

Session 31: The Effect of our Inner Man on our Outer Man

(Note: Mike refers to this under the old system as Establishment, Part 10, Session 31).

Ephesians 3:16 *That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; ^{17a} That Christ may dwell in your hearts by faith...*

2 Corinthians 4:8 *We are troubled on every side, yet not distressed; we are perplexed, but not in despair; ⁹ persecuted, but not forsaken; cast down, but not destroyed; ¹⁰ always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. ¹¹ For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.*

Romans 8:36 *As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. ³⁷ Nay, in all these things we are more than conquerors through him that loved us.*

2 Corinthians 4:12 *So then death worketh in us, but life in you.*

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Session 32: The Abundant Grace

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2 Corinthians 4:12 *So then death worketh in us, but life in you.*

What is Paul talking about? Death is working in him how? Where is death working in him? It is working in his outward man.

2 Corinthians 4:8 *We are troubled on every side, yet not distressed; we are perplexed, but not in despair; ⁹persecuted, but not forsaken; cast down, but not destroyed; ¹⁰always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. ¹¹For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.*

So then, how does death working in his outward man have to do with “life” in the Corinthians? What kind of life is he talking about? He is talking about the life of Jesus Christ being produced in them. (Christ living his life in them.)

These next verses talk about the role of Paul’s example to us.

2 Corinthians 4:13 *We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak; ¹⁴Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you. ¹⁵For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.*

Paul says we all have the same spirit of faith. Paul did not have something different than we have. The same Spirit is in us all, the same word works in us all, and we all have that working in us by the same faith.

God’s “abundant grace” is available to us all, so that when we go through the things Paul went through, how we respond and what we do and our attitude of thanksgiving for that abundant grace will “redound to (or, *Oxford English Dictionary*: bring about the result of) the glory of God.”

These next verses describe the effectual working of grace so that we can endure what is described in verse 10: bearing about in our bodies “the dying of the Lord Jesus.”

2 Corinthians 4:16 *For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. ¹⁷For our light affliction,*

which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; ¹⁸ While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

And not just that we endure it, but that “the life also of Jesus might be made manifest in our body.” You realize that the only way in which the life of Jesus can be made manifest in our “outward man” is for the word of truth to produce the life of Christ in our “inner man” first.

Which is why Paul writes what he does in 1 Thessalonians 5.

***1 Thessalonians 5:23** And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.*

Remember back when we talked about the different aspects of God’s power and one of them was sanctifying power? Well that power that works in us is able to sanctify even this unredeemed body so that it, along with our spirit and soul, can be preserved blameless to the end of our life here on this earth. Notice he did not say our flesh would be preserved in that it would not corrupt, decay, or diminish, but that it could be “blameless.” The only way for that happen is for God’s abundant grace to be at work in it so that even though our outward man perishes, the life of Christ can be made manifest (put on display) in it. How great is that!

One more thing: 1 Thessalonians 5:23 contains a prayer. Just like Paul’s other prayers, he is not praying for something that is going to automatically happen to them because they are in Christ.

Just like being strengthened with might by his Spirit in the inner man was not an automatic, and therefore Paul prayed they would have it through the working of the word, neither is having your body be preserved blameless an automatic.

Paul does not pray for the saints to be forgiven because they already are. He does not pray for the saints to get a glorified body because they all will receive that body. In other words, Paul does not pray for the saints to receive the things that were given to them in Christ.

Instead, he prays for the things which concern Christ in us; things that are not automatically accomplished, but they are the will of God for every saint. So, when he says, “I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ,” he is praying for the life of Christ to be made manifest in our mortal bodies to such a degree that our sanctification is put on display in them.

In other words, I see this as a ‘Christ in you’ issue and not an “us in Christ” issue. Being sanctified positionally is a ‘us in Christ’ issue, which automatically happens to every believer in

Christ. Being sanctified functionally is a 'Christ in us' issue which does not automatically happen to any believer in Christ.

Romans 8:8 So then they that are in the flesh cannot please God.

2 Corinthians 4:15 For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.

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Session 33: God's Sanctifying Power; Status versus Function

(Note: Mike refers to this under the old system as Establishment, Part 10, Session 33).

1 Thessalonians 5:23 *And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.*

And just to cover the bases, I am not implying that we are sanctifying ourselves in a practical sense. The practical application of holiness is a result of the effectual working of God's word in us. And that is why Paul says what he does in verse 24.

1 Thessalonians 5:24 *Faithful is he that calleth you, who also will do it.*

We are 'called' to this, but it is God who will perform it. This, like everything else that pertains to Christ being formed in us, will be 'by faith.'

Romans 8:11 *But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.*

Now, getting ourselves back to the issue at hand, we all have an outer man and an inner man. We spend our money and time on one or the other. We focus on one or the other. Unfortunately, the one which usually gets the most time, attention, and money is the one which is perishing. Most of the time, people invest in the one that cannot pay off in the end.

2 Corinthians 5:1 *For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.*

1 Timothy 4:8 *For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.*

How is godliness profitable in the life that is now? Stop and think about this for a minute; especially, if you are just reading through these notes. This is important to understand.

How is godliness profitable for the life that is to come?

There are several issues that we need to bring up and answer as we get started on learning to pray properly in this dispensation of Gentile grace.

1. The common understanding of what prayer is:

- To most believers, prayer is the vehicle or the mechanism by which they get things from God.
- Believers who are unfamiliar with sonship prayer ask God for two kinds of things: 1) things they can do for themselves and 2) things they cannot do for themselves.

For example, a Christian man may ask God to help him get a job. That is certainly something he can do himself. So, when he gets a job, he attributes it to God answering his prayer.

While we know God did not give him the job, most believers do not understand that. In giving God credit for his new job, the man is not trying to be nefarious or evil. He is acting out of his understanding of how prayer works. He needed a job, he asked God to help him find one, and when he did, he wants to give God the glory for it.

If that were how it worked, then that would make perfect sense. That is not how it works. Now, you may ask, ‘what harm is there in that man giving God the credit, even if God did not do it?’ My answer is that there is plenty of harm in it. Therefore, I am going to list five reasons why this type of praying is harmful:

1. The harm is in the continued ignorance of what God is doing and how prayer really works. The more a person engages in the wrong kind of prayer, the more entrenched they become in it and the more comfortable they are with it.
2. The harm is also in the establishment of an untruth about God and prayer. This becomes a testimony to the untruth that causes others to remain in ignorance. It is one of those erroneous religious teachings that are handed down through the generations until it is generally accepted as truth and no one questions it, even when it does not work.

No matter how innocent the intentions were that started it, the result is that it becomes a counterfeit replacement for the truth. It is not biblical, it is not godly, and it does not work.

3. The old style of praying is harmful because it creates guilt and confusion when it does not work. Because people are convinced that this kind of praying should be working, when it does not, they wonder what is wrong with them; is God punishing them, do they have sin in their lives, did they have enough faith, are they under some generational curse, etc.

Sometimes people become bitter because they perceive that God did not keep his promise. The other issue of wrong praying is confusion: “why does God answer this prayer sometimes and not other times? I guess we just cannot know God’s will.”

4. The old understanding of prayer is harmful because it promotes the idea that we cannot and in fact, are not supposed to be able to understand what God is doing or why he is

doing it; all of which are contradictory to what we are supposed to learn as adopted sons of our heavenly Father.

5. Therefore, the further harm in this seemingly innocent way of praying is that it works as a roadblock to the sonship life.

Not only do people pray for things which they can do themselves, but they also pray for things which they cannot control, such as the weather. The elements of drought, wind, rain, hurricanes, tornadoes, heat, and cold are not in man's control, but because God is known to be omnipotent, people often ask God to intervene in these things.

If they get what they asked for, then they believe God answered their prayers. If they do not, then they simply assume it was not God's will.

People pray like these examples because they do not understand the fundamental issue of prayer, especially, as it pertains to this dispensation of Gentile grace.

In this portion of our study, we want to set the record straight as to understanding the fundamental purpose of prayer.

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