

Romans 8:31-32 (NKJV)

31 What then shall we say to these things? If God is for us, who can be against us?

32 He who did not spare His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?

Romans 8 is about assurance of salvation. Paul has been doing a masterful job in showing just how rock sure this salvation is. In verse 31 Paul showed us the logic that if the most powerful God is for us, there is certainly no one that can overpower his salvation.

But what if God's love for us should **falter**? What if God were to do what so many humans do. We profess to great depths of love. But we **don't know** ourselves. And we don't know what we will face in life. And we find over time that we don't love like we used to. We find that those we love are as unlovable as we are. And our love wanes. What if God is like that? His great power will do us no good at all if His love for us goes away.

Well, Paul has thought of everything. He knew his own heart. And the words of the Holy Spirit through Paul's frame give us a great comfort this morning. He answers the concern that **God's love might be like our love**. He assures us with a most wonderful piece of logic that what we fear is impossible. It **cannot** happen. There are several quirky things that are not obvious by the translations we read. First there is an article in the sentence that always intensifies what is said. So in our verse we could read it as **In as much** as He who did not spare His own Son, or **Since** He who did not spare His own Son. The article essentially blows a trumpet at the first part of the sentence to give power to the reasoning that leads to the rest of the sentence. It is as if Paul is saying, **ponder this**. Let this sink in. Think about the implications. **If God gave His Son, what does that imply?** What can you logically conclude?

The other Greek issue is that the **freely given** at the end of the sentence could be referring to everything in the sentence. So it would mean that God freely delivered up His Son and freely grants to us all things.

Now with that in mind let's look at our passage.

32 He who did not spare His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?

This is a logical argument from greater to lesser.

Most of you women are **intimately familiar** with spring cleaning. Most of us men are **vaguely familiar with the concept** at least. When a woman spring cleans a room she cleans everything in that room. A greater to lesser argument would be that if a woman has spring cleaned a room, and since the floor is part of that room, it must also be true that she cleaned the floor. Now that may not always be true when **our children** clean a room, but **it is** true of a thorough spring cleaning.

Well the argument we are looking at today goes like this. Since God freely, by His grace, gave his Son up to death for us, which is **the greatest thing** that could ever be done, it is impossible that He would not do **a lesser thing** of that same kind. Since Christ's death accomplished **the removal of the sin penalty** and the **ultimate power of sin over a believer**, God will not refuse to do the lesser things in **conforming us to the image of that Son** that died to accomplish these ends. The God who did the **supreme thing** in our salvation cannot fail to do **anything less than this** in order to lead us to the ultimate goal **for which He did the greater thing**.

Do you see how solid the reasoning is here. You can take this kind of truth to the bank. You can be confident with it.

Now, look at how Paul **does not** reason. He does not say, well, you know, you don't really have to worry about God's love failing because God **IS** love. While that is true, that may not be terribly helpful when we are in the throes of despair. We need something concrete. We need a proof that is more objective. We need to see action, not just theory.

And here it is.

Notice too that the source of comfort that Paul is giving is simply true solid theology. Theology takes a beating in our culture. We tend to be such a subjective lot. We gauge spirituality on how we feel, or how it makes us feel. We evaluate it on its immediate effects on our experience. If it makes us want to sing and shout, it must be of God. If it is dry and cognitive, no matter how true it is, it doesn't really ring of spirituality. But here is Paul, the NT expert on spirituality. **And what source does he reference to gain assurance and battle doubt?** He refers to simple powerful facts. And he references those facts and tells us what those facts mean. That is the essence of theology. I read something this week and it struck me as being very simple but very significant. **Doctrine is the explanation of the meaning and significance of facts and events.** It is God's perspective on the actions of God. To look at facts without understanding does

us no good. But to look at them and understand exactly what they mean does us **a world of good.**

A typical error today is that theology and doctrine don't matter. We just need to love Jesus. But without the understanding of what **God has said**, you cannot love Jesus. You can only **HOPE** to love Jesus or **INTEND** to love Jesus. For, to love Jesus is **to do** what he said. And you cannot **do what He says** if you don't **know what it is**. And if you know and study what Christ said, **THAT** is doctrine. To love Jesus without knowing doctrine is like loving your wife but having no idea about how she thinks about things. The pursuit is absurd.

When Paul gives us the most practical truth about how to ward off our doubts about God's love, He does it by appealing to simple and straightforward doctrine. And that is what it takes to deal with so many of life's situations.

Those who refuse to focus and refuse to consider what God says are sitting ducks for the next wave of quasi-spirituality. Think about it. Who do the cults scoop up? Fringe religious people who have never grown roots. They are pawns because they won't do the thinking for themselves. Someone will always come by and do the thinking for them. And the false teachers will have a very experiential appeal. They will cause you to feel things. They are experts at that. But they will not help you to learn how to study scriptures. They won't appeal to solid doctrine to help you through hard times. They won't teach you how to be independent in a **good** sense.

So don't evaluate true spirituality by how it makes you feel. Don't judge it by how entertaining it is. Judge it by **how accurately it explains the facts and actions of God** and how it tells you to apply them to your day to day living. A quiet life lived obediently and thankfully is better than one full of all kinds of spiritual experiences but little obedience or understanding.

The other thing you will find is that those with a cursory understanding of doctrine will live from catastrophe to catastrophe and will continually need a rescue.

The firmer your grasp on Christian doctrines accompanied with a simple obedience, the greater the assurance of your salvation will be.

Paul's argument here is based on what really happened on the cross. There are lots of people who **wear crosses**. There are lots of people who are even very **emotionally sentimental toward the cross**, or even **superstitious** about it. But it is intended that **we** have a firm understanding of what the cross was all about. Paul appeals to what God REALLY did sending Christ to the Cross.

So, the **first** point was the logic of verse 32.

Included in that was the **second** point of the value of good doctrine.

Now the **third** point- look at what this says.

32 He who did not spare His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?

Who is the He that the verse begins with? The **He** is God the Father. So what we see here is intention. You can read a thousand Christian books about the cross and in many you will find a Christ who was victimized. You will see Christ as an unfortunate victim of the cruelty of man. And the great thing **emphasized** is that he took it and didn't retaliate. But that is completely the **wrong** focus.

There was never any doubt about what Christ was sent here **to do**. And there is no mystery regarding God's intent in **sending** Christ. God did not send Christ to see if he could get the Jews to smarten up and get with God's program. There was no plan B that included dying on a cross. No, God's stated intention in sending Christ here was to be our **sin remedy**. He came to save sinners. And God **SENT** Him. So the **third** point is that God the Father acted intentionally in sending His Son here to die.

The **fourth** point goes along with the third point. It is that God did not **spare** His Son.

The best example of what this means is found in Genesis 22. Here we see God asking Abraham to sacrifice his only son of promise- Isaac.

Abraham is completely faithful and places his son on the alter. He goes as far as raising the knife, fully intending to obey God in what had to be the greatest test God could give Him. But before Abraham thrusts the knife into Isaac the angel of the Lord calls out to Abraham and stops him. And he says,

"Do not lay your hand on the lad, or do anything to him; for now I know that you fear God, since you have not withheld (the word when translated into Greek is our word for Spared) your son, your only son, from Me."

I am convinced this story was given to us to give us a little insight into the heart of God. We feel deeply for Abraham as we empathize with him. As parents we think about how difficult it would be to do what he was asked to do. We imagine ourselves faltering before this request of God. And we admire Abraham as we see that he loved God more than anything else. And then we are so relieved that God did not ask him to carry out what He had commanded Abraham to do. But God did not **cut himself** that break. God did what he did not make **Abraham do**. God did not spare **HIS** Son.

To not spare is to not hold anything back. In Acts 20:29 there is a reference to wolves coming in and not sparing the flock. When the wolves come in they aren't thinking, "Now, we need to be frugal here. We should only take what we will fully eat." No, they come in with no thought of conservation. They destroy for sport, even after they are done eating their fill.

So God did not spare anything that needed done to His Son to accomplish the task at hand. There were no **"workarounds"** devised. There were no **short cuts**.

There was no **play acting** or **visual effect**. Christ was going to suffer to the full extent necessary to accomplish the ends that God had in mind.

We can see in the following verses that this was God's intent and He never wavered at all.

Is 53:4,5 10,11

4 Surely He has borne our griefs And carried our sorrows; Yet we esteemed Him stricken, Smitten by God, and afflicted.

5 But He was wounded for our transgressions, He was bruised for our iniquities; The chastisement for our peace was upon Him, And by His stripes we are healed.

10 Yet it pleased the LORD to bruise Him; He has put Him to grief. When You make His soul an offering for sin, He shall see His seed, He shall prolong His days, And the pleasure of the LORD shall prosper in His hand.

11 He shall see the labor of His soul, and be satisfied. By His knowledge My righteous Servant shall justify many, For He shall bear their iniquities.

We **esteemed** Christ smitten by God and **so He was**. In verse 10 we see that it pleased the Lord to bruise Him, not in the sense that He took pleasure at His son's pain, but He was pleased with what His Son would accomplish by going through this pain. We see very clearly that this was God's idea and He was holding nothing back.

John 19:10-11 (NKJV)

10 Then Pilate said to Him, "Are You not speaking to me? Do You not know that I have power to crucify You, and power to release You?"

11 Jesus answered, "You could have no power at all against Me unless it had been given you from above. Therefore the one who delivered Me to you has the greater sin."

Here we see that everything was in the Father's hands. Pilate didn't have good theology. He read the facts all wrong. Jesus taught him a little good theology. It is God the Father that gave Christ up. Pilate was just playing his part. So was Judas.

Acts 2:22-24 (NKJV)

22 "Men of Israel, hear these words: Jesus of Nazareth, a Man attested by God to you by miracles, wonders, and signs which God did through Him in your midst, as you yourselves also know--

23 Him, being delivered by the determined purpose and foreknowledge of God, you have taken by lawless hands, have crucified, and put to death;

24 whom God raised up, having loosed the pains of death, because it was not possible that He should be held by it.

Here again we see the foreknowledge of foreordaining of God. This is what determined would happen and this is what is happening.

Acts 4:26-28 (NKJV)

26 The kings of the earth took their stand, And the rulers were gathered together Against the LORD and against His Christ.'

27 "For truly against Your holy Servant Jesus, whom You anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together

28 to do whatever Your hand and Your purpose determined before to be done. Whose hand and purpose were being done in Christ's crucifixion? It was God the Father's will.

2 Corinthians 5:20-21 (NKJV)

20 Now then, we are ambassadors for Christ, as though God were pleading through us: we implore you on Christ's behalf, be reconciled to God.

21 For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him.

Who made Christ to be sin for us? It was God the Father.

Colossians 2:13-15 (NKJV)

13 And you, being dead in your trespasses and the uncircumcision of your flesh, He has made alive together with Him, having forgiven you all trespasses,

14 having wiped out the handwriting of requirements that was against us, which was contrary to us. And He has taken it out of the way, having nailed it to the cross.

15 Having disarmed principalities and powers, He made a public spectacle of them, triumphing over them in it.

In Verse 13 we have the two Hims. One is God and the other is Christ. And we see again a picture of God's Sovereign action in the ministry and death of Christ. This was not an accident. It was not a reaction to the plans of man or the demons or the devil. It was a plan and it was carried out to perfection with an expense that Christ alone would bear for us. And God did not spare Christ anything that needed to be done.

So the **Fourth** point is that God did not spare His son.

Notice for the **Fifth** point that Christ is referred to as God's Son. We have enough references in scripture to know that Christ is not a Son in the same way that we are. We are adopted sons. Christ is God's **only begotten** Son. All through scripture are clear evidences that Christ is God in the flesh.

John 1:1-5 (NKJV)

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

2 He was in the beginning with God.

3 All things were made through Him, and without Him nothing was made that was made.

4 In Him was life, and the life was the light of men.

5 And the light shines in the darkness, and the darkness did not comprehend it.

So we know that Christ is not just a good teacher, or prophet, or example to follow. He was **God** and He was **in the flesh**. And He was intended for this specific purpose.

The **6th point** is much like the 4th. In the 4th point we are told what the Father **did not do**. In the **6th** we're told what He **DID** do. God **delivered** Christ up. The fact that Christ was delivered up to death for our sakes tells us about the awfulness of sin. Sin is so bad that **justice demands** a death penalty. We can easily get the attitude that sin is no big deal. We are human. We have sinned a lot. What is one more sin? God will forgive it. That is sin from **man's** perspective. But it does not reflect good and true doctrine at all. Let's look at sin from **God's** perspective. It is sin that caused the Father to send His Son like a sheep to a slaughter. It is sin that caused the Son to have to bear the mistreatment of both friends and foes alike.

It is sin that caused the Son to have to **become** sin, to take on every single sin of every one of us, every burden of guilt that we have ever felt times 1 billion.

It is sin that caused Christ to bleed blood through His pores in a state that only happens to those in ultra extreme stress.

It is sin that caused Christ to have to face the torture and insults of man as he was being prepared for His execution.

It is sin that caused Him to be hung on a cross to die in agony of body and of soul.

It was sin that caused the Father to turn His head on His own Son.

It is sin that caused God to do what He allowed Abraham **not** to do. God essentially struck His Son a life blow.

And how is it that we look at sin again? How is it we see our rebellious **attitudes and actions**? How is it when we can't be bothered to **do the thing we know is right** to do or **to avoid the thing that we know is wrong to do**? We think it is just sin? **Just sin**? How can we be so callous? How can we have such bad doctrine. Haven't we learned yet what **sin cost Christ**? Can't we get that straight. If it killed Him, how can we be friendly with it. It is our mortal enemy if we are Christ's friend.

Sin caused God to give up His dearest to meet the need of the neediest. God delivered Him up.

7th point- It was **for us**. The word means in behalf of. It wasn't like we earned it. It isn't like we deserved it. It is only like **we had a need** and He was offered **in our stead**. He was offered in our behalf.

8th point- It was for **us all**. In other words it was for every single individual that was called according to God's purpose. There are no exceptions. This isn't like some general blanket clause for which there are many exceptions. No, this is an **all** with no exceptions. And Paul clarifies this because He wants us to get it. This logic stands. This truth is life changing. This affirmation of assurance is rock solid. **Christ died for every single person who God calls to Himself**. That is what makes the rest of his sentence so powerful.

32 He who did not spare His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?

The 9th point- **He gave freely**. He gave of his grace. This was not something God was in a bind about. His hands were not tied. God could have allowed all of us to be damned. That would have been just. He did not **owe it to us** to send His Son. When He sent His son, it would be like us sending a contribution to the IRS over and above anything we owed. We would be **giving it freely**, in our case it would be **stupidly**, but in God's case it is **lovingly**. And the argument is that if God freely gave the tremendous sacrifice of His Son, it would be unreasonable to think that He would not **give freely those things we need to conform to the image of His Son**, which is God's clear purpose for us.

That is the point of this sentence. Paul wants us to see with **clear reason** and **perfect logic** that if God sent His Son to die for us, God is committed to doing whatever it takes to glorifying us with Christ. And those things that He will do involve the **here and now** and the **life to come**. The “all things” includes everything we need for life and Godliness. They are everything we need to be conformed to Christ’s image. They are everything we need to be brought with Christ as the firstborn of many brothers.

Do you believe that Christ died for you? Then believe this wonderful doctrine. It is only reasonable that **He will give you every single thing that you need to be more like Christ**. You can pray that prayer, and you may not know how to pray about the specifics, but you can rest assured that God will answer this prayer. If you want to be made like Christ, God the Father is committed to that process. He will do it.

Now you might think, but what if I fall into sin? What if I miserably fail my Lord? Will that not cause Him to stop loving me? Will that not separate me from Christ’s love. That is a normal question. But the answer is right in our faces. Our sin does not change the logic of this statement. If Christ died for you, if God **did the greatest thing for you already**, don’t even hesitate in believing that **He will do the least**. **Restoring you** and **disciplining you** and **reconciling you back into fellowship** is a small thing compared to saving your soul. Remember, you were sinning far worse when **He chose you**. You were in utter rebellion when Christ died for you. Once He has moved you into the state of new life, do you think you are going to find a straw that will break the camel’s back of His love? **IT IS NOT GOING TO HAPPEN!**

I want to close with these word of John Newton.

His love in time past
Forbids me to think
He’ll leave me at last
In trouble to sink
Each sweet Ebenezer
I have in review
Confirms His good pleasure
To help me quite through.

Since all that I meet
Shall work for my good
The bitter is sweet

The medicine food
Though painful at present
Twill cease before long
And then O how pleasant
The conquerors song.