

DYING DAILY

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REFERENCES USED IN THIS PUBLICATION

- **American Standard Version** (ASV or AV) is a version of the Bible that was released in 1901. It soon came to have other names, such as the American Revised Version, the American Standard Revision, the American Standard Revised Bible, and the American Standard Edition. By the time its copyright was renewed in 1929, it had come to be known by its present name, the American Standard Version.
- **Diaglott** is a two-language polyglot translation, of the New Testament by Benjamin Wilson, first published in 1864. It is an interlinear translation with the original Greek text and a word-for-word English translation in the left column, and a full English translation in the right column.
- **King James Version** (KJV) references are used throughout this publication unless otherwise noted.
- **Revised Version** (RV) (or English Revised Version) of the Bible is a late 19th-century British revision of the King James Version of 1611. It was the first and remains the only officially authorized and recognized revision of the King James Bible.
- **Wuest:** Kenneth Samuel Wuest (1893–1962) was a noted New Testament Greek (Κοινή) scholar of the mid-20th century...produced his own English translation of the New Testament (the Wuest Expanded Translation – abbreviated WET) based on Nestle's critical text.

Note: *Definitions of references pulled from WikipediA, The Free Encyclopedia, January 2013.*

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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.” [1Co.15:30-31]

The title of this article seems to be a truth that is difficult for some saints 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 the just. He states, as one of the proofs that he was in jeopardy or in 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.*” His physical life was continually in peril.

This 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, **Gal.5:19**). He (the old man) was put to death in the death of Christ on the cross. “*Know ye not that our old man was crucified with Him (Christ) that the body of sin might be done away?*” [**Rom.6:6 RV**]. The old man is always identified with the first Adam, which was his head. Likewise, the new man 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 die.
- It is the new man that is in jeopardy every hour, which is led daily as a sheep to the slaughter, daily delivered unto death.

Unless you accept the Revised Version rendering, we cannot make this clear to you; for all these verbs about our death, burial, and resurrection are in the past tense or past perfect tense.

Putting it most simply, there are 2 Adams—2 creations—the old creation, of which Adam is the head; and the new creation, of which Christ is the Head. Now, the whole tenor of Scripture shows that the old Adam is bad, wholly bad and only bad. God pronounced His judgment upon him by the death of His Holy Son. But note now that not only did Christ die for us, but we died also; “*because we thus judge that if one died for all, then all died*” [**2Co.5:13 RV**]. That is, Christ's dying for us was equivalent to our dying for ourselves. God sees us dead in the death of His Son. Therefore Romans 6:6, “*Our old man was crucified with Christ.*” When Paul writes, “*I have been crucified*” [**Gal.2:20 RV**], he is speaking of experience; but he is saying that he is one of the **ALL THAT DIE**, or that his old self was part of our 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 (even so), reckon yourselves to be dead indeed unto sin..." [Rom.6:9-11a]*

What can be more positive or plain?

If then, Christ died only once, and that "**unto sin**," and now ever and only liveth; if our old man was crucified with Him; if all died in His dying; if this is what the infinite God of love and wisdom declares, why do men not believe it? Why not do as He bids, "**Reckon (count) yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ**"? Why attempt to do what He says has 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** by His death on Calvary. Abraham believed "**God, who quickeneth the dead, and calleth those things which be not as though they were**" [Rom.4:17b]. He counted God able and faithful to quicken his dead body; hence, called himself Abraham long before there was any sign of his being the father of a multitude. He was not actually Abraham, 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, and never will be until the translation, or what is commonly called death. But Jehovah bids us "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."

I DIE DAILY

Yes, Paul said "**I die daily**." Surely he did; and, he experienced it too. But, 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 in a perishable body. "**Daily delivered unto death**"; "**as sheep led to the slaughter**"; "**death worketh in us, but life in you**"; "**in jeopardy every hour**." Please read these in 2 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 Paul calls it "**the dying of the Lord Jesus**" [2Co 4:10]. Jesus too was in danger every hour. His enemies constantly thought, and often sought to kill him. He too was in "**jeopardy every hour**." And finally they crucified Him on Calvary.

But mark the exact language. Jesus was not dying to sin all those years of suffering and 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. Carefully read Romans 5:12-21, especially Verse 18:

“So then as by one offence (by one offender, Adam) it was toward all men unto condemnation, so also through one accomplished act of righteousness (by one obedient one, Christ) it was toward all men unto justification of life.”

One act of righteousness redeemed the entire race. **“Christ was once offered to bear the sins of many” [Heb.9:28].**

Then, being awakened to our sinful condition and need, we believe on Jesus and are 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” [Col.3:9-10].** We are more, and possess far more, than we at 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. Through this mortal body we may learn by actual experience the nature and process of salvation; for God counts the old man dead from the moment of our faith 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 **Col.3:5-9**). The deeds of the old man are different from the old man himself.

A VERY VITAL FACT

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, whether mental or physical. There is not even a hint of such a thing in the New Testament. Our growth is wholly positive. The Christ-life takes form in you [Gal.4:19], that **“Christ may dwell in your hearts by faith” [Eph.3:17a]**, that you **“may grow into Him in all things” [Eph.4:15]**, that you may enjoy **“Christ in you the hope of glory” [Col.1:27]**. Here are statements of progress from infancy to full growth.

Now, one who is fully developed, and hence walks wholly in the Spirit (called a son in Romans 8:14), has full victory over the old man. Not that the old man is weaker, but the new man is full grown, and this full grown Christ-man is constantly and wholly dependent upon God. His fights are not with the old man, **“not against flesh and blood, but against wicked spirits, against principalities and powers in the heavenlies” [Eph.6:12]**. First we develop as children into manhood; then we develop as workers and warriors into

worthies of faith, to wear unfading crowns. Such workers and warriors die daily, yet never will be dead, “***for though our outward man perish, yet our inward man is renewed day by day***” [2Co.4:16]. The old man died once provisionally, and will die actually when “***we shall all be changed***” [1Co.15:51]. Meanwhile we reckon daily, live lively, love freely, believe praisefully, hope hilariously, suffer intensely, draw on Christ constantly, bear fruit richly, and will go home triumphantly. Hallelujah!

