

Monday, January 23, 2023 • Read Romans 5:6–8

Questions from the Scripture text: What was our condition at the beginning of v6? Who did what (that we didn't have enough strength to do)? For whom (what else was our condition)? For whom would one scarcely do what (v7)? But for whom would someone perhaps dare to? But Who is the One Who acts in v8? What is He demonstrating? Toward whom? What was our condition? What did Christ do?

What keeps us glorying in God's glory and even in our tribulations? Romans 5:6–8 looks forward to the sermon in this week's midweek meeting. In these three verses of Holy Scripture, the Holy Spirit teaches us that **our total dependence upon Christ in the gospel keeps us from glorying in self.**

In the gospel, God has exhibited Christ as a propitiation (3:25). This display of Christ, this demonstration of Christ, is key to keeping us from glorying in ourselves. As we have seen in vv2–3, faith glories in God's glory and even in tribulation, not in itself. But it is the experience of many believers that we do not glory in Christ, as we ought, but still very much rather in ourselves.

Now, v6 begins with "for..." giving us a foundation upon which to build the proper sort of glorying in the Christian life. Here, the Spirit demonstrates to us three realities that will keep us glorying only in God and glorying abundantly in God.

Demonstration of Christ's strength to die, when we had not strength to die. "When we were still without strength... Christ died." A death was necessary for our sin, but we weren't strong enough to do the dying. It had to be Christ Who died. Now, we must daily die to sin and live to righteousness, and it is still only Christ Who is strong enough. He has died our judicial death, and we died there in union with Him. But if we are going to die to sin and die to self, we need it to be by Him with us in our lives, by the strength of His resurrection. The gospel is good news of God's power, from start to finish.

Demonstration of Christ's righteousness and goodness, when we were ungodly. Having reminded us that we are ungodly (v6), v7 proceeds to talk about the hypothetical righteous man and the hypothetical good man. But there is none righteous, no, not one (3:10). And there is no one who does good, no, not one (3:12). The only One is the Christ Who died (v6). If there is to be any righteousness, any goodness in the Christian life, it must come from Christ.

Demonstration of Christ's love, when we were sinners. Here, then, is not merely justice or noble generosity. It is abounding, unfathomable love. The ones for whom the death was died were sinners. The One Who died is the alone righteous and good One. But He has so loved those sinners that He died for them. This is a demonstration of God's love, because Christ is God. If He weren't, it would not be particularly loving of God *for someone else* to have died for us. But God the Father has so loved the world that He gave the Son (v8, cf. Jn 3:16), and the Son has so loved us that He laid His life down for us (cf. 1Jn 3:16; Jn 10:11, 17–18). Love in the Christian life, even our love for God, does not come from our loving God but from His loving us (cf. 1Jn 4:10, 19)!

Strength in the Christian life is from Him, not from us. Goodness in the Christian life is from Him, not from us. Love in the Christian life is from Him, not from us. Let us learn to glory only in Christ, not ourselves!

For what, in your life, do you need strength, goodness, and love for God? Where can it be had?

Sample prayer: Lord, thank You for being our strength and goodness and love—both perfectly in Yourself as counted for us, and presently and effectively by Your Spirit's working in us. Grant that we would see and know this and glory in You, not in ourselves, for we ask it through Christ, AMEN!

Suggested songs: ARP32AB "What Blessedness" or TPH433 "Amazing Grace"

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(The following is a machine-generated transcription. PLEASE BE AWARE of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via hopewellarp.org)

Romans 5 verses 6-8 he's a god's words. For when we were still without strength in due time. Christ died for the ungodly. For scarcely for our righteous man. Will one die. Yet, perhaps for a good man, someone would even dare to die. But god demonstrates his own love toward us.

And that while we were still sinners. Christ died. For us. So far the reading. Of god's inspired and inherent word.

We can see that god has loved us. Because he has made us righteous. Through faith in Jesus Christ. And we know by the love of god that the holy spirit is communicating to us. That this love desired and designed not just to make us right with god, to take away our sin and our guilts.

So that we would have a right standing. With god and be declared righteous before god, but that was just the beginning. That the design of the love of god, that the spirit has now shut abroad in our hearts, so that it would control every thought.

The design of that love is to bring us into the glory of god into the enjoyment of the glory of god. That this is what god has designed and determined and predestined. That we would be conformed to the image of the son. That we might. Enter into the fellowship and joy.

Of god himself. Now. We do now have Uh, a little bit of Uh grace by which we stand, we have access by faith and to grace by which we stand. So we have strength, that is only in Christ. We have a little bit of joy, we have a little bit of hope.

We have a little bit of endurance. We have a little bit of proven character. Um, the believer has been brought into a little bit of. All of these things. Uh that are these deposits the the earnest money. Of. The fullness that we will have. When the lord has completed his work in us.

But that is not how we begin. We begin without strength at all. Without any righteousness or goodness. At all. Completely. Unlovable. So completely unable completely unrighteous and completely unlovable. This is the condition of the one whom god saves. Which is wonderful news because the more, you know, yourself there's the word of god comes in the spirit, removes the veil from your heart.

You start to see things rightly. And dreadfully. One of the first things you start to see rightly as yourself. And you say I am an unable. I am without strength. And I am unrighteous and without goodness. And I am unlovable. I have taken all that was good about me.

And I have an artist and disfigured it. And made it ugly and filthy And we feel ugly, and we feel filthy. And we're not wrong. And that's dreadful. And then god comes by his spirit. In Romans 5 verses 6 through 8. And it says, but this is exactly the sort of person that god saves.

In Jesus Christ, this is exactly the sort of person. That Jesus Christ saves we are without strength even to love or obey or seek God. We seen those things. Already in Roman's chapter 3. Um, And before. But when we were without strength for those things and we were certainly without strength.

To atone for ourselves. We're not even new without. We didn't even have. Any strength or righteousness? To do any good thing to begin with. How can we do a thing? That is so good. That it could not only be meritorious in itself and make, but make up for Uh, What we had done before so possible.

But in the gospel, the strength of Christ is demonstrated. So when we were still without strength, And due time Christ died for the ungodly, he is. God and Isaiah. Who looks to the left and looks to the right and sees that there is none to save and he is like an unleashed warrior in his great might if there is none who can atone for them.

If there is none who can die for them, they do not even have strength to die rightly for themselves of course which we couldn't do. Then Christ will be the one who dies he has strength. To die. This sounds counterintuitive. This is one of the great truths of the gospel.

That Christ, demonstrates his authority and his power by laying down his life. And by taking it up, again. You remember the right before he died, he's being crucified. And right before he dies, he cries out with a loud voice. And what does that show? That shows that he still has.

In his lungs, the ability to fill them with air. He still has in his mind and his body, the ability to cry out to the loud voice. He's not going out with a whimper. No, he dismisses his spirit with authority, he uses That word father into the hands. Some some translations say committed, some say dismissed, it's right.

He dismisses his spirit. He sends the spirit away. Just like you said, he would And John 10, he says no one takes my life for me. I have authority to lay it down. He died by his strength. He gave himself up actively. For us. And so, In the gospel, we And so in the gospel, We have the demonstration of his strength because we are without strength.

Just as the apostle said and his big thesis statement, And verse 16 of chapter one. I'm not ashamed. Of the gospel. For it is the power of God. Christ, is that God? So as a demonstration of Christ's strength, the gospel's, good news of God's power. It's also demonstration of Christ's righteousness goodness.

For scarcely for a righteous man will one die. Of course, there are no righteous men There is only God, there's only Christ even believers or Only brought by faith and by the grace of Christ himself even to die for Jesus. We believers, we Think about and hear about, and read about those, whom the Lord Jesus, by his spirit, sustained by his grace to be faithful witnesses, and die faithful martyrs.

Like this antipas. That we were hearing about in the letter to Pergamou and Uh, dr. Beaches sermon. That we listen to last night. And we say, wow. He died for Christ. But none of us have righteousness in ourselves to do that. None of us have goodness in ourselves to do that.

And verse 7 is showing us that we're not just unable, we're unrighteous but Jesus isn't just strong. He is righteous and he is good. Scarcely for a righteous man. Will one die yet? Perhaps for a good man, someone would even dare to die. For the kind of man who does good for the kind of man who is Who is important to needful to others because of all the good that he does for them and providing for them and defending them, helping them.

And all the potential. Uh the the one who thinks nobly is is willing to die, perhaps for that. And you see this in many different even godless societies. We have the, the kamikazes

United in darkness and in sin, Um, Uh, Japanese Who's thinking that they are. Facilitating the good that the rest of their society will be able to do, we're willing Uh, to suicide themselves. To have an effect. And there is in a pragmatic sense, the idea. Well, if the other one is going to do more good than I in Then I might as well die for him.

The fact of the matter is, None of us are actually good. Stopped. Only Christ is good. But here is the marvel in verse 7. It's the one who is righteous and the one who is good, who died for the, unrighteous who died for the bad. Not because we were worthy of it and not because by his dying, we might Uh, we might be more productive in his place.

Then he would have been.

But as the one, Who finally in the third place? Is full of love. So, the gospel you have to demonstration of Christ's strength, you have the demonstration of Christ's righteousness and goodness. Only because he was the righteous one. Could his death actually do any good. He is the righteous one.

He is the good one. And he died for us who are unrighteous and who are evil. Who are bad. And the last place. The gospel is a demonstration of Christ's love. We're completely unlovely. Ugly. Filthy. Having disfigured. The image of God in ourselves. Is right to love. That which is lovely.

In fact, it is wrong. Not to love. That, which is lovely. But Christ. Our God, loved the unlikely. But God demonstrates his own love toward us, and that while we were still sinners Christ died for us. Now, human love. Ought to be directed. At the properly, lovely objects. Even when we love sinners, even when we love our enemies.

We are recognizing that there is the fact that God continues to love them in his common grace and we want to imitate him that although they have disfigured the image of God in them, they are not yet. Consigned to hell. And while there is life, there is hope. And we image God and desiring that they would not die but turn and and be safe.

Uh, they're in human love. We love. All of the loveliness that is in any good thing and we hate evil. And we hate that, which is The that which is unlovely because we can't do anything about it. But so great is the love of God. So great in its compassion.

That even though we have done so much to disfigure, His image in ourselves making us so unlovely he continues yet to love us, but not just so great and it's compassion, but so great. And its ability. That he By his love makes. The object of his love, lovely. And so by his love for us, When we were sinners and Christ dying for us.

He actually takes away our sin. He makes us to be counted righteous in Jesus. And then he starts to conform us to Jesus, making us lovelier and lovelier. And we will. Continue to hear then. Um, the logic that goes out from verse 9, but Will give you a little bit of a spoiler.

If he loved us. With that compassion. And with that power to make us lovely. When we were sinners. How much more will he continue loving us? Once he has begun, making us. Lovely. In himself. And so, The gospel is not a demonstration. Of how we can be strong enough for righteous enough for good enough or lovely enough.

To be saveable. It's a demonstration of christ's strength for those who are only unable. That is a demonstration of christ's righteousness and goodness. For those who are only unrighteous evil. And it is a demonstration. Of christ's love. For the unlovely. So great is the love of god that has demonstrated.

In the gospel of jesus christ. Amen, let's pray.

Our father in heaven. We thank you for Your good news. Which is your power for salvation. We thank you that for us who are unable and unrighteous. And, Level on, lovely. That you have given christ as the demonstration. Of your strength and the demonstration. Of your righteousness and goodness and the demonstration.

Of your love. Help us. Oh, god to know your love. To be confident in it. To rest upon it. To enjoy the sweetness of your love. Oh, lord. There are many things in life that we need to do. Better say better. Think better. We pray that you would give us first.

To know and receive This demonstration of your strength and goodness and love. That your loving us first would produce our loving you in return. That your loving us would produce. That love which provokes us to keep your commandments. And not find them burdensome. Granted we pray by your spirit.

Who produces in us, the fruit of love. From our savior, your son, our lord, jesus christ. And his name, we ask it. Amen.