

# NO CONDEMNATION IN CHRIST

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ROMANS 8:1 • TV153B

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## **Romans 8:1**

*“There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.”*

I’m going to be speaking today from the **Book of Romans the 8<sup>th</sup> chapter**, the first verse; my text is: **“THERE IS THEREFORE, NOW, NO CONDEMNATION TO THEM WHO ARE IN CHRIST JESUS WHO WALK NOT AFTER THE FLESH BUT AFTER THE SPIRIT.”**

Now, before I deal with that text from **Romans chapter 8, verse 1**; I wish very much that you would get your Bible and open it to this **8<sup>th</sup> chapter of Romans**. I am going to point out something here that needs to be said.

Somebody talks about us being a little controversial, you know, about some of the things I say. One of our elders said; “may raise some eyebrows.” But, yet, the truth raises eyebrows. I want to raise many eyebrows because truth needs to be preached.

We need to be honest and I’m going to be honest with you today and truthful with you. I am going to preach to you what God’s Word says, not trying to get along with you.

Paul said, *“If I seek to please men I am not the servant of Jesus Christ.”* If it is in God’s Word I am going to preach it to you because you need to hear the truth. *“It is the truth that will set men free.”* That truth is Christ Jesus.

But, before I deal with the text, I want to read the **closing verses of chapter 7**. Now, **Romans 7 and Romans 8**; you have heard people say, “we need to get out of Romans 7 into Romans 8.” Well now, that’s nonsense; they are not two different Scriptures. There is one Scripture, one message.

## NO CONDEMNATION IN CHRIST

ROMANS 8:1 • HENRY T. MAHAN

---

You see, in the original Scriptures there were no chapter divisions; there were no verses. But, when they translated the Bible into English out of the original Scriptures, they divided it into chapters and verses.

Now, unfortunately, and anyone who knows anything about the Bible knows this is true; unfortunately, our forefathers put these divisions in some places that caused problems and this is one of them!

You have **Romans chapter 6 and Romans chapter 7 and Romans chapter 8** and people read them as if they are separate Books. Paul the apostle is dealing with a separate subject and it has led to an error.

People talk about, “Let’s get out of **Romans 7 into Romans 8**. There is no getting out of one into the other; they are one; they are one. **Romans 7 and Romans 8** are one message; it is one message.

In **Romans 7 and in Romans 8** has been, is now, and always will be until we die, the experience of every believer. That’s right! You might as well read **Romans 7 and Romans 8** together because if you are a true believer in Christ, your experience will be **Romans 7 and Romans 8**.

You will never get out of **Romans 7** until you die, until that body of death, that body of sin be destroyed, eradicated, be buried and put in the grave to walk no more.

Go back now to **Romans 7:21!** But, as I said, there is a division here that shouldn’t be here.

Paul said in **Romans 7:21**: *“I find then a law, (a rule), that when I would do good, evil is present with me. I delight in the law of God, after the inward man. But, I see another law (rule); I see another law in my members warring, (that is a conflict).”*

He didn’t say just nipping or biting, Paul says, *“Making war against the law of my mind in bringing me into captivity, to the law of sin which is in my members. O wretched man that I am.”* This is Paul speaking that.

This is what upsets a lot of pious, self-righteous and religious people. Christ called them *“whited sepulchers”* (hypocrites), they just don’t like to hear a converted man, a saved man, and a child of God call himself a *“wretched man.”* They don’t even like to be called sinners; they like to be called “saints.”

Anybody who calls himself a saint is more than likely not one. Paul said, *“O wretched man that I am. Who shall deliver me from this body of death? Thank God through Jesus Christ our Lord.”*

So then, with the mind I serve the law of God; I serve the law of God with the inward man, with the spiritual man, with the renewed mind, but with the flesh I serve the law of sin. *“There is*

## NO CONDEMNATION IN CHRIST

ROMANS 8:1 • HENRY T. MAHAN

---

*therefore, now, no condemnation to them who are in Christ Jesus, who walk not after the flesh but after the spirit.”*

I challenge you to divide that; it must go together; don't you leave me back there without any comfort, without any consolation, without any Gospel, without any good news.

What's Paul saying here; just what is he saying in **Romans chapter 7**? What is he saying? I will tell you what he is saying; he is saying that he is not perfect; that is what Paul is saying. Here, this chief of apostles, here is the founder of many churches, this man was ordained to a bishop and elder; this man was counted worthy to suffer for Christ's sake who bore in his body the marks of the Lord Jesus Christ, the scars of the Gospel.

This man who planted churches all over Europe, Asia, and Africa, this man who was persecuted more than any man for Christ's sake, said; "I am not perfect; I am not perfect." He says, *"I have not arrived; I haven't laid hold upon that for which I have been laid hold of by Christ."* Not yet!

He is saying, "I have a struggle; I am in a conflict; I am in a battle; I am in warfare and that warfare is real and that warfare has been a real enemy and that enemy is my flesh and my sin."

And yet, he rejoices in the mercy of God. He rejoices in the grace of God in Christ Jesus. He rejoices in forgiveness. He rejoices that sin has been put away; it does not reign. It does remain as a troublesome enemy but it does not reign.

This is what Paul is saying; this is exactly what he is saying. He says, "I struggle against sin and yet I rejoice in complete justification at the same time." He said, "I am in a state of conflict but I am not in a state of condemnation."

He said in **Galatians 5:17**; *"My flesh lusteth against the Spirit and the Spirit against the flesh and these are contrary the one to the other so that you cannot do the things that you would."*

This is a conflict that the unbeliever does not experience. Some of you sitting out there say, "Well; I don't have a problem with that." I know you don't because you are not saved; you are not a child of God.

The unbeliever has no conflict and the religionist won't admit it. That's so! Paul admitted it and the men who wrote the Scriptures also admitted it.

I want to share something with you; the men who wrote the Scriptures wrestled with sin, every blessed one of them. They wrestled, they warred, and they had a conflict with sin. Yet, they rejoiced at the same time in salvation, in forgiveness, in pardon, in the mercy of God.

Now, you listen; I am just going to pick the prominent ones, the ones that you know so personally, the ones of which you are so familiar with.

First of all: David, *"the man after God's own heart."*

## NO CONDEMNATION IN CHRIST

ROMANS 8:1 • HENRY T. MAHAN

---

You will notice that every one of these statements is in the present tense, not a one of them in the past tense. Somebody said that Paul was describing his unsaved state; that's not so and you know it. Paul was describing his present state.

*"O wretched man that I am. The things that I do I allow not; I don't approve of. The things that I would not do I do. What I hate; that do I not,"* and so-forth.

But here is David; listen to him: *"My sins are ever before me;"* that's right now, *"ever before me"* and yet, he is the same man who wrote *"the Lord is my shepherd; the Lord is my refuge; the Lord is my strength; the Lord is the strength of my life; the Lord is my rock in whom I trust."*

Then, listen to Job, he says; *"I hate myself; I abhor myself."* Job said, *"Behold; I am vile. I put my hand over my mouth: Once have I spoken, yea twice, things too wonderful, beyond my understanding."* *"I heard of you but now I have seen you; I hate myself."* Yet, he is the same man who said *"I know that my redeemer liveth."*

Then, listen to Isaiah (present tense); *"I am a man of unclean lips."* We are doing our best to impress everybody around us with our piety. Our Lord Jesus said; *"You are they which justify yourselves before God but that which is highly esteemed among men is an abomination to God Almighty."*

We need to find our righteousness in Christ. Listen to Isaiah: *"I am a man of unclean lips. I dwell in the midst of a people of unclean lips."* Yet, he is the same man who wrote *"by his stripes we are healed, we are healed."*

We struggle against sin, yet, we rejoice in salvation at the same time. Listen to Jeremiah, he said; *"You can't do good any more than an Ethiopian can change his skin or a leopard change his spots."*

He said, *"Your heart is deceitful above all things and desperately wicked; who can know it?"* Yet, he was the same man who kept saying, *"The Lord is my righteousness; the Lord's my righteousness."*

Listen to Paul: *"I am the chief of sinners."* Somebody said that Paul graduated downwardly. He at first said, *"I'm not worthy to be an apostle."* Then he came along later and said, *"I am less than the least of all the saints."* He is growing; he's growing. Then, he came along and said this; *"I am the chief of sinners."*

I read an article one time; I meant to share it with you last week and I wasn't able to, but I will share it with you this week. John Newton wrote this in his own experience and he said; *"The Lord said to John Newton; come down, come down. I came down. I came down until there were few beneath me. Down sinner down; come down, He said. I came down until I was on the level with the lowest. Come down, come down, down sinner down. He said. I came down until I was lower than the beast; come down, He said, come down, down sinner down."* Then John Newton

## NO CONDEMNATION IN CHRIST

ROMANS 8:1 • HENRY T. MAHAN

---

said; “I came down until I despaired of any mercy and I said, Oh Lord surely there is no hope for a sinner like me. Then He spoke peace to my heart.”

Have you ever been there? I will tell you that this religion of today puts the gifts on the higher shelves but God’s gifts, God’s good things, God’s gifts and God’s grace are on the lower shelves; that is where they are.

*“He giveth grace to the humble.”* If you have never had any grace then you haven’t been low enough. You have never been broken enough. *“The sacrifices of God are a broken heart, a broken and a contrite spirit God thou will not despise.”*

*“The Lord is nigh unto them of a broken heart.”* Your preacher has been bragging on you so long that he has just about put you in hell; that’s a fact! You will never be saved until you come to God as a sinner.

If you can come that way you can be saved because He will never cast out a sinner. There is mercy for sinners. Paul said, *“I am the chief of sinners.”* He is the same man who said, *“Therefore, being justified by faith, I have peace with God.”*

A believer is a paradox; he is the fullest and yet the emptiest person in the world. He is the holiest sinner that ever walked; that’s right; he is a paradox.

All of these things are in the present tense and you will never see the truth of it or the blessing of it until you see this! Now, is my heart heavy with a sense of my guilt and my sin, but now, my heart rejoices in God’s mercy and God’s grace. *“Therefore; there is therefore now, no condemnation,”* right now.

This man Paul, in the present tense says, *“O wretched man that I am.”* He turns right around and says; *“Now there is no condemnation.”* There is no condemnation for wretched men? No sir, not the wretched men who are in Christ. I will get to that in a minute.

Paul said; “Now, I am troubled on every side with a sense of my unworthiness before God, with a sense of my guilt before God. But now, I am comforted by his grace.”

Did you notice when Paul speaks of his inward conflict over sin that he speaks in the first person? Read **Romans chapter 7** again: *“I (I, I, I) find in the law that when I would do good, evil is present with me.”*

*“I delight in the law of God but I see another law in my members warring against the law of my mind bringing me into conflict. O wretched man that I am.”* He never says, “Us, we, or them, it is I.” It’s always in the first person, always.

When he speaks of God’s mercy in Christ it is always in the general term, them, and them. *“There is no condemnation to them who are in Christ Jesus.”*

## NO CONDEMNATION IN CHRIST

ROMANS 8:1 • HENRY T. MAHAN

---

Here is what Paul is saying: I know my sins; I know my trials; I know my tribulations. I know my tests and temptations but I don't know yours. I am not going to accuse you before God but I am going to be honest before God.

My heart is going to be open before God. I am going to deal with God in honesty and truth because honest people don't end up in hell; did you know that, people who deal with God honestly and truthfully; God knows your heart.

God doesn't look upon your words; *"you are not heard for your much speaking."* Other people hear your words, but *"That which is highly esteemed among men is abomination in the sight of God."* God does not see as a man sees; *"God looks upon the heart. Men look upon the outward countenance."*

Men listen to your words and your bragging and your testimonies but *"God looks on the heart."* That's the reason that Paul says, *"I."* He says, "I know that God's mercy is for all them who are in Christ Jesus."

Let me speak to this issue in four ways: I am going to talk about the believer's conflict.

**First of all:** Listen to this in **Romans 7 verse 14:** Paul says, *"The law is spiritual, but I am carnal."* This will help you if you will listen; *"The law is spiritual, I am carnal; (I am a man of the flesh)."*

I know you are saved; you are born of the Spirit; you have spiritual nature, and spiritual lives, but you are still walking around in a human body. This is what Paul is saying, *"The law is spiritual."*

The law is a spiritual law, which comes from the Spirit of God and reaches to the spirit of men. The law requires not just outward holiness and outward deeds and outward righteousness of action, but the law is a spiritual law that demands inward holiness of attitude.

Do you see what I am saying? The law is spiritual. You can't tie it to a bunch of do's and don'ts having to do with the flesh; the law is spiritual; listen to it: *"Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind."* This is spiritual; the law is spiritual. *"Thou shall love the Lord thy God with all thy heart, thy soul, and thy mind and thy neighbor as thyself; on these two hang all the law."*

He never said that about any other two commandments, about any other commandment or about any other portion of Scripture. *"On these two hang the whole law of God."* The law is spiritual.

I know what you and everybody else has been making the law to be involved with, only a bunch of outward acts. That's the reason that folks are so good on the outside and mean as the devil on the inside.

## NO CONDEMNATION IN CHRIST

ROMANS 8:1 • HENRY T. MAHAN

---

It's because the law is spiritual; God's law is spiritual. What is Paul's response to this when he comes face to face with this law? He says, "*The law came and I died.*" It killed him; "the law didn't make me go around bragging on myself, it killed me," Paul said.

*"When I saw this spiritual law, it killed me. Thou shalt love the Lord thy God with all thy heart, soul, and mind."* I found out; what did I find out? I found that "*I am flesh and I am carnal.*"

I don't love the Lord with all my heart, soul, and mind, and you don't either. I don't love my neighbor as myself and you don't either. I can keep some of your rules and regulations but that is not God's law.

Then he goes on in **verse 15**: He says, "I do what I don't approve of and what I should do I don't do. I should love God with all my heart, soul, and mind, but I don't. The very things I hate are the things that I do, say, and think," do you?

He says in **verse 18**: "*I know that in me, that is, in my flesh, (in this natural man), dwelleth no good thing. To will is present with me but how to perform that which is good I find not.*"

Wouldn't you like to love God with all your heart and soul and mind and your neighbor as yourself? I would love to do that wouldn't you? He said, "*To will is present with me; but how to perform that which is good (perfect, that is all that God can be satisfied with, perfection) I find not.*"

Paul said; "I'm not trying to find out how to perform the rules and regulations of certain churches in certain cities, I'm trying to find out *how to perform that which is perfect*. I can't find it in me but I can find it in Christ, the object of my faith. I can't find it in here (my heart); I have looked in vain."

Then, he says this; Paul admits to being a man with two natures; he admits to it. He said, "I have a holy nature that delights in holiness after the inward man. I have another nature, an old nature that has no goodness, no righteousness, and constantly wars against my new nature."

Paul confesses to being a man with two wills, the will to do God's will, and the will to do his own will; that's the believer's conflict.

I am going to tell you this; you people who know God, who are redeemed, are not going to find any real peace, and joy, and comfort, until you come face to face with this issue and face it and deal with it as Paul dealt with it.

He goes from there to the believer's confidence. If you keep looking for salvation in yourself and righteousness, and acceptance with God, if you keep looking in here, in your own heart, to find any reason for God's mercy, you are going to be in trouble for the rest of your life. If you look honestly, you will be shocked at what you find.

## NO CONDEMNATION IN CHRIST

ROMANS 8:1 • HENRY T. MAHAN

---

Here's the believer's confidence in **Romans chapter 8:1**: He went through all of this admitting his natures, his wills and his conflicts. He said, "*There is, therefore now, no condemnation to them who are in Christ,*" no condemnation.

Do you mean preacher that there is no guilt, no judgment, no charge and no condemnation to those in Christ, that's right! We will never be called to account for our sins, never, because Christ died for our sins.

**Romans 8:32** says: "*He that spared not his own Son but delivered him up for us all, how shall he not with him freely give us all things? Who shall lay anything to the charge of God's elect; it is God who justifieth, (just as I had never sinned).*"

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

Now; this is a blessing that is not going to be revealed in eternity; it is ours right now. My conflict is now so I need the mercy now. My conflict's now so I need the grace now. My warfare is now so I need the comfort now.

I don't need it at the judgment; I need it now, right now. John said, "*Behold, now, are we sons of God,*" (right now) *it does not appear what we shall be. But when he shall appear we are going to be like him.*"

All my sins, past, present, and future were laid on Christ and the Scripture says, "*they were blotted out; they were separated from me as far as the east is from the west.*"

*"They were cast into the depths of the sea."* The Bible says "*they were cast behind the back of God*" and I don't know where that is and they will be remembered no more.

Oh preacher; I tell you what a blessing! Yea and here is the key and it's not for everybody, everybody would abuse it, misuse it, and turn it into lasciviousness.

Listen to what he says: "*There is therefore, now, no condemnation; (here is the key), to them who are in Christ Jesus.*" It's not to them who are in the church where their name is on the roll alphabetically recorded.

It's not to them who are in religious ceremonies and activities. It's not to them who are in ceremonialism. It's not to them who are in tradition and customs but to them who are in Christ Jesus.

How did they get there? How did they get in Christ Jesus? You see; every blessing is in Christ. God's vested everything in His Son; everything is in Christ.



## NO CONDEMNATION IN CHRIST

ROMANS 8:1 • HENRY T. MAHAN

---

God didn't put anything in the church, He put it in Christ. Christ is the head of the church. God didn't put it in an altar or the mourner's bench or the baptismal waters or sacraments or communion; He put all the blessings in Christ:

*"In him dwelleth all the fullness of the Godhead bodily and you are complete in him."* It's in Christ; that is where it is. If you miss it you'll miss Christ.

How do I get in Christ? How did these people get in Christ? How did Paul get in Christ?

Well, he is in Christ:

First of all: By God's grace, by God's purpose!

*"He chose us in Christ; before the foundation of the world that we should be holy and without blame before him in love. He predestinated us unto the adoption of children."* That's how we got in Christ; God put us there.

Secondly: We got in Christ by the Holy Spirit's work!

He baptized us into the body of Christ by one spirit. We are born of the Spirit of God. We were put in the body of Christ by the Holy Spirit's supernatural, irresistible; (I spoke last week about it), effectual work.

Thirdly: Then we are in Christ by faith!

We are in Christ by faith. Christ dwells in me by His Spirit and I dwell in Him by faith.

Coming to Christ and believing on Christ is the same thing. So, *"there is no condemnation;"* the believer's conflict is real, the believer's Saviour; He's real and we are in him and we are complete in Him.

*"Christ is in you is the hope of glory."* He says, *"I am the true vine and you are the branches."* If you sever the branch from the vine it's good only for the burning. The branch cannot bear fruit of itself; it doesn't have any life in itself; it doesn't produce any life; it doesn't add anything; it gets everything from the vine.

We get everything from Christ. *"He is the head and we are the body. Without him we can do nothing."* We are nothing; we perish; it is all in Him. You are no separate entity in God's kingdom; you are in Christ or you are not in His kingdom.

Here is the believer's conduct: He says; *"There is no condemnation to them who are in Christ, who walk not after the flesh, but after the Spirit."* He says that two or three times, *"who walk not after the flesh but after the Spirit."*

## NO CONDEMNATION IN CHRIST

---

ROMANS 8:1 • HENRY T. MAHAN

Now, there is no condemnation, and the reason for that is not because we walk not after the flesh; that is a description of those to whom there is no condemnation. That's not the reason why we have no condemnation, the fact that we walk not after the flesh but after the Spirit. That's the description of those who are in Christ.

What is a walk? That is a direction, a tenor of life; that's the bent of the will, you see; that is the general direction of life of that individual. That walk is in the Spirit.

The believer has a struggle with sin but he doesn't love it. The believer has a conflict with the flesh and the old nature but doesn't excuse it. The believer hates his evil thoughts, words, and deeds. He loves holiness and truth.

His walk is in the direction of righteousness and holiness, honesty, and truth. He yearns for it and pants after it and longs for it and looks forward until the day he shall be just like Christ.

The unbeliever minds the things of the world. What does it mean "*he minds*" these things? It means that he is concerned about them, overly concerned, overly anxious.

The unbeliever minds the things of the world. That is what is on his mind; that is what concerns him.

Last of all: The believer's comfort!

**In Romans 8:16** it says: "*The Spirit beareth witness with thy spirit that we are the children of God. If we are the children of God then we are heirs of God and joint-heirs with Jesus Christ!*"