

# Romans 6:1-6—Dying To Live: Overcoming habitual sin - Part 1

## Memory Verse

Romans 12:1-2 NKJV

I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. <sup>2</sup> And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God.

## Introduction

We come to a new section in the Book of Romans. Previously in chapters 1-5 Paul shows beyond a doubt that we are justified by grace through faith, and not by works—*the believer is free from the penalty of sin*—he is no longer dead *in sin*. Remember, if I try to work to earn God's forgiveness and acceptance, then I am actually disqualifying myself from receiving it: I cannot be saved—this is what makes any works based gospel so dangerous (see Romans 4:5). "By grace" means that salvation is a completely free gift: all that is left for each individual to do is choose to receive God's free gift of salvation and forgiveness. Justification is my positional standing before God—I am declared "not guilty" when I repent and put my faith in the fact that Jesus' death on the cross was the full payment for all the sins of all mankind (1 John 2:2).

Now, in Romans chapters 6-8, Paul switches from being justified positionally, to being sanctified practically—*the believer is free from the power of sin*—he is now dead *to sin* (**when a believer is saved, they go from being dead *in sin*, to being dead *to sin***). Our practical sanctification (the renewing of the mind—Romans 12:2) is the process of *God changing the way we think so that we will become more and more like the Lord, with the result that we can be used more and more by the Lord, and so bring more and more glory to the Lord*.

We will also learn, that, just like a man cannot be saved if he tries to work for or earn God's love and forgiveness, a believer cannot enjoy freedom from the power of sin unless he is living a life submitted to God, a life in fellowship with God. Remember that from the moment of salvation, God gives us everything we need to live a godly life (2 Peter 1:3). It is up to each believer to grow to love and trust God by prioritising his relationship with God. Only then will he be willing to submit to God and live by the power of the Holy Spirit.

2 Peter 1:3-5a NLT

*By his divine power, God has given us everything we need for living a godly life. We have received all of this by coming to know Him, the one who called us to Himself by means of his marvellous glory and excellence. <sup>4</sup> And because of his glory and excellence, he has given us great and precious promises. These are the promises that enable you to share his divine nature and escape the world's corruption caused by human desires.*

<sup>5</sup> *In view of all this, make every effort to respond to God's promises.*

## Overview of Romans Chapters 6-8

In Romans 6–8 Paul is defending the doctrine (teaching) of justification by faith. He anticipates and answers three objections or misunderstandings:

1. Paul's teaching: All sin can be forgiven (see Romans 5:20).  
Misunderstanding: "I should sin more so that I can receive more grace" (Romans 6:1-14)
2. Paul's teaching: I am no longer under law (see Romans 4:13-15).  
Misunderstanding: "I am free to live as I please" (Romans 6:15-7:6)
3. Paul's teaching: The law causes sin to abound (see Romans 5:20),  
Misunderstanding: "Paul was saying that the law was sinful" (Romans 7:7-25)

## Outline

1. Should a believer live a life of sin so that they can receive more grace? (v 1)
2. How can the believer continue to live in sin if he has died to sin? (v 2)
3. Baptism as an illustration of what it means to be dead to sin and alive to Christ (v 3-4)
4. What it means to be united together with Christ in His death and resurrection (v 5-6)

### **Romans 6:1-14 NKJV**

**What shall we say then? Shall we continue in sin that grace may abound? <sup>2</sup> Certainly not! How shall we who died to sin live any longer in it? <sup>3</sup> Or do you not know that as many of us as were baptised into Christ Jesus were baptised into His death? <sup>4</sup> Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.**

**<sup>5</sup> For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection, <sup>6</sup> knowing this, that our old man was crucified with Him, that the body of sin [flesh or sinful nature] might be done away with [paralysed or rendered powerless], that we should no longer be slaves of sin. <sup>7</sup> For he who has died has been freed from [the power of] sin. <sup>8</sup> Now if we died with Christ, we believe that we shall also live with Him, <sup>9</sup> knowing that Christ, having been raised from the dead, dies no more. Death no longer has dominion over Him. <sup>10</sup> For the death that He died, He died to sin once for all; but the life that He lives, He lives to God. <sup>11</sup> Likewise you also, reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord.**

**<sup>12</sup> Therefore do not let sin reign in your mortal body, that you should obey it in its lusts. <sup>13</sup> And do not present your members as instruments of unrighteousness to sin, but present yourselves to God as being alive from the dead, and your members as instruments of righteousness to God. <sup>14</sup> For sin shall not have dominion over you, for you are not under law but under grace.**

## **1. Should a believer live a life of sin so that they can receive more grace?**

### **Romans 6:1 NKJV**

**What shall we say then? Shall we continue in sin that grace may abound?**

### **Romans 6:1 NLT**

**Well then, should we keep on sinning so that God can show us more and more of his wonderful grace?**

v 1 **What shall we say then?:** It's important to understand the logical flow to the book of Romans. Paul is building a logical argument. He has just used the Old Testament Scriptures to prove that anyone can be justified (forgiven and declared innocent) by simply believing and receiving—salvation is a free gift, so no good works, law keeping or human effort are required. Paul, like a good lawyer always does, anticipates the objections that his critics will have. The first objection that Paul answers is here in chapter 6 verse 1.

v 1 **Shall we continue in sin that grace may abound?:** The idea is that people would think that because Paul taught, *“But as people sinned more and more, God’s wonderful grace became more abundant”* (Romans 5:20 NLT), then Paul was encouraging believers to sin more and more so they could receive more and more grace. Paul answers this objection in chapter 6:1-14 with a resounding NO!—grace does not lead to loose living. It's not a matter of, *“I believe, now I can do as I please”*. *Grace is not a licence to sin.*

“From a purely natural or secular viewpoint, *grace is dangerous*. This is why many people don’t really teach or believe in grace and instead emphasise living by law. They believe that if you tell people that God saves and accepts them apart from what they deserve, then they will have no motive to be obedient. In their opinion, you simply can’t keep people on the straight and narrow without a threat from God hanging over their head. If they believe their position in Jesus is settled because of what Jesus did, then the motivation of holy living is gone.” (David Guzik)

### Habitual sin—the focus of Romans 6:1-14

v 1 **Shall we continue in sin:** The verb **continue** is in the *present active* tense. So continuing in sin describes the lifestyle or practice of *habitual sin*. So Romans 6:1-14 is very applicable to those who are choosing to continue in habitual sin, whatever it may be: drugs, drinking, social media, gaming, Youtube, TV, worldly entertainment, lust, pride, laziness, selfishness, anger, neglect, any idols etc.

## **2. How can the believer continue to live in sin if he has died to sin?**

**Romans 6:2 NKJV**

**Certainly not! How shall we who died to sin live any longer in it?**

**Romans 6:2 NLT**

**Of course not! Since we have died to sin, how can we continue to live in it?**

v 2 **Certainly not!** The idea that a Christian would continue in habitual sin so that they can receive more grace is just unthinkable—a Christian should be as comfortable or at home with sin in their lives, as a whale is living in the Sahara desert. Why is this?

v 2 **How shall we who died to sin live any longer in it?** This principle of being dead to sin is so important to understand. My relationship to sin changed when I believed. Before I was saved, I was dead *in* sin (see Ephesians 2:1). This means that I was separated from Christ, and was in total bondage to sin—sin controlled me. **However, at the moment of salvation I changed from being dead *in* sin, to dead *to* sin—sin no longer has any power over me.**

Let’s use the example of myself as a chocolate addict to illustrate how my relationship to sin permanently changes when I am saved. While I’m still alive, I am dead *in* chocolate. The chocolate controls me—I see, taste, smell and desire it and I am powerless to say no. However, when this chocolate addict dies, I can no longer be tempted by chocolate because my body is dead to all physical senses—I can’t see, smell, taste or desire the chocolate anymore—I am dead *to* chocolate—it has no power over me anymore. **In the same way, because the old man is dead, the believer is *dead to sin*—sin no longer has any power over him.**

*While it may not feel this way, the fact is that it is this way.* Paul will later tell us in verse 11 that we need to *reckon it to be true*. It’s like someone who has just been released after spending 20 years in prison—because of 20 years of having their thinking and behaviour conditioned by the prison system, they may not act like they are free and they may not feel free, *but they are free*. It’s up to them to learn to live as a free man—to live by facts (faith), and not by feelings (sight) (see 2 Corinthians 5:7).

### **3. Baptism as an illustration of what it means to be dead to sin and alive to Christ**

#### **Romans 6:3-4 NKJV**

Or do you not know that as many of us as were baptised into Christ Jesus were baptised into His death? <sup>4</sup> Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.

#### **Romans 6:3-4 NLT**

Or have you forgotten that when we were joined with Christ Jesus in baptism, we joined him in his death? <sup>4</sup> For we died and were buried with Christ by baptism. And just as Christ was raised from the dead by the glorious power of the Father, now we also may live new lives.

#### **Romans 6:3-4 AMP**

Are you ignorant of the fact that all of us who have been baptised into Christ Jesus were baptised into His death?

<sup>4</sup> We were buried therefore with Him by the baptism into death, so that just as Christ was raised from the dead by the glorious [power] of the Father, so we too might [habitually] live and behave in newness of life.

#### **Back to basics**

v 3 **Or do you not know:** In essence Paul is saying, this is Christianity 101, the basics, what every believer should learn, understand, and put into practice early on in their Christian walk. Not knowing or not applying this will severely retard your walk with Christ and cause you much unnecessary pain and suffering. Unfortunately, there are many who don't understand these amazingly simple but powerful spiritual principles that are the basics of the Christian life.

I can testify that the church I grew up in did not teach the book of Romans or the spiritual principles we are learning about today, and so I grew up being ignorant of the most basic, but also the most important principle of Christian living—*“Not by might, nor by power, but by My Spirit,” Says the Lord of hosts (Zechariah 4:6)*. When I did learn this, and finally made the choice to apply this wonderful knowledge, my life changed forever. I went from being constantly defeated and frustrated, to having victory over sin and enjoying fellowship with God for the majority of the time (no one ever achieves sinless perfection this side of Heaven).

By learning to submit to and depend upon God, and so reckon myself to be dead to sin (see v 11), I had grown from being a little child in spiritual maturity to that of a young man. Notice the importance of the word of God in the maturing process.

#### **1 John 2:14b AMP**

I write to you, young men, because you are strong and vigorous, and the Word of God is [always] abiding in you (in your hearts), and you have been victorious over the wicked one.

It is God's desire that everyone grow up to become spiritually mature. However, this process is not automatic. Paul chastised the Corinthian church for choosing to remain immature in their faith—they were living like the world, living according to the desires of their flesh or sinful nature.

1 Corinthians 3:1-3 NLT

Dear brothers and sisters, when I was with you I couldn't talk to you as I would to spiritual people. I had to talk as though you belonged to this world or as though you were infants in Christ. <sup>2</sup> I had to feed you with milk, not with solid food, because you weren't ready for anything stronger. And you still aren't ready, <sup>3</sup> for you are still controlled by your sinful nature [flesh or human desires]. You are jealous of one another and quarrel with each other. Doesn't that prove you are controlled by your sinful nature? Aren't you living like people of the world [who also live to please their natural desires—pleasure, comfort, self-gratification etc]?

What does the word "baptised" mean?

v 3 **Baptised:** "The Greek word has two basic meanings: (1) a literal meaning—to dip or immerse; and (2) a figurative meaning—to be identified with. An example of the latter would be 1 Corinthians 10:2: "And were all baptised unto Moses in the cloud and in the sea." The nation of Israel was identified with Moses as their leader when they crossed the Red Sea." (Warren Wiersbe)

Paul is teaching us that, at the moment of salvation, the believer is baptised into Christ in both senses of the word.

1. The believer is *immersed* in Christ—we are a part of His body and so are immersed in Him—we are *in Christ* and are a part of the body of Christ.
2. Also, the believer now belongs to or is identified with Christ. Being baptised into Christ is another way of expressing the truth found in 1 Corinthians 12:13, "*For by one Spirit are we all baptised into [identified with] one body*". How do we know if we have been identified with Christ? If we have received the Holy Spirit in us, and are therefore sealed by the Holy Spirit for the day of redemption (see Ephesians 4:30). The sealing referred to in Ephesians refers to ownership—by putting His Spirit in us, it is a claim to ownership—God identifies us as His own. This is our new identity—Jesus crucified the old man (our old identity) when He died in our place.

Water baptism as an illustration of our change of identity

v 3 **As many of us as were baptised into Christ Jesus:** Paul uses water baptism as an illustration. Water baptism is outward demonstration of an inward change. When we are baptised, we identify with Christ which includes *a new way of living—habitual righteousness: "so we too might [habitually] live and behave in newness of life"* (v 4 AMP). However, to experience the new life, we must first reckon the old life [the old man] to be dead.

v 4 **Therefore we were buried with Him through baptism into death:** The first stage of baptism is going down under the water. This symbolises the death of our old life, the old man—again, I am no longer dead in sin, but rather dead to sin. Also, being immersed in the water (**buried with Him**) symbolises our being *immersed in and identified with* Jesus. *Rebellious Adam is no longer my identity, rather I identify with Jesus, who is submissive and obedient to the Father*. I am *in Christ* and I am owned *by Christ*, and so should be *like Christ*.

v 4 **As Christ was raised from the dead by the glory of the Father:** Baptism represents a twofold event, the death of the old man, and the birth of the new. At the moment of salvation, my old man dies (sin no longer has any power over me), and my spirit comes alive because I now have relationship with the Father—the sin that once separated me from God has been taken away. This makes the *new life* possible.

## The new life: *habitual righteousness enabled by the power of God*

v 4 **Even so we also should walk in newness of life:** The Amplified Bible makes this clear—“so that just as Christ was raised from the dead by the glorious [power] of the Father, so we too **might** [habitually] live and behave in newness of life.” The distinguishing feature of the new or resurrection life is *habitual righteousness enabled by the power of God*—*righteous and unselfish living becomes the norm, not the exception, as we learn to depend upon and trust the infinite power of the Holy Spirit Who dwells inside of us (see Romans 8:12-13 and Ephesians 3:20).*

However, notice the words “*should*” and “*might*”. This *new life* is something that God makes available to all believers, but can only be enjoyed if the *old man* is first reckoned to be dead. This means that I have put my trust in the spiritual reality that because my old man is dead and gone, it no longer has any authority or power over me and so can no longer control me or force me to do what it wants. We’ll come back to this when we cover verse 11.

### Establishing new habits

A habit is something that comes naturally; I don’t have to think about it because I am taught or programmed to do that thing. For example, I can teach or program my kids to clean their teeth every day.

The point Paul is making is this, the sinful lifestyle that I naturally or habitually used to live when I was ruled or programmed by the desires of my old man, is no longer natural to me now that my sinful nature is dead—it has been crucified with Christ. My programming has changed. I have a new operating system. I have a new heart with new desires (see Ezekiel 36:26-27). To continue living the old life is difficult because it means that I’m deliberately going against the desires of my new nature—*this is why the genuine Christian can never really enjoy sin, it just makes them miserable.*

In contrast, the righteousness (right living) that was unnatural to me when I was a sinner, has become natural. My new programming takes over and I actually want to do what pleases God. It becomes natural for me to habitually choose to live a righteous life (we’ll cover this later in verses 15-23).

Galatians 2:20 NLT

My old self has been crucified with Christ. It is no longer I who live, but Christ lives in me. So I live in this earthly body by trusting in the Son of God, who loved me and gave himself for me.

## **4. What it means to be united together with Christ in His death and resurrection**

Romans 6:5-6 NKJV

For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection, <sup>6</sup> knowing this, that our old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin.

Romans 6:5-6 NLT

Since we have been united with him in his death, we will also be raised to life as he was. <sup>6</sup> We know that our old sinful selves were crucified with Christ so that sin might lose its power in our lives. We are no longer slaves to sin.

## Romans 6:5-6 AMP

For if we have become one with Him by sharing a death like His, we shall also be [one with Him in sharing] His resurrection [by a new life lived for God].

<sup>6</sup> We know that our old (unrenewed) self was nailed to the cross with Him in order that [our] body [which is the instrument] of sin might be made ineffective and inactive for evil, that we might no longer be the slaves of sin.

### Believers are united or joined together with Christ

v 5 **For if we have been united together:** **United together** has a similar meaning to *joined together*. The phrase “exactly expresses the process by which a graft becomes united with the life of a tree ... The union is of the closest sort, and life from Christ flows through to him” (Morris).

This should remind us all of what Jesus said in John 15 about abiding in Him—*Dwell in Me, and I will dwell in you. [Live in Me, and I will live in you.] Just as no branch can bear fruit of itself without abiding in (being vitally united to) the vine, neither can you bear fruit unless you abide in Me.* (John 15:4 AMP)

### The certainty of the believer’s physical resurrection

v 5 **For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection:** Notice that Jesus’ death and resurrection are inseparable. Jesus could not have risen from the dead to live in the power of an endless life (see Hebrews 7:16), without first having to suffer a painful death. This is true for every believer in a practical sense as well. We’ll come back to this thought.

v 5 **Certainly we also shall be in the likeness of His resurrection:** Yet again, another assurance that our salvation is secure and permanent—once saved always saved. From the moment that I am united together in Jesus’ death when I first believe, my physical resurrection is a *certainty*.

### Understanding the difference between the old man and the flesh

v 6 **Knowing this, that our old man was crucified with Him:** Here is where Romans can start to get a little hard to understand. So not to be confused, we need to clarify terms so we know what God has already done for us, and what He expects us to do. There is a very important difference between the **The old man** (NKJV), **old sinful self** (NLT), or **old (unrenewed) self** (AMP), and the **flesh** (NKJV) or **sinful nature** (NLT):

1. The old man (NKJV), or old sinful self (NLT), or old (unrenewed) self (AMP)—This is my *old identity*, who I used to be on the inside before I was saved, the old me I inherited from Adam, the old me who always rebelled against God. *I was not able to kill my old man myself, so Jesus did it for me, when He died on the cross.* In the place of my **old man**, God gives me the new man, my *new identity*:

“...since you have [past tense] put off the **old man** with his deeds,<sup>10</sup> and have [past tense] put on the **new man** who is renewed in knowledge according to the image of Him who created him...” (Colossians 3:9-10 NKJV, also see Ephesians 4:24)

“Therefore if any person is [ingrafted] in Christ (the Messiah) he is a new creation (a new creature altogether); the old [previous moral and spiritual condition] has passed away. Behold, the fresh and new has come!” (2 Corinthians 5:17 AMP, also see Galatians 6:15)

2. The **flesh** (NKJV) or **sinful nature** (NLT) is really just my natural physical or fleshly appetites and desires that I must choose to dominate or control by the power of the Spirit. Left to myself, I will seek to satisfy my natural human desires in the quickest and easiest way possible—this is called self-gratification—I become focused on myself, and I bring much shame to God when I behave like a brute animal who lives only for the now—like a male donkey will continue to chase a female donkey who is on heat. This is the flesh or sinful nature.

However, when I choose to be submitted to the Spirit, then those natural physical or human desires are brought under the Spirit's control, and those desires are expressed or satisfied in godly ways, so God is glorified. Simply put, if I don't control my natural physical and emotional desires and cravings by the power of the Spirit, then those natural physical and emotional desires and cravings (my flesh or sinful nature) will control me, and will eventually destroy me.

Notice the difference: Unlike the **old man**, who God kills or crucifies *for* us (described above in 1.), God leaves it to *each believer* to choose to put their fleshly desires to death by bring them under the Spirit's control:

“For if you live according to [the dictates *or desires or cravings* of] **the flesh**, you will surely die. But if through the power of the [Holy] Spirit you are [habitually] putting to death (making extinct, deadening) **the [evil] deeds prompted by the body**, you shall [really and genuinely] live forever.” (Romans 8:13 AMP)

“So kill (deadened, deprive of power) **the evil desire lurking in your members [physical body] [those animal impulses and all that is earthly in you that is employed in sin]**: sexual vice, impurity, sensual appetites, unholy desires, and all greed and covetousness, for that is idolatry (the deifying of self and other created things instead of God).” Colossians 3:5 AMP

*Why I need to know that when Jesus died, my old man also died*

### **Romans 6:6 NKJV**

**Knowing this, that our old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin.**

v 6 **Knowing this, that our old man was crucified with Him:** The death or crucifixion of the **old man** with Jesus is something that Paul says every believer must know and reckon to be true (see verse 11). Like the forgiveness of sins, it was achieved at the time of the crucifixion, but is not applied until we receive it at the moment of salvation.

Why do we need to **know this**? Because when we **know (put our trust in the fact)** that the old man is done and dusted, never to return, then we understand that the desires of the flesh or sinful nature have no power or authority over us—we no longer have to do what our sinful nature or flesh want us to do—we don't have to be like male donkey chasing the female donkey on heat.

Therefore, dear brothers and sisters, you have no obligation [not bound or committed] to do what your sinful nature [flesh] urges you to do. <sup>13</sup> For if you live by its dictates, you will die. But if through the power of the Spirit you put to death the deeds of your sinful nature, you will live. (Romans 8:12-13 NLT). Also see Galatians 2:20

“The crucifixion of the **old man** is something that God did in us. None of us nailed the **old man** to the cross. Jesus did it, and we are told to account it as being done... Strictly speaking, we don't *battle* the **old man**. We simply reckon him as dead.” (David Guzik)



“In us there was nothing even to sicken and to weaken our old man, much less to murder him by crucifixion; God had to do this.” (Lenski)

Here’s an analogy to help us to understand why the death of the old man took away the power of sin in my body. Consider that the **old man** is an evil and powerful man who forces you to do the things that he wanted. Your life and body were used to achieve his goals. But then a good man (Jesus), who is more powerful than the evil man, kills the evil man. That evil man can no longer control you because he is dead, so now the driving force which caused you to do evil is gone.

Again, I can only enjoy the *new life* if I am first willing to reckon my *old man* as being dead (see verse 11)—this means that I believe or put my trust in the fact that Jesus has crucified or put to death the sinful *old man* that used to control me. I then live according to the facts—because my *old man* is dead, it has no power over me, and so I do not need to be controlled by my fleshly or bodily desires (my sinful nature).

This reckoning the *old man* to be dead is the same thing as denying myself (see Luke 9:23), and crucifying or the desires of my flesh or sinful nature so I no longer live as the world does, but instead as Christ does: *Those who belong to Christ Jesus have nailed the passions and desires of their sinful nature to his cross and crucified them there.*<sup>25</sup> *Since we are living by the Spirit, let us follow the Spirit’s leading in every part of our lives.* (Galatians 5:24-25 NLT).

Again, to deny myself or crucify my flesh means that I, by faith, live in the reality that because my *old man* was crucified with Christ, my bodily and emotional cravings have no power over me any more. With the *old man* reckoned as being dead, instead of my bodily desires and passions and cravings controlling me, the new me, by the power of the Holy Spirit living in me, controls them. As a result, I am able to use my body for good and not for evil, as Paul says in verse 19.

Think about what this passage is saying. At the root of it all, there is only one reason I choose to live a life contrary to the desires of my new nature, my new identity, and that is that I am deceived into thinking that my *old man* is not dead, that it still has power and authority over me, and am fooled into thinking that I must do what it says. Otherwise, why would I do what I don’t want to do, and what I know will hurt me (see Romans 7:13-25).

v 6 **That the body of sin might be done away with:** The Amplified Bible helps a lot in understanding what this means. It reads: *that [our] body [which is the instrument] of sin might be made ineffective and inactive for evil.*

Before conversion, my body with its desires were always controlled by the **old man** (my old nature, my old identity that I inherited from Adam). Therefore, my body was used exclusively for the purposes of sin, in the sense that every thing I did was motivated by the sinful (selfish) desires of the **old man**. Again, the **old man** was in control of everything I thought, said, and did as an unbeliever—it defined who I was. But now I’m a believer, the **old man** is *dead*, and a dead man has no power or authority over me any more. Instead I am under new management—God lives in me. I have been liberated from the power of the sinful **old man** that used to have full control over me. This is why I need to know that the old man is dead, that Jesus crucified my old man when He died on the cross.

“Evil enters us now as an interloper and a stranger, and works sad havoc, but it does not abide in us upon the throne; it is an alien, and despised, and no more honoured and delighted in. We are dead to the reigning power of sin.” (Spurgeon)

## Why do I still struggle with sin if the **old man** is dead?

v 6b **That the body of sin might be done away with** (NKJV)

v 6b **so that sin might lose its power in our lives** (NLT)

v 6b **[that [our] body [which is the instrument] of sin might be made ineffective and inactive for evil]** (AMP)

The phrase “**Done away with**” is one word in the Greek: *Katargeo*. It means to “render inoperative, to discontinue, to leave idle, to put a stop to.” Because the **old man** is dead, my flesh (my sinful nature—my bodily desires and cravings) no longer has the power to dominate me—that power came from the old man.

However, my human body still has natural and God given cravings and desires which can be satisfied in either a godly or ungodly (worldly) way. Some examples of our natural or inbuilt human desires are: the desire to be loved and accepted, the desire for pleasure, the desire to avoid pain, and our sex drive. These are powerful desires which can only be subdued and brought under control by the power of the Holy Spirit. What makes it even more difficult is the fact that the world and the devil also take advantage of these natural desires to tempt us or lead us astray—*But each one is tempted when he is drawn away by his own desires and enticed* (James 1:14). This is why there is the ongoing struggle between my flesh (sinful nature) and my spirit (see Galatians 5:16-18).

Jon Courson helps us to understand this struggle: “*Katargeo*, the Greek word translated “done away with” in this verse, means “rendered inactive” or “paralysed.” It doesn’t mean “annihilated.” Therefore, when your old sin nature [flesh] screams, “You’ve got to take that smoke, pour that drink, toy with that fantasy, lose your temper, or gossip”—Paul says that, although he can yell, he is powerless to act, since the Cross paralysed him from the neck down.”

David Guzik also has a good explanation:

“If the **old man** is dead, why do I feel a pull to sin inside? It comes from the *flesh [sinful nature]*, which is distinct from the **old man**. ...The flesh is a problem in the battle against sin because it has been expertly trained in sinful habits by three sources. First, the **old man**, before he was crucified with Christ, trained and “imprinted” himself on the flesh [old habits die hard]. Second, the *world system*, in its spirit of rebellion against God, can have a continuing influence on the flesh. Finally, the *devil* seeks to tempt and influence the flesh towards sin.

With the **old man** dead, what do we do with the flesh? God calls us, in participation with Him, to actively do day by day with the flesh just what He has already done with the old man—to crucify it, make it dead to sin (Galatians 5:24). But when we allow the flesh to be continually influenced by the old man’s habits of the past, the world, and the devil, the flesh will exert a powerful pull towards sin. If we let the *new man* within us influence the mind, the will, and the emotions, then we will find the battle less intense.”

### Summary

Romans 6:5-6 AMP

For if we have become one with Him by sharing a death like His, we shall also be [one with Him in sharing] His resurrection [by a new life lived for God].

6 We know that our old (unrenewed) self [old man] was nailed to the cross with Him in order that [our] body [which is the instrument] of sin might be made ineffective and inactive for evil, that we might no longer be the slaves of sin.