

# He Spared Not His Own Son

By Henry Mahan

**Bible Text:** Romans 8:32

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This chapter is a treasure house. It is, indeed, a treasure house for believers. The child of God could spend years and years and years in this store house of riches just walking about enjoying great and good things that God has purposed by his grace. He has purposed. They are called according to his purpose. If you get hold of that word, "purpose," it will give you a pretty good key to the Scriptures. Everything God does, God does on purpose. There are no accidents with God. He said he worketh all things according to the counsel of his own will.

Nebuchadnezzar found this out the hard way. He found out that God rules in the armies of heaven and among the inhabitants of this earth and he giveth it to whomsoever he will.

We are taught by our Lord to pray, "Thy will be done on earth as it is in heaven." We are told, "if we ask anything according to his will it shall be done."

So I can walk about in this store house of grace, in this store house of riches and just enjoy all the things which God has purposed which God has planned, which God has, in his good providence, decreed to come to pass. And these things that are promised in his Word and these things that are all purchased by his Son. They have been purchased.

You see, our Lord is the king, not only by decree, but by death. He bought his right to reign and he bought your right to reign. And the only right you have to reign is because he bought it. He bought it. So everything is purposed by his grace, promised in his Word and purchased by his Son.

Let's look at just a few of them. Look at verse one. This is the way...when we walk in the door of this store house of riches, this is the first thing that hits you in the face, the first thing you see. There it is. There it is. "Therefore, now, no condemnation to them who are in Christ."

You see, every promise of God, every provision of his grace always has a condition. There is no condemnation. That is not what it says. There is no condemnation. It says there is no condemnation to them who are in Christ. Huh?

I hear people quoting verse 28. "All things work together for good." That is not so. That is not so. That is not what it says. It says, "All things work together for good to them who love Christ." My dear friend, if you don't love Christ the Scripture says you are under God's wrath and curse.

"He that believeth not on the Son the wrath of God abideth on him. If any man love not our Lord Jesus Christ let him be Anathema Maranatha. Let him be cursed when Jesus comes." Isn't that what it says?

There is no condemnation, no judgment to them who are in Christ. That is what it says. What a treasure, what a blessing. "Blessed is the man to whom God will not charge sin. There is no condemnation to them who are in Christ."

And on further in this verse we encounter this again. He says, "Who shall lay anything to the charge of God's elect?" Who has got anything to bring against us? Who can condemn us? God has justified us and Christ has died for us. That is the reason there is no charge. It is not because I have been a good boy. It is because Christ redeemed me by his blood. That is the reason there is no charge and no condemnation.

And then the next thing we see is this. In verse one he says, "Those people walk not after the flesh. They walk after the Spirit." See it again in verse four. You run into it again. The latter part of verse four, "They walk not after the flesh, but after the Spirit."

Verse five, "They that are after the flesh do mind..." that is their concern, that is their interest. The word "mind" is your interest. It is your concern. What you mind is the things you are concerned about primarily. But these people in Christ they are not primarily concerned about the things of the flesh. They that are after the Spirit mind the things of the Spirit. They are interested in the things of God. They are interested in what I am talking about this morning. They are interested in this hope. They are interested in this security. They are interested in this grace. They are interested in God's promises. That is their chief interest. Oh, they are interested in making a living.

You can't just let your business go. You would be a fool. You can't just let your home deteriorate. You can't just go around unshaven and with your hair not combed and your clothes not pressed. That is foolishness. You have an interest in your appearance. You have an interest in your family. You have an interest in your work. You have an interest...you that are doctors or you that are nurses, you that are school teachers. You had better be diligent in your work. You that are factory workers or plumbers or electricians. You had better do a good job for Christ's sake. You are supposed to work as if you are working for God. You are supposed to put forth every effort. You have an interest in your appearance. You have an interest in your labor. You have an interest in your family. You have an interest in your country.

These fools that say they wouldn't defend freedom. They don't deserve freedom. Everything that is worth anything has been purchased at a great price. My liberty in Christ was purchased by blood, his blood. And my liberty to stand here this morning and preach and

worship him was purchased by the blood of my son and some of your sons, huh? That's right. It may have to be bought again, Richard. And we have got to be willing to buy it. And anybody that is not willing to pay for it ought not enjoy it. That's right. That won't cost nothing. That's a free sermon.

“They walk not after the flesh, but after the Spirit.” Look at verse 16. They have an eternal inheritance. They are heirs of God. They are joint heirs with the Lord Jesus Christ. They have an eternal inheritance, an heir of God and a joint heir with the Son of God.

And then he says, the meek are going to inherit the earth, God's people. He is going to make a new earth, a new earth and a new heaven. And they are going to inherit it. It is going to be theirs. We are rich. We are rich in grace. We are rich in mercy. We are the sons of God, the heirs of his kingdom.

God has an eternal purpose where they are concerned. It says down here in verse 28 that everything works together for their good, that if I get sick this morning and I lie on there...over there on a bed of affliction and my body deteriorates, God has a purpose in it, not for my present good.

You say, “Well, how can this...how can disappointment and failure and how can sickness and death and how can all these things...how can they be good for us?”

Well, they are not good for us right now. No trial is enjoyable. Heartache is not enjoyable. Disappointment is not enjoyable. But it is for our eternal good. You see that, Bill? It is for my eternal good. It is for my relationship with Christ. There is some thing to walk with God, to walk with God painfully, painfully sometimes, I have to separate myself from some relatives or some worldly companions who mean a great deal to me, who have meant a great deal to me, who have helped me. But we can't walk together unless we are agreed, Bob. We can't walk together. And it is painful.

When God told Abraham he said, “Abraham, put Ishmael out. The bondwoman's son cannot live with the free son, the son born by God's grace. Those two can't grow up together. They can't inherit together. They can't live together. You have got to put Ishmael out.”

That is hard to do, but it was for his good. It was for Abraham's eternal good. It was for his relationship with God. It was for the eternal glory of Christ. It was for his eternal glory and for his kingdom.

So I may have to sever relationship with someone who means a great deal to me. But we can't walk together if we are not going the same direction. I can't walk with an enemy of God. There is no way. “Two cannot walk together except they be agreed. Be not unequally yoked together with unbelievers. What fellowship can light have with darkness?”

Darkness and light cannot live together. When light comes in darkness has to go. You can't do it. What fellowship hath Baal with God, with Jesus Christ? He can't have any.

And, you see, these things work together for my good. A trial for the good of God, for the good of myself, for the glory of God, they work together for my good.

And it is not my purpose to sit down and say...try to figure out what God is going to do in this situation. I accept it as being from the Lord according to the will of God for my good and I rejoice in it and accept it whatever affliction or infirmity or failure or loss or prosperity or whatever. That is the promise. What riches God has in eternal purpose. He says, "All things."

Look at verse 28. "We know that all things," great and small, all things, good and bad, all things, past and present, future, all things, flesh and spirit, work together in an eternal purpose and plan. God has got it all worked out. I don't know what it is going to be, but he does. For the good to them who love God, to them who are called according to his purpose because this purpose is as old as eternity. For whom he foreknew back in the counsel halls of eternity.

You see, God declared...he says this. "Known unto God are all his works from the beginning." God never changes. The Lord God cannot learn anything. He knows everything. There is nothing new to God. He is the same yesterday, today and forever. What he does today he purposed to do eternally. God hath from the beginning chosen you to salvation. It is not only that God knew what you would do. God gave you the grace to do it. It is not only God knew which direction you would go. He predestinated the means. And he predestinated the events that would lead you that way. That is so. All things are of God and they are going to work together for our good.

And then he says down here in verse 35 through 39 that we are secure in Christ, that his sheep are secure. I am not saying that every church member is secure. He may be secure in a false profession. I am not saying that every professor of religion is secure. He may be secure in his profession, but all who are in Christ are secure in Christ. They are loved in Christ, chosen in Christ, forgiven in Christ, redeemed in Christ, crucified in Christ, buried and risen in Christ and right now by God's grace and God's purpose, seated in Christ eternally.

Now, that's the reason I say that the eighth chapter of Romans...and I just touched it, just barely touched it. I just...I just talked about it a little bit. I haven't gone into it like we should and could. These blessings are innumerable. It is impossible to evaluate all that is contained here.

"Bless the Lord, oh my soul and all that is within me bless his holy name. Forget not all his benefits who hath forgiven all our iniquities, who hath satisfied our mouth with good things, who hath healed our diseases so that our youth is renewed like the eagle. Blessed is the man to whom God will not impute sin. Blessed is the man who walketh not in the counsel of the ungodly. His delight is in the law of the Lord."

Paul said in Philippians 4:19, "My God shall supply all your needs, all your needs." Not all your wants, all your needs, "According to his riches in glory through Christ Jesus."

Now, then, here is the second thing I want to approach. What is the major proof of these things?

"That all sounds good, preacher. That all sounds good. You talk about no condemnation. You talk about security in Christ. You talk about God's purpose where we are concerned. You talk about everything working for our good and you talk about eternal inheritance that God is going to make a new earth and a new heaven and he is going to give you a part in it. That all sounds good. How do you know? What is the major proof of these things?"

That is a pretty good question, wouldn't you say?

"What...you stand up there and say those things. You preachers paint a pretty picture and you say these things and you boast of great things and you glory in great things. What is your proof?"

Well, somebody says this. "I believe all these things are true and will come to pass for those who believe because God is love."

Well, that is great. That is true. God is love. God's love is infinite. God's love is everlasting. God's love is beyond understanding. "The love of God how rich, how pure, how measureless, how strong. It shall forever more endure the saints and angels' songs. Could we with ink the ocean fill and were the skies of parchment made and every stalk on earth a quill and every man a scribe by trade. To write the love of God above would drain that ocean dry nor could the scroll contain the whole though stretched from sky to sky."

God is love. And that is pretty good proof that he will do these things for us. That is pretty good proof. God is love.

Somebody else says, "Well, God promised to do it. God's Word is good."

Yes he did and yes it is. God has sworn by himself. And he can swear by no greater. He said, "I will be merciful. I will be gracious." That is pretty good proof, isn't it? Huh? That is pretty good proof. God will do what he says. "Heaven and earth shall pass away but my Word, not one jot nor one tittle, not one little exclamation point or one little comma shall pass from it until it is all fulfilled." God is going to do what he says. That is so. That is as sure as heaven.

Somebody else says, "Well, I will tell you why I believe that God will be merciful. I will tell you why I believe that God will give us and show us mercy and no condemnation and he has our names in the Book of Life and he is going to bless us and make us like Christ. I will tell you why I believe it. Because he has been merciful to others, why not to me?"

That's good. That is good. It says, "Noah found grace in the eyes of the Lord." He was just a man.

I hear a lot of preachers talk as if Noah and Abraham and Jacob and Joseph and David and Isaiah and all the rest of them were some super humans. No. They were men of like passions. Isn't that what James says, Bob? Men. They walked on two legs. They had two eyes and ears and had flesh just like me. And they failed just like I fail. There is nothing perfect about them. But, yeah, in Christ they are perfect, but there is nothing perfect about them.

I wish you would quit worshipping at the shrines of saints and start worshipping Christ. I am sick and tired of hearing people say, "Saint Jude and Saint Matthew and Saint Luke and Saint John." I am as much a saint in Christ as any of them. That is exactly right.

God...Noah...the only reason Noah floated in the ark instead of being damned forever is he found grace in the eyes of the Lord. The only reason Abraham was called a man of faith is because God almighty called him out of idolatry. He was wrapped up in the very pit of idolatry when God found him. He said, "Abraham, you get out of there." And he got out. But he tried his best. Abraham tried his best to mess up God's plans. He was just like you and me. Instead of waiting on a son, God promised him. He went out and got one by himself. And that son is over there fighting him right now, Ishmael and Isaac. They have been fighting ever since they came into this world.

So these are all strong undeniable arguments for hope and assurance and confidence. God is love. God's word is true and he has been merciful to others just like me and you.

And I got a stronger reason to believe this, a stronger reason. Yes, sir. I can take Romans eight and I can say, "There is therefore now no condemnation." I can take Romans eight and I can talk about I am an heir of God and a joint heir with Jesus Christ. I can take Romans eight and talk about the new world and the new heaven and the new earth and all things working together for my good. And I have got a reason. There is a stronger reason. God will show mercy. God will forgive sin. God will redeem his elect. God will not cast us away. God will freely give us all things. And I have got the strongest reason of all. It is verse 22...verse 32, verse 32. Here it is. He spared not his own son. That's my reason to believe it. That is my reason. He spared not his own Son.

Let me just give you a story. Abraham, you know, he had already put Ishmael out. And God said, "In Isaac shall thy seed be called." One day God came to Abraham and he said, "Abraham, take thine own son, thine only son, the son that thou lovest unto a certain mountain and sacrifice him to me." And three days later after a journey of three days and three nights Abraham came to that mountain and he took that lad up into the mountain and he built an altar and that old man with a heavy heart and a heavy spirit, but with faith in God, built that altar, laid the wood out and bound his son and stood there ready with a knife to take his life at the word of God.

And the voice of God says, "Abraham, Abraham. Touch not thy son." Listen. "Now, I know that you love me because you have not withheld your only son."

And, brother, I can take all these promises, Robert, and I can say, "Now I know God is love. And I know God is merciful. Now I know God will be gracious."

"How do you know that?"

Because he withheld not his only son for my sin. Do you see that? Do you see what I am talking about?

Boy, if that won't make you rejoice you have got a dead heart. If that won't make you rejoice there is something wrong a whole lot deeper than your rejoicer. It goes down to your heart.

Now I know, now he spared not his own Son. He will do what he says. That is proof of it.

Brethren, I tell you, when Christ undertook our cause and he undertook our cause, I know from all eternity, but when he appeared in our nature, when he came down here made of a woman, made under the law, charged with me sin, my representative person...Christ was a representative person. Christ was not a reformer. That's right. Christ was not just an example, though example he was. But not just an example. Christ Jesus was not just a messenger. He was a representative person. You see, so was Adam. The word Adam means man. It is the Hebrew word for man. There are two Adams. The first Adam is of the earth, earthly. The second Adam, Paul wrote, is the Lord from heaven. Do you see what I am saying? Adam, man.

And as we bore the image of the earthy, we bear the image of the heavenly. In Adam I died. In the second Adam, Christ, I was made alive. In the first Adam, by his fall, by his sin, many were made sinners. He was a representative person.

God never created you. He created Adam. You came from him. Huh? That's right. He created one man, Adam, one man, Adam. That is who he created. And the rest of us came out of Adam. Eve, you came out of Adam, too. He took you out of Adam's rib, but you came out of Adam. God took the dust of the earth and made M-A-N. He made all men n that man. He made a representative man. He made a head. Adam was the trunk and we are parts of the tree. And when the trunk fell, we fell. When the trunk died, we died. When life left Adam it left us. By one man's sin death came into the world and judgment and condemnation and many were made sinners. That representative man, Adam, stood and fell and the whole race fell.

Thank God he sent another man, the man, the man Christ Jesus. Not just man, but the God man, God in human flesh. The representative man. As in Adam I died, in Christ I am made alive. By one man sin...by disobedience I became a sinner, by another man's obedience...Christ was a representative man. And when he undertook my cause and was charged with my sins and numbered with the transgressors, though he was the Father's

well beloved, though he was the Father's only begotten Son, he spared not his Son. He spared him not from the lowest birth. He was born and laid in a manger surrounded by cattle and shepherds. He spared him not the sweat that comes from earning your living, the sweat of your brow and the calluses of his hand. He stood in the carpenter shop how many years? I don't know. But there he sawed the wood and drove the nails.

And they said later, "Well, that's the carpenter. We know him. We know his momma and we know his brothers and sisters. That is the carpenter."

He spared him not the humiliation of a menial profession. He spared him not in the world. He was despised and hated and rejected, a man of sorrows, acquainted with grief. And everybody who was anybody turned thumbs down on him. They laughed at him and spat upon him, ridiculed him. He was tempted of Satan. He spared him not the temptation of the devil himself. He went into the wilderness and there he encountered the devil himself. He spared him not the rejection of religion. He walked into the synagogue and they cast him out. Religion turned thumbs down on him. Religion ridiculed him. Religion cast him out. And that is the reason I was glad when they cast me out. I rejoice.

See him in the garden. Our sins upon him and he wept and prayed as it were great drops of blood. See him on the cross. Is there any sorrow like unto my sorrow with which the Lord hath afflicted me? Tell me all ye that pass by. Is there any sorrow like my sorrow? Sorrow of soul and sorrow of heart and sorrow of mind and sorrow of pain of body.

See him in the tomb, he is not even spared...God spared him not the journey to the tomb. He lay in the darkness of the grave. He was not spared any trial, any temptation, any agony, thirst, hunger, pain, blood shedding, yeah, even death. There is no road his sheep ever walked, he didn't walk first. They had no burden they will ever bear that he did not bear. There is no heartache they will ever experience that hasn't pierced his heart first. He spared not his own Son.

That is my hope for all these things.

Look at that next line. "He that spared not his own Son, but delivered him up..." Delivered him up to Satan's attacks and delivered him up to the attacks of the flesh and delivered him up to the attacks of men and delivered him up to the forces of hell, delivered him up to them, how shall he not with Christ freely, without cost, without charge, give me what Christ bought me? Huh? That is my proof.

You think he died in vain? You think his blood was shed for nothing? Do you think God had no purpose when he sent his Son? He said, "I came to do the will of my Father which sent me. And this is the will of him that sent me, that of all which he hath given me I will lose nothing but raise it up again at the last day."

Peter said, "Don't go to Jerusalem."



He said, "For this cause came I to this hour. Father, glorify thy Son as thy son hath glorified thee. I finished the work you gave me to do."

Huh? Yes, sir. He spared not his Son.

I believe and preach the love of God. It is his love that sent his Son. I believe and preach the promises of God. I believe and preach the things that God has done, but the basis and foundation of all that God has done and promised is he spared not his Son. Christ paid it all, all the debt I owe.

Four observations I want to give you and I will quit. Do you know what I see in this statement, verse 32? "He that spared not his Son." I see, number one, I see the wonderful goodness of God. I see the wonderful goodness of God.

"For God so loved that he gave his only begotten Son." Love sent my Savior to die in my stead. Why should he love me so? Meekly to Calvary's cross he was led. Why should he love me so? It is love that sent the Savior to die. But I will tell you this. His love cannot be expressed. It cannot be expressed at the expense of his righteousness. So I see in the death of Christ, in the sufferings of Christ, the love of God. But I see in Christ's death, the fact that he spared not his Son, the inflexible severity of God.

Turn to Romans 11 just a minute, Romans 11, chapter 11, verse 22. Behold. Listen to this. "Behold, therefore, the goodness and severity of God." Behold both. The preacher is not preaching fairly or squarely who does not preach both the goodness and severity of God.

I say to you here this morning who believe in Christ, who love him, who trust him, who are resting in Christ, whose...the beat of your heart is the Son of his love. You see the goodness of God in the death of Christ. But I say to you who know not Christ, who have no hope in Christ Jesus to whom he is not the representative. He is not the Redeemer. God won't spare you either. Now, if he spared not his Son who was a sinner by imputation. Do you know what imputation means? It means to be charged or reckoned on behalf of another. You impute something to me, you see, which is really not mine. But you charge it to me. Christ was a sinner by...he took somebody else's sin. He knew no sin. He took somebody else's sin. And God didn't spare him. Do you think he will spare you bearing your own sins? Huh, your own evil?

So I see those two things. I see the goodness of God in sending Christ...in sparing not his Son to redeem his elect, but I see the severity of God. He that spared not his own Son, he won't spare you either. And I see something else in the death of Christ. I see the evil of sin, the infinite evil of sin.

Now, most young people and old people as well, do not really understand what sin is, what sin involves, the things of which sin consists. Most preachers don't, to be honest with you. They know what sin is. They preach against drinking and they preach against

stealing and they preach against this that and the other and they think they are preaching against sin. Well, these are the products of sin. This is a consequence of sin.

You see, a man who steals an object, well, you say he is a thief. Now, wait a minute. Before he ever took it he was a thief, Robert. You see, that was only the product of his evil nature. You don't...your hand doesn't do anything until your heart tells it to. Out of the heart the mouth speaks, the mouth.... Say I use God's name in vain.

And you say, "That is sin."

Now, wait a minute. I had to think it in here before I said it and here is where the sin is. Do you see what I am saying? And if I had never said it... Suppose... I stand...here is a man who stands beside me and he is painting the sky purple with God's name cursing and swearing. He is mad. And he is angry with God. And here I am standing here not saying a word with a silly smile on my face. The same thing might be going on right in here. I just ain't saying it. My religion won't let me say it, see. That little silly pin I got up here on my lapel won't let me do it. I have got to act pious, you know. But it is going on in here. God says it is the same.

You see, you label him a sinner and you label this man a moral man. You have missed it. They are both sinners. That's the reason our Lord said, "You heard it said by them of old times, 'Thou shalt not kill.' I say unto you to hate in your heart you are already guilty of murder whether you pull a trigger or not. You wish him dead."

I told my Sunday School class this morning when you dislike someone to the point you won't speak to him you are a murderer, you are a murderer.

You say, "How am I a murderer?"

You have obliterated that person. You pretended he doesn't exist. And if you had your way he wouldn't exist. You would put him away. You have done it in your heart. You have done it by not speaking.

A man stands here and you don't like him so you turn and won't speak to him. You are blotting him out is what you are doing. You are murdering him. Isn't that right? That is exactly right. You are a murderer.

So, my friend, this thing of sin...sin...what is sin? Sin is a nature. It is a principle. It is an evil. God hates it. The canons of heaven are turned against it. And I will tell you where it thrives the most is in religion. That is exactly right.

Now, we look at sickness and pain and tears and sorrow and death and we say, "That is what sin is doing." We look at hate and division and bigotry and malice and crime. That is what sin has done. We look at hospitals and jails and asylums and morgues and monuments to dead people. And we say, "That is what sin has done." We look at a man who is a terror to himself and a burden to everybody else. "That is what sin has done."

Yes, you are right. That is exactly what sin has done, but I tell you something else. I take you to Calvary and I point you to one hanging on a tree and I say, "That is God's beloved, only begotten Son." And I say to you, "That is what sin has done. It nailed my Lord to the tree."

And it is whole lot more than playing poker. I don't believe God sent his Son to the Calvary's cross to suffer and bleed and die because somebody bet a nickel on a poker hand. I think sin is a whole lot deeper than that.

I don't believe that God would send his Son...and these holy roller preachers can go around up and down stomping up and down the country talking about this sin and that sin and the other sin. I don't even think they know what sin is. I don't believe God had nailed his Son to the cross in all that agony and suffering and blood and spittle and hatred and crime and grime just because some fellow took a drink of beer. It goes deeper than that. Sin is a lot...sin is rebellion. Sin is rebellion against God. Sin is that hatred of God. Sin is that enmity against God. Sin is that exceeding evil that was hatched in hell and permeated every heart and covered this world completely destroyed this creation. Sin God hates and it lives in you and it lives in me.

And the only thing God could do to cure it was to send his Son to the tree. The only way it could be paid for, the only way justice could be satisfied where sin was concerned...Let me tell you something, if there was a judge sitting down there on the bench and one of your sons came before him with speeding ticket and he sent him to the electric chair you would say, "My soul, what are you doing? You are crazy, judge. You are crazy. You lost your mind. That punishment doesn't fit that crime."

And that is what I say to these preachers. I say you identify sin, you tell me what sin, tell you sin is this, sin is dancing, sin is playing cards, sin is this, that and the other. And you say, "God is going to send you to hell for that." I don't believe that. That punishment don't quit fit that crime, Heff, no it don't. No, it don't quite fit the crime.

Now, wait a minute. I'll tell you sin is a lot deeper than that. I say these things are just the fruits of sin, just the products of sin. I say down in your heart there is a hatred for God.

And yet, Adam, you tried to throw God off his throne. You said, "God, I am going to be God. I am going to be...see what Satan said. I am going to be God. I am going to do what I want to do."

And you go to hell and stay put. And when God sent his Son down here you took his Son and drove nails in his hands and put him on a cross and said, "We will not have this man reign over us. We are not going to bow to his authority. We are not going to submit to his lordship. We are going to put him away, kill him, crucify him, away with him."

Now, you are talking about a crime that is worthy of hell. Do you see what I am saying? And most people have never been convicted of sin. They are going to join the church and straighten up. And all they straighten up is the outward flesh. They are going to make a little decision so they won't go to hell for playing pinball machine. Good night alive.

Hell is in your heart. That is what God needs to deal with. The hell is in your heart. You hate God. You hate authority. You hate holiness. You hate light. You hate truth. That is the reason God has to deal with you and put you where you can do no more harm. You are a mad dog. God is going to put all mad dogs away. He is going to have a happy earth. He is going to have a happy heaven. He is going to put the mad dogs into hell. And that is what sin is. Sin is that root. Sin is that poison that flows through your veins. Sin is not these outward things, this, that and the other. That's the product of sin. Sin is the poison that flows in your veins, the venom, the venom that spits out of your tongue.

Where does the venom come from? The tongue? No, it comes from the heart and it spits through the tongue and kills everything it...it makes homes unhappy and people unhappy and nations unhappy and everybody...it causes unrest and contention. It is full of pride. That is the venom that sent God's Son to the cross. That is the evil. I see that.

I'll tell you something else I see. I am going to...I see I am going to have to quit pretty soon. But I tell you something else I see is the value of a human soul, the value of a human soul. I want to tell you something. Stay with me. Old brother [?] used to say don't move a hand or a hair. But the human soul is valuable. Do you know how much...how I know that? Well, there are several reasons. Number one it's capacity, the capacity of the human soul. The human soul has the capacity, Cecil, to fellowship with God. That is something an animal doesn't have. That is something no flower or tree...

You see there is all kinds of life. There is mineral life, plant life, animal life and human life. But that human soul has capacity. You know, none of us have used our minds to their capacity, Bill, nobody has. But we will some day. We will know as we have been known. Now we just know in part and we prophecy in part. We see through a glass dimly. But the human soul, the capacity of it, to fellowship with God.

I tell you another is the duration of it. The value of the human soul is found in the capacity of it, the duration of it. The soul is forever. Now, the body has got to go. But the soul is going to live forever. God made it a living soul. It will live forever. But do you know what tells me the value of a human soul? And let me just say this. Charlie, if I saw a cow out here in the pasture and I said, "What would you give for that cow?"

You would say, "Oh, 50 cents a pound on the hoof."

I would be a fool to pay \$5 a pound.

What is a thing worth? It is worth what a wise man will pay for it. That is what it is worth. I said, "Bob, I have got a picture. I want you to look at it. What is this picture worth?"

He said, "Ten dollars."

I would be a fool to pay a thousand for it. Huh?

A thing is worth what a wise man will pay for it. You judge the value of a thing but what a wise man will pay for it, a man who knows.

Do you know what this soul is worth? God spared not his Son. Must be pretty valuable. Huh? [?] To redeem my soul God spared not his Son.

Now, let me put the shoe on the other foot. What is he worth to you? I have found a pearl. I don't have to ask Charlie or Bob what it is worth. I know what it is worth. That pearl is of great price. It is God's Son. What is he worth? Worth everything I got. Huh? He is worthy my life. If he spared not his Son to redeem me, that is what I am worth to God. He spared not his Son. He emptied heaven of its crown jewel. He emptied heaven of the very brightness of its glory. He emptied heaven of the Son itself and sent him to the tree to bind our souls from the evil of sin, to purge me of my evil venom and make me a new creature in Christ, give me a hope of eternal life.

Well, I have come along with this. And these preachers can tell folks to come down the aisle and shake my hand. That's all it takes to be a Christian or this and that.

Let me tell you something. And the fellow preached on it last night. You count the cost. And I will tell you what that pearl is worth. It is worth, the Scripture says, all you are and all you have. And that is the man that is going to be saved.

When will a man be saved? He will be saved in God's good time when it pleases the Lord to reveal his Son in me. And he will be saved when he sees the value and the glory and the excellency of Christ Jesus. And when he comes to that place by God's grace, when Christ is everything to him. That is when he will be saved. "He that loveth father, mother, brother, sister, husband, wife, yea, his own life more than me is not fit to be my disciple." And that is when you will be saved. And that is the reason...you do what you want to. If you want to push down the aisle and call it salvation, that's your business. But if you want to join some church and say, "Whoop de do, let's have a good fellowship," and call it salvation, it is all right. It is your business.

But I will tell you. In this book it is dealing with eternal things, great things, mighty things, life changing things, hell emptying things, heaven inhabiting things. It is dealing with the things of God and they are great and they are mighty and great is the mystery. And when you come to the place where you have some conflict with this world and some interest in God's saving grace I will talk to you, preach to you, help you if I can. But all I can do is point you to Christ.

And I am saying this. When you are willing God makes you willing to bow, to bow. Every knee will bow and every tongue will confess that he is Lord. He is Lord.

“If thou shalt confess with thy mouth Jesus to be Lord, Lord and believe in thine heart God raised him from the dead, thou shalt be saved.”

But these great things are for great sinners who have been made great believers. That is who they are for. That is who they are for. And I got no right to offer them to anybody else. I got no right. I got no right to give a hope to anybody else. Men die like they live. I don't care who it is, you, me or anybody else. Christ is worth all or he is not worth anything. He is lord of all or he is not Lord of anything. And that is the way it is. That is the way the Bible sets it forth.

Just how big is your God?

*Our dear Lord in heaven, make this message a blessing for our good and for your glory.*