

Lack of Rebound, Rom 7:24-25; 8:13; 1 Jn 5:16; Rebound: Not a Promise, a Matter of Faith, or Faith-Rest, Rom 8:2; What the Law Can't Do God Did, Rom 8:3

12. The end result is the subject of several passages, such as:

Romans 7:24 - Who shall rescue me from the body of this death [the residence of the sinful nature in the body].

v. 25 - Grace belongs to God through Jesus Christ our Lord! So then, on the one hand, with my mind I myself serve the law of God [status quo spirituality achieved through rebound], but on the other hand, with my flesh I myself serve the law of sin [status quo carnality by submitting to the trends, lust patterns, strengths, and weaknesses of the sinful nature].

Romans 8:13 - If [εἰ, *ei* plus the indicative mood: first class condition] you live [ζῶω, *zaō*: indicative mood] under the authority of the flesh [status quo carnality], you are destined to die [sin unto death], but if by the Holy Spirit you condemn to death [operational] the actions of the body [through rebound resulting in the filling of the Spirit in status quo spirituality], you will live [the sophisticated spiritual life that glorifies God and Christ].

1 John 5:16 - If [εἰ, *ean* plus the subjunctive mood: protasis of a third class condition] anyone has seen [ὀράω, *horaō*: subjunctive mood] his fellow believer committing a sin not terminating in death, then [introduces the apodosis] he shall ask and God will give life [physical life continues due to rebound recovery] to him who has not committed the sin terminating in death. There is a sin terminating in death; I do not recommend that anyone should pray about that.

13. In each of these cases we see that rebound is a recovery procedure used by a person out of fellowship but who recognizes his sinful status and confesses the sins involved to God.

14. Rebound is not a promise, it is a conditional option dependent upon an act by a carnal believer that, if exercised, will result in God forgiving his cited sins and cleansing him from all wrongdoing.

15. Rebound is not a matter of faith, it is a grace procedure that a person in carnality uses to restore fellowship with God.

16. Rebound is not a function of faith-rest; it is a problem-solving device available only to a believer that is in status quo carnality where all other problem-solving devices are nonfunctional, including faith-rest.

17. Therefore, rebound is available to any carnal believer priest enabling him to represent himself before God in a confessional prayer for restoration to fellowship.

Romans 8:2 - For the principle of the Holy Spirit regarding the unique spiritual life made available through the agency of Christ Jesus [the prototype divine dynasphere], has set you free from the law of sin [status quo carnality] and of death [terminal death].

18. The next verse takes up the basis for salvation and rebound: the work of Christ on the cross.

Romans 8:3 - [NASB] For what the Law could not do, weak as it was through the flesh, God did: sending His own Son in the likeness of sinful flesh and as an offering for sin, He condemned sin in the flesh,

1. The inability of the Mosaic Law to manage sin is made evident by the fact that it required absolute loyalty from those who possessed a body ravaged by the sinful nature.
2. The Law revealed that man is incapable of keeping the Law. God provided an infallible means of salvation apart from keeping the Law.
3. The divine solution ignores any human energy to resolve the sin problem by means of a grace plan that provides salvation through faith: "He sent His own Son."
4. This stresses the hypostatic union and emphasizes the true humanity of Jesus through which He became our substitutionary sacrifice. However, we are reminded of the Lord's impeccability by the phrase "in the likeness of sinful flesh."
5. The important word here is the qualifying noun **ὁμοίωμα, *homoioōma***, translated "likeness." The word describes an object that resembles and is similar to another, but it does not imply that they originate from the same source.
6. The similarity is to human form and function. Jesus had a real human body that visually and functionally was similar to and in all aspects resembled the bodies of all other Homo sapiens.
7. However, *homoioōma* indicates the uniqueness of the body of the Lord in that it had no genetically formed sinful nature and consequently was not subject to the imputation of Adam's original sin at the Virgin Birth.
8. The deity of Christ therefore agreed to take on "the likeness of sinful flesh." Here the word for flesh – **σάρξ, *sarx*** – refers to the human body, not the sinful nature.
9. Although the Lord possessed a human body it was unique in that it was impeccable: He had no sinful nature and no propensity to sin, thus He is classified as *posse non peccare*: able not to sin; and *non posse peccare*: not able to sin.
10. This qualified Him to be our substitutionary sacrifice, noted next in the phrase, **περί, *peri***, translated "for" in the NASB, plus the genitive of advantage of the noun **ἁμαρτία, *hamartia***, translated "sin." The phrase should read "as a substitute for sin."
11. This phrase has the same translation as does a similar statement in:

Romans 5:8 - But God demonstrated His own love to us in that while we were still sinners, Christ died as a substitute for us [genitive of advantage of the pronoun **ὑπέρ, *hyper***: "as a substitute for," followed by the plural pronoun: **ἐγώ, *egō***: "us."].

12. When the pronoun *peri* is also a genitive of advantage it, too, is translated "as a substitute for" as per Romans 8:3, where it reads, "as a substitute for sin."

13. The Mosaic Law is not weak in and of itself, but it was unable to provide salvation because sinful man was unable to measure up to its demands for perfection.
14. Whereas the Law could do nothing about the sin problem that condemned the human race, God could do something and did so through His Son.
15. Since sin is the issue that separates man from God then mankind needs a substitute for sin so that reconciliation with God can be accomplished.
16. Jesus Christ was that Substitute. He substituted Himself in place of mankind so that the justice of God could judge sin in His Own body on the cross:

1 Peter 2:24 - He Himself bore our sins in His body on the cross, so that we might die to sin and live to righteousness; for by His wounds we are healed.

17. When Jesus as the impeccable Substitute took on the imputation of our sins in Himself, then God's justice was free to judge those sins in the flesh. There is yet another word that is translated "condemned" in all major English translations. But sin was not condemned in Christ, it was judged. The word is the aorist active indicative of the verb **κατακρίνω, katakrinō**:

aorist: Constative; contemplates all humanity's personal sins imputed to Christ in their entirety and gathers them into a single whole, i.e., the totality of judgment during the three hours of darkness on the cross.

active: God produced the action of the judicially imputing our personal sins to Jesus Christ.

indicative: Declarative for a statement of fact.

18. The final prepositional phrase, "in the flesh." The Lord received the imputation of our sins to His human body (1 Peter 2:24) where the sinful nature's production was judged in Him. Here is the corrected translation:

Romans 8:3 - For what was not possible for the Law to do, because it was weak through the flesh, God did, sending His own Son in the appearance, or in the likeness, of a human body that contains a sinful nature, but which in actuality was without a sinful nature, and as a substitute for sin, God judged the sinful nature in the flesh,