

“No Condemnation”
Romans 8:1-4
(Preached at Trinity, January 4, 2009)

I’m supplying these notes for the benefit of busy pastors who may be engaged in bi-vocational work, feeling the pressure of preparing to preach twice on the Lord’s Day while trying to balance full-time secular work as well as caring for their families. While the notes of another man are no substitute for personal study, I pray that these may aid in the process of preparing to preach.

Disclaimer: These are the actual notes I bring with me to the pulpit, which I follow loosely. They are not designed for publication. While I try to make every effort to give proper credit to my sources from the pulpit, adequate citations will sometimes be absent from my notes. If anyone feels their intellectual material has been used without adequate citation, please contact me and I’ll make immediate correction giving credit.

1. As we enter **Chapter 8** we have to remember that Paul is writing a unified letter. Paul made it clear in **Chapters 1-4** that all men stand guilty before God, all are condemned and are in need of His saving grace. Although obedience to the Law is required of all men, our works of obedience cannot earn our salvation. Our works are completely ineffectual in removing our guilt. This can only come through the sacrifice of Christ which is applied to us through faith. We need the imputed righteousness of Christ – justification by faith.
2. In **Chapters 5-8** Paul makes practical application of this doctrine. **Chapter 5** opened with the word, “Therefore.” In other words Paul tying this section to Justification by Faith.
 - A. **Chapters 5-8** focus primarily upon two themes that are tied to our justification: Our Union with Christ and Assurance of our salvation
 1. **Chapters 5-6** focus on our union with Christ
 2. **Chapters 7-8** focus on the confidence and assurance that flows forth as a result of that union.
 - B. In other words, if you have believed on Him who raised Jesus from the dead, “who was delivered for our offences and raised again for our justification,” then your salvation is sure. Nothing shall ever cause you to lose it. Paul concludes this section in **Chapter 8** by writing,
Romans 8:35 – “Who shall separate us from the love of Christ?”
To which he answers in conclusion:
Romans 8:39 – “*nothing* shall be able to separate us from the love of God, which is in Christ Jesus our Lord.”
3. As we enter **Chapter 8** we find a chapter that is wide and deep. James Montgomery Boice called it the “greatest chapter in the Bible.” It is a chapter of comfort and consolation. It is a chapter of great hope for the people of God. It begins with the great statement, “There is therefore no condemnation” **Chapter 8** provides us with the ultimate end of justification by faith. We are assured of our final victory.
4. Like **Chapter 5**, **Chapter 8** also begins with the word “therefore” linking it to the previous section. On one hand it links it to all that precedes it. Paul is still writing about the results of our justification – “there is therefore no condemnation.”
5. More important, however, Paul is continuing with the end of **Chapter 7**
 - A. **Chapter 7** opened with a declaration that our relationship to the Law has changed. When we were lost the Law only condemned us. It made demands that we could not keep and offered no power for obedience.
 - B. In Christ we find deliverance from the rigor of the Law. Christ has fulfilled the Law for us.

- C. There is a difference, however, between subjective and objective truth; between that which is experimental and that which is judicial. In Christ we have been declared righteous but we have not yet been made perfect.
Philippians 3:10-13 – “That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; ¹¹ If by any means I might attain unto the resurrection of the dead. ¹² Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. ¹³ Brethren, I count not myself to have apprehended: but *this* one thing *I do*, forgetting those things which are behind, and reaching forth unto those things which are before,”
- D. The Christian still struggles with sin. In the second half of **Chapter 7** Paul explained his great warfare with indwelling sin. He stated:
Romans 7:19 – “For the good that I would I do not: but the evil which I would not, that I do.”
6. After describing his struggle and his often failures he cries out as if in despair:
Romans 7:24-25 – “O wretched man that I am! who shall deliver me from the body of this death?”
- A. To this Paul answers:
 “I thank God through Jesus Christ our Lord.”
- B. It is as though Paul is overcome with gratitude for the great deliverance through Christ.
- C. Paul is speaking as a man in anguish but not in despair for he knows of the great deliverance for those who are in Christ.
7. The Christian knows what it means to be freed from the power of sin
- A. Paul has described his great struggle. The Christian battles with indwelling sin. We are sinners and will continue as sinners throughout this life. The Christian life demands strenuous discipline.
Romans 13:12 – “The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.”
^{ESV} **1 Corinthians 9:27** – “But I discipline my body and keep it under control, lest after preaching to others I myself should be disqualified.”
^{NAU} **1 Corinthians 9:27** – “but I discipline my body and make it my slave,”
- B. But the Christian is no longer a slave to sin. We have died with Christ. The “Old Man” has been crucified with Christ.
- C. We now have a new relationship to the Law
Romans 6:14 – “For sin shall not have dominion over you: for ye are not under the law, but under grace.”
- D. The Law no longer presses us with impossible demands. Christ has fulfilled the demands of the Law.
Romans 8:3 – “For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:”
8. The Christian also knows of God’s pardon through Christ.
1. Our debt was enormous

2. Jesus told a parable that spoke of the enormity
Matthew 18:23-27 – “Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. ²⁴ And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. ²⁵ But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. ²⁶ The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. ²⁷ Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.”
- a. Ten thousand talents is an amount in the range of a million pounds of silver. Jesus was speaking of an impossible debt to repay.
 - b. In reality, our debt is infinite
9. The Christian also knows what it means to have confidence in a final deliverance.
- A. We struggle with this body of sin now. We strive to gain mastery over it. We grieve over our many failures. But we know of a future glory.
 - B. Paul asks a question about the future.
Romans 7:24 – “O wretched man that I am! who shall deliver me from the body of this death?”
 - a. This is in the future tense. “Who shall deliver me. . .”
 - b. His answer also implies a future reality – “Jesus shall”
 - C. A time is coming when our earthly battle with the flesh will be no more.
Romans 8:17 – “And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together.”
10. It is with this great promise of our future deliverance in mind that Paul continues with
Verse 1 of Chapter 8
Chapter 8 opens abruptly from the words of anguish from **Chapter 7** to these words of victory:
 “*There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.*”
- A. Just as we are assured of a future deliverance from sin and just as there will be no condemnation in the future as we stand before Christ we also know that we stand free of condemnation now.
 - B. There is NOW no condemnation.
11. Remember, I stated earlier that **Chapters 5-8** speak of the fruit of Justification.
Chapter 8 will bring us through the final victory of our union with Christ.
 Paul opens **Chapter 8** by reminding us of the justification that makes this final victory possible.
- I. First, Justification is a Present reality
 “*There is therefore now no condemnation*”
 - A. Condemnation is a terrifying term
 1. “Condemnation” - *κατάκριμα* - damnatory sentence
 2. The picture is of a criminal who has just be handed the verdict – “guilty!”
 He is condemned to death. The gallows loom in the distance.
 3. There have been stories of men on their way to their execution too weak to walk, trembling uncontrollably – condemned!!

- B. In God's court of justice every human being is born condemned.
Psalm 51:5 – “Behold, I was shapen in iniquity; and in sin did my mother conceive me.” – condemned!!
Romans 3:23 – “For all have sinned, and come short of the glory of God;” – condemned!!
Romans 5:12 – “Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: - condemned!!
1. "In Adam" we were condemned (Rom. 5:12); but "in Christ" we are forever freed – Freed from all condemnation.
 2. The Law no longer condemns us
 - a. God demands perfect obedience to His Law
 - b. A single infraction brings us under the wrath of God
 - c. Under the Gospel Christ cleanses the sinner from his sin – the Law no longer condemns us.
- C. The sentence of death is removed – a present reality. Our guilt is cast into the sea of forgetfulness.
Hebrews 8:12 – “For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.”
Psalm 103:12-13 – “As far as the east is from the west, so far hath he removed our transgressions from us. ¹³ Like as a father pitieth *his* children, so the LORD pitieth them that fear him.”
1. We have been forgiven
There is therefore now no condemnation
 2. This present reality of our deliverance is the source of our joy and confidence.

II. Not only is Justification a Present Reality, it is a Personal Relationship “to them which are in Christ Jesus”

- A. Paul is placing a definite limitation upon our Justification
1. Paul isn't a universalist. He isn't saying that there is no condemnation for any man. It is only for those in Christ Jesus
 2. We must be united to Christ
- B. Our blessed substitute went to the cross as a spotless sacrifice
1. He was sinless – a perfect specimen of perfection
Matthew 3:17 – “This is my beloved Son, in whom I am well pleased.”
 2. It wasn't for His sins that He was condemned but for ours.
 He went to the cross for us – for His people. WE were worthy of death.
 3. He went to the cross to redeem His beloved bride
Ephesians 5:25-27 – “. . . as Christ also loved the church, and gave himself for it; ²⁶ That he might sanctify and cleanse it with the washing of water by the word, ²⁷ That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.”
- C. Christianity is about a relationship
1. Justification brings us into an intimacy

2. A new love has entered into our life – a new lover
3. Jesus is the greatest of our loves
Philippians 3:8-10 – “Yea doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ,⁹ And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:¹⁰ That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;”
- D. We are intimately related to Christ
 1. He sees us as His beloved
 The Christian sees Christ as his beloved. We belong to each other. Nothing will separate us. We are united to Him
 2. These are the ones who have been delivered
 “*There is therefore now no condemnation to them which are in Christ Jesus*”
 3. We are completely accepted – unconditional love. Complete pardon.
- E. Jesus invites all who will come

III. Not only is Justification a Present Reality and a Personal relationship, Justification produces a Practical result

“who walk not after the flesh, but after the Spirit.”

- A. This last phrase is only in the KJV
 1. It provides a wonderful image of those who are in Christ
 Christianity brings a transformation.
 2. This phrase is repeated in **Verse 4**
Romans 8:4 – “That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.”
- B. Being united to Christ results in a transformation
2 Corinthians 5:17 – “Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new.”
 1. We’ll look closer at this when we get to **Verse 4**.
 2. If you are in Christ, if you have been pardoned your holiness has been secured. His Kingdom is a kingdom of holiness.
- C. We must remember, holiness is the effect not the cause of our justification
 1. You cannot merit God’s favor. Justification is not the fruit of holiness.
 2. But justification never comes empty. Holiness is the fruit of justification
 3. The Christian has a compelling desire to obey God. He has a compelling desire to love God.

Conclusion:

1. These things are inseparable.
 There is no condemnation to those who are united to Christ. We are forgiven. Our sin and iniquity have been forever removed.
2. This can only be said for those who are in Christ Jesus.
 Are you in Christ? Have you received Him? Have you trusted your life to Him?
3. Is there evidence of this in your life? For the Christian holiness is a way of life.
 “*There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.*”