



Nevertheless, we are in the place of trial, we are in the wilderness, though sheltered by the blood of the Lamb and redeemed from Egypt and its prince.

Here above all are we put to the proof; here, where no resources appear,

God calls us to depend on and confide in Him; here especially as the enemy seeks to make us **murmur in unbelief** both as to the journey and as to the hope at the end of it.

There is nothing but desert around.

Do we boast in hope despite all of this? Definitely,

Vv.5 "*and not only [so], but we boast in tribulations also.*"

This flesh can never boast in sufferings; but faith, while it increases our feeling, alone gives us to triumph.

Here, however, **there is a process which we took note of last week**

- In hoping for the glory of God, our boast is direct.
- It is not so with our tribulations. We should and do boast in them, but it is not immediate.
- It is the fruit of intelligent apprehension of God's gracious aim in these afflictions. Paul proceeded to set out how we are brought to navigate the trials of the way.

We boast in tribulations, he says; ***"knowing that tribulation works endurance; and endurance, experience; and experience, hope; and hope makes not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost that was given to us."***

⁵and hope does not disappoint, because the love of God has been poured out within our hearts through the Holy Spirit who was given to us.

This verse is remarkable as the first which speaks either of the Spirit given to us, or of the love of God which is thereby shed forth in us.

We should notice that, though Paul had carefully proved

1. The ruin of man and
2. The righteousness of God in which the believer has part, [Ch.1](#)

It is not the same with **God's love**.

1. Of God's love he **first** speaks here as a thing not demonstrated or proved but [known and enjoyed](#).
2. He assumes it from the common consciousness of Christians.
It is shed abroad in our hearts by the Holy Spirit given to us.

*6"For while we were yet **without strength**, in **due time** Christ died for [the] ungodly."*

For Christ, were when we weak still, in due time on behalf of ungodly ones died Interlinear

Asthenēs = Feeble, Impotent, Sick, Sickly, Sickness, Weak, Weakened, Weaker, Weakness.

Kairos a fixed and definite period, a time, season

The fact of man's total moral inability is stated here in the gentlest possible terms. It is a bankruptcy of all moral and spiritual inclination toward God and holiness, as well as of power to be or do good. Yet into a scene of helplessness like this, God sends His Son,—for what? To die for the “ungodly.” No return or response is demanded: it is absolute grace—for the ungodly. Newell

*6" For while we were yet **without strength**, in due time Christ died for [the] ungodly."*

We have God's love not subjectively viewed, but its display pointed out and grounded on the great objective fact of the **death of Christ for us and outside us.**

- Even the believer who is convinced of his ungodliness is slow to appreciate his powerlessness.
- It was good to know that as man all was lost, and
- **He had to either deal with God's wrath in unbelief**
- **Or with His righteousness by faith.**

There is then the love of God in us, shed abroad in our hearts by the Holy Spirit; but the foundation of it is in Christ's death.

⁷ *For one will hardly die for a **righteous** man; though perhaps for the **good** man someone would dare even to die.*

Dikaios *correct, righteous* was first used of persons observant of dikē, "custom, rule, right," especially in the fulfillment of duties towards gods and men, and of things that were in accordance with right. The Eng. word "righteous" was formerly spelt "rightwise," i.e., (in a) straight way.

agathos" describes that which, being "**good**" in its character or constitution, is beneficial in its effect; the good," as being morally honorable, pleasing to God, and therefore beneficial. Vincent

"Therefore, according to Paul, though one would hardly die for the *merely upright or strictly just* man who commands respect, he might possibly die for **the noble, beneficent** man who commands *affection*. Wuest

One would hardly die for any just person simply as such; but he might be for some known good man, whose excellence had powerfully acted on the heart of another.

Verse 7 brings out the character of surrender which would be involved in one man dying for another.

- It would be considered amongst men the supreme sacrifice that could be made.
- A man's life is very precious to him, and the life of Christ was unspeakably precious to Him and to God. He said, "***My God, take me not away in the midst of my days.***"

But what of God's love?

- The value of His life to God is emphasized in these verses.
- But **He died for the ungodly, sinners**-- for us -- and God commends *His* love to us in that supreme sacrifice, that amazing surrender.
- The love of God was concentrated in that wondrous act, the death of Christ, but for nearly two thousand years it has been distributed in millions of hearts by the Holy Spirit.

⁸ But God demonstrates His own love toward us, in that while we were yet sinners, Christ died on behalf of us.

The first word in the sentence is the most important word in the sentence.

DEMONSTRATES. It's a verb or action word,

It's in the Indicative mode, it's fact

It's Present tense, right now acting

It's Active voice, God is doing the action

While we were **STILL SINNERS** ungodly

On Behalf of “the preposition HUPER” in place of us. In our stead.

We were due punishment for our sins - Christ HUPER us.

We were due death for our sins - Christ HUPER - took our place.

This is characteristically divine and sovereign.

- We were powerless, unjust, evil, nothing but sinners, on the one hand; on the other hand
- God, had no motive for His love **other than itself. It is emphatically His own love.**
- Only God can love this way and this much.
- Those whom His grace makes objects of His love are wholly and absolutely unlovable as to themselves.
- Nothing less could be of benefit.
- Nothing more blessed could be done even by God.
- Anything different would not suit God Himself.

We have now to **note the reasoning** of Paul:

- **Paul wasn't trying to prove the love of God;**
- beginning with it, **as known through the Holy Spirit given to us**
- **Paul draws conclusions after a truly divine order.**
- Thus, the consciousness of the Christian has its just and full place, and so has the proof of divine love.

However, shed abroad in the heart, **its demonstration rests on the gift of Christ and His death for us, wholly without us.**

- This presents the love of God toward us absolutely free from mixture with anything in us or of us.
- Consequently, as there was nothing to draw God's love out and fix it on us, the result is certain.

The reasoning is

- **Did not** at all come from divine warnings about us
- Or **promises** made to us
- **But from what God is; and He is love — love proved in Christ's dying for us, while we were yet sinners.** Kelly

Here, then, whoever you are, read your record:

- a. Strengthless, you're sinning, you're hating, then you can begin to conceive of, **if you will believe**, this sovereign, uncaused love which God here in this great passage demonstrates to you.
- b. Do not try to be “worthy”** of it; for offers to pay, by an utter bankrupt, are not only worthless, but an insult to grace!
- c. Self-righteousness seeks to discover in itself some cause for that Divine favor!
- d. Now let us not dare to try to get God to be reconciled to us through our prayers, our consecration, or our works.
- e. One who has believed is overwhelmed to find that this reconciliation was effected while he himself was God's enemy.**

The coming in of the penalty of death declared the utter ruin of the creature, **but God has made that penalty the eternal witness of His love.**

- The love of God expressed in the death of Christ is the most amazing thing in the universe.
- It can never be fathomed; and
- It is now being poured out into the hearts of believers by the Holy Spirit.

Think of the greatness of its expression in the death of Christ, and also of the greatness of it being shed abroad by the Holy Spirit given! God's wondrous thought is that His love should become the life that stir hearts so that it might circulate through our whole moral being.

Translation:

For when we were yet without strength, in a strategic season, Christ instead of and in behalf of those who do not have reverence for God and are devoid of piety, died; for, very rarely in behalf of a righteous man will anyone die, yet perhaps in behalf of the good man, a person would even dare to die. But God is constantly proving His own love to us because while we were yet sinners, Christ in behalf of us died.

Wuest's Word Studies from the Greek New Testament - Volume 1.