

Inspired Logic

By Horatius Bonar

“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

This is inspired logic; yet it is most simple and natural reasoning. It goes straight down to understanding, heart, and conscience. It is irresistible. It contains, moreover, the whole gospel of the grace of God. It announces to us that perfect love which casteth out fear; and shews us the gracious character of God, as interpreted and illustrated by the gift of his Son. It says, “herein is love, and what will that love not do for you! here is the measure of that love, and does not that measure take in all you need?”

Let us put the statement in this way,—the one gift, and the many gifts,—or the one great gift, and the many lesser gifts flowing out of it, and pledged to us by the love which gave it.

I. The one gift. It is “the unspeakable gift,” of which it is said, “God so loved the world that he gave his Son.” Our text thus expresses it, “he spared not his own Son, but delivered him up for us all.” It is then of his Son, his own Son, his only begotten Son, his beloved Son, that the passage speaks. And regarding him it says, that “he spared him not.” He might have spared him; he did not need to do otherwise; it was an infinite sacrifice; yet he spared him not, that he might spare us. It was not want of love to him, but it was love to us that led him not to spare him. “How shall I give thee up?” he said to rebellious Israel, how much more to his obedient holy Son, “How shall I deliver thee up?” “How shall I nail thee to the cross, and lay thee in the grave” “My heart is turned within me, my repentance is kindled together.” This one great gift He freely gave. He spared not his Son, but delivered Him up for us all. To lowliness, to shame, to weariness, to banishment, to sorrow, to hunger and thirst, to agony and death, He delivered Him up. He spared not Him, that He might spare us; he delivered Him up, that He might not deliver up us. The gift is one, but it is infinite. There is none like it; none; nor can be. It is the great gift, the gift of gifts.

But the “delivering up,” is that which so greatly enhances the giving and the gift. He was delivered up (1) not to honour, but to dishonour; (2) not to joy, but to sorrow; (3) not to the blessing, but to the curse,—nay, was made a curse for us, was made sin for us; (4) not to angels to worship, but to devils to tempt; (5) not to a throne, but to a cross; (6) not to life, but to death. How immense then the gift! Though but one, it transcends myriads; nay, all other gifts gathered together. It was a test of love such as nothing else could have been. How real, how true, how vast must that love have been. Here is its sincerity demonstrated. Here are its dimensions measured. What is its height? The answer is, “He spared not His Son.” What is its depth? “He spared not His Son.” What is its length? “He spared not His Son.” What is its breadth? “He spared not His Son.” Nay, He delivered Him up. Nay, He laid our sins upon Him; He made Him a curse for us. The more that we meditate on this one gift, the more does its greatness display itself. It passeth all measurement and all understanding. Such a gift for such creatures! Such a gift for sinners; for those whose portion was wrath and condemnation!

II. *The many gifts.* These are the “all things” of which the apostle speaks. His argument is, “He who has given you His Son, will He deny you anything?” We cannot possibly need or ask anything half so precious as that which He has already given, and therefore we need not fear obtaining anything. He who has given a whole ocean, will He refuse a drop? He who has given all earth and heaven, will He refuse an inch of land? His willingness to give, and to give to any extent whatever, has been so manifested in the gift of His Son, that we cannot doubt. That one great gift was given freely, will He not give all other things as freely? That one gift was given unasked, will He not give all others for the asking? That one gift cost Him much, these others cost Him nothing but the delight of giving. That one gift was sent to us

when we were turning away from Him, will He not bestow these lesser gifts on those who are turning towards Him? That one gift came when there was “no intercessor;” what, then, may we not expect when there is such an Intercessor as He who is Himself both gift and intercessor? When the great gift was sent there was no blood, no righteousness, no sacrifice; what may we not count upon as to the lesser gifts, now that blood, and sacrifice, and righteousness have come?

We are thus thrown upon God’s character as interpreted by His great gift, and we are taught how to reason from that gift, how to draw our confidence towards God from that gift, respecting “all things.” Among these “all things,” let us note the following:—

(1.) *Forgiveness of sins*. Forgiveness,—complete, and free, and unchangeable,—for the chief of sinners; regarding which we reason, as did the apostle, He that spared not His own Son, will He not forgive my sins? Will He not give me peace of conscience, and a sense of acceptance, and deliverance from condemnation?

(2.) *Light and love*. These are what He delights to give; and they have been purchased for the sinner. There is now no hindrance to His giving these. For the darkest mind there is light; for the coldest heart there is love. He that spared not His own Son, will He refuse us these?

(3.) *Renewal in the whole man*. He who spared not His own Son, will He not renew us in the spirit of our mind? Will He not take out of us the stony heart, and give the heart of flesh?

(4.) *The Holy Ghost*. He that gave His Son, will He refuse His Spirit? It cost Him much to give His Son; but it costs Him nothing to give His Spirit. Will He not give Him when we ask?

He that spared not His Son, will He not give us all things? Will He not quicken, and comfort, and heal, and bless, and cheer, and save?