

6 Life with God (Romans 8)

The nations and God's nation have been unfaithful to God so done wrong by God, yet God remained faithful and did right in providing his Messiah to restore us to his sovereign authority (Romans 1–3). Abraham set the pattern: declared right and doing right out of faith[fulness] to God (Romans 4). The Messiah's faithfulness (doing right even when it killed him) undoes human treachery (giving dominion to sin and death) (Romans 5).

In Christ, God is completing for the world the salvation he launched in Israel. They passed through the waters, freed from slavery to serve the LORD (Romans 6), receiving the Law that clarified what God wanted but could not save them (Romans 7).

God then led them to build a house for God to live among them, and the glory of God's presence moved in. In the same way, the Spirit of God forms us into God's nation, a temple where God lives, regenerated as sons of God brought to life with the resurrected life of his Son (Romans 8).

Is there anything we need to address from previous chapters before Romans 8?

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6.1 Spirit-birthed sons in a suffering world (Romans 8:1-25)

The previous covenant left people feeling condemned by the requirements of the Torah, but the Messiah has set right all who've come to life in his leadership:

Romans 8:1-2 (NIV)

¹ Therefore, there is now no condemnation for those who are in Christ Jesus, ² because through Christ Jesus the law of the Spirit who gives life has set you free from the law of sin and death.

God's good gift of the Torah had **condemned** his people. That was Israel's testimony. Because they were unfaithful (giving themselves to powers that are not God, as in Isaiah 31 and 39), God sentenced them to do time under the nations. The whole world was then ruled by Sin (3:9).

But their *condemnation* to life-under-Sin (actually a kind of death) was not the end. *God's gospel* announced beforehand that God would forgive his people and restore them to life under his reign (compare Isaiah 40:1-11 with Romans 1:1-6).

God's good gift (his Messiah) therefore "uncondemned" his people:

Romans 8:3-4 (NIV)

³ For what the law was powerless to do because it was weakened by the flesh, God did by sending his own Son in the likeness of sinful flesh to be a sin offering. And so he condemned sin in the flesh, ⁴ in order that the righteous requirement of the law might be fully met in us, who do not live according to the flesh but according to the Spirit.

This is how salvation works, perhaps Paul's best summary. Take it step by step, to see how the Messiah fulfilled for his people what they could not do for themselves:

- a) Since his people were under Sin, he was born *in the flesh like them*, in order to take on the tyrant (Sin) for them.
- b) Sin, acting through the flesh (the Jerusalem leaders) condemned him to death, even though (or perhaps because) he remained faithful to what God required.
- c) God therefore overturned Sin by “uncondemning” Christ—vindicating him (justifying him), reversing his execution (giving him life instead of death).
- d) In “uncondemning” Jesus, God *condemned Sin* (the power that put him to death), placing his Son in power (instead of Sin).
- e) So, **Sin no longer rules** over God's people: God *condemned Sin in the flesh* of the Messiah, who was acting for his people.

Therefore, all who give him their faith[fulness] are “uncondemned” (justified) through his faith[fulness], and therefore do right under the leadership of the one who set us right. Salvation transforms us, rescuing us from serving Sin, to serve our Saviour.

Any aspects of that sequence you'd like to pursue further?

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The Spirit who raised him up from the dead also raises us up to life in him. All who recognize his leadership (giving him our faith[fulness]) are brought to life by his resurrected life (pictured in baptism). And since the Messiah fulfilled the righteous requirement of the Torah for his people (compare Matthew 5:17), there is no condemnation for those who are in the Messiah: we are set right in his leadership.

Since we have come to life in him, we have the Messiah's life (given to us by the Spirit) as well as our flesh life (given to us by our parents). So, **which life will you live now?**

Romans 8:5-11 (NIV)

⁵ Those who live according to the flesh have their minds set on what the flesh desires; but those who live in accordance with the Spirit have their minds set on what the Spirit desires. ⁶ The mind governed by the flesh is death, but the mind governed by the Spirit is life and peace.

⁷ The mind governed by the flesh is hostile to God; it does not submit to God's law, nor can it do so. ⁸ Those who are in the realm of the flesh cannot please God.

⁹ You, however, are not in the realm of the flesh but are in the realm of the Spirit, if indeed the Spirit of God lives in you. And if anyone does not have the Spirit of Christ, they do not belong to Christ. ¹⁰ But if Christ is in you, then even though your body is subject to death because of sin, the Spirit gives life because of righteousness. ¹¹ And if the Spirit of him who raised Jesus from the dead is living in you, he who raised Christ from the dead will also give life to your mortal bodies because of his Spirit who lives in you.

We're freed from the reign of Sin, but we still face Death:

- Flesh (people) gave Sin its power, and once enslaved we could not set ourselves free. The Son of God took flesh as one of us to confront the tyrant Sin, dethroning it as the Spirit of God delivered him from Death.
- He has his resurrection body, but we don't have ours yet. Jesus reigns over creation as Adam did before Sin gave Death its power over us. Death is the final enemy our Lord will defeat for us. We anticipate having resurrection bodies like our Saviour, but that's still future for us (1 Corinthians 15:12-28).

Right now, we live under Christ, in the bodies we were born with. We're free from the control of *Sin*, but we're still subject to its legacy: *Death*. The Spirit of the Messiah lives in us now, with the hope that, one day, the One who raised Christ out of Death's grip will restore life to our mortal bodies also (verse 11).

Your thoughts?

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How, then should we live?

Romans 8:12-13 (NIV)

¹² Therefore, brothers and sisters, we have an obligation—but it is not to the flesh, to live according to it. ¹³ For if you live according to the flesh, you will die; but if by the Spirit you put to death the misdeeds of the body, you will live.

Paul's answer is that the Spirit has brought us to life in the Son. We therefore participate in living in his sonship:

Romans 8:14-17 (NIV)

¹⁴ For those who are led by the Spirit of God are the children of God. ¹⁵ The Spirit you received does not make you slaves, so that you live in fear again; rather, the Spirit you received brought about your adoption to sonship. And by him we cry, "*Abba, Father.*" ¹⁶ The Spirit himself testifies with our spirit that we are God's children. ¹⁷ Now if we are children, then we are heirs—heirs of God and co-heirs with Christ, if indeed we share in his sufferings in order that we may also share in his glory.



A place in the family

Sonship language began with the previous covenant. The LORD told Pharaoh: "*Israel is my firstborn son, and I say to you, 'Let my son go that he may serve me'*" (Exodus 4:22-23 ESV).

Moses called the covenant people to recognize "*your father who created you who made and established you,*" to live as "*sons of God*" (Deuteronomy 32:6, 8, ESV).

The anointed king represented the nation, so he was recognized as God's son:

"I will be his father and he will be my son," God told David (1 Samuel 7:14).

Each time a Davidic king was crowned, the LORD decreed, "You are my son; today I have become your father" (Psalm 2:7). The son of David called God, "my father" since the LORD *"appointed him to be my firstborn"* (Psalm 89:26-27).

So it's in the Messiah (the anointed ruler who represents God's people) that sonship is restored to us. What God did for Jacob's family in the first covenant—rescuing his son from Egypt—is what God is doing for the whole world in the Messiah, the Son who restores sonship to the earth. (That's how Matthew 2:15 understands Hosea 11:1). He is the only Son (John 1:14, 18), so *to all who give allegiance to the name God has given him, he has given the right to become children of God* (John 1:12 paraphrased). It's in the Son that we receive sonship, that is, restoration into the family of *our Father*.

As the *son of man*, Jesus inherited the dominion given to Adam in the beginning, the authority Adam lost when he handed it over to Sin. Jesus inherited that dominion when he was raised up as *the appointed Son of God in power* (Romans 1:4). It's in the *Son* that we receive our *inheritance* as children of the heavenly sovereign, the family who *co-inherit with the Messiah* his authority and his sufferings, so that we participate in the glory of his reign.

Does Paul's description make sense of life as you know it?

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This is like driving down a narrow country road with a ditch on each side:

- a) Some say, "Jesus isn't reigning yet. There is no kingdom of God until Jesus returns to reign in Jerusalem for 1000 years."
- b) Others say, "I'm reigning with Christ, so nothing can touch me. No suffering will afflict me because I am a child of God."

Group (a) has failed to understand that Sin has been dethroned, that God's Son has been raised up to reign. (This is under-realized eschatology.)

Group (b) has failed to recognize that we're called to suffer because Christ must reign until all his enemies are defeated, including death. We don't have our resurrection bodies yet. (This is over-realized eschatology.)

So, what are we to say about our present sufferings?

Romans 8:18-21 (NIV)

¹⁸ I consider that our present sufferings are not worth comparing with the **glory** that will be revealed in us. ¹⁹ For the creation waits in eager expectation for the children of God to be revealed. ²⁰ For the creation was subjected to frustration, not by its own choice, but by the will of the one who subjected it, in hope ²¹ that the creation itself will be liberated from its bondage to decay and brought into the freedom and **glory** of the children of God.

Let's be clear about what Paul means by *glory*. It's not a synonym for heaven, like "we're going to glory one day." Heaven is a glorious place because God is there, but that's not what Paul is saying. Earth was designed to be full of God's glory too (Psalm 57:5, 11; 72:19; 108:5; Isaiah 6:3; Habakkuk 2:14). God's glory is being revealed in the people who embody the reign of his glorious Son. God's glory is—slowly but surely—being revealed *in us* (verse 18), in his children (verse 21).

That's why the early church drew saints with a halo. The artist was portraying the glory of God they saw in this person. "We have seen his glory, the glory of the one and only Son," John wrote of Jesus.

Now the glory of the Son's life is reflected in his people. We don't yet reflect the fullness of God's glory because our bodies are still subject to decay, but we've begun to reflect the glory of God to creation, the glory of God that calls creation to recognize God as its Father and Christ as its liberating king.

In the Son, we participate in both his glory and his sufferings:

Romans 8:22-25 (NIV)

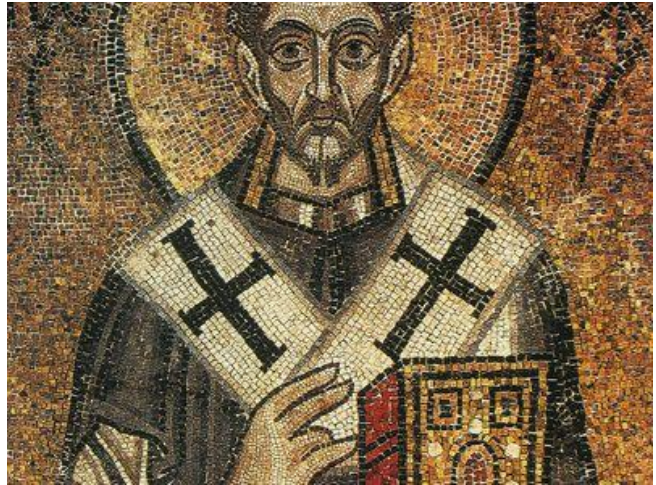
²² We know that the whole creation has been groaning as in the pains of childbirth right up to the present time. ²³ Not only so, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for our adoption to sonship, the redemption of our bodies. ²⁴ For in this hope we were saved. But hope that is seen is no hope at all. Who hopes for what they already have? ²⁵ But if we hope for what we do not yet have, we wait for it patiently.

Adam introduced suffering to creation when he gave power to Sin. All creation now groans together (*systemazō*) and suffers together in shared pain (*synōdinō*).¹⁶ When Cain became an agent of Death, the godly looked set for extinction until God gave them another child (Genesis 4:25). The agony of bringing children into the world is the hope of re-creation (Genesis 3:16).

The people of God participate in that agony too. Just as creation groans in slavery to the wrong rulers, the children of God participate in that agony. For example:

Exodus 2:23–25 (ESV)

²³ During those many days the king of Egypt died, and the people of Israel groaned because of their slavery and cried out for help. Their cry for rescue from slavery came up to God. ²⁴ And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. ²⁵ God saw the people [literally *sons*] of Israel—and God knew.



Mosaic of Saint John Chrysostom (fourth century)

<https://www.britannica.com/biography/Saint-John-Chrysostom>

¹⁶ "Common pain" is the phrase from William Arndt et al., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Chicago: University of Chicago Press, 2000), 977.

In life-threatening circumstances, God's answer was once again the birth of a child (Moses) to lead God's people out of tyranny to serve their true LORD. Israel was born as a nation of priests to extend the hope of God's reign to the nations (Exodus 19:5-6). But they fell back into slavery to the nations.

So God gave them a child (his Son) to rescue them. It is in the Messiah's name that *the nations will put their hope* (Matthew 12:19 quoting Isaiah 42:1-4). Suffering for his people, the Son dethroned Sin through his cross. He was raised up over Death in his resurrection. Messiah Jesus our Leader was *appointed the Son of God in power by his resurrection from the dead* (Romans 1:4).

Salvation is not a private religious experience. It's not a ticket out of this world. Salvation is the rescue of a creation that has been groaning under slavery to Sin, into the reign of the Son. Creation's groaning is not meaningless: the common pain we've all known has been anticipating the birth of the Son who will liberate creation from its bondage to decay.

We ourselves know both the suffering and the hope of the Messiah.

How does this text shape your understanding of what salvation means?

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6.2 Living the life of Spirit-birthed sons (8:26-39)

At the end of the age, the Messiah will have set everything right and given us resurrection bodies. But right now, we're sons of God who are also fragile beings. Isn't that just like Jesus of Nazareth?

Jesus embodied human fragility because he was *the Christ*, the anointed ruler who set his people free not by force but by God's spirit (Isaiah 11:2; 61:1-3; Zechariah 4:6; Psalm 110:1). When God raised up his Christ to reign, the resurrected Christ breathed his Holy Spirit into the community under his leadership, empowering us for the same mission he received from his Father (John 20:21-22).

So we find ourselves in the same position as Jesus in his earthly life: sons of God anointed with his powerful Spirit, yet vulnerable in a troubled world.

Romans 8:26-27 (NIV)

²⁶ In the same way, the Spirit helps us in our weakness.

We do not know what we ought to pray for, but the Spirit himself intercedes for us through wordless groans.

²⁷ And he who searches our hearts knows the mind of the Spirit, because the Spirit intercedes for God's people in accordance with the will of God.



Through the Spirit, we're empowered to do what Jesus did. In his mortal body, he carried our mistreatment at the hands of Sin without retaliating, so his wounds would heal the world (Isaiah 53:3 quoted in 1 Peter 2:24).

In the same way, the Spirit helps us in our fragility to bear away the sin of the world instead of retaliating with violence since that only perpetuates the harm and abuse. Like our Father, sons of God feel the pain of the world. Like Jesus blood-like sweat in the dust of Gethsemane, we're lost for words as we cry, "Father, take this from me!" But the Spirit intercedes for us in an agony beyond words, so we hear ourselves crying inwardly, "But not my will; I'll do this with you if this is how you save the world."

Tom Wright describes the Holy Spirit's intercession within us like this:

Paul is talking about our *vocation* not just to *get through* difficult times but to **stand in prayer where the world is in pain so that God's own spirit may be present, and intercede, right there.** This is one of the most revolutionary and innovative moments in the whole letter. ... God's spirit comes to dwell in the midst of his world, in the persons of Jesus' faithful followers; but that world is in great pain. The spirit *inhabits* that pain, and calls out to the father from its darkest depths, *by means of* God's people being in prayer, spirit-inspired prayer, at that place.¹⁷

In the Messiah, we live in the painful world as the presence of God.

The pain we feel is hope-fuelled. We embody in the present what God has planned to achieve in the end:

Romans 8:28 (NIV)

²⁸ And we know that in all things God works for the good of those who love him, who have been called according to his purpose.

Verse 28 is thrilling, a favourite for many. But don't imagine that every experience you face must be for a God-intended purpose. When a young soldier was killed in World War II, well-meaning people sometimes told the parents, "God has taken your son for a reason." That's a shocking picture of God. What kind of god wants your child dead? Our children die in war because Sin drives the world to such violence.

Verse 28 says that God is at work in the world where Sin and Death cause so much suffering. God is restoring what he purposed from the start. In the agony Jesus suffered and the anguish we suffer, we know that God is at work to restore the world, to make all things new. So we who respond to God's call by aligning with the Messiah participate in God's eternal sovereign purpose for humanity and the world.

Romans 8:29-30 (NIV)

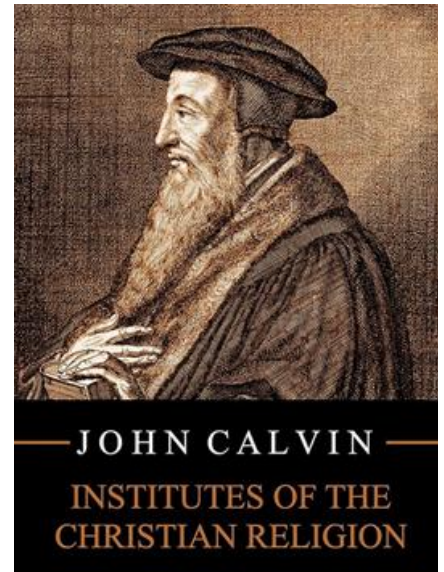
²⁹ For those God foreknew he also predestined to be conformed to the image of his Son, that he might be the firstborn among many brothers and sisters. ³⁰ And those he predestined, he also called; those he called, he also justified; those he justified, he also glorified.

¹⁷ N. T. Wright, *Into the Heart of Romans: A Deep Dive into Paul's Greatest Letter* (Grand Rapids, MI: Zondervan Academic, 2023), 133–134.

What is *predestination*? Is God's gospel *call* issued only to his elect, the individuals he chose beforehand to be saved? Are they the only ones who can be justified and taken to glory?

That is how John Calvin understood predestination. In the 1530s, Calvin wrote this:

As Scripture, then, clearly shows, we say that God once established by his eternal and unchangeable plan those whom he long before determined once for all to receive into salvation, and those whom, on the other hand, he would devote to destruction. We assert that, with respect to the elect, this plan was founded upon his freely given mercy, without regard to human worth; but by his just and irreprehensible but incomprehensible judgment he has barred the door of life to those whom he has given over to damnation. Now among the elect we regard the call as a testimony of election. Then we hold justification another sign of its manifestation, until they come into the glory in which the fulfillment of that election lies.¹⁸



Calvin's view of God's sovereignty said depraved humanity could not respond to God's call unless God empowered them to do so, and no one could resist if God chose us to be saved. That's how he understood predestination. There are alternatives.

Remember the first time you first used a GPS? For me it was 2008, in the UK. We discovered that even when we'd turned aside for coffee or sight-seeing, even when we took a one-way street, the GPS knew how to get us back on track, how to take us to the destination we'd set earlier.

When God created the heavens and the earth, he knew where he wanted to take us. And even when humanity got off track, God knew how to take us to the destination he'd always planned for us. Predestination is not about God choosing individuals to be saved and others to be damned; it's about God knowing how to take the world and its people to the destination he'd always planned.

When God led Israel out of Egypt, he had a destination in mind. When they reached the Promised Land, they refused to go in. God didn't force them. He said, "You won't go in? You want to die out here in the wilderness? Then that's what you'll do. I'll wait for the generation that will go in." God's sovereignty did not abrogate their choice. Their choice delayed God's plans by 40 years. So God waited, and led the willing generation to the destination he'd always planned.

Predestination is not about God choosing who to save and who to damn. It means God is leading the world to the destination he'd always planned, even before creation.

¹⁸ John Calvin, *Institutes of the Christian Religion*, translated by Ford Lewis Battles. [Institutes III, xxi, 7] (Louisville, KY: Westminster John Knox Press, 2011), 931.

Calvin misunderstood what it means to be God's *elect*. Election begins with the call of Abraham. But God did not call Abraham in order to damn the nations; God called Abraham in order to save the nations. Imagining ourselves as the elect so God can damn the non-elect was a mistake Israel made too. As a missionary writer explained:

The promised blessing is, in the end, for all the nations. Abraham, Israel, the tribe of Judah, and the faithful remnant are the chosen bearers of it. Bearers—not exclusive beneficiaries. There lay the constant temptation.¹⁹

The Messiah was God's *Chosen* not to damn the world but to save it. The people of the Messiah are *in the Chosen One*, with the same mission: the salvation of the world.

It makes sense if you stop reading with individualistic Western eyes (“God chose me”) and recognize the chosen as the community who give the Messiah their allegiance (faith[fulness]).²⁰

God knows the destination and knows how to get us there in Christ, but what's it like for us now living under God's sovereignty in a world that still resists God?

Romans 8:31-32 (NIV)

³¹ What, then, shall we say in response to these things? If God is for us, who can be against us? ³² He who did not spare his own Son, but gave him up for us all—how will he not also, along with him, graciously give us all things?

Our confidence in God is assured by the fact that God has already given us what is most precious to him: his Son. God doing right by us (*the righteousness of God*) is already evident (*made known*) in *the faithfulness of Messiah Jesus* for all of us (*Jew and gentile*). He presented his Messiah as his gift to make *at-one-ment* with the world in rebellion (as Paul said back in 3:21-26). If he gave us his Son, there's nothing God will withhold from the community under his leadership.

Romans 8:33-34 (NIV)

³³ Who will bring any charge against those whom God has chosen? It is God who justifies. ³⁴ Who then is the one who condemns? No one. Christ Jesus who died—more than that, who was raised to life—is at the right hand of God and is also interceding for us.

For Paul's Jewish audience, there's a lot of history in these words. Israel's final tribe (Judah) was taken into exile in 586 BC because they were unfaithful to the covenant. Prophets like Habakkuk had accused God's chosen people of being unfit for service: “*The Torah is paralysed, and justice never prevails.*” God agreed (Habakkuk 1:4ff).

Babylon captured Jerusalem, destroying the LORD's temple. There was no way for the covenant people to perform the cleansing rituals specified in the Torah, no way to be set right with God. Zechariah saw their hopeless plight before God's heavenly court: “*Then he showed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right side to accuse him.*” (Zechariah 3:1)

¹⁹ Lesslie Newbigin, *The Open Secret: Sketches for a Missionary Theology*. (Eerdmans, 1978), 33–34.

²⁰ For a good summary, see the blog series by Tim Gombis, “Election According to Scripture” at <https://timgombis.com/2012/05/29/election-according-to-scripture-pt-1/>

Śā·tān is Hebrew for “enemy.” The Enemy’s accusation was that the high priest could not even cleanse himself (the rituals of Leviticus 8), let alone his people. Satan’s case is that the people God handed over to the nations could not justify themselves, so must remain under enemy control.

God did not accept the accuser’s argument. God cleansed Joshua, so God’s people could be restored (Zechariah 3:3-10). God promised to restore the kingship: “*Not by might nor by power but by my Spirit,*” (Zechariah 4:6). The son of David would ride into the capital on a donkey to lead his people (Zechariah 9:9).

God has appointed his Son in power, and all who give him their faith[fulness] are set right (justified) in him. So, “Who is condemning?” Paul asks (verse 34). All accusations have failed to hold the earth in captivity. The heavenly court has already delivered its ruling: *There is no condemnation for those who are in Messiah Jesus* (verse 1).



Prosecutor versus defence

The Messiah was accused and condemned to death by the enemies. In raising him from the dead, God’s court justified him (declared him to be in the right). He is now sharing God’s throne and pleading our case (verse 34), a judgement no one overrides.

Romans 8:35-36 (NIV)

³⁵ Who shall separate us from the love of Christ? Shall trouble or hardship or persecution or famine or nakedness or danger or sword?

³⁶ As it is written:

“For your sake we face death all day long;
we are considered as sheep to be slaughtered.” [Psalm 44:22]

In Old Testament times, God lived in the temple in Jerusalem, so God’s people felt separated from him when they went into exile. The nations that conquered them had no concept of Israel’s global value as the people through whom God would save the world. They treated God’s flock as sheep to be herded into their kingdoms or slaughtered in battle if they would not submit.

Now the Messiah has come to gather the flock that had been sheep without a shepherd for so long. We now recognize his throne. The powers of Sin and Death still cause suffering for God’s people, but none of those powers can take us away from the loving leadership of the Messiah who gave his life to rescue his people.

Romans 8:37-39 (NIV)

³⁷ No, in all these things we are more than conquerors through him who loved us. ³⁸ For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, ³⁹ neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord.

These majestic words focus on the certainty of how the story will end under Messiah’s leadership. No power in the earthly or heavenly realm, in the present or the future,

nothing in all of God's creation can block the Messiah from completing his mission of fully restoring God's earthly realm to his heavenly throne. The outcome is as certain as it was when God established the heavens and the earth in the beginning.

But these words are not a promise that you (as an individual) will never suffer. That was untrue of Jesus. It was untrue of Paul. It's untrue of untold thousands who've died for their faith since then. Expect to suffer for the redemption of the world.

Regardless of how much pain the agents of Sin inflict on the people of God, nothing can prevent the world reaching the destination God set in the beginning (what God has predestined for creation). God's Messiah is already reigning as our Leader (*Christ Jesus our Lord*). No injustice, no harm, no oppressive power in any realm can prevent the Messiah setting all things right as we give him our loyalty (faith[fulness]).

6.3 So what?

Don't you love the cosmic picture of salvation Paul paints in this chapter? In the end, everything is ultimately redeemed as a completely restored new creation (verses 31-38). The Spirit sustains us with that hope in our present sufferings, as we wait for God to reveal the heirs of what he's promised (verses 18-28). The Spirit affirms our sonship, our place in the family, in the Son who sets us right with God (verses 1-17).

I introduced the idea of Satan as the failed accuser of God's people, and many Christians fear that Satan will overpower us if we don't conduct warfare against him. Paul didn't say that. He never tells the Christians in Rome to fight the devil. Satan never gets a mention, except to say that crushing Satan is something God will do (Romans 16:20).

So, when you're suffering, don't treat the devil as a power you must overcome. Don't waste your energy railing against the devil. Focus on the saving relationship we have with our Father, in the Son, by the power of the Spirit. Focus your prayers on "*Abba, Father*" (verse 15). Hear the Spirit groaning within us as he helps us in our weakness. Give no credence to the old accuser. There is no one condemning. The only voice to hear is Messiah Jesus interceding for us (verse 34). Prayer as Paul describes it in this chapter is not a battle against the devil but a joyful relationship with the One who has been raised up to reign, Messiah Jesus our Leader.

What else from Romans 8 leaves an impression on you?

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