw His Providence last week and nothing or nobody - not Judah will change it – Not even Satan. Joseph was called of God and suffered many trials always retaining his own freewill; but Joseph could see God's providential hand all along the way. The LORD gave Joseph what he needed, but did not force Joseph to do anything. Joseph performed his calling perfectly and therefore was chosen. (God exercising His foresight)

God calls many (election), but few are chosen (exercise of freewill). Do we know what these terms mean? Well, Jesus illustrated this superbly in the beautiful 22nd chapter of Matthew:

Gospel illustrated in Kingdom parables – Remember “Election” & “Freewill”- All were called

[Matthew 22:1](#) And Jesus answered and spake unto them again by parables, and said,

[Matthew 22:2](#) The kingdom of heaven is like unto a certain king, which made a marriage for his son,

[Matthew 22:3](#) And sent forth his servants **to call them that were bidden** to the wedding: and **they would not come**.

[Matthew 22:4](#) Again, he sent forth other servants, saying, **Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings *are* killed, and all things *are* ready: come unto the marriage**.

[Matthew 22:5](#) **But they made light of *it*, and went their ways**, one to his farm, another to his merchandise:

[Matthew 22:6](#) **And the remnant took his servants**, and entreated *them* spitefully, **and slew *them***.

[Matthew 22:7](#) But when the king heard *thereof*, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.

[Matthew 22:8](#) Then saith he to his servants, **The wedding is ready**, but they which were bidden were not worthy.

[Matthew 22:9](#) Go ye therefore into the highways, and **as many as ye shall find, bid to the marriage**.

[Matthew 22:10](#) So those servants went out into the highways, and gathered together **all as many as they found, both bad and good: and the wedding was furnished with guests**.

[Matthew 22:11](#) And when the king came in to see the guests, he saw there a man which had not on a wedding garment:

[Matthew 22:12](#) And he saith unto him, Friend, how camest thou in hither **not having a wedding garment?** And he was speechless. (Wedding Garment? – see [Revelation 19:7-8](#))

[Matthew 22:13](#) Then said the king to the servants, Bind him hand and foot, and take him away, and cast *him* into outer darkness; there shall be weeping and gnashing of teeth.

[Matthew 22:14](#) **For many are called, but few *are* chosen**.

Now, the Pharisees send Herodians to entangle Jesus in His talk

Matthew 22:15 Then went the Pharisees, and took counsel how they might entangle him in *his* talk.

Matthew 22:16 And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any *man*: for thou regardest not the person of men.

Matthew 22:17 Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not?

Matthew 22:18 But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites?

Matthew 22:19 Shew me the tribute money. And they brought unto him a penny.

Matthew 22:20 And he saith unto them, Whose *is* this image and superscription?

Matthew 22:21 They say unto him, Caesar's. Then saith he unto them, **Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.**

It seems to be the Sadducees' turn to try and trap Jesus

Matthew 22:22 When they had heard *these words*, they marvelled, and left him, and went their way.

Matthew 22:23 The same day came to him the Sadducees, which say that there is no resurrection, and asked him,

Matthew 22:24 Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

Matthew 22:25 Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother:

Matthew 22:26 Likewise the second also, and the third, unto the seventh.

Matthew 22:27 And last of all the woman died also.

Matthew 22:28 Therefore in the resurrection whose wife shall she be of the seven? for they all had her.

Matthew 22:29 Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.

Matthew 22:30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

Matthew 22:31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

Matthew 22:32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? **God is not the God of the dead, but of the living.** [(John 11:20-27) (John 11:30-46) Christ giving Gospel to His friends]

Matthew 22:33 And when the multitude heard *this*, they were astonished at his doctrine.

Now the Pharisees take their turn

Matthew 22:34 But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

Matthew 22:35 Then one of them, *which was* a lawyer, asked *him a question*, tempting him, and saying,

Matthew 22:36 Master, which *is* the great commandment in the law?

Matthew 22:37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

Matthew 22:38 This is the first and great commandment.

Matthew 22:39 And the second *is* like unto it, Thou shalt love thy neighbour as thyself.

Matthew 22:40 **On these two commandments hang all the law and the prophets.**

Jesus has a question for the Pharisees

Matthew 22:41 While the Pharisees were gathered together, Jesus asked them,

Matthew 22:42 Saying, What think ye of Christ? whose son is he? They say unto him, *The Son* of David.

Matthew 22:43 He saith unto them, How then doth David in spirit call him Lord, saying,

Matthew 22:44 The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?

Matthew 22:45 **If David then call him Lord, how is he his son?**

The best scholars of the day could not trap Jesus - neither can they today

Matthew 22:46 And no man was able to answer him a word, neither durst any *man* from that day forth ask him any more *questions*.

With the study of Genesis, we have seen, Jacob's sons do some very wicked things out of pride and arrogance not even considering God. Last week we saw how deeply into sin Judah could fall, seemingly interrupting the narrative of the life of Joseph; but it is not out of place because God's Providential hand is directing and guarding His Word. The sons of Jacob are going to have to pay for this, of course, and God send His Word giving them space to repent and it will be come out from among this world. God's ways are higher than our ways, and **created all of us with a freewill**, to either reject or accept God's Word. God is providing the situation were, beginning with Reuben on down, these boys will be faced with a hard way to go (**Proverbs 13.15**) and with only two ways to continue. That means either to begin and continue following God, or take what's left - to follow the hard way to everlasting death. God predestinates everyone to conform to the image of His Son; but the individual's free will determines their path, and through all this God's purpose is accomplished. Only God could carry this out.

Last week, we talked about trials Joseph endured on this earth. **These trials are for preparation to perform God's purpose**; this is why Psalm 105 says, "the Word of the LORD tried him", but God is, in no way, finished preparing Joseph. More preparation is needed. You see, God has big plans for Joseph, and Joseph has to be equipped to be the "typical", prophetic figure in playing the prophetic enacting of Jesus, Savior of the world. This study is not about Joseph, but is all about Jesus, Joseph being the "type".

We have seen in our study of trials in which we all go through, the various ways in which God uses these to perfect His own. For instance, we have seen that trials will give us "patience" or "endurance" to go through our trials:

James 1:2 My brethren, count it all joy when ye fall into divers temptations;

James 1:3 Knowing this, that the trying of your faith worketh patience.

We also have found that trials are used by God to bring us to a better place:

Psalm 66:10 For thou, O God, hast proved us: thou hast tried us, as silver is tried.

Psalm 66:11 Thou broughtest us into the net; thou laidst affliction upon our loins.

Psalm 66:12 Thou hast caused men to ride over our heads; we went through fire and through water: but thou broughtest us out into a wealthy place.

We also know that no matter how impossible to endure it seems, our trials can be endured:

I Corinthians 10:13 There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

We also have found out from our Savior Himself that there are rewards for enduring our trials:

Matthew 5:10 Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

Matthew 5:11 Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

Matthew 5:12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

While in the study of the life of Joseph we find many trials, we need to add chapter 40 to this study and realize that throughout our trials, we, who are in Christ, have a ministry, and the light of the knowledge of the glory of God shining in our hearts. **Victorious trials are preparing us for this ministry, not just something to endure; but actually the preparation for what God has for us to serve His purpose.**

We know that Joseph was seventeen years old when he was sent down into Egypt and thirty years old when he appeared before Pharaoh and placed in charge of the grain conservation plan in Egypt. (**Genesis 37:2; 41:46**). This tells us that he must have spent a total of thirteen years in Potiphar's house and his prison. This might seem to be a long time for a young man to spend as a servant and in jail.

This knowledge seems to leave the carnal mind with these questions:

- 1.) Why did God wait so long to deal with the people that shamefully treated Joseph?
- 2.) Why did God wait so long to put Joseph in the ministry of delivering his family?

In God's timing, however, this was not time wasted, but was needed preparation for the position of leadership and deliverance that God had in store for Joseph. Many times, the young in age, and those young in Christ, as well as those of us that have spent but a little time in the Word, would rather skip the preparation time needed in the Word and immediately dive right into God's service.

To those that fit this scenario, the story of Joseph will be very valuable. Joseph thought he was old enough for leadership at seventeen. After all, God had blessed him with prophetic dreams, proving that God was going to use Joseph. But the Lord had to put Joseph through a training program before he was ready, at the age of thirty, to carry out. One might say, that this was the case with young Joseph, but is this true in every case? He and we have the best example or role model – [Philippians 2](#)

King David finally became king at the age of thirty ([II Samuel 5:4](#)) even though he was anointed while he was yet a youth ([I Samuel 16:11-13](#)).

Those who were trained for Levitical service when they were young had to wait until they were thirty years old to start serving God. ([Numbers 4:46-47](#)).

The apostle Paul, who was very well trained by Israel's best teacher's before his conversion, had to spend three years preparation in the desert before he was prepared for full time ministry ([Galatians 1:15-18](#)).

Christ's twelve disciples received over three years in preparation by Christ Himself before they were equipped for the great commission.

For that matter, Christ Himself did not enter full time ministry until He was about thirty years of age. ([Luke 3:23](#)). It very much looks like Christ devoted His early years to preparation:

“And when he was twelve years old, they went up to Jerusalem after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not *of it*. But they, supposing him to have been in the company, went a day's journey; and they sought him among *their* kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favour with God and man.” [Luke 2:42-52](#) – [Philippians 2](#)

A ministry **only bears fruit with the proper foundation of being emersed in and obedience to the Word**. Joseph was faithful in whatever came his way during what had to be frustrating thirteen years. He, no doubt, spent his time seeking God's ways and God continued to use Joseph until the time came that God announced him ready for full-time participation for God's purpose.

Joseph meets two of the Pharoah's officials in prison with him

[Genesis 40:1](#) And it came to pass after these things, *that* the butler of the king of Egypt and *his* baker had offended their lord the king of Egypt.

Genesis 40:2 And Pharaoh was wroth against two *of* his officers, against the chief of the butlers, and against the chief of the bakers.

Genesis 40:3 And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph *was* bound.

Genesis 40:4 And the captain of the guard charged Joseph with them, and he served them: and they continued a season in ward.

A. Only One Event Is Recorded

1. He probably was a while in prison, but only the account of the butler and the baker is given
2. Probably because this would set up Joseph later appearing before Pharaoh

B. The Captain of the Guard Put Joseph over Pharaoh's Officials

Pharaoh's Two Officers Dream Dreams

Genesis 40:5 And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which *were* bound in the prison.

Genesis 40:6 And Joseph came in unto them in the morning, and looked upon them, and, behold, they *were* sad.

Genesis 40:7 And he asked Pharaoh's officers that *were* with him in the ward of his lord's house, saying, Wherefore look ye *so* sadly to day?

Genesis 40:8 And they said unto him, We have dreamed a dream, and *there is* no interpreter of it. And Joseph said unto them, **Do not interpretations belong to God?** tell me *them*, I pray you.

A. Even In Prison Joseph Gives God The Glory

B. Joseph's mindset was "Do Not Interpretations Belong To God?"

C. Joseph did not have [Romans 8:1-8](#), But he knew to walk in the Spirit

1. As Joseph was tempted by Potiphar's wife - [Genesis 39:9](#);
2. As Joseph was before Pharaoh and named his children – [Genesis 41:16](#), [50-53](#);
3. As Joseph met the brothers who had shamefully treated him – [Genesis 45:8](#)

Pharaoh's Chief Cupbearer Tells His Dream To Joseph

Genesis 40:9 And the chief butler told his dream to Joseph, and said to him, In my dream, behold, a vine *was* before me;

Genesis 40:10 And in the vine *were* three branches: and it *was* as though it budded, *and* her blossoms shot forth; and the clusters thereof brought forth ripe grapes:

Genesis 40:11 And Pharaoh's cup *was* in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand.

Genesis 40:12 And Joseph said unto him, This *is* the interpretation of it: The three branches *are* three days:

Genesis 40:13 Yet within three days shall Pharaoh **lift up thine head**, and restore thee unto thy place: and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler.

Genesis 40:14 But think on me when it shall be well with thee, and shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house:

Genesis 40:15 For indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put me into the dungeon.

Pharaoh's Chief Baker Tells His Dream To Joseph

Genesis 40:16 When the chief baker saw that the interpretation was good, he said unto Joseph, I also *was* in my dream, and, behold, *I had* three white baskets on my head:

Genesis 40:17 And in the uppermost basket *there was* of all manner of bakemeats for Pharaoh; and the birds did eat them out of the basket upon my head.

Genesis 40:18 And Joseph answered and said, This *is* the interpretation thereof: The three baskets *are* three days:

Genesis 40:19 Yet within three days shall Pharaoh **lift up thy head from off thee**, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee.

The Prophetic Interpretations Are Fulfilled

Genesis 40:20 And it came to pass the third day, *which was* Pharaoh's birthday, that he made a feast unto all his servants: and he lifted up the head of the chief butler and of the chief baker among his servants.

Genesis 40:21 And he restored the chief butler unto his butlership again; and he gave the cup into Pharaoh's hand:

Genesis 40:22 But he hanged the chief baker: as Joseph had interpreted to them.

Genesis 40:23 Yet did not the chief butler remember Joseph, but forgot him.

A. Joseph Used a Key Expression: "Lifted Up The Head"

1. Capable of being interpreted in opposite ways – KJV translators made it plain.
2. Could mean the butler's pardon and restoration
3. Could mean the baker's hanging

B. Also used In **II Kings 25:27**

C. Joseph had to wait another two years because the butler forgot

The Bible Teaches That Abraham Gained Hope In Trials

Romans 4:13 For the promise, that he should be the heir of the world, *was* not to Abraham, or to his seed, through the law, but through the **righteousness of faith**.

Romans 4:14 For if they which are of the law *be* heirs, faith is made void, and the promise made of none effect:

Romans 4:15 Because the law worketh wrath: for where no law is, *there is* no transgression.

Romans 4:16 **Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed**; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,

Romans 4:17 (As it is written, I have made thee a father of many nations,) before him whom he believed, *even* God, who quickeneth the dead, and calleth those things which be not as though they were.

Romans 4:18 Who against hope believed in hope, that he might become the father of many nations; according to that which was spoken, So shall thy seed be.

Romans 4:19 And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb:

Romans 4:20 **He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;**

Romans 4:21 **And being fully persuaded that, what he had promised, he was able also to perform.**

Romans 4:22 And **therefore it was imputed to him for righteousness.**

Romans 4:23 Now it was not written for his sake alone, that it was imputed to him;

Romans 4:24 But for us also, to whom it shall be imputed, if we **believe on him** that raised up Jesus our Lord from the dead;

Romans 4:25 Who was delivered for our offences, and was raised again for our justification.

The Bible Teaches That To Whom Ye Yield You Obey – This teaches Freewill in being righteous!

Romans 6:13 **Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God**, as those that are alive from the dead, and your members *as* instruments of righteousness unto God.

Romans 6:14 For sin shall not have dominion over you: for ye are not under the law, but under grace.

Romans 6:15 What then? shall we sin, because we are not under the law, but under grace? God forbid.

Romans 6:16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

Romans 6:17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.

Romans 6:18 Being then made free from sin, ye became the servants of righteousness.

Romans 6:19 I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.

Romans 6:20 For when ye were the servants of sin, ye were free from righteousness.

Romans 6:21 What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.

Romans 6:22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

Romans 6:23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

Now, the servant of God, dead to the law that we should be married to another and bear fruit

Romans 7:1 Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?

Romans 7:2 For the woman which hath an husband is bound by the law to *her* husband so long as he liveth; but if the husband be dead, she is loosed from the law of *her* husband.

Romans 7:3 So then if, while *her* husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

Romans 7:4 Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, *even* to him who is raised from the dead, that we should bring forth fruit unto God.

Romans 7:5 For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.

Romans 7:6 But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not *in* the oldness of the letter.

A battle of the laws – The battle is in the mind and can bring captivity to the law of sin bringing death

Romans 7:21 I find then a law, that, when I would do good, evil is present with me.

Romans 7:22 For I delight in the law of God after the inward man:

Romans 7:23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

Romans 7:24 O wretched man that I am! who shall deliver me from the body of this death?

Romans 7:25 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.

Walking In The Spirit – The Law of the Spirit of Life makes free from the law of sin and death

Can we see this is freewill walking in the Spirit?

Romans 8:1 *There is* therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

Romans 8:2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

Romans 8:3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

Romans 8:4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

How do we walk in the Spirit? – Again freewill

Romans 8:5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.

Romans 8:6 For to be carnally minded is death; but to be spiritually minded is life and peace.

Romans 8:7 Because the carnal mind *is* enmity against God: for it is not subject to the law of God, neither indeed can be.

Romans 8:8 So then they that are in the flesh cannot please God.

Romans 8:9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

Romans 8:10 And if Christ *be* in you, the body *is* dead because of sin; but the Spirit *is* life because of righteousness.

Romans 8:11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

Walking In The Spirit Gives Sonship – Again free will

Romans 8:12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

Romans 8:13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

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

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.

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

Walking In The Spirit brings the inheritance from the Abrahamic Covenant – Again freewill

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.

Romans 8:18 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.*

Romans 8:19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

Romans 8:20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope,

Romans 8:21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

When do we have this inheritance after walking in the Spirit?

Romans 8:22 For we know that the whole creation groaneth and travaileth in pain together until now.

Romans 8:23 And not only *they*, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body.

Romans 8:24 For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

Romans 8:25 But if we hope for that we see not, *then do we with patience wait for it.*

Romans 8:26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

Romans 8:27 And he that searcheth the hearts knoweth what *is* the mind of the Spirit, because he maketh intercession for the saints according to *the will of* God.

Romans 8:28 And we know that all things work together for good to them that love God, to them who are the called according to *his purpose.*

Romans 8:29 For whom he did foreknow, *he also did predestinate to be conformed to the image of his Son,* that he might be the firstborn among many brethren.

Romans 8:30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

Walking In The Spirit Gives Assurance Of Final Victory

Romans 8:31 What shall we then say to these things? If God *be* for us, who *can be* against us?

Romans 8:32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

Romans 8:33 Who shall lay any thing to the charge of God's elect? *It is* God that justifieth.

Romans 8:34 Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

Will God not love us if we do not walk in the Spirit? No, but remember He is a Righteous judge

Romans 8:35 Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

Romans 8:36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

Romans 8:37 Nay, in all these things **we are more than conquerors through him that loved us.**

Romans 8:38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

Romans 8:39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Romans 9-11 is of Israel's return unto God and Gentiles – Now 12 begins and continues to chapter 16:

Romans 12:1 I beseech you **therefore**, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service.

Romans 12:2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is that good, and acceptable, and perfect, will of God.* [Election and Freewill]

This continues to chapter 16 - Paul says it's time to be established and see the mysteries in the Bible:

Romans 16:25 Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,

Romans 16:26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:

Romans 16:27 To God only wise, *be* glory through Jesus Christ for ever.

Paul, with his own freewill followed this advice - we know because he wrote to Timothy the Gospel:

II Timothy 4:6 For I am now ready to be offered, and the time of my departure is at hand.

II Timothy 4:7 I have fought a good fight, I have finished *my* course, I have kept the faith:

II Timothy 4:8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: **and not to me only, but unto all them also that love his appearing.**

II Timothy 4:9 Do thy diligence to come shortly unto me: