

Sin of the World

Eureka volume 5

Chapter 20, The Key and Chain

the mission of the Lord Jesus Christ was to “destroy that having the power of death, which is the devil;” or Sin’s Flesh; in other words, to “take away the Sin of the world;” and to “destroy the works of the devil,” or of Sin (Heb. 2:14; John 1:29; 1 John 3:8)

Elpis Israel chapter 3:

The Prince of the World

It is clear to my mind that sin is the thing referred to by the apostle in the word devil. The sting of the serpent is its power of destruction. The "sting of death" is the power of death; and that, the apostle says, in one place, "is sin;" and in another, "is the devil." There are not two powers of death; but one only. Hence, **the devil and sin, though different words, represent the same thing. "Sin had the power of death,"** and would have retained it, if the Man, who was obedient unto death, had not gained the victory over it. But, thanks be to God, the earth is 'not to be a charnel house for ever; for He that overcame the world in His own person (John xvi. 33), is destined hereafter to **"take away the sin of the world,"** and to "make all things new" (Rev. xxi. 5). Every curse will then cease (xxii. 3), and death be swallowed up in victory; for death shall be no more (xxi. 4).

Eureka chapter 4 section 1

Vol. 2, Chapter 4, Section 1, The First Voice as of a Trumpet

The flesh is represented by a living lamb that had been slain, but had recovered from the death-wound. It is well known to one intelligent in the word, that “lamb” is the metaphor, and in the Apocalypse, the symbol, of the sacrificial man, Jesus, who was delivered to death for his people’s offences, **and whose mission is to take away the sin of the world; in other words, to “destroy that having the power of death,” and to destroy the works of sin—the Diabolos and all that has originated from the flesh.**

The Revealed Mystery:

Discourse on Eternal Life, 4th Proposition

Now, salvation in relation to these, it is clear, must have pertained to a deliverance from sin, and consequently from death; for to deliver a man from the cause of his sufferings is to remove those sufferings likewise; hence, to **"take away the sin of the world" is to cancel its liability to the punishment due to sin, which is Eternal Death.**

The Son’s Post-Millennial Subjection to the Father:

Christ has accomplished the work of "destroying that having the power of death, that is, the devil," and its works, or, in other words, until he shall have "taken away the sin of the world;" destroyed all its dominions, jurisdictions and powers; and have extinguished death. When this is consummated there will be no obstacle preventing God's abode with men but the

Melchizedec kingdom; which must, therefore, of necessity be taken out of the way, as no longer adapted to the state of things upon the earth.

Christendom Astray

Lecture 8; On the Nature of Jesus Christ

"Behold the Lamb of God which taketh away the sin of the world," said John the Baptist, on seeing Jesus (John i, 29). How did he take it away? The answer is in the words of the apostle Paul:-- "He put away sin by the sacrifice of himself" (Heb. ix, 26). Jesus himself had said, "I lay down my life for my sheep." Paul also says to Timothy, in the second epistle, first chapter, tenth verse, "Jesus Christ hath abolished death, and hath brought life and immortality to light through the gospel ;, a fact which is stated by Christ himself in this form, "God sent His Son, that the word through him might be saved"(John iii, 17). Furthermore, Peter says, "There is none other name under heaven given whereby we must be saved." (Acts iv, 12). Salvation is thus directly connected with the first appearing of Christ, and with what he accomplished then; not on the principle of moral stimulus supplied, but in virtue of the essential result secured by the course he fulfilled.

Christendom Astray

Lecture 7; The Devil (repeated in *The Evil One*)

Christ, through death, destroyed, or took out of the way, "the sin of the world ". In this, he destroyed the Bible devil. He certainly did not destroy the popular devil in his death, for that devil is supposed to be still at large, but in his own person, as a representative man, **he extinguished the power of sin by surrendering to its full consequences, and then escaping by resurrection**, through the power of his own holiness, to live for evermore. This is described as "God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh" (Rom. viii, 3). Sin in the flesh, then, is the devil destroyed by Jesus in his death. This is the devil having the power of death, for it is sin, and nothing else but sin that causes death to men. Does anyone doubt this ? Let him read the following testimonies:

Law of Moses

Burnt Offering, Sin Offerings, and Trespass Offering

The whole process of consumption is the work of the Spirit, whether we consider the sending forth of **Christ to condemn sin in the flesh**, or our association with his death in baptism or our repudiation of the old man as the rule of life, or our change at the judgment seat into the incorruptible and glorious nature of the Son of God. When the work is finished, flesh and blood, with all its weakness and its woe, will have ceased from the earth, and given place to a glad and holy race of men immortal and "equal to the angels", It was a beautiful requirement of the wisdom of God in the beginning of things that He should require an act of worship that typified the repudiation of sinful nature as the basis of divine fellowship and acceptability. Those who deny Christ's participation thereof, deny its removal by sacrifice, and therefore deny the fundamental testimony of the gospel, that he is "the Lamb of God, taking away the sin of the world". They think they honour him by saying his flesh-nature was a clean nature. In reality, they deny his qualification for the work he was sent to do. They mistake holiness of character for holiness of nature, and by a wrong use of truth, destroy.