

The Anatomy of a Church (43)

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[Acts 20:28](#)

(Continuation from 12/28/14)

The Spirit Frees Us from Sin and Death and Enables Us to Fulfill the Law ([Romans 8:1-4](#))

[Romans 8:1-4 \(NASB\)](#)

¹ Therefore there is now no condemnation for those who are in Christ Jesus.

² For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death.

³ For what the Law could not do, weak as it was through the flesh, God *did*: sending His own Son in the likeness of sinful flesh and *as an offering* for sin, He condemned sin in the flesh,

⁴ so that the requirement of the Law might be fulfilled in us, who do not walk according to the flesh but according to the Spirit.

The Reality of Freedom—No Condemnation

[Romans 8:1a \(NASB\)](#)

¹ Therefore there is now no condemnation for those who are in Christ Jesus.

By simple definition, therefore introduces a result, consequence, or conclusion based on what has been established previously. It seems unlikely that Paul is referring to the immediately preceding text.

[Romans 7:24-25 \(NASB\)](#)

²⁴ Wretched man that I am! Who will set me free from the body of this death?

²⁵ Thanks be to God through Jesus Christ our Lord! So then, on the one hand I myself with my mind am serving the law of God, but on the other, with my flesh the law of sin.

He has just finished lamenting the continued problem of sin in a believer's life, including his own. It is surely not on the basis of that truth that he confidently declares that believers are no longer under divine condemnation. One might expect rather that any further sin would deserve some sort of further judgment. But Paul makes clear that such is not the case with our gracious God. It seems probable that therefore marks a consequent conclusion from the entire first seven chapters, which focus primarily on justification by faith alone, made possible solely on the basis of and by the power of God's grace.

Romans 8:1a (NASB)

¹Therefore there is now no condemnation for those who are in Christ Jesus.

Accordingly; [chapter 8](#) marks a major change in the focus and flow of the epistle. At this point the apostle begins to delineate *the marvelous results of justification* in the life of the believer. He begins by explaining, as best as possible to finite minds, some of the cardinal truths of salvation (**no condemnation, as well as justification, substitution, and sanctification**).

God's provision of salvation came not through Christ's perfect teaching or through His perfect life **but through His perfect sacrifice on the cross. It is through Christ's death**, not His life, that God provides the way of salvation. For those who place their trust in Christ and in what He has done on their behalf **there is therefore now no condemnation**.

The Greek word *katakrima* (condemnation) appears only in the book of Romans, here and in [Romans 5:16, 18](#).

Romans 5:16 (NASB)

¹⁶ **The gift is not like *that which came* through the one who sinned; for on the one hand the judgment *arose* from one *transgression* resulting in condemnation [*katakrima*], but on the other hand the free gift *arose* from many transgressions resulting in justification.**

Romans 5:18 (NASB)

¹⁸ **So then as through one transgression there resulted condemnation [*katakrima*], to all men, even so through one act of righteousness there resulted justification of life to all men.**

Although it relates to the sentencing for a crime, its primary focus is not so much on the verdict as on the penalty that the verdict demands. As Paul has already declared, the penalty, or **condemnation** [*katakrima*], for sin is death ([Romans 6:23](#)).

Romans 6:23 (NASB)

²³ **For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.**

Paul here announces the marvelous good news that for Christians there will be **no condemnation**, [*katakrima*], neither sentencing nor punishment for the sins that believers have committed or will ever commit.

Romans 8:1a (NASB)

¹ **Therefore there is now NO condemnation [*katakrima*], for those who are in Christ Jesus.**

Ouketi (no) is an emphatic negative adverb of time and carries the idea of complete cessation. In His parable about the king who forgave one of his slaves an overwhelming debt ([Matthew 18:23-27](#)), Jesus pictured God's gracious and total forgiveness of the sins of those who come to Him in humble contrition and faith.

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Series: The Anatomy of a Church

Matthew 18:23-27 (NASB)

²³ "For this reason the kingdom of heaven may be compared to a king who wished to settle accounts with his slaves.

²⁴ "When he had begun to settle *them*, one who owed him ten thousand talents was brought to him.

²⁵ "But since he did not have *the means* to repay, his lord commanded him to be sold, along with his wife and children and all that he had, and repayment to be made.

²⁶ "So the slave fell *to the ground* and prostrated himself before him, saying, 'Have patience with me and I will repay you everything.'

²⁷ "And the lord of that slave felt compassion and released him and forgave him the debt.

That is the heart and soul of the gospel—that Jesus completely and permanently paid the debt of sin and the penalty of the law (which is condemnation [*katakrima*], to death) for every person who humbly asks for mercy and trusts in Him.