

## "HE SPARED NOT HIS OWN"

"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 8:32.

Two themes run through the gospels like melodies in a sonata. One is that it is a man's business to do the will of God. The other is that it is God's business to take care of that man.

From his prison in Rome Paul wrote to the Philippians to thank them for some gifts they had sent him. He accepted these as the gifts of God, and assured his friends that God would supply all of their needs "according to his riches in glory by Christ Jesus." To the church at Rome Paul wrote, "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?" There is no emergency beyond His grace to meet. Neither is there any need beyond God's power to meet.

I suppose every man that preaches the Word of God sometimes feels as though there is nothing more to say when he has read his text. That is certainly how I feel about this verse. Note its historic basis, "He spared not his own Son." Notice its logical conclusion, "Shall he not freely give us all things?"

God is good. His heart is the home of an infinite love. His purposes are all of grace. As if He suspected some misunderstanding in our minds as to whether God is really for us, He says, in effect, "If you doubt that, let me ask you this question: '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?'" That is the logic of the greater including the lesser. God went to the limit at "The Old Rugged Cross." "He spared not his own Son." He gave His dearest, His best and His all. Christ was His supreme gift. He was also the pledge of all God's lesser gifts in time and eternity.

God loved us. But it was necessary for Him to give Christ in order to show us how much He really loved us. There was no clear revelation of how much God loved the sons of man until the Man of Galilee came. As you study the heavens you will behold a God of majesty and power. As you study the phenomena and processes of nature you will see a God of law. Study history and you will discern evidences of a God of justice. But not until you come to Christ will you find the God Who not only has love but is love.

### I. God's Gift.

One of the strangely arresting statements of Scripture is that Jesus Christ was the "Lamb slain from the foundation of the world." There are deep mysteries involved in that statement, but the central meaning seems to be plain enough. It is that long before "the morning stars sang together and the sons of God shouted for joy" the purpose of redemption was conceived and carried, as a burden of love and a sacrifice of pain, in the heart of God. But the wonderful day came when that love-purpose, which had been conceived in eternity, was born into time. The fulness of time having come, God "sent forth his Son." It was then that the eternal purpose became an historic verity. When Christ was "born of a woman" God experienced a sense of impoverishment and bereavement.

Our text tells us of the gracious character of God as revealed by the gift of His Son. This is done not merely for the instruction of our minds, but for the comfort and assurance of our hearts.

We delight to think of the wondrous love of Christ, who deemed no suffering too great for His people. But what must it have meant to the heart of the Father when His Beloved left His Heavenly Home! In the state of Illinois a young man went away to college, leaving behind him a devout mother who was praying earnestly for his salvation. Her prayer was soon to be answered, even beyond her asking. In a spiritual awakening that came to the campus of the institution where he had enrolled her boy was born into the Kingdom of God, and not long after began to hear an inner voice call him to the mission field for life service. When he had satisfied himself that it was indeed the call of God and consented to say "yes" to it, he wrote his mother about it. To have him become a Christian had been no surprise because she had prayed for that but here was something with which she had not reckoned. So he awaited her answer eagerly and wonderingly. It came. Beginning with more than usual affection, it read like this: "I am glad God has honored my boy with a call to His service. I am glad that my boy is willing to accept that call, and, in obedience to it, give himself to the work of a missionary. But" and here the page was spotted and the ink blurred in unmistakable evidence of the hot tears that had fallen as her pen had moved across the paper. "I never knew before how much it cost God to give us His Son."

In making His gift God delivered Christ to the society of sinners, with the knowledge that He would meet with misunderstanding and misrepresentation, that He would be maligned and insulted, rejected and persecuted, cruelly abused and unjustly slain. Knowing all this He did not withhold Him, but was willing to part with Him.

When Christ came there was a real sense of loss in the heart of the Father. When Christ was bleeding on the cross the throbbing sympathy of the Father entered the agony of that experience. The greatest sacrifice ever made was the one which God made when He "spared not His own Son, but delivered him up for us all." Of the loss and sorrow which God the Father had only parents who have lost a child can have even the faintest conception.

Christ was not spared in His birth. He was not born to the purple. His mother was a peasant maiden. He was born in a stable. The members of His family were the helpless subjects of a fallen power. He might have been born in Rome but He was not. Why not? Because it was in the purpose of God that He should come to found an empire of which Rome could never be the symbol.

Christ was not spared in His life. Few, if any, were the sufferings incident to human life from which Christ was exempted. He was not even spared the endurance of poverty. Into poverty He was born, in poverty He lived and in poverty He died. He was poorer than the foxes and the birds. Christ was not spared of temptation. He was tempted in all points like as we are. He was tempted to distrust God, to be presumptuous and to indulge in worldliness. He also had to endure ingratitude.

Christ was not spared in His death. He was not spared anything that could have made His sufferings more terrible. He was not spared the shame of the cross, the sharpness of pain or the shadow of the tomb.

## II. God's Design.

"But delivered him up for us all." Christ Jesus was delivered up to the kiss of the betrayer, to the craftiness of Caiaphas, to the cunningness of Herod and to the cowardice of Pilate. He was delivered up to be spit upon and to have His back laid bare to the lacerating lash. He was delivered up to the coarse and cruel jest of a crown of thorns and a robe of purple in mockery of His kingly claims. He was delivered up to the will of an infuriated mob and the clutch of a brutalized soldiery. Christ was delivered up to the hammer and the nails and those rough cross-beams of ignominy. He was delivered up to be sword-pierced and mob-mocked and disciple-forsaken. Christ was delivered up to die -- alone, with His heaven-piercing cry, "My God, my God, why hast thou forsaken me?" fading out into the silence of its own dying echoes.

What is the meaning of it all? God delivered him and Christ willingly gave Himself "for us." It was for you and me. He was delivered up, the guiltless for the guilty, the sinless for the sinful, the worthy for the unworthy, the righteous for the unrighteous and the best for the worst. God spared not Christ in order that He might spare us. It was not for want of love to the Saviour that the Father delivered Him up, but it was His wondrous, matchless and fathomless love for us that caused Him to do it. Marvel at the wondrous design of God the Father. "God so loved the world that he gave his only begotten Son." He delivered Him up for us, who are deserving of nothing but wrath. Christ died on the cross in order that we might become the children of God.

"We may not know, we cannot tell,  
What pains He had to bear;  
But we believe it was for us  
He hung and suffered there.

"He died that we might be forgiven,  
He died to make us good,  
That we might go at last to Heaven,  
Saved by His precious blood."

## III. God's Guarantee.

Ponder well the glorious conclusion which the Spirit of God here draws from the wondrous fact which is stated in our text: "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?" Consider the unlimited scope of "all things"! This is no blind exaggeration or sweeping generality, but it is a literal fact. How conclusive and comforting it is to know that through Christ our Heavenly Father richly and daily provides for us all that we need for our souls and our bodies! Through Christ the unsparing God gives us all things. Through Christ God gives us His Holy Spirit. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Romans 8:1-2). Through the power of the Holy Spirit we are made the masters of our circumstances. Through Christ we receive an eternity of unbroken fellowship with God and His children.

All things are ours in Christ -- all that is necessary for the salvation of our souls, for the purification of our souls, for the safety of our spirits amid infinite besetments, for the fulness of our joy and for our present and everlasting triumph. In His providence God gives many good things to those who are without Christ, such as health, possessions, prosperity and conveniences. But His best gifts, such as His grace, forgiveness and eternal life, He gives only to those whose faith is in the Saviour.

Reasoning from the greater to the less, God assures the believer of His readiness to bestow freely all needed blessings. The gift of His own Son, so ungrudgingly and unreservedly bestowed, is the pledge of every other needed mercy. If God has done the greater, will He leave the less undone? Infinite love can never change. The love that spared not Christ cannot fail its objects nor begrudge any needed blessings. The sad thing is that our hearts dwell upon what we do not have, instead of upon what we do have.

Since God delivered up Christ for all His people, everything else that is really needed by them is sure to be given. None of us asked God to send forth His Beloved, yet He sent Him. Will He not then bestow other things for the asking? "If ye then being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" (Matthew 7:11). Since the one great Gift cost Him so much, will He not then bestow the lesser gifts? "If God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" (Matthew 6:30). Since the one gift was bestowed when we were enemies, will not God be gracious to us now that we have been reconciled and are His friends?

The second half of this verse supplies reassurance for the present and the future. No time-limits are to be set upon this "shall." Both in the present and the future God shall manifest Himself as the great Giver. He will not withhold anything which is for His glory and for our good. He is ever more willing to give than we are to receive. In His goodness and grace, however, He withholds the things which we desire that would come in between us and Christ if they were given to us. This comforting promise is for the assurance of our hearts and the peace of our minds.