

## Pt 21 Romans 8:1 No Condemnation in Christ

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### **Romans 8:1-11**

1 *There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.*

Originally, I had planned to cover verses 1-11 but the more I kept studying and reading the more I realized that verse 1 is just way too big to be able to try and cover the other verse.

Suddenly, Paul turns the page, if you will, and brings us to the conclusion of everything he has been teaching up to this point. Romans 1-7 reveals to us many things about man and man's need for God. Now he starts out Chapter 8 with that word "therefore," meaning, because of everything I have just said, THIS.

Up until now, the only usage of the word spirit in the Book of Romans has been dealing with the essence of spirit or man's spirit.:

Romans 1:4 – the spirit of holiness

Romans 1:9 – my spirit in the gospel

Romans 2:29 – the heart in the spirit

Romans 7:6 – newness of spirit

**In Chapter 7 Paul referred to himself 37 times. It was I, I, I, and me, me, me. Chapter 8 the focus is off self and on the Holy Spirit.**

But now in Romans 8:1 we notice the word spirit is no longer lower case as in the essence of spirit but the **CAPITAL S** Spirit as in **the Spirit of God**. If I counted it correctly, he uses the CAPITAL S Spirit **19-times** in this chapter and the lower-case spirit only 2-times.

1. Romans 8:1 – walk not after the flesh, but after the Spirit.
2. Romans 8:2 – the Spirit of life in Christ Jesus
3. Romans 8:4 – walk not after the flesh, but after the Spirit
4. Romans 8:5 – they that are after the Spirit
5. the things of the Spirit
6. Romans 8:9 – not in the flesh, but in the Spirit
7. the Spirit of God dwell in you
8. the Spirit of Christ
9. Romans 8:10 – the Spirit is life
10. Romans 8:11 – the Spirit of him that raised up Jesus
11. his Spirit that dwelleth in you
12. Romans 8:13 – through the Spirit
13. Romans 8:14 – led by the Spirit of God
14. Romans 8:15 – the Spirit of adoption
15. Romans 8:16 – The Spirit itself beareth witness
16. Romans 8:23 – the firstfruits of the Spirit
17. Romans 8:26 – Likewise the Spirit also helpeth our infirmities
18. the Spirit itself maketh intercession
19. Romans 8:27 – the mind of the Spirit

I think it is important that we take notice of this because Jesus says in

**John 4:24** *God is a Spirit: and they that worship him must worship him in spirit and in truth.*

And, of course here in Romans 8b the Bible says: *Now if any man have not the Spirit of Christ, he is none of his.*

You see, saved people are Spiritual people because we have the Spirit of Christ in us.

I'm afraid we spend an awful lot of time emphasizing physical things in our Christian walk when we need to be emphasizing Spiritual things.

I was talking to my Pastor friend, Bro, Jonathan recently about churches calling deacons to serve and I made the comment that the biggest mistake churches make when they are seeking for a deacon to serve is that they look for any able-bodied man but what they need to do is look of a Spiritual man. I've seen an awful lot of unspiritual deacons.

I had a deacon one time that every time I called on him to do something dealing with Spiritual matters such as teaching a Bible study, a Sunday school class, reading Scripture, or leading a service in my absence he would say he just isn't comfortable doing that. Oh, he had no problem fulfilling physical things that were needed around the church but nothing Spiritual related. Needless to say, he didn't last very long as a deacon.

The very first model of deacons that was appointed in the Bible were right after the first Church was born and the Apostles were being dragged away from prayer and studies to perform all the other duties of the Church. So, they appointed 7-men to help in service to the Church. Listen to what their qualifications were:

### **Acts 6:1-4**

1 *And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration.*

2 *Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables.*

3 *Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.*

4 *But we will give ourselves continually to prayer, and to the ministry of the word.*

Did you see that? Honest report, full off the Holy Ghost and wisdom. Not a thing about them being liked by men, being popular, being wealthy, being strong, being good carpenters, etc. Simply **Honest and full of the Holy Ghost and wisdom.**

Of course there is an even wider list of qualifications given in 1 Timothy 3 but we will get off that and get back into our text. Look again at the first part of verse 1:

**1a** *There is therefore now no condemnation to them which are in Christ Jesus...*

Aren't you glad to know that there is no condemnation to them which are in Christ Jesus? To be "**in Christ Jesus**" means that you are a saved person. It means you heard the Gospel and by faith believed in Jesus as your Savior. He now lives in you and you in him.

Because you are saved **you cannot be condemned**. We know this because the Bible says that sinners (lost people) are under condemnation. It came upon all men because of the sin committed by Adam in the garden: **Romans 5:18** *Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.*

That word "**condemnation**" means "**a sentence of damnation.**" I'm not cussing in my sermon this morning. You will find that word damnation used 11-times in your King James Bible and 6 of those times it is from the lips of the Lord Jesus. The word damnation means "**condemning judgment, separation, and punishment.**" In shorter terms – **sent to hell.**

The word “condemnation” is used 12-times in your King James Bible and it is never good. It is associated with death.

Jesus says in **John 5:24** *Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.*

Thank God that through Jesus Christ (the free gift) we don't have to go to hell and pay for our sins and we are no longer under condemnation, but we are under “justification of life.” And, as Jesus said we have “**passed from death unto life.**”

Remember what we studied in **Romans 3:21-26**

21 *But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;*

22 *Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:*

23 *For all have sinned, and come short of the glory of God;*

24 *Being justified freely by his grace through the redemption that is in Christ Jesus:*

25 *Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;*

26 *To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.*

Paul is explaining that Justification of the believer is by faith alone and based upon the Grace of God.

Think about it like this: **Life is the opposite of Death, and Justification is the opposite of Condemnation.**

To be justified before God means you cannot be held guilty for your sin – past, present, or future. Christ paid for our sins on the Cross and imputed HIS righteousness in us. If we have Christ's righteousness in us then there is no way we can be under condemnation any longer.

For someone to say a Christian can fall out of righteousness and be held under condemnation is the same thing as saying Christ's righteousness cannot keep a person saved and Christ can be condemned. It makes absolutely no sense.

**1 Peter 3:18** *For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:*

**Romans 6:8-11**

8 *Now if we be dead with Christ, we believe that we shall also live with him:*

9 *Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.*

10 *For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.*

11 *Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.*

Romans 8:1 also goes on to say in the second part of the verse:

**Romans 8:1b...** *who walk not after the flesh, but after the Spirit.*

Almost every single commentary you read on this verse tries to make you believe that this part of the verse was not in the original manuscripts and that some scribe inserted it in there.

Listen to what some of these commentaries and Study Bibles say:

**Cambridge Study Bible** - it is probable that the words from “who walk” to “after the Spirit” are to be *omitted* here. Almost for certain the *last* clause, “but after the Spirit,” must so be omitted. Very possibly they were inserted here by copyists, who conceived the previous statement *too absolute to be trusted alone to the reader*, and so borrowed a quasi-note from [Rom 8:4](#).

**The Pulpit Commentary** - (The additional words of this verse in the Textus Receptus have but slight support, having probably been supplied from [Rom 8:4](#). They are out of place here.)

**John MacArthur Study Bible** - This phrase is not found here in the earliest manuscripts but only at the end of verse [Rom 8:4](#), perhaps indicating an inadvertent copyist insertion.

**Scofield Study Bible** - the last ten words are interpolated. (meaning inserted from a different text)

**J. Vernon McGee** – (it) does not really belong in this verse. Apparently some scribe picked it up from verse [Rom 8:4](#) where it belongs.

I'm only telling you this because I want you to be very careful when you are using commentaries and study Bibles. They can be very helpful, but they can also mess you up. Any time you cast doubt on any part of the Scriptures you are in danger of casting doubt on the whole thing. If either believe it all or you don't believe it at all.

I've had church members come up to me after a service and say things like: “Brother Byron you said such and such in your message but according to my study Bible, it says this...” I always tell them, trust in what the Scripture says, not what man says.

But, getting back to our verse: There are some that want to say “**see there, even after you are saved, if you sin in the flesh then you can be condemned!**” And, they will flip back to Romans 7 which we studied last week and say: “**Paul wasn't a saved man because he said that he sins in the flesh so obviously he was walking after the flesh and not in the Spirit.**”

But that's not what this verse is saying AT ALL! As we explained last week – Paul was not “walking after the flesh” he was in fact, walking after the Spirit but his flesh being weak caused him to sin in the flesh. He wasn't a servant to sin or purposely walking in sin; his mind, his will, his heart, his soul was walking after the Spirit and the things of the Spirit, but the old sin nature still lingers. Remember what Jesus said to his very own disciples? We read it last week:

**Mark 14:38** *Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak.*

**Matthew 26:41** *Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.*

Jesus clearly said to these believers: the **spirit is ready**, the **spirit is willing**, but the **flesh is weak**. That didn't mean the disciples were “walking after the flesh” but that their flesh was weak.

We too are the same way. We are in Christ – we aren't “walking after the flesh,” even though we often find ourselves sinning in the flesh. In our heart, mind, soul, and spirit we are walking after the Spirit. That is the reason we feel conviction when we sin.

So, **who walk not after the flesh, but after the Spirit.** is not the reason why we are not condemned but is a description of those who are in Christ. The flesh is not our master nor our guide. Christ is our Lord and the Holy Spirit is our guide.