

1. Paul next gives an illustration of how one begins the mental transition as an unbeliever who follows Judaism over to a believer who follows Christ.
2. The summary of Romans 6 concludes the book and introduces chapter 7:

**Romans 6:21** - What benefit were you then deriving from the things of which you are now ashamed [**slavery to the sin nature and its trends**]?

**v. 22** - But now having been freed from the tyranny of the sin nature and having become enslaved to God, you are having your benefit with reference to experiential sanctification and the end result of everlasting life.

**v. 23** - For the wages from the sin nature are death, but the grace benefit from God is eternal life in Christ Jesus our Lord.

3. Chapter 7 presents the illustration of one's union with the new spouse following the death of the deceased spouse.
4. Paul's example presents the sin nature as our first husband which is considered as dead to us at the moment of our faith in Christ.
5. At that same moment, we are considered to be joined to our new Husband, Jesus Christ. The first six verses establish the principle. This will be an expanded translation.

**Romans 7:1** - Are you doofi, fellow believers (for I am speaking to those who know the Law [**Deuteronomy 24:1-4**]), that the Mosaic Law has dominion over mankind for as long as he lives.

**v. 2** - For the wife under the authority of her husband has been bound to her husband by law while he is still alive.

**v. 3** - Consequently, if while her husband is living she has become intimately united with another man, she shall be classified as an adulteress; but if her husband has died [**salvation**], she is free from that law so that she is not an adulteress though she is married to another man.

**v. 4 -** Therefore, my fellow believers, you also were made to die with reference to the Law [ **the first husband** ] by the human body of Christ [ **spiritual death: retroactive positional truth** ] with the result that you might belong to another, to Him [ **second Husband** ] who has been raised up [ **resurrection: current positional truth** ] from deaths [ **spiritual & physical: RPT** ] in order that we might bear fruit to God [ **divine good instead of human good & evil** ].

**v. 5 -** For while we were in the flesh [ **first husband: sin nature** ], the selfish trends, which through the law were operative in our members, resulting in the production of fruit in association with spiritual death [ **human good & evil: see Romans 7:7–13** ].

**v. 6 -** But now we have been released from the Law [ **as a marriage counselor** ], through having died to that by which we were bound [ **first marriage** ], that we might serve in a new marriage [ **second husband** ] by the Holy Spirit and not in the old marriage by the letter [ **the Mosaic Law** ]. (EXT)

6. Studies in the two deaths of our Lord on the cross and of retroactive and current positional truth, with emphasis on the former's human viewpoint, human good, and evil, were inspired by a phrase in:

**Isaiah 53:8 -** He was seized by government authority [ **Jewish & Roman** ] and by legal procedure [ **the 6 trials** ] beginning in the garden of Gethsemane; and as for His generation [ **the Incarnation** ] during the Passion and post resurrection, who considered He received the action of dying spiritual death [ **“that He was cut off out of the land of the living,”** *Isaiah 53:8b* (NASB)] ...?

6. This final phrase above, highlighted in yellow, contains the verb “was cut off,” which is the Niphal passive of the verb **גָּזַר** (*ghazar*): “to separate, to divide, to be excluded.”

8. Why, then, do all four of the major English translations (KJV, NIV, NASB, and NET) translate the phrase virtually the same? The etymology of the word leads us to an interesting answer:

**Etymology.** Examples of the root *gZR* appear in South and Northwest Semitic, but as yet not in East Semitic. The later dialects seem to reflect a semantic difference, since the Middle Hebrew-Aramaic. *GZR*, “to decide, stands over against Arabic *gazara*, “to cut off, slaughter,” and Ethiopian *gazara*, “to cut.” (p. 459)

**The “Separated” Region.** The **scapegoat<sup>1</sup>** laden with the sins of Israel is sent away into the wilderness, and thus he carries away the people’s guilt into a “separated region” [גְּזֵרָה אֵרֶץ (*’erets ghezera*), Leviticus 16:22]. This expression may mean an “unfruitful land,” but it may also denote a region that is located quite apart from the camp. (p. 460)

**Collective Separation.** In a vision of the field of the dead, the exiles are described figuratively as those who are “cut off”: “all three phrases of this quotation express the hopeless **drying up, perishing, and being cut off.**”<sup>2</sup> (p. 461)

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<sup>1</sup> “Azazel \‘ă-zā’-zēl\). This word is found in connection with the ceremony of the Day of Atonement. After the purification of the (inner) sanctuary [Holy of Holies], of the tent of meeting, and of the altar [Brass], the living goat is to be brought, “and Aaron shall lay both his hands upon the head of the live goat, and confess over him all their sins; and he shall put them upon the head of the goat, and shall send him away by the hand of a man that is in readiness into the wilderness: and the goat shall bear upon him all their iniquities unto a solitary land: and he shall let go the goat in the wilderness. Both goats, so to say, represent two sides of the same thing. The second is necessary to make clear what the first one, which has been slain, can no longer represent, namely, the removal of the sin” (Wilhelm Möller, “Azazel,” in *The International Standard Bible Encyclopedia*, gen. ed. James Orr [Grand Rapids: Wm. B. Eerdmans Publishing Co., 1956], 1:343).

<sup>2</sup> M. Görg, “גְּזֵרָה,” in *Theological Dictionary of the Old Testament*, eds. G. Johannes Botterweck and Helmer Ringgren, trans. John T. Willis, 2d ed. (Grand Rapids: William B. Eerdmans Publishing Co., 1977), 2:459–61.