

Key:

Purple – Introduction, Conclusion, Main Points, and Sermon Thread

Blue – Explanation/Exposition

Red – Application

Green – Illustration

Brown – Quotation

Yellow – Sermon Notes

Who's Your Daddy?

Romans 8:12-17

Introduction: Amen. Church you may be seated. And as you are being seated, go ahead and take your Bible with me and turn to the Book of Romans, chapter 8. And let me start this morning by asking you a question. Are you a child of God? Do you call God, “Abba, Father”? Should we call God, “Abba, Father?”

You know the term “daddy” or “papa” is a very tender term of affection. My mom always tells me the story of when I was born and my dad was in the hospital room with her. And back then they made the dads wear masks in the delivery room. And she said that my dad’s mask was full of tears when I was born. And I loved hearing that story even as a kid. Because my dad was tough, and he was manly. He rarely, if ever, cried. But he cried when I was born. I loved thinking about that.

And yet I didn’t really understand it. I didn’t really understand the raw emotion of that event, not until my own son was born in 2007 and I shed my own tears of joy. And that joy was repeated about a year later when Alastair said, “daddy” for the first time. I didn’t cry that time. But I was filled with joy and with pride.

That’s the relationship that is created when men become dads. That’s the emotion that present with fathers and their children. And what we find in Romans 8 is that this is a derivative emotion. This is something that God the Father experiences with God the Son. And this is something that God the Father experiences with us, his children. That intimacy and that emotion and that affection is present cosmically as a human being repents of their sin and becomes a Christian. They become Christians. That’s good. They get the Holy Spirit. We talked about that last week. That’s good too. But even more than that, they get a status. They get a prestige. They become a child of God. And they get to call God “daddy.” That is fantastic.

The great theologian, J. I. Packer, wrote this in his classic work *Knowing God*. He said, “If you want to judge how well a person understands Christianity, find out how much he makes of the thought of being God’s child, and having God as his Father. If this is not the thought that prompts and controls his worship and prayers and his whole outlook on life, it means that he does not understand Christianity very well at all.”¹

Now that’s all good. But there are also some obligations that come with being a child of God. And that’s good too. I carry my father’s name: Caffey. Everything I do as a son reflects on him. Are you Caffey’s kid? Yes, I am. I don’t screw that up or defame my daddy’s name. My son carries that name too. No pressure. There’s an obligation that comes with that. There’s a privilege that comes with that. For my son in my house, my son has privileges and an inheritance that no other child in the world has. Because he’s my son. He carries my name. But with that also comes responsibilities. My son has to unload the dishwasher at my house. My son has to take the trash out and finish his schoolwork. My son answers to me and to Sanja for obedience, but he also receives love from me his father, and Sanja his mother, in ways that no other child in the world receives. And I don’t have enough mental capacity and the ability to love myriads of children all around the world. But God does. And God loves us and calls us his children and he gives us specific tasks as his children.

And some of you might say, “I didn’t have a good father, Pastor Tony. I had an abusive father or an absentee father.” I understand. And honestly that should make the passage that we are looking at today even more precious to you. Your heavenly father won’t fail you like your earthly father fails you. Even the best earthly fathers fail you. Those of you who are fathers in this room right now. You will fail your kids. Just deal with that. And put them towards the heavenly father. And here’s what’s amazing,

¹ J. I. Packer, *Knowing God* (InterVarsity Press, 1993) 182.

our heavenly father will never fail us, but we, his kids, will constantly fail him. If you don't believe that, then that's really naïve about your ability to not fail him. We will fail him, and yet he will never fail us. He will never leave us or forsake us. He sees us through the prism of his beloved son, our Savior Jesus Christ. And yet, when we do fail him, it's not like a grandparent who says, "Oh, that's ok. Let him do whatever, I don't care." You know how grandparents are. They leave the disciplining to the parents. God's not like that. God has not grandchildren. When we fail the LORD, he picks us up and says, "Son, daughter, stop it. Get back in there. You can do better. I've empowered you by my Holy Spirit to do better." God's love is not a pampering love or an enabling love. It's an empowering love.

So let's talk today about what it means to be a child of God and how that empowers us to live lives that are please to our Heavenly Father. Are y'all with me so far? God loves us. We are his children. But Daddy has given us some tasks. And he expects us, like a good Father, to represent him well with these tasks. So let's get down to business representing our Father in Heaven. Write this down as #1 in your notes. I'll give you

Three Identifiers for the Children of God:

Here's the first:

1. The Children of God put **fleshly** deeds to **death** (8:12-13)

Paul says in verse 12,

¹² *So then, brothers, we are debtors, not to the flesh, to live according to the flesh.*

Now remember the context here. Paul said in the previous section that we walk not according to the flesh by according to the Spirit (8:4). Flesh, bad. Spirit, good. The flesh tells us to please self. The flesh tells us to do what we want to. The flesh tells us if it feels good, do it. The flesh tells us forget about the consequences... forget about who we represent or who our daddy is... just do it. The Spirit says on the other hand, **"Do you know who your daddy is?" "Do you know who you represent?" "Do you remember what Christ has done for you? Don't you remember what sin and selfishness leads to?"**

Now the point here is that we are not debtors to the flesh. We don't owe the flesh anything. Why? Because the flesh couldn't get the job done. The flesh couldn't save us. The law told us what God demanded. The flesh got ahold of the law, and it choked. The flesh couldn't get the job done. So Christ Jesus stepped in. Died on the cross for our sins. Gave us our righteousness. Gave us his Holy Spirit. If we owe anyone anything, we owe Christ, not the flesh.

Notice that Paul nowhere says that we are debtors to Christ or to the Spirit. That's very precise thinking here by Paul. We don't owe a debt to Christ; that would be theologically compromising. We are sons and daughters of God. **Children don't owe their parents anything. Which is good, because it costs something like \$250,000 to raise a kid in America today. Can you imagine settling accounts with your kids when they turn 18? "Son, it's time to pay your bill. Food bill – \$100,000. Medical bills – \$50,000. Remember that time you broke the bed by jumping on it. \$500. Time to pay up." We don't do that with our kids. God doesn't do that with us. We don't pay him back for saving us. We are not debtors; we are his children. And we are certainly not debtors to the flesh.**

Paul says in verse 13:

¹³ *For if you live according to the flesh you will die, but if by the Spirit you put to death the deeds of the body, you will live.*

In the ancient world, the sons would carry on the trade of their fathers. If dad was a carpenter, his son would be a carpenter. If dad was a farmer, son was a farmer. That changed in the modern world with higher education, and I don't honestly know if it has changed for the better. Maybe in some cases. But unfortunately we have a lot of kids coming out of college not know what to do with themselves or what they want to do for a living. That wasn't the case in the ancient world. You did what your dad did. You were trained in your dad's field.

Well similar, as a child of God, you go about your daddy's business. Dad is holy. Dad is righteous. Dad is untainted by sin. And so we, as the children of God, start to look and act like Daddy. We take on what are called the communicable attributes of God.

You might say, **"That's impossible, Pastor Tony. We'll never be perfectly like God."** That's true. We won't. But the reason God gave us his Holy Spirit, the reason that God gave us these Scriptures, and empowered us is so that we start to imitate him. What son doesn't want to be like his dad?

When I was little, my dad had this signature. And I wanted to sign my name just like him. My dad's signature is cursive and thin letters slanting right. But I'm left-handed and my dad is right-handed. But I didn't care. So I torqued my hand awkwardly with my left hand to imitate my dad. I wanted to be like him. I wanted to shoot a basketball like he did (except for his outdated hook shot). I wanted to comb my hair like he did. I wanted to wear clothes like he did. I wanted to tie a tie like he tied his tie. And the children of God want to be like daddy too. That's good.

Now let's talk about putting to death the deeds of the body. Now we need to be careful with this statement, otherwise we are going to end up in gnostic world where everything physical is bad, and everything non-physical is good. That's not what this is talking about. When Paul says the deeds of the body, he means misdeeds. There's nothing intrinsically evil about the body. In fact, someday you will inherit a new physical, resurrection body, and you will live in that perfect, incorruptible body forever. So we don't put to death the body or beat ourselves with brooms or something like that. We put to death the deeds or misdeeds or the body. We use the body for good not evil. We use the body for sex as God intended it... in marriage between a married man and woman. We use food for good not evil. We don't use food to satisfy our gluttonous, fleshly appetites. We use the eyes for good not evil. We read God word with our eyes. We don't look at pornography or look with covetous desires at the possessions of other people. We kill those desires inside of us.

And if that word "kill" or "put to death" or "mortify" sounds a little harsh to you. That's because you haven't been battling sin in your heart long enough. Kill is the perfect terminology. If you play with sin, or entertain it, or keep it alive on life support it will harass you.

The great theologian **John Owen** said once that we must always be killing sin or else it will be killing you. It's a fight to the death every day. **Just think of yourself as Luke Skywalker in the pit with Jabba the Hut's Rancor. Do you remember that big nasty thing in "Return of the Jedi"? That's you and sin.** You've got to kill him, before he kills you. And you've got to do that again and again and again every day. **Owen** writes this in his book *The Mortification of Sin*: **"Do you mortify; do you make it your daily work; be always at it whilst you live; cease not a day from this work; be killing sin or it will be killing you."**

And here's the great thing about your battle with sin... even when you lose, you win. You are secure in Christ Jesus. You are secure in your sonship. So you fight and you scrap and you win and you lose. And even when you lose, the LORD will dust you off, give you a pat on the tush, and tell you **"get back out there, son."** You can't ultimately lose the battle with sin as a child of God... the only thing you can't do is refuse to fight. You've got to keep putting to death the deeds of your flesh, not in order to be a child of God, but because you are a child of God. Do you see the difference?

C.S. Spurgeon, the great Baptist preacher in London in the 19th Century, said once: "The believer, like a man on shipboard, may fall again and again on the deck, but he will never fall overboard."² You may disappoint your Father in heaven, but you will never be disowned by him. Just like your children. You children will disappoint you. You discipline and restore them. But they will never be disowned by you.

So, as a child of God, you will fight to mortify sin in your life. You will. Your church can help you with that. Make sure you leverage the resources that you have for that fight. Sunday morning is a resource. Worship is a resource. Small Groups is a resource. Prayer is a resource. These are flesh-killing activities. These are sin-destroying habits.

Here's a second thing that children of God do. They are led by the Spirit.

2. The Children of God are **led** by the **Spirit** (8:14-15)

By the way, just a quick clarification here. Some people might say to you, **"Aren't we all God's children?" "Are all people God's children?"** If you haven't been asked that question, you will be. I assure you. Because there is an instinct inside the human soul that longs to be connected to God. People long to be accepted and approved by God. And so they will say, **"We are all God's children. All religions are the same. We all serve the same God."** Is that true?

Listen, I admit there is a sense in which all human beings are God's children. In other words, they are his creation. And they are made in the image of God unlike other animal creatures. We don't call dogs the

² Quoted in Augustus Hopkins Strong, *Systematic Theology* (Philadelphia: American Baptist Publication Society, 1907), 885.

children of God. So there are instances in the Bible even when humanity at large is called God's offspring (**Acts 17:29**).³ But when Paul uses that term in Romans 8... when he refers to those who are the sons of God and the co-heirs with Christ, he's not talking about all of humanity. That universalism. And Paul was not a Universalist. When he says "children of God"... when I say, "The children of God" here, I'm talking only about saved followers of Jesus Christ. And only those who are saved, justified, followers of Jesus are filled with the Spirit. What follows here in **verses 14-15** are unintelligible to unbelievers. It is actually nonsense to them. They don't know what being led by the Spirit means, because they don't have the Spirit inside of them convicting, leading, and directing them. Okay? Is that clear? Are we all God's children? No. Are we all God's creation? Yes. We are all made in the image of God. And there is hope for all of God's creation that they by faith in Christ will become God's children. **If that you here this morning, then my prayer is that you become even today a child of God through faith in Christ.**

Look at **verse 14** in your Bibles. If you are a child of God, then this is you.

¹⁴ For all who are led by the Spirit of God are sons of God.

No Spirit; no sonship. No sonship; no Spirit. Now, ladies in this room, please don't be put off by this masculine language here. The ESV did not translate this word "sons" (Greek: υἱός) here "children" or "sons and daughters." And that's a good thing. I'll tell you why. In the ancient world, the sons were the ones who received the inheritance from their fathers. That was true in the ancient Roman world. That was true in the ancient Jewish world. **Heck, that was true in England just a few decades ago. If you've seen "Downton Abbey" or read *Pride and Prejudice*, you know all about that. That was true even in Elizabethan England, when Queen Elizabeth was the most powerful person in the world. Even then, the sons inherited from their fathers.** So in terms of the metaphor, ladies, you are sons of God. That may feel odd to you, but it shouldn't. Men are called the bride of Christ; they shouldn't be uncomfortable with that metaphor.⁴ Women are called sons of God; they shouldn't be uncomfortable with that metaphor. Because that means you are an heir to Christ's kingdom. Even Peter tells husbands to honor their wives because they are coheirs with them in the grace of life (**1 Pet 3:7**).

Okay. Back to the text.

¹⁴ For all who are led by the Spirit of God are sons of God. ¹⁵ For you did not receive the spirit of slavery to fall back into fear, but you have received the Spirit of adoption as sons,

We don't need to be afraid. We don't need to slink back to a place of fear. We belong to God. He backs us. He's like a big mama bear backing her cubs saying, "He belongs to me. I'm going to take care of him!"

J.D. Greear tells this great story of when he was about five years old and his dad took him camping for the first time. And Greear had this over-active imagination. And the idea of camping in the woods was terrifying to him. He thought that there would be wild animals, ghosts, and goblins coming to eat him in the middle of the night while he was camping. And so he said he put his hand on his dad's belly all night long. As they were sleeping in the tent, he just kept his hand there. As long as he could touch his dad, as long as he knew his dad was near, he was okay. He wasn't afraid.⁵ That's this verse. This is Paul giving us permission to put our hand on God's belly, so that we don't have to be afraid anymore.

¹⁵ For you did not receive the spirit of slavery to fall back into fear, but you have received the Spirit of adoption as sons, by whom we cry, "Abba! Father!"

Now that word "adoption" is key there. None of us are natural born sons. None of us are by nature sons of God—that is in our flesh. Adam was, in a way. He was called the "son of God." But Adam failed. Jesus, on the other hand, was the Son of God that succeeded. And it's through Jesus and the Spirit of Jesus that is given to us that we are now adopted as sons. And we can cry, "Abba! Father!"

Now those two words are important. The first word is the word, "Abba." **And that word is not a word that indicates a Swedish pop group from the 1970s singing "Take a Chance on Me." Okay. Get that image out of your mind.** The Hebrew word אבִּי is the word for "father." "Av-raham" was "the father of many nations" [Abraham]. And ἀββᾶ (the Greek transliteration of Aramaic אבִּי) was an Aramaic derivative of that word. Jesus would have called Joseph, his adoptive father, "ἀββᾶ." It's a term of endearment similar to the way we use "dad" or "daddy," instead of "father." And by the way, the Greek word here for "father" is the word

³ Timothy Keller, *Romans 8-16 For You* (The Good Book Company, 2015), 28.

⁴ Ibid, 26.

⁵ From his sermon "The Greatest Chapter in the Bible – Part 2," 06.02.2019: <https://vimeo.com/339876896>

“πατήρ.”⁶ We get our English words “paternity” and “paternalistic” from this word πατήρ. And that word is similarly the less technical term of endearment for “father” in Greek. Greek-speaking kids in the Roman Empire would call their fathers, πατήρ. The fact that Paul uses both those word ἄββα and πατήρ let’s you know that he was addressing a multi-ethnic congregation in Rome full of Jews and Gentiles both. Jewish kids called their dads, ἄββα. Roman kids called their dads, πατήρ. And they can all now call God, their father, because they have received the Spirit of adoptions as sons.⁷

Now what is Paul saying here. What’s he trying to convince us of in **verses 14-15**? Let’s reverse engineer this passage. Paul is not saying here that we are sons of God because we cry “Abba! Father!” It’s not the uttering of those words that makes it true. **You can program a computer to say those words. That doesn’t mean that that computer is a child of God.** What he says is that because we are led by the Spirit, and because we have received the Spirit inside of us, the Spirit of adoption, we can justly and truthfully call God, “Abba! Father!” This is the opposite of a spirit of fear or of slavery.⁸ **Have you ever start your prayers by calling God your heavenly Father? Can you do that? Yes you can! Is that legit? Yes it is. If the Spirit of adoption is inside of you.**

You know when I was kid, we used to sing this song. I think I learned more theology in music than I did listening to my pastor’s preaching when I was a kid. Parents keep that in mind when you are picking out music for your kids to sing along to. When I was a kid we say this song that went like this:

***“Behold what manner of love the Father has given unto us
That we should be called the sons of God.”***

Now that song is a word for word recounting of **1 John 3:1**. John says in that verse, this is the ESV, “See what kind of love the Father has given to us, that we should be called children of God; and so we are.” The NIV translates it this way, “How great is the love the Father has lavished on us, that we should be called children of God! And that is what we are!” (**1 John 3:1, NIV**). You can just hear in that verse the marvel that the Apostle John had for this. Can you believe this? Can you imagine how great this love is? This is unbelievable.

I see that same sentiment in Paul’s words in **Romans 8**. Can you believe this? If we have the Spirit inside of us, we get to call God our Father. We get to call him daddy. This is fantastic! And of course these are two Jewish guys, Paul and John, and in the Jewish world you would never call God you Father. You would rarely if ever use the name of God because it was too holy to put on your lips. Jesus is the one who showed them how to do this. Jesus taught them to pray, **“Our father who art in heaven.” “Our abba who art in heaven.”** And then Jesus made a way for them to truly become the children of God.

The Spirit inside of us is the assurance that we belong to God. There is something mystical, something supernatural inside of us that is constantly reminding us and telling us, **“You belong to him. You belong to God.” That Spirit inside of you confirms it. And that Spirit of God inside of you is leading you and leading you and leading you. He’s convicting you. He’s challenging you. He’s prompting you. He’s producing inside of you the fruit of the Spirit. He’s depositing inside of you the gifts of the Spirit and he’s motivating you to use them.**

And finally. Here’s the last identifier of a child of God. Now I’ll be honest with you. This last one is kind of bittersweet. It is. It’s a mixture of something difficult and something glorious. Here it is. #3.

3. The Children of God endure suffering as co-heirs with Jesus (8:16-17)

For those who have been around for a little while, this doesn’t surprise you at all. You know all about this. Jesus said, “in this world you will have trouble, but I’ll leave you my peace.” Jesus said, “Whoever does not bear his own cross and come after me cannot be my disciple.” (**Luke 14:27**). Jesus said, “If the world hates you, know that it has hated me before it hated you.” (**John 15:18**). Paul said in **1 Thessalonians 3:3** that Christians are destined for afflictions. Peter says in **1 Peter 4:12**, “Beloved, do not be surprised at the fiery trial

⁶ Thomas R. Schreiner, *Romans*, BECNT, Second Edition (Grand Rapids: Baker, 2018), 419. See also the sermon by Tommy Nelson entitled, “The Proof of a Child’s Love,” Romans 8:12-17, 04.01.2007: <http://www.dbcmedia.org/sermons/the-proof-of-a-childs-love/>

⁷ See the discussion on “What is the emotional and relational content of the term ‘Abba’?” in David Abernathy, *An Exegetical Summary of Romans 1-8*, second edition (Dallas: SIL International, 2006), 534. Schreiner, *Romans*, 419 states that “intimacy with God is certainly suggested by *abba*...”, but some scholars have overplayed the intimacy and uniqueness of the term. The term is best conveyed not by the word ‘Daddy’ but by ‘Dear Father.’” From my perspective, “Dear Father” doesn’t sound intimate at all. It sounds mechanical and aloof. “Dad” might be the best corollary with Paul’s use of *abba* and *pater*.

⁸ Robert H. Mounce, *Romans*, vol. 27, NAC (Nashville: Broadman & Holman Publishers, 1995), 182.

when it comes upon you to test you, as though something strange were happening to you.” Paul says in **Philippians 1:29**. “For to you it has been granted for Christ’s sake, not only to believe in Him, but also to suffer for His sake.” Paul knew all about that. Paul wrote those words in prison while in chains.

I think we totally misunderstand this as Christians in America. When we get cancer or heart disease, the first thing we think is why is God punishing me? When someone insults us at school for being a bible thumper, we say, “Why God? Why? What did I do wrong?” You didn’t do anything wrong. When someone calls you hateful and bigoted or not woke enough because you actually believe that sex should be exclusive between a man and a woman in marriage, you don’t just change your opinion because it’s the path of least resistance. The path of least resistance is not the path of co-heirs with Christ Jesus.

Paul says this. Let’s look at **verse 16** together.

¹⁶ The Spirit himself bears witness with our spirit that we are children of God, ¹⁷ and if children, then heirs—heirs of God and fellow heirs with Christ

You might say, “I like that, Pastor Tony. Give me some of that. There’s nothing in there about suffering.” You’re right. This is good. We are the children of God. We heirs of everything that belongs to God. That’s what the Spirit of God inside of us assures us of.

You know sometimes at home, I like to say to Alastair, “Alastair, bring me a cold beverage. If you bring me a cold beverage I’ll give you half my kingdom.” And inevitably Alastair will say, “Dad, I’m your only heir. Everything you have will be mine someday.” And he’s right. What’s mine is his.

What Paul is saying here in this verse is that everything that belongs to God is yours. If you have the Spirit of God inside of you, you get everything. And Paul calls Christ here a fellow heir, which sounds almost blasphemous. We get to inherit what Jesus inherits. How can that be? “We didn’t do anything to deserve it. Christ did everything.” That sounds too good to be true.

But here’s the thing. And this is where Paul’s statement takes a negative but also a realistic turn. Look at **verse 17** again.

¹⁷ and if children, then heirs—heirs of God and fellow heirs with Christ

Yes. Yes. I want that, Lord.

provided we suffer with him in order that we may also be glorified with him.

Ew, I don’t want that. That sounds hard. That sounds difficult. It’s there an easier path. Can I just take part of my inheritance, and forget the suffering part? No. The **Book of James** says that love for God means enmity with the world (**4:4**). If you love Christ, then the world will hate you. If the world loves you and never has anything negative to say about you... **if the New York Times was writing a story about your life and they were just gushing and gushing with how wonderful you are as a person, I would serious consider whether or not you are saved.** The world didn’t like Jesus. Why do you think they are going to love you?

And I’m not saying this to start a culture war with the world or with the New York Times. I’m just trying to be straight with you. If you want Jesus Christ and his future inheritance, you better be okay with suffering on this side of eternity. Some of that suffering is going to come no matter what. Cancer falls upon the righteous and the unrighteous indiscriminately. But other kinds of suffering and opposition and even persecution... those are things that Satan unleashes on the Children of God. Satan hates God. And he hates those who are allied with him. So why wouldn’t Satan hate and unleash his forces on God’s children?

Can I give you some encouragement, Harvest Decatur? Can I just tell you how it’s going to be? You young ones listen up. I think you will feel the brunt of this. Life is hard. Life is difficult on this side of eternity. The way that our country is going and the way that our world is going doesn’t bode well for Christians. It never has, but it especially isn’t looking good for us in the year ahead. There will be suffering. I’m not going to lie to you. Joel Osteen likes to talk about your best life now. Don’t listen to that guy. He’s a dope. He doesn’t know what he’s talking about. Your best life is not now. Your best life is the life to come. And as co-heirs with Christ Jesus, we will suffer like Jesus suffered, and then we will be glorified with him.

Do you see that at the end of verse 17? Are there joys to be had in this world right now? Yes, there is. We don’t have to be depressed and dour in the midst of our suffering. Are there good things to be experienced in this world: relationships, experiences, marriage, kids, art, beauty, sports... coconut pie! Yes, yes, yes. But listen. They all pale in comparison to what we will experience in the future. Someday we will eat coconut pie and there won’t be any negative consequences for it! Hallelujah. Someday we will

bask in the presence of the LORD and we will never, never have a selfish or unkind thought... ever again. We will never experience lust again or envy or sloth. We will work and worship, and never grow tired of it. And all our wildest dreams will come true, the greatest experiences on earth will be just a faint, dim, down payment on what we will experience in eternity. And we will inherit the world with Christ Jesus our LORD. How about that, Harvest Decatur? Can I interest you in that? Can we put up with a little bit of suffering in this world right now, if we know that that's coming down the pike? I think so. I think so.

Charles Wesley said it this way in his hymn “All Praise to Our Redeeming Lord.” I’ll close with this and then we can sing together. Worship Team come on up and lead us in a final song. Wesley said:

And if our fellowship below // In Jesus be so sweet

What height of rapture shall we know // When round His throne we meet!

Here’s a more modern take on this and a little darker too. This is a from a song called “Madness” and a band called “Citizens.” The Caffey family has been listening to this band a lot lately:

Sometimes I wish, I never was born

To feel the sting of a merciless world

The constant ache, of all of this grief

Pressing me down but it’s never defeat

Cause when I’ve reached, the end of my years

I’ll lift from the grave and I’ll bury my tears

And I will see You face to face

With brand-new eyes and a finished faith

That is Romans 8:17 right there.

provided we suffer with him in order that we may also be glorified with him.