

Romans 8:2-3

Part 2

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

2 For the law of the Spirit of life in Christ Jesus hath 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 sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh...

In our last lesson we concluded by seeing how Jesus, as a man, modeled perfect reliance on God the Father, and how it was actually *the Father* who was working *in* Him and *through* Him—how it was not His own works. What we are seeing here in Romans is the same principle, that, as we have been made a part of *Christ's body*, and are united to Him *spiritually*, it is not our works that allow us to live a life of functional, practical sanctification, but it is His work in us.

What the law of the Spirit has done is provided a way for the life of Christ Himself to be in us, that just as the works Christ did were not His own but His Father's, so too our works by the law of the Spirit of life that is in Christ are not our own, but His—and if Jesus's works were not His but the Father's, and now our works are not ours but *His*, then guess who's works are being manifested in us? *The Father's*. God wants not just to dwell with man, but to dwell *within* man.

Far too often we've appealed to programs, to self help, to philosophy, human wisdom, and pop-psychology, rather than the word of God. But everything we need God has provided for us, if only we would understand that and trust in Him. We need to take Him at His word and allow those truths to become the basis for our beliefs about ourselves. It is relatively easy to believe what God does or has done in relation to other things, things external to ourselves. It is relatively easy to understand that thousands of years ago God created heaven and earth and everything therein—but sometimes it is harder for us to believe what He says about us, especially in the face of our own personal experiences.

I don't feel sanctified.

*I don't feel holy.
I really blew it today.
I sinned, so I must just be a sinner.*

We esteem feelings and past failures above what God has said about us personally.

What we're talking about here is how walking after the Spirit allows one to live in freedom from condemnation—personal condemnation and specifically the functional condemnation that occurs in our christian walk or what we've been calling our sanctified life. We know now that what this is speaking to in the context of Romans 8 is what the Spirit did in us when we believed, but how does this work in a real and practical sense? What are the mechanics of it?

To understand this, let's first consider a few things. Mankind is a triune being: he is spirit, soul, and body:

1 Thessalonians 5:23

And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

The spirit of man is the core essence of man, it is the most basic element of man and is where the life of man itself resides. It also contains within it the intrinsic knowledge of how to be man. Man is endowed with certain qualities that reflect God, as we were created in His image, and those qualities or that knowledge emanates from the spirit that God gave to man. You don't have to teach a human to be a human, just as you don't have to teach a bird to be a bird.

That life force then emanates upwards into the soul. The soul is where the mind, will, and emotions reside. It is where understanding and human reasoning reside. It is where affections and motives reside. God made man in His image, and breathed into his nostrils the breath or spirit of life, and man became a living soul (Gen. 2:7). The soul and the spirit together comprise what we call the *inner man*. The spirit and soul are inextricably linked, they cannot be separated. *The spirit* is what *made* man a *living soul*. It forms the basis of the soul but is also the breath that breathes through and animates the soul. This is why Paul can tell the Ephesians in Ephesians 4:23 to be *renewed in the spirit of their minds*. The mind, which is a facet of the soul, is animated by the spirit.

The soul serves as the interface between the innermost being and the outer world, where the animating principle of the spirit is able to be directed and utilized in accordance with the image of God in our soul, things such as our freewill. Thus, the spirit, which animates the soul, is directed by the soul, to animate the body, and we can then engage with the natural world around us.

When we trust the gospel, God's Spirit takes up residence in our inner man. Spiritually speaking, we are saved, justified, and regenerated. Whatever was marred in Adam's spirit due to his transgression, which was passed down to us, is restored and made new. And so spiritually, we're made alive. But our body and soul are not immediately changed. Our body in fact, though it can be systematically brought under subjection to the Spirit of God, will remain in its fallen state the rest of its natural life. The soul, however, is in a unique position. It is not made new upon faith in Christ, but neither is it bound by any physical law of corruption as in the case of the flesh. The flesh cannot be redeemed. It must die, and we must receive a new, glorified body. We're not going to receive a new soul however. The soul, as I said, is inextricably, inseparably connected to our spirit. Where the spirit goes, the soul goes, and vice versa. That is why when people are recorded as dying in the bible either spirit, or ghost, or soul, can be described as leaving the body.

So, our spirit is regenerated by its union to Christ, by the dwelling of the Holy Spirit within us. But the soul remains as it was. The soul, over the course of our life, has been affected by our various experiences. There are three primary influences in life that negatively impact our soul: the world, the flesh, and the devil. So there is in the world and world system, attitudes, philosophies, world views, wisdoms—ways of the world, are it were, which influence our thinking. There is our own fallen nature, which pulls us in very definitive directions in our lifetime, and that fallen nature is always pulling us in a direction that is contrary to God, as it is aligned with the base instincts of an animal, devoid of conscience. It is only conscience that keeps unregenerate man from pursuing these lusts indefinitely. And then there are satanic influences, spiritual influences, that can impact our souls.

And so, over the course of a lifetime, what happens is that, due to these influences, things are developed within the human soul which behave as structures, structures by which we view ourselves and the world around us, and by which we interact with the world around us. The bible calls these structures *strongholds*. A stronghold is essentially a fortress, a structure built to protect someone against an attack. And so we develop structures within our minds, thinking patterns and views, that are a result of the negative influences we just described, and which fortify our souls, insulating them in a sense from ideas or thoughts that are contrary to our own.

The world, the flesh, and the devil are influences which essentially provide us with an education in *ungodliness*. None of these influences have origins in God's truth. And so when we read of the spiritual realities of God's provision for us in Romans chapter 6, we are first instructed to know some things—things which run very contrary often to our own experiences, our own thoughts, our own feelings, and our own ideas.

What we must then do, in the work of the ministry, is first learn the basic doctrines, so that we can know what God says. Then, we have to look within ourselves, and identify those things that don't align with God's truth, and through meditation upon those truths, allow the Spirit of God to

replace the lies we've been living on with the Godly, spiritual realities as revealed to us in God's word. We have to replace the lies with God's truth. This is how we begin to grow spiritually—this is how we are led by the Spirit. This is how the strongholds we have developed in life get torn down, and we're able to walk in the freedom that Jesus Christ purchased for us. *For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.*

And so, when I say that Romans 8 here is referring us back to chapter six, it really and truly is. It's referencing the truths of God's word as found there—truth's which are meant to replace the thoughts we tend to believe about ourselves.

This is the essence of what God is accomplishing in our sanctification—He is tearing down the strongholds in our souls, so that we can walk in the things He's already freely given us. Once we get into Romans chapter 12 and onward, God will begin installing godly thinking into our minds, so that we begin to build up new structures that reflect *His* character.

Paul addresses this very issue in 2 Corinthians 10:

2 Corinthians 10:3-6

3 *For though we walk in the flesh, we do not war after the flesh:*

4 *(For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;)*

5 *Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ...*

6 *And having in a readiness to revenge all disobedience, when your obedience is fulfilled.*

True spiritual warfare is doctrinal—it is for the souls and minds of men, and it is not waged by natural means, but by the word of God, *by the knowledge of God*. We must bring those things that are contrary to the knowledge of God into view, so that we can systematically replace them with truth.

We are dead to sin.

Our old man was unified with Jesus in His death.

We are able to walk in the newness of life His resurrection power affords.

Now we need to speak about this phrase “the law of sin and death.”

Many commentaries, and in fact the general consensus often seems to be, that this is a reference to the Law of Moses, and I'm not going to argue that this is not what's in view, because in the context of this passage the Law of Moses most certainly *is* in view. But I think that this must be understood to go beyond simply the Law of Moses.

Here is the thing, there is nothing wrong with the Law. We've discussed that at length and how actually the righteousness of the Law is exactly what God is after in this dispensation of grace, but it's not after the commandment, it's a ministry that takes place *within*.

God isn't concerned with what you eat or what days you observe or don't observe or what clothes you wear—He's dealt with all of that on the basis of Christ's perfect performance in the flesh being credited to you, and all transgression in your flesh credited to His work on the cross. Now what He's after is an *inner-man work*.

So how is the Law of Moses a Law of sin and death? The phrase itself in light of the perfection of God's Law points our attention not at the Law but at ourselves. And so if there was not something wrong *with us*, some other law contained within our flesh that is contrary to God, then there would be no problem with us following the Law. It is arguably how God *would* have us live, because there would be no inherent conflict.

But there *is* a conflict, and the problem isn't with the Law, and so while the Law of Moses is in view in this passage, it's only in view because of the incompatibility of God's Perfect, Holy Law with our fallen and estranged flesh.

Some have interpreted doctrine found in this epistle to mean that there is nothing inherently wrong with our flesh itself, but rather with our old nature only. But that is wrong because that then equates the law of sin and death itself with the Law of Moses; but the Law is perfect, and we've been taken out from under the Law, and yet still are fully capable of sin. And so this doesn't work. The Law of Moses is only a Law of sin and death *because of something wrong in us*.

Part of this interpretation says that the law of sin that exists in the members is *only memory*, in the sense of *psychological memory*. But that is not true. It *does* persist as psychological memory, and that is where the battle takes place, but memory goes beyond mere psychological recall. Memory actually exists within the biological material of the flesh itself, on a cellular level.

What we do, the actions we take, actually impact us on a physical level that we can't see or discern, and these expressions of our genetic material can actually find themselves "handed down" across generations, and modern science has confirmed this with the study of epigenetic modification and epigenetic memory. And so the law of sin and death here, while understood to be directly correlated with the Law of Moses, cannot refer to the Law of Moses only.

We know of course however that the Law is in view, as it has been in view all of chapter 7. The chapter break between 7 and 8 is an arbitrary one, and so the subject has not changed at all. And the very next verse demonstrates that for us clearly:

Romans 8:3

For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh...

And so we understand by now the inefficacy or ineffectiveness of the Law, of commandments engraved upon stones, because it rested upon the strength of the flesh. And when I say strength, that is not to imply that the flesh is strong in any truly godly sense, as we see here in Romans 8:3, Paul says the Law itself was *weak through the flesh*. The Law was not able to affect man in the way one might hope, because of the natural infirmity of our sinful nature.

And so, *what the Law could not do*.

What *could* the Law *not* do?

It could not produce true righteousness.

The Law *could* produce what are *objectively* righteous acts or behaviors, and we do need to understand that. There are many unsaved but very moral people in the world. Many of the false religions are very attractive to people because of the strict morality they adhere to. The Old Testament religion was not so different in this regard, only that it was the one true religion which came from God Himself.

The Law is spiritual, and has the ability to work its way into the mind of man and cause them to see good and evil, and they could then even attempt to emulate the Law. But if you are trying to *emulate* something that is righteous, then guess what you're not? You're not *actually* righteous. The fact that you are trying to emulate it demonstrates that you have not attained the righteousness you seek.

The Law then could not accomplish that which needed done within man, in the seat of his soul, in his heart and very identity. The Law cannot take a man out of his "in Adam" position, no matter how hard one may try. The Law could not truly justify a man before God because it demanded absolute, perfect obedience in all points, which no man can accomplish. The Law could not save and it could not sanctify a man in relation to his actual nature.

And so what did God do? Well, the obvious answer is He sent His own Son. You see, if there is something conferred upon us from birth, going all the way back to Adam, and that which we

have received by inheritance is somehow corrupted, if our very identity is corrupted, then imposing commandments upon us isn't actually going to fix anything.

And so, God sent *His Son*.

We have seen Paul refer to Jesus as *the Son of God* multiple times in this epistle already. We learned back in Romans 1:4 that it was actually by the resurrection from the dead that Jesus was *publicly declared* to be *the Son of God*:

Romans 1:2-3

3 *Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;*

4 *And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead...*

Notice however it says this is when He was *declared*, that is, publicly demonstrated, to be *the Son of God*. But the Son is not a *created* being.

When scripture says that Jesus is the only *begotten* of the Father, this is speaking to Him being the exact essence and representation of the Father. He's not the only "son of God" in the Bible, and He is not the only "begotten of the Father" in the Bible, but He *is* the only begotten Son of the Father in the sense that He alone is the exact essence and likeness of Him. And this is because He is Himself God.

The Son is a part of the Godhead itself. There is an eternally self-sufficient, relational quality to God in which He has always and will always exist as a relationship between a Father and Son, and that which mediates: the Spirit. This is how the God of the Bible can uniquely be said to *be love*. God is love. Well God is eternal, and whatever He is—not does—then must also be eternal, and He cannot eternally be something such as love, which we understand to be the selfless, godly love of a Father, if He existed alone.

God most certainly is *One*, but we in our natural state always try to think of God, who transcends time and spatial dimensions, in terms of spatial dimensions, in terms of bodily presence, in terms of limited values such as 1 plus 1, when really, God must be understood in terms of His nature as a Father and Son. God is eternal, meaning He transcends unit values such as 1 and 1 and 1.

That is why the natural, physical world reflects His nature: Father begets son in his likeness. That is a natural principle that is derived from the divine nature that exists eternally within the Godhead.

Now I know that we believe in the deity of Christ, but sometimes we take it for granted that this is just something everyone understands and believes, but it's not. We need to be better equipped to answer objections from those who reject the deity of Christ. And this is especially true within the religious world. There are even groups of people who claim to be Christians who deny this fundamental of the faith, who deny that Jesus was God the Son.

God the Son is not just a New Testament phenomenon. And time isn't going to permit me to go through all of the material on this, but the fact that there is somehow a plurality within the Singular Godhead is evident from many passages in the Bible, and from appearances of the Angel of the Lord throughout the Old Testament especially, where this Messenger both acts as a distinct agent and simultaneously shares in the Divine identity—that is, He both speaks and is referred to as God, but also refers to God in the third person, as if separate.

While this phenomenon is found throughout the Bible, a simple example of this is found in Genesis 22:

Genesis 22:11-12

11 And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I.

12 And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.

Genesis 22:15-16

15 And the angel of the Lord called unto Abraham out of heaven the second time,

16 And said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son...

We see here that the Angel of the Lord is in fact the Lord Himself. We typically understand the word *angel* to refer to a specific type of heavenly being, but that is not accurate. An angel is simply *a messenger*, not a type of being. The Lord, *Jesus*, is even referred to as *the messenger of the covenant* in Malachi 3:1.

This Angel of the Lord is seen throughout the Old Testament, and in fact God tells Israel that His Angel would go before them as they journeyed to the land of Canaan:

Exodus 23:20-21

20 *Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared.*

21 *Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him.*

We see this Angel show up in Joshua chapter 5, and accept worship as deity:

Joshua 5:13-15

13 *And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries?*

14 *And he said, Nay; but as captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my Lord unto his servant?*

15 *And the captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so.*

Paul actually makes mention of this in 1 Corinthians 10:

1 Corinthians 10:1-4

1 *Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;*

2 *And were all baptized unto Moses in the cloud and in the sea;*

3 *And did all eat the same spiritual meat;*

4 *And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.*

That *Rock* (which is a reference in the Hebrew scriptures for God) that followed them, that was with them as they journeyed through the wilderness, Paul says was *Christ Himself*.

Another passage I think is worthy of our consideration here is Isaiah 48:

Isaiah 48:12-17

12 *Hearken unto me, O Jacob and Israel, my called; I am he; I am the first, I also am the last.*

13 Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens: when I call unto them, they stand up together.

14 All ye, assemble yourselves, and hear; which among them hath declared these things? The Lord hath loved him: he will do his pleasure on Babylon, and his arm shall be on the Chaldeans.

15 I, even I, have spoken; yea, I have called him: I have brought him, and he shall make his way prosperous.

16 Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there am I: and now the Lord God, and his Spirit, hath sent me.

17 Thus saith the Lord, thy Redeemer, the Holy One of Israel; I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go.

It is clear that God here is speaking, and yet in verse 16, God, He who laid the foundation of the earth (v13), refers to the Lord God and His Spirit in the third person.

Jesus quotes verse 12 here in reference to Himself in Revelation 22:13:

Revelation 22:13

I am Alpha and Omega, the beginning and the end, the first and the last.

God the Son was in fact revealed in the Old Testament:

Proverbs 30:4

Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is his name, and what is his son's name, if thou canst tell?

Proverbs 30 speaks to God having a son.

Micah 5:2

But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.

Micah 5 tells us this ruler who is to come to Israel is actually eternal, meaning He is God Himself.

Psalm 132:10-13

10 For thy servant David's sake turn not away the face of thine anointed.

11 The Lord hath sworn in truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne.

12 If thy children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon thy throne for evermore.

13 For the Lord hath chosen Zion; he hath desired it for his habitation.

God tells us specifically in Psalm 132 that it is He who is going to sit upon the throne of Israel.

John 12:37-41

37 But though he had done so many miracles before them, yet they believed not on him:

38 That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

39 Therefore they could not believe, because that Esaias said again,

40 He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.

41 These things said Esaias, when he saw his glory, and spake of him.

John tells us in his gospel account that when Isaiah saw the Lord high and lifted up on His throne, in Isaiah chapter 6, that who He was seeing was Jesus—that He spoke of Jesus.

So, why am I going through all of this? I simply want us to understand that God sending His Son must be understood as God Himself coming to redeem us. If Jesus is only a man, then our Savior is a man—but God is clear throughout the Bible that *He alone is Savior*.

Isaiah 43:10-11

10 Ye are my witnesses, saith the Lord, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me.

11 *I, even I, am the Lord; and beside me there is no saviour.*

Titus 3:4-6

4 *But after that the kindness and love of God our Saviour toward man appeared,*

5 *Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;*

6 *Which he shed on us abundantly through Jesus Christ our Saviour...*

It says here in Romans 8:3 that God *sent* His Son; one does not send something unless it already exists, it cannot be sent forth if it has not yet come into being. Jesus existed prior to His incarnation, and from the multitude of references we've just looked at, it is apparent that Jesus is not a created being at all, but shares in the deity of God Himself.

Romans 8:3

For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh...

Romans 8:3 says that God sent His own Son in the "likeness" of sinful flesh, not *in* sinful flesh. Like-ness does not denote an absolute representation of a thing, but a similitude, that is, it has a resemblance of the thing it bears likeness of. Jesus was made as a man, but did not take on the sinful nature of Adam, thus, though He were in our likeness, our similitude, our representation, though He resembled us, He was not entirely identical to us *in nature*. He was *fully man*, and identical to us in that way, but He did not possess the fallen nature of Adam as we did. Thus, there is no internal conflict within the hypostatic union of Jesus Christ. He was fully God, and fully man, and yet God was able to dwell in man without reservation of any kind, because that man was entirely without sin. Not just without *sins*, that is, sinful actions, but without the very nature of sin itself to conflict with the Holiness of God within Him. Jesus had to be made in the likeness of our sinful flesh to be a like and equal substitute. He had to be made just as us, and yet perfectly without sin, that He could be offered up to the Father in our place.

Understanding this issue of *likeness* can be extrapolated to other areas of concern, such as God making mankind in His image and likeness, of which the two terms *image* and *likeness* are used interchangeably it would seem, by comparing Genesis 1:26 and Genesis 5:1, in that Genesis 1:26 says that God *made* man *in His image*, and *after His likeness*, and Genesis 5:1 says "In the

likeness of God *made* He him.” And so God made man in His image and made Him after His likeness.

It can be argued that Adam, through the fall, somehow lost some aspect of that image, and that the gospel is the mechanism by which that image or likeness is to be restored:

Romans 8:29

For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.

Colossians 3:9-11

9 *Lie not one to another, seeing that ye have put off the old man with his deeds;*

10 *And have put on the new man, which is renewed in knowledge after the image of him that created him:*

11 *Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.*

That is not to say that mankind is not still an image bearer of God—we must somehow be, as we are still given dominion over the earth, are still endued with the characteristics of the divine, with free will agency, are still endued with dignity and the inalienable rights demanded by justice. But something must have been in some way lost or deformed in Adam, else there would be no need for a process of transformation and conformation to the Son of God. In this we are made back in God’s likeness, we are made “godly.”

It is a *likeness* however, as we have said, and *likeness* denotes a representation or similitude of a thing, and not of that very thing itself, for never could there be any truly “like” unto God Himself in the fullness of the attributes of His deity.

Just as we are going to be restored to God’s likeness, Jesus Christ was first made in *our* likeness. He took on the flesh of man, but was without the nature of Adam, and was entirely without sin itself.

Romans 8:3

For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh...

Notice it says that God sent His own Son in the likeness of sinful flesh, and *for sin*, singular. Therefore we know what's in view here is not *men's deeds*. *Sin*, singular, speaks to the actual nature and law of sin itself within man. Did Jesus die for men's *sins*, plural? Yes He did. He died to pay for the actual sinful deeds that men have personally committed, but that's not what this verse is speaking to. His *death for sins* speaks to His blood-for-blood, life-for-life payment that provided justification unto eternal life. But here it says *and for sin, condemned sin in the flesh*.

Christ provided something for us in relation to the law of sin itself. Here it says He actually condemned sin itself in the flesh. That word *condemn* can mean *to carry out a sentence against*, or *to carry out a formal judgment against*, and in this case I believe that sentence was a death sentence for the power of sin.

Notice it also does not say that Jesus condemned sin in *His* flesh. It says He condemned sin in *the* flesh. Did Jesus's actual flesh have sin? It did not. We just spoke of how Jesus was not a partaker of Adam's nature. Therefore Jesus's flesh did not have sin, that is, it did not contain within it the law of sin.

God sent His Son in the *likeness* of sinful flesh *and for sin*... You see, it was *for sin*, that is, God provided something for the law of sin itself within mankind. And what did He provide? He provided the death sentence for the power of sin itself. That is why it says *He condemned sin in the flesh*. And this is not a provision for *His* flesh, it's a provision for *our* flesh, because our flesh still contains within it a law of sin which results in *functional death*, even for a believer.

This condemnation of sin in the flesh speaks to what occurred on the cross when Christ was *made sin* and the Father's full wrath and displeasure fell upon Him, and His very soul was made an offering for sin. An offering is something that is given up as a means to appease or alleviate or satisfy the needs of something else. His soul took on the very sin nature that we possess naturally, and was offered up to the Father's wrath in our place, so that the identity of Christ and His righteousness could be given to us when we believe. Again, it is a substitution *in identity*, and this serves as the basis for our *substitutionary sanctification*.

This offering made a provision to condemn the very nature of sin in the flesh of man—within *us*. And this interpretation fits perfectly within our context here of the sanctifying of the believer, of our identity and our walk in freedom from sin.

