

# FREEDOM FROM CONDEMNATION

Rom. 8:1

The propositions of this text are the following:

- a. He that is in Christ Jesus is free from condemnation.
- b. He that is in Christ Jesus walks not after the flesh, but after the Spirit.
- c. Being in Christ Jesus is that on which both depend, and it is from Him that BOTH are derived.

I. Union with Christ. In Christ is more than nominal Christianity. More than union with His people. Judas. Many the same since no odium but respectability attaches to the profession. Infidelity unpopular. Dstrength of Ch. makes many unite with it. Ch. unpopular they would sneak out. Nominal connection bears no fruit.

There is a vital union with Christ by a genuine and living faith.

"In Christ" Jesus" is a phrase common in Scripture. Represented by;

a. Union of vine and branches. Jno. 15:5.

"I am the vine and ye are the branches."

b. As stones in Bldg. "Ye as lively stones are built up a spiritual house."

c. By union of members of the body with head. "For we are members of His body, of his flesh, and of His bones."

d. By a covenant relation with Christ.

Rom. 7:4. "Wherefore my brethren ye are become dead to the law by the body of Christ; that ye should be married to another, even to Him Who is raised from the dead." Etc.

II. Glorious privilege connected with this relation. "No condemnation." This implies:

- a. That there was condemnation.
- b. Condemnation has been removed.

For curses there are promises.

1. No condemnation from conscience

2. " " " law.

3. " " " God.

- c. How removed. By uniting us to Christ. This by faith and works and obedience.

III. Justification is productive of practical holiness. "Who walk not after the 'flesh' but after the Spirit."

"Flesh" and "Spirit" are contrasted here. To walk after the flesh is to be in carnal corrupt state. To walk after the Spirit is to be in a habitual course of piety, wherein you seek spiritual objects and enjoyments.

