

THE BOOK OF ROMANS

"The Gifts of God"

Romans 8:32

August 3, 1986

INTRODUCTION

1. Context is so important to understand the Word of God. Without context, Scripture is hopelessly misunderstood.
2. The context for this section is really Romans 1-8:30. There is condemnation (1:18-3:20), justification (3:21-5:21), sanctification (6-8:30). What does one say to these things? Answer: "Since (not "if") God is for us, who can be against us?" Obviously--no one!
3. Now comes our text and what a text it is for it combines both logic and appeal. Consider it:-

1. SUPREME DIVINE GIVING

"He that spared not His own Son, but delivered Him up for us all"

a. It was not spared

Here is the negative side of what is stated in the positive in the very next clause. The LXX uses the verb "spared" (Gen. 22:16; cf. Acts 20:29). What an expression! God did not withhold the precious Jewel of heaven. The great illustration of the O.T., of course, is Abraham. Isaac was the unique son of Abraham (Heb. 11:17), the child of his old age, the child of promise (Gen. 17). So it was for the Father. He spared not His unique Son, the Lord Jesus Christ.

b. It was delivered

Now we have the positive to the negative of the previous clause. The verb "delivered" may well connote the entire humiliation of the incarnation (Phil. 2:5-8), but especially the matter of His death at Calvary. Isaac was rescued by divine intervention (Gen. 22:10-14), but there was no intervention for God's Son. Note the handing over or deliverance was "for" us. That means He was given for our benefit, even our salvation. The addition of the word "all" should be given its widest and largest range. True, it refers to "all" true believers (vv. 29, 30), but "all" mankind is also latent (Jn 3:16; 1 Jn 2:1, 2).

NOTE: This verse repudiates the idea of an angry God whose wrath needed to be appeased. Rather, here is God giving at great cost to Himself and impoverishing heaven by depriving it of its chief glory--Jesus! It was the Father Who suffered more than the Son (Isa. 53:10). Thinking of all this, Paul broke into a praise

hymn full of worship: "Thanks be unto God for His unspeakable Gift" (2 Cor. 9:15).

2. ACTS OF DIVINE GIVING

"How shall he not with Him also freely give us all things"

The crux of this phrase is forceful: God has done the greatest thing (delivered His Son, not sparing Him). Now He will not leave that which is less undone.

a. Related to Christ

The prepositional phrase "with Him" is at once dramatic and determinative. What a phrase. Salvation is by the gift of Christ, but "with Christ" comes abundant additions (Eph. 1:3). It will be forever true that having taken Christ one then partakes of all that is Christ's. This is precisely what Paul wrote to the Corinthian believers (1 Cor. 3:21-23).

b. Related to Grace

The verb employed here is connected with grace, hence what comes with Christ is a grace-gift. That is the only way a person benefits from association with Christ--grace or God's favor without merit. The verb grace-giving may be translated "freely forgive." It is so found several times in the N.T. (2 Cor. 2:7, 10; 12:13; Eph. 4:32; Col. 2:13; 3:13). Surely, God gives freely and He forgives freely. He gives without measure.

c. Related to Gifts

Here is an all-inclusive statement--"all things." We will never stand in need of a gift so great as the gift of His Son; how then shall He not with His Son also give us "all things?" Only love can answer that question. Think of the riches of mercy (Eph. 2:4), riches of grace (Eph. 1:7), riches of glory (Eph. 3:16) and the unsearchable riches of Christ (Eph. 3:8). That is wealth beyond all imagination. As in the case of Solomon with the Queen of Sheba, "the half was not told me" (1 Kgs 10:7). His bounty is "all things." Amen!

CONCLUSION Let's put it down God's way: the greatest Gift is God's Son. Along with the greatest Gift come all the gifts of our infinite Lord. Hallelujah!