

Preached on 4/23/23 at GBC – Ruston  
"The Blessings Of Justification"

Rom.8:1

The Apostle Paul had written almost seven chapters that make up this Epistle setting forth the believing sinner's justification and eternal life through Jesus Christ our Lord, based on His blood and righteousness **ALONE** – "*Therefore **being justified**, by faith we have peace with God through our Lord Jesus Christ.*"(Rom.5:1) Listen to a **YLT** of this verse: "**Having been declared righteous**, then, by faith, we have peace toward God through our Lord Jesus Christ." The original Greek word translated "**being justified**" means 'to declare, or to pronounce one to be just, righteous, or such as he ought to be'. How can a **JUST GOD**, "*who will by no means clear the guilty*" declare those who are "*guilty*", condemned, and enemies of God - **JUST, RIGHTEOUS, or AS THEY OUT TO BE BEFORE HIM?** That's the question that must be answered. We **KNOW** from the Scriptures that **GOD** has **DONE THIS** for someone – "*Who shall lay any thing to the charge of God's elect?* [It is] **GOD THAT JUSTIFIETH.**"(Rom.8:33) Paul had made it clear that the **ONLY RIGHTEOUSNESS** by which God can be "*just to justify the ungodly*" is found in the accomplished work of His dear Son, His people's Surety and Substitute, the Lord Jesus Christ. Paul had ended the **7<sup>th</sup> chapter** lamenting the present reality of every justified sinner, i.e., "*that in the flesh dwelleth NO GOOD THING.*" Look at Paul's closing words concerning what those Christ justified deal with every day of their lives – **Look at Rom.7:18-24**. Did this knowledge that Paul and all God's redeemed experience and struggle with **CHANGE** how God is "*just to justify the UNGODLY*"? **ABSOLUTELY NOT!!!!** Listen to Paul's triumphant cry – "*I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.*"(Rom.7:25) This brings a close to all Paul's arguments concerning justification full and free based exclusively on Christ's obedience unto death, believed by God-given faith.

Having fully established the doctrine of justification, in this chapter Paul sets forth the blessed effects of this justification from the **very first stage** of freedom from condemnation, to our final entrance into glory in heaven. I said this years ago, (**probably stole it from some other preacher or author**): Paul starts this chapter with the certain promise for all those God justified in Christ of **NO CONDEMNATION** – "*Therefore now NO CONDEMNATION to them that are in Christ Jesus*", and he ends this chapter with certain promise to those same people that there is **NO POSSIBILITY OF SEPARATION** for those who are eternally loved "**IN CHRIST**" – "*For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.*"(Rom.8:38,39) What an unbelievable blessing is graciously given to us **IN CHRIST** - "[There is] *therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.*" **KNOWING MYSELF**, and living with me every day, knowing and feeling within myself what Paul described, i.e., "*O wretched man that I AM, WHO shall deliver me from the body of this death?*", this blessing of "**NO CONDEMNATION**" fills my soul with the joys of King David – "*Bless the LORD, O my soul: and all that is within me, [bless] his holy name. Bless the LORD, O my soul, and forget not all his benefits: Who forgiveth all thine iniquities; who healeth all thy diseases; Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies; Who satisfieth thy mouth with good [things; so that] thy youth is renewed like the eagle's.*"(Ps.103:1-5) Think about these words – "*therefore now no condemnation to them which are in Christ Jesus.*" The word translated "*therefore*" means 'so then or wherefore'. The word

translated “**now**” mean ‘at this time, the present’. The word translated “**no**” means ‘no one, or nothing’. The word translated “**condemnation**” means ‘damnatory sentence’. This promise of ‘no damnatory sentence’ is to a **specific people** – “**which are in Christ Jesus**.” I’d have you to notice that Paul didn’t say there **WAS NOT** or **IS NOT** anything in those “**which are in Christ Jesus**” worthy of condemnation. There is much in best of God’s children that is condemnable. **Matter of fact**, if you know anything of sin as a child of God, we condemn ourselves – “*If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us [our] sins, and to cleanse us from all unrighteousness.*”(I Jn.1:8,9) **Think about it**: Even now, when we sin against our God, what do we feel in our conscience – fresh **GUILT** and **CONDEMNATION!** That’s why we are commanded to “**confess our sins**”, knowing that “**He is faithful and just to forgive us [our] sins, and to cleanse us from all unrighteousness.**” By these words Paul was teaching them (**and all God’s redeemed in every generation**) that all those who by God-given faith rest in Christ’s accomplished work of redemption, His very obedience unto death as their Surety and Substitute, there is **RIGHT NOW NOTHING OR NO ONE** that can pronounce a damnatory sentence on them. **How can that be?** Even though we are all as God’s elect born into this world with Adam’s sin imputed or charged to us; even though we reveal ourselves as condemned and guilty before God’s holy law by our disobedience to His revealed will, Christ as our **SURETY** has born all of the guilt, penalty, and condemnation of our sin and has answered all the demands of God’s holy law – “*Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he [was] wounded for our transgressions, [he was] bruised for our iniquities: the chastisement of our peace [was] upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.*”(Isa.53:4-6) The Prophet Isaiah also declared of our God – “*I, [even] I, [am] he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.*”(Isa.43:25) The Apostle Paul states this blotting out of the elect’s transgressions and sins even clearer – “*And all things [are] of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech [you] by us: we pray [you] in Christ’s stead, be ye reconciled to God. For he hath made him [to be] sin for us, who knew no sin; that we might be made the righteousness of God in him.*”(II Cor.5:18-21) **Think about a Surety and the work of the Surety**. The **first time** this word translated “**Surety**” in the Old Testament is used was when Joseph had demanded of his brethren that they bring Benjamin to him. Judah declared to his father Israel – “*Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, [and] also our little ones. **I will be surety** for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever.*”(Gen.43:8,9) The Hebrew word translated “**I will be surety**” means ‘to pledge, exchange, or undertake for’. Judah was saying that he would be completely responsible for any indebtedness if he did not fulfill what he had promised. This **FIRST USE** of this word gives us the meaning of the word “**Surety**” throughout the Scripture. Christ was completely responsible for the guilt, penalty, and condemnation of all those given to Him in the everlasting covenant of grace, with their punishment imputed or charged to Him and His righteousness to be imputed to them. The believer in Christ Jesus is in a state of complete justification before God as they are “**IN CHRIST**”, having His righteousness charged to them.

But Paul gives us a telling clue concerning all those who can never be condemned, seeing they are **IN CHRIST**. Notice what he says of them – “*who walk not after the flesh, but after the Spirit.*” Now most in false religion use these words to try and teach that Paul was telling us that saved sinners **do not practice or walk** in their fleshly nature, but that they walk in whatever way religion deems a spiritual life. **LISTEN TO ME:** In the context of Rom.7 and Rom.9, Paul couldn’t be stating that the sinner freed from any possibility of condemnation is completely freed from a body of flesh and sin. Think what he had just stated concerning his own condition while in the world – “*For we know that the law is spiritual: but I am carnal, sold under sin. For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that [it is] good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but [how] to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do.*”(Rom.7:14-19) Look back up at Rom.7:5 – “***For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.***” **Well hold on:** When Paul wrote this he was still in a fleshly body, so he couldn’t be talking about anything concerning his or our personal character and conduct. What did he mean when he describes all those who have no possibility of condemnation being those “*who walk not after the flesh, but after the spirit*”? I’m convinced based on the context that Paul’s description here is the life of faith – “*The JUST (the righteous) shall live by faith.*” This life of faith is characterized by living under an abiding sense of their being wholly justified in Christ, and having absolutely “*no confidence in the flesh*”. There’s no Pharisaical righteousness mingled in this walk, being puffed up with a fleshly mind. I can’t help but think of the difference between those two men in the parable of the Publican and the Pharisee. The Pharisee is an example of what it is to “*walk after the flesh*” – “*The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men [are], extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess.*”(Lk.18:11,12) On the other hand, that poor, sinful publican is an example of one who walks “*after the Spirit*” - “*And the publican, standing afar off, would not lift up so much as [his] eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.*”(Lk.18:13) Look at Christ’s words concerning both these men – “*I tell you, this man went down to his house justified [rather] than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.*” Also, remember how Christ prefaced this parable – “*And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others.*”(Lk.18:9) That’s why we read **Phil.3** in the “**Call To Worship**”. Turn back over there just a second and we’ll close – **Phil.3:4-11**. Listen to Paul’s words to those at Colosse – “*Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.*”(Col.2:18,19)

To all those who rest in Christ’s blood and righteousness alone, there is no possibility of condemnation in this world, or in the world to come. What a blessing to know that the Lord will not charge sin to any of His elect, seeing He charged or imputed it their Surety, His dear Son, the Lord Jesus Christ – “*Blessed [is he whose] transgression [is] forgiven, [whose] sin [is] covered. Blessed [is] the man unto whom the LORD imputeth not iniquity, and in whose spirit [there is] no*

*guile*.”(Ps.32:1,2) This is the sinner that is found “*in Christ*” for whom is no possibility of condemnation.