

SERMON NOTES

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In The Grip of God's Grace

The Epistle of Paul the Apostle to the Romans

Romans 8:1-4 - "No Condemnation"

Romans 8:1-4, *"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. 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: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."*

It has been a long uphill climb through the first seven chapters of Romans.

Paul has taken us from the deep dark valley of man's sin and condemnation where the wrath of God is revealed to salvation where the righteousness of God is revealed.

Here we saw how God saves sinners.

How does God save sinners?

The answer: (8:1) *"in Christ Jesus"*

Jesus Christ is God's answer to man's great need.

In Jesus Christ man finds:

- Justification (Rom 3:21-5:21)

Justification is the act of God where He declares the believing sinner righteousness based upon the finished work of Christ on the cross.

- Sanctification (Rom 6-7)

Sanctification is a life long process that begins the moment we are justified.

Justification is God declaring us righteousness - Sanctification is God making us righteous.

One is our position (God declares us righteous), the other is our practice (God makes us righteous).

Now we come to Romans chapter 8, The Summit - at this mountain peak of scripture, an enormous vista full of the wonders of God's grace opens before us.

Romans 8 is without doubt one of the best-known, best-beloved chapters in the entire Bible.

If the Bible were a ring, the diamond in the center of the ring would be Romans chapter 8.

A study of Romans 8 should be approached with reverence, awe, and humble thanksgiving.

Notice the context of Romans 8:

Romans 7:24-25, "O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin."

When we contrast chapter 7 with chapter 8 we notice that the word "I" is used 27 times (Chapter 7) to the word "Spirit" which is used 19 times (Chapter 8).

In chapter 7 Paul showed us we can't be made holy by self-effort - Keeping the Law.

We also saw the weakness of the Law. In chapter 8 we see the power of the Spirit.

- We are not saved by the Law
- Nor are we sanctified by the Law
- We are saved "*in Christ Jesus*", by the work of the Holy Spirit
- We are sanctified "*in Christ Jesus*", by the work of the Holy Spirit

The theme of Romans 8 is two-fold:

1. Sanctification
2. Security

The key is the phrase, "*in Christ Jesus*" (vs. 1) and "*in Christ Jesus our Lord*." (vs. 39)

Outline of Romans 8

I. In Christ we have sanctification (vs. 1-17)

Romans 8:1-17, *"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. 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: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: 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."*

1. A new position (vs. 1-4)
2. A new life (vs. 5-13)
3. A new relationship (vs. 14-17) A new life (vs. 5-13)
4. A new relationship (vs. 14-17)

II. In Christ we have Security (vs. 18-39)

Romans 8:18-39, *"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it. Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he*

that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God. And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Romans 8 opens with **no condemnation** (vs. 1) and ends with **no separation** (vs. 39)

In between, is no defeat!

If you are a Christian you are safe in Christ!

- Christ is around you
- The spirit is within you
- God is for you

We want to now look at verses 104.

In Christ we have a new position which brings about two wonderful blessings:

1. No Condemnation (vs. 1)
2. A new Liberation (vs. 2-4)

I. No Condemnation (vs. 1)

The word "therefore" indicates that Paul is summing up what has gone before - How far back?

Romans 1:18, *"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."*

The word “now” emphasizes when this blessing is ours. Salvation from condemnation is the present position of all who are in Christ Jesus – No condemnation now or ever!

Notice too, that it doesn't say, “... no mistakes”, “... no sin's (Christian's do sin!) Chapter 7

It says, no condemnation!

Woodrow Kroll - “this is one of the greatest truths in the Bible, a book filled with great truths.”

The K.J.V. has, “*who walk not after the flesh, but after the Spirit.*” (vs. 1)

This is an interpellation by a scribe, it wasn't in the original Greek text. It belongs in verse 4.

The only condition for no condemnation is being “*in Christ Jesus*”, and there are no degrees to being “*in Christ Jesus*”.

What does no condemnation mean?

God will not ever condemn you for your sin! God is not angry with you! – He will not punish you!

If you practice willful, deliberate sin He may chase you to bring you to repent.

Illustration – The Prodigal Son – (Luke 15:11-32)

If you sin, you will reap what you sow – but God will not condemn you.

Jesus said it like this:

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.”

John 10:27-28, “My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.”

Romans 8:1, “There is therefore now no condemnation to them which are in Christ Jesus,”

The word “no” in the Greek text is strongly emphasized for it occurs at the beginning of the sentence.

Paul goes on almost immediately to explain that only our not being condemned is due to God’s action of condemning our sin I Christ, (vs. 3)

Notice Romans 8:31-34, *“What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.”*

What shall we say?

- *If God be for us, who can be against us?*
- *He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?*
- *Who shall lay any thing to the charge of God's elect?*
- *It is God that justifieth*
- *Who is he that condemneth*

... It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.”

Don’t condemn yourself!

II. A New Liberation (vs. 2-4)

Roman 8:2-4, *“For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. 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: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.”*

The little word, “for” is used 17 times in Romans 8. Romans is a book of logic – Paul is giving us another reason we have no condemnation.

Why is there no condemnation to them which are in Christ Jesus?

Because, (vs. 2) *“For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.”*

What is the law of sin and death that we are set free from?

It’s God’s Law

Why is it called "...from the law of sin and death"

Because it occasioned both

Romans 7:7-13, "What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. For I was alive without the law once: but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is holy, and the commandment holy, and just, and good. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful."

What liberates us from the Law of sin and death?

The Law of the Spirit – the new life of the Spirit.

The Law is the principle

The Law of Gravity

Paul's first person singular "me" – Paul's own experience (is it yours?)

How does the Holy Spirit set us free?

The answer: Romans 8:3-4

God has taken the initiative to do what the Law was powerless to do. The Law could neither justify nor sanctify us.

Why? Because of the weakness of our flesh.

The problem is not the Law, it's me! - I am weak and sinful thus God came to man's rescue.

What God did Paul unfolds in four expressions:

1. God sending his own son (vs. 3)
 - for God so loved the world
 - how great is the fathers sacrificial love
2. In the likeness of sinful flesh (vs. 3)

- Paul's careful use of words
- Jesus humanity was real, but not sinful – He was every bit a man but without sin

Why did God send His Son in sinless flesh?

3. To be a sin offering (vs. 3)

K.J.V. – “for sin” – Lit. – “concerning sin”

Jesus came to deal with sin!

How? - The cross

4. Condemned sin in the flesh (vs. 3)

- God condemned, or judged, our sin in the sinless humanity of Jesus
- We are not condemned – the demands of the Law are now satisfied

Paul now makes the Application for us 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.”*

In his book, *The Holy Spirit*, Billy Graham said, “Man has two great spiritual needs. One is forgiveness, the other is for goodness, consciously or unconsciously, his inner being longs for both. There are times when man actually cries for them, even though in his restlessness, confusion, loneliness, fear and pressures he may not know what he is crying for.”

God has provided for both these great needs:

1. forgiveness (vs. 3) – At Calvary (God sending His Son)
2. goodness (vs. 4) – At Pentecost (God sending His Spirit)

God not only wants to forgive your sin. He wants to free you from sin.

In verse 4, Paul is speaking of sanctification.

It's a process of God' making us Holy.

“...the righteousness of the law might be fulfilled in us,” (vs. 4)

It's the new covenant.

Ezekiel 36:26, "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh."

Jeremiah 31:33, "... I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people."

When God puts His Spirit in our hearts He writes His Law there.

Holiness is the fruit of the Holy Spirit.

Notice how the righteousness of the Law is fulfilled in us – by walking after the Spirit.

Loving God
Loving your neighbor

It's the same as Ephesians 5:18, "... be filled with the Spirit;"

1. Holiness is justification's goal
2. Holiness consists in fulfilling the Law's just demands
3. Holiness is the work of the Holy Spirit
4. Holiness is mandatory!

Quote about John Bunyan

"Run, John, run, [*Do this and live*]," the law commands
But gives me neither feet nor hands.
Yet better news the gospel brings;
It bids me fly and gives me wings.