

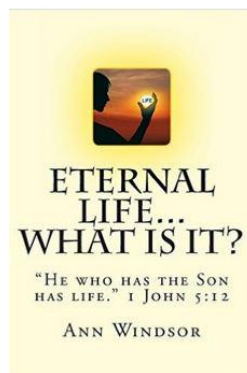
Romans 8:2

Defining the 'Law of Life in Christ Jesus'

A Ruling Principle in the Life of the Believer

Here are some truths that will make your spirit bold against sin; confident in your relationship with God; edifying to your faith; and change your outlook. Read, enjoy and meditate until your mind is renewed with the knowledge of this Law of Life as the ruling authority and power in your inward man.

(Purchased my book on 'Eternal Life' from Amazon.com for an in depth study on the subject of God's Life in you.)



Romans 8: Kenneth Wuest commentary notes

"Although the flesh is still subject to the law of sin, the Christian, serving not the flesh, but walking according to the Spirit, shall not come into condemnation, but to glory with Christ."

The words, 'walk not after the flesh but after the spirit', are rejected by Nestle, Westcott & Hort. **Paul does not base his assertion of no condemnation to the saint upon the saint's conduct but upon his position in Christ.**

His position in Christ **has liberated** him from the **compelling power of the evil nature** and **made him a partaker of the divine nature**, a new **inner** condition which produces in every saint a life which has for its motive **obedience to His commandments**.

It is what God has made the believing sinner (a new creation with the life of God - AW) that insures the fact that there is no cause for condemnation in him.

8:2: Not a written law, but a Living Law giving the energy of the Divine Life.....

The law of the spirit of life in Christ Jesus here is not a written law but **a regulative principle** which exercises a control over the life of the believer. **This control is in the form of the energy**

given the believer both to desire and to do God's will, this energy coming from the life that God is, which in the believer is given him by reason of his position in Christ.

It could be stated, 'for the law of the Spirit, of the life in Christ Jesus'.

One could interpret: "For the regulative principle of the Spirit, namely the life which is in Christ Jesus.", this **freed me** from the regulative principle of **sin and death** (the evil nature), **at the moment** I put my trust in the Lord Jesus and was saved.

Romans 8:2 is Romans 6 in a nutshell.

The Spirit which brings the believer the life which is in Christ Jesus, brings with it also the Divine Law for the believers life, but it is **a Law which is able to give life**, not an impotent law written on tables of stone, and hence **righteousness comes by it**; and it proves more than a match for the authority exercised over man by the forces of sin and death.



W.E. Vine commentary:

Life in Christ in relation to the Spirit, 8:1-39:

The Spirit as the **means** of life and the **power** for righteousness, 8:1-11

The Spirit, the means of **sonship** and the pledge of future glory, 8:12-27

Romans 8:1

'there is therefore': not only refers to the previous statement in Ch. 7, but is the conclusion of the whole preceding argument from 3:19 onward.

'who walk not after the spirit but after the flesh': according to the most authoritative MSS, the right position of that clause is at the end of Vs. 4.

Romans 8:2

There is a new law for the new life: 'The Spirit who gives life.....' (See John 6:63).

"in Christ", **sets forth the spiritual union of believers with the Lord** through His death and resurrection. What is involved in this was set forth in Romans 6:3-11.

'hath made me free': aorist tense marking a **definite time** in **past** experience. **Into this freedom** from bondage, the believer enters **when** he receives Christ by faith.

'the law of sin and death': note from 7:21, "I find then the law that to me who would do good, evil is present." The law which he now mentions is probably to be understood as a controlling principle defined by the statement which follows in 7:22-23, There are three laws mentioned in verses 21-23: a) the law of God, b) the law of the mind, c) the law of sin.



Williams R. Newell commentary:

Great theme of Romans: The Gospel, the power of God because of the by-faith-righteousness revealed therein.

Romans 8 is the instinctive goal of the Christian.

The 8th of Romans comes after the work of Christ in putting the believer's sins away; after the believer has seen that he died with Christ to sin, and also to the LEGAL RESPONSIBILITY THAT HE HAD IN ADAM;

The Spirit is acting as a LAW of life.

The subject has now changed from Christ's work FOR us to the Spirit's work IN us.

**The power of the new creature IS the power of the Spirit,
not a separate power unto itself.**

"In Christ Jesus": the question is not now one of justification, but one of position, 'in Christ Risen', where condemnation is not and cannot be.

For four reasons why, 'who walk not after the flesh but after the spirit', are not in Romans 8:1, see Newell footnotes, Pg. 289 of his Romans commentary. (I am not including these here, but I wanted to leave this statement in so that you would know that he takes this position. I will do a separate paper on it.)

Romans 8:2: the 'law' in both occurrences here indicates 'a given principle acting uniformly'.

Through time the Holy Spirit acts in the lives of believers with a uniformity that is called 'the law of the Spirit of life in Christ Jesus.



Principle:

we are not used to thinking of God's Life in our new creation as being a 'ruling, active force or principle of motivation'. We are in the habit of thinking along the lines of a 'sinful nature' and a 'new nature'.

In reality, this new nature is functioning within the believer with the 'fixedness and regularity of a law', so the New Life IS a New Law also!



Read with scientific outlook this comment from David Brown:

For the law of the Spirit of life in Christ Jesus hath made me free--rather, "freed me"--referring to the time of his conversion, when first he believed.

from the law of sin and death--It is the Holy Ghost who is here called "the Spirit of *life*," as opening up in the souls (spirits - AW) of believers a fountain of spiritual life. And He is called "the Spirit of life *in Christ Jesus*," because it is as members of Christ that He takes up His abode in believers, who in consequence of this have one life with their Head.

And as the word "*law*" here has the same meaning as in [Rom 7:23](#), namely, "an inward principle of action, operating with the fixedness and regularity of a law," it thus appears that "*the law of the Spirit of life in Christ Jesus*" here means:

"that new principle of action which the Spirit of Christ has opened up within us--the law of our new being."

This "*sets us free*," as soon as it takes possession of our inner man, "from the law of sin and death".

That is, from the enslaving power of that corrupt principle which carries death in its bosom.

The "strong man armed" is overpowered by the "stronger than he"; the weaker principle (sin) is dethroned and expelled by the more powerful (Life); the principle of spiritual life prevails against and brings into captivity the principle of spiritual death--"leading captivity captive."



Confession:

"Since/because I am in Christ, my inward being has a new law operating in it.....the law of the Spirit of Life in Christ Jesus. This Life-law has set me free from the sin-death law that dominated my being. That sin-death law resulted in sickness and physical death. I have been set free from that sin-death law as a principle of action in my life, and I have been set free from the sickness and disease that it causes. I have been emancipated from the 'concentration camp' of sin and death. I do not have to obey the laws of that camp any longer. When the commandant phones and wants me to return, I refuse to be entangled again in the yoke of bondage to sin, sickness, disease, depression, _____. I am in the Yoke of my new master.....Life in Christ."