

Will God's Saints
Restore the
Current Universe?

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Romans 8:11-25 seem to indicate that in the resurrection, God's saints will restore the current universe to its originally created state of perfection. Will they indeed do so?

Preamble

Please Note: All comments in brackets [] or in parentheses () as well as highlighted text (bolded and/or in blue) are from the author of this study. Bible quotations are in maroon.

I think it is essential to clarify the question of the “Holy Spirit” before we begin this study. If we say that who or what is the “Holy Spirit” is the question that needs to be answered, we are starting from the assumption that there exists such a being as the Holy Spirit and that it is a separate and distinct being from God and the Word. The question which should be asked is who are the beings the Bible tell us are holy, whose composition is spirit and who have existed eternally? Either the Bible plainly tells us who are the separate and distinct beings that existed from all eternity who created all things (spirit beings and the material universe) or we have no way of getting an answer to our question.

The Holy Spirits of the God Family

The Bible tells us in Gen 1:1 that:

Gen 1:1 In the beginning God created the heaven and the earth.

The Hebrew word translated “God” is “Eloheem” which is the plural form of “Eloah which means “God”. The word “Eloheem” refers to “gods.” It is a uniplural noun like family, group, team, etc. In the beginning, there was therefore more than one God being in existence but how many were there?

Joh 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

Joh 1:2 The same was in the beginning with God.

Joh 1:3 All things were made by him; and without him was not any thing made that was made.

In the beginning when God created the heaven and the earth there was God and there was another being with God who was also God, the Word. How can these two beings both be God; isn't that impossible?

The word God indicates the kind of existence of these 2 beings: their nature is to be God in the same way that all human beings have the same human nature. However, having the same nature does not mean that all human beings constitute a single being; indeed, they are all separate and distinct beings with their own personalities. God and the Word have in common the same nature or, level and type of existence, but they are separate and distinct beings just like all human beings who have the same human nature are separate and distinct beings.

God the Father

We read in the Bible that God became a father when the Word became flesh (Php 2:5-8) by being born of woman after having been conceived in the virgin Mary by the holy spirit being called God (Luke 1:35). God from that point on became God the Father and the Word, who was born as the flesh-and-blood Jesus of Nazareth became God's Son or the Son of God. He was both fully God (his father was God and fully human (his mother was the virgin Mary).

Jesus was God the Father's only begotten son at the time when He was conceived in Mary's womb but He was not to be the only one begotten of the Father. God the Father is the holy spirit being in the Godhead that calls men to salvation.

Joh 6:44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

Joh 6:65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

Joh 18:9 That the saying might be fulfilled, which he spake, Of them which thou [God the Father] gavest me have I lost none.

1Pe 1:3 Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,

God the Word and Spokesman

The Bible term for being called is to be spiritually begotten by God the Father (1Pe 1:3). When we are begotten, we become a spiritual embryo that can be born again as a glorified spirit being with eternal life. Those begotten of the holy spirit God the Father who follow their calling are then able to come to the holy spirit being called the Word and Spokesman (John 6:44; 65; 18:9) who then teaches them. The glorified Jesus-Christ as God the Father's Word and Spokesman is the holy spirit being that works in the minds of God the Father's called and chosen ones.

Joh 7:39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)

Jesus had to first be glorified for it to be possible for Christians to have access to the holy spirit called the Word and Spokesman because the glorified Christ is the holy spirit being who works in the minds of God's saints (John 14:17) in the same way that Satan is the evil spirit that works in the minds of the children of disobedience (Eph2:2).

Joh 14:17 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he [Christ] dwelleth with you, and shall be in you. [On the day of Pentecost, it would be in them and in all true Christians.]

Eph 2:2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, [Satan] the spirit that now worketh in the children of disobedience:

The holy spirit God the Father calls men and those who follow their calling are then taught by the holy spirit called the Word and God the Father's Spokesman.

Joh 14:26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

The Holy Ghost

The expression "Holy Ghost" used in the Bible is in error as there are no ghosts in the Godhead but rather 2 beings that are holy (John 17:11; Isa 6:3) and spirit (John 4:24).

Joh 17:11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.

Isa 6:3 And one cried unto another, and said, **Holy, holy, holy**, is the LORD of hosts: the whole earth is full of his glory.

Joh 4:24 **God is a Spirit**: and they that worship him must worship him in spirit and in truth.

These 2 God beings who are holy and spirit are the holy spirit beings of the God family who existed in the beginning at the creation of all things.

Joh 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

Joh 1:2 The same was in the beginning with God.

Joh 1:3 All things were made by him; and without him was not any thing made that was made.

And, the Word who was with God is before all things i.e., *nothing* existed before He created them whether made of spirit or matter.

Col 1:15 **[Christ]** Who is the image of the invisible God, the first-born of every creature:

Col 1:16 For by him [the Word who became Jesus-Christ] were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

Col 1:17 And he is before all things, and by him all things consist.

In the beginning before anything either physical or spiritual was created, there was God and the Word who existed before all things and no other being is mentioned as having existed with them. There is no bib-

lical evidence that there ever existed a third, separate and distinct personage in the Godhead called the “Holy Spirit” who dwelt in eternity with God and the Word.

God is a Family

Throughout the Bible we can find many verses which clearly indicates the existence of family relations between God and the Word and God’s called, chosen and faithful.

Mat 11:27 All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

Mat 12:50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

Joh 20:17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but o to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.

God is clearly a family in which many can be ultimately born again by a resurrection from the dead to eternal, glorified spirit life in God’s Kingdom.

Rom 8:29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he [\[God’s Son\]](#) might be the firstborn among many brethren.

Col 1:18 And he [\[the glorified Christ\]](#) is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.

Christ was the first to be born again by a resurrection from the dead to be followed by many brethren.

Bible Writing Convention

The practice in the Bible has been to simply use the expression “the Holy Spirit” without indicating which God personage in the Godhead the expression represents. Over time, because of this practice, just about everybody has come to believe that the Holy Spirit is a separate and distinct God being in the Godhead but, there is no single verse or group of verses in the Bible that prove the existence of such a third being in the Godhead. The words “holy” and “spirit” are adjectives that describe the nature of

God the Father and of God the Word i.e., they are holy beings made of spirit.

Whenever we encounter the expressions the “Holy Spirit” or simply the “Holy Spirit” in the Bible we must look at the context to determine of which holy spirit being of the Godhead the Bible is talking about: the holy spirit, God the Father or the holy spirit, the Word and Spokesman.

The Word is the holy spirit being in the Godhead who carries out the instructions and wishes of the holy spirit, God. He is the faithful son who seeks to do his father’s will in all things. He is the member of the God family that did the work of creating the heaven and the earth, who ruled over ancient Israel through Moses and his human successors, He is the one who became a man who suffered and died to be God the Father’s perfect sacrifice for sin and make the salvation of mankind possible, etc. and He came to reveal the Father to those who follow the Father’s calling.

Making Things Clearer

In this study, when referring to God’s spirit who, depending on the circumstances can be the holy spirit personage called God the Father or the holy spirit personage called God the Word and Spokesman, I will not capitalize either of the adjectives “holy” and “spirit”. This is in order to not perpetuate the false impression in the minds of readers that there is a 3rd being in the Godhead called the “Holy Spirit.” Instead, I will refer to either of the holy spirits in the God family as being God’s spirit without capitalizing the word “spirit” to make it plain that we are not referring to a third God being in the God family called the “Holy Spirit” but to one of the 2 God beings in the Godhead.

God’s family is presently made up of 2 holy spirit beings to which are to be added thousands and possibly millions of other holy spirit beings when God’s plan of salvation for mankind has reached its end. The saints that endure in the faith until the end of their natural human life, will be resurrected as individual holy spirit beings in God’s Kingdom when it is established.

There are two studies which you can read regarding what is the “Holy Spirit” and decide for yourself in light of the Bible-based evidence offered if such a being exists in the Godhead. These studies are: [What is the Holy Spirit? Cliff Notes Version](#) and [Who or What is the Holy Spirit?](#)

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In the Book of Romans we read that the whole creation groaneth and travaileth in pain together until now. What is this verse talking about? If we read from verses Rom 8:19-22, it is easy to get the impression that the universe is being pictured as a living entity having been submitted to decay or corruption and eagerly awaiting being rescued from this state by the sons of God in the resurrection.

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

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

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

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

However, thinking about the matter a bit more, it becomes apparent that this didn't make much sense considering what God says in the Book of Revelation about creating a new heaven and a new earth.

Rev 21:1 And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

Rev 21:5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

God also says in the Book of 2nd Peter that the present universe, the heavens and the earth, shall pass away with great noise, etc.

2Pe 3:10 But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

2Pe 3:12 Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

Another point of importance to be kept in mind is that decay and chaos is not a naturally created state. The angels shouted with joy when they saw God's creation as revealed in the Book of Job.

Job 38:7 When the morning stars [angels] sang together, and all the sons [angels] of God [angels are spirit beings individually created by God not Spirit-begotten sons] sons shouted for joy?

They shouted for joy at seeing the perfection and great beauty of God's creation.

Later, when God restored the surface of the earth from its chaotic state which was the destruction that resulted from Satan's rebellion; He looked upon all that He had done and pronounced it "very good."

This being the case, we therefore know that the current heavens and earth were not created in a state of decay and chaos and we also know that they are to be replaced with a new heaven and a new earth; a new creation which will be perfect but for the final finishing touches that the children of the kingdom are to provide.

This also means that Romans 8:19 can't be talking about God's current creation having been made subject to decay, having become decayed

and now eagerly awaiting the apparition of the sons of God to free it from that condition.

So what does Rom. 8:19 mean?

Let's start reading in Romans 8 from verse 11 and work our way up to verse 25. Please keep firmly in mind here that Paul is writing to the Roman churches made up of those who were called by God and in whom dwells God's Holy Spirit. These verses are spoken to true Christians.

Rom 8:11 But if the Spirit of him [God the Father] that raised up Jesus from the dead dwell in you, [if you remaining true to your calling] he [God the Father] that raised up Christ from the dead shall also quicken [give life again, only this time, it will be immortal spirit life] your mortal bodies by his Spirit that dwelleth in you.

12 Therefore, brethren, [fellow true Christians] we are debtors, not to the flesh, to live after the flesh. [we have no obligation to live according to the way we used to do before we were called; according to the lusts of the flesh; we are now to live according to the truth revealed to us by God's Spirit in us]

13 For if ye live after the flesh, ye shall die [the second death]: but if ye through the Spirit do mortify [put to death] the deeds of the body, [the uses of it that are contrary to God's law] ye shall live. [forever i.e., not be subject to the 2nd death]

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

15 For ye have not received the spirit of bondage again to fear; [the holy spirit God the Word and Spokesman doesn't make us slaves who are afraid of Him] but ye have received the Spirit of adoption, [sonship it should read; we are begotten by the holy spirit God the Father; God is our Father spiritually-speaking (Heb 12:6-7;) whereby we cry, Abba, Father. [We become His children and call Him Father]

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

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.

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.

19 For the earnest expectation of the **creature** [God's spiritual creation; His Spirit-begotten sons] waiteth for the manifestation [the time when the Spirit-begotten and not yet born sons of God will be born i.e., the time when their change to glorified spirit being will come] of the sons of God.

The Christians that Paul was writing to and true Christians today are creatures, the result of a creation process by someone who has the power to create; Christians are Christ's workmanship (Eph 2:10) and Christians are a new creature or creation in Christ: **2Co 5:17** "Wherefore if any man is in Christ, *he is a new creature*": a new creation. The physical creation of the universe is complete (Gen 2:1) but God's spiritual creation is ongoing. And we read in **Isa 43:7** "Even every one that is called by my name: for **I have created him** for my glory, I have formed him; yea, I have made him." True Christians are something created by God; they are creatures of God.

20 For the creature [Christians created by God] was made subject to vanity, [capable of sinning through the free moral agency given man; his absolute power of choosing] not willingly, [man did not choose it, it was God's will that mankind have to choose between right and wrong (Deu 30:19) so as to be a being of character] but by reason of him [because it is God's will that man have to choose between good and evil] who hath subjected the same in hope, [mankind made capable of sinning with God's hope that once coming to the knowledge of the truth, man would choose life (Deu 30:19)]

21 Because the **creature** [God's spiritual creation; His Spirit-begotten sons] itself also shall be delivered from the bondage of corruption [true Christians will no longer be subject or able to sin in the resurrection and will no longer be subject to corruption having become glorified spirit beings; see also **2nd Pet 2:19**] into the glorious liberty of the children of God. [as God beings, like God the Father and Christ, they will be completely free of the temptation to sin their character being unchangeable; as fully created spirit beings their attitude of obedience to God in all things is then an unchangeable part of

their spirit character. (1John 5:18)]

22 For we know that the whole creation [all true Christians wherever they may be] groaneth and travaileth in pain [are suffering in this present evil world] together until now.

23 And not only they, but ourselves also, [the saints or called out ones to whom Paul is specifically addressing his letter] which have the firstfruits [who are the first ones to be called according to God's plan of salvation for mankind] of the Spirit, even we ourselves groan within ourselves [eagerly long for the time when by a resurrection from the dead they will become God as God is God], waiting for the adoption, [not the adoption but our birth as sons in God's Kingdom] to wit, the redemption of our body.[our resurrection to glorified, spirit bodies with life inherent and the perfect, holy , righteous character of God]

24 For we are saved by hope [by continuing in our belief that He who raised up Christ by His Spirit will also and can raise us up by that same Spirit if it dwells in us on up to the time of our death]: but hope that is seen [when we can see the thing that we are hoping for with our 5 physical senses and thus confirm its reality] is not hope [Heb 11:1] [it is not having the certainty that something not yet possessed will be possessed; that we will obtain something which we dearly want but don't actually have]: for what a man seeth, why doth he yet hope for? [If you already have or can verify with your 5 senses the reality of a thing hoped for, or see the realization of what is being promised, then you no longer have to believe or have hope that you will receive that which is being promised; once you possess what was hoped for, hope is no longer required.]

25 But if we hope for that we see not,[long for something we want and don't already have and for which there can be no earthly confirmation that you will have it but for God's promise that this is what you will receive] then do we with patience wait for it. [then we are remaining steadfast in waiting for the thing we long for; in this instance, freedom from the bondage of sin or vanity and being born as a glorified spirit being.]

As I hope we all can see, a careful reading of Romans 8: 11-25 renders

it clear that God is not talking about the present material, physical universe (the creation, the creature) having been subjected to vanity and corruption and eagerly waiting for the apparition of the sons of God to restore it to its originally created beauty. God is not talking about His physical-material creation, the current heavens and earth.

We can know this for sure as God says he will make all things new and create a new heaven and a new earth; the present physical universe will pass away with a great noise. It will cease to exist and be replaced by a new heaven and a new earth that will be perfect but for the final finishing touches that are to be applied to it by the children of the Kingdom of God.

There is no restoration project of this present universe to be carried out by those who will be making up God's Kingdom.

God's creatures, His spiritual creation, His Spirit-begotten sons long for the time when they will have been resurrected as glorified spirit beings in God's Kingdom and no longer be subject to vanity (no longer being able to sin).

So we now know who is the creation that groans and travails in pain together until now. It is true Christians who are God's spiritual creation longing for the day when they will be born again as glorified spirit beings in God's Kingdom.

