



# Ladies Bible Study



## week 13

(Week 12 in your lessons)

December 9, 2025

There is a desperate need in the church today for an emphasis on practical holiness in the life of the believer. Every Christian (if he is truly saved) lives in Romans 5; but so few \_\_\_\_\_ into chapters 6-8! It is essential that we understand the meaning of this section on Sanctification, and not only understand it, but live it ourselves.

**Definition:** Sanctify means simply "to set apart." It says nothing essentially about the nature of a thing, only its position with reference to God. The Tabernacle and its furnishings were sanctified, set apart for the use of God. The wood, cloth, metal, and other materials were not of themselves "holy," but they were set apart to God. In John 17:19 Jesus says that He "sanctified Himself." Certainly the holy Son of God had not need to be made "more holy" than He was! What He means is simply that He set Himself apart to serve God and, through salvation, was able to set believers apart to the glory of God. Sanctification in Scripture is three-fold:

- 1- \_\_\_\_\_ - the Christian is taken out of the world and seated with Christ, John 17:16;
- 2- Practical - the day by day victory over sin and the gradual increase in holiness and Christ-likeness;
- 3- Perfect - "We shall be like Him for we shall see Him as He is!"

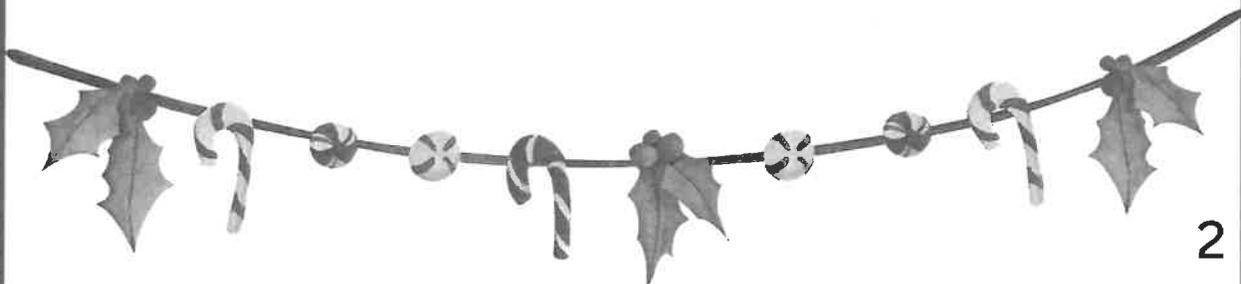
Unless we keep the message of Romans 6 separated from that of Romans 7, we will confuse Paul's message and lose a great blessing. This chart explains the difference between the message of Romans 6 and the message of Romans 7.

ROMANS 6	ROMANS 7
Shall we continue in sin that grace may abound?	How can we do anything but sin when our very nature is so sinful?

ROMANS 6	ROMANS 7
Bondage to the body of sin	Bondage to law, rules and regulations
We are dead to sin	We are dead to the law
Illustrated by a servant & master	Illustrated by a wife and two husbands
The problem of how NOT to do evil when I have a sinful nature	The problem of how to do good in spite of my sinful nature.
Problem solved knowing I have died to sin, reckoning myself dead by faith and yielding to God	Problem solved knowing I died to the law, admitting that I cannot please God in the flesh, and then yielding to the indwelling Spirit

Romans 7 presents a deeper problem than that of Romans 6. Every Christian realizes the problem of chapter 6 – that his fleshly nature drags him down and tries to enslave him. But not many Christians have entered into the \_\_\_\_\_ of chapter 7, the humbling realization that we are NO GOOD!

Most Christians live under the law: they have a series of rules and regulations that they obey religiously in the energy of the flesh, and they call this “dedicated Christian living.” Far from it! Only when the Spirit directs our lives from within, and we obey out of a heart of love, is there God-honoring Christian living.



The flesh enjoys being “religious,” trying to obey laws and rules. The most deceitful thing about the flesh is that it can appear so sanctified, so spiritual; when in reality the flesh is at enmity with God. Romans 6, then, deals with the flesh as it generates evil; Romans 7 deals with the flesh as, through law, it generates “good.”

Two aspects of the cross: Romans 5 is important to this discussion too. Let’s note the contrasts between the message of Romans 5 and that of Romans 6 & 7:

ROMANS 6	ROMANS 7
<ul style="list-style-type: none"><li>• Christ died for me – substitution</li><li>• Christ died for my SINS and paid sin’s penalty</li><li>• Justification – God declares me righteous in His sight</li><li>• Righteousness imputed – put to my account</li><li>• Faith takes me out of Adam and puts me “in Christ”</li></ul>	<ul style="list-style-type: none"><li>• I died with Christ – identification</li><li>• Christ died unto sin and broke sin’s power</li><li>• Sanctification – God makes me righteous before men</li><li>• Righteousness imparted – made a part of my life by the Spirit</li><li>• Faith takes me out of the realm of flesh and law and puts me into the realm of the Spirit</li></ul>

In other words, the cross of Christ means much more than salvation from sin. The cross makes it possible for me to “reign in life” and have victory and peace and power.



**The flesh:** This phrase does not mean the body as such, but rather the very nature of man apart from God's influence and power. Other terms used for the flesh are: the old man, the body of sin, the self, etc. This is difficult for refined people (even Christians) to admit that in us is NO GOOD THING.

Everything the Bible says about the flesh is \_\_\_\_\_: and until the believer admits that he cannot control the flesh, change the flesh, cleanse the flesh, or conquer the flesh himself, he will never enter into the life and liberty of Romans 8.

Paul the "preeminent Pharisee" (see Phil 3) had to admit in Romans 7 that even his flesh was not subject to God's laws! Perhaps he did not commit outward acts of sin but he certainly cherished the inward attitudes. The law of God is certainly holy and good, but a holy law can never control sinful flesh!

This truth comes as a shock even to well-taught believers: that the Christian life is not lived in the energy of the flesh, attempting to "do good works" for God. NO BELIEVER ON EARTH CAN EVER DO ANYTHING IN THE FLESH, HOWEVER RELIGIOUS, TO PLEASE GOD! We must admit that the flesh profiteth nothing, and surrender to the Spirit, before we can ever hear God say of our lives, "no condemnation!" What a tragedy to live under the bondage of laws, resolutions, and rules, when we have been called into glorious liberty through the Spirit!

**Our responsibility:** Christian living is not a passive thing, in which we merely "die" and let God do everything. The three key words of chapter 6 are: KNOW, RECKON, YIELD.

We must know our spiritual position and privileges in Christ, and this means spending time with the word of God. We must reckon that what God says about us in the Bible is true in our lives, and this means faith born of the Spirit.

Finally, we must yield all to the Spirit, not just once a week or at the beginning of each day, but all day long. This is "walking in the Spirit."

The old nature is strong to do evil and yet "the flesh is weak" when it comes to doing anything spiritual. We must feed the new nature on the milk, meat, bread and honey of the word of God, and we must reckon the old nature to be dead. Why feed a dead man? Yet many Christians feed the old nature on the husks of the world and the flesh, while the new nature starves for the manna from God, and for fellowship with God in prayer. God has already done His part; our \_\_\_\_\_ are clear: know, reckon, yield.



After a person is saved, he faces two problems:

1. How can I get victory over the old nature (the flesh, the body of sin)?
2. How can I live so as to please God?

Chapter 6 answers the first question: we get victory over the old nature by realizing that the old nature is dead, crucified with Christ! But the second question is more complex; for how can I please God when everything I do, even the “good things,” is tainted by the old nature? Sin is not simply outward actions; it is also inward attitudes and dispositions. Chapter 7 answers this problem, along with chapter 8, by showing that the Christian is dead to the law, and that the Spirit fulfills the righteousness of the law in us (8:4).

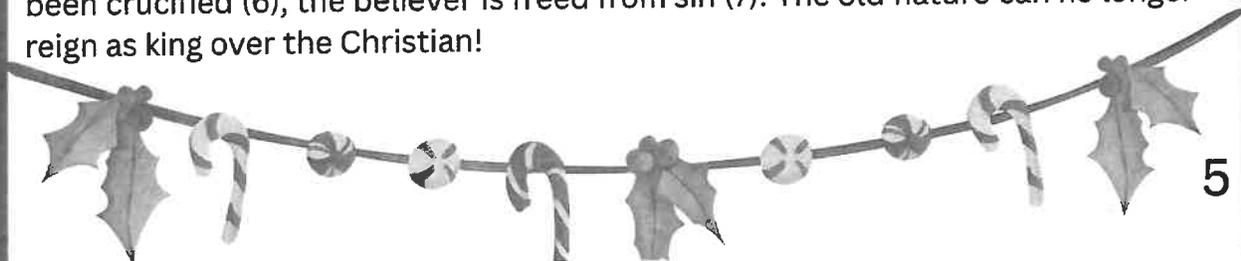
The Secret of the flesh is found in the three words we talked about earlier:

### 1. **Know:** 6:1-10

Notice how often Paul uses the word “know” in this chapter – verse 3,6,9, &16. Satan wants to keep us in the dark when I come to spiritual truths we should know, and this is why many Christians are living beneath their \_\_\_\_\_. “If God’s grace abounds where sin is (5:20),” says the questioner, “then the Christian ought to live in sin to know more of God’s grace!” Paul says, “God forbid!” because the true Christian is dead to sin. This is the wonderful truth of our identification with Christ. Not only did Christ die for me, but I died with Him! When the Spirit baptized me into His body, then I became a part of His death on the cross.

Verses 3-4 do not refer to water Baptism but the operation of the Spirit in putting us “into Christ” as members of His body. When Christ died, I died with Him; when He was raised, I was raised to newness of life with Him. This is my new position in Christ. Christ not only died for sin, but He also died unto sin (6:10). That is, He broke the power of sin and “put out of commission” (destroyed) the old nature (6:6). The old nature is still there, this we know; but it has been \_\_\_\_\_ of its power by the cross of Christ.

Sin and the old nature are hard masters. The unsaved person is a slave of sin (Eph. 2), but even many Christians still serve sin even though the master of sin over the Christian has been broken by Christ! So many Christians get to Romans 5, discover that Christ died for their sins, and believe in the DBR.; but they never move into Romans 6 to discover the glorious liberty there is in Christ. Read 6:1-10 again and see for yourself that the believer is dead to sin (2); the old nature has been crucified (6); the believer is freed from sin (7)! The old nature can no longer reign as king over the Christian!



## 2. *Reckon* – 6:11

It is not enough merely to know our new position in Christ; we must, by faith, reckon it to be true in our own lives.

Reckoning is simply that step of faith that says, "What God says about me in the Bible is now true in my life. I am crucified with Christ." Reckoning is faith in action, resting on the Word of God in spite of circumstances or feelings. God does not tell us to crucify ourselves, but rather to believe that we are crucified and the old nature put to death. Crucifixion is one death no man can \_\_\_\_\_ on himself; he must be crucified by another. Reckoning is that simple step of faith that believes what God's word says, then acts on it.

Next week we get into the third word: Yield.

### A PIVOTAL PASSAGE

Romans 6:1-11 is a pivotal passage of the Epistle to the Romans, the hinge between doctrine and practice.

The opening verses recall 3:8, where the Apostle brands as slanderers those who charge him with teaching, "Let us do evil that good may come." Here, however, he deals with this teaching doctrinally and sweeps the ground from under it.

"God forbid!" he cries: "How shall we that are dead to sin, live any longer therein?" (Ver. 2).

It is true - and he affirms it - that "our unrighteousness" enhances "the righteousness of God" (3:5) and that His "truth" shines the more brightly against the background of "my lie" - "unto His glory" (3:7). It is also true that God's grace is magnified by man's sin, especially since "where sin abounded, grace did much more abound" (5:20).

It is natural, therefore, and right, that as we behold God's grace to sinners, and particularly to the chief of sinners, we should exclaim, "How merciful and loving is our God!"

But does it follow from this that we should continue in sin so that His grace may continue to abound, or may abound still more?



The very thought is \_\_\_\_\_ to the Apostle, but the teaching must be answered lest grace be turned into a license for wrong-doing. This the Apostle does by posing a question of his own:

"How shall we that are dead to sin, live any longer therein?" (6:2).

### **CRUCIFIED WITH CHRIST**

True, the most saintly Christian has not yet died to sin experientially. Like Paul, he finds sin very much alive in him. But God has pronounced us dead to sin in Christ; He views the "old man" as having been "crucified with Him" (Ver. 6), and this is what is most important - and presents the greater reason why we should not continue in sin. Thus the Apostle continues:

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death?" (Ver. 3).

His tone of reproof implies that his readers should have known this basic fact of salvation, yet even today many, yes, most believers fail to grasp it. Thus his words "Know ye not?", after 1900 years, bear a stem rebuke to those who will not listen. Determined to make this passage (Vers. 3,4) teach baptism by water, many declare that the word "into" in Ver. 3 should have been translated "unto." Whatever being baptized "unto" Christ might mean is not clear, but it is clear, as we compare Scripture with Scripture, that the Greek "eis" here is correctly rendered "into." We may get the sense of the Apostle's language by comparing it with I Cor. 12:13, where we read that "by one Spirit are we all baptized into one body." Could "eis" here possibly be rendered "unto"? In Gal. 3:27 the sense is equally clear, and again with respect to baptism. There the Apostle declares:

"For as many of you as have been baptized into Christ have put on Christ."

Could he have stated any more clearly that believers are now in Christ because they have been "baptized into Christ," and so have "put on Christ"?

But how are we baptized into Christ? By faith, as a comparison with the preceding verse indicates:

"For ye are all the children of God BY FAITH IN CHRIST JESUS,



"FOR [not and] as many of you as have been baptized into Christ have put on Christ."

If Rom. 6:3 teaches water baptism it clearly teaches salvation by water baptism as, indeed, many claim that it does, but according to Gal. 3:26,27, we are "baptized into Christ" "by faith in Christ Jesus."

It should be carefully noted that we are baptized into Jesus Christ as, by faith, we are baptized into His death (Ver. 3). Calvary is ever the meeting place between Christ and the sinner.

We must come to Calvary, as it were, acknowledging in faith: "This is not His death He is dying. Death has no claim on Him. He is dying my death."

"The soul that sinneth, it shall die" (Ezek. 18:20).

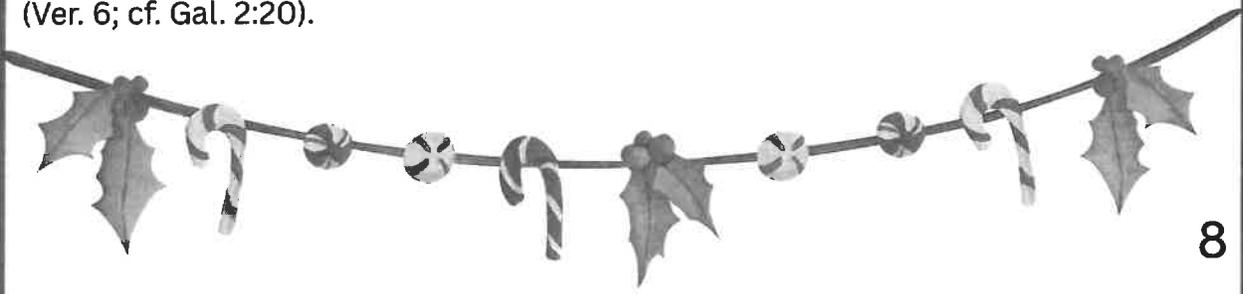
"By one man sin entered into the world, and death by sin" (Rom. 5:12).

"The wages of sin is death" (Rom. 6:23).

"And sin, when it is finished, bringeth forth death" (Jas. 1:15).

Our Lord never sinned; He had no death to die. Why, then, did He hang there in agony and disgrace, shedding His life's blood for sins He had never committed? There is only one answer, beloved: He died \_\_\_\_\_ death and mine.

You object that this is symbolic and representative, but not real? Then let us go over it again: Was His death not real? The scourging, the spitting, the crown of thorns, the crucifixion to a tree - not real? And was His death not really our death, the payment for our sins? Surely they were not the payment for His sins; He had committed none. His death then, as our Representative, is not to be classed with the "mysteries" of the Roman Church; there is nothing mystical about it. It is rather very real, though indeed part of the great "mystery," or secret, first revealed to Paul. And the moment we place our trust in Him as such, as the One who died our death, in that moment we are made one with Him, "baptized into His death," and so into Himself. This too is most real. As He was baptized into our death by grace (cf. Luke 12:50), so we are baptized into His death by faith (Gal. 3:26,27). Or, to put it in another way: As He, by grace, became one with us in our death, so we, by faith, become one with Him in His death - "crucified with Him" (Ver. 6; cf. Gal. 2:20).



No one was ever baptized into Christ or made one with Him who did not first recognize that Christ came to Calvary to represent him and pay the penalty for his sins.

Human nature does insist upon \_\_\_\_\_ into God's peerless plan of salvation, and this is how water came to be injected into Rom. 6:3,4. The passage does not mention the word water, but millions of people assume it is there.

One thing is certain: Make Rom. 6:3,4 teach water baptism and you have stripped it of all its meaning and power and beauty. One of the greatest heresies in the history of the Church has been the disparagement of our divine baptism into Christ by changing it into a religious rite. But re(a)d as it is, the passage expresses one of the most sublime truths of Scripture, the truth of our union, our being made one with Christ.

What an answer God has given to the question: "Shall we continue in sin that grace may abound?"

How can those who are "dead to sin" consistently continue living in sin? See the blessed truth of Rom. 6:1-3, and the rest of the chapter will fall beautifully into place.

### **BURIED AND RAISED WITH CHRIST**

"Therefore we are buried with Him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

"For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection" (Rom. 6:4,5).

It is of paramount importance to observe that the Apostle continues here to answer the question, "Shall we continue in sin that grace may abound?" In Ver. 4 he goes on to show that as we have been crucified with Christ, so we have also been buried and raised with Him to walk in newness of life.



Some who agree that Ver. 3 refers to the supernatural baptism by which believers are made one with Christ, nevertheless hold that Ver. 4 refers to water baptism. They argue that since we have been crucified with Christ, "therefore" we should be "buried with Him by [water] baptism...." But there are many insurmountable objections to this view.

1. Never, anywhere does the Bible refer to the burial of believers in water. Search the Scriptures and see.

2. We do not bury the bodies of our departed loved ones in water, nor did they do this in Bible times. Men were buried in the earth or in tombs in the rocks, but not in water.

3. W. G. T. Shedd significantly states that " ... the Greek word sunthapto is applicable only to burial in earth. No one would render it by 'immerse.' ...when a person unacquainted with the original reads in the English version of a 'burial in baptism,' or 'by baptism,' a burial in water is the only idea that enters his mind; an idea which the Greek positively excludes .... Had sunthapto been translated literally, by 'entombed,' instead of 'buried,' this text would never have been quoted, as it so frequently has been, to prove that Christian baptism is immersion."

4. In Acts 8:38 we read that Philip and the Ethiopian eunuch "went down both into the water, both Philip and the eunuch; and he baptized him." If this passage proves that the eunuch was immersed, as many think it does, does it not also prove that Philip immersed himself at the same time? The passage states: "They went down both into the water, both Philip and the eunuch." Can "into the water," here, be made to mean "under the water"? Yet our immersionist friends use this passage to prove their "water burial" theory.

5. Rom. 6:4 does not state that believers are buried \_\_\_\_\_ Christ; it states that they are buried with Him. The prefix clearly makes it a "co-burial." By faith they are united to Christ in His death, burial and resurrection (Rom. 6:6; Col. 2:10-12).

6. If the believer is "crucified with Christ" and "raised to walk in newness of life" the moment he places his faith in Christ, when is he "buried with Christ"? Is it possible for a clergyman to "bury" one "with Christ" who has already been "raised with Christ"? Would it not be strange and illogical if after having given us resurrection life in Christ, God should now ask us to be buried by a clergyman!

7. When one is "raised" from water baptism has the "old man" actually been buried? And is it actually the "new man" who is raised "to walk in newness of life"? Do not both the old and new natures come out of the waters of baptism exactly as they went in?

8. If Rom. 6:4 refers to water baptism, does it not unquestionably teach water baptism for salvation? Thus it is clear that in Rom. 6:4 the Apostle continues to pursue his argument of Ver. 3. As the believer is "crucified with Christ," "baptized into His death," so he is buried and raised "with Him," by the same supernatural baptism - by which, indeed, he is also glorified together with Him (Eph. 2:5,6). Col. 2:10-12 sets forth this same truth of our death, burial and resurrection with and in Christ. There, under the heading, "Ye are Complete in Him" (Ver. 10), the Apostle goes on to elucidate:

Ver. 11: "In whom also ye are circumcised..." (Death to the flesh).

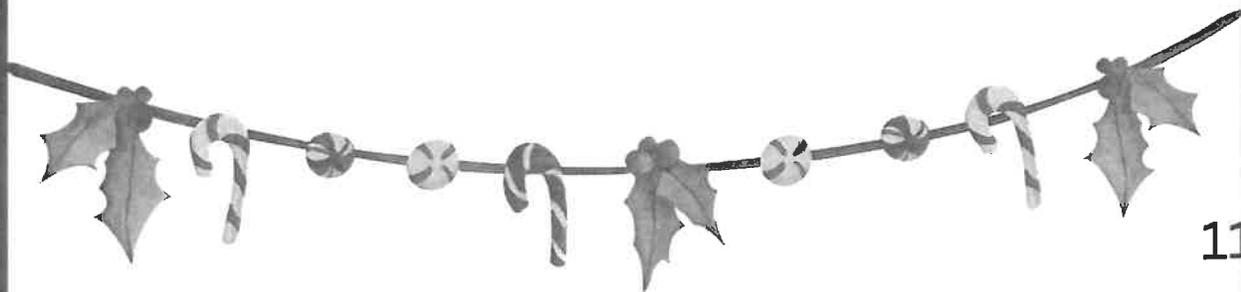
Ver. 12: "Buried with Him in baptism..."

Ver. 12: "wherein also ye are risen with Him through the faith of the operation of God..."

Thus the "newness of life" referred to in Rom. 6:4 is a \_\_\_\_\_ of Christ's resurrection life. This, we believe, is the explanation of the Apostle's desire, expressed in Phil. 3:10, 11, to "know ... the power of His resurrection" and so "attain unto the resurrection of the dead" (Cf Rom. 8:11; Eph. 1:19,20).

In Rom. 6:5, therefore, the Apostle speaks logically rather than chronologically. His subject is not our future resurrection, but the present resurrection life which is ours in Christ. Human nature is so determined to have some part in this whole transaction that some even read water baptism into this verse, arguing that in water baptism we have a "likeness" of our burial and resurrection with Christ. But a careful reading will show that the word "likeness" is used in the sense of "sameness."

The verse clearly states that we were "planted together," i.e., planted together with Christ, having died the same death - His death - and therefore also sharing in the same resurrection - His resurrection.



## BURY THAT CORPSE

Paul's way is always: doctrine first, then the application. We find this even within sections of his epistles. Here it is:

"... our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin" (Ver. 6).

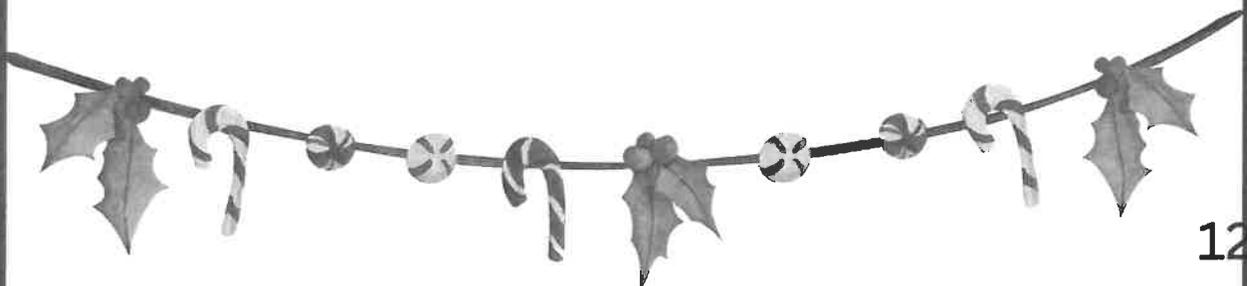
In the larger context it is the same. The "old man" has been crucified and buried with Christ; now accept this by faith and bury that "dead body" – experientially. We have this idea again in Col. 3:9,10 and Eph. 4:22,24. The former passage states, "ye have put off the old man... and have put on the new man,..." while the latter exhorts..... put off... the old man ... and ... put on the new man...." The former refers to a positional fact, the latter to the practical application of that fact.

Why, then, was the "old man" crucified with Christ? The answer is, "that the body of sin might be destroyed" (Ver. 6), i.e., that the "corpse" might be buried.

Some sincere Christians are forever striving to improve the old nature. Their minds continually dwell upon it. They inject psychological medicines, they try to give it will power, they dress it up, they strive and pray for improvement, when God says that the "old man" has been put to death in Christ and should now be "reckoned ... dead indeed" (Ver. 11), and buried (Ver. 6), with the "new man" "alive unto God"! How sad that so many devout Christians should be forever bemoaning their sinful state, while ignoring the glorious standing God has so graciously given us in Christ!

The path to deliverance from sin, then, is not works; it is \_\_\_\_\_. God says that we cease "serving sin" as we take Him at His Word, 'reckoning" the "old man" to be "dead indeed."

It is true that experientially "the flesh lusteth against the Spirit, and the Spirit against the flesh," because "these are contrary the one to the other" (Gal. 5:17), but the secret to victory in this battle lies not in fighting, but in an appreciation of the fact that the battle has already been won for us through Christ, that He died our death so that we may now "bury" the old self, as it were, and forget him and focus all our attention on Christ and our new life in Him.



The struggle with the old nature is futile. Wrestle with a chimney sweep and you only become soiled. We need not, and should not, be occupied with the "old man," but should rather take God at His Word as to the death of the "old man," rejoicing that "henceforth" we need no longer "serve [be slaves to] sin" (Ver. 6), since "he that is dead is freed from sin" (Ver. 7; cf Phil. 3:13,14).

In Ver. 8 the Apostle again speaks logically rather than chronologically. His subject is not the future resurrection of the dead, but our new life in Christ.

Becoming one with Christ in His death, we become one with Him, and thus one with Him in His resurrection also.

Our Lord will never die again; death is not His master (Ver.9). "For in that He died, He died unto sin once: but in that He liveth, He liveth unto God," never to die again (Ver. 10; Rev. 1:18).

Before leaving this passage it should be noted here also that we are not only to reckon ourselves "dead indeed unto sin," but also "alive unto God, through Jesus Christ our Lord" (Ver.11).

As we have been "baptized into His death," we have also been raised with Him "to walk in newness of life" (Ver. 4). God help us to be \_\_\_\_\_ with Christ and our new life in Him!

Thus the redemptive work of Christ in the sinner's behalf stands between the believer and his sins:

1 Corinthians 15:3 – For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

Ephesians 1:7 – In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

between the believer and his sin:

2 Corinthians 5:21 – For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

and between the believer and his sinning (Rom. 6:1-14).



