



Loved At Our Worst, Saved To The Uttermost

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Bulletin VCRM13

28 January 2026

“For when we were yet without strength, in due time Christ died for the ungodly. 7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. 8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. 9 Much more then, being now justified by his blood, we shall be saved from wrath through him. 10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life” (Romans 5:6-10).

Introduction

The Christian faith does not begin with what humanity does for God, but with what God has done for humanity. Romans 5:6–10 brings us face to face with the heart of the gospel: **Christ died, not for the deserving, but for the undeserving.**

In a world that prizes merit, performance, and worthiness, the apostle Paul confronts us with a love that is **unearned, undeserved, and unmatched**. This passage forces us to ask not only *what Christ has done*, but *what kind of people we were when He did it*—and what kind of people we ought therefore to become. We will consider this message in four parts:

- 1) Christ Died for Us When We Were Powerless
- 2) God’s Love Exceeds Human Love
- 3) Justified by Blood, Saved from Wrath
- 4) Reconciled Enemies, Preserved Sons

1. Christ Died for Us When We Were Powerless

“For when we were yet without strength, in due time Christ died for the ungodly” (Romans 5:6).

Paul describes our condition with brutal honesty: *without strength*. The phrase conveys moral and spiritual incapacity. We were not merely weak; we were **unable**. This echoes Paul’s words elsewhere: “And you hath he quickened, who were dead in trespasses and sins” (*Ephesians 2:1*). Dead men do not revive themselves. Likewise, sinners do not save themselves. Christ did not come when humanity was improving, reforming, or reaching upwards—but when we were helpless.


Israel in Egypt could not free itself from Pharaoh. God said, “I will redeem you with a stretched out arm” (*Exodus 6:6*). Their deliverance was entirely God’s initiative.

In the secular, a drowning person cannot negotiate rescue; they must be pulled from the water. The gospel is not God throwing us swimming lessons—it is God diving in to save us.

The question for you and me is: “Have we truly abandoned confidence in our own moral strength, or are we still trying to assist Christ in what only He can do?”

2. God’s Love Exceeds Human Love

“For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet



sinners, Christ died for us” (Romans 5:7–8).

Paul reasons from human experience. Even at our best, sacrificial love is rare. Occasionally someone may die for a noble cause or a beloved person. But God’s love goes infinitely further. Christ died not for the righteous—but for **sinners**. “This is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins” (1 John 4:10).

For example, Barabbas, a murderer, walked free while Jesus was crucified in his place (Luke 23:18–25). Barabbas represents every sinner who benefits from a substitution he did not earn.

In wartime history, soldiers have thrown themselves on grenades to save comrades. Yet even these acts are done for friends, not enemies. Christ died for those who were actively opposed to Him.

The challenge is “**If God loved us at our worst, how can we withhold love from others who fail us?**”

3. Justified by Blood, Saved from Wrath

“Much more then, being now justified by his blood, we shall be saved from wrath through him” (Romans 5:9)

Justification is a legal term—**to be declared righteous**. It is not achieved by effort, but accomplished by blood. “Without shedding of blood is no remission” (Hebrews 9:22, KJV). Note that:

- The cross does not merely inspire us; it **satisfies divine justice**. “He was wounded for our transgressions, he was bruised for our iniquities” (Isaiah 53:5).
- The wrath of God against sin is real, but so is the refuge provided in Christ. “There is therefore now no condemnation to them which are in Christ Jesus” (Romans 8:1, KJV).
- A blood transfusion must be received, not admired. Christ’s blood is effective only for those who trust in Him.

Are we resting in Christ’s finished work—or living as though the verdict is still pending?

4. Reconciled Enemies, Preserved Sons

“For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life” (Romans 5:10).

Here Paul moves from **reconciliation** to **preservation**. If Christ’s death reconciled us when we were enemies, His resurrected life now sustains us as children. “Wherefore he is able also to save them to the uttermost that come unto God by him” (Hebrews 7:25).


Reconciliation changes our status; resurrection power changes our future. “And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled, in the body of his flesh through death, to present you holy and unblameable and unreprouvable in his sight” (Colossians 1:21–22).

Peter denied Christ, yet was restored and commissioned (John 21). The living Christ does not merely forgive failure—He overcomes it.

Do we live as reconciled people, or do we still behave like enemies—fearful, distant, and distrustful of God?

Conclusion

Romans 5:6–10 confronts us with three unshakeable truths:

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- We were **powerless sinners**
 - We are **justified by blood**
 - We are **saved by a living Saviour**

This passage leaves no room for pride, despair, or complacency. “God forbid that I should glory, save in the cross of our Lord Jesus Christ” (*Galatians 6:14*).

Final challenge:

If Christ loved us at our worst, saved us at our weakest, and preserves us at our most vulnerable—how then shall we live? Not casually. Not complacently. But **gratefully, obediently, and boldly**, to the glory of God.