

**Oh... So Loved**  
Romans 5:6-8  
Dr. Paul Cannings

**A. Undeserved (v. 6):**

1. While we were still helpless – We were powerless to overcome our sinful habits, and thoughts because we lack the spiritual and physical ability to be able to rescue ourselves from the powerful habits and thoughts that our sin nature persistently had over us.
2. At the right time - It was not convenient for the Lord to come down and die on the cross, but it was definitely necessary because of the condition we were in with no power to overcome the effects of our sin nature, doomed for hell. His timing was perfect (Gal. 4:4) and His love blessed us.
  - a) The appointed moment in God's redemptive plan (Mk. 1:15; Gal. 4:4).
  - b) The fulness of the time is consummating time, "the crowning dispensation," "the consummation of the ages" (Heb. 9:26), the time upon which all other times converge and in which God's purpose of the ages reaches its fulfillment (Acts. 2:17; 1 Cor. 10:11; 1Tim. 26; Tit. 1:3; Heb. 1:2).
3. Die – Christ willingly gave up His life, once and for all, so that He could rescue us from the power of sin. Christ understood that He would have to do something because He is life and life abundantly (John 10:10); He had never experienced death and would never again. Even though He understood how horrible it would be and that because He will take on sin, God would have to turn His back on Him, He still did what goes against his nature to save us from ever dying again (2 Corinthians 5:6).
4. Ungodly - Christ did not find us living in accordance with His word or even trying to seek Him (Romans 3:9-11). He found us with no reverence for Him, practicing principles that are opposed to His Word. Yet He still sought to draw us to Himself (John 1:11-13; 6:44).
5. Ungodly - Christ totally knew whom He was dying for. It is demonstrated before the cross and while He was on the cross. His response to the thief, who was at one point mocking Him, and those before Him who mocked Him and crucified Him (Luke 23:34, 39-43), vividly depicted the ungodliness of mankind. God's love was explicitly exposed because man's ungodliness was at its worst from the time Christ was arrested.
6. One would hardly die for a righteous man - A person may find it very difficult to purposefully put an end to their life for a person who faithfully demonstrates their faith by their works, a person who is committed to consistently live in conformity to the standards of God, not to

mention a person who does not conform to God's standards.

- a) The difference between these two assertions probably lies in a distinction between "righteous" and "good," illustrated by the Gnostics, who contrasted the "righteous" god of the Old Testament with the "good" god of the New (see Irenaeus, *Haer.* 1.27.1). In order to underscore the magnitude of God's love for us, Paul reminds his readers that it is extremely rare for a human being to give his or her life for a person who is upright and moral, though one can find examples of people giving their lives for people they love. Yet God has given Christ to die for people who were hostile to him. <sup>[1]</sup>
7. Good man – A good man is described as someone who seeks to do what benefits the lives of others so that their actions please the Lord. They have a good heart and are always seeking to make everyone around them productive. Because of this a person may consider dying for such a person.
8. Dare; Courage - Because a good man's life benefits the lives of others, someone may continuously, boldly shun fear and die for such a person.
9. Dare; Courage - If these two circumstances are only possibilities there is no one who would die for a helpless person who is a sinner, but Christ did.

## **B. Love, So Amazing (v. 8):**

1. God demonstrated - God the Father, God the Son, and God the Holy Spirit continuously came together and decisively decided to conclude the ill effects that sin had upon all mankind. They executed their plan decisively through Christ.
2. His own love toward us - God's willful decision to send Christ to die for us was totally something the godhead decided to do. It is in no way initiated by mankind. God through Christ provided for mankind's greatest need.
  - a) God loved us from before time. He chose Israel and gave them His laws so that they can walk with Him. All it did was expose how controlling the sin nature is (Romans 3:23). They kept failing to comply so their relationship with the Lord only stayed intact because of His unconditional covenant with Abraham. God's gracious love can be fully displayed through Christ because when His grace is provided it is a blessing to believers, who have the Holy Spirit in them. They have a sustaining relationship with the Lord which accomplishes His ultimate goal of having a friendship with God (John 15:13).

3. While we were yet sinner - The love of God was graciously provided because we were continuously controlled by the sin nature willfully violating the will of God, having no desire to please God. We were lost in a sinful lifestyle while thinking it is good because of our successes or because we believed we were living in complete freedom. Sin held us in bondage while Satan deceived us to believe we were free to do what we want to do.
  - a) Paul's meaning is that, in dying for us, Christ died for those who were helpless, ungodly, sinners and enemies. Paul's concern here is to bring out the fact that the divine love is love for the undeserving; love that is not the result of any worth in its objects but is self-caused and in its' freedom, itself confers worth upon them.<sup>[2]</sup>
4. Christ died for us – Christ seeing how lost we were, doomed for hell (Ephesians 2:11-19), and powerless to free ourselves from the bondage of sin, made up His mind to die on Calvary's cross for us. His death paid the complete price of sin.
  - a) The revelation of God's love at the cross of Jesus (Rom. 5:5–9), human liberation from sin's bondage (Gal. 3:13; Eph. 1:7), a reconciled relationship with God (2 Cor. 5:18; Gal. 2:17), adoption into God's family (Gal. 4:6–8), and assurance in the Christian life (Rom. 5:1–11) are also examined in light of justification.<sup>[3]</sup>

### **C. Together Forever (v. 9):**

1. Having now been justified by His blood – Christ's death on Calvary, totally not our effort, put us back in right standing with God. This becomes a reality when we accept the gift of salvation by believing in our hearts (Romans 10:9) that Christ did die and rose from the grave.
2. Having now been justified by His blood - Our salvation allows God to see us as righteous in His eyes because the Holy Spirit is poured into us (Titus 3:4-8) sealing us in preparation for our entrance into the presence of God (Ephesians 1:13-14). This allows us to be at peace with God (Ephesians 2:17).
  - a) The way a person receives God's justification is through faith. Faith is an absolute reliance in Jesus Christ and His work for salvation. Faith should not be considered a good work (Rom. 3:28), for it rests on grace (Rom. 4:16) and excludes works (Eph. 2:8–9). Faith is a condition that has no merit in itself; rather, it rests upon the merit of the person and work of Jesus Christ. Justification is something

that is completely undeserved. It is not an attainment but the gracious gift of God. Not every sinner is justified, only those who believe in Jesus Christ.<sup>[4]</sup>

3. We shall be saved - Salvation delivers us from the bondage of sin granting us the inner ability (Ephesians 3:14-21) to work out the brand-new creation we have become (2 Corinthians 5:17; Philippians 2:12-13).
  - a) We are saved by Christ's death (v. 9), but we are also saved by His life (v. 10) as "the power of His resurrection" (Phil. 3:10) operates in our lives. We have received "reconciliation" (Atonement, v. 11), and now the love of God is experienced in our lives.<sup>[5]</sup>
  - b) Believers will never be condemned to hell (John 5:24; Rom. 8:1) nor will they be the objects of God's wrath in the coming Tribulation (1 Thess. 1:10; 5:9).<sup>[6]</sup>
  - c) Restoration of a relationship with God by the death of Christ means that man's state of alienation from God is changed so that he is now able to be saved (2 Cor. 5:19).<sup>[7]</sup>
  
4. Anger, wrath - Being in the nature of Christ, therefore being seen as righteous by God, causes God to not execute His passionate vengeance because of sin.
  - a) If God loved us when we were sinners, and if Christ died for us then, much more now, having been declared righteous by his blood, we shall be saved through him (Christ) from God's future wrath.
  - b) We will be *saved from God's wrath*, from Hell, from the place prepared for those who have trusted in their way rather than God's way. Thus, our past, present, and future are all in God's hands.<sup>[8]</sup>

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<sup>[1]</sup> Arnold, C. E. (2002). *Zondervan Illustrated Bible Backgrounds Commentary: Romans to Philemon*. (Vol. 3, p. 30). Grand Rapids, MI: Zondervan.

<sup>[2]</sup> Cranfield, C. E. B. (2004). *A critical and exegetical commentary on the Epistle to the Romans* (p. 264). London; New York: T&T Clark International.

<sup>[3]</sup> Norman, R. S. (1998). [Justification by Faith](#). In D. S. Dockery (Ed.), *Holman concise Bible commentary* (p. 547). Nashville, TN: Broadman & Holman Publishers.

<sup>[4]</sup> Norman, R. S. (1998). [Justification by Faith](#). In D. S. Dockery (Ed.), *Holman concise Bible commentary* (p. 547). Nashville, TN: Broadman & Holman Publishers.

<sup>[5]</sup> Wiersbe, W. W. (1992). *Wiersbe's expository outlines on the New Testament* (p. 376). Wheaton, IL: Victor Books.

<sup>[6]</sup> Witmer, J. A. (1985). [Romans](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 457). Wheaton, IL: Victor Books.

<sup>[7]</sup> Hughes, R. B., & Laney, J. C. (2001). *Tyndale concise Bible commentary* (pp. 532–533). Wheaton, IL: Tyndale House Publishers.

<sup>[8]</sup> Redford, D. (2007). *The New Testament church: Acts-Revelation* (Vol. 2, p. 129). Cincinnati, OH: Standard Pub.