

NO CONDEMNATION! | ROMANS 8:1-2

- Verse 1 – No Condemnation
 - This is the final **therefore** in a series of *therefores* that give a wonderful free-grace presentation of the Gospel.
 - Romans 2:1 - Nobody has an excuse
 - Romans 3:20 - The Law will not save
 - Romans 3:28 - Justification is by faith without works
 - Romans 5:1 - Justification brings peace with God
 - Romans 8:1 - Life in Christ removes the believer from all condemnation in Christ.¹
 - **...who walk not after the flesh, but after the Spirit.**
 - The big interpretive question: does this apply only to those **who walk not after the flesh** or is it inclusive of all **them which are in Christ Jesus**?
 - Note that the Critical Text does not include the second phrase (**who walk not...**) However, the same wording is in v. 4, and seems inclusive of those who are **in Christ Jesus**. The wording in v. 4 is the same in both underlying texts. Also, v. 14 presents **being led by the Spirit** and being **sons of God** as equivalent statements.
 - It appears that the statement concerning those **who walk not after the flesh** is added *information* and not added *qualification*.
 - If it was qualification it would contradict Paul's argument of salvation (the opposite of condemnation) being by grace, through faith, with no works (compare to Rom. 5:2.)
 - As additional information, it is in harmony with the believer's position as baptized in Christ and therefore free to serve **in newness of the spirit, and not in the oldness of the letter** (Rom. 7:4).
 - Christians are not under a new covenant which has behavioral requirements that are the basis of fulfillment. It is **by faith without works** (Rom. 3:28) or it is nothing at all! Compare also John 5:24.
 - *Note:* Many interpreters believe that Romans 7 was Paul's pre-conversion experience and Romans 8 his post-conversion experience. However, there is not even a hint of this in the text. Romans 7 was as much his Christian experience as Romans 8. For those who claim that Romans 7 was Paul's experience before coming to Christ, we must ask, "Has this been your experience, too? Do you no longer struggle with sin? Do you have a will that always wins the battle over the flesh?"
 - Since Romans 7 is the experience of the Apostle Paul, can we expect to live a life in which we never struggle with the flesh?
- Verse 2 – The reason for no condemnation
 - Having been given freedom under the new **law of the Spirit of life in Christ Jesus**, we should not put ourselves back into bondage (Gal. 5:1).
 - There is an interpretive question: should **Spirit** be capitalized?
 - It is possible that **Christ Jesus** gave the new **law of the spirit of life**
 - -that is, Jesus gave us a new law and it was "the spirit of life" rather than "the letter of the law."
 - In Christ, we are free to make decisions which best enhance life.

¹ Condensed from CR Stam, "The Logic of the Plan of Salvation."

- The lower-case "spirit" would be in agreement with 1 Corinthians 15:45 and would avoid any confusion of Trinitarian roles.
- HOWEVER, it is evident that **Spirit** in v. 1 (KJV) is the Holy Spirit and 2 Corinthians 3:6 says that the **Spirit gives life**, so dogmatism on this matter would be unfounded.

CONDEMNATION! | ROMANS 8:3-4

- Verse 3 –Condemnation
 - **what the law could not do**
 - This phrase is an adjective in the Greek, describing the *powerless law*. The Greek is ἀδύνατον [adynaton], which is δυναμαί [dynamai] (power) with the negation letter α.
 - What the law could not do, God did through Christ. This is Paul's argument in Acts 13, especially 38-39.
 - **it was weak through the flesh** - Compare Hebrews 7:18.
 - **likeness of sinful flesh** - Note that God sent His Son in **the likeness of sinful flesh**, but it was only in **likeness**, when the reality was that He **did no sin** (1 Pet. 2:22).
 - **condemned sin in the flesh** –
 - The *eye for an eye* law of Exodus 21:24 had to be fulfilled in order to fulfill the law, thus it was necessary that Christ come in flesh to condemn **sin in the flesh**.
 - There is **no condemnation** (v. 1) because of the condemnation of **sin in the flesh** of Christ Jesus.
- Verse 4 –The result of that condemnation
 - **the righteousness of the law** - The word **righteousness** is δικαίωμα [diakoma], which is, more literally, the *judgement* or the *ordinances* of the law (as translated in Romans 1:32 and Luke 1:6, respectively).
 - **might be fulfilled in us** –
 - The work of God through Christ on the cross opened a *possibility* and not a *certainty* (in opposition to the Calvinist doctrine of Limited Atonement).
 - The verb **fulfilled** is clearly in the *subjunctive* (statement of possibility) not the *indicative* (statement of fact).
 - **who walk not after the flesh** - Our walk is *spiritual* not *carnal*, and thus the **righteousness of the law** is ours *in the Spirit*.