

Condemnation Impossible In Christ

(Rom 8:1-2)

I. Context (V.1)

A) Rom ch 6-7 are a parenthesis

1. Paul goes off context to deal with objections raised by his teaching concerning justification by faith

B) Rom ch 8 is now taking back up with Paul's context from ch 5

1. Especially from v.12-21- the justification that is "in Christ" set against the condemnation that is "in Adam"
 - i. It is precisely this that Paul now begins to work out
 - ii. The opposite of condemnation is justification
 - a) The Christian has been transferred from the realm of condemnation, making it no longer possible
 - b) It is not our confessing sins or stopping sins that removes condemnation, it is our union with Christ

II. Terms

A) "Therefore"- linking back to the original context before the digression

B) "No"- emphatic mood in Greek

1. "No, never" or "out of the question" or "not in the realm of possibility"
 - i. Read JB Phillips paraphrase
2. The Christian should never allow themselves to feel condemnation
 - i. No condemnation = no separation (Rom 8:35-39)
 - a) We would have to be put out of Christ to be condemned
 - b) No such doctrine as the Arminian teaching regarding "fallen from grace"
 - ii. When Rom 8:1 is presented properly, it should cause objections by many, proving it has been understood (as in Rom 6:1)
 - iii. This all properly started with Rom 5:10- "shall be saved IN His life"
 - a) Paul then proves a Christian is "In Christ" in v.12-21

C) "Now"- like "but now" (change of relationship)

1. Union with Christ makes condemnation impossible
 - i. You cannot condemn the body without condemning the Head
 - a) Eph 5:30- "Of His flesh and bone"
 - b) Rom 6:1-4- The Christian has already died and risen in Christ
 - 1) 2nd death cannot touch the believer, neither can the spiritual death of separation from God
 - 2) Rom 7:1-4- Same idea presented

- (a) We are joined to One that has already died and risen, and cannot die again (Law of Spirit of life) (Rom 6:8-9)
 - 3) Not only is there no condemnation, but our ascension and glorification are certain as well (Eph 2:6)
 - (a) Jude 24- He keeps us from falling and presents us faultless before God
- ii. Condemnation is only possible “under the law”
 - a) The Christian is removed forever from that position/covenant of works
 - 1) Rom 7:1-5- That marriage is forever over, we are joined to Christ under a new covenant, “under grace”
 - (a) Only death can void the covenant, and death is no longer possible
- 2. Satan is always seeking to depress us over our sins and to bring us into a “condemned” mindset
 - i. Rom 8:1 is how we answer Satan
 - ii. Justification has removed us from that covenant, and has placed us in a much higher place, a far more intimate relationship: “In Christ”
 - a) This new relationship makes sin much more offensive to us, by which it raises the standard
 - 1) Sin now is to have nothing to do with law and guilt, but with love and commitment
 - 2) Compare our feeling when we break the law -vs- when we break our loved one’s heart

III. V.2

A) Terms

1. “For”- “Because”- this is given then to explain/help us understand v.1
2. “Hath made us free”- Aorist tense (happened in past, 1 time forever)
 - i. “Me”- Actually is “thee”
3. “Law of sin and death”- This is the most crucial term to get right in the whole chapter
 - i. This cannot refer to the principle Paul called a “law” in 7:23 (remember the parenthesis of ch 6-7)
 - a) That was “the law of sin still operating in my members”
 - 1) To identify the law in v.2 as that in 7:23 is to make it sanctification in view in Rom 8:1-3
 - (a) There are many who teach exactly this, and use v.2 as their proof text

- (1) These teachings all embrace a form of “entire sanctification” no matter the names (such as the “2nd blessing”)
- ii. **Reasons** this cannot be referring to sanctification/7:23:
- a) Because if true, then “being made free from condemnation” would be by sanctification and not by justification
 - 1) This is essentially Catholic teaching, we can escape condemnation by our sanctification
 - 2) This is also Arminian doctrine
 - 3) The opposite of condemnation is justification, not sanctification (5:16-18)
 - b) Because Paul is not describing what is “possible” or what happens to “some” in the Christian walk
 - 1) Rom 8:1 is true of all those “in Christ” as 8:9 proves
 - c) Because the Holy Spirit isn’t introduced here for the 1st time as they claim (as in Scofield bible)
 - 1) Holy Spirit introduced in 5:5 and again in 7:6
 - d) Because if this is sanctification, then the necessity is entire sanctification because of v.1
 - 1) If the “law of sin and death” is the “sin which is in my members”, then 8:1 makes it of necessity be 100% gone (compare 1 John 1:8)
 - 2) Rom 8:12-13 make no sense whatsoever and never needed saying
 - 3) Rom ch 6 is altogether useless and false
- iii. So the “law of sin and death” must be God’s Law (as in 10 comm.)
- a) Because of the condemnation associated with it
 - 1) Rom 3:19-20 & 31- Ties the Law of God to our guilt
 - 2) Rom 3:21 confirms Rom 8:2
 - 3) Rom 4:15- Law works wrath
 - 4) Rom 5:20-21- Law makes sin abound
 - 5) Rom 7:13- Law works death in us
 - b) Because the law is the real cause of the death of the sinner
 - 1) 1 Cor 15:56- Strength of sin is the law
 - (1) Law is the real cause of the death, sin is a subsidiary cause
 - (2) It’s not the snake bite that kills, its the poison
 - 2) 2 Cor 3- “Ministration of death” -vs- ministration of life
 - c) Because Paul has proven the law’s function in ch 7:
 - 1) Agitates and incites the sinner to sin
 - 2) Slew the sinner via conviction (guilt) or “is made death unto me”
 - d) Because it fits the context of v.1 and leads properly into v.3
 - 1) Sanctification does neither

- e) Because the law in v.3 is the law of God
 - 1) As the law in ch 5 (before parenthesis) is the law of God
 - (a) Rom 8:1= 6:14 and 7:4-6 even during parenthesis
 - 4. “Law of the Spirit of life in Christ Jesus”
 - i. This must be the opposite of the law of sin and death, therefore the opposite of condemnation
 - a) Opposite of condemnation is justification
 - ii. This is the opposite of “under the law” of God, thus it’s “under grace” (5:20)
 - iii. This is not a description of the Holy Spirit working sanctification in us progressively, this is a one-time act
 - iv. This is a reference to justification by faith, to the act of being taken out of Adam and placed in Christ
 - a) So why did Paul use the word “law” at all here?
 - 1) Rom 3:26-27- Law of faith
 - (a) The “law of faith” is the principle laid out in Rom 3:21-25
 - (b) Just as the “reign of the law” -vs- the reign of grace” in ch 5
 - (c) James 1:25- Perfect law of liberty (law/liberty are paradox)
 - 2) 2 Cor 3:5-8- Spirit giveth life, letter killeth
 - (a) “The new covenant has made me free from the covenant of works”
 - (b) 1 Cor 15:45- Christ made a “life-giving Spirit”
 - (c) 1 Cor 12:13- Spirit “baptizes us into Christ”
 - (d) Tit 3:5-6- Regeneration by the Spirit
 - (1) The Holy Spirit is shown in Rom ch 8 to:
 - I. To sanctify (4-13)
 - II. To adopt (14-17)
 - III. To resurrect (18-24)
 - IV. To intercede (25-26)
- But before the Holy Spirit can do any of these He must first put us “in Christ” via justification!