

Romans

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Preacher: Dawson, Herbert (1890-1969)

- [0 : 0 0] As the Lord shall be pleased to help me, I shall call your ascension to a subject which you will find in the Epistle to the Romans, chapter 8, and the 32nd verse.
- 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?
- Chapter 8, verse 32, the Epistle to the Romans. This is a subject which is vast to contemplate.
- And in attempting to say something to you as grace is given to do so, I would approach it from three or four viewpoints.
- This word where it is in this beautiful chapter is a consummation of an argument which the Apostle Paul has been working out in this Epistle to the godly Romans.
- [1 : 4 0] I have thought sometime that the Apostle Paul when he penned this Epistle and especially in this chapter 8 where our subject is, was very near the gates of heaven in his own soul's feelings, that he was inspired of God to record the words which are now in the sacred pages to encourage poor sinners to hope in God.
- You will find in the opening words that it goes right back before the world was built as time was born. There is therefore now no condemnation to them which are in Christ Jesus who walk not after the flesh but after the Spirit.
- And now each of you who have the mercy to be a sinner born again, you will want to weigh matters up before God that you might be sure in your souls' expelling you are the character referred to who walks not after the flesh but after the Spirit.
- And then you will find the Apostle Paul right down through the chapter draws a solemn line of demarcation. And he works it out along this line of thought that they that are after the flesh do mind the things of the flesh but they that are after the Spirit do things of the Spirit.
- And now if you and I should only live in the first half of that text, alas! To live as we were born after the flesh do things of the flesh so live and then so die.
- [3 : 5 1] There is but one issue to live in such a life and that is to be lost. And no preacher ordained as God to preach and all such preachers put together can tell you a millionth part of what it really means to be lost.
- As long as God shall remain, so long shall last hell's lingering pain.
- So long the joys of heaven shall be, oh long delight, long misery. And it might be well to ask the question, desiring your eternal welfare, what do you mean as you journey on through life?
- What is the bent of your mind? What is your aim? What are you really living for? Are all you a concern on this side of the grave?
- And you are simply living to pile up LSD and line your nest well with the things that this world can afford to make it comfortable?
- [5 : 0 8] Or are you after the spirit? And the things of the spirit are to you what you desire to have more and more evidence that you have an interest, a living interest therein.

And that matters are right between your soul and God. You see dear friends, you and I are either on one side of this line of demarcation or the other.

And your consciences will tell you what you really do mind, what is the aim in your life as you journey on, whether it is to live for time alone, whether you are concerned to have matters made right for you when you step out of time into eternity.

They that are after the spirit. They that are after the spirit. Oh, they mind the things of the spirit. And I would indeed believe that you dear people in coming along were prompted by such a mind being in you.

And that you will come if to be. You may get in touch with God and go deeper down in your soul's experience into these things of the spirit.

[6 : 35] That they might be the element in which you live and move and be as meat and drink in your soul's experience. And now the Apostle Paul goes right through this chapter and then he makes a great statement.

We know that all things work together for good to them that love God, to them who are the cause according to his purpose.

And now that is a scripture that is often quoted by preachers and people and it is a great mercy if you and I could live in the light of the truth of it.

But alas there are times when we walk in obscurity and we cannot discern how things are working together for good.

But then the word of God says, for ye have needed patience, that after ye have done the will of God ye might receive the promise.

[7 : 43] And now the Apostle Paul works out to these godly Romans what is the foundation of our most holy facts. I just look at it in approaching the subject.

For whom he did foreknow, he also did predestinate, to be conformed to the image of his Son, that he might be the firstborn among many brethren.

Moreover, whom he did predestinate, to be conformed to the image of his Son, that he might be the firstborn among the people of God. Moreover, whom he did predestinate, them he also called, and whom he called, them he also justified, and whom he justified, them he also glorified.

And now, what do we then say to these things? If God before us, who can be against us? And now this is the great thing, to be concerned about, in journeying on through life.

What do you say to these things? These are truths and happy he who can well receive them, brethren, though we cannot see, yet we should believe them.

[8 : 56] Maybe you say, I wish I could go deeper down in my soul's experience of these things. Alas, my knowledge seems to be so superficial.

I want to know and feel these things, in what they really are, in my soul's experience. The Lord bless you, and remember this, then shall we know.

If we follow on, to know, the Lord is going forth, is prepared, as the morning. And this knowledge that you desire of these things, may come to you, here a little, there a little, line upon line, precept upon precept.

But as sure, as God has set you going, to obtain this knowledge, you will not die without possessing. All that is essential for your soul's eternal welfare.

The thing is impossible. Blessed are they which do hunger and thirst after righteousness, for they shall be killed.

[10 : 12] And he says this, it is a great statement. If God be for us, who can be against us? And you might look at it like this, it might be profitable.

If God be against us, who can be for us? Not if not, if all the angelic hope should be for us. It will not avail us of God.

If God be against us. And now, how can you and I know that God is for us? You would like to know that. It is very simple.

It is very solemn. And yet, as I view it, it is very sublime. If God is for us, you and I will be for God.

Think that over prayerfully as you Lord to help you. If God be for us, you and I will be for God.

[11 : 18] We shall want God to be first and foremost in our life. In what we do or say, wherever we go, or the company we keep.

We shall want in the beginning God. In all thy ways acknowledge him. And these are direct thy paths.

And now, you would almost think that the apostle Paul had reached the very top of the ladder. But he goes up yet another rung and reaches the climax of his argument.

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?

Oh, you and I need to take our shoes from our fair feet in a spiritual interpretation of it. To the place whereon preacher and people stand his holy ground.

[12 : 26] Ponder this great word prayerfully, dear friends. Then try to pray while I try to pray. And look at the opening sentence.

He that spared not his own son. It is a tremendous declaration.

And we shall need eternity to appreciate it. That God so loved the world that he gave his only begotten son.

That who so ever believed in him should not perish but have everlasting life. Look at this great declaration.

By way of contrast. To help you understand this. You will find that in the word of God. It is made very plain.

[13 : 24] That life is a question of sowing and reaping. And now here is a statement. For if God spared not the angels that sinned, but cast them down to hell and delivered them into chains of darkness to be reserved unto judgment.

You can understand that. You can understand that. Because it was a question the angels sinned. And they reached according to the sins that they had souls.

And they were cast down to hell. And what is very astonishing to me, and it will be to some of you, that when this happened, and it happened in heaven, no creature dare to speculate upon the details of it.

Only what the word of God declares must you and I receive and believe concerning it. But there was war in heaven. And the angels that sinned were cast down to hell.

And when God did that, there was not a ray of hope held out to them that in the future there might be some betterment of their condition, some mercy if it could be possible shown to them.

[15 : 00] And so, they were cast down to hell and they are there. And they will ever be there. Oh very solemn, this is the content, thank you.

And now, it says here again in Peter's Ephesians, God spared not the old world. But saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly.

You and I can understand that. Think of Noah for a hundred and twenty years as a preacher of righteousness. All the while the ark was building.

There he was. Preaching. A preacher of righteousness. He is declared to be. But. The multitude listened not only to stop and mock and hear.

And they did not believe the preaching of Noah. And then the flood came. And the world was dead.

[16 : 11] And it was just this question again. Be not deceived. God is not mocked. Whatsoever a man soweth, that shall he also use.

Yes. And then Peter says again. And he turned the cities of Sodom and Gomorrah into ashes. He condemned them with an overthrow, making them an example unto those that after should live ungodly.

And now, all that seems well to be understood. It was sowing and reaping according to the character of the seed that was sown.

But now, let us look at this word again. He that fared not to his own soul.

And who was he, speaking of great reverence? The holy, harmless, undefied Son of God.

[17 : 26] And as God declared when the Adam fall took place. And the Lord God drove out the man and the woman too. And the Lord gave them a ray of hope.

He gave them a declaration, a promise. The seed of the woman should bruise the serpent's head. And there was a prospect that God would divide me, whereby the brief made by the Adam fall, could be healed to the benefit of untold millions whom God the Father had ordained to light eternal.

And God did all his goodness. And God did all his goodness. I'll tell you that with great lessons. What more could he do?

God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

When there was no other way whereby poor sinners should be saved, and God be just, and the justifier also of the ungodly, a just God and a Saviour too, then he devised these amazing means to hold a seed of matchless grace to Jesus in the sinner's life.

[19 : 13] He that cared not his own son. And remember, when God taught Adam and Eve how his worship was to be carried on, what was the foundation on which it must be ever built up?

There was this declaration. And without the shedding of blood, there is no remission of sin.

And so, when Israel were in the wilderness wandering, and later in the land of promise, God ordained that their worship should be through the offering of sacrifices, birds and bees, clean birds, clean bees.

And there must have been rivers of blood that ran in those sacrifices being offered. But in all of it, there was no virtue, no value, only to remind sinners who were Israelites indeed, that in the fullness of time, as you read in Galatians, when the fullness of time was come, God sent forth his own son, made under the law, made of a woman.

God sent forth his own son, and for hundreds of years, through Old Testament times, Godly Israelites looked for the coming of the dear Son of God as the promised Messiah.

[21 : 05] God sent forth his own son, and they waited long. But the day dawned, when the angels sang in the silent night, and the Gospel was free.

In heaven itself, unto you is born this day in the city of David of Adios, which is Christ the Lord.

Behold, I bring you good tidings of great joy, which will be to all people, people of every chins, his tribe and son, to get the benefit of it.

Yes! Peace on earth, goodwill toward men. What a beautiful line of things it is to meditate on, He that spared not his own son.

And now go back to that word I have just quoted. When the fullness of time was come, God sent forth his own son, made of a woman, made under the law.

[22 : 12] And now that brings us to the second viewpoint of the subject. He that spared not his own son, but delivered him up for us all.

Is that the truth? Oh, that it might be, if God will grant it. The truth concerning every one of us in the attitude is worth it in this little battle.

Of course. Oh, which you do need something from heaven, to help you to feel as you want to feel about it. Wherefore the rather brethren give diligence to make you a calling and election.

Yes! Oh, you see, dear friends, what do you see? In these two little words, five letters in all, us all, there are hundreds of millions.

Shut up, they're in. A number that no man can number. Human arithmetic fails altogether to reach a total.

[23 : 24] But then, the great question is, how stands the case my soul gives grief for heaven, as I present it to you?

And now, that is what you will be concerned about, if grace is given. That this dear son of God, when he came down into the world to save sinners, that you were interested in his coming.

And when he died on the celest cross, it was for you, amongst that vast hope, he had home and suffered there.

He that scared not his own son. But look at this word in here. But delivered him up. And now, what was he delivered to?

You find in the celm, the striking word. It is a messianic celm, referring to Jesus Christ, Who should be found on the earth in the latter days.

[24 : 31] A body hath thou prepared me. And so, to begin in considering how the dear son of God was delivered up.

You and I must ask God to help us to go to Bethlehem. And see the thing that came to pass there. Oh, it would do you good to go to Bethlehem.

And see the thing that did come to pass there. If you should go by living faith, you will see a little babe. Cradled in a manger, sheltered in a stable.

And you will see that. A little babe. The only babe that ever was a holy babe. But, Jesus Christ when he was born a babe by birth mysterious.

Was a holy babe. Blessed be his name. Delivered up. To be seen on earth.

[25 : 38] As a little babe. And yet his shoulders held up heaven and earth when Mary held up him. The beautiful blessed sheath. And if you should be favored to go to Bethlehem.

You will see that Jesus Christ, this elderly man. Was delivered up to poverty. And he lived much of his life in poverty's vale.

For ye know the grace of our Lord Jesus Christ. And though he was rich. For your thanks he became poor.

That ye through his poverty might be rich. Oh dear friends I think sometimes. I'm not putting any caps on. I think sometimes.

When we look round and see. All the comfort God has given to us. Under our home roof.
And in our family circles. And then see. Hockes have holes.

[26 : 37] Birds of the air have nests. But the son of man had not where to lay his head. And yet you.

And I. Sometimes think we should like matters to be rearranged. And we should like things if they could be. Made even yet a little more comfortable.

By some other addition. Which you can learn well to do without. And better still learn to be content with such things as ye have.

Remember that. But delivered him up. For us all. And then you see. This dear. Son of God.

A verily man. As he lives his life. As I told you. Made under the law. He kept that.

[27 : 33] Law. In every one of its holy demands. He did not fail. In any jock or tickle of it. And when he had lived his life.

As verily man. He should say to his father. I have finished the work. Which thou gavest me to do. And the father said. This is my beloved son.

In whom I am well pleased. Yes. But look at the life that this dear man lived. What he was delivered up to.

To be tempted. Not to live in the midst of comfort. Innumerable. Like you and I are favored to live. No. No. Tall mountains and the midnight air.

Witness the fervor of its fear. Think how he was delivered up. To be tempted. None of us. He tried to preach. And say very much about. The temptation. That the dear saviour endured.

[28 : 30] What we are glad to tell you is. That he did endure them. And Satan had to leave the field. The defeated fool. Yes. And that means that. Whatever your temptations may be. As you follow on to know the Lord. Sooner or later. The Lord will appear for you.

God's own foe. May plague his son. To be tempted. And, To be tempted. The Messiah. And, To be tempted. The Messiah. The Messiah.

As you may. The Messiah. As you may not. The Messiah. That means that whatever your temptations may be, as you follow on to know the Lord, sooner or later the Lord will appear for you.

God's own foe may plague his son, sin may distress but not seduce. Christ before us conquered once, will in us conquer he.

He was delivered up to be tempted, put to the chest in every way the devil could think about. And oh, blessed be God, what do we need?

[29 : 33] You need to keep this subject before your mind at the present time, in these exceedingly perilous times in which you and I are living.

In this was the Son of God manifest that he might destroy the works of the devil. You look round the world and whichever way you look, you see man is at war with his maker.

And you see everywhere evidence of the works of the devil. Aye, but if you'll help to look up, what will you see?

You will see this great truth, the Lord's greatness. And this page should be given in larger measure. You will see God the Father and this dear Son of God sitting at the Father's right hand.

And as you read in the Hebrew Epistles. But this man, after he had offered one sacrifice for sin forever, sat down on the right hand of God.

[30 : 50] From henceforth excepting till his enemies be made his foot to him. And he said, you see, Antichrist in the Vatican, Antichrist in the Tremilins, and Antichrist also over in T.T.

Each one must fall. Because the Lord reigneth. Nevertheless the foundation of God standeth pure.

Having this seal, the Lord knoweth them that he is. And let every one that nameth the name of Christ depart from iniquity.

What did this man say to comfort his disciples? Upon this rock I will build my church, and the gates of hell shall not prevail against him.

No. No. No. No. No. But delivered him up for us all. He was delivered up then to temptation.

[31 : 56] Beyond our word to this price. But it does say there is no temptation overtaking you, but what is common to man.

And the Lord will make a way of his case, give you strength if you may be able to bear it. Yes. Then there is this viewpoint of what Jesus Christ as verily man was delivered up to.

He was delivered up to suffer ignominy, reproof, shame, kicking. He endured. Mocking.

Yes. And all the while there was this great truth. He saved others until he cannot save.

Jesus Christ as verily God at any time could have put all his opposers to flight. But no. How can love redeeming work be done?

[33 : 06] If he should do so, he has to endure the cross, despise the shame, and let it be his name.

He did it. Yes. He went about doing good. And yet, how many there were who said, we will not have this man to reign over us.

And when they behaved like that, when they said, depart from us, we desire not the knowledge of thee or thy ways. Don't you think that Jesus Christ as verily man, I say this to great Levites, feeling as he did as a man, he had a human heart, and he must have felt a sadness that those who came down into the world to do good unto had no mind whatever to receive it.

Only those whom the Holy Spirit wrought upon and gave them a heart to do so. When it is said, although he did many mighty works there, neither did his brethren believe on him.

He was verily man. And sometimes I have thought, those of us who hope God has called us to the work of the ministry, have to be a partaker of Christ-chaffing that time.

[34 : 36] From that viewpoint, do you realize that what you read in Isaiah, Lord, who has believed their report? And to whom is the arm of the Lord received?

That refers primarily to Jesus Christ as verily man. And when he says in another chapter in Isaiah, I have laboured in vain and sent my strength from north.

You might think that was absolutely impossible. But the word of God declares it was indeed a possibility. And it says, though he did many mighty works there, but yet his brethren did not believe on him.

There you get the proof of that scripture. And sometimes men all gained of God to preach. May spend weeks, months, and lamenting, I have laboured in vain and spent my strength to north.

But that is merely an impossibility to those whom God has ordained to preach. Because he has given them a guarantee. He that goeth forth and reapeth their imprecious deeds, to doubtless come again with rejoicing, bringing his deeds with him.

[35 : 57] It is to you, ye labour in the pulpit. Go labour on. Spend and be sent. Thy work to do, thy master's will.

It is the way the master went, should not the servant said its chief? The answer is yes. It is enough that he decided that he be as his Lord.

And God has ordained the work that every servant is to, is to do. And he will live to do it. And it will be accomplished.

And God will be glorified. And the church of Christ will be built up thereby. Yes. And glad will the treaty of the gospel be when it is made plain.

That I am a faithful man. But delivered him up for us all. And now Jesus Christ was delivered up to be pounded about.

[36 : 58] Persecuted. Yes. Yes. And that which was heaviest of all for him to bear was when he had to be delivered up to realise the hiding of his father's hand.

Oh what a lament that is. My God. My God. Why a saint has taken me? Jesus Christ. He said as verily man.

Addressing his father. My God. My God. And that is to show to us. The tremendousness of the Adam fall.

The exceeding sinfulness of sin. And there is a word here which is in my judgment. I say this with great reverence.

A very solemn word. An awful word. To contemplate. For we have made him to be sin for us.

[38 : 07] Who mean no sin. That we might be made the righteousness of God in him. And when that word was fulfilled. Then it was that Jesus Christ was delivered up.

To say my God. My God. Why a saint has taken me? And that word in Isaiah was fulfilled. In the fullness of us.

The Lord has laid upon him the iniquity of us all. The Lord in the day of his anger did lay his anger.

Mark that. Our sins on the land. And he bore them away. He died to atone for sins not at all. The Father has punished the Lord.

He's the eternal. And think what Jesus Christ was delivered up to his verily man. When he hung upon that centre cross. On Calvary.

[39 : 12] And the motley crowd. All around in the great majority. The enemies to him. And looked a scant at him. And the devil seemed to be.

Seemed I said. To be triumphing. But delivered him up for us all. He was delivered up.

To fulfil the law. In living under it. Keeping it. And thus he became. What the word of God declares. Christ is the end of the law.

For righteousness. To everyone. Which believeth. And as the law says. The soul that sinneth it should die. Then Jesus Christ. Was hung on Calvary's cross.

And he was a villain. Sufferer. He offered. His own life. For a sacrifice. And he said in doing it. I have power to lay it down.

[40 : 15] I have power to take it off again. And he died in the stead. Of foolish sinners. Like you and me. I but he. Rose from the dead.

On that Easter morn. Triumphant over sin. And death. And hell. And he ascended up on high. In all the glory.

Of love's redeeming work being done. And I do humbly hope it was done to me. And to you. But delivered him up for us all.

And I just look at this. And I just look at this. Viewpoint of the subject. He that shared not his own son. But delivered him up for us all. Outselling not with him.

Also freely. Mark that word. Freely. Give us all things. Oh what does that mean? Oh dear friends. It would need hundreds of sermons. To tell you just a little.

[41 : 14] Of what it means. But it is a blessed reality. And. Go back. To the concept. If God be for us. Who. What. Can be against us. How shall he not with him.

Also freely give us all things. And now he will give you hope. As it is made known to you. You. I will not be with us all things.

And so. As it is made known to you. That it is not a written. Not that it is a written. The theory. And so. You will not be with us all things. as it is made known to you that when he came down into this world to save sinners and you had given some evidence that you do humbly believe it was for you he came to suffer bleed and die that will bring hope into your breath good hope through grace and once that hope is born it will never die it may die down and become very low in your soul's healing but it will never die out no, no neither earth or hell can change that part divine and remember it is a wonderful mercy to have hope in God good hope through grace another thing I can only give you a hint to think about when you get home another thing he will freely give up is the forgiveness of sins and now that will be a very alluring subject to you if you are a sinner born again through this man there is preached unto you the forgiveness of sins gives you blood through earth and sky mercy, eternal mercy, crying you say oh if I did but realize that inestimable mercy in my own soul's experience how happy I should be yes, you would be happy beyond words to describe but then would you join me in the opening hymn and say my soul why not to hear do you say it seems too good to be true but then if it is true if we confess our sins we have faithful injustice to give us our sins and to cleanse us from all unrighteousness do remember that and remember what you said the saviour died and by his blood brought rebel sinners near to God he died to set the captives free and say my soul why not to thee wait on the Lord be of good courage he should strengthen thine heart wait I say on the Lord another thing that will be freely given to us glad you will be it is freely given and that is the righteousness of God which is thy faith in Jesus Christ because whatever you may attempt to do in being better in doing better you will fail and you will find that your own so called righteousness

God's regards just as filthy rags and unacceptable hey but then there is this righteousness of God to be freely given to foolish sinners who have none of their all willing to appear before God if guilt disturbed thy teeth as Satan harass thee behold the saviour's righteousness which sets thee free it is freely given you cannot earn it you cannot buy it you cannot merit it it is just given the gift of God yes then it might be well just to say this how shall he not with him also freely give us all things he will give us grace all sufficient to live and at the last grace all sufficient to death you may often feel how little grace you have you may sometimes be tempted that you have none of all but you will realise what that word means my grace is sufficient for thee and I might turn aside and make a comment to encourage you regarding that what was it brought you here in this little battle in the attitude of worship before God surely it was hope that brought you had you not a feeling

I seek and hope to find a portion for my soul and now it says in this same chapter for we are saved by hope yes eh shall he not with him also freely give us all things yes he will give us grace to live grace to die he will give us wisdom the wisdom that is from above to help us as we journey on that we may look on and see the hand of God making crooked things straight rough places plain and saying unto us I am the Lord thy God which teacheth thee to profit and which leadeth thee in the way in which thou shouldest go another thing he would give us all that the word of God contains that is laid up in the sacred pages in the exceeding great and precious promises which are all yea and amen in Christ Jesus so that you can rejoice at times to see thy word is a lamp unto my feet a light unto my path just another thought and that is he will give us all providential good he will teach us this see if you have learned this

[47 : 53] I am not making any reflections on you I am just telling you the truth having food and raiment let us be there with content what did Paul say elsewhere I have learned in what whatever state I am there with to be content have you have I I can assure you it is a great attainment in living the life of the righteous if you have I can understand you learning to be content with your pocket rail line your bank balance is good and your cupboard shelves loaded with the good things of everyday life but when you have to live like this and learn when all created streams are dry thy fullness is the same with this I would be satisfied our glory in thy name remember Job when he was stripped of all he came into this line of things in a most blessed experience of it what did he say the Lord gave the Lord has taken away blessed be the name of the Lord and just to conclude as to these things which people thought of God will freely receive from the hand of God with whom they have to do what do we do that the apostle Paul came to the church at college for all things are you whether Paul or Apollos to keep us that is to say all men ordained of God to preach the gospel you are welcome to hear them and hear what their master has to say for your good and his glory whoever they may be as long as they have divine authority to be where they are the preaching of the gospel is that you should be helped to encourage your souls in God as the power of God attends the proclamation of it whether Paul or Apollos to keep us and look at this or the world or life or death or things present or things to come all the years and now look at the world at the present time you see hell let loose in it

God looks then on it otherwise the eye of the Lord is upon them that fear him and upon them that hope in his mercy to deliver their souls from death and to keep them alive in a time of famine life is yours a time to be born a time to die and in between a time to live and God knows the limitations of that and when that time to die shall come you will be well satisfied with the length of the life God has helped you to live remember that and it says death is yours because the fact that when you come down to die being found in this us all in the text you will find the bottom to be good in Jordan's swelling yes and you will feel oh death where is thy king oh grace where is thy victory and now it says things present and now you might think as you look round the world especially in the land in which you and I are living that things present do not look very hopeful men part everywhere are telling them to see us as they surveyed the things which are coming on the earth a but for you and I if you are in the us all things present are being over you you and I have got this privilege at times to feel all my times are in thy hands all events at thy command and it says this things to come all the years so that you need not be afraid of what tomorrow will bring are all the tomorrow yet to dawn no things to come day that in the

Lord confide and shelter in his wounded side to see all dangers all the past and every storm and live at last and says the apostle Paul having enumerated these great mercies and you as Christ and Christ is God and that brings us back to our starting things he that fed not his own son but delivered him up for us all I shall not give him all things freely give us all things all do and see this religion yours and mine amen amen peace to everyone to everyone so