

The Struggle's Victorious Remedy

A Study on Romans 8:1-18

Introduction: The struggle of Romans 7

In Romans chapter seven, Paul describes his experience when he finally comes to realize from the commandment which says, "thou shalt not covet," that he was in fact a sinner. Before he encountered Christ, he had claimed sinlessness, "touching the righteousness which is in the law, blameless." He came to acknowledge that it was he who needed to die to sin, and recognized that the law was "holy, and the commandment holy, and just, and good," and therefore had a purpose in the plan of salvation. The purpose of the law was to reveal sin and the sinners' need of a Saviour to save them from the sin that leads to death. In Romans chapter six, he ended with the declaration that "the wages of sin is death." He also taught in Romans six, that in order to be saved from that death, spiritually speaking, the old man or nature must die to sin and be resurrected "in newness of life." He taught that if you have the faith to "reckon ye also yourselves to be dead indeed unto sin," then "sin shall not have dominion over you for ye are not under the law, but under grace," "the power of God unto salvation."

In Romans chapter seven, Paul gave us an allegory of one woman being married to two men, which is transgression of the commandment which says, "thou shalt not commit adultery," in order to illustrate how salvation from sin takes place. The woman can only be free from sin and its results if she marries Christ, and in order to marry Christ and have "newness of life," the old husband, that old sinful nature must first die.

He describes the battle between the sinful nature and his desire to be freed from sin and its effects. He calls this sinful nature "the law of sin and death." Every law has the property of cause and effect as described in Proverbs.

Proverbs 26:2 As the bird by wandering, as the swallow by flying, so the curse causeless shall not come.

The law of commandments also has built within it cause and effect. Without the cause, the curse shall not come as proclaimed in Proverbs 26:2.

Romans 6:23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

Sin is the transgression of the law, and the effect of transgressing the law is death. God graciously has made provision through Christ that we not suffer the effect of our transgression of the law. Christ became the curse that we may escape the curse. However, that does not negate the unchangeable law of cause and effect, therefore He has promised us that He can deliver us from sin as well, but only through faith in His ability. In other words, we are not saved by grace unless we are changed by grace.

Let's now explore Paul's teaching about how we are to be changed by grace.

Romans 8:1

Romans 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.

There is no curse, no death, to them who are in Christ. What does it mean to be "in Christ?"

2Timothy 1:1 Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus,

The promise of life is "in Christ Jesus." How did this come about? Through the magnanimous grace of God, a provision has been made to save us from the penalty of sin which is death. It is a gift, but the gift can only be ours if we accept it.

John 3:16 For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

God's eternal character of love always purposed that as soon as there was sin, there would be a Saviour. God well knowing Satan deceived us regarding His character, the nature of sin, and the place of the law in the plan salvation, made a way to reconcile us to Himself by revealing the truth regarding His character, the nature of sin, and the place of the law in the plan salvation, through Christ.

2Timothy 1:9 Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began,

Not only have we been deceived by Satan, but the very nature of sin deceives us. How did we obtain this nature of sin? We inherited the tendency to sin from Adam.

Romans 5:12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

Through Christ God made a way of escaping "the law of sin and death," our inherited nature from Adam.

1Corinthians 15:22 For as in Adam all die, even so in Christ shall all be made alive.

Romans 5:10 For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life.

Just before Christ died, He stated, "Father forgive them for they know not what they do," and then He said, "It is finished." The provision had been made, but not all will accept the free gift, though provided for all the world. God would not impute their sins unto them, instead giving them an opportunity through Christ to be reconciled to Him.

2Corinthians 5:19 To wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

It is through Christ that the world could be freely rendered innocent and redeemed.

Romans 3:24 Being justified freely by His grace through the redemption that is in Christ Jesus:

However, as stated above, not all will accept this free gift. Yet, "the gift by grace, *which is* by one man, Jesus Christ, hath abounded unto many."

Romans 5:15 But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.

All the world inherited "the law of sin and death" from Adam, but the promise of God in Christ to redeem us from "the law of sin and death," is accomplished through the "obedience of One." And through that "One," "shall many be made righteous." Through His death, righteousness was imputed to us, treating us as if we had never sinned. Much more, His righteous life gives us an opportunity to have His righteousness imparted to us.

Romans 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. 19) For as by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous.

Romans 5:9 Much more then, being now justified by His blood, we shall be saved from wrath through Him. 10) For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life.

Romans 8:2

Another law which also has the property of cause and effect can set us free from “the law of sin and death.”

Romans 8:2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

How do we obtain this freedom? By choosing to receive the gift of life and surrendering our will in order to be born again, born of the second Adam. Once we are adopted as sons of God, we have new tendencies because God sends the Spirit of life in Christ Jesus into our hearts.

Romans 8:15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

Galatians 4:6 And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father.

Romans 8:14 For as many as are led by the Spirit of God, they are the sons of God.

If we have “the Spirit of life in Christ Jesus” in our hearts, we become a new creature, the old nature has been crucified with Christ and we have Christ dwelling in our hearts.

2Corinthians 5:17 Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

It is through responding to “the promise of life which is in Christ Jesus,” that we “become partakers of the divine nature,” empowering us to escape “the corruption that is in the world through lust.”

2Peter 1:4 Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

It is by faith in Christ that these promises have their effect.

Galatians 3:26 For ye are all the children of God by faith in Christ Jesus.

The Word bids us to let Christ’s mind be in us which will bear fruits of righteousness.

Philippians 2:5 Let this mind be in you, which was also in Christ Jesus:

Once you allow Christ to come in and dwell with you, and you continue to be “in Christ,” He will work in you to produce righteousness.

Philippians 2:13 For it is God which worketh in you both to will and to do of His good pleasure.

Ephesians 2:10 For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

Ephesians 3:14 For this cause I bow my knees unto the Father of our Lord Jesus Christ, 15) Of whom the whole family in heaven and earth is named, 16) That He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; 17) That Christ may dwell in your hearts by faith; that ye, being rooted and grounded

in love, 18) May be able to comprehend with all saints what is the breadth, and length, and depth, and height; 19) And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. 20) Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, 21) Unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.

The Place of The Law in The Plan of Salvation

Romans 8:3

Romans 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:

Because we inherited “the law of sin and death” from Adam, we are unable in our sinful flesh, that is our sinful nature, to keep the law of God. The love of God constrained Him to give His only begotten Son that He might rescue us from sin and death.

Romans 8:32 He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?

Christ partook of our sinful nature that we might partake of His divine nature and escape the consequences of sin which is death. Christ’s flesh cried out for satisfaction just as ours does, yet through the power of God, He resisted the impulses to sin in order to show us that we too, through the grace of God can resist the temptations to sin.

Hebrews 2:9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that He by the grace of God should taste death for every man. 10) For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

Hebrews 2:14 Forasmuch then as the children are partakers of flesh and blood, He [Christ] also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; 15) And deliver them who through fear of death were all their lifetime subject to bondage. 16) For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham. 17) Wherefore in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. 18) For in that He Himself hath suffered being tempted, He is able to succour them that are tempted.

Hebrews 4:15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. 16) Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

1Corinthians 10:13 There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

Romans 8:4

Romans 8:4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

The whole purpose of God “sending His own Son in the likeness of sinful flesh,” was so “That the righteousness of the law might be fulfilled in us.” Without “the righteousness of the law” fulfilled in us, we have no hope of salvation.

1Thessalonians 4:3 For this is the will of God, even your sanctification, that ye should abstain from fornication:

Hebrews 12:14 Follow peace with all men, and holiness, without which no man shall see the Lord:

1Thessalonians 3:13 To the end He may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all His saints.

Ephesians 5:27 That He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

1Peter 1:9 Receiving the end of your faith, even the salvation of your souls.

Notice that Romans 8:4 did not say that the righteousness of the law might be fulfilled **by us, but in us**. There is a big difference between **by us, and in us**, and Paul has been emphasizing it throughout the book of Romans. We are not saved by works but by “grace through faith.” Works are not the root of salvation but the fruit. We are not saved by works, we are not saved without works, but we are saved by grace though faith that works by love. In other words, we are not saved by grace unless we are changed by grace.

Romans 8:5

Romans 8:5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.

We have a choice to make. Are we going to allow the flesh to rule, making us a servant of sin, or are we going to invite “the Spirit of life in Christ Jesus” to rule in our hearts and minds making us “servants to righteousness unto holiness” “and the end everlasting life.”

Romans 8:6

Romans 8:6 For to be carnally minded is death; but to be spiritually minded is life and peace.

Carnally means fleshly. If we allow the flesh to rule over us, we shall sin and that will lead to death.

Romans 8:7

Romans 8:7 Because the carnal mind is enmity [hostile, in opposition to] against God: for it is not subject [subordinate] to the law of God, neither indeed can be.

Because “the law of sin and death” can only produce unrighteousness, it must be replaced by “the law of the Spirit of life in Christ Jesus,” which allows God “to work in you His will and good pleasure,” “that the righteousness of the law might be fulfilled in us.” In allegorical terms, the old husband must die if we are to be married to Christ.

Romans 8:8

Romans 8:8 So then they that are in the flesh cannot please God.

It is inevitably true that we cannot please God while we are motivated by the flesh. It is His good pleasure to give us the kingdom.

Luke 12:32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

Romans 8:9

Romans 8:9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His.

We are not in the flesh if we are in Christ, and Christ is in us working His will and good pleasure. If the Spirit of Christ is not in us, we have not been adopted and are not the sons of God.

Romans 8:10

Romans 8:10 And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.

If the Spirit of Christ dwells in our hearts, He will work in us to fulfill righteousness in us as we obey. Our bodies may die, but we are assured of eternal life.

Romans 8:11

Romans 8:11 But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you.

If we choose to allow "the law of the Spirit of life in Christ Jesus" to dwell in us, we are assured of resurrection unto eternal life should we die.

Romans 8:12, 13

Romans 8:12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. 13) For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify [to kill] the deeds of the body, ye shall live.

The wages of sin is death, but if we allow "the Spirit of life in Christ Jesus" to set us free from "the law of sin and death," we will mortify the sins of the flesh as we trust in the "promises" of God, "perfecting holiness in the fear of God."

2Corinthians 7:1 Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

Romans 8:14, 15

Romans 8:14 For as many as are led by the Spirit of God, they are the sons of God. 15) For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

We need not fear bondage to sin because we have received the spirit of adoption, therefore we are the sons of God and heirs "according to the promise."

Galatians 3:26 For ye are all the children of God by faith in Christ Jesus. 27) For as many of you as have been baptized into Christ have put on Christ. 28) There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in

Christ Jesus. 29) And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

Romans 8:16

Romans 8:16 The Spirit itself beareth witness with our spirit, that we are the children of God:

The Spirit will reveal to us "that we are the children of God."

Romans 8:17

Romans 8:17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together.

Just as Christ "suffered being tempted," "yet without sin," we too must go through this struggle with the temptations of our flesh. We can be at peace knowing that Christ working in us is well able to keep us from falling and to present us faultless before His Father.

Jude 24 Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy,

Romans 8:18

Romans 8:18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

Colossians 1:26 Even the mystery which hath been hid from ages and from generations, but now is made manifest to His saints: 27) To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

Lest we come away thinking that our salvation is wholly dependent on our works of righteousness, be assured that we have no righteousness of ourselves.

Isaiah 64:6 But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.

Titus 3:5 Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost; 6) Which He shed on us abundantly through Jesus Christ our Saviour; 7) That being justified by His grace, we should be made heirs according to the hope of eternal life. 8) This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.

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