

## “GOD CONDEMNED SIN IN THE FLESH”

**Rom. 8:3** : “For what *the law could not do*<sup>a</sup>, in that it was *weak*<sup>b</sup> *through the flesh*, **GOD**<sup>c</sup> sending His own Son in the likeness<sup>d</sup> of *sinful flesh*<sup>e</sup>, and for *sin*<sup>f</sup>, **condemned sin<sup>g</sup> in the flesh<sup>h</sup>**:

- **4** : “that the *righteousness*<sup>i</sup> of the law might be *fulfilled in us*<sup>j</sup>, who *walk*<sup>k</sup> not after the flesh, *but after*<sup>l</sup> *the Spirit*.”

### Comments:

<sup>a</sup> **The Law of Moses was unable to DO what GOD did in His Son.**

*(God condemned ‘sins’ in those who came under His Divine Law. Rom 3:19)*

<sup>b</sup> **The reason for the Law’s failure was due to the weakness of the flesh.**

Man was too weak to keep Moses’ law without sinning at all (Gal. 3:10; Rom 3:9), and therefore he came under the curse of Moses’ Law, because he had sinned. That Moses Law condemned ‘sins’ is obvious from the Scriptures – Exodus, Leviticus etc. (Isa 59:2). But there was one thing especially that Moses’ law could not do – and that is ‘condemn the cause of all sins that is a part of the man’s natural physical constitution (Rom 5:19).

<sup>c</sup> **GOD was now going to do what Moses’ law could not do. He was going to ‘condemn sin’. The question is, how was He going to do this?**

*This condemning of sin must have been different from the condemning of ‘sins’ that He had already done under the Mosaic Law. Therefore it is obvious and painfully clear that ‘condemn sin’ must have a different meaning from only condemning ‘sins’ that people commit every day! This proves that the expression ‘condemned sin’ must be the condemning of sin-nature – the diabolos in the physical constitution of man’s flesh.*

“1<sup>st</sup> John 3:8. The preposition is *ek*, out of, so that John teaches that *sin* or *lawlessness* stems from out of the devil. By *the devil* is meant *the flesh* with its lusts, which Paul describes as ‘sin that dwelleth in me’ (Cp. Heb 2:14; Rom 7:17). These have been responsible ever since they were inflamed by the serpent in the beginning. (John 8:44)... The WORKS of the devil constitute sin in active manifestation whilst *the devil itself is the flesh* (Heb 2:14).” *The Test of True Love* by bro. H.P. Mansfield. (underlines added for emphasis)

<sup>d</sup> **‘in the likeness of sinful flesh’** – lit. ‘in a form of the flesh of sin’ – or, ‘in a form of sin’s flesh’ – *by this is meant that ‘sin’ is the owner of the flesh, because man has served sin! That is, Christ’s flesh is exactly the same flesh and blood as we all are made of (Heb 2:14), the only difference being that the Lord himself had never served sin. His flesh was therefore identical with ours in its physical constitution, but his brain-flesh had never served sin. The character of the Lord was clean and upright, while his flesh was as ours is, unclean and defiled by the evil of the diabolos that had sinned from the beginning.*

<sup>e</sup> **‘sinful flesh’** *is an English expression meaning that the flesh is sinful simply because that is what the flesh naturally produces when confronted with law (Rom 7:9)! The flesh is the root cause of all sins that are committed. The flesh, therefore, is not ‘clean’*

*in any sense – since the wisdom it produces is ‘from beneath, is earthly, sensual, devilish’ (demoniacal – madness).*

<sup>f & g</sup> **‘condemned sin’ must only refer to the sin-causing principle that is in the flesh itself.**

*The ‘serpent upon a pole’ is the grand figure that represents the physical body of the Lord Jesus that was raised up on a tree, to be a public example of the righteousness of God, who justly condemned Adam and Eve to death in the first place, because they had sinned. The brass represents the flesh that is sacrificed and cursed (because it hung upon a tree). The flesh being beaten into the form of a serpent shows that the flesh is the serpent-power of the flesh. This is given various names, such as the diabolos, Sin, the law of sin (that is in the members of the body), and so forth. The flesh is man’s enemy, and its ‘works’ are the sins that it produces (Gal. 5:19 and Mark 7:21 etc.)*

<sup>h</sup> **Note: If the expression ‘sin in the flesh’ does not refer to the sin-nature of the flesh, but to actual transgressions themselves, then this makes God a liar; because He said that what His Law could not do, He would do in His Son!**

<sup>i</sup> **‘The righteousness of the law’** could only be fulfilled in the flesh of a perfect man who had never sinned. This was because the law condemned and cursed all who had ever sinned under it. The law was righteous in that it condemned sins, but it could not actually condemn the cause of sins – styled ‘the diabolos’ or ‘sin’ that dwells in the flesh, even in its members. That is where the law fell short of perfect righteousness. Righteousness could never come by the Law of Moses – through keeping all its shadowy institutions and rituals. Nevertheless, it directed God’s people towards righteousness where it was understood. It was then a schoolmaster to bring us unto Christ, that we might be justified by faith. All the law therefore typified the mighty work that Yahweh would do in His Son – the ‘Christ,’ the ‘Messiah,’ The ‘Anointed One.’

<sup>j</sup> **‘might be fulfilled in us’** – The only way that that can be done is for all God’s true saints to fully identify with Christ, and be ‘in him’ and to ‘walk in him’ (Col. 2:6; Gal. 2:19-21). Their righteousness is therefore said to be HIS righteousness – not theirs (Psa 98:2)!

<sup>k</sup> **‘who walk not after the flesh, but after the spirit’** – This confirms what has been said above. To ‘walk after the flesh’ is to seek to justify one’s self by means of what the Law taught them that they could not do! To justify oneself by attempting to keep all the law, which condemned the sinner, was to also ‘walk according to the flesh’. This means that if Christ were come in our flesh merely to condemn sins that others do in their lives, that would mean that the Law of Moses could never have condemned the sins that people commit. This is not true, the Law being witness to this fact. Either the law could do what God did by God’s Son, or it could not! One or the other!!!

<sup>i</sup> **‘That the righteousness of the law’** – See Gal 2:21-21. The condemning of sin that is resident in the flesh was only typified by sacrifices and offerings, by the High Priest, by cleansings and purging of the altars and tabernacle furnishings etc, that the Law of Moses, as a ‘schoolmaster’ sought to teach us. There was no man, born of the will of the flesh, in whom that could be done, as it was in the Lord Jesus Christ himself, who was born by the will of the Father.