

DYING DAILY

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" And why stand we in jeopardy every hour? I protest by your rejoicing which I have in Christ Jesus our Lord. I DIE DAILY" (I Corinthians 15:30-31).

The title of this pamphlet seems to be a truth which is difficult for some believers to grasp. Most people use it in a radically wrong sense, entirely out of harmony with its context. In this chapter, the Apostle Paul proves the resurrection of all believers. He states as one of the proofs, that he was in jeopardy or great danger constantly because he proclaimed God's great salvation. He fought "with beasts" (beastly or wicked religious men) at Ephesus. Was not his very life in danger? Indeed! For he declares, "I die daily."

The phrase, "dying daily," is not the dying of the old man to sin. The old man never brings forth any good fruit. His works are manifestly evil, and only evil. Note the works of the flesh in Galatians 5:19-21. He was put to death in the death of Christ on the Cross. "Knowing this, that our old man was crucified with Him (Christ), that the body of sin might be done away" (Romans 6:6, R.V.). The old man is always identified with the first Adam, which was his head. Likewise, the new man (the new creation) is always identified with his Head, which is Christ, the last Adam. The old man, or the self life DOES NOT DIE DAILY.

We would like to make this truth unmistakably and unanswerably plain. Note several solid facts:

- * THE OLD MAN DIED ONCE.
- * HE DOES NOT DIE DAILY.
- * ONLY THE NEW MAN DIES DAILY; and yet will never.

It is the new man that is in jeopardy every hour, who is led daily as a sheep to the slaughter, that is, daily delivered unto death. All of these verbs about our death, burial, and resurrection, are in the past tense or past perfect tense. Putting it most simply, there are two Adams -- the first who lived in Eden, and the last which is Christ. There are two creations -- the old creation of which Adam was the head, and the new creation of which Christ is the Head.

The whole tenure of Scripture shows that the old Adam is bad, wholly bad and only bad. God pronounced His judgment upon him, in the death of His holy Son. But note that not only did Christ die for us, but we died also. "Because we thus judge, that One died for all, therefore all died" (II Corinthians 5:14, R.V.). God sees us dead in the death of His Son. Therefore, Romans 6:6 declares: "Our old man was crucified with Him."

When Paul writes, "I have been crucified" (Galatians 2:20), he is speaking of experience. He is saying that he is one of the all who died, or that his old self was part of the old man that was crucified with Christ. "I am crucified with Christ," cannot be correct except as an expression of reckoning, because Christ is not now being crucified. He died once. He was crucified once and only once. Hear the Word of the Lord: "Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over Him. For in that He died, He died unto sin once; but in that He liveth, He liveth unto God. Likewise, reckon ye also yourselves to be dead indeed unto sin" (Romans 6:9-11). What can be

more positive or plain?

If then Christ died only once, and that "unto sin," and now ever and only liveth; and if our old man was crucified with Him; if all died in His dying; if this, then, is what the infinite God of love and wisdom declares, why do men not believe it? Why not do as He bids? "Reckon (or, count) ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Why attempt to do what He says has already been done? Why try to die daily? Why think to die again with Christ, as if He were all the time dying? Why attempt to do less or more, than simply reckon?

Be it remembered too, that Christ is no longer identified with the old creation. He is done with it forever, because He put it away once and for all by His death on Calvary. Abraham counted God able and faithful to quicken his dead body; hence, he called himself "Abraham" long before there was any sign of his being the father of a multitude. "Abraham believed God, who quickeneth the dead, and calleth those things which be not as though they were" (Romans 4:17). He was not actually Abraham in experience, yet he dared to announce himself to be such. He agreed with God, rather than with his sight or his feelings. That was reckoning.

Our old man is not actually dead while we are still in our mortal bodies, but Jehovah bids us to "reckon" or count it so. This is faith. The responsibility is with Him, not with us. Do not entertain the false hope of a cessation of the self-life before death or translation. Be content to "reckon with God."

"I DIE DAILY"

Yes, Paul said that. Surely he did, and he experienced it too. He did not mean to say that his old man died daily to sin. Neither was he dying to self. No! He counted his old man, his old self, to be dead indeed unto sin. Also, he counted his new man to be alive unto God forevermore. It was this new creation in a frail, mortal vessel that died daily, because it was a perishable body. "Always delivered unto death" (II Corinthians 4:11). "As sheep for the slaughter" (Romans 8:36). "Death worketh in us, but life in you" (II Corinthians 4:12). "In jeopardy every hour" (I Corinthians 15:30). Please Read II Corinthians 4:8-16.

It must appear plain here that Paul poured out his life constantly and strenuously for the good of others. Physical death would have ensued again and again, if God had not sustained him and resuscitated him. It was the same experience which Jesus passed through, for he calls it "the dying of the Lord Jesus" (II Corinthians 4:10). He, too, was in danger every hour. His enemies constantly thought and often sought to kill Him. He was "in jeopardy every hour."

Finally, they crucified Him on Calvary. But, mark the exact language. He was not dying to sin all those years when He suffered and was in perilous service. He was exposed to death because of His hatred against sin. Just so with us. But, "He died unto sin ONCE," not a whole lifetime. Read carefully Romans 5:12-21, and especially verse 18: "Therefore, as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of One the free gift came upon all men unto justification of life." One act of righteousness redeemed the whole human race. "Christ was once offered to bear the sins of many" (Hebrews 9:28).

When we were wakened to our sinful condition and need, we believed on Jesus and were counted righteous. We are not intrinsically just, but because we are now in Christ by faith, we are reckoned just by God. At the same moment, we are begotten of the Spirit; that is, a new Life, the Life of Christ, a holy Life, is imparted to us. We are a new creation. Hence, we are not only righteous, but also sanctified in Christ. This is how the Lord sees us, because He sees us in His Son.

In this act of faith, we "put off the old man with his deeds; and have put on the new man" (Colossians 3:9-10). We are more, and possess far more, than we first realize. This new Life grows. It feeds on Christ by His Word, grows in faith, love, and knowledge. We would never know that we ever had an old man, except by the fact that we are in a mortal body. We learn by actual experience, the nature and process of salvation; for God counts the old man dead from the moment we believe in Jesus. He asks us to do the same, and that is all He does ask us to do concerning him. God requires us to mortify the deeds of the old man. See Colossians 3:5-9. The deeds of the old man are different from the old man himself.

Our growth does not consist in the daily dying or weakening of the self-life or old man. "Our old man" means everything pertaining to the old creation life, whether mental or physical. There is not even a hint of the Christian being a part of the old creation in the New Testament. Our growth is wholly positive. The Christ-Life takes form in you (Galatians 4:19); that you "may grow up into Him in all things" (Ephesians 3:17); that you may enjoy "Christ in you, the hope of glory" (Colossians 1:27).

These are statements of progress from infancy to full growth. One who is fully developed spiritually, and hence walks wholly in the Spirit, has full victory over the old man. It is not that the old man is weaker, but the new man is stronger, full grown; and this full-grown Christ-man is constantly and wholly dependent upon God.