

Ladies Bible Study

Week 14

(Week 13 in your lessons)



January 13, 2026

There is a difference between justification and sanctification.

There is a difference between merely being saved from sin, and being made the Ambassador we should be because we are separated unto God.

Justification and sanctification are two _____ subjects, but they are not mutually exclusive.

Justification is the foundation on which all the superstructure of sanctification rests.

Let's put it this way:

Justification is an act; sanctification is a work.

Justification took place the moment you trusted Christ – you were declared righteous; the guilt was removed. Then God began a work in you that will continue throughout your life.

In other words, justification is the means; sanctification is the end.

Justification is for us; sanctification is in us.

Justification declares the sinner righteous; sanctification makes the sinner righteous.

Justification removes the guilt and penalty of sin; sanctification removes the growth and the power of sin.



God is both an exterior and interior decorator. He is an exterior decorator in that He enables us to stand before Him because He has paid the penalty and removes the guilt of sin from us. But he is also an interior decorator. He moves in our hearts and lives by the power of the _____ to make us the kind of Christian we should be.

This does not imply sanctification is a duty that is derived from justification. It is a fact that proceeds from it, or rather, both justification and sanctification flow from being in Christ, crucified and risen.

The sinner appropriates Christ by faith for both his salvation and his sanctification. We're told in 1 Corinthians 1:30, "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption."

Up to Chapter 6, Paul does not discuss the holy life of the saint. From chapter 6 on, Paul does not discuss the salvation of the sinner. He wasn't talking about the saint and the life he is to live when he was discussing salvation. Now he is discussing that.

Therefore, the subject of Chapter 6 is the ability of God to make sinners, whom He has declared righteous, actually righteous. He shows that the justified sinner cannot continue in sin because he died and rose again in Christ. To continue in sin leads to slavery to sin and is the additional reason for not continuing in sin.

The believer has a new nature now, and he is to obey God. This section delivers us from the prevalent idea today that a believer can do as he pleases. Union with Christ in His death and resurrection means that He is now our Lord and our Master. He gives us freedom, but that freedom is not license, as we have seen and will continue to see.

We saw in our last lesson that sanctification is _____.

That means we are:

(1) to know something. That is, we are to know God's method of making the sinner the kind of person He wants him to be.

He is to:

(2) reckon on that fact; he is to count on it. He is to consider it as true.



Now we come to that which is very _____ indeed. You are to yield yourself or present yourself to God.

Whereas the keywords to the earlier part of Romans 6 are "believe" and "reckon" (Verses 8,11), the keywords to the latter part are "Let not ... neither yield" (Verses 12,13). The earlier part of the chapter is chiefly concerned with the heart, "for with the heart man believeth" (10:10), but the latter is chiefly concerned with the will, for we have come now from the secret of godly living to the practical application of that important secret.

Note the words, "Let not" and "mortal body" in Ver. 12. While we are indeed still "waiting for ... the redemption of our body" (8:23), we may rejoice that the old self has been "crucified with Christ." We have no obligation to him, nor need we yield to his desires. In other words, the Apostle is saying in effect: "You have accepted by faith what God says about your sins and your old nature, therefore refuse to yield your members 'as instruments of unrighteousness unto sin.'"

But how is this accomplished? The answer is, by "accentuating the positive":

" ... but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God" (Ver. 13).

This is objective living indeed, and the only practical solution to the problem of sin in our members. It meets the negative with a positive. It harmonizes with what the Apostle says in Gal. 5:16: "This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh. "

Many suppose that walking in the Spirit is a mystical sort of thing. They would overcome sin by trying to feel _____!

But Paul's meaning is rather, "Be occupied with the things of the Spirit," i.e., study the Word, spend time in prayer, rejoice in your heavenly position and blessings, witness for Christ, etc. As these things hold your interest sin will be crowded out.

Our "members," our hands, feet, eyes, tongues, have all been defiled by sin, but the defilement need not go on unchecked. We are not under sin's domain; it no longer "reigns" as it once did (Rom. 5:20,21). The Apostle says in Gal. 2:19: "For I through the law am dead to the law, that I might live unto God." The old self has already died for sin and to sin in Christ, thus sin has no further claim upon us. And - amazing grace! - God will gladly use these poor, defiled members as "instruments of righteousness," as we yield ourselves to Him (Ver. 13).



The Law says: "You are a sinner and must die," but grace says that "Christ died for our sins" (I Cor. 15:3). He died our death, and we have come through with Him to resurrection life and a standing in grace. The Law is the great _____, always demanding the death penalty - and the Law is always right, for "the sting of death is sin, and the strength of sin is the law" (I Cor. 15:56).

"But thanks be to God, who giveth us the victory through our Lord Jesus Christ" (I Cor. 15:57).

"That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord" (Rom. 5:21).

"Let not sin therefore reign in your mortal body Neither yield ye your members ... unto sin FOR SIN SHALL NOT HAVE DOMINION OVER YOU: FOR YE ARE NOT UNDER THE LAW, BUT UNDER GRACE" (Rom. 6:12-14). What an answer to the question: "Shall we continue in sin that grace may abound?!"

WHOSE SLAVE AM I?

Before considering Verses 15-23 in detail, we should observe the two lines of truth which run throughout the chapter with regard to the believer's deliverance from sin.

First, judicially, positionally, the believer has been delivered from bondage to sin:

6:7: "... he that is dead is freed from sin."

6:18: "Being then made free from sin... "

6:22: "... being made free from sin ..."

6:14: "For sin shall not have dominion over you, for ye are not under the law but under grace."

6:17: "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.

6:20: "... ye were the servants of sin ... "

From these passages it is evident that in God's sight, positionally, the believer has been delivered from the bondage of sin. However, this same chapter also establishes the fact that _____ the believer may submit himself to the slavery of sin:

6:12: "Let not sin therefore reign in your mortal body ..."

6:13: "Neither yield ye your members ... unto sin ..."

6:16: "... to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey ... "



6:19: "I speak after the manner of men because of the infirmity of your flesh... . "

To the "carnal" Corinthian believers Paul listed "fornicators ... adulterers ... thieves ... drunkards" and the like, as those who would be shut out from "the kingdom of God" (I Cor. 6:9,10), and he could have said, "and such are some of you," for some of these failing Christians had indulged in the grossest immorality.

But he did not say this. He said rather, "And such were some of you," and added: "... but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus Christ, and by the Spirit of our God" (Ver. 11).

Thus the Scriptures, and especially the Pauline epistles, make a sharp _____ between the believer's standing and his state, between his position and his condition.

Unless both these lines of truth are borne in mind it will be impossible to understand Chapters 6-8 of Romans. Let us, then, consider Rom. 6:15-23 in detail.

"What then? shall we sin because we are not under the law, but under grace? God forbid. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye become the servants of righteousness. I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity, even so now yield your members servants to righteousness unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? For the end of those things is death. But now, being made free from sin and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

How fallen human nature seeks excuses to _____! In Ver. 1 it was, "Shall we continue in sin that grace may abound?" Here it is, "Shall we sin because we are not under the law, but under grace?" Paul answers both with a reproachful "Know ye not?"

Here he says:

"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" (Ver. 16).



Thank God, supernatural power is available to the believer to find deliverance from such bondage. The chains fall away as we yield ourselves to God as His bondmen. But mark well, it is the one or the other. "His servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness" (Ver. 16).

"Death," in Paul's epistles, does not always refer to eternal death, or "the second death." Sometimes the word is used in a comparative sense with regard to the Christian's experience. If the believer yields his life to God, he will blossom and bloom; if not, he will wither and die - as far as his Christian experience is concerned. Hence such passages from Paul to believers as the following:

Rom. 8:6: "For to be carnally minded is death, but to be spiritually minded is life and peace."

Gal. 6:8: "For he that soweth to his flesh shall of the flesh reap corruption, but he that soweth to the Spirit shall of the Spirit reap life everlasting."

It should be noted that these Roman Christians, once _____ to sin, had now "obeyed from the heart that form of doctrine" which he had delivered to them.

"Being then made free from sin," they had become "the servants [bondmen] of righteousness" (Vers. 17,18).

So it should be carefully noted that they were "made free from sin" (positionally, "in Christ") by obeying "from the heart" the "doctrine" which Paul proclaimed. The word "form," here, is also used in II Tim. 1:13, where the Apostle says:

"Hold fast the form of sound words which thou hast heard of me..."

This places great emphasis upon the importance of Paul's God-given message to us, and it points up the fact that through him God has brought to light important new revelations. This is especially so, as we have seen, with respect to the death and resurrection of Christ.

Paul's "preaching of the cross" is a great advance upon what Peter said with regard to the cross at Pentecost. There Peter _____ his hearers for the death of Christ and bade them: "Repent, and be baptized every one ... in the name of Jesus Christ for the remission of sins ..." (Acts 2:38).

But Paul's "preaching of the cross" was the proclamation of its all-sufficiency, not only to save from sin, but to make the believer one with Christ, so taking him through to resurrection life and a position in the heavenlies at the right hand of God.



In the same way Paul's preaching of the resurrection of Christ was a great advance upon Peter's preaching of the resurrection at Pentecost. At Pentecost Peter warned his hearers that the One whom they had crucified was alive again (Acts 2:32,36,37), whereas Paul associates the resurrection with our justification (Rom. 4:25) and declares that believers have been raised with Christ and made to share His resurrection life (Eph. 2:5,6; Rom. 6:4).

Thus, with regard to the resurrection of our Lord, the Apostle earnestly exhorts Timothy, in II Tim. 2:7-9:

"Consider what I say; and the Lord give thee understanding in all things. Remember that Jesus Christ, of the seed of David, was raised from the dead according to my gospel; Wherein I suffer trouble as an evil-doer, even unto bonds; but the Word of God is not bound."

How blessed the "new slavery" to righteousness is, the Apostle now points out. Explaining why he has used the metaphors of slave and master, he says in Rom. 6:19:

"I speak after the manner of men because of the infirmity of your flesh: far as ye have yielded your members servants [slaves] to uncleanness and to iniquity unto iniquity, even so now yield your members servants [slaves] to righteousness unto holiness."

He well knew that in the believer _____ to sin originates in the weakness of the flesh, which is totally depraved (Ver. 19; cf. 8:3). Ah, but we are delivered experientially from the mastery of sin as we yield our members to "righteousness, unto holiness."

Paul well knew the blessedness of this divine bondage. He endured many discouragements in the work of the Lord, and might have given up a thousand times, but he could not. "The love of Christ, he said, "constraineth us" (II Cor. 5:14). Not his love to Christ, but the love of Christ to him and to all, bore him along like an ocean tide so that he could not cease pleading with men to be reconciled to God who, in infinite love, had "made Him [Christ] to be sin for us ... that we might be made the righteousness of God in Him" (II Cor. 5:20,21).

This is what it means to be "under grace," to have "grace reign" "in our mortal bodies." It is the bondage of love and gratitude, the slavery of a thankful, adoring heart.



"For when ye were the servants [slaves] of sin," says the Apostle, "ye were free from righteousness." You boasted that you did not have to submit to God's claims. You said, "I do what I please," not realizing that sin had you enslaved. Moreover, the Apostle asks:

"What fruit had ye then in those things whereof ye are now ashamed? For the end of those things is death" (Ver. 21).

Ah, this is an important question, which every unbeliever should ask himself. What is the fruit of my service to sin? It is "shame" now, says the Apostle, and at the end, death. "The motions of sins ... did work in our members to bring forth fruit unto death" (7:5).

"But now, being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life" (6:22).

How beautiful! The fruit of our service to God is, for the present, "holiness." By doing God's will we are brought closer to Him; we come to know Him more intimately and to experience His love more fully. "...and the end, EVERLASTING LIFE," all by His matchless grace! and this contrast could not be expressed more pointedly than it is in the next verse, the closing verse of this section:

"For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord" (Ver. 23).

Does this not speak volumes with respect to the contrast between slavery to sin and slavery to God? "The wages of sin" - and they are high indeed - "death," but "the gift of God" - ah, sin's wages cannot compare with this! - "eternal life, through Jesus Christ our Lord."

And so the Apostle concludes his answer to the questions: "Shall we continue in sin that grace may abound?" and "Shall we sin because we are not under the law, but under grace?" (Verses 1,15).

In this final argument he enquires as to the "fruit" and the result, "the end," of such a course. The question, "Why can't we do this or that?" may make the commission of sin seem like the enjoyment of liberty, but before long such questions produce lamentations like, "I can't help it; I can't stop it." Sin, indulged in, is like the chain which a Roman tyrant forced a blacksmith to make - for himself. "Make it longer," demanded the emperor each time the blacksmith appeared before him. "Add more links. It must be longer still, much longer," until finally he had the poor wretch tied and nearly smothered in the chains of his own forging and thus cast into the fire.



Thank God, we who have placed our trust in Christ are no longer under the _____ of sin. We need not yield to its demands. We have been crucified with Christ and raised to walk in newness of life, to serve another Master - "and the end, everlasting life!"

Jesus, in Thy transporting Name
What glories meet our eyes!
Thou art the angels' sweetest theme,
The wonder of the skies.
Oh, may our willing hearts confess
Thy sweet, Thy gentle sway;
Glad captives of Thy matchless grace,
Thy loving rule obey.

-Author unknown

Take time to be holy, speak oft with thy Lord;
abide in Him always, and feed on His word.
Make friends of God's children, help those who are weak,
forgetting in nothing His blessing to seek.

Take time to be holy, the world rushes on;
spend much time in secret with Jesus alone.
By looking to Jesus, like Him thou shalt be;
thy friends in thy conduct His likeness shall see.

Take time to be holy, let Him be thy guide,
and run not before Him, whatever betide.
In joy or in sorrow, still follow the Lord,
and, looking to Jesus, still trust in His word.

Take time to be holy, be calm in thy soul,
each thought and each motive beneath His control.
Thus led by His Spirit to fountains of love,
thou soon shalt be fitted for service above.

-William D. Longstaff

