

Contamination and Condemnation

TEXT: Rom. 8.

THESIS: To know that when we are free from contamination, we will no longer face condemnation.

INTRODUCTION

1. Wordweb defines contamination as “contact with dirt or foulness, pollution” and condemnation is defined as “the act of condemning or declaring one guilty, dooming him to punishment.”
 - a. The word condemnation is found in Rom. 8:1 and it is used there to be negated.
 - i. “There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.”
2. To be free from corruptness and condemnation, in the spiritual sense, is to be free from the pollution of sin and from the guilt of past sin.
 - a. For, contamination to a Christian is like the barnacles on a ship.
 - b. Those who know about boats and barnacles, knows that it takes a boiling hot special paint, made with mercury, to keep these troublesome barnacles off the ship.
 - c. Every since man put ships in salt water, barnacles have been a big enemy.
 - i. A barnacle is an animal about the size of a dime, consisting of flesh without a heart, equipped with six pairs of legs, and possessing the greatest perseverance known in history.
 - ii. And, once if firmly attaches itself to a ship, it holds on indefinitely, losing its shell, losing its eyes and grows a new armor which will encase it, making it a life long prisoner.
 - d. These little things cost ship owners millions annually, slows ships down which increases fuel consumption and causes excessive vibrations of the ship.
 - i. Now, with regular routines to remove barnacles, it takes a lot of fresh water, scrapping, wire brushing and repainting.
 - ii. It is an extremely difficult task to remove them.
3. When we consider mankind, imagine how wonderful it would be if human beings would get rid of the undesirable barnacles of bad habits which influences us against our health and happiness.
 - a. What does the Bible have to say about contamination or corruption and how one is not condemned who is “in Christ?”
 - b. Shall Christians gain the victory over the “barnacles” of life?

DISCUSSION:

- I. WHAT IS CORRUPTION OR CONTAMINATION?
 - A. Did you know that corruption of the soul is connected to what the child of God does?
 1. Jesus said, “every good tree bringeth forth good fruit, but a corrupt tree

- bringeth forth evil fruit” (Matt. 7:17).
2. This is why one needs to be “born again” in order to have one’s soul cleansed from sin (John 3:3-5).
 - a. For, “Let not sin, therefore, reign in your mortal body that ye should obey it in the lusts thereof” (Rom. 6:12).
 - b. And once someone is saved, some have been misled thinking that once one is “saved,” no sinful action of any kind can affect one’s soul.
 - (1) But, our actions are tied together with our soul’s fate.
 - (2) Paul said, “I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ” (2 Cor. 11:3).
- B. Our souls can still be seduced, we can fall to pollution, to danger because corruption of the soul results from following false teachings.
1. Paul said, “Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself” (1 Tim. 6:5).
 2. Why withdrawal Paul?
 - a. It is because, “this sort are they which creep into houses, and lead captive silly women, laden with sins; led away with diverse lusts....men of corrupt minds, reprobate concerning the faith” (2 Tim. 3:6, 8).
 - b. The influence of men’s words are corruptive, false teaching and people like Daniel, when dealing with Nebuchadnezzar, knew this and the penalty it brought (Dan. 2:9).
 - (1) That’s why he stayed faithful.
 - (2) That’s why Paul buffeted his body daily.
- C. Make no mistake, worldliness is a fierce, corrupting influence on Christians.
1. Jesus gave a warning about valuing things too highly.
 - a. Notice what He said in Matt. 6:19-23, “Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also. The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!”
 - b. If the eye is unhealthy, we are not able to focus upon the treasure.
 - (1) Our heart is unhealthy because we’re blind, in darkness and since we cannot focus on the treasure, we are unable to focus upon the things of God.

- (2) This means our attention, our minds, our thoughts, our energy, our efforts in life are focused on earthly things which are evil and deicietful.
 - 2. Can you see that when one “sows to the flesh,” you end up reaping “corruption” (Gal. 6:8)?
 - a. And therefore, the light of the body can be corrupted.
- D. Now, the location of corruption is in the world (2 Pet. 1:4).
 - 1. And, those who stay “in the world,” that is, outside of Christ, “shall utterly perish in their own corruption” (2 Peter 2:12).
 - 2. Those who take the lead in worldly gain from appearing religious, make great speeches and lead many astray.
 - a. For, “While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought into bondage” (2 Peter 2:19).
 - b. Too many television and denominational preachers have led the world into contamination.
- E. You know, the physical body, at death, begins to corrupt.
 - 1. Paul called the body corruptible and mortal (1 Cor. 15:53).
 - 2. But, such physical corruption is far less terrible than spiritual contamination.
 - 3. And so, to avoid spiritual corruption, one must obey the Christ and change oneself.
 - a. The goal of one’s actions, teachings heeded, worldliness avoided, and resurrection anticipated is to prevent corruption of the soul.
 - b. For, “every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible” (1 Cor. 9:25).
 - (1) We must keep our lives free from contamination.

II. WHAT IS CONDEMNATION?

- A. The word, condemnation is the same as condemn or doom and carries the idea of punishment following sentence.
 - 1. The sin of Adam and the alluring of Eve by Satan brought the condemnation of physical death on all mankind (Rom. 5:16-18).
 - a. By “one man, sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: . . .death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam’s transgression. . .” (Rom. 5:12-14).
 - 2. The condemnation due to sin was a problem that was not reconciled during the Patriarchal nor Mosaic ages (2 Cor. 3:9).
 - a. No animal sacrifice could meet the requirements of a holy and just God.
 - b. And when Adam sinned, he not only opened the door to physical

death (Rom. 5:12), but he also placed a certain demand on God's justice.

(1) Paul said, "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous....That as sin has reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord" (Rom. 5:19, 21).

B. It is no wonder that in Heb. 10:1-7, the Hebrews writer cried out, "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God."

1. The worshipper, who served under the law of Moses, was reminded upon offering his animal, that he was not yet justified.

2. Only the blood of Christ could remove the sin and its guilt (Matt. 26:28).

a. Which is why Jesus became the mediator of the New Testament, who took away the blood of calves and goats by sacrificing His blood for, "without shedding of blood is no remission" (Heb. 9:15-22).

b. But, when considering the old law under Moses, it was not for Jews only.

(1) In Rom. 3:19-31, the apostle Paul discusses this issue and asked the Jews there with him, "Is he the God of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles also: Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith. Do we then make void the law through faith? God forbid: yea, we establish the law."

(2) Note that Paul wrote that both Jew and Gentile were under God's law referring to the law of Moses.

(a) Those who believe that the Gentile, who lived before the time of Christ (Rom. 1:18-32), was following some "law of his heart," will need to explain Romans 3:19 which explicitly claims that the Gentile was "under" God's law.

(b) Therefore, since both Jew and Gentile had to obey God, in order for them to be eventually cleansed by

the blood of Christ, God was “just” in His plan?

- C. Paul wrote that Christ was manifested to be a propitiation or mercy seat and that he is the only One in whom we can meet the Father (Rom. 3:25).
1. Which is why Jesus said, “I am the way, the truth, and the life. No man cometh unto the Father but by me” (John 14:6).
 2. It would take faith in Jesus’ blood that was shed on Calvary, and the very fact of the crucifixion declared the Father’s “righteousness for the remission of sins that are past” (Rom. 3:25).
 - a. God’s forgiveness of the sins of the ancients found its justification in the blood of Christ!
 - b. God’s forbearance, that is, His long-suffering grace, is and was a justified act that, “he might be just and the justifier of him which believeth in Jesus” (Rom. 3:26).
 - (1) God could see the Cross from all eternity and the blood of Christ flowed “backwards” over those who were obedient under the Patriarchal and Mosaic systems (Heb. 9:15).
- D. God was proven “just” and overlooked or winked at (Acts 17:30) a time characterized by ignorance of the judgment day.
1. But, now God commands all men, every where to repent (Acts 17:30).
 - a. Why “Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead” (Acts 17:31).
 - b. There is a judge, now, who is ready to pronounce sentence.
 - (1) He is the Christ (John 5:22).
 2. God “overlooked” meaning, He made no immediate move to punish the ancient’s idolatry and rebellion, but judgment day and condemnation arising from the corruption of sin now awaits.
 - a. The gospel of Christ is for the whole world for “every creature” is amenable to it (Mark 16:15-16).
 - b. A day, fixed by God, is ready for everyone (2 Cor. 5:10).
 - c. And, this knowledge of God’s holiness and justice should be a warning to all men that He is severe in His treatment of sinners (Rom. 11:22).
 3. You know, too many have been mistaken in their reasoning regarding Acts 17:30 and have taught that God “tolerated” some sins before Christ came, but now God does not allow such.
 - a. This is not true.
 - b. God did not immediately punish sin in the sense of sinners coming to judgment, only because that day was not yet appointed.
 - (1) The judge had not yet “come to the bench,” for the Word was still in heaven at that time (John 1:1-3).
 - (2) However, the Judge is now ready (Acts 17:31).

4. But, there is another side to this condemnation, this condemning, this dooming one to punishment, that is amazing.

III. NOW, THERE IS NO CONDEMNATION

- A. Look at Rom. 8:1: There is no imprecatory judgment for those in Christ.
 1. Now, it is possible to be condemned at the judgment for, “The men of Nineveh shall rise in judgment with this generation and condemn it” (Matt. 12:41).
 2. But, if one is a penitent, baptized believer, he/she is in Christ and free from condemnation (Heb. 8:12)!
- B. Now, there is a vivid difference between believers and sinners when the day of judgment is considered.
 1. Those who walk “after the Spirit” and not “after the flesh” are the ones free from condemnation.
 - a. That is, those who are judged by the gospel and not by the law of Moses are uncondemned.
 - b. For, the law of Moses condemned, but the law of Christ sets men free!
 2. And, the law of Christ brings a new way of thinking and living in this life (Rom. 8:9-11).
 - a. The “mortal body” is given new life in Christ (Rom. 6:4)
 - b. The “new life” is filled with great blessings.
- C. And, those who have “no condemnation” are “walking” or active in their faith.
 1. They are His sons by adoption (1 John 3:1-3).
 - a. You know, Roman adoption was done by purchasing the child and God’s children have been purchased by Christ (Acts 20:28).
 - b. These sons are led by the gospel of Christ, and thus are said to be led by the Holy Spirit (Rom. 1:17; John 6:63).
 2. His sons are, literally, His possessions (1 Pet. 2:9).
- D. Those who have “no condemnation” are heirs and joint heirs with Christ (Rom. 8:17).
 1. Christians will sit with Christ on His throne (Rom. 3:21).
 2. It is more than amazing to realize that whatever Christ inherited also belongs to faithful Christians.
 3. But notice in Rom. 8:17, that Paul wrote “if children.”
 - a. If what?
 - b. Only the obedient can claim the inheritance and this blessing will be revealed to us at the resurrection (Rom. 8:18).
- E. Those in Christ who stand un-condemned know that there is a harvest-time where the human body will be changed and “harvested”. . . at the resurrection (Rom. 8:19-22).
 1. “When Christ, who is our life shall appear, then shall ye also appear with him in glory” (Col. 3:4).

- F. Those not condemned live with hope and are saved by hope (Rom. 8:24).
 - 1. And because Christians desire His coming and expect to be with Him, we can patiently wait for the resurrection.
 - 2. We, as God's children, have biblical hope.
- G. Like hope, prayer helps to strengthen our ability to wait for the resurrection.
 - 1. Sometimes there are infirmities of life which do not fall under the category of the revealed will of God.
 - 2. At those times one may be confused as to what to pray and as to whether the prayer would be in the will of God.
 - 3. Two intercessors go to the Father for Christians when such infirmities occur-the Holy Spirit and the Christ (Rom. 8:26-34).
 - 4. The Father, who searches men's hearts, blesses the faithful through those times (1 Sam. 16:7).
- H. Those who have "no condemnation" have happiness of mind (Rom. 8:28-30).
 - 1. God has worked out "all things" through His plan of redemption so that Christians need not fear the judgment day.
 - 2. Trials strengthen Christians, for God did not give His Son in order to do men wrong.
 - a. "For God sent not his Son unto the world to condemn the world; but that the world through him might be saved" (John 3:17).

CONCLUSION

- 1. Despite the corruptions in this world that are far worse than barnacles on a ship, the Christian can overcome the pollution/contamination/corruption of sin and stand before God uncondemned IF he wants to.
- 2. Is there a greater promise than to be His sons, free from sin?
 - a. "ye are all the children of God by faith in Christ Jesus," because those who, "have been baptized into Christ have put on Christ." (Gal. 3:26-27)
 - b. And, "there is . . . no condemnation to them which are in Christ Jesus" (Gal. 3:26-27).
- 3. Are you living a penitent, faithful life to God?
 - a. If not, you are misled by a world that is going to condemn you.
 - b. Be free from pollution, be free from doom of punishment by restoring your life back to God.