

Dr. Oduor C.O.



SALVATION

Unpacking The Gift Of Salvation (Part 6)

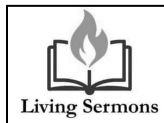
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Preacher: Dr. Oduor C.O.

Publisher: LivingSermons.com

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First Edition — 2026

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Foreword

Salvation is often preached as a single moment, but it is, in truth, a package — full of gifts many believers have received without ever unwrapping. In this session, part six of his ongoing teaching series, Dr. Oduor C.O. continues the patient, point-by-point unpacking of that package, arriving at what may be the most quietly radical gift of all: the new man.

This is a classroom message, taught live and interactively, and it reads like one — direct, sometimes playful, always pressing toward a single aim: that the listener would stop trying to reform an old nature that God has already put to death, and instead learn to walk in the new one He has already given.

As with the rest of this series, what follows has been transcribed from the spoken class and lightly edited for the page. Timestamps, technical asides to the live audience, and the natural repetition of extemporaneous teaching have been trimmed for readability, and a few scripture references that were clearly garbled in transcription have been quietly corrected. Nothing of the teacher's own argument, illustration, or emphasis has been altered.

We commend it to you as exactly what it was in the room: a class, not a performance — meant to be followed with a pen in hand.

— Wisdom Epsi

Chief Editor, LivingSermons.com

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The message you are about to read was originally ministered in a live congregational setting. As such, it carries the weight, urgency, and atmosphere of that sacred gathering. Minor grammatical and structural adjustments have been made solely to enhance readability, without altering the substance, intent, or power of the original delivery.

[Watch the live session](#) where this transcript was generated on YouTube

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Main Message

Begins Here



Introduction

We've talked about cursing. We've talked about healing — you may have received healing, yes, in your salvation, yet you're not walking in it. You may have received righteousness, yet you are struggling. You might have received blessing, yet you're still living under a sense of curse.

So for the next two classes, we'll be dealing with how you are able to enter into this package that God has given you. You see, you can receive a car — I can give you a car right now — but maybe you don't know how to drive. So you may be walking around with a car, yet not driving anywhere. That's what I mean. So how to know how to *drive* what you have is what we'll be dealing with next week.

Today I'm dealing with number eight and nine. Kindly comment in the comment section the seven things you already know that you receive when you receive salvation — I'll give you a minute. We have thirty minutes to unpack the remaining two, and I don't know if we'll finish. If I'm able to do one properly, the rest you'll research on your own, and then next week we move to another module — I want us to finish and move forward.

Okay — number eight.

The Eighth Gift: A New Nature

One of the things you receive is the *new man*. I know you're thinking, "Okay, what is this?" The new man, in place of the old man — or we could call it the new nature.

You received righteousness. You received forgiveness. You received healing. You received acceptance. But here is the thing: you can receive righteousness as a gift, you can receive forgiveness as a gift, and still have the old nature that sinned. So in salvation, at the cross, something else happened — and when you get born again, you receive a new nature.

Born Sinners: The Legacy of Adam

As we continue, we'll understand this better, because we all inherited a sinful nature from Adam. We didn't just become sinners by sinning — we were sinners because we were *born* sinners, because in Adam, all sinned. That's what Scripture says: in Adam, all sinned. So we became sinners not because we sinned, but because Adam sinned.

Let's read Romans 5:19: "For as by one man's disobedience many were made sinners, so by one man's obedience many will be made righteous." Adam's disobedience made all of us sinners. So when you weren't born again and you were sinning and felt like a sinner — no, you were already a sinner before you even began sinning. You were born one. That's why you have to be born *again*. That sinful nature, that nature that sins, is what made us sinners. We sin because there is a nature within us that can only sin.

Remember Paul, in Romans chapter 7, saying, "What I don't want to do, I find myself doing, and what I want to do, I don't find myself doing" — and he said, "the sin that dwells within me." There is a nature in you that makes sin thrive. It's called the old man, the old nature.

The Old Self and the Body of Sin

Romans 6:6 — are you there? Register in the chat that you're following. "We know that our old self was crucified with Him, in order that the body of sin might be brought to nothing, so that we would no longer be enslaved to sin." I'll come back to this verse, but listen: there is an old self that makes the body of sin serve sin. We call that the flesh — the body of sin that serves sin, the self that serves sin. But that self is empowered by a nature we inherited from Adam, and that nature is what we call the old man.

The Cross and the Old Man

In salvation, we read 2 Corinthians 5:17: "Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come." Look at that — so in salvation, you receive a new nature. There is a new reality that is not of the old, because the old man has been dealt with, and then you receive a new nature.

So how did God deal with the old nature? It was dealt with at the cross — Romans 6:6. God included us in Christ. Look at it again: "Knowing this, that our old man was crucified with Him." God dealt with it there. God made Christ to take on that nature, so that we might receive the new nature offered in Him.

Romans 8:3: "For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." So God sent Christ, and Christ took that nature on our behalf, and God nailed it to the cross. You see, the rebellious nature we carried from Adam cannot please God — it will never please God. So what did God do? He *executed* it.

If you read Matthew 3:10, it talks about the axe being laid at the root — the root of all things. The fruit of sin that comes out is because of the root, which is the nature. John the Baptist said, at Jesus's baptism, that the axe is laid at the root. So what God did was go into the root cause and deal with that nature, so that you might receive a new one.

So the message is this: all of us were sinners by nature — we inherited the sinful nature from Adam. Isaiah 53:6 says all have gone astray. All have gone astray. So what God did, in Romans 6:6, was deal with the old man on the cross, so that we may receive a new nature. One of the things that accompanies your salvation, one of the things you receive when you get saved, is a new nature in Christ.

Forgiveness, Righteousness, and the New Man: An Analogy

I want to give an analogy so you can understand the difference between forgiveness, righteousness, and the new man.

Take somebody who has committed a capital offense — let's say murder. He's a murderer, and he goes to prison; he's imprisoned. He's imprisoned because he murdered, and he murdered because he *was* a murderer — he's captive.

Forgiveness is you coming to this person and saying, "I have forgiven you" — say he stole your phone, and you say, "I have forgiven you for stealing my phone." You can forgive somebody, but he's still in jail. You can forgive somebody without restoring his freedom.

Justification, or righteousness, is you going to court and saying, "I have withdrawn the case — set him free." So he's freed. He's walking free. Righteousness is imputed to him — the case is no longer held against him. He is free.

But he's still, by nature, a thief. The nature of being a thief is still in him. So what happens next is you take him to a rehabilitation center and rehabilitate him until he is reformed.

So: justification means the case is withdrawn — the person is acquitted, is free; that's receiving righteousness, sin no longer held against him. Forgiveness of sin means the offense is released. But the **new nature** means going deep into the root, so that the

person is transformed and will not steal again. God did not just forgive you. He did not just declare you righteous. God went down deep into the root and dealt with the very nature of sin.

The Nature That Cannot Sin

You see how God deals with the old man? He doesn't reform it — He crucifies it. You don't educate or improve the old nature; you have to put it to death, so that in its place a new creation can spring forth — a creation that is a product of God's truth.

So every believer has a nature from God — you are born of God again. (Next week we'll talk about how you may know you have these gifts yet not walk in them — you can still be walking in the old nature even though you carry the new one. That's some of what we'll deal with, and then we'll talk about the cross, because the cross worked in Christ physically at Calvary, and now it has to work *in you* to produce the fruits of salvation.)

So write these things down about the new nature:

- **1 Peter 1:23** — it is a seed of God. God planted a new nature in you: “Since you have been born again, not of perishable seed but of imperishable, through the living and abiding word of God.” That new nature is a product of the Word of God — imperishable, the very life of God in you.
- **James 1:18** — the new nature is a product of God's truth.
- **1 John 3:9** — the new nature is born of God and cannot sin.
- **1 John 5:4-5** — the new nature is victorious over the world.

So there is a new nature in you that is alive, and, as far as God is concerned, the old nature has been put to death and you have been given a new one.

Does that mean that once you're born again you cannot sin? It depends on which nature you allow to control you. So we have to deliberately put off, by faith, the old man — you don't need to crucify the old man again, you need to *appropriate* by faith what has already been done.

Put Off, Put On: Walking in the New Nature

Ephesians 4:20-24: “But that is not the way you learned Christ! — assuming that you have heard about Him and were taught in Him, as the truth is in Jesus, to put off your old self, which belongs to your former manner of life and is corrupt through deceitful desires.” Put it off — it is already dead. “And to be renewed in the spirit of your minds” — and I hope you know the spirit of your mind is not the same as your mind. “And to put on the new self, created after the likeness of God in true righteousness and holiness.” Put it on.

Colossians 3:8-10: “But now you must put them all away: anger, wrath, malice, slander, and obscene talk from your mouth. Do not lie to one another, seeing that you have put off the old self with its practices and have put on the new self, which is being renewed in knowledge after the image of its creator.” Put on the new self. There is an old nature and a new nature — you must identify with the new nature and walk in that reality.

You see, we don’t get born again and then simply *change* — as though your life just gradually changes. No — when you get born again, your life is *exchanged*. You don’t change; you are exchanged. You received a new one. You’re not trying to improve the old nature; you received a completely new nature. And if you allow this new nature to manifest, by obedience and by faith, you begin to bear the fruits of righteousness — what we call good works.

So if you allow the new nature to bear fruit — remember, you’re not fasting and praying to *get* the new nature. You appropriate it by faith, because it was given to you freely in salvation. It’s like a seed that has already been planted in good soil; now you have to allow it to grow.

One thing many people struggle with — especially people in addiction, people struggling with besetting things — is that you’re trying to pluck the bad fruit while leaving the root untouched. You’re praying, “Lord, help me kill this nature in me” — but I’m telling you,

you cannot kill it, because God already executed it. You have to receive by faith, first, that you are an overcomer — “This is not me.” You have to come to a place where you say, “This is not who I am. I am a child of God. I have a new nature.”

Life Exchanged, Not Life Changed

The truth is, you can't walk in both natures — either you allow one to manifest, or you allow the other. You have to put off one to put on the other. Think of it like this: you have dirty clothes. When you come and I see you dirty, what I do is buy you new clothes — but you can't put the new clothes on over the dirty ones. You have to take off the dirty ones and put on the new ones I've bought you. Putting off and putting on — that is faith.

So by faith you declare and proclaim — because, as it's written, “we too, having the same spirit of faith, believe and therefore speak.” You say, “I am a new creature. I am no longer who I was” — by faith. And the earlier you realize that you are not the person you were when you got born again, the better — even if it doesn't yet fully show in your outward life. Never let the devil convince you that you're still just a sinner, even while you're still growing into, by faith, the new life you already have.

We have to consciously and deliberately come to terms with the reality that we are new — our old nature has been crucified, and we carry the new nature in Christ. You can't walk in both.

Romans 13:14: “But put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires.” Put Him on. So this new nature is, actually, the nature of Christ Himself. It is a battle — you put on the Lord Jesus.

Closing: What's Next — Abundance

I have a few minutes left, so let me just give you the title of the next one, so you can research it ahead of time. It's one of the things you receive in Christ, and I've put it last deliberately: **abundance**, or prosperity.

People think prosperity came with salvation — abundance came with salvation, but the way it's taught today is, very often, wrong. Abundance — pronounce it well — comes from the same root as “Abba,” Father. It's what we might call *lacking nothing*.

We've dwelt on this mountain of the new man for quite a while now — let me know in the comments whether I should press on into abundance next time, or move ahead to something else. I'll take your feedback into account as we plan the next session.



About The Speaker

A Teacher of the Word

Dr. Crispine Odour is a teacher of God's Word with a passion for raising believers who live deeply committed lives for Christ.

*His ministry is built around the **Pillars of Yadon**: holiness and consecration, a lifestyle of prayer, meditation on God's Word, sacrificial giving, faithful service, evangelism, and genuine love for God and people.*

*Through online teachings, the mission is committed to delivering **God's counsel and equipping believers to live it out.***

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