

The Greatness of God for Us

Romans 8:32

Nothing can make man truly miserable who has God for his portion, and nothing can make man truly happy who lacks God for his portion.

So wrote Thomas Brooks, which summarizes so well our sermon from last week – ‘If God is for us, who, or what is against us?’

“God For Us” is THE ANSWER of answers to man’s great, eternal needs. And Paul plays this note of triumph again and again and again as he closes this best chapter.

Why can none bring a charge? God is for you. Why can none condemn? God is for you. Why can none separate you from the love of God in Christ? God is for you.

This is the completeness of God’s free, full love and grace and salvation to you who believe. This is the crowning peak of your being forever the Lord’s own possession!

Verse 32 now shows us the muscle of verse 31. This is the full index, the full measure to what it means, ‘GOD FOR US’. Verses 33 and following unfold the riches of verse 31. But in verse 32, God pulls back the curtain to show us WHY He is so for you!

This is the fountainhead of God’s mighty river glorious – *If God did not spare but delivered up His Son for us all, how will He not also freely with Him give us all things?!*

Oh what great and mighty lines! We must feel like little ants looking at them in their height and depth and breadth and length!

John Flavel, commenting on Ephesians 2:7 - *that in the ages to come He might show the surpassing riches of His grace in kindness toward us in Christ Jesus* – said only eternity is a canvas big enough where the love of God in Christ can be fully stretched out; this age, is too cramped by far for the bigness of God’s rich full grace! We are trying to fit a jumbo jet into a kitchen cupboard!

Oh how the church needs a rediscovery of the grace that supports her! We have small views of God, of the gospel, of new life and of the coming glory!

And here is Paul’s whole point to get across the greatest of all truth to us! He wants you to be **shown** these things and not just told them. He sets the love of God in Christ before you not only in word but in deed!

It is a great task! Nygren spots all the universals swirling around us here. There are no limits placed on the Lord’s love and grace! “There is **no** condemnation for those who are in Christ Jesus; **no** power can stand against us; **none** can bring any charge against us; **nothing** can separate us from the love of Christ. **All** is given to us through Christ; **all** things must work together for good to those who love God; in **all** things we are more than conquerors through Him who loved us.” p.

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So let us suit up again in the robe of Christ’s making – of GOD FOR US in verse 32, by taking up two very large points:

First of all, the Father’s giving of Christ is greater, FAR greater, than the giving of everything else.

And second, the giving of Christ is the guarantee, the GREATEST guarantee that God will give you everything else.

There is both a **contrast** in the two parts of the sentence – greater is the giving of Christ than the giving of all things.

Then there is a **consequence** – if God delivered His own Son and did not spare Him, how can He possibly deny anything to His people, since He spared nothing?

We begin with the stunning statement that the giving of the Son to us as our Savior, is a greater gift to us by the God who is for us, than giving us everything else besides!

Some of you might know the game show, “The Price Is Right” – where contestants had to choose between different doors with prizes behind them.

Here in Romans 8:32, you have **Door number one** – the Son of God come in all love and salvation, come in the flesh, tot the greatest humility so as to sacrifice to deliver you, to save you the unspeakable just wrath of God on all your sins. He comes that God would be for you and not against you.

Now, look at **Door number two** – everything good besides Christ. Here is all the good imaginable – not only in this life but in the life to come – in heaven. Here is all the blessings of applied salvation – all the joys, peace, jubilation of heaven forever – all the crowns and robes and beauty and the pure and perfect glory filling your mind, your affections, your perfectly renewed body and soul, to all eternity. In short, all the new heavens, all the new earth, with all that is good in this life as well.

Here is the contrast – which is greater?

Listen to how Jonathan Edwards understood it – he has caught the power of this passage.

The saints in heaven will praise God for the glory placed upon them; but the actual giving of glory to them, after it has been purchased by the blood of Christ, is in no measure so great a thing as that purchase of it by his blood. For Christ, the eternal Son of God, to become man and lay down his life, was a far greater thing than the glorifying of all the saints who ever have been, or ever will be glorified, from the beginning of the world to the end. The giving Christ to die, comprehends all other mercies, for all other mercies are through this. The giving of Christ is a greater thing than the giving of all things else for the sake of Christ. Jonathan Edwards, “Praise, One of the Chief Employments of Heaven”

We need to let that sink in.

The giving of Jesus is greater than the giving of everything else. This is the measure of the Jesus we have trusted, the Jesus who has saved us, the Jesus who loves us, and the love of the Father who has given him to us.

We sing, “Jesus is all the world to me”. Well, Jesus is bigger than the world! He is bigger than all space. He is bigger than all heaven, all the angels, all of eternity. If Jesus is only all the world to you, He is too little!!!

And as He has been given so fully and freely to us, so God is indeed so very and fully for us!

That phrase, “all things” is important. It is in Rom. 8.28 – all things work together for good. In verse 37, we are more than conquerors in all things. And later at the end of chapter 11 – ‘Of him, through Him and to Him are all things.”

All the things of glory – things which eye has not seen, nor ear heard, nor entered the heart of man – all these things are yours in Christ.

Paul spoke similarly to the Corinthians:

²¹ *So then let no one boast in men. For all things belong to you,* ²² *whether Paul or Apollos or Cephas or the world or life or death or things present or things to come; all things belong to you,* ²³ *and you belong to Christ; and Christ belongs to God. (1Co 3:21-23)*

So the choice I set before you between door one or two is not really a choice that can be made. It is Christ and all things, or no Christ and nothing! Without Christ, even the good you seem to have becomes harmful. It is like a big bag of gold tied to your foot and you are sinking into the depths of the ocean!

CS Lewis put it so beautifully – you should write this down and use it often. He said those who aim at gaining the whole world, lose both heaven and earth. But those who aim at heaven find the world is thrown in as well!

Oh let it stick in your mind, your heart, that God being for you in Christ, is something too big for words; it is bigger than giving us everything else, in time and eternity, in earth and heaven combined.

Now come to the second point: The giving of Christ is the greatest guarantee of giving everything else.

How can God the Father not freely or graciously give us all things? He gave the greater, His Son, to the greater extremity – to the shocking and awful cross for our sins! Will he now not give the lesser things, those things which his pains and sufferings have won? How can God now not give the bounty and fruit of his atonement and life?

See Paul is arguing from the greater to the lesser and from the most difficult to the easier and pleasing things.

What a gift! God so loved the world that He gave his only begotten Son! If the Father in His love has not withheld such a gift as sending His very own Son to such depths in order to bring us to Himself, how will He possibly withhold anything from those He so loves?

Let us explore the heights of the Father's love sending His own Son to the depths – not sparing, but delivering him up for us all; and then see how God then could not withhold anything for the wholeness and life of His beloved people.

The Father not only gave His own Son – that in itself, the gift of Christmas – is bigger than life. This is not an angel or a creature or an attribute but this is God Himself coming to earth, taking our human nature to be our Savior – bone of our bone, flesh of our flesh; the Word incarnate. Jesus is *the radiance of His glory and the exact representation of His nature... (Heb 1:2-3)*

To see the Son is to see the Father; to have the Son is to have the Father. They are inseparable, although distinguishable, having the same nature, the same essence, one God, in three Persons.

The tie between a father and a son is powerful. Fathers love to spare their sons, and would give anything instead of giving up their sons!

But not here. And this is a Father/Son connection unlike any other!

We cannot miss the OT picture of Abraham and Isaac – Isaac, the miracle child, Isaac the only child, Isaac the promise child through whom Abraham would bless the world. This is Isaac from whom the Messiah, the Savior of the world would come. The word ‘delivered’ in Greek is identical to the Greek version of Genesis 22. Take your son, your only son, Isaac, and sacrifice him – plunge the knife into his throat like a sacrificial lamb – but God provided a ram there caught in the thickets.

God the Father did no such thing for his only-begotten Son dying on the cross. Although He cried out, and the Father could have turned and rescued him, He did not do so and did not spare him.

Nor did the Son, willing as He was to suffer, to bleed and to die, call for 12 legions of angels and be taken back to the skies. He drank the last drop of the unsparing perfect justice of God, not for his but our sin.

On the cross alone is where you may see in this world the full and perfect wrath of God displayed.

If His own Son in our nature was not spared while dressed in imputed sins, borrowed sins, as it were – do you think those who stand guilty before His throne of justice, who are God’s enemies and hate Him and reject his Son, wrapped in their own sins which they love, will be spared?

Oh, but if the Son was not spared one stroke, one drop, one groan, know that He has soaked up every drop of the wrath and curse of God, being made a curse for you! There is no penalty for your sin coming

from your God except from love to chasten adopted and beloved heirs of God, joint-heirs with Jesus! There is nothing left for you to so suffer; there is no longer any wrath in the Father; your God is reconciled.

And all of this by the hand of your God!

It was not so much the Jews delivering Jesus up for envy, or Pilate and the Gentiles delivering him for fear, or Judas for treachery and greed, or his own disciples forsaking him for of fear, or his church, his bride, whose sins he took and put him on the cross. Isaiah wrote: It pleased JEHOVAH to bruise him.

Now here is the point – if the Father did not spare his own infinitely beloved Son who bore you on his heart, how can he hold back anything from you? It is unimaginable for him to turn and say no, and withdraw his hand, his unchanging hand of love and grace, his covenanted hand, his glory-seeking hand. Having given the greatest, will He now deny you spiritual or temporal good?

“How shall he not call them effectually, justify them freely, sanctify them thoroughly, and glorify them eternally? How shall he not clothe them, feed them, protect and deliver them?” He clothes the lilies of the valley and his eye is on the sparrow – will he not care for you, O ye of little faith, who spared not his Son? The very hairs on your head are numbered by Him daily! John Flavel

This gets to the faithfulness of God, His self-commitment for all who believe on Jesus savingly. He can give you all things – He may give

you all things – He will give you all things – but even stronger, ‘how can he not give you, freely, graciously, all things?’

O, what shall we say to these things? What shall we think, and feel, and act in faith and so live before this great God?

Well, much could be said. But this one thing I would drive home for us – to honor the freeness of God’s great grace.

You have a God! Oh, such a God! Who gives and loves and is true as only God can!

Spurgeon calls this verse a giant ring of promises – a mass of rubies, emeralds and diamonds with a great nugget of gold for its setting. This is a question which can never be answered – what can the Lord deny us after giving us Jesus?

So come and live before this open hearted, open handed Father! You do not have to force his hand. You do not have to dig in the depths to bring up blessings from him, or pull them down from above as some unreachable piñata that you have to strike in order to gain. How assured you can be of your place in his plan and purpose, as your all in all!

Newton called this verse the gospel gospel! Live assured of his free love, and you begin to enjoy heaven before heaven!

I trust you can see how that just draws you more and more closer to him, right? It doesn’t lead to looser living but closer living. This leads to living more and more in awe of such a loving and giving God! Oh what contentment and satisfaction is found here and only here! God Himself is your everlasting and permanent portion.

*And when I think, that God, His Son not sparing;
Sent Him to die, I scarce can take it in;
That on a Cross, my burdens gladly bearing,
He bled and died to take away my sin.*

*Then sings my soul, My Savior God, to Thee,
How great Thou art, How great Thou art.
Then sings my soul, My Savior God, to Thee,
How great Thou art, How great Thou art!*

Prayer: stand amazed at this love; behold what manner of love! A love we want to but can never repay! Even holy angels feel this weight of how good you are and gracious beyond words. Help us make you known!