{Van   
 64 ROMANS.   
   
 AUTHORIZED VERSION REVISED. | AUTHORIZED VERSION.   
 for sin, condemned sin in the flesh ; | sinful flest, and for sin,   
 condemned sin in the   
 4 that the righteous demand of the ‘ that the righteousness of   
 law might be fulfilled in us, who! the taw might be fuyfilled   
   
   
 but the belonging to, and being possessed Christ. But that can hardly be the mean-   
 by, sin.—De Wette observes, ‘The words ing here, for several reasons. 1. The   
 “in the likeness of the of sin,” appear Apostle is not speaking of the removal of   
 almost to border on Docetisim (the heresy the guilt, but of the practice of sin, of   
 which held the Humanity of our Lord to the real fulfilment of the law in those who   
 be only apparent, not real) ; but in reality are in Christ. It is this which even in   
 contain a perfectly true and consistent ver. 1 is hefore him, grounding as he does   
 sentiment.” “ The flesh of sin” is flesh the fact of no condemnation on the serving   
 (human nature, John i. 14; 1 John iv. 2; the law of God, ch. vii. 25; on the new and   
 Heb. ii. 14) with sin: the Apostle sanctifying power of the Spirit by Christ,   
 could not then have said, “sending His in spite of the continued subjection of the   
 Son in the flesh of sin,” without making JSlesh to the law of sin. 2. The context   
 Christ parteker of sin: nor could he have shews that the weakness of the law was,   
 said merely “in the flesh,” for then the its having no sanctifying power ;—it could   
 bond between the Manhood of Jesus, and arouse sin, but it conld not condemn and   
 sin, would have been wanting: he says cast it out. This indeed is the burden of   
 then, in the likeness of the flesh sin,— ch. vii. The absence of justifying power in   
 meaning by that, He had a nature like the law has already been dealt with. 3.   
 sinful human nature, but had not Himself The following verse clearly makes the ful-   
 a sinful nature,—comp. Heb. iv.15: “ For filling the righteous demand of the law no   
 we have not an High Priest which cannot matter of mere imputation, but of walking   
 sympathize with our infirmities, but one after the Spirit.—We must then look for   
 who was tempted in all things, like as we the meaning of the word condemned in the   
 are, apart from sin.” The likeness must effects and accompaniments of condemna-   
 be referred not ouly to the word “flesh,” tion,—vietory over, and casting out of sin.   
 but also to the epithet “of six :’—it did See, for example, John xii. 31, where “ the   
 not however consist in this, He took judgment of this world” is explained by   
 our sins (literally) Himself and became the ruler of this world shall be cast out,   
 Himself sinfal, would not amount to and also John xvi. 11. I have dwelt at   
 likeness of nature,—but in this, that He length on this question, as being very im-   
 was able to be tempted, i.e. subjected to portant to the right apprehension of the   
 sensuous incitements, e. g. paz, which whole chapter, in this part of which not   
 in other men break out into sin, but in the justification, but the sanctification,   
 Him did not. See Phil. ii. and note.— Christians is the leading snbject. It is a   
 “Flesh” is not equivalent to “body,” strong confirmation of the above view, that.   
 but as in John i. 14, the of which God’s condemnation of sin in the flesh by   
 man is in the body compounded),—and for Christ is stated in ver. 3 as the ground of   
 (on account of) sin (to be joined with (ver. 2) my being freed from the law of   
 \* sending,” not “condemned :” least of all sin and death: because, viz. Christ’s vic-   
 may we understand it as Luther, “ and tory over sin is mine, by my union with   
 condemned sin in the flesh by means of Him and participation in His Spirit.   
 sin.’ The ‘for, or ‘on account of? sin, in the flesh does not mean ‘in His flesh,’   
 is at present indefinite, and not to he or ‘by means of his flesh ;? but ‘in the   
 restricted to Christ’s death as a sin-offer- Jlesh, which Christ and ourselves haye in   
 ing, which is not just now the subject. common) : 4.) (in order) that (the   
 \*On account of sin” then, is equivalent to purpose of God’s condemning sin in the   
 “to put away sin,” as Heb. x. 6, 18), flesh) the righteous demand (or, require-   
 condemned sin in the flesh (not ‘the ment) of the law (meaning, all its re-   
 sin which was in the flesh,’ which is quirements [statutes], but here combined   
 against the context, in which “sin” is in one for the sake of more distinct objec-   
 throughout an absolute principle. tivity) might be fulfilled in us (find its   
 In condemned we have an allusion to full accomplishment :—not merely ‘bé   
 “condemnation,” ver. 1. Hence it has performed by us,’—for the Apostle has a   
 been taken to mean that God condemned, much deeper meaning, viz. that the aim of