

**HWMR: CHAPTERS 5 THROUGH 8 OF ROMANS—THE KERNEL OF THE BIBLE (Week 4)**

*Scripture Reading: Rom. 7:2-6*

**The New Husband**

- Rom 7:2 For the married woman is bound by the law to her husband while he is living; but if the husband dies, she is discharged from the law regarding the husband.
- Rom 7:3 So then if, while the husband is living, she is joined to another man, she will be called an adulteress; but if the husband dies, she is free from the law, so that she is not an adulteress, though she is joined to another man.
- Rom 7:4 So then, my brothers, you also have been made dead to the law through the body of Christ so that you might be joined to another, to Him who has been raised from the dead, that we might bear fruit to God.
- Rom 7:5 For when we were in the flesh, the passions for sins, which acted through the law, operated in our members to bear fruit to death.
- Rom 7:6 But now we have been discharged from the law, having died to that in which we were held, so that we serve in newness of spirit and not in oldness of letter.

**Day 1**

- Isaiah 54:5 - For your Maker is your Husband; / Jehovah of hosts is His name. / And the Holy One of Israel is your Redeemer; / He is called the God of all the earth.*
- 2 Corinthians 11:2 - For I am jealous over you with a jealousy of God; for I betrothed you to one husband to present you as a pure virgin to Christ.*

Many Christians have had difficulty understanding the first husband mentioned in Romans 7 because most of them neglected the fact that we, the believers, after being saved, have two statuses—the old and the new. Due to the fall we have the old status; due to regeneration we have a new one. Because of the **fall** we are the **old man**, and because of **regeneration** we are the **new man**. As the old man we were the husband; as the new man we are the wife. Hence, we have two statuses.

Let us explore this further by considering Romans 7:1-6 in relation to Romans 6:6 and Galatians 2:19-20. Romans 7:1 says, *“The law lords it over the man as long as he lives.”* This verse presents no difficulty. In 7:2 we are told that the *“married woman is bound by the law to her husband as long as he lives; but if the husband dies, she is discharged from the law of the husband.”* Please notice that it does not say “she lives,” but “he lives.” If the husband dies, the wife is discharged from the law of the husband. Romans 7:3 tells us that if, while the **husband lives**, the wife marries another husband she will be called an **adulteress**. However, if the **husband dies**, she is **freed** from the law and may be married to another.

The next three verses in Romans 7 present some difficulties. The point of crisis is in 7:4. Let us examine this verse very carefully. *“So that, my brothers, you also have been made dead to the law through the body of Christ.”* We were not put to death as a result of suicide, but through the body of Christ, meaning that we died on the cross of Christ. The phrase “through the body of Christ” modifies death, indicating what sort of death it was. It was not a suicide; it was a co-crucifixion with Christ. **When Christ was crucified, we died with Him.** We need to compare this with Romans 6:6, which says, *“Knowing this, that our old man has been crucified with Him.”* Do you not believe that this verse which says that our old man has been crucified with Him corresponds with Romans 7:4 which says that we were made dead through the body of Christ? We must admit that these two statements correspond with one another. No doubt, the “you” that “have been made dead to the law through the body of Christ” in 7:4 is the “old man” who “has been crucified with Him” in 6:6. To put it simply, the “you” in 7:4 is the “old man” in 6:6.

Romans 6:6 says that the old man has been crucified with Him that the body of sin might be made of none effect. The **old man**, not the body, **has been crucified**. If you say that your body has been crucified, you need a funeral and burial. What then has happened to the body? The body has been made of none effect; it has been rendered useless. The old man has been crucified, but the body remains. Since the old man has been crucified, the body is jobless. Nevertheless, Romans 6:6 continues with the phrase “that we should no longer serve sin as slaves.” The old man has been crucified, yet we still live. We should no longer serve sin as slaves.

Now let us turn to Galatians 2:19. This verse says, “*For I through the law am dead to the law, that I might live unto God.*” Are we dead or living? Are we two persons or one? By this verse we can see that we have two statuses, that there are two I’s—an old “I” and a new “I.” The old “I” is dead that the new “I” may live. This is not my interpretation; this is my quotation of Galatians 2:19 . Galatians 2:19 says that I am dead that I might live. If I am not dead, I can never live. **I need to be dead in order to live**. I die to live. To what am I dead? According to Galatians 2:19 , I am dead to the law.

Galatians 2:20 follows by declaring, “*I am crucified with Christ,*” a phrase which undoubtedly corresponds to Romans 6:6 and 7:4 . These three verses correspond to one another. Galatians 2:20 says, “I am crucified with Christ: nevertheless I live.” How can we be crucified persons and continue to live? Are we dead or alive? Both are true. **As the old man I am dead; as the new man I live**. Although I live, yet it is not I, but Christ who lives in me. I like the three words “nevertheless,” “yet,” and “but.” If we concentrate on these three words, we will be clear about our dual status. I have been crucified with Christ, nevertheless I live, yet not I, but Christ lives in me. This is marvelous. This is the emphatic teaching of the Bible. Then, Galatians 2:20 says, “*and the life which I now live in the flesh I live by the faith of the Son of God.*” This verse reveals that a believer has two statuses—the **status of an old man** and the **status of the regenerated new man**.

We were troubled by the old husband in Romans 7:4 because we did not pay attention to a Christian’s dual status. As the old man we were the husband; as the new man we are the wife.

Now we return to Romans 7:4 . “*So that, my brothers, you also have been made dead to the law through the body of Christ, that you might marry another, even Him Who has been raised from among the dead, that we might bear fruit to God.*” In this verse Paul puts together a funeral and a wedding. On the one hand, we were **buried**; on the other hand, we were **married**. We have been made dead that we might marry another. In Romans 7:4 we are dead to marry; in Galatians 2:19 we are dead to live. If we did not have two statuses, how could this be possible? We were made dead according to our old status that we might marry another according to our new status. According to our new status, **we marry Him who has been raised from among the dead, that we might bear fruit to God**.

Now we come to Romans 7:5-6 . Verse five says, “*For when we were in the flesh, the passions of sins, which were through the law, operated in our members to bear fruit to death.*” This verse speaks of what we were. Verse six says, “*But now we are discharged from the law, having died to that in which we were held, that we should serve as slaves in newness of spirit and not in oldness of letter.*” When we were in the **flesh** ( v. 5 ), we were the **old husband**. When we were **discharged from the law** ( v. 6 ), we became the **wife**. We have been discharged from the law of the old husband, having died to that in which we were held.

By now it should be very clear who is the old husband. The **old husband is our old man**. The **wife is our regenerated new man**. As the old man we are dead, and as the new man we are alive. We were dead as the old husband, but now are alive as the wife. As we shall see, the wife does two things—**bears fruit to God** and **serves in newness of spirit**. (*Life Study of Romans, Message 12*)

## Day 2

*Romans 7:2 - For the married woman is bound by the law to her husband while he is living; but if the husband dies, she is discharged from the law regarding the husband.*

*Romans 6:6 - Knowing this, that our old man has been crucified with Him in order that the body of sin might be annulled, that we should no longer serve sin as slaves;*

### I. Christ is the new Husband—Rom. 7:2-6:

- A. As regenerated beings, both male and female believers have Christ as their Husband and are a part of His wife.
- B. All genuine Christians have Christ as their Husband, yet it is pitiful that many do not know Him as their Husband.

### II. Our old man, the old husband, has been crucified:

- A. Verses 2 through 4a show two husbands:
  - 1. The first husband, the old husband, is the old man mentioned in 6:6, who has been crucified with Christ.
  - 2. The second husband, the new husband, mentioned in 7:2-4, is Christ.
- B. Since our old man, who was the old husband, has been crucified with Christ, we are freed from his law and are joined to the new Husband, Christ, the ever-living One.
- C. As believers, we have two statuses:
  - 1. The first is our old status as the fallen old man, who left the original position of a wife dependent on God and took the self-assuming position of a husband and head, independent of God.
  - 2. The second is our new status as the regenerated new man, restored to our original and proper position as the genuine wife to God, depending on Him and taking Him as our Head—Isa. 54:5; 1 Cor. 11:3.
  - 3. We no longer have the status of the old husband, for we have been crucified.
  - 4. We now have only the new status of a proper wife, in which we take Christ as our Husband, and we should no longer live according to the old man, that is, no longer take the old man as our husband.
- D. Since the law was intended for and given to the old husband, the old man, the death of the old man also made us dead to the law through the body of Christ.

The regenerated man, having the old man crucified, is now free from the law of the old man. The law was given to the old man, but the old man, the old husband, is dead. Since my old husband is dead, I, as his wife, am discharged from his law. Paul says that the law of the husband governs the wife as long as her husband lives. However, when the husband dies, the wife is free. Our old husband was our old man. Now we are the regenerated new man. Since the law was given to the old husband and since he died on the cross, we are discharged from his law. This is why we are no longer under the law.

Now we are married to Christ, our new husband. We have seen that Romans 7:4 says that we are married to Christ, “even Him Who has been raised from among the dead.” In 2 Corinthians 11:2 Paul also says that he has espoused us to one husband, Christ. Christ is our new husband.

As regenerated beings, both male and female believers are a part of the wife. Since Christ is our husband we must depend on Him and take Him as our Head ( Eph. 5:23 ). If we do this, we will bear fruit in resurrection to God ( 7:4 ) and serve the Lord in newness of spirit ( 7:6 ). We will no longer be in the flesh, but in the newness of the spirit.

The deep thought here corresponds to the depth of God's justification seen in the example of Abraham. In God's justification He called His chosen people out from everything other than God back to Himself. He called them out of their fallen state back to Himself, that His called and chosen people should not depend upon themselves for their living, but depend upon God for everything. This means that as they come back to God they take Him as their husband. To take God as our husband means to **terminate all that we are, have, and do and to trust in God for everything**. Taking Christ as our husband also means that we believe in Christ. No longer should we live by ourselves but **by Christ**. We must let Christ live for us. Hence, the deep thought in Romans 7:1-6 corresponds to the deep thought concerning justification in Romans 4 : God's intention is to bring us back to Himself and cause us to place our full trust in Him. No longer should we live by ourselves, act by ourselves, or be anything in ourselves. We must be **totally terminated**, and our head must be completely covered. We are no longer the husband. We, as the old man, have been crucified. Christ is now our husband.

In any wedding ceremony the bride's head is always covered. Thus, at a wedding there are two persons but just one head. The wife's head is covered by the husband, and the husband is the head. What has become of the wife? She is no longer independent. She has been reduced to being nobody in herself. Do you like to hear this? I do. I do not like to hear it because I am a husband, but because I am a part of the wife. I have been completely nullified and I am nobody. **Christ is my husband and my head**. I have no head of my own. My head has been covered.

Christ is not only my head—He is also my person. The wives must take their husbands as their person, not only as their head. We must even **take Christ as our life**. Christ is our husband, our head, our person, and our life. We have been terminated and have become nobody. Christ lives in us and for us. I have been fully called out of everything else and called into Him. I believe in Him and put my whole trust in Him. Christ is everything to me. He is my husband, my head, my person, and my life. Therefore, I am fully under grace, no longer under law in any way. The law has nothing to do with me, and I have nothing to do with the law. "Through the law I am dead to the law" ( Gal. 2:19 ). Now in grace I am alive to God.

Are you still loaded with all the old teachings which command you to do so many things? Whenever you try to do anything on your own, it means that you, as the old man once again, are turning to Hagar. All you can produce is Ishmael. Do not join yourself to Hagar, divorce her. Put her aside and tell her that you have nothing to do with her. Then, as the **new man**, come to Sarah, the **grace of God**, and in union with her you will produce Isaac, Christ. You will experience Christ and enjoy Him. This is not only correct doctrinally but wonderfully true according to our experience.

Let us consider Galatians 4:21-26 a little further. In this passage Paul allegorizes Hagar and Sarah as two covenants: Hagar as the covenant of the law and Sarah as the covenant of grace. By this we can understand that Hagar typifies the covenant of law and that Sarah typifies the covenant of grace. Thus, Ishmael was produced by the work of the law, and Isaac was brought forth by grace. Galatians 4:31 says, "*So then, brethren, we are not children of the bondwoman, but of the free.*" This means that we are not children of the law, but children of grace. Therefore, if we go to Hagar we turn to the law, but if we come to Sarah we turn to grace. We all must come to Sarah and be **under grace that we may experience Christ more and more**.

**As a wife we bear fruit to God**. What does this mean, and why does Paul mention it in Romans 7:4 ? When we were in the flesh—that is, when we were the old husband—everything related to us was death. All we could produce was death. Everything we brought forth was a fruit of death and to death. Now **as a regenerated person**—that is, as the wife—**we bear fruit to God**. This simply means that everything we do now is **related to God**. Formerly, whatever we were and whatever we did was death. Therefore, in these verses we see a vivid contrast between death and God, between bearing fruit to death and bearing fruit to God. This proves that when we were the old man and the old husband, held under the law, everything we were and did was death. The result was fruit to death. As a new man and the wife, married to a new husband, whatever we are and do is related to God. We bear fruit to God. What does the phrase "bear fruit to God" mean? It means that **God comes forth, that God is brought forth as fruit**. Thus, all we are and do must be the living God. We must bring forth God as an overflow of God. In this way we have the living God as our fruit and we bear fruit to God.

*(Life Study of Romans, Message 12)*

### Day 3

*Romans 7:3-4 - So then if, while the husband is living, she is joined to another man, she will be called an adulteress; but if the husband dies, she is free from the law, so that she is not an adulteress, though she is joined to another man. So then, my brothers, you also have been made dead to the law through the body of Christ so that you might be joined to another, to Him who has been raised from the dead, that we might bear fruit to God.*

### III. Our old man has been crucified to the law through the body of Christ so that **we might marry another husband, Christ**, who has been raised from the dead—**Rom. 7:4a:**

- A. This joining indicates that in our new status as a wife, we have an organic union in person, name, life, and existence with Christ in His resurrection; **now we are married to Christ, our new Husband**—2 Cor. 11:2.
- B. Since Christ is our Husband, we must **depend on Him** and **take Him as our Head**—Eph. 5:23:
  - 1. To take Christ as our Husband means to **terminate all that we are, have, and do** and to trust in Him for everything.
  - 2. Taking Christ as our Husband also means that **we believe into Christ**.
  - 3. No longer should we live by ourselves but by Christ; **we must let Christ live for us**.
  - 4. We are no longer the husband; we, as the **old man, have been crucified**, and **Christ is now our Husband**.
- C. Christ is not only our Head—**He is also our person and our life**—Col. 3:4.
- D. When a person **believes** and is **baptized** into the Triune God, he becomes involved with another person; that is, he **marries another person, Christ**.

### Day 4

*Romans 7:4-5 - So then, my brothers, you also have been made dead to the law through the body of Christ so that you might be joined to another, to Him who has been raised from the dead, that we might bear fruit to God. For when we were in the flesh, the passions for sins, which acted through the law, operated in our members to bear fruit to death.*

### IV. As a wife, **we bear fruit to God**—**Rom. 7:4b:**

- A. When we are in **resurrection** and **live** to God, we **bear fruit to God**.
- B. As a regenerated person, as the wife, we bear fruit to God; this means that **everything we do is now related to God**.
- C. Here we have a vivid contrast between death and God.
- D. The phrase *bear fruit to God* means that **God is brought forth as fruit**:
  - 1. Thus, all we are and do must be the **living God**.
  - 2. We must **bring forth God** as an overflow of God; in this way we have the living God as our fruit, and we bear fruit to God.



## Day 5

*Romans 7:6-7 - But now we have been discharged from the law, having died to that in which we were held, so that we serve in newness of spirit and not in oldness of letter. What then shall we say? Is the law sin? Absolutely not! But I did not know sin except through the law; for neither did I know coveting, except the law had said, "You shall not covet."*

### V. We have died to the law in which we were held so that we might be discharged from it; we, as the wife and the new man, are **no longer under law**—v. 6:

- A. The law **portrays** God and **defines** Him—Lev. 19:2.
- B. Accordingly, it places many demands and requirements on fallen man, and in so doing, it identifies sins and leads man to the knowledge of sin—Rom. 3:20; 4:15; 5:20.
- C. In this way man is both **exposed** and **subdued** by the law—3:19.

## Day 6

*Romans 6:4 - We have been buried therefore with Him through baptism into His death, in order that just as Christ was raised from the dead through the glory of the Father, so also we might walk in newness of life.*

*Romans 7:6 - But now we have been discharged from the law, having died to that in which we were held, so that we serve in newness of spirit and not in oldness of letter.*

### VI. As the wife, we should also serve the Lord in **newness of spirit**, not in oldness of letter—7:6:

- A. In 6:4 we have the **newness of life** for our living, and in 7:6 we have the **newness of spirit** for our service:
  - 1. **Newness of life** issues from our **being identified with Christ's resurrection** and is **for our walk in our daily life**.
  - 2. **Newness of spirit** issues from our **being discharged from the law** and being joined to the resurrected Christ and is **for our service to God**.
  - 3. Both newness of spirit and newness of life are **results of the crucifixion of the old man**.
- B. Both newness of life and newness of spirit are **related to the Spirit**:
  - 1. The newness of life is related to **Christ Himself** in His resurrection, who is the life-giving Spirit—1 Cor. 15:45b.
  - 2. The spirit in the phrase *newness of spirit* refers to our **regenerated human spirit**, in which the Lord as the Spirit dwells—2 Tim. 4:22:
    - a. We may serve in newness of spirit because **God has renewed our spirit**.
    - b. Everything that is related to our regenerated spirit is **new**.
    - c. Our regenerated spirit is a **source of newness** because the **Lord**, the **life of God**, and the **Holy Spirit** are there.
    - d. Everything in our **regenerated spirit is new**; in our regenerated spirit there is **nothing but newness**.
- C. We need to realize that we, as the new man, are **freed from the old man's law** and have been **married to our new Husband**, the resurrected Christ, that we might **bear fruit to God** and **serve the Lord in newness of spirit**.