Northwest Bible Church – Nov. 30, 2003 Worship Service – Alan Conner

**Rom. 8:3**

The Solution of the Son

**INTRO**

 1) The work of the Spirit of life (8:1-13)

 a) No condemnation for sin leads to no domination by sin (1-4)

 v. 1 - **Assertion**: no condemnation for those in Christ.

 v. 2 - **Reason** #1: The Spirit of life has set us free from the law of sin and of death (Rom. 8:2). Justification – no condemnation.

 v. 3 - **Reason** #2: God condemned Christ for our sin, that we might not be condemned (Rom. 8:3). Justification – no condemnation.

 v. 4 - **Purpose**: so those who walk in the Spirit can fulfill the requirement of the law (Rom. 8:4). Sanctification – no domination.

**I. GOD DID WHAT THE LAW COULD NOT DO (Rom. 8:3).**

 A. The impotence of the law.

 1) What the law can and cannot do. The law here is the moral law of God as given to Moses.

 The law can do some things really well. It can reveal sin, stir up sin, it can convict and condemn (Rom. 3:19-20; 4:15; 5:20; 7:5, 7).

 But there are some things the law cannot do at all. It cannot justify you (3:20, 28); It cannot save you from your sins, it cannot help you over come your sin, it cannot deliver you or set you free from condemnation and death, it can never make your righteous.

 2) Why the law cannot save. It is “weak through the flesh, ” - - - our flesh. See Rom. 5:6-10.

 B. The power of God.

 1) **“God did”** - This is all the work of God. Salvation is God’s work from start to finish.

 2) **“sending His own Son”** - There is salvation in no one else. No one comes to the Father but through Jesus Christ. Religion without Christ is but a satanic delusion.

 He sent His “OWN” Son – The Son of God came to die for us. The “only-begotten” totally unique Son of God (Jn. 3:16). This is God the Son taking to Himself a human nature. Read Rom. 1:3-4.

 THE SON IS THE SOLUTION TO THE PROBLEM OF OUR SIN. Because of this Son, our salvation is secure. It cannot fail.

 3) **“in the likeness of sinful flesh”** - Every word is critical.

 - not “in sinful flesh” for then He would be disqualified from being our Savior.

 - not “in the likeness of flesh” which would bring into question whether he really shared our nature or not. **Docetism** heresy - cf. Jn. 1:14; 1 Jn. 4:2; 2 Jn. 7.

 - “Likeness of sinful flesh” = he was fully man with a complete human nature, but without its sin, so he came in the likeness of sinful flesh. Thus, Christ was fully man, without sin so as to be our substitute. 2 Cor. 5:21; Heb. 4:15; 7:26; 1 Pet. 2:22; 1 Jn. 3:5.

WHY DID JESUS COME IN THE LIKENESS OF SINFUL FLESH?

 1) to keep the law of God perfectly so as to be our sinless Substitute and Representative. He did what Adam failed to do.

 2) to share our nature so He could die in our place to bear the curse of the law against sinners. He satisfied the just demands of God’s law against us.

 3) to become our sympathetic high priest who is able to help us. Heb. 2:17-18.

 4) **“and as an offering for sin”** – literally “and for sin,” (KJV) but this expression is used consistently throughout the LXX for a “sin offering” so the NASB and NIV are correct in its translation.

 5) **“He condemned sin in the flesh”** - This is the main clause. God the Father condemned sin in the flesh. That is, *He condemned our sin in the flesh of the sinless Son of God.*

 The **NIV reads differently**, “And so he condemned sin in sinful man,” which I think misses the point that it is the flesh of Jesus where God condemned sin.

**CONCLUSION**

 NO CONDEMNATION FOR US BECAUSE CHRIST WAS CONDEMNED FOR US.