

There is no condemnation to those who are in Christ

The “gospel” is contrary to the “law,” just as, respectively, “newness of mind” disputes the “old age of the letter,” or “preaching of faith” opposes the “works of the law,” or “spirit.” contrary to the ‘flesh’.

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“Therefore now there is no condemnation to them that are in Christ Jesus, which walk not after the flesh, but after the Spirit.” (Romans 8: 1).

Introduction

Before continuing the analysis of chapter 8, from the Epistle to the Romans, compare these two verses:

“But now we are free from the law, for we die to what we were held in, to serve in newness of mind, not in old age of the letter” (Romans 7: 6);

“I thank God through Jesus Christ our Lord. Therefore I myself, by understanding, serve the law of God, but with the flesh the law of sin ” (Romans 7:25).

What is the reason for the apostle Paul to give thanks to God through Christ Jesus? He was free from the law (now we are free from the law) since he had died for what was withheld:

the law.

What is the purpose of the apostle Paul to have died for that which was withheld? The answer is clear: in order to serve God in newness of spirit (gospel), which was impossible through the old age of the letter (law).

The apostle Paul stated categorically that Christians were now free from the law, since they had died for it, and concludes that the freedom attained as a result of death to law has only one purpose: to serve God in new spirit, since that through the law of Moses it was impossible to serve God (Romans 8.7).

The two verses present counterpoints: 'novelty of spirit' opposes 'old age of the letter', just as 'understanding' opposes 'flesh'. The opposition 'gospel' versus 'law' is clear, but the opposition 'understanding' versus 'flesh' is very subtle, leading to a misreading of the Pauline proposal.

The Greek term translated 'understanding' is νοῦς [1] (nous), probably derived from the root of the verb γινώσκω (ginosko). In establishing the counterpoint 'understanding' versus 'flesh', we are compelled to consider what was said by the apostle Paul later that

The Jews served God without understanding (Romans 10: 2), because the Law, the Psalms, and the prophets were emphatic:

“For they are a lack of counsel, and there is no understanding in them.” (Deuteronomy 32:28);

“Therefore shall my people be taken captive for lack of understanding; and their nobles shall hunger, and their multitude shall be thirsty” (Isaiah 5:13);

“God looked down from heaven upon the children of men, to see if there were any that had understanding and sought after God. They have all turned aside, and are together becoming filthy. No one does good, no, not even one. Do not

those who work iniquity know who eat my people as if they eat bread? They did not call upon God. ” (Psalm 53: 2-4);

“The fear of the LORD is the beginning of wisdom; good understanding have all they that do his commandments; his praise endures forever” (Psalm 111: 10).

The apostle Paul gives thanks to God in verse 25 because he died for the law and was now free. What does it mean to serve in ‘novelty of mind ‘Freedom to serve the will (law [2]) of God with understanding, since with the flesh only the law of sin can be served.

“For this is the covenant which I will make after those days with the house of Israel, saith the Lord; I will put my laws in his understanding, and I will write them in his heart; And I will be their God, and they will be my people ” (Hebrews 8:10).

In both verses, the apostle Paul uses the verb “to serve” and suppresses the same verb in the final part of the verse:

“... that we may serve in newness of mind, and not (serve) in old age of the letter” (Romans 7: 6);

“... with understanding I serve the law of God, but with the flesh (I serve) the law of sin” (Romans 7:25).

Through this analysis it is easy to diagnose that, because of misreading, that is, without considering possible use of certain literary resources, such as style figures, numerous misunderstandings arise.

A clear example of writing-relevant resources is found in the verses we just compared, where we have one of the language figures (Brazil), or style figures / Rhetoric figures (Portugal).

“Figure of Language are literary strategies that the writer can apply in the text to achieve a determined effect on

interpretation. They are more localized forms of expression compared to language functions, which are global characteristics of the text. They may relate to semantic, phonological or syntactic aspects of the affected words. " Wikipedia.

What resource did the apostle Paul use in the above verses? It uses a style figure called an ellipse, which is:

"Ellipse is a suppression of an easily understood word. It is the intentional omission of a term easily identifiable by the context or grammatical elements present in the sentence. This omission makes the text concise and elegant. " Wikipedia.

Not considering elementary principles of text interpretation distorts the idea that the writer seeks to convey, causing doctrinal errors.

If one fails to consider elements pertinent to semantics, it is pernicious, that one would say that one neglects elements pertinent to rhetoric (the art of good speech), since the apostle Paul was a man of the culture of the time.

Analyzing the Apostle Paul's exposition, it is clear that he seeks to make his interlocutor, through his own reasoning, convince himself that the sender is correct.

Rhetoric as a technique of exposition is not intended to distinguish what is true or right, but rather to make the recipient of the message come to the conclusion that the idea implicit in discourse represents what is true or right.

Added to this are various problems pertinent to translators' understanding when shedding the sacred texts, since the transcribed biblical texts of the original had no punctuation marks, rules that was introduced late.

Although we analyze the biblical texts using the chapters and

verses references, we must not forget that the writers of the Bible did not make those divisions.

These divisions was introduced thousands of years after the writing of the original books to facilitate the location of passages and specify, therefore, they should not be considered when reading and interpreting the text.

Parisian university professor Stephen Langton introduced The division of the Bible into chapters in 1227. The Parisian printer Robert Stephanus introduced the division of the Bible into verses in 1551. (Divisions were intending to facilitate consultation and biblical quotations.)

No conviction

“Therefore, now there is no condemnation to them that are in Christ Jesus, which walk not after the flesh, but after the Spirit.” (Romans 8: 1).

This verse supports the arguments that the apostle Paul presented in the previous chapters. We can understand the structure of the letter addressed to Christians in Rome.

This verse introduces a conclusion, through the concluding conjunction, ‘therefore’, based on what the apostle Paul expressed earlier.

“therefore – conclusive conjunction equivalent to therefore, therefore, consequently, consequently”.

“The use of the conjunction ‘therefore’ must introduce a conclusion based on what has been said before – prayer or preceding text – so it is a mistake to initiate a period, intervention or response with this conjunction.”

To understand the structure of the letter, it is necessary to

draw on the adverb of time (now) that the apostle of the Gentiles introduces shortly after the concluding conjunction, 'therefore': 'Therefore, now ...' (Romans 8: 1).

The apostle Paul demonstrated that all men were under sin. (Romans 3: 1-20) and described the righteousness of God given by the gospel (faith) to all who believe (without distinction), and used the adverb of time 'now' "But now the righteousness of God has manifested without the law.. " (Romans 3:21).

The apostle of the Gentiles demonstrates to his readers that the grace of God is manifest to all who believe without any distinction, and points out through the adverb of time "now" that God's righteousness is effective in the present tense.

The believer is just now, in the present tense.

It is a condition proper to those who have believed in Christ, not a gift to be given only in the future (Romans 3:26).

Why is the righteousness of God in the now, and given to all without distinction?

First, because all have sinned and fallen short of the glory of God (Romans 3:23).

Notice that Paul first presents the grace of God (Romans 3:21), and then refers to the condition of humanity without Christ (Romans 3:23).

On the basis of the information given in verses 21-27 of chapter 3 of the letter to the Romans, the apostle Paul concludes that all men are justified through the gospel of Christ.

"Therefore we conclude that a man is justified by faith without the deeds of the law." (Romans 3:28).

The conclusion that the apostle Paul makes in verse 2 of

chapter 3 makes him present the person of Abraham as an example of a Gentile reached by the grace of God through faith long before the law was given. (Romans 4.10).

After presenting Abraham as thorough proof that the grace of God also reaches the Gentiles, the apostle Paul goes on to demonstrate that the law was not the cause of the bliss attained by his father Abraham, but the promise (Romans 4:13).

After demonstrating that circumcision and the law are not causes of justification in God, the apostle Paul presents a new conclusion, which takes up the argument presented in chapter 3, verse 21: **“Therefore being justified by faith, we have peace. With God through our Lord Jesus Christ”** (Romans 5.1).

The apostle Paul had already announced that the righteousness of God was manifested without the law, according to the testimony of the law and the prophets (Romans 3:21, and concludes that justification by faith establishes peace with God)

After demonstrating that Christians achieved peace with God, since he was reconciled to God through the death of his Son (Romans 5:10), the apostle Paul goes on to demonstrate how humanity's destitution of the glory of God took place (Romans 5:12). -20); clarifies that it is impossible for those who are dead to sin to live in sin (Romans 6: 2); that Christians are freed from the law (Romans 7: 7); it presents the nature of the law (Romans 7:12), and the impossibility of the carnal man (Romans 7:14).

The passage from Paul's letter to the Romans between chapter six and seven demonstrates how justification is given by faith, which leads to the following conclusion: we have peace with God (Romans 5.1), because we have been justified by his grace (Romans 3:24).), and now there is no condemnation to those who walk after God (Romans 8: 1).

Salvation in Christ is for the “now” (present tense) and not for the future. Today is the day of salvation. Today is the most acceptable day (2 Corinthians 6: 2). Man is saved today (present) from the condemnation given in Eden (past), and so is justified today, now.

The apostle Paul emphasizes that there is not condemnation to those who are in Christ Jesus,

Why did he write that there was no condemnation?

Wouldn't that be correct: is there no condemnation to those who are in Christ Jesus?

If the apostle of the Gentiles says that there is no condemnation, it is because more than one condemnation was possible.

How many convictions are there.

The Bible presents us with two condemnations:

- a) the condemnation in Adam, which took place in Eden (past), where all men became sinners, alienated (dead) from God (Romans 5:18);
- b) The condemnation that will be given in the Great White Throne Court (future), regarding the works (Revelation 20:12).

When the apostle Paul said – there is no condemnation to those who are in Christ, he alluded to the separation of man and the glory of God, without neglecting the effects of the reprehensible works of humanity without Christ.

All who are in Christ, besides being free from condemnation to death because of Adam's offense, will not appear before the Great Court of the White Throne, but will appear before the Court of Christ to be rewarding, where there is no condemnation. (Romans 14:10 □ (2 Corinthians 5:10).

Taking into account what the apostle Paul announced: [“Therefore now there is no condemnation...”](#) (Romans 8: 1), it is evident that the new man in Christ is blessed.

[“So David also declares blessed the man to whom God imputes righteousness without works, saying,”](#) (Romans 4 and 8).

Those who believe in Christ were been forgiven their ‘wickedness’, their sins covered, that is, God does not impute sin to them. Now, if so, how is it possible for the Christian to still be an “unfortunate”, “damn” man?

If there is no condemnation to those who are in Christ, it is unlikely that the apostle Paul made the “damn man I am” statement about his new condition in Christ, but about his old condition.

New Creature

Considering that, there is no condemnation to them that are in Christ Jesus.

What is to be in Christ? How to be in Christ? What is the reality of those who are in Christ?

In writing to the Christians in Corinth, the apostle Paul made the following statement:

[“So if any man be in Christ, he is a new creature; old things have passed away; behold, all things are become new”](#) (2 Corinthians 5:17).

New creature – By definition, which is in Christ, is a new creature;

New Birth – It is only possible to be in Christ those who were born again through the incorruptible seed, which is the word of God;

Reality – old things are gone and everything is new.

When we read, there is no condemnation for those who are in Christ Jesus, it implies not condemning the new creature begotten according to the word of truth, to live new existence and reality: all new!

Compare:

“So if any man be in Christ, he is a new creature; old things have passed away; behold, all things are become new” (2 Corinthians 5:17);

“Therefore now there is no condemnation to them that are in Christ Jesus, which walk not after the flesh, but after the Spirit” (Romans 8: 1).

Based on these two verses, it is concluding that ‘to be a new creature’ is the same as ‘to be in Christ’, and vice versa. For those who are in Christ, there is no condemnation. For the new creature (one who is in Christ), there is no condemnation.

Part b of the two verses addresses the same subject. The ‘old things’ that have gone on refer to ‘walking after the flesh’, just as ‘walking after the spirit’ refers to ‘all that has become new’

Flesh Versus Spirit

In order to continue the exposition, it is first necessary to define what is ‘flesh’ and what is ‘spirit’ in this context, for a good reading and sure understanding of Romans chapter 8 depends on this definition.

The first time that the apostle Paul uses the term flesh was in relation to Jesus, to demonstrate that He is the promised seed of God to David (2 Samuel 7:14), the Word made flesh

(John 1:14).

“Concerning his Son, who was born of the seed of David after the flesh,” (Romans 1: 3).

The Greek term ‘σάρκα’ (sarx), translated by ‘flesh’ was used to demonstrate that Jesus Christ is of the lineage of David, through the blood bond that was conceived by the Virgin Mary.

The same term is use in Chapter 2:

“For it is not a Jew outwardly, neither is circumcision outward in the flesh.” (Romans 2:28).

In this verse, the apostle uses the term to refer to the circumcision mark that the Jews carry because of the sign God gave to Abraham (Genesis 17: 10-13).

“And the uncircumcised man, whose flesh of the foreskin is not circumcised, that soul shall be cut off from his people; He has broken my covenant. ” (Genesis 14:14).

Further, the apostle Paul alludes to humanity through the term ‘flesh’:

“Therefore shall no flesh be justified before him by the works of the law: for by the law is the knowledge of sin.” (Romans 3:20).

After quoting the Psalms and the Prophets (Romans 3: 10-18), the apostle Paul emphasizes that ‘no’ flesh is justified through the works of the law, that is, through the works of the law, neither Jew nor Greeks can be justified.

The next use of the term flesh is made in relation to father Abraham:

“What then shall we say, having attained Abraham our father according to the flesh?” (Romans 4.1).

The term is used in the sense of descendants, because

according to the flesh Abraham is the father of the Jews (John 8:37).

The apostle of the Gentiles evidences that Abraham achieved nothing according to the law, for if it were not for the promise that he would be heir to the world, when he received the seal of the righteousness of faith in uncircumcision, he would not be the father of all. Who believe (Romans 4: 10-13).

If not for the word of God given freely to Abraham, he would be like other men. But through the word of faith Abraham believed, his belief in the word of God being the cause of justification.

“Then he took him outside, and said, look now to the heavens, and count the stars, if thou canst count them. In addition, he said unto him, thus should thy seed be. And he believed the LORD, and counted it to him for righteousness” (Genesis 15: 5-6).

The connotation of the term ‘flesh’ is more complex in chapter 6:

“I speak as a man because of the weakness of your flesh; for as you presented your members to serve filthiness and evil to wickedness, so now present your members to serve righteousness for sanctification ” (Romans 6:19).

The apostle invokes the institute of slavery to demonstrate the condition of man under sin and justice, and then emphasizes the need for argumentation: I speak as a man because of the fragility of the flesh of the interlocutors.

“Ἀνθρωπινον λεγω δια την ασθενειαν της σαρκος υμων”
Scrivener’s Textus Receptus (1894).

‘in human terms I speak because of the weakness [3] of your flesh ’New Greek Interlinear Testament, SBB.

The possessive pronoun ὑμῶν is in the genitive, and comes in

the second person plural to demonstrate the fragility of the interlocutors' flesh.

Is the apostle referring to the body made of organic matter? To human desires and yearnings? Questions such as moral ethics and character?

No! The apostle was stressing how fragile the human argument based on being descended from Abraham's flesh.

The argument made by the apostle Paul was common for Jews to present when confronted by the gospel:

"They answered him, We are Abraham's seed, and we never serve any man; how sayest thou, Ye shall be made free? "
(John 8:33), or;

"They answered and said unto him, Abraham is our father"
(John 8:39).

The fragility in comment says of those who made their flesh their salvation, that is, their strength:

"Thus saith the LORD, Cursed is the man that trusteth in man, and maketh flesh his arm, and departeth his heart from the LORD!" (Jeremiah 17: 5).

In this sense, the term 'flesh' evidenced the essence of Jewish doctrine, the misreadings of the Pauline expositions, allied with Greek philosophical thought, gave rise to Docetism.

Current Docetism of heretical thought where the body of Jesus Christ was only an illusion and his crucifixion would have been only apparent, since they understood that organic matter was essentially corrupted.

Docetism derives from a certain Gnostic current that believes that the material world is evil and corrupt, and in an attempt to reconcile Scripture with Greek philosophy, they claimed

that Jesus was a human-looking specter, but without flesh and blood.

“For many deceivers have come into the world who do not confess that Jesus Christ came in the flesh. This is the deceiver and the antichrist. ” (2 John 1.7).

The next use of the term ‘flesh’ is found in chapter 7:

“For when we were in the flesh, the passions of sins, which are of the law, wrought in our members, bearing fruit unto death.” (Romans 7.5).

In this verse, the apostle Paul makes use of the term ‘flesh’ to name Jewish doctrine, demonstrating that in a past time both he and his interlocutors were in the flesh. Further, the apostle Paul categorically emphasizes that Christians were no longer in the flesh but in the spirit:

“But you are not in the flesh, but in the Spirit, if the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he is not his. ” (Romans 8.9).

The emphasis of the apostle of the Gentiles was on the converted Christians among the Jews, unlike the approach to the Christians of the regions of Galatia, who became among the Gentiles:

“I only wanted to know this from you: did you receive the Spirit by works of the law or by preaching the faith? Are you so foolish that, beginning with the Spirit, you now end up with the flesh? ” (Galatians 3: 2-3).

While the Christians of Galatia had begun to serve God according to the gospel (spirit), now, because of a fascination (Galatians 3.1), they were coming to the doctrine ju The Christian serves God in newness of mind, not through the old age of the letter (Romans 7: 7).

The “gospel” is contrary to the “law,” just as, respectively,

“newness of mind” disputes the “old age of the letter,” or “preaching of faith” opposes the “works of the law,” or “spirit.” contrary to the ‘flesh’.

Turning back to verse 1 of chapter 8 of the Epistle to the Romans, it is certain that those who are in Christ are new creatures free from condemnation, for they do not walk according to the precepts of the law, but according to the truth of the gospel (spirit). .

The Greek word πνεῦμα (pneuma), translated by spirit, in this context refers to the gospel of Christ.

Because of this truth, the apostle Paul stated that he was minister of 111-a New Testament, that is, of the spirit.

“Who also made us able to be ministers of a new testament, not of the letter, but of the spirit; because the letter kills and the spirit gives life. ” (2 Corinthians 3: 6).

The above verse evidences the opposition ‘spirit’ and ‘letter’, presenting the spirit as the New Testament, and the law as the letter, because it was set in stone (2 Corinthians 3: 7).

The law is presenting as the ministry of death, which opposes the gospel, which is the ministry of the spirit (2 Corinthians 3: 7-8).

Hence the opposition ‘spirit’ and ‘letter’, for the gospel quickens while the law kills.

[1] *“3563 νοῦς probably from the root of 1097; TDNT – 4: 951.636; 1) mind, including also the faculties of perceiving and understanding as well as the ability to sense, judge, determine 1a) mental faculties, understanding 1b) reason in the narrowest sense, such as the capacity for spiritual truth, the higher powers of the soul, the ability to perceive divine*

things, to recognize goodness and to hate evil 1c) the power to soberly and calmly and impartially ponder and judge 2) a particular way of thinking and judging, ie, thoughts, feelings, purposes, desires Synonyms see entry 5917 " Strong Bible Dictionary.

[2] "3551 νομος nomos of the primary word nemo (parcel, especially food or pasture for animals); TDNT – 4: 1022,646; 1) anything established, anything received by the use, custom, law, command 1a) of any law 1a1) a law or rule that produces a state approved by God 1a1a) by observance of what is approved by God 1a2) a precept or injunction 1a3) the rule of action prescribed by reason 1b) of the Mosaic law, and referring, according to the context, the volume of the law or its content 1c) the Christian religion: the law requiring faith, the moral instruction given by Christ, esp. love precept 1d) the name of the most important part (the Pentateuch) is used for the complete collection of the sacred books of the AT Synonyms see entry 5918 " Dictionary biblical Strong.

[3] "769 ἀσθενεῖα astheneia of 772; TDNT – 1: 490.83; nf 1) lack of strength, weakness, weakness 1a) of body 1a1) its natural weakness and weakness 1a2) health weakness or illness 1b) of soul 1b1) lack of strength and capacity required to 1b1a) understand something 1b1b) do great things and glorious 1b1c) suppress corrupt desires 1b1d) endure afflictions and worries " Strong Bible Dictionary.