

No Condemnation Pt. 4

Romans 8:1–4

Romans 8:1–4 (NKJV)

8 *There is* therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit. ² For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death. ³ For what the law could not do in that it was weak through the flesh, God *did* by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh, ⁴ that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit.

Introduction

Romans 3:23–26 (NKJV)

²³ for all have sinned and fall short of the glory of God,

²⁴ being justified freely by His grace through the redemption that is in Christ Jesus,

²⁵ whom God set forth as a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed,
²⁶ to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus.

Lesson:

- 1 The Reality of no Condemnation
- 2 The Reason for no Condemnation= Justification
- 3 The Route of no Condemnation = Substitution
- 4 The Result of no Condemnation Sanctification

1. The Reality of No Condemnation

8 *There is* therefore now no condemnation to those who are in Christ Jesus, (who do not walk according to the flesh, but according to the Spirit.) *not in earlier manuscripts*

Once Condemned

John 3:18–19 (NKJV)

¹⁸ “He who believes in Him is not condemned; but he who does not believe is condemned already,
 John 3:36 (NKJV)....and he who does not believe the Son shall not see life, but the wrath of God abides on him.”

Now not Condemned

1 *There is* therefore now **no condemnation to those who are in Christ Jesus,**

Ουδεν αρα νυν κατακριμα τοις εν Χριστω Ιησου

oudeis and outheis, oudemia, ouden and outhen: no one, none

Original Word: οὐδείς, οὐδεμία, οὐδέν

John 3:18 (NKJV)

¹⁸ “He who believes in Him is not condemned;

John 5:24 (NKJV)

²⁴ “Most assuredly, I say to you, he who hears My word and believes in Him who sent Me has everlasting life, and shall not come into judgment, but has passed from death into life.

1 The Reality of No Condemnation- Condemnation

2 The Reason for No Condemnation- Justification

we are made righteous Imputed Righteousness.

² **For** the law of the Spirit of life
in Christ Jesus has made me
free from the law of sin and
death.

² **For** the law of the Spirit of life
in Christ Jesus has made me
free

So what is this that has made us Free??

² **For** the law of the Spirit of life
in Christ Jesus

ο **γαρ** νομος του πνευματος της ζωης εν Χριστω
Ιησου ηλευθερωσεν με απο του νομου της αμαρτιας
και του θανατου

² **For**

1063 γάρ (a conjunction) – for. While "for" is usually the best translation of 1063 (γάρ), its sense is shaped by the preceding statement – the "A" statement which precedes the 1063 (γάρ) statement in the "A-B" unit.

1063. γάρ gar; a contr. of γε ἄρα ge ara (*verily then*); *for, indeed* (a **conjunc. used to express cause, explanation, inference or continuation**):— actually(1), after(1), **after all(1)**, although(1), **because(2)**, indeed(1), since(1), then(2), though(1), well(3), what(1), why(3), yes(2).

Thomas, R. L. (1998). New American Standard Hebrew-Aramaic and Greek dictionaries : updated edition. Anaheim: Foundation Publications, Inc.

So what is this that has made us Free??

Answer:

² For the law of the Spirit of life
in Christ Jesus

ο γαρ **νομος** του πνευματος της ζωης εν Χριστω
Ιησου

law

3551 /νόμος ("law") then can refer to "the Law," or "law" as a general principle (or both simultaneously). The particular sense(s) of 3551 (νόμος) is determined by the context.

The Law is that which binds, commands, constrains coerces, or as principle reality. desires, absolutes

the law of the Spirit of life
in Christ Jesus

This is a summation of all the terms and phrases Paul has used to describe our Salvation in Christ, that has granted us Justification

Romans 5:1 (NKJV)

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

Romans 5:19 (NKJV)

¹⁹ For as by one man's disobedience many were made sinners, so also by **one Man's obedience many will be made righteous.**

Romans 6:3 (NKJV)

³ Or do you not know that as many of us as were **baptized into Christ Jesus were baptized into His death?**

Romans 6:7–8 (NKJV)

⁷ For he who has died has been freed from sin.

⁸ Now if we died with Christ, we believe that we shall also live with Him,

Romans 6:11 (NKJV)

¹¹ Likewise you also, reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord.

Romans 6:23 (NKJV)

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

Romans 7:4 (NKJV)

⁴ Therefore, my brethren, you also have become dead to the law through the body of Christ,

Romans 7:6 (NKJV)

⁶ But now we have been delivered from the law, having died to what we were held by, so that we should serve in the newness of the Spirit and not in the oldness of the letter.

² For (because) the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death.

ο γαρ νομος του πνευματος της ζωης εν Χριστω Ιησου ηλευθερωσεν με απο του νομου της αμαρτιας και του θανατου

ηλευθερωσεν **Aorist A. I—a past completed event.**

eleutheroó: to make free, fig. to exempt (from liability)

Original Word: ἐλευθερόω

Part of Speech: Verb

Transliteration: eleutheroó

Phonetic Spelling: (el-yoo-ther-o'-o)

Definition: to make free, **to exempt (from liability)**

Usage: I free, set free, liberate.

Cognate: 1659 eleutheróō – properly, set free, release from bondage; (figuratively) to remove the restrictions of sin (darkness) because delivered by God into true spiritual liberty (growth). **See 1658** (eleutheros).

Jn 8:36: "So if the Son makes you free (1659 / eleutheróō), you will be free (1658 /eleútheros) indeed" (NASU).

From **eleutheros**; to liberate, i.e. (figuratively) **to exempt (from moral, ceremonial or mortal liability)**

Romans 6:18 (NKJV)

¹⁸ And having been **set free from sin**, you became slaves of righteousness.

Romans 6:22 (NKJV)

²² But now having been **set free from sin**, and having become slaves of God, you have your fruit to holiness, and the end, everlasting life.

² For the law of **the Spirit of life** in Christ Jesus **has made me free from the law of sin and death.**

this is summed up by

Romans 6:23 (NKJV)

²³ For the wages of sin *is* death, Sin brings death. But because of Justification we are

We are set free from

1. The Penalty of Sin

Romans 6:23(NKJV)

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

2. The Power of Sin

Romans 6:17–18 (NKJV)

¹⁷ But God be thanked that *though* you were slaves of sin, yet you obeyed from the heart that form of doctrine to which you were delivered. ¹⁸ And having been set free from sin, you became slaves of righteousness.

3. The Presence of Sin.

Romans 6:22 (NKJV)

²² But now having been set free from sin, and having become slaves of God, you have your fruit to holiness, and the end, everlasting life.

Martin Luther said,

What gives peace to the conscience is that by faith our sins are no more ours, but Christ's, upon whom God hath laid them all; and that, on the other hand, all Christ's righteousness is ours, to whom God hath given it. Christ lays His hand upon us, and we are healed. He casts His mantle upon us, and we are clothed; for He is the glorious Savior, blessed for

ever. (Cited in Robert Haldane, *An Exposition of Romans*; [reprint, McLean, Va.: McDonald, 1958], p. 312)

1 The Reality of No Condemnation- Condemnation

2 The Reason for No Condemnation- Justification

3 The Route of No Condemnation - Substitution

³ For what the law could not do in that it was weak through the flesh, God *did* by sending His own Son in the likeness of sinful flesh, on

account of sin: He condemned sin
in the flesh,

This verse is perhaps the most definitive and succinct statement of the substitutionary atonement to be found in Scripture. It expresses the heart of the gospel message, the wondrous truth that Jesus Christ paid the penalty on behalf of every person who would turn from sin and trust in Him as Lord and Savior.

MacArthur, J. F., Jr. (1991). *Romans* (Vol. 1, p. 405). Chicago: Moody Press.

³ For what the law **could not do** in
that it was weak through the flesh,
Το γὰρ **αδυνατον** του νομου εν ω ησθενει δια της
σαρκος
For the **powerlessness** of the law
What is it that the law could not do?

Romans 3:20 (NKJV)

²⁰ Therefore by the deeds of the law no flesh will be justified in His sight, for by the law *is* the knowledge of sin.

Romans 3:28 (NKJV)

²⁸ Therefore we conclude that a man is justified by faith apart from the deeds of the law.

Romans 4:13 (NKJV)

¹³ For the promise that he would be the heir of the world was not to Abraham or to his seed through the law, but through the righteousness of faith.

Romans 9:31–32 (NKJV)

³¹ but Israel, pursuing the law of righteousness, has not attained to the law of righteousness. ³² Why? Because *they did not seek it* by faith, but as it were, by the works of the law. For they stumbled at that stumbling stone.

Acts 13:39 (NKJV)

³⁹ and by Him everyone who believes is justified from all things from which you could not be justified by the law of Moses.

Galatians 2:16 (NKJV)

¹⁶ knowing that a man is not justified by the works of the law but by faith in Jesus Christ, even we have believed in Christ Jesus, that we might be justified by faith in Christ and not by the works of the law; for by the works of the law no flesh shall be justified.

Galatians 5:4 (NKJV)

⁴ You have become estranged from Christ, you who *attempt to* be justified by law; you have fallen from grace.

The law cannot make men righteous but can only expose their unrighteousness and condemn them for it. The law cannot make men perfect but can only reveal their great imperfection.

MacArthur, J. F., Jr. (1991). [Romans](#) (Vol. 1, p. 406). Chicago: Moody Press.

But the Law can save !
The Law is not the problem!!

Remember what Paul said

Romans 7:12 (NKJV)

¹² Therefore the law *is* holy, and the commandment holy and just and good.

Matthew 19:16–17 (NKJV) Rich young ruler

¹⁶ Now behold, one came and said to Him, “Good Teacher, what good thing shall I do that I may have eternal life?”

¹⁷ So He said to him, “Why do you call Me good? No one *is* good but One, *that is*, God. But if you want to enter into life, keep the commandments.”

Luke 10:25–28 (NKJV)

²⁵ And behold, a certain lawyer stood up and tested Him, saying, “Teacher, what shall I do to inherit eternal life?”

²⁶ He said to him, “What is written in the law? What is your reading *of it*?”

²⁷ So he answered and said, “ ‘*You shall love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind,*’ and ‘*your neighbor as yourself.*’ ”

²⁸ And He said to him, “You have answered rightly; do this and you will live.”

Leviticus 18:5 (NKJV)

⁵ You shall therefore keep My statutes and My judgments, which if a man does, he shall live by them: I *am* the Lord.

Ezekiel 20:11 (NKJV)

¹¹ And I gave them My statutes and showed them My judgments, ‘which, *if* a man does, he shall live by them.’

Romans 10:5 (NKJV)

⁵ For Moses writes about the righteousness which is of the law, “*The man who does those things shall live by them.*”

So the law could save but.....

³ For what the law could not do in that it was weak through the flesh,

The law **is not weak**, It **could save**. It **is strong**, it is

Romans 7:12 (NKJV)

¹² Therefore the **law is holy, and the commandment holy and just and good.**

So the law is not the problem.

³ For what the law could not do in that it was weak through the flesh,

Someone once compared this thought to a person digging with a strong steel shovel with a wood handle. While digging in the hard soil,

the wooden handle broke. the Steel shovel was fine but the handle was weak. So the law is as hard as steel and has no weakness. But the Flesh ie. the handle is weak.

weak **Imperfect active Ind.**

astheneó: to be weak, feeble

Original Word: ἀσθενέω

Part of Speech: Verb

Transliteration: astheneó

Phonetic Spelling: (as-then-eh'-o)

Definition: to be weak, **feeble**

Usage: I am weak (physically: then morally), I am **sick**.

Cognate: 770 asthenéō – **to be ill**, without strength; to languish. **See 772** (asthenēs).

Romans 5:6 (NKJV)

⁶ For when we were still without strength, in due time Christ died for the ungodly.

Galatians 3:21–22 (NKJV)

²¹ Is the law then against the promises of God? Certainly not! For if there had been a law given which could have given life, truly righteousness

would have been by the law. ²² But the Scripture has confined all under sin, that the promise by faith in Jesus Christ might be given to those who believe.

Hebrews 10:1–4 (NKJV)

10 For the law, having a shadow of the good things to come, *and* not the very image of the things, can never with these same sacrifices, which they offer continually year by year, make those who approach perfect. ² For then would they not have ceased to be offered? For the worshipers, once purified, would have had no more consciousness of sins. ³ But in those *sacrifices there is* a reminder of sins every year. ⁴ For *it is* not possible that the blood of bulls and goats could take away sins.

Romans 8:3 (NKJV)

³ For what the law could not do in that it was weak through the flesh, **God *did*** by sending His own Son in the likeness of sinful flesh, on account of sin: He
condemned sin in the flesh,

Το γαρ αδυνατον του νομου εν ω
ησθενει δια της σαρκος ο Θεος τον
εαυτου υιον πεμψας εν ομοιωματι

σαρκος αμαρτιας και περι αμαρτιας
κατεκρινεν την αμαρτιαν εν τη σαρκι

What the law could not do because of Human weakness, **GOD DID.**

God *did* by sending His own Son

ὁ θεὸς τὸν ἑαυτοῦ υἱὸν πέμψας (“God having sent his own son,” Rom 8:3*) as compared with ἐξαπέστειλεν τὸν υἱὸν αὐτοῦ (“he sent forth his son,” Gal 4:4*)

Jewett, R., & Kotansky, R. D. (2006). *Romans: A commentary*. (E. J. Epp, Ed.) (p. 482). Minneapolis, MN: Fortress Press.

τὸν ἑαυτοῦ υἱόν. **The emphatic ἑαυτοῦ** brings out the community of nature between the Father and the Son

Sanday, W., & Headlam, A. C. (1897). *A critical and exegetical commentary on the Epistle of the Romans* (3d ed., p. 192). New York: C. Scribner’s Sons.

God *did* by sending His own Son

sending

πέμψας **dispatch** v. — to send away towards a designated goal or purpose.

There is also a significant difference from πέμπειν. In the latter the point is the sending as such, i.e., the fact of sending, as in the transmission

of an object or commission or the sending of a man. ἀποστέλλειν, however, expresses the fact that the sending takes place from a specific and unique standpoint which does not merely link the sender and recipient but also, in virtue of the situation, unites with the sender either the person or the object sent

Rengstorf, K. H. (1964-). ἀποστέλλω (πέμπω), ἐξαποστέλλω, ἀπόστολος, Ψευδαπόστολος, ἀποστολή. G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (electronic ed., Vol. 1, p. 398). Grand Rapids, MI: Eerdmans.

Own is important, pointing as it does to the close relationship between the Father and the Son. It was no remote messenger that God sent, but the Son who stood in a unique relationship to him. As Hunter says, he is “the Son by nature, as we are sons by grace.” Paul does not often use the concept of God’s sending of his Son, but the idea is clear here

Morris, L. (1988). *The Epistle to the Romans* (p. 302). Grand Rapids, MI; Leicester, England: W.B. Eerdmans; Inter-Varsity Press.

³ For what the law could not do in that it was weak through the flesh, God did by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh,

sending His own Son

Why send His Own son, not just any son.

Men who are weak, cannot atone for their sin. They are guilty of their sin.

But Christ, is not guilty, but rather is innocent of sin and Holy.

During His incarnation, Jesus was the embodiment of the law of Moses. He alone of all men who have ever lived or will ever live perfectly fulfilled the law of God.

“Do not think that I came to abolish the Law or the Prophets,” He said; “I did not come to abolish, but to fulfill” (Matt. 5:17).

During one of His discourses in the Temple, Jesus exposed the sinfulness of the self-righteous scribes and Pharisees, who, by their failure to throw stones at the woman taken in adultery, admitted they were not without sin (John 8:7–9). Later on that same occasion Jesus challenged His enemies to convict Him of any sin, and no one could do so or even tried (v. 46).

John 8:46 (NKJV)

⁴⁶ Which of you convicts Me of sin? And if I tell the truth, why do you not believe Me?

Some people, including many professing Christians, believe that they can achieve moral and spiritual perfection by living up to God’s standards by their own power. But James reminds us that “whoever keeps the whole law and yet stumbles in one point, he has become guilty of all” (James 2:10). In other words, even a single sin, no matter how small and no matter when committed, is sufficient to disqualify a person for heaven.

God’s law commands righteousness, but it cannot provide the means to achieve that righteousness. Therefore, what the law was unable to do for fallen man, **God Himself did**. The law can condemn the sinner, but only God can condemn and destroy sin, and that is what He has done on behalf of those who trust in His Son—

MacArthur, J. F., Jr. (1991). [Romans](#) (Vol. 1, p. 407). Chicago: Moody Press.

God did by sending His own
Son in the likeness of sinful
flesh, on account of sin: He
condemned sin in the flesh,

in the **likeness** of sinful
flesh

εν **ομοιωματι** σαρκος
αμαρτιας

ομοιωματι

3667 /homoíōma ("likeness, particular similarity") is a comparison used to increase understanding. **3667** /homoíōma ("resemblance") does not require one element of a comparison to be derived from the other; indeed, it can be wholly separate from it. Rather, **3667** (homoíōma) refers to a basic analogy (resemblance), not an exact copy.

Romans 1:23 (NKJV)

²³ and changed the glory of the incorruptible God into an image made like corruptible man—and birds and four-footed animals and creeping things.

Romans 5:14 (NKJV)

¹⁴ Nevertheless death reigned from Adam to Moses, even over those who had not sinned according to the likeness of the transgression of Adam, who is a type of Him who was to come.

Romans 6:5 (NKJV)

⁵ For if we have been united together in the likeness of His death, certainly we also shall be *in the likeness* of *His* resurrection,

Revelation 9:7 (NKJV)

⁷ The shape of the locusts was like horses prepared for battle. On their heads were crowns of something like gold, and their faces *were* like the faces of men.

Philippians 2:7 (NKJV)

⁷ but made Himself of no reputation, taking the form of a bondservant, *and* coming in the likeness of men.

Jesus said, “I am the living bread that came down out of heaven; if anyone eats of this bread, he shall live forever; and the bread also which I shall give for the life of the world is My flesh” (John 6:51). In His incarnation Jesus was completely a man, fully incarnated. But He was only **in the likeness of**, in the outward appearance of, **sinful flesh**. Although Paul does not here specifically mention Jesus’ sinlessness, his phrasing carefully guards that profound truth.

Jesus was “tempted in all things as we are, yet without sin” (Heb. 4:15). If He had not been both fully human and fully sinless, He could not have offered an acceptable sacrifice to God for the sins of the world. If Jesus had not Himself been without sin, He not only could not have made a sacrifice for

fallen mankind but would have needed to have a sacrifice made on His own behalf.

MacArthur, J. F., Jr. (1991). [Romans](#) (Vol. 1, p. 407). Chicago: Moody Press.

v. 3b He condemned sin in the flesh

Colossians 2:13–15 (NKJV)

¹³ And you, being dead in your trespasses and the uncircumcision of your flesh, He has made alive together with Him, having forgiven you all trespasses, ¹⁴ having wiped out the handwriting of requirements that was against us, which was contrary to us. And He has taken it out of the way, having nailed it to the cross. ¹⁵ Having disarmed principalities and powers, He made a public spectacle of them, triumphing over them in it.

Speaking of His impending crucifixion, Jesus said, “Now judgment is upon this world; now the ruler of this world shall be cast out” (John 12:31). In other words, by His death on the cross Christ condemned and conquered both sin and Satan. He bore the fury of God’s wrath on all sin, and in doing so broke sin’s power over those whose trust is in His giving of **Himself as an offering for sin**

MacArthur, J. F., Jr. (1991). [Romans](#) (Vol. 1, p. 408). Chicago: Moody Press.

Hebrews 10:10 (NKJV)

¹⁰ By that will we have been sanctified through the offering of the body of Jesus Christ once *for all*.

For

huper: over, beyond, fig. on behalf of, genative case for the sake of, concerning

Original Word: ὑπέρ

Part of Speech: Preposition

Transliteration: huper

Phonetic Spelling: (hoop-er')

Definition: over, beyond, on behalf of, for the sake of, concerning

Usage: gen: in behalf of; acc: above.

RC Sproul,

“The word vicarious is extremely important to our understanding of the atonement of Christ. The late Swiss theologian Karl Barth once said that, in his judgment, the single most important word in all of the Greek New Testament is the minuscule word *huper*. This little word is translated by the English phrase “in behalf of.” Barth was clearly engaging in a bit of hyperbole in making this statement, because

many words in the New Testament are arguably as important or even more important than *huper*, but he was simply seeking to call attention to the importance of what is known in theology as the vicarious aspect of the ministry of Jesus.”

1 Peter 2:21–24 (NKJV)

²¹ For to this you were called, because Christ also suffered **for** us, leaving us an example, that you should follow His steps:

²² “Who committed no sin,

Nor was deceit found in His mouth”;

²³ who, when He was reviled, did not revile in return; when He suffered, He did not threaten, but committed *Himself* to Him who judges righteously;

²⁴ who Himself bore our sins in His own body on the tree, that we, having died to sins, might live for righteousness—by whose stripes you were healed.

1 Peter 4:1 (NKJV)

4 Therefore, since Christ suffered **for** us in the flesh, arm yourselves also with the same mind, for he who has suffered in the flesh has ceased from sin,

Isaiah 53:4–5 (NKJV)

4 Surely He has borne our griefs
And carried our sorrows;
Yet we esteemed Him stricken,
Smitten by God, and afflicted.

5 But He *was* wounded for our transgressions,
He was bruised for our iniquities;
The chastisement for our peace *was* upon Him,
And by His stripes we are healed.

Romans 5:6–8 (NKJV)

6 For when we were still without strength, in due time Christ died **for** the ungodly. 7 For scarcely **for** a righteous man will one die; yet perhaps **for** a good man someone would even dare to die. 8 But God demonstrates His own love toward us, in that while we were still sinners, Christ died **for** us.

Galatians 1:4 (NKJV)

4 who gave Himself **for** our sins, that He might deliver us from this present evil age, according to the will of our God and Father,

Galatians 3:13 (NKJV)

13 Christ has redeemed us from the curse of the law, having become a curse **for** us (for it is written, “*Cursed is everyone who hangs on a tree*”),

Titus 2:14 (NKJV)

¹⁴ who gave Himself **for** us, that He might redeem us from every lawless deed and purify for Himself *His* own special people, zealous for good works.

Hebrews 9:24–28 (NKJV)

²⁴ For Christ has not entered the holy places made with hands, *which are* copies of the true, but into heaven itself, now to appear in the presence of God for us; ²⁵ not that He should offer Himself often, as the high priest enters the Most Holy Place every year with blood of another—²⁶ He then would have had to suffer often since the foundation of the world; but now, once at the end of the ages, He has appeared to put away sin by the sacrifice of Himself. ²⁷ And as it is appointed for men to die once, but after this the judgment, ²⁸ so Christ was offered once to bear the sins of many. To those who eagerly wait for Him He will appear a second time, apart from sin, for salvation.

1 Peter 3:18 (NKJV)

¹⁸ For Christ also suffered once for (peri) sins, the just **for (huper)** the unjust, that He might bring us to God, being put to death in the flesh but made alive by the Spirit,

2 Corinthians 5:21 (NKJV)

²¹ For He made Him who knew no sin *to be* sin **for** us, that we might become the righteousness of God in Him.

This is the great reality of Substitution. He died in our place for our sin, paying our debt taking our punishment

Isaac Watts wrote.

Alas, and did my Savior
bleed?

And did my Sovereign
die?

Would He devote that
sacred head

For such a worm as I?

Spurgeon wrote

We took our sins and drove them like nails through his hands and feet. We lifted him high up on the cross of our transgressions, and then we pierced his heart through with the spear of our unbelief.

In Gods case, if He had said in the infinite sovereignty of His absolute will, “I will have no substitute, but each man shall suffer for himself, he who sinneth shall die,” none could have murmured. It was grace, and only grace which led the divine mind to say, “I will accept of a substitute. There shall be a vicarious suffering; and My vengeance shall be content, and My mercy shall be gratified.” Reference: Expiation, Sermon 561, Isa. 53:10.

Horatius Bonar,

“If Christ be not the Substitute, He is nothing to the sinner. If He did not die as the Sin-bearer, He has died in vain. Let us not be deceived on this point, or misled by those who, when they announce Christ as the Deliverer, think they have preached the Gospel. If I throw a rope to a drowning man, I am a deliverer. But is Christ no more than that? If I cast myself into the sea, and risk my life to save another, I am a deliverer. But is Christ no more? Did He but risk His life? The very essence of Christ’s deliverance is the substitution of Himself for us, His life for ours. He did not come to risk His life; He came to die! He did not redeem us by a little loss, a little sacrifice, a little labor, a little suffering. “He redeemed us to God by his blood,” “the precious

blood of Christ” (Rev 5:9; 1Pe 1:19). He gave all He had, even His life, for us.”

Reference: God’s Way of Peace, 1862.

John 1:29 (NKJV)

²⁹ The next day John saw Jesus coming toward him, and said, “Behold! The Lamb of God who takes away the sin of the world!

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2 The Reason for No Condemnation- Justification

3 The Route of No Condemnation - Substitution

4 The Result of No

Condemnation- Sanctification

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