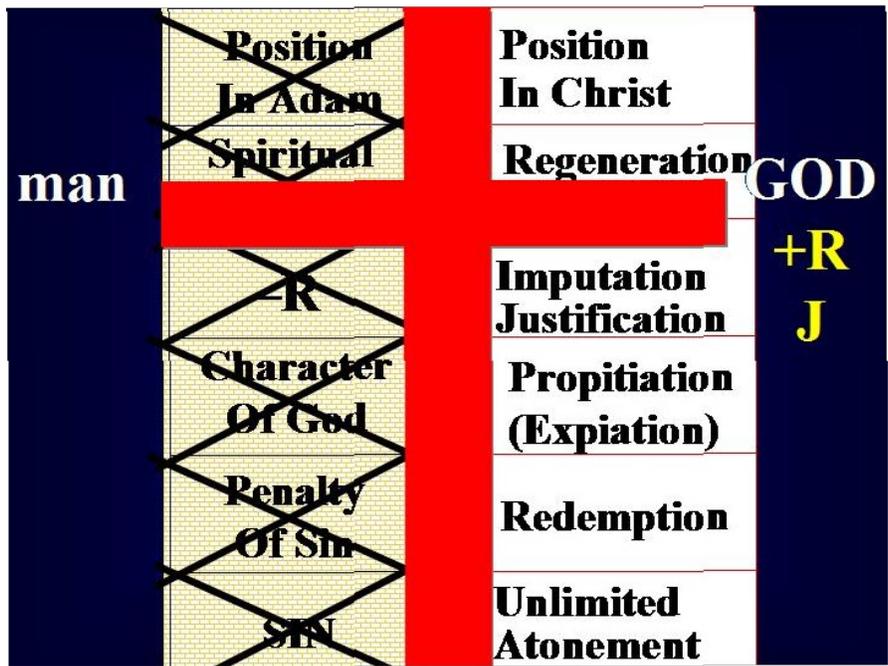


No Condemnation  
Romans 8:1

# No Condemnation

The book of Romans is about the gospel. The focus of Paul's argument is on God's Righteousness. So much so that I have sometimes referred to the Book of Romans as the Book of Righteousness. Similarly I labeled the Gospel of John as the Book of Life. These concepts are derived from the so called barrier between man and God. Many Bible church pastors use a similar chart to show the barrier. I often use one copied from Robby Dean's website.



The important characteristics needed for an unbeliever to be saved are a resolution to sin, divine righteousness and eternal (everlasting) life. Jesus took care of sin on the cross. Unbelievers cannot stop sinning and become righteous. The sin nature will not allow that. Man starts in spiritual death. There is no spiritual life. We are left with the need for the imputation of God's righteousness and the imputation of everlasting life.

1 <https://www.deanbible.org/file-downloads?folder=Visuals%252Fillustrations>

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That deals only with what happens at the point of salvation or justification.

Up to this point in our study of Romans, the emphasis has been on God's righteousness being imputed to the believer as a response to human faith. Paul even quotes Abraham's faith as an example in Romans chapter 3.

**Romans 4:1 What then shall we say that Abraham, our forefather according to the flesh, has found?**

**Romans 4:2 For if Abraham was justified by works, he has something to boast about, but not before God.**

**Romans 4:3 For what does the Scripture say? "ABRAHAM BELIEVED GOD, AND IT WAS CREDITED TO HIM AS RIGHTEOUSNESS."**

**Romans 4:4 Now to the one who works, his wage is not credited as a favor, but as what is due.**

**Romans 4:5 But to the one who does not work, but believes in Him who justifies the ungodly, his faith is credited as righteousness,**

And eternal life:

**Romans 5:18 So then as through one transgression there resulted condemnation to all men, even so through one act of**

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**righteousness there resulted justification of life to all men.**

**Romans 5:19 For as through the one man's disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous.**

**Romans 5:20 The Law came in so that the transgression would increase; but where sin increased, grace abounded all the more,**

**Romans 5:21 so that, as sin reigned in death, even so grace would reign through righteousness to eternal life through Jesus Christ our Lord.**

Paul took us through salvation which he calls “justification.” As mentioned several times previously, “justification” is the declaration of righteousness. Paul stresses the righteousness aspect of salvation. Now when he gets to Romans chapter 8, he is going to relate righteousness and life. My sense is that Paul emphasized the role of righteousness in phase 1 salvation (Justification) and leans on the concept of life in salvation 2 (sanctification). Remember our chart on the phases of salvation.

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Phase	Justification	Sanctification	Glorification
Tense	Past	Present	Future
Saved from	Penalty of sin	Power of sin	Presence of sin
Scripture	Ephesians 2:8-9 Titus 3:5	Philippians 2:12 Romans 6	Hebrews 9:28 Romans 13:11
Righteousness	Imputation of divine righteousness	Production of divine righteousness	Receiving awards
Life	Imputation of eternal life	Walking by means of the Holy Spirit	Reigning with Christ

I added righteousness and Life to the chart. This is more of a draft than a finished product. But, I wanted some way to show that Paul has gone from stressing imputation of divine righteousness as a result of faith in phase 1 to walking (ordering our lives, living) by means of the Holy Spirit in phase 2.

This week we start looking at the text of Romans chapter 8. Right in the first verse we encounter an issue with the text.

### **Romans 8:1 (NASB) Therefore there is now no condemnation for those who are in Christ Jesus.**

This version of the text suggests that there is no condemnation for the person “in Christ.” In other words, for the believer. But the context is speaking to believers. Not only that but the King James Version (KJV) differs from the NASB and NIV. There is a textual issue.

The first issue that needs to be dealt with is the textual issue, the missing phrase. There is one English translation that includes those missing words, the King James Version (KJV). Also the New King James Version.

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**Romans 8:1 (KJV) There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.**

You notice that the King James version has an extra phrase which modifies those who are in Christ. This version suggests that there is no condemnation to the believers who are walking according to the Holy Spirit. This clarifies which believers have not being condemned. But condemnation is not the actual word. That is the second issue which we will wait till later to deal with.

Most English translations have the shorter version like the NASB. However, the King James has the longer version. Why?

This goes back to how to deal with the various ancient manuscripts. That study is called “textual criticism.”

Some versions of the Greek manuscripts have the longer version while others have the shorter version. When there are multiple versions of a text in the ancient manuscripts, the study of the text, or Textual Criticism is used to help identify which version is the correct original version. There are two parts to textual criticism that come into play here: External and internal.

The external evidence for most translators, indeed, the published text of the UBS Greek New Testament favors the shorter version. They put a lot of weight on two ancient manuscripts. They point to a repetition of the phrase in verse 4 suggesting that a scribe copied part of verse 4 into verse 1 by mistake. If less weight were given to those manuscripts and more to others, then we would have the longer version included in our Bibles, like the King James version.

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It is like a story you hear from four friends: Albert, Ben, Charlie and Dean. Albert and Ben have in the past been fairly accurate. Charlie and Dean have been accurate most of the time. But for this story, they differ. Who are you going to believe? And then someone in the background says Albert is incorrect for this story and that Charlie and Dean are correct. That is the situation we have here.

If there were no other issues then the shorter version makes sense from a purely textual perspective. But the internal evidence favors the longer version.

If the shorter version is used, then the implication would be that Paul is talking about salvation since “in Jesus Christ” refers to position in Christ. That position is achieved at the point of salvation by means of the Holy Spirit. But the context of chapters 6-8 is the believer’s life after salvation. Most commentators, even Bible Church pastors go with the shorter version because that is what is in the Greek text they are using. There is also another consideration. As we have mentioned some time previously, some Christian denominations seem to confuse Christian life passages with salvation.

Lest you think this is a novel approach let us reconsider Romans 5:1. This whole process was investigated and explained in detail.

**Romans 5:1 Therefore, having been justified  
by faith, we have peace with God through our  
Lord Jesus Christ,**

The textual evidence favors “let us have peace” with a subjunctive. Yet the flow of Paul’s argument is not “hortatory” but didactic. There is evidence for the indicative although not as strong as the subjunctive. That is the external evidence. But the internal evidence, the context of the

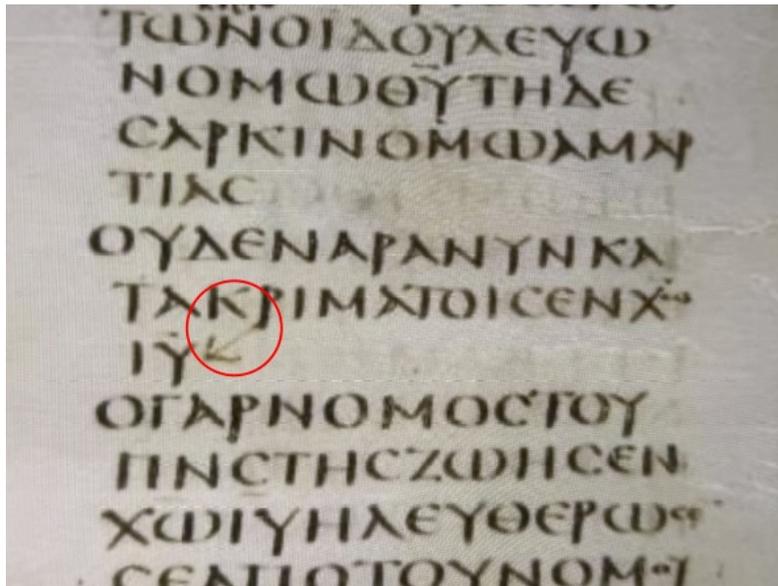
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argument favors the indicative mood. Here is a short quote from a much longer quote from Kenneth Wuest:

“To inject an exhortation in the midst of a doctrinal passage, when the apostle’s custom is to present exhortation *after* he has finished his doctrinal teaching as he does in Romans 12-16 and Ephesians 4-6, would be contradictory to his practice. The verbs which follow are all in the indicative mode, make definite assertions, do not exhort.<sup>2</sup>”

The point is that the internal evidence is sometimes considered more important than the textual evidence when there are two or more versions.

Here is something for those interested in the textual criticism aspect. One of the ancient manuscripts used to justify going with the shorter version of Romans 8:1 is codex Sinaiticus. Here is a picture of Romans 8:1<sup>3</sup>



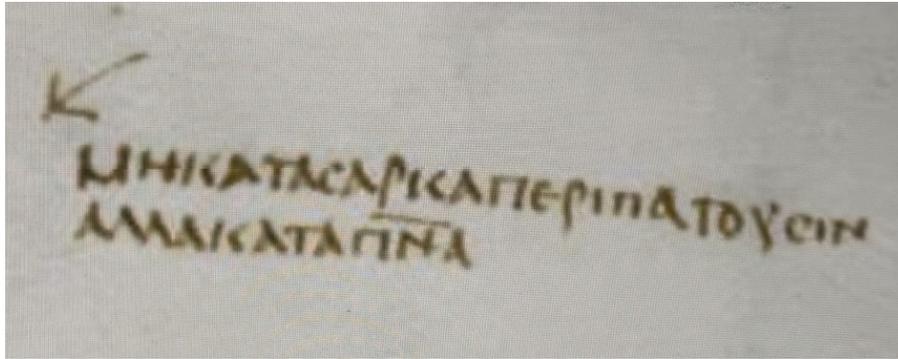
Romans 8:1 is in the middle of the picture. Note the red circle I drew around the arrow. Someone put an arrow there to indicate there is a correction. The correction is at the top of the page. I took a snippet of a screen capture below.

<sup>2</sup> Wuest, K.S. (1969). Word Studies in the Greek New Testament, volume 1. Wm. B. Eerdmans Publishing. Pp 76-77

<sup>3</sup> [https://www.codexsinaiticus.org/en/manuscript.aspx?](https://www.codexsinaiticus.org/en/manuscript.aspx?__VIEWSTATEGENERATOR=01FB804F&book=37&chapter=5&lid=en&side=r&zoomSlider=5#37-5-14-5)

[\\_\\_VIEWSTATEGENERATOR=01FB804F&book=37&chapter=5&lid=en&side=r&zoomSlider=5#37-5-14-5](https://www.codexsinaiticus.org/en/manuscript.aspx?__VIEWSTATEGENERATOR=01FB804F&book=37&chapter=5&lid=en&side=r&zoomSlider=5#37-5-14-5)

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The arrow on the correction points to the arrow in the text. And guess what? This is the text of the longer version. Someone at some time hundreds of years ago decided to correct the manuscript with the longer reading. For me, this was fascinating to use a phrase from Star Trek's Spock.

As a result, when we get to Romans 8:1 we will go with the longer reading. I am following Robby Dean on this one. I think he is right.

Then we come to the Greek word for “condemnation.” This is *katakrima*. Condemnation is probably not a good translation. My copy of the Bauer, Arndt and Gingrich Greek Lexicon says, “prob not ‘condemnation’, but the punishment following sentence, punishment, doom.”<sup>4</sup>

If the context is understood as applying to the Christian life and not to salvation, then we are talking about discipline of the Christian out of fellowship. And why would that be the case? The long version explains this: “who walk not after the flesh but after the Spirit.” In other words, there is no discipline for those who are walking by means of the Holy Spirit.

Let us look at the corrected verse

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4 F Wilbur Gingrich and Bauer, W. (1957). *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*. Chicago: University of Chicago Press. Page 413

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**Romans 8:1 (Corrected) There is therefore now no discipline to those who are in Christ Jesus, who walk not after the flesh, but after the Spirit.**

Paul has just expressed his frustration at living the life according to the sin nature and the Law. They both lead to living out of fellowship. Paul said “wretched man that I am!” Romans chapter 8 contains the answer to the questions we had in chapters 6 and 7. The believer cannot live the Christian life by means of the sin nature. The believer cannot live the Christian life by means of the Law which is just another perspective of the sin nature.

In Romans 5:1 Paul concludes from the previous argument that believers now have justification. So here Paul concludes and points forward to the solution to the previous problems of chapters 6 and 7. Now there is no discipline to those who are “in Christ,” in other words believers who are walking after the Spirit.

While we have time, let us review the category of death. This leads us to identify the corresponding life that is lost in death.

These notes are taken verbatim from Thieme’s lectures.

1. Physical Death:

A. Believer: Soul and spirit leaving the body. Phil 1:21; 2 Cor 5:8

B. Unbeliever: Soul leaving the body. Luke 17:22

2. Spiritual death: We are born spiritually dead, but physically alive. The moment the baby gasps its first breath of air--he gets his soul. The minute the soul hits the old sin nature (supplied by the father) he dies spiritually. Jesus Christ was always spiritually alive--no old sin nature. But for three hours he became spiritually dead (bearing

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our sins in His humanity) , but it wasn't for His own sin. He had no personal sin or old sin nature. Eph. 2:1, Rom. 5:12, 6.:23.

3. Second Death: Rev. 20:11-15 (Last judgment). This is the perpetuation of spiritual death into eternity.
4. Positional Death: Romans 6:1-14, Col. 2:13, 3:13. This is identification with Christ in His deaths.
5. Temporal Death: A believer out of fellowship. Romans 8:6, 13; Eph. 5:14, 1 Tim. 5:6. James 1:15, Rev. 3:1, 1 John 3:14, Luke 15:24, 32.
6. Operational Death: James 2:26, No production.
7. Sexual Death: Romans 4:17-21. Heb 11:12. The inability to procreate.

Physical life versus physical death

Spiritual life versus spiritual death

Eternal life versus Second death

Positional Death

Operational life (production of righteousness) versus operational death

Sexual life (resultant children) versus sexual death and no children