

Sin *condemned* man then God *condemned* sin (Pt 1 & Intro. *Condemn*)

This week we will take a further break from our previous studies on *abound* and *honour* and we will look at the word *condemn*. The meaning according to the Oxford dictionary is ; "Censure, give judgment against; bring about conviction of, as his look - him; doom (to death, to be beheaded; also fig. to toil etc); -ed (for -ed persons); pronounced fortified (smuggled good etc), unfit for use, incurable. Hence condemnable." From the online etymological dictionary we learn that the word *condemn* goes back to the "early 14c., condempner "to blame, censure," from O.Fr. *condamner* "to condemn" (11c.), from L. *condemnare* "to sentence, doom, blame, disapprove," from *com-*, intensive prefix (see *com-*), + *damnare* "to harm, damage" (see *damn*). Replaced O.E. *fordeman*. Related: *Condemned*; *condemning*."

Let us consider the meaning from the Scriptures.

In the Scriptures we see that *condemn* means;

a) give judgment against or sentence

Job 32:3 *Also against his three friends was his wrath kindled, because they had found no answer; and [yet] had condemned Job.*

See also Pss 109:7, Jas 5:6, Ex 22:9, Pss 37:33, 94:21, 109:31, Prov 17:15, Isa 54:17, Mt 12:7, Mt 12:37, Lk 24:20, Jn 3:17, 2Pet 2:6 & Heb 11:7.

Examples:

Mt 12:41 *The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas [is] here.*

See also Mk 14:64 & Jn 8:10. 11.

b) there is a sense of reprove, censure or judge

Deut 25:1 *If there be a controversy between men, and they come unto judgment, that [the judges] may judge them; then they shall justify the righteous, and condemn the wicked.*

See also 1Kgs 8:32, Job 9:20, 34:17, 2Cor 7:3.

This is confirmed when we consider the Greek word *krino* which is translated both judge and condemn. Examples include Lk.6: 37 which is translated judge and Jn.3: 17 which is translated *condemn*.

c) testify against

Job 15:6 *Thine own mouth condemneth thee, and not I: yea, thine own lips testify against thee.*

See also Job 10:2

d) Eternally Damned (harm).

Jn 3:18 *He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.*

See also; Jn 5:24, Amos 2:8 & 1Tim 3:6

This is confirmed when we consider the Greek word *krisis* which is translated *condemnation* and damnation.

Examples include Jn.3: 19 which is translated *condemnation* and Matt.3: 29 which is translated damnation.

So in the Scriptures there appears, from the outset of this word study to be four (4) different meanings of the word *condemn*, that include; give judgment against, reprove or judge, testify against and eternally damned.

Let us now consider three (3) points from verses that include the word *condemn*.

1. Sin *condemns* every one
2. God *condemns* sin for every one
3. Every one who believes God is not *condemned*

Let us add a little more detail to each of our points.

1. Sin *condemns* every one

Rom 5:18 *Therefore as by the offence of one [judgment came] upon all men to condemnation; even so by the righteousness of one [the free gift came] upon all men unto justification of life.*

See also Rom 5:16

Note; that for each of our points in this teaching our supporting verse comes from the book of Romans.

Our verse and others in the Holy Scriptures record for all who have eyes to see, and ears to hear, that if judgment were to be given against every living soul (prior to salvation) then all would be found guilty of sin *there none that understandeth, there is none that seeketh after God* (see Rom.3: 11 & 23). And it is our sin that condemns us.

Where does our sin originate from?

The Scriptures teach that the offense, the first sin, and subsequent judgment of that first sin resulted in all men being *condemned*. This reference the 'offense of one' can be traced back to Adam and Eve, when Adam disobeyed God he was judged for his sin (see Gen.3: 14, 17). That one offense, that one sin of disobedience stains all men (see also Rom.5: 12).

So after the first offense came judgment and that judgment was to *condemnation*.

Which of our four meanings from the Scriptures would best fit the context of this verse in Romans chapter 5? Well, we could read into the text our understanding that the consequences of sin are eternal, therefore the meaning is eternal damnation. But let us see if we can confirm this.

When we consider the Greek word for *condemnation* we find a link between *condemned* and damnation. In Rom.5: 18, the Greek word for *condemnation* is *katakrino* is used in other verses and translated as either *condemn* (see Matt.12: 41), *condemned* (see Matt.27: 3) or *damned* (see Mark 16: 16). As a side note: Please do **not** use your NIV or Good News counterfeit bible to check if this is correct, because a) Both corrupt versions change the preserved word 'damned' to *condemned*; b) They relegate Mk.16: 9-20 as older unreliable manuscripts, which cast doubt on their authenticity as God's preserved words. So, we can establish a link between *condemned* and damnation which allows for our word *condemnation* in Rom.5: 18 to have a meaning of eternal damnation. Therefore Adam's sin *condemns* all men every where to eternal damnation.

Most people will admit that they have done something wrong in their life time; either, stolen, blasphemed the precious name of our Lord and Saviour, the Lord Jesus Christ, lied or coveted after a car, house, job, boat or computer. And when we have knowledge of our sin we feel under *condemnation*. When a preacher preaches the gospel of Christ crucified he generally begins with establishing our fallen nature, our utter sinfulness. '*For all have sinned and come short of the glory of God, or there is none righteous no not one* (a quote from Ps.143: 2). He would often preach the 10 commandments from Ex.20: 1-20 and pray that the Holy Spirit of God would convict the audience of their sin (Jn.16: 8,9. I have heard said of some 18th and 19th century preachers like Charles Spurgeon that they would spend one week in a new city preaching just the law. Why?

Because by the law is the knowledge of sin (see Rom.3: 20), hence without the law we would have no knowledge of sin (see Rom.7: 7).

If a person says, they are saved, but have never felt in their heart the *condemnation* of sin, then how do they know their need for a Saviour? But the Lord knows a man's heart not me, if in doubt preach the law and ask the Holy Spirit to convict them of their sin, for sin *condemns* all men.

2. God *condemns* sin for every one

Rom 8:3 *For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:*

See also Jn 3:19 & Rom.3: 34, 5: 12-15.

In the history of man the Scriptures record that Adam sinned, then the law was given to give knowledge of that sin to all men, but the law and the sacrifices under the law could never take away sin (see Heb.10: 11), but they could only be forgiven or covered (see Ps.32: 1). However, in Christ a believer is both forgiven and his sin is washed away (see Rev.1: 8). God *condemned* sin on the cross of Calvary (see Rom.8: 34) where His Son, gave Himself as a one off, perfect, sinless sacrifice and in the likeness of sinful flesh, bore the sin of the world on Himself (see 1Pet.2: 24).

Man's sin could not be removed, cured, or *condemned* by any other means, other than a sacrifice that was *like* sinful flesh (like cures like, interesting concept) and that sacrifice was spotless or sinless. And the Lord Jesus Christ is the only man that fits this criteria, He is the only man to have ever lived a perfect, sinless life and the only man, who was put on a cross as a one off sacrifice for our sin, and it was this single act in history where God *condemned* sin.

When we look at our definition of *condemn*, how do we understand this point? For example, when the Scriptures say, that God *condemned* sin in the flesh, what does it mean? Did He pass judgment against sin, did He reprove or censure sin, did He testify against sin, or did He damn our sins?

Perhaps there is a sense of passing judgment against or sentencing sin, but it would appear from our verse and our general knowledge of what God has done in Christ on the cross, that He has for ever dealt with sin, and therefore in some way damned sin. The first part of verse 8: 3 seems to indicate this, where it says, *For what the law could not do, that it was weak through the flesh, God...condemned sin in the flesh*. Hence suggesting that what the law could not do, that is

deal with sin, God has achieved by sending His Son. Hence when our sins are on Christ they are dealt with, they are purged or perhaps damned for ever.

How does any man made religion deal with the question of sin?

You talk to a Muslim, a Jehovah Witness, Buddhist or any other man made religion and, as mentioned in the first point, all acknowledge that they have sinned, that they have done wrong, but none appear to know how their god has dealt with their sin. If their god is truly God, then He cannot simply just ignore their sin, He cannot simply sweep it under the carpet, and if He is God, then He is just and so must deal with their sin problem. How does he purge their sin? The Scriptures teach that it is only by the shedding of blood that our sin is purged (see Heb.9: 22). So how does Allah deal with the sin of the world, how does he deal with the sin of his believers? Who shed blood for their sin? There appears only one God, who has dealt with the problem of sin and that is evident in the biblical model where God sent His Begotten Son in the likeness of sinful flesh to *condemn* sin in the flesh on the cross of Calvary.

It is a time of joy when a filthy sinner recognizes his sin and his need for a Saviour, when he recognizes the need to have his sin forgiven and washed away, or purged, and when he recognizes that he cannot do it himself. It is a time of blessing when a filthy sinner recognizes that he cannot undertake good works to offset his sin, as the RCs or Muslims believe. Because IF we, filthy sinners can do anything to purge our sin, or counteract our transgressions, WHY did God need to send his Son in the likeness of sinful flesh to *condemn* sin? And so for those who claim to be Christian, but attribute their forgiveness to anything other than the purging undertaken by Christ at the cross, they are claiming that the cross event did not deal with sin, did not *contemn* it, did not purge it and that the cross event was weak. If that is true then the cross is no different to the law (see Rom.8: 3). Therefore such beliefs are contrary to the Holy Scriptures and deny the work of Christ, whom God sent in the likeness of sinful flesh to *condemn* sin in the flesh.

Let us challenge those who profess truth in their man made religions, but do not appear to have an answer to their sin, let us ask God for wisdom to persuade them of the outcome that awaits them if they continue to believe in a god who has not *condemned* their sin, who has not purge their sin. For we know that the God of the Bible sent His *Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh*. Let us pray that others who worship false gods may know this truth.

3. Every one who believes God is not *condemned*

Rom 8:1 [*There is*] therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

Sin *condemns* every man, God then *condemns* every sin on the cross, but just because God *condemns* every sin on the cross, does *not* mean that the Scriptures teach universalism, which is “simply the belief that through Christ all people will, in the end, be saved”. But rather to the contrary, the Scriptures teach salvation is only achieved when a person believes the gospel of Christ crucified (see 1Cor.15: 1-4, Eph.2: 8 & Acts 16: 31). A person only receives the benefits of God *condemning* sin on the cross, the purging of their sins, when they believe their personal sins are on the Saviour, the Lord Jesus Christ, in doing so they believe what God requires of us during this the church age. IF they choose not to believe what God says in His Holy Scriptures, then, the initial *condemnation*, because of Adam’s initial sin and the *condemnation* of their own sin will apply and they will have to pay their sin debt for an eternity, in a place where their sins will be purged, a place of eternal torment known in the Scriptures as hell.

Then you have those who, through their words which claim belief, have in-fact believed in vain (see 1Cor.15: 2) and if their belief has no meaning, then essentially they have do not believe and if they do not believe they are condemned by their sin.

Salvation in the church age is by faith and such faith or belief must occur in the heart as with the experience of Philip and the eunuch in Acts 8: 37. But don’t get discouraged if you look up this verse in a counterfeit copy of the bible like the NIV, because in such fraudulent imitations, this verse often does not exist. They actually jump from verse 36 to verse 38. The same doctrine is evident in Rom.10: 10 & 6: 17. So, if a person does not believe in their heart, but only in their head, then that is evidence to them believing in vain, or without meaning in their belief.

How do you know if you or your brother sitting next you in church has believed in vain or in their heart? When belief occurs in the heart then God does a work and we become a new creature (see 2Cor.5: 17), but we cannot see this conversion in our heart or our brothers. So how can we ever know for sure if our we or our brethren, who claim to be brothers are true Christians who have believed in their hearts?

We know by our works, by our fruit.

Because if we are saved and have believed in our hearts that our sin is on the Saviour and our sin is *condemned* by Christ, is purged by him, then we will be born of the Spirit of God and we will bear the fruit of the Spirit and not of the flesh.

Do you bear fruit of the Spirit of God, do your works resemble what God wants of you, do they glorify His name? If there is even a glimmer of light, a single fruit of the Spirit (see Gal.5: 22, 23) then that is the result of a new creature of God being born. And Rom.8: 1 says *there is no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit (see also God. 5: 16)*. Re-iterating that those who are not *condemned* have believed the gospel of Christ crucified in their heart, and as a result of this transformation in their heart, walk after the Spirit and not after the flesh, they serve righteousness unto holiness (see Rom.6: 18, 19), rather than serving sin unto death.

Do you know anyone who claims with their words to be a Christian but by their actions, their works, their fruit, they demonstrate they serve sin? Well, when the world looks on those who claim to be Christian but bear fruits of the flesh, they often look on them as the church and so tag the whole of Christendom as hypocrites. However, when a person is truly converted and believes in their heart they will walk after the Spirit and therefore not *condemned* (see Rom.8: 1).

Having said what we have said, let us say it again. In this our first study on the word *condemn*, we have covered the meaning of the word, which at the outset of this series includes; give judgment against, reprove or censure, testify against and eternally damned. In addition to the meaning of the word *condemn*, we have looked at 3 points:-

1. Sin *condemns* every one
2. God *condemns* sin for every one
3. Every one who believes God is not condemned. Amen, Amen and Amen!