

No 1.

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There is therefore now no condemnation to them which are in Christ Jesus who walk not after the flesh but after the Spirit. Rom. 8. 1.

The Apostle Paul commences this epistle by announcing the gospel, to be the wisdom and power of God unto salvation to every one that believeth; to the Jew first & also to the Gentile. For therein is the righteousness of God revealed. Having declared, where "the righteousness of God," or a righteousness which justifies with God, was to be obtained he proceeds to prove that neither by Gentile nor Jew, could it be properly expected from any other quarter. To establish this truth he refers to the manifest departure of the heathen world from the knowledge and service of God, which, being voluntary & opposed to the clear dictates of the law of nature; brought them under condemnation. For God will render unto every man according to his deeds, to those who obey not the truth indignation and wrath.

By the Jews, this fearful doom of

the Gentiles, who seemed to favour this
middle of providence and nation, was
freely acknowledged to be just. The
Apostle then, with redoubled em-
phasis, ^{turns on them} the sentence they just had
ratified " wherein thou judgest ano-
ther than thou condemnest thyself." For
with God there is no respect of persons
if then they who had no written law
were justly liable to perish, how much
^{more} ye who through breaking the law you
boast, dishonour God" Therefore every
mouth must be stopped & all the world
become guilty before God. From the
fact of guilt and consequently condem-
nation, being thus universal; the Apos-
tle draws the conclusion, that by the
works of the law can no flesh be
justified.

This opens the way for the
Gospel which comes proclaiming
we are justified freely by his grace
through the redemption that is in
Christ Jesus, whom God hath set forth

to be a propitiation through faith in
his blood" The doctrine of justification
by faith, however, took not its rise from
the Apostle Paul. It had before been
witnessed both by the law and the
prophets, and the Jewish scriptures
themselves, taught that it was the
faith of Abraham that was counted
to him for righteousness. Thus it ap-
pears that under every dispensation it
was the man justified by faith ^{that} lived.

Having established this important
point the Apostle derives from it the
following conclusion, "being now jus-
tified by his blood, we shall be saved
from wrath through him." This sal-
vation is in the work of sanctifica-
tion, commenced on earth & in the per-
fection of holiness consummated in
heaven. That this salvation from sin,
is not from the law, is evident, because
the law simply commands, without
imparting strength to obey. So far from
subduing sin, corruption, that sin re-

vines at its approach, and by the law becomes exceeding sinful. Whence then can deliverance come? Through our Lord Jesus Christ.

This christ-breaking Apostle having now proved to both Jews & Gentiles, that justification and deliverance from sin, were not to be obtained from the law, but through the redemption that there is in Jesus, proceeds to announce in the text the glory of the plan of mercy he taught, viz, the certainty of the final salvation of all believers. "There is therefore now no condemnation to those who are in Christ Jesus, who walk not after the flesh but after the spirit."

Before we proceed to speak of this delightful truth, it will be necessary for a moment to consider the import of the phrase "in Christ Jesus." "walking" ^{not} after the flesh but after the spirit. Because these expressions serve to designate those to whom there is no condemnation.

To be in C. I. is to be in covenant
with C. I. and implies a close and
vital union. This is sometimes illus-
trated by the connexion being the
human family & their great pro-
genitor "as if I & dam all die so
in Christ shall be made alive" - or
others by the union between the
vine & branches - and our Saviour
compares the bond between him-
self & people, to that wh^{ch} exists
between himself & Father. "At that
day ye shall know that I am in
my Father & ye in me & I in you"
There are some expressions of the Re-
verend on this subject of such a
fearful import that he seems to
prefer using them himself, rather
than communicate them by the
holiest of his servants. — But the
most probable allusion of the Apo-
tle in the text, is to the cities of

of refuge. It was a statute in Israel
that when a man by accident had
slain his neighbour, and was ex-
posed to death by the hand of the
avenger of blood, he was to fly to
the nearest of these cities, where
alone security was to be found.
This beautifully illustrates the act
of saving faith. When the soul
awakened to a sense of guilt, be-
holds the Law approaching with
its sentence & its sword, anxious
by looks to around for some way
of escape, but finding every suc-
cessive avenue closed flies at last
for refuge to lay hold of the hope
that there is in Jesus, & within the
compass of his arms finds sal-
vation. - By being "in Christ Jesus"
therefore we are to understand
being united to him by faith.
That such is the import of the ex-
pression is rendered certain from

The same effect being ascribed to
"believing" & to this union. "He that
believeth is not condemned" and
"There is no condemnation to them
that are in Christ Jesus." It is not
sufficient therefore to be in the
visible church, to be found within
in the pale of orthodoxy, or the
number of regular professors, we
must be in Christ by faith not
having our own righteousness whi-
ch is of the Law, but that which is through
the faith of Ch. - the righteousness of
God by faith."

This faith is not the simple assent of
intellect it is an active vital prin-
ciple; hence they who are in Ch.
& walk not after the flesh, but
after the spirit In the preceding
chapter the Apostle had spoken
at length of the two opposite prin-
ciple & conflicts of these two oppo-
site principles. He here introduces

The subject again & clearly teaches that our character & destiny is to be decided according as we obey the one or the other. "If ye live after the flesh ye shall die, but if thro' the Spirit ye do mortify the deeds of the body ye shall live".

By the flesh we are to understand our nature in its present corrupt state. The phrase walking after imports regulating our conduct according to. This explanation being admitted, we may easily discover the outline of the character they serve to designate. It is the great principle of fallen beings "to love & serve the creature more than the Creator". If then this principle governs us our character can be no longer dubious. In order to ascertain this interesting truth it will only be necessary to determine what is the object we supremely love & seek, and what the motive wh. mainly regulates our pursuit. If then any crea

ture good, whether wealth or pleasure or honor or friends or any thing else than God occupy the pre-eminence by your thoughts & affections, it is evident that the creature still holds the Creator's throne & receives his tribute, that we are still living in obedience to the characteristic principle of our corrupted nature that we are still walking after the flesh. Again, as the motives which actuate our conduct are always of a similar nature with the objects we have in view, the slightest examination will enable us to discover that the main spring of our actions is selfishness or some natural affection: though dignified by names which serve to conceal their nature from ourselves & pass them on the world for honourable principles. But Brethren every man whose treasure & whose heart is this side heaven, whose desires & whose

is now no condemnation to them

plans seldom reach farther than the grave, whose maxims, rules & mo-
tives are drawn from the world
is walking after the flesh.

Walking after the Spirit is walking agreeably to the directions of the Spirit, and as these directions are contained in the word of God, they who ^{regulate} ~~submit~~ their creed & conduct by the dictates of that word walk after the Spirit. It also implies the indwelling of the H S as a principle of life & action. They then who walk after the Spirit are those who have experienced the renewing of the Holy Ghost, who have heard the voice of the Son of man & live. Wherever this principle has been spoken into life it constitutes the character in the sight of God. Because wherever it is, it governs, it is every at the helm & however often of the soul may, by storms of passion be driven from its course still is this steersman faithful & keeps a steadfast eye,

upon the star which stands above its
naven. This spiritual life, is evinced
by the pursuit of spiritual objects
from spiritual motives. By consid-
ering heaven as our home & its joys
~~as~~ our portion, it ~~is~~ ^{is} labouring to
subdue ^{our} sins in all their vast variety
of forms, ~~it is~~ ^{by} doing daily, ~~it~~ ^{is} ~~is~~
ing with diligence & prayer the sal-
vation of souls, the progress of piety,
the diffusion of the gospel, the coming
of the latter day of glory. It is being
& doing all this from love to God &
holiness. Thus & they alone who thus
live, walk after the spirit which
has been sent down from heaven
to shed through the word illumina-
tion on the pilgrim's path. They
who thus live, tho' now they may
be clothed with in sack cloth are
soon to be clad in white raiment
& stand with palms of triumph
singing the song of salvation. For there
is now no condemnation to them

who are in Christ Jesus who walk not
after the flesh but after the spirit.

We come now to shew that those who believe are already saved, or that to them there is now no condemnation. The Apostle had shewn, that as by the offence of one ~~condemna~~ judgement had come on all men to condemnation; so by the obedience of one righteousness had come on all to justification of life - that, as by Adam's violation of the conditions of the covenant, all included in him, were subjected to the curse so, by Christ's fulfillment of those conditions, all united to him are freed from the curse. When the sinner believes he ^{becomes thus united with} accepts of Christ as his head & Substitute & receives of God the gift of the Redeemer's righteousness. Thus by the obedience of one many are made righteous. All the ^{Law} demands of the believer

ing sinner is answered by his Sa-
vour - to the sinner therefore there
is now no condemnation. Hence
as long as this union remain
unbroken, the believer remains se-
cure, to prove therefore that
this union never will be broken, is
to prove that the believer never
will be lost. —

The considerations to be adduced
at present in support of this point
will be drawn from these two sources
the Faithfulness and the Love of
God. The idea of the faithfulness of
God includes that of his immu-
tability, & implies a steadfast ad-
herence to all his purposes and
uniform execution of all his plans.
From what God has revealed to
us of his perfections, we cannot
but believe that he has a plan
comprehending all things & that
his watchful providence is ever

engaged in its steady prosecution. Tho' we who perceive but a narrow circle in the immensity of his operations cannot now see how all things are to work together for good, yet what we know not now we shall know hereafter, when we see the whole resulting in the most perfect harmony & beauty affording subject of ceaseless study & praise to saints & Angels. Will it not be admitted then that God has a design in all he does in the result of which there can be no uncertainty. — If this be true God has his purpose in the work of Redemption — the magnifying the riches of his grace in bringing many sons & daughters unto glory." That he ^{should} fail in his design is utterly inconsistent with his pure knowledge, his wisdom & his power. Some therefore must

we saved. But the same attributes
wh^{ch} secured the entrance into glory
of some of the subjects of his grace
constitute the ground of confidence
of all. For if the event be uncer-
tain ^{with respect} to one, it is to each one &:
to all, but it cannot be uncer-
tain in regard to all & therefore
it is not in regard to any. Hence
we infer that where God has be-
gun a good work, he will carry
it on to perfection, that where the
day hath dawned the sun shall
not forget its rising. What God be-
gin^s, he finish^{es} & but the salvation
of all who are in Christ Jesus is
begun, therefore the Faithfulness
of God is involved in its comple-
tion. They were dead & are alive
again, but since it is not they
who live but Christ who liveth
in them, while he lives they must
live also. In the morning of their

resurrection they heard the de-
lightful assurance I will never
leave you nor forsake you Tho.
the mountains sh^d depart & the hills
be removed yet my kindness shall
not depart from thee neither shall
the covenant of my peace be re-
moved saith y^e Lord that hath
mercy on thee.

Again. The faithfulness & constancy
of God secures the believers union to
Christ, because he has already re-
cognised them as his children in
him. -- They who are in ch Jesus
walk not after the flesh but after
the Spirit, but as many as are
lead by the Spirit of God they are
the sons of God & have received the
Spirit of adoption. The Spirit bear-
ing witness with their spirits
that they are the children of God.
And if children then heirs, heirs
of God & joint. heirs with Christ

And will a faithful God per-
mit his own children to be lost?
Enclosed in y^e arms of parental
fidelity where can danger come?
Can any in earth or hell illude
a Father's watchfulness & steal his
children from his arms, or can
any pluck them from his hands.
The embrace of our God is y^e strong
tower of the righteous, ~~and~~ it is a
sanctuary the adversary dare not
enter. The believer knows in whom
he has confided - & that he is able
& determined to keep what has
been committed to his charge. Do
the children of the kingdom still
fear they may be forgotten & will
some day fall by the hand of their
enemies? Let them hear their Fa-
ther say - "Can a woman forget
her sucking child, yea they may
forget, yet will not I forget thee."
Behold I have graven thee on the

in the palms of my hands. The
Lord am thy Saviour & thy Re-
deemer the mighty One of Jacob.
The Psalmist had never seen the
seed of the righteous begging bread
and shall the children of Almighty
God lose their inheritance? Of
children they are heirs. —

The Faithfulness of God affords
the believer yet another ground
of confidence. — It is his covenant
wherein God willing more a-
bundantly to shew unto the heirs
of promise the immutability of
his counsel confirmed it by an
oath: that by two immuta-
ble things in whi it was im-
possible for God to lie, we
might have strong consolation
who have fled for refuge to lay
hold of the hope set before us.

The heirs of promise are Jews &
the joint-heirs with Christ, when

we have seen are the children of God
known by their walking after the
Spirit. To these, these are promises
confirmed by the oath of God. The
promise to Jesus is that he sh^d
see of the travail of his soul and
be satisfied, - that all which had
been given him sh^d come to him
& that those who believe upon
him sh^d not perish but have ever
lasting life. The promise to believ-
er is Grace on earth & glory in the
Heavens. Behold O Christian the
deed of thy inheritance. Relying
on this covenant J. C. came down
from heaven to seek & save his peo-
ple: to accomplished the condition
on wh their salvation was sub-
sided - and It is finished. For
these he has suffered & obeyed.
The demands of the holiness & justice
of God are completely satisfied. And
since Christ has died & God has

justified who is that condemneth?
Can Satan their accuser before
God effect it? we answer no, be-
cause he that died, has risen and
standeth at the right hand of God
where he maketh intercession for
us. & he it is whom the Father
heareth always. — Can our own
corruptions? we answer no. be-
cause the salvation of Jesus Christ
is a salvation from sin. — every be-
liever has the promise of the H. S.
to abide with him for ever to be
in him as a well of water springing
up unto everlasting life. The be-
liever's hold of heaven is not the
grasp of his own palsied hand, it
is the upholding of the Lord. it is
his being kept by the mighty pow-
er of God through faith unto sal-
vation. —

Secondly That the union between
Christ & believers never can be bro-
ken or that to them is no condem-

nation may be argued from the
love of God - on this we shall dwell
but a moment. The opinion that
believers may fall into condemna-
tion proceeds on the supposition that
our intrinsic holiness or moral ex-
cellence is the ground of the divine
love. If so, its continuance must in-
deed be suspended on our character
or conduct & we may easily pass
from being subjects of Love, to sub-
jects of his wrath. - But look back
to the rock whence you were hewn
remember thy nativity - in the
day that thou wast born some eye
noticed thee - but thou I wast cast
out in the open field to the loath-
ing of thy person - and when I
shaped by thee & saw thee polluted
in thy blood, it was a time of love
& I said unto thee - and I spread my
skirt over thee & entered into cove-
nant with thee with the Lord God

o thou becomest mine. From this a
fecting description of the state of the
people of God when they first be-
came the objects of his love we learn
its entire freeness. & we infer that
unless there be mutability in God
his love is everlasting. Now is this
all, for the sure effect of this love
is to raise every soul on wh^o it rests
from its state of sin & wretchedness. &
This the Prophet Ezekiel expresses
in the continuation of his beautiful
allegory. still speaking in the name
of the Lord, he says: "Then washed I
thee with water, yea I thoroughly
washed away thy blood from thee
& I anointed thee with oil I clothed
thee also with brocade work & I
girded thee with fine linen. I deck-
ed thee also with jewels. And thy
renewal went out among the hea-
then for thy beauty. for it was
perfect thro' my comeliness wh^o

I had put upon thee faith the Lord" The argument thence deriv-
ed is this, that if God so tenderly
loved the soul when involved in cor-
ruption, much more when renew-
ed in the image of his Son, enwrap-
ped in his righteousness & crowned with
his salvation. Or in the powerful
language of the Apostle "God com-
mendeth his love towards us in that
while we were enemies Christ died
for us, much more being now re-
conciled by his blood shall we be
saved from wrath through him."

moreover the greatness of the love of
God is such as effectually to preserve
the believer. As this love is sovereign
in the selection of its object, so its de-
gree is not to be measured by their
intrinsic merit. No my brethren
it partakes of the infinitude of God
- it is an immensity which stretches
far beyond the reach of any finite

intellect. its height its depth. its length
its breadth admits of no created mea-
surement. men & angels fatigued with
the effort to comprehend it sink in ad-
oration & confess it passes knowledge. — The
expense at whi this love was exercised
magnifies its greatness beyond conception
"He loved us & gave himself for us." him-
self in the Person of his Son. Can
love so infinite fail of its effect? If
God spared not his own Son but de-
livered him up for us all how shall
he not with him freely give us all things
and ~~in~~ Brethren in giving us Christ
has he not already given us all things
is not Christ our all? our wisdom
righteousness sanctification & re-
demption in him our Lord Jeho-
vah is everlasting strength. in him
is all the fulness of the Godhead. They
then to whom Christ is given have
everlasting life To them there is no
condemnation for neither life nor
death, nor angels nor principali-
ties can separate them from his

love. He that is in ch Jesus may bid
defiance to the universe & smite at
the myriads of Satan as they gather
for the contest, in Christ Jesus their
discomfiture is easy. The right hand
of the Lord doeth valiantly. The right
hand of the Lord hath already gotten
him the victory;

That there is therefore now no con-
demnation to them who are in Christ
we infer because to a faithful & un-
changing God had already begun
their salvation, had acknowledged
them as children & as heirs. & had
thru' his covenant ^{consigned} their safety by
two immutable things his promise
& his oath. and because it is in-
consistent with the freeness & immen-
sity of his love. —

are we walking after the flesh or after
the Spirit. Walking after the flesh
does not necessarily imply a course
openly immoral. It is consistent with
an exemplary deportment, & be-

longs to many who are adorned with
much of the loveliness of virtue. It be-
longs to all who do not truly de-
sire as their chief good deliverance
from sin & the enjoyment of God. Be-
cause where the spirit is implanted
in any soul that soul must be spi-
ritual in its supreme affections, and
wherever this Spirit dwells it will
be evinced by strong desires after
holiness & holy enjoyments. O God
Thou art my God early will I seek
thee my flesh longeth for thee in
a dry & thirsty land where no wa-
ter is. The soul who has this thirst-
ing after righteousness & God can
not be satisfied with the pleasures
& profits of the world. They can no
more satiate his thirst than the
sands of the desert the thirsting of
the hunted hart. It is for pines
of holiness pure from the throne
of God for which he pants. - Whether
those who are satisfied with the

things of this present life & whose
main object is their acquisition and
enjoyment can prosper his spirit,
judge ye. if not, they are walking
after the flesh - if so they must
die. - Does this rule appear too de-
vere. search & see if it be not in
of H. the only true criterion of char-
acter & if that word condemn us
sure it will hereafter.

How great is the blessing of being in
Christ Jesus. It is connected with ex-
emption from the penalty of the law
with progressive holiness & eternal
glory. By being in Christ the believ-
er becomes one with Jesus. Has his
strength to protect him, his grace
to adorn, his power to satisfy &
his glory to ennoble him. He has the
right even now of looking round
on all things as his whether Paul
or Apollas or Cephas or the world
or life or death or things present or

things to come. Yea his present afflictions by virtue of this union are brightened into mercies, - the very storms of life which chill his soul still waft it on to glory. - Christian Brethren prize your priviledges, being in Christ Jesus live upon the riches of his grace. Study much the chapter whence the text is taken, you will find it a spiritual Pisgah, when you may see, beyond the vale where clouds & darkness settle, the hills of glory rising in the land of your inheritance. And when called to descend from this mount of vision to resume your journey through the wilderness, let it be with confidence. Tho' you may be forced to groan being burdened remember the sufferings of this present state are not worthy to be compared with glory which shall be revealed in us. & on the earnest expectation of the creature waiteth for the manifestation of the sons of God. wait then for your adoption with humble confidence

for is now no condemnation &c. &c.
But to them who are walking the flesh
there is nothing but condemnation. The
law, the justice, the holiness of God all
sentence him accused. There is no view
of his condition who is not filled with
gloom their mercies received without
gratitude turn to poison. Their afflic-
tions are unmingled bitterness, their
brightest hopes left visions, their pre-
sented inheritance eternal death. Their
present refuge forgetfulness or delu-
sion. - To escape from a God who is
every where & every where but in C I
a consuming fire - is vain. To that
sole refuge I fellow sinners fly - for
in him there is now no condemnation.

To him be glory everlasting
Amen.

