

He gave Himself.

Our Bible passage tonight comes from the New Testament, from the closing section of chapter 2 of the apostle Paul's letter to the Galatians,¹ from the very last two verses:

The life I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me.

I do not set aside (I do not, that is, make null and void) the grace of God, for if a person is made right with God through the law, then Christ died for nothing!

Linda and I have been married for over 50 years, and I have, facing me on a wall in my study, a picture given to us as a wedding present by a close friend, which picture, although now a little faded, still clearly confronts me with the words of my text for this evening ... the expression at the end of verse 20, 'the Son of God who loved me and gave Himself for me'.

And, within that text, I want us to focus in particular on just those two words, 'gave Himself'. My subject this evening is therefore, 'He gave Himself'.

And I want to consider first that word 'gave'.

I know that many will be familiar with the nine so-called 'Beatitudes' recorded in the opening section of Matthew 5. And, not counting the parallel accounts, the gospels record at least seven *other* occasions on which the Saviour pronounced blessedness (a beatitude, if you like), either on groups or on individuals.

But there is *one* 'blessedness' of which our Lord spoke while here on earth which is recorded, not in the gospels, but in the Book of Acts. And for the knowledge of this particular 'blessedness' we are indebted to the apostle Paul and to his message to the Ephesian elders in Acts 20. There Luke records that Paul closed his address with the appeal, 'remember the words of the Lord Jesus, that He Himself said, 'It is more blessed to *give* than to receive'.²

And I note that, in calling on these elders to '*remember*' our Lord's words, Paul evidently took it for granted that, although this specific saying found no place in the gospel narratives, it was widely known in the early church.

'Remember the words of the Lord Jesus', the apostle exhorted the elders, 'that He Himself *said*, "It is more blessed to give than to receive"'. But I would suggest that the saying, 'It is more blessed to give than to receive', not only conveyed our Lord's words, but expressed also the very principle on which the whole of His public ministry was based, if not the whole of His life here on earth.

For example, one conspicuous feature of our Lord's ministry was that, as far as I am aware, He never laid claim to the life and service of anyone for whom He had performed a miracle.³

Think for a moment of the children to whom He gave back their health, and, in some cases, their very life. He sought no recompense from either the Syrophenician and her one-time demon-possessed daughter,⁴ or the man at the foot of the so-called Mount of Transfiguration and his one-time demon-possessed son.⁵ Nor did the Saviour look to 'receive' anything from either Jairus and his one-time deceased daughter, or the widow of Nain and her one-time deceased son – of whom (after our Lord had raised him back to life) it is explicitly said that, 'He gave him to his mother'.⁶

But then, I guess, you might have expected this in the case of parents and their children.

Yet neither did our Lord look to 'receive' anything from adults to whom He gave health and well-being. I'll take just three instances – one each from Matthew chapter 8, Mark chapter 8, and Luke chapter 8.

In order, we think of the leper to whom Jesus 'gave' cleansing, and to whom He said, 'See that you tell no one; but *go your way*'⁷ ... we think of the blind man of Bethsaida to whom Jesus 'gave' sight, and who, Mark reports, Jesus '*sent ... away* to his house, saying, "Neither go into the town, nor tell anyone in the town"⁸ ... and we think of 'Legion' – the demon-possessed man from the region adjacent to Galilee – to whom Jesus 'gave' deliverance and sanity, and who, when the man 'requested Him that he might be with Him', Jesus '*sent ... away*, saying, "Return to your own house"⁹.

In each and every case, as you might expect, our Lord's actions were perfectly consistent with the teaching He gave His disciples, 'do good, and lend, hoping *to receive nothing back*', 'with no expectation', that is, 'of receiving anything in return'.¹⁰

But, if the Saviour did not look to *receive* anything back from those for whom He had performed a miracle, there can be no question that He knew better than any how to '*give*'. For truly, as Himself the

supreme example of selfless giving, He knew far more about the blessedness of giving than any other ever has or could.

What, for example, about those things which He gave and gave up 'when entering into the world'?¹¹

We might think, for instance, of His heavenly glory and splendour. Shortly before the Cross, He spoke longingly in prayer about the glory which He had shared with the Father much, much earlier: 'Now, O Father, glorify me with yourself', He asked, 'with the glory which I had with you before the world was'¹² – with that 'glory', that is, which the Father most jealously guarded, and which, according to Isaiah 42, He refused to share with any created being,¹³ but a glory shared by the Lord Jesus in the dateless past.

It was perhaps something of that very glory which the prophet Isaiah himself saw as recorded in chapter 6 of his book, concerning which John says in his gospel, that Isaiah 'saw His glory' – that of our Lord Jesus. For Isaiah tells us that then, over seven centuries before our Lord 'entered the world', God pulled back the curtain on the other world and transported him into the heavenly temple above, where he 'saw the Lord', the sovereign, absolute ruler, that is.

And, quite naturally, such a Sovereign had His throne, and, as you would expect, the One who sat upon such a throne was 'high and lifted up'. The seraphim (some form of heavenly being) hovered over Him, taking the position of servants (of attendants) waiting on their seated Master, ever ready to fly at His bidding, constantly chanting their hymn in praise of His holiness.

His the indescribable glory ... *His* the lofty throne ... *His* the royal robe ... *His* the worshipful homage of the seraphim ... *His* every emblem of divine Kingship.¹⁴ Yes, but what did He do with all this? He gave it up – He 'gave' it!

I read in the Old Testament book of Jonah that on one occasion 'the king of Nineveh ... arose from his throne ... laid his robe from him, and covered himself with sackcloth'.¹⁵ Ah, but I know Someone who once rose up from a far grander throne, stooping down so low as to be laid in an animal's rough feeding trough. And I know Someone who once laid aside a far more gorgeous robe, stooping down so low as to be wrapped in swaddling cloths!¹⁶

In one of his letters to the first-century Corinthian church, the apostle Paul expressed his confidence that his readers knew, as he put it, 'the grace of our Lord Jesus Christ (His favour shown to those who do not merit it, that is), that though He was rich, yet for your sake (literally, 'because of you') He became poor, so that you by His poverty might become rich'.¹⁷

Earlier in that same passage, Paul had spoken of something which he *did* want the church at Corinth to 'know'. Namely, the example of open-handed giving set by the churches of Macedonia (by such churches as those at Philippi and Thessalonica) who, out of their *deep* (their *acute*) poverty ... out of 'the abyss of their poverty' (literally), gave (and gave unstintingly – gave 'beyond their means') to help meet the needs of their even poorer brothers and sisters in Christ at Jerusalem. But, although Paul wanted the church at Corinth to 'know' of this, he was confident that the Christians at Corinth did not need to be told – that they already 'knew' – about the *supreme* example of generosity and sacrificial giving – that of the Lord Jesus.

And over against the Macedonians, who were themselves extremely poor, and who had given *some of the little which they had* to make *less poor* those *who were even poorer in material goods than themselves*, he set the example of the Lord Jesus, who being immeasurably rich, had given *all His vast (all His fabulous) wealth*, thereby making Himself poor, that He might enrich those *who were spiritually poor*.¹⁸

His then were once the untold riches, but what, pray, did He do with them? He gave them all up!

Oh, yes, the great Giver 'gave' His glory, 'gave' His throne, 'gave' His robe, and 'gave' His riches. He relinquished them all.

But, moving on from the time when He *entered into the world*, what of the time when He was here '*in the world*'?¹⁹ Did He give anything then? Oh yes, indeed He did.

I am not able to remind you in any detail this evening how (for others) He freely gave:

His time ... on occasions having no leisure even to eat properly²⁰ ... in constant demand,²¹ always accessible, and frequently interrupted, but never irritated, resentful or complaining²² ... ready to stop if necessary to perform one act of mercy when on the way to perform another.²³

And He freely gave **His power** ... which, regardless of any cost or loss to Himself, He made freely available to any and all who needed it and who would reach out in faith to avail themselves of it.²⁴

Again, He freely gave **His energy** ... when, for example, we see Him, towards the close of a busy day, fallen asleep in a boat when crossing the Sea of Galilee,²⁵ or when we see Him sitting tired and thirsty by a well near the city of Sychar, having journeyed there that He might bring eternal blessing to some needy Samaritan woman²⁶ – Himself then weary in body, but not in compassion.²⁷

‘Compassion’ did I say? Oh, yes, He was forever showing (forever giving) **His compassion** to others. ‘Compassion’ was distinctively His word, only ever being used either by Him or of Him (twelve times in all) in the New Testament. You have only to think of the leper in an unnamed city,²⁸ of the widow of Nain,²⁹ or of a hungry multitude.³⁰

Oh yes, my Lord certainly knew what it was to ‘give’, not only when entering the world, but when active here in it.

But we must rush on, to look briefly at some of those things which the Saviour ‘gave’ when ‘*leaving the world*’,³¹ during the long hours of His so-called Passion. For it was then that His selfless and sacrificial ‘giving’ reached its climax.

Over 700 years before our Lord’s suffering, Isaiah the prophet wrote, ‘I was not rebellious, I turned not backward. I gave my back to the smiters, and my cheeks to those who pulled out the beard; I hid not my face from shame and spitting’.³² We know that Isaiah was not writing about himself,³³ and it is obvious from the detailed fulfilment of his words that, with inspiration given by the Holy Spirit, he was speaking prophetically of our Lord Jesus.

For, as Isaiah foretold, the Saviour never drew back from the mission He had come to fulfil,³⁴ but voluntarily endured, not only the scourging (when He ‘gave His back to the smiters’, to those who, with their murderous scourges, lashed and tore His back mercilessly), but being ridiculed and spat on, when He gave His face to the filthy spittle of both the Jewish Council and the soldiers of Pilate.³⁵ Clearly, He also gave His cheeks to those who violently wrenched out the hair, suffering not only the disgrace but the agony of having His very beard plucked out.

Oh, yes, my Lord ‘gave’ His back to the scourges, His cheeks to those who tore out the hair, and His face to men’s filthy spittle. But not only so.

He also ‘gave’ His head to the crown of harsh, sharp thorns which His execution squad not only wove for Him, but which they repeatedly pounded down on His head with the reed-staff they had earlier thrust into His right hand to serve as a mock royal sceptre.³⁶ No doubt they saw the fashioning and beating down of this crown chiefly as a way of ridiculing His supposed kingly claims, but, whatever kind of thorns they found to hand that day, the crown would have spelled, not only derision, but further acute pain for Him.

And what can I say of His hands and feet which He ‘gave’ to the nails? Or of the side which He ‘gave’ to the soldier’s spear or lance?

The gospels report that, when instituting what we know as ‘the Lord’s Supper’, Jesus ‘took bread, and when He had given thanks, He broke it, and gave it to the disciples’ ... saying, “This is my body which is given for you”,³⁷ and that then ‘He took a cup, and, when He had given thanks, He gave it to them, saying, “This is my blood of the covenant, which is poured out for many for the forgiveness of sins”’.³⁸

And I note that He not only ‘gave’ both the bread and the cup ‘to’ them, but that He spoke at that time of His body which was to be ‘given’ ‘for’ them. And, thank God, not for them only!

We read that, a few days later, following our Lord’s crucifixion and death, Joseph of Arimathea summoned up the courage³⁹ to approach Pilate to ask for His (our Lord’s) body.⁴⁰ ‘Pilate marvelled’, we are told, ‘that He was dead already’, but, having first obtained assurance from the centurion charged with supervising the crucifixion that Jesus had indeed died, we are told that ‘he gave the body to Joseph’.⁴¹ But we know that the Lord Jesus had Himself ‘given’ His body long before Pilate ever did!

And not only His body. For, as the Saviour had taught His disciples some time before, ‘the Son of man ... came not to be served but to serve, and to give His life as a ransom for many’, the equivalent in substance to Him (the Good Shepherd) ‘laying down’ His life for His spiritual sheep.⁴²

Yes, He gave His back, His cheeks, His face, His hands, His feet, His side, His body, and His life. Without exaggeration, He gave everything.⁴³ For all of these, and so much more, were bound up in Paul’s repeated statement that He ‘gave (and ‘gave up’) Himself’.

I say 'Paul's *repeated* statement' deliberately because the apostle uses those very words 'gave *Himself*' of our Lord Jesus on *several* occasions in his letters which form part of our New Testament. And not only so, but I note that those letters span no small part of Paul's long and fruitful Christian life.

In his epistle to the Galatians (universally recognised to be one of the first two of the New Testament letters which Paul wrote⁴⁴), he uses the expression twice – not only here at the close of chapter 2, but in the opening section of chapter 1, where the apostle wrote concerning 'the Lord Jesus Christ, who gave *Himself* for our sins to deliver us from the present evil age'.⁴⁵

And those words, 'gave Himself ... to deliver us' remind me of an expression used to describe a daring exploit⁴⁶ performed by Eleazar, the younger brother of Judas Maccabeus.⁴⁷ Eleazar died at a key battle in Judea in the second century B.C., when vastly superior Syrian forces set out to quell the Maccabean revolt.

During that battle (known as the Battle of Beth-Zechariah) Eleazar identified one of the Syrian war elephants, which, largely on account of royal armour worn by the elephant, he believed was carrying the enemy king, Antiochus V.

Eleazar rushed to certain death by killing the elephant that others might then slay the king. Courageously he broke through the enemy troop formation⁴⁸ and managed to spear the elephant from beneath – and he did succeed in killing it. But, predictably, the elephant fell on Eleazar, killing him. And, in the event, Eleazar's heroic action was wasted. For, in spite of its royal armour, the elephant was not carrying the king.

The historical account of the battle says of Eleazar that 'he gave his life to save his people'.⁴⁹ And in one sense that was true, but he failed to do it! And indeed, despite his valiant effort, the smaller Jewish army was defeated in the battle. Yet it was true to say that Eleazar 'gave himself' to 'save his people' from their human foes, albeit unsuccessfully. But of our Lord Jesus alone could it ever be said that He 'gave Himself' to 'save His people *from their sins*'.⁵⁰ And we rejoice to know that, unlike Eleazar, He (our Saviour) did *not fail*.

But the apostle Paul used the words 'gave Himself' of our Lord Jesus not only twice in one of his earliest letters, but he also used the expression twice some ten or twelve years later in his epistle to the Ephesians,⁵¹ which he wrote sometime after the end of the period covered by the book of Acts.⁵² Both of these references are found in chapter 5, the first at the beginning, 'Christ loved us and gave *Himself* up for us, an offering and a sacrifice to God',⁵³ and the second towards the end, 'Christ ... loved the church, and gave *Himself* up for her; that He might sanctify her (that He might set her apart for Himself) ... that He might present her to Himself a glorious church'.⁵⁴

And, finally, Paul refers twice more to our Lord's self-giving in what we know as 'the Pastoral Epistles' – in letters which the apostle penned to his co-workers Timothy and Titus several years later again and not long before his death⁵⁵ ... once in 1 Timothy 2, where Paul speaks of the 'one mediator between God and men, the man Christ Jesus, who gave *Himself* as a ransom for all'⁵⁶ ... and once in Titus 2 of 'our great God and Saviour Jesus Christ, who gave *Himself* for us to redeem us'.⁵⁷

As I said, this range of letters spans no small part of Paul's Christian life. And clearly then Paul's enjoyment of our Lord's self-sacrifice – that He 'gave Himself' – remained with the apostle throughout. Rest assured, the truth that our Lord 'gave Himself' for us is neither too complex and difficult for the very youngest Christian to understand, nor too simplistic and elementary for the most mature Christian to have outgrown.

As we have just noted from the last two occurrences of Paul's expression 'gave Himself' in connection with our Lord Jesus, the Saviour gave Himself 'as a ransom' 'to redeem us'.

It isn't widely known, but Thomas Chisholm, who wrote the well-known hymn, 'Great is Thy faithfulness' wrote over 1,200 sacred poems in all.⁵⁸ One of these was titled, 'He gave Himself for my redemption', and the first verse reads:

He gave Himself for my redemption,
Laid down His life, to save my own;
No less a price could pay my ransom,
No other sacrifice atone.⁵⁹

I suspect that the apostle Paul would have gladly endorsed that!

And when I read that our Lord Jesus 'gave Himself as a ransom', my mind races back to something which the Lord said through the prophet Isaiah about 750 years before. I quote, 'I am the Lord your God, the Holy One of Israel, your Saviour; I gave Egypt for your ransom, Ethiopia and Seba in

exchange for you. Since you were precious in my sight, you have been honoured, and I have loved you; therefore I will give men in return for you, and peoples in exchange for your life'.⁶⁰

As I understand it, when the Lord spoke of Egypt, Ethiopia and Seba being given as a ransom price for the people of Israel, He was then looking forward well over 150 years,⁶¹ to the days of the future Persian empire. Secular historians tell us that then Cambyses the Second, the son and successor of Cyrus the Great (founder of the mighty Medo-Persian empire⁶²), invaded and subdued Egypt, Ethiopia and Meroe (a province of Ethiopia). The Jewish historian Josephus informs us that 'Saba ... was a royal city of Ethiopia, which Cambyses later named Meroe, after the name of his own sister'.⁶³

It seems most likely therefore that the 'Seba' mentioned by the Lord in Isaiah 43 was that Meroe which, along with Egypt and Ethiopia, was later conquered by the Persians.

And it was Cyrus the Great who released the Jews from their exile and authorised them to return to their homeland and to rebuild God's house, the Temple.

It is clear then from Isaiah's prophecy that the Persian conquest of the three lands of Egypt, Ethiopia and Seba was no accident of war, but that God, the Holy One of Israel, then compensated the Persian kings for the release of His people by extending their empire through these distant African lands and nations – through lands and nations which had never formed part of the earlier Assyrian and Babylonian empires.

That is, such was the high value which He (the Lord) set upon His people (upon the ancient nation of Israel), and such was His love for them, that He gave *these* 'peoples' in exchange for them, *His* people!

We know that, in the event, only about 50,000 or so Jewish exiles took advantage of the opportunity to return to their land.⁶⁴ But I can't begin to imagine what this expression of God's love in Isaiah 43 must have meant to those who *did* return, that their God was prepared to pay such an incredibly large ransom price just for them. How, when returning, they must have treasured this particular section of the scroll of Isaiah. How privileged (how unspeakably blessed) the returning exiles must have felt.

But what of us? It is true that the exiles were ransomed with a payment of far greater value than mere silver or gold – with 'peoples' – with human lives – and with many of them. But we have been ransomed at an infinitely greater cost than them. For the Lord gave something of immeasurably greater worth to ransom us ... He 'gave *Himself*'!⁶⁵

How precious then must we have been to Him! What honour He has conferred upon us! How much He must have loved us!

But let us return to our text for this evening – to the expression at the end of verse 20 of Galatians 2, 'the Son of God who loved me and gave Himself for me'.

We have thought a little of those two words, 'gave Himself'. But before we leave our text, I want us to note briefly (i) *who it was* that 'gave Himself', (ii) *for whom* He 'gave Himself', and (iii) *why* He 'gave Himself'.

Who, Paul, was it that 'gave Himself'?

It was, Paul says, 'the Son of God'. Sadly, we may well miss 'the punch' packed by this title. For I note first that this is the only time in this letter when the apostle refers to our Lord in this way. Just contrast, for example, how Paul speaks of Him throughout the rest of the immediate context; eight times as either 'Christ', 'Jesus Christ' or 'Christ Jesus'. Indeed, it was rare for the apostle to use this title at any time. You will find it on only three other occasions in all his known correspondence.⁶⁶ Yes, a total of only four times in well over 2,000 verses.⁶⁷

And, separately, I note the contrast with the two occasions when Paul speaks of our Lord's self-sacrifice in his letter to Ephesus, telling us there that it was '*Christ*' who gave Himself for 'the church', and that it was '*Christ*' who gave Himself for us. But here, Paul lays great stress on the fact that it was '*the Son of God*' (none other and none less than 'the Son of God') who 'gave Himself'.

And *for whom*, Paul, did He (the Son of God no less) ... *for whom* did He give Himself?

It was, Paul says, 'for me'. And who, pray, are you, Paul? 'I', he would say, 'I am the man who once severely persecuted the church of God, and made havoc of it'.⁶⁸ Small wonder that, in his case, as he later expressed it, 'the grace of our Lord *super-abounded*'.⁶⁹

And I note a further contrast with those two occasions when Paul speaks of our Lord's self-sacrifice in his letter to the Ephesians. He tells us *there* that it was for 'the church', and that it was 'for us', that He

gave Himself. But here Paul is at his most intensely personal. It was, he insists, not only for 'the church' *universally* ... not only 'for us' *collectively* ... but it was 'for me' *individually* ... that 'the Son of God', no less, 'gave Himself'!

What a wonderful thought, that, along with Paul, I have a whole Saviour all to myself.

And, finally, Paul, *why did* He give Himself?

It was, Paul says, because He '*loved* me'. It has been well said that, 'It had been great love – had He given a million of angels; but He gave the Lord of angels'⁷⁰ He did indeed. He gave Himself!

It was His limitless love which set the whole scheme of redemption in motion. It was His limitless love which moved Him to give Himself.

Ponder again then the words of my text for this evening:

'... the Son of God who loved me and gave Himself for me' ... dwelling in particular on the two words, 'gave Himself'.

Notes

¹ Gal. 2. 15-21. New life is sustained by faith in the Son of God. We live a life of constant dependence upon Him; its motive principle and spring is faith in Him. It is not a matter of striving to keep the law.

² Acts 20. 35.

³ The nearest may be Mary Magdalene; cf. Mark 16. 9 with Luke 8. 2 and Matt. 27. 56.

⁴ Mark 7. 25-30.

⁵ Luke 9. 37-42.

⁶ Luke 7. 11-15.

⁷ Matt. 8. 4.

⁸ Mark 8. 26.

⁹ Luke 8. 38-39.

¹⁰ Luke 6. 35.

¹¹ Heb. 10. 5.

¹² John 17. 5.

¹³ 'I am the Lord; that is my name: and my glory will I not give to another', Isa. 42. 6.

¹⁴ He gave up all the *external* insignia which befitted One on equality with God!

¹⁵ Jonah 3. 6.

¹⁶ Luke 2. 7.

¹⁷ 2 Cor. 8. 9.

¹⁸ It has been said that no one can 'out-give' God. There is no better proof of this than the grace of our Lord Jesus Christ.

¹⁹ John 1. 10; 9. 5.

²⁰ Mark 3. 21; 6. 30.

²¹ Mark 1. 33; 2. 2; Luke 5. 1.

²² Matt. 8. 18-23; Mark 6. 30-34.

²³ Luke 8. 40-56.

²⁴ Luke 6. 17-19; 8. 44-46.

²⁵ Mark 4. 36-38.

²⁶ 'He needed to pass through Samaria', John 4. 4. Admittedly going through Samaria formed the shortest route from Judea to Galilee. But practising Jews would normally avoid Samaria – not because of better roads on the alternative route through Perea. Yes, exceptions were made if somebody was in a hurry, but He was not! For, when invited, He remained in Samaria for two days, John 4. 40, 43. Our Lord chose to go through Samaria for the woman – and those who came to believe in Him through her testimony, John 4. 28-30, 39.

²⁷ John 4. 3-7. Contrast, as part of the mystery of the incarnation, 'Have you not known? Have you not heard? The Lord, the everlasting God, the Creator of the ends of the earth, *does not faint or grow weary*', Isa. 40. 28 (the word translated 'grow weary' in the Greek Old Testament [κοπιασει] is the very word used of Jesus in John 4. 6).

²⁸ Mark 1. 40-41 with Luke 5. 12.

²⁹ Luke 7. 13.

³⁰ Matt. 14. 14; 15. 32.

³¹ John 16. 28.

³² Isa. 50. 5-6.

³³ Cf. Acts 8. 34.

³⁴ Luke 9. 51.

³⁵ Matt. 26. 67; 27. 30.

³⁶ Matt. 27. 29-30.

³⁷ Luke 22. 19.

³⁸ Matt. 26. 27-28.

³⁹ 'Τολμησας'.

⁴⁰ Mark 15. 43.

⁴¹ Mark 15. 44-45.

⁴² John 10. 11-15.

⁴³ "Who gave Himself" here lies the glory of the text, that He gave not merely the crowns and royalties of heaven, though it was much to leave these, to come and don the humble garb of a carpenter's son; not the songs of seraphs, not the shouts of cherubim: 'twas something to leave them to come and dwell amongst the groans and tears of this poor fallen world; not the grandeur of His Father's court, though it was much to leave that to come and live with wild beasts, and men more wild than they, to fast His forty days and then to die in ignominy and shame upon the tree. No; there is little said about all this. He gave all this, it is true, but He gave Himself', C. H. Spurgeon.

⁴⁴ 1 Thessalonians being the other.

⁴⁵ Gal. 1. 3-4. So we cannot save ourselves, Gal. 2. 21.

⁴⁶ See Dan. 11. 32, written of the days of the Maccabees!

⁴⁷ 1 Macc. 6. 40-47.

⁴⁸ The 'plananx'.

⁴⁹ 1 Macc. 6. 44.

⁵⁰ Matt. 1. 21.

⁵¹ In all likelihood, Galatians was written before the Council of Jerusalem in Acts 15, in which case it would be 12 years. If Galatians was written after the Council then it would be 10 years (W. E. Vine opts for 'after'; viz. in AD 52. F. F. Bruce dates the Ephesian letter to AD 60-61.

⁵² See F. F. Bruce, *The Acts of the Apostles*, pages 55-56.

⁵³ Eph. 5. 2

⁵⁴ Eph. 5. 25.

⁵⁵ 2 Tim. 4. 6.

⁵⁶ 1 Tim. 2. 5-6.

⁵⁷ These are the actual texts:

Galatians

1. 3-4 ... Grace to you and peace from God our Father and the Lord Jesus Christ, Gal 1:4 who **gave himself for our sins that** He might deliver us from the present evil age, according to the will of our God and Father

2. 20 ... I have been crucified with Christ. It is no longer I who live, but Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and **gave himself for me**.

Ephesians

5. 2 ... walk in love, as Christ loved us and **gave himself for us, a fragrant offering and sacrifice to God**.

5. 25-27 ... Husbands, love your wives, as Christ loved **the church** and **gave himself up for her, that** he might sanctify her, having cleansed her by the washing of water with the word, **that** he might present the church to himself in splendour, without spot or wrinkle or any such thing, that she might be holy and without blemish.

Pastorals

1 Tim. 2. 5-6 ... there is one God, and there is one mediator between God and men, the man Christ Jesus, who **gave himself as a ransom for all**.

Titus 2. 11-14 ... For the grace of God has appeared, bringing salvation for all people, training us to renounce ungodliness and worldly passions, and to live self-controlled, upright, and godly lives in the present age, waiting for our blessed hope, the appearing of the glory of our great God and Saviour Jesus Christ, who **gave himself for us that He might redeem us** from all lawlessness and to purify for Himself a people for His own possession who are zealous for good works. (That is, who gave Himself for us that He might have us for Himself!)

⁵⁸ Kenneth W. Osbeck, '*Amazing Grace: 366 Inspiring Hymn Stories*', page 335.

⁵⁹ See <http://www.hymnary.org/hymn/GRH21913/94>, and ...
http://www.hymnary.org/text/he_gave_himself_for_my_redemption.

⁶⁰ Isa. 43. 3-4.

⁶¹ Cambyses II conquered Egypt in 525 BC. See <https://www.britannica.com/biography/Cambyses-II>.
Isaiah wrote around 700 BC.

⁶² See ... <http://www.cyrusthegreat.net>.

⁶³ Cambyses invaded and subdued Egypt (Herodotus iii. 15); and that he then entered into, and subdued Ethiopia and Meroe (Strabo xvii; also note 'they retired to Saba, which was a royal city of Ethiopia, which Cambyses afterwards named Meroe, after the name of his own sister,' Josephus, Antiquities of the Jews, 2. 10. 2).

⁶⁴ Ezra 2. 1, 65.

⁶⁵ Our Lord explained to His disciples that 'the Son of man did not come to be served, but to serve, and to give His life a ransom for many', Mark 10. 45. In other words, Isaiah foretold that 'many' would be given as a ransom instead of the life of the one nation, Isa. 43. 4, but the Lord Jesus foretold that the Son of man would give His own single 'life' as a ransom instead of 'many'.

⁶⁶ Rom. 1. 4; 2 Cor. 1. 19; Eph. 4. 13.

⁶⁷ There are 2,032 verses in Paul's letters; see the data at <http://catholic-resources.org/Bible/NT-Statistics-Greek.htm>.

⁶⁸ Gal. 1. 13. In one of his short books, when contemplating our Lord's claim to our love, Bernard of Clairvaux wrote, 'Could any title be greater than this, that He gave Himself for us unworthy wretches?' No, indeed not. (See http://people.bu.edu/dklepper/RN413/bernard_loving.html.)

⁶⁹ 1 Tim. 1. 14 English Majority Text Version.

⁷⁰ R. M. M'Cheyne. See <http://graceonlinelibrary.org/church-history/sermons-tracts/christs-love-to-the-church-by-robert-murray-mcheyne/>.