

Romans 8:32

Authorized King James Version (KJV)

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?

Analysis

He that spared not his own Son, but delivered him up for us all (hós ge toû idíou huioû ouk epheísato, allà hypèr hēmōn pántōn parédōken autón)—Toû idíou huioû ("his own Son") emphasizes intimacy and preciousness—not a created being but the eternally beloved Son. Ouk epheísato ("spared not") recalls Abraham and Isaac (Genesis 22:12, 16 LXX: "you have not withheld your son, your only son"). God did what Abraham was spared from doing—gave up His unique Son. Parédōken ("delivered up") is judicial: handed over to death (Isaiah 53:6, 12).

How shall he not with him also freely give us all things? (pōs ouchì kai sìn autō tà pánta hēmîn charísetai)—The argument is a *fortiori* (from greater to lesser): if God gave the supremely costly gift (His Son), will He not give lesser gifts? Charísetai ("freely give") is grace-language—unearned favor. Tà pánta ("all things") includes everything necessary for life and godliness (2 Peter 1:3), ultimate glorification (v. 30), and eternal joy. If He paid the infinite cost (His Son), He won't withhold any good (Psalm 84:11).

Historical Context

The Christological focus—God giving His "own Son"—grounds assurance in objective historical event (the Cross), not subjective feelings. Medieval Catholic theology could make assurance conditional on merit and penance; Reformation theology grounds assurance in Christ's finished work, not our performance.

Related Passages

Romans 1:17 — The righteous shall live by faith

Hebrews 11:1 — Definition of faith

1 John 4:8 — God is love

John 15:13 — Greatest form of love

Study Questions

1. How does the Cross (God not sparing His own Son) prove He will give "all things" needed for salvation's completion?
2. What specific "all things" are you tempted to doubt God will provide?
3. How does understanding Christ's death as the Father's "delivery" deepen appreciation for both Father and Son?

Interlinear Text

ὅς	γε	τοῦ	ἰδίου	υἱοῦ	οὐκ	έφείσατο	ἀλλ'	ὑπὲρ
He that	G1065	G3588	his own	Son	not	spared	but	for
G3739			G2398	G5207	G3756	G5339	G235	G5228
ἡμῶν	πάντα	παρέδωκεν	αὐτῷ	πῶς	οὐχὶ	καὶ	σὺν	αὐτῷ
us	all	delivered	him	how	not	also	with	him
G2257	G3956	G3860	G846	G4459	G3780	G2532	G4862	G846
τὰ	πάντα	ἡμῖν	χαρίσεται					
G3588	all	us	freely give					
	G3956	G2254	G5483					

Additional Cross-References

John 3:16 (Parallel theme): For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Romans 8:28 (Parallel theme): And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

Psalms 84:11 (Parallel theme): For the LORD God is a sun and shield: the LORD will give grace and glory: no good thing will he withhold from them that walk uprightly.

2 Corinthians 5:21 (Parallel theme): For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

1 John 4:10 (Parallel theme): Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

1 Corinthians 2:12 (Parallel theme): Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

Romans 6:23 (Parallel theme): For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

Romans 4:25 (Parallel theme): Who was delivered for our offences, and was raised again for our justification.

Isaiah 53:10 (Parallel theme): Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt 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.

Matthew 3:17 (Parallel theme): And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.