

Christ Our Sin Offering

(Rom 8:3-4)

- I. Rom 8:3-4- Paul is describing:
 - A) What the law could not do
 - B) Why it could not do it
 - C) What God did about this
 - D) What is the result of God's action
- II. "For Sin"- "Concerning" or "in regard to sin"
 - A) "For a sin offering" as is common in LXX Old Testament
 - 1. Lev 4:3, Num 8:8, Psa 39:6
 - B) Same meaning in New Testament:
 - 1. Heb 10:6- "Burnt offerings and *sacrifices FOR SIN* (offering)"
 - i. Note the italics
 - 2. Heb 10:8- "Burnt offerings and *offerings* for sin"
 - i. Translators were not consistent with this word, nor their use of italics
 - a) Same added word is proper help in Rom 8:3
 - C) John 1:29- Christ the Lamb of God that "take away sin"
 - 1. This is the doctrine consistent throughout the bible
 - i. Gal 1:4- "For our sins" means our offering for our sins
 - ii. 2 Cor 5:21- "To be sin for us" means to be an offering for our sins
 - iii. Heb 2:9- "Tasted death" for us
 - iv. 1 Pet 1:19- "Lamb without blemish"
 - 2. There is therefore now no condemnation because of our sin offering, offered and accepted by God
 - 3. Christ became "in the likeness of sinful flesh" in order to be acceptable as our "offering for sin"
- III. "Condemned sin in the flesh"
 - A) This cannot mean, as many teach, that Christ came and showed God's displeasure with sin
 - 1. The law had already fully done that
 - B) Neither can this mean sinless perfection, as many teach, otherwise Rom ch 5-6 make no sense whatsoever
 - 1. Those that teach this say "condemn" means to "destroy" or "destruction"
 - i. But surely "condemn" must have the same meaning as in the rest of the context (Rom 8:1 and going back to 5:16-21)
 - ii. "Condemned"= Passed judgment upon, punished
 - a) This condemnation/punishment took place in and upon the actual body of the Lord Jesus Christ, therefore Paul adds:

b) "In the flesh" (same as "His Own body" in 1 Pet 2:24)

1) Man sinned in the flesh and sin therefore is punished in the flesh

IV. Why?- Rom 8:4

A) Justification

1. The righteous demands of the law had to be met; Once met, there can no longer be any condemnation (v.1) because we have been freed from the law (v.2)
 - i. The law demands perfect obedience; Christ gave it
 - ii. The law demands payment for sin; Christ gave it

B) Sanctification

1. Sin also begins to be condemned in our flesh practically
2. It's not only imputed righteousness, its also imparted
 - i. We are clothed in righteousness, but then we also begin to walk in it
 - a) This is again part of Christ's victory over sin and death and the devil
 - ii. Rom 7:4-6- This is the same principle, "bringing forth fruit"
 - a) In order to bring forth fruit, we must first be freed from the law
 - 1) Rom 7:1-3- Again the same teaching
 - 2) But we must be freed legally and "righteously"
 - (a) Mt 5:17- The law could not be canceled or set aside, it must be "fulfilled"
 - b) I cannot be freed from sin while still under the law, and God's holy righteous demands must be met
 - 1) The great issue of salvation is this: how can I get out from under the condemnation of God's holy law without circumventing God's Own unchangeable righteousness?
 - (a) Answer: Christ kept its every precept and bore its full punishment
 - (b) Therefore, to all those "in Christ" the law is powerless to condemn and has been fulfilled forever
 - (1) 1 Cor 15:56- Since the law is the "strength" of sin, sin is therefore stripped of its power (Rom ch 6)
 - (2) This is Paul simply summarizing Rom 5:21
 - (3) Also, when the law that aggravates sin is removed, so is the aggravation, thus:
 - c) When law is fulfilled, we are:
 - 1) No longer condemned
 - 2) No longer excited to sin by the law
 - 3) No longer "In Adam" but now married to Christ
 - (a) Where the inflaming power of the law once worked in me, now Christ works in me to the opposite effect (Phil 2:12-13)

(b) Sin still troubles me, worries me, and often hinders me, but it cannot “reign” over me!

(c) There is always this dual working, and we must never separate justification and sanctification

V. Rom 7:1-6- Covenant of Works -vs- Covenant of Grace

A) Christ had to become the 1st “Husband” in order to be the 2nd “husband

1. The law could never save and it was never intended to do so

2. Christ saves and was always “appointed” to do what Adam never could

i. Gen 3:15