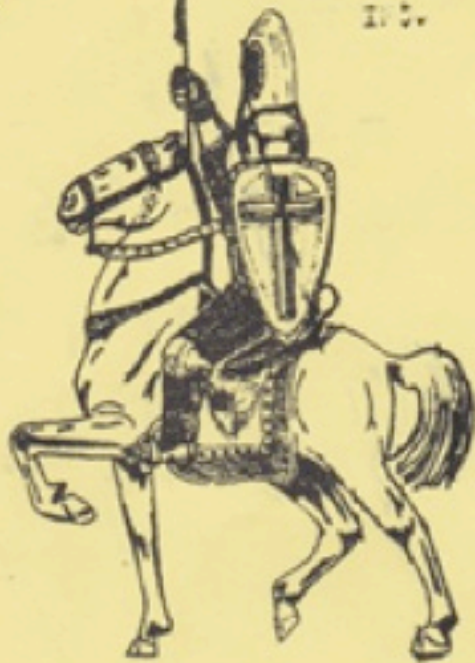


Christian Training Center



**CHRISTIAN TRAINING CENTER, INC.
THE CHARISMATIC BIBLE INSTITUTE**

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BOOK NINE

FROM UNREGENERATION TO GLORIFICATION

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SPECIALIZED TRAINING IN GIFTS AND MINISTRIES

Book 9: From Unregeneration to Glorification
Lesson 1: The Unregenerated Man
Ephesians 4:22-24
By Dr. Albert Grimes

There are three principal teachings that are set forth in regards to man in his unregenerated state.

The first principle teaching is that man in his fallen condition is totally depraved. This suggests to us that man in his unregenerated condition is, throughout his whole being, affected by sin.

The second principle teaching is that man in his fallen state is not altogether depraved, but that he still retains the power of choice. They say, "Though man is fallen and sadly depraved, so that there is in his nature a strong tendency towards sin, yet he does retain the god-like attribute of freedom of choice."

The third principle of teaching is that this fallen man is not totally depraved, for in him remains a divine essence that can be brought to life through the right kind of instruction.

Now what we believe in relationship to these three principles will determine our whole experience.

If we believe in the total depravity of man in his fallen condition, we will be brought into grace and security.

If we believe second, that man is not altogether depraved, but still retains free will, we will be brought into the bondage of a fall away doctrine and into legalism.

If we believe the third principle, that man has a divine spark in him, that can be made to grow, producing a Christian experience, with this belief it is not necessary to accept Christ as Savior, and our experience will be one of works which produce salvation.

Now in this study we are accepting the first principle teaching of man's total depravity. The unregenerated man is a helpless slave of the flesh, the world, and Satan. These principles are related to in Ephesians 2:2-3, "Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: **3** Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others."

The whole trend of the world system is geared in order to keep the unregenerated blinded. 2 Corinthians 4:4, "In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

The whole man is affected because of sin. The entire nature of man, mentally, spiritually, and physically is sadly affected by sin.

HIS UNDERSTANDING IS DARKENED

Man in his unregenerated state cannot give any explanation for his condition. Romans 3:11, "There is none that understandeth..." Romans 1:21,22, "...but became vain in their imaginations, and their foolish heart (mind, intellect) was darkened. **22** Professing themselves to be wise, they became fools."

In this blind ignorance they were cut off from God. Ephesians 4:18, "Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart."

THEY CANNOT UNDERSTAND SPIRITUAL THINGS

This would relate to the gospel of salvation, or anything that would relate to the entire Christian experience. 1 Corinthians 2:14, "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

THEIR HEART IS WICKED

The heart is the center of the emotions, and often relates to the intellect. Jeremiah 17:9, “The heart is deceitful above all things, and desperately wicked: who can know it?”

THEIR MIND AND CONSCIENCE IS DEFILED

The conscience is in the soul of man, and it is a faculty in man that makes him aware of what is right and wrong. But when the whole nature of man is sinful, then the conscience does not have the right standard of what is right and wrong. Therefore it is unable to act as it should according to God’s standards.

Man is destitute of any God-like qualities in which to meet the requirements of God’s holiness. Romans 3:10, “As it is written, There is none righteous, no, not one.” Romans 3:12, “They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.”

The word “unprofitable” speaks of fruit that has spoiled rotten. This is the picture of the unregenerated man.

This condition in the unregenerated man does not suggest the total absence of conscience or moral qualities. The unsaved have them. This is brought out in the incident where men brought a woman to Jesus who they caught in the act of adultery.

John 8:9, “And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst.” The rich young man had moral qualities to the point that he loved Jesus, but regardless he loved his possessions more than he loved God. Mark 10:17-21. But regardless of conscience or moral qualities, the unregenerated man is totally destitute of love to God. John 5:42, “But I know you, that ye have not the love of God in you.” So in this condition, man does not fulfill what God requires of him as in, Matthew 22:37, “Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.”

Man himself, in his mind, is in opposition to God as stated in Romans 8:7, “Because the carnal mind”, the word carnal relates to a mind that is dominated by the flesh, as the mind of the unregenerated is, “is enmity against God: for it is not subject to the law of God, neither indeed can be.” So man is in possession of a nature that is on the down grade and from which he is totally unable to free himself apart from Christ’s redemption. And all he lives for is to fulfill the lusts of the flesh.

The works of the flesh which come from the fallen nature are described in Galatians 5:19-21. When we speak of “the works of the flesh”, we mean what the flesh is capable of committing.

THE MORAL NATURE OF THE FLESH

Adultery: Sexual intercourse between a married man, and a woman not his wife.

Uncleanness: This uncleanness is first a mental condition. The person is dominated in his mind, filthy, foul, morally impure, obscene, dirty, or not clean even in appearance.

Lasciviousness: A vocal expression of lust, or lewdness to incite lustful desires in others.

THE RELIGIOUS NATURE OF THE FLESH

There is a tendency in the flesh to worship. But the flesh denies God, it is in conflict with God, and is at war with the Spirit, Galatians 5:17, so it makes its own gods.

Idolatry: Image worship, excessive devotion to some person or thing other than God.

Witchcraft: This is contact with evil spirits, medications and spells, curses, cures for diseases, charms, a worship of the devil.

Heresies: A religious belief opposed to the orthodox doctrine of the church; a belief that would cause a division in the church.

THE LAWLESS NATURE OF THE FLESH

Hatred: Relating to a bad temper; to have a strong dislike for anyone, or an ill will against one; to wish to avoid, or a bearing of malice, or even discomfort at the presence of someone.

Variance: Wrangling, contentions, debate, strife, quarrels.

Emulations: Stems from jealousy, ambitious rivals, or a desire or ambition to surpass anyone.

Wrath: Passion, fierceness, indignation, any action carried out in anger, or giving of punishment or revenge.

Strife: Striving with one another, contention, competition, quarrelling with one another, having conflict with one another.

Seditions: The stirring up of discontent, resistance, or rebellion against the government in power, in church or state.

Envyings: A feeling of discontent and ill will because of another's advantage or possessions belonging to another.

Murders: A premeditated killing of a human being by another; any killing done while committing some other felony.

THE SOCIAL NATURE OF THE FLESH

Drunkenness: The state of habit of being drunk or intoxicated.

Reveling: A carousing or letting loose, or being boisterous.

All these works or deeds are inherent in the fallen Adamic nature. This is man's condition. This is what man himself is capable of doing, and it is this nature in man that produces sin. And anyone of these works if committed to excess will bring into the life, even of the unregenerated, evil spirits.

So the natural man in himself is immoral, anti-religious, and lawless, anti-social, and not seeking God. Romans 3:11, "There is none that understandeth, there is none that seeketh after God."

FROM UNREGENERATION TO GLORIFICATION
Book 9
QUESTIONS ON LESSON 1: THE UNREGENERATED MAN

1. What are the three principles set forth relating to the unregenerated man?
2. Will our experience be affected by what we believe in regards to these three principles? Explain.
3. Why are we in this study accepting the first principle?
4. What does the statement, “The total depravity of man” relate to?
5. In regards to this total depravity, how is man affected?
6. Does this total depravity suggest the absence of conscience or moral qualities? Give scripture.
7. What is the unregenerated man totally destitute of?
8. What kind of nature is the unregenerated man in possession of?
9. Into what groups are the works of the flesh divided?
10. What will happen to anyone who constantly walks in the flesh?
11. Why must men be born again?

Book 9: From Unregeneration to Glorification

Lesson 2: The Regenerated Man

By Dr. Albert Grimes

As we described the condition of the unregenerated man, we found that he was, or is, not seeking God. If he is to be regenerated, there must first be a sovereign moving of the Holy Spirit into the life. This work of the Holy Spirit is called conversion, and it relates to works of the Spirit before the work of regeneration.

The first sovereign work of the Spirit is that of illumination spoken of in Hebrews 6:4, "...for those who were once enlightened...", relating to John 16:8-11, "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment..."

So, by the Holy Spirit, man is convicted of his sin, and his lack of righteousness to stand before God, and the judgment which will follow. After which the Holy Spirit opens his heart as in Acts 16:14, "...whose heart the Lord opened..." And repentance is granted as in Acts 11:18, "...Then hath God also to the Gentiles granted repentance unto life."

Then God gives faith, which enables the sinner by his own free will to accept Christ as Savior, Ephesians 2:8, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." Thus salvation becomes a gift of God.

When a sinner accepts Christ, he is born again. The miracle of regeneration takes place by the Holy Spirit as stated in Titus 3:5, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." This regeneration by the Holy Spirit produces in man what is revealed to us in Ezekiel 36:26,27, "A new heart also will I give you, and a new spirit will I put within you...27 And I will put my spirit within you..."

The word heart, "Lobe", the Hebrew word, is used here very widely for the feelings, the will, and even the intellect, relating to the center of anything. So when the statement is made, "A new heart also will I give you", we are to understand that in the soul of man, a new will, mind, heart, and a new conscience is given to man.

This enables the soul of man to come under the control of the Holy Spirit, in his will, mind, heart, and conscience. "And a new spirit will I put within you", refers to man's spirit. A new spirit is created within him renewing his contact with God.

THE REGENERATED MAN HAS TWO NATURES

This is a principle that most believers do not seem to fully understand, because of the different kinds of teaching that are going forth.

We must understand that the believer still retains the old Adamic nature, and that it is still active in him, as stated in Romans 7:18, "For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not."

THE CONFLICT BETWEEN THE TWO NATURES GOES ON IN OUR EXPERIENCE

The old nature is at war against the Holy Spirit in us as in Galatians 5:17, "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would." The "ye" is the personality, me, myself, that is between these two natures in my being.

FALSE TEACHING RELATING TO THE OLD NATURE

Some groups teach that the old nature can be entirely overcome by receiving an experience which is called "a second work of grace". This is another work of the Spirit after regeneration which eliminates all of the old nature. After receiving this experience we will be free from sin, but we may commit mistakes.

This teaching is unscriptural as we will find, when we look at 1 John 1:8, “If we say that we have no sin, we deceive ourselves, and the truth is not in us.” The word “sin” relates to the old nature. So to teach that we do not sin, or do not possess an old nature is only deceiving ourselves. Then again if we say that we do not sin, that we only make mistakes, again the scripture states as in 1 John 1:10, “If we say that we have not sinned, we make him a liar, and his word is not in us.”

We understand what is meant by the statement “we make him a liar”, when we understand that God has made provision for sin in the experience of the child of God in 1 John 2:1, “My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous.”

Then there is the teaching which relates to the fact that we are under grace. Thus we have freedom to do as we please. Those who believe such teaching should understand that we have no protection from judgment when we try to take advantage of the grace of God, as stated in 1 Corinthians 11:31,32, “For if we would judge ourselves, we should not be judged. 32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.”

Then there is another teaching that we should understand, that the old nature is dormant in us, and that it is the devil that stirs it to sin. This teaching would blame the evil spirits for the sin in our lives. But we must understand that the old nature in us is part of our being, and that we ourselves are responsible for its actions.

HOW DO I OVERCOME THIS OLD NATURE IN ME?

Now this old nature has dominated my unregenerated life, and it still exists in my regenerated experience and sometimes still overcomes me.

Because we have not been taught how to overcome it, most believers try to overcome the old nature in their own strength, or by their own will, as pointed out in Romans 7:18-23, “For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. 19 For the good that I would I do not: but the evil which I would not, that I do...” I can have the desire in my will, mind, and heart to do certain good things, but this old nature overcomes what I desire, and makes me do things I do not desire to do.

Romans 7:20, “Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me”, as a nature. Romans 7:21, “I find then a law, that, when I would do good, evil is present with me. 22 For I delight in the law of God after the inward man”, or the new man in me. Romans 7:23, “But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.”

So it is not possible to overcome this evil nature, which is in my members, by my will. The only way to overcome this evil nature is by my understanding atonement truth.

MY IDENTIFICATION WITH CHRIST

When Jesus died on the cross I died with him. The whole unregenerated man, not just the evil nature, but the whole man. This is the statement of the scripture in 1 Peter 2:24, “Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.” Galatians 2:20, “I am crucified with Christ...”, the whole man. Romans 6:2, “God forbid. How shall we, that are dead to sin, live any longer therein?” Romans 6:6, “Knowing this, that our old man is crucified with him, that the body of sin might be destroyed...”

This old man is the natural man himself, all of him. All that is related to the unregenerated man is now dead. When Jesus died he died with him. The death of the whole unregenerated man is a scriptural fact. Therefore I can, as in Romans 6:11, “Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.”

And because of the death which we have now accepted, sin shall not reign in our lives, as stated in Romans 6:12, “Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.” We can let it know in no uncertain terms, that you are dead to all its demands, and you do not have to obey it.

Romans 6:13, “Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.”

TWO PARTS OF IDENTIFICATION

Not only is the whole unregenerated man dead, but another new man has been raised up to life in me. And it is this new man that now controls me.

This principle has also been revealed in scripture. 1 Peter 2:24, “...that we, being dead to sins, should live unto righteousness...” Galatians 2:20, “...nevertheless I live; yet not I, but Christ liveth in me...” Romans 6:4, “Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.” Romans 6:11, “...but alive unto God through Jesus Christ our Lord.” Romans 6:13, “...but yield yourselves unto God, as those that are alive from the dead...”

In my identification with Christ, the old self died, but a new man has been born in me, and it is this new man, in which Christ through the Holy Spirit dwells, that I am to yield myself to. Galatians 2:20, “I am crucified with Christ (the old self): nevertheless I live; yet not I, but Christ liveth in me (Christ lives in my new man): and the life which I now live (as I am controlled by this new man) in the flesh (or I live out through the body) I live by the faith of the Son of God, who loved me, and gave himself for me.”

Romans 6:11, “Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.” This is only possible through yielding to the new man who is controlled by the Holy Spirit.

WHAT TAKES PLACE IN THIS NEW MAN

Not only do we have a new spirit born within us, which is the new man, or nature, but the new man has become a partaker of the divine nature as stated in 2 Peter 1:4, “Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.” It is spoken of as God dwelling in us.

1 John 4:12, “No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.” It is spoken of again in Colossians 3:4, “When Christ, who is our life...” Then in Galatians 2:20, “...but Christ liveth in m...” These scriptures all relate to the divine nature which is part of my new man.

This new man is the sinless nature in the believer which denounces sin in our lives. This is taught in 1 John 3:9, “Whosoever is born of God doth not commit sin; for his seed (or the divine nature in the new man) remaineth in him (and it denounces sin): and he cannot sin, because he is born of God.” It is this principle of divine life in this new man which dwells in us, that makes it impossible for a Christian to live habitually in sin, for the divine nature causes the child of God to hate sin and love righteousness, and gives him both the desire and the power to do God’s will.

Evil spirits cannot touch this inner man. Therefore this inner man can never be controlled by evil spirits as in 1 John 5:18, “We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.” The word “toucheth” means “or taketh a hold, or hangeth on”.

HOW THIS NEW MAN IS CREATED

At regeneration, it is created again of the Spirit, as God created it in Genesis 1:26, “And God said, Let us make man in our image, after our likeness...” This image and likeness which was lost because of sin is restored, as stated in Ephesians 4:24, “And that ye put on the new man, which after God is created in righteousness and true holiness.” This is the reason why the inner man delighteth in the law of God, as in Romans 7:22, “For I delight in the law of God after the inward man.”

The new man is a new creation as in 2 Corinthians 5:17, “Therefore if any man be in Christ, he is a new creature...”, created after the pattern of which God is. Ephesians 4:24, “...which after God...”

THIS NEW MAN IS RENEWED IN KNOWLEDGE

This inner spiritual man in us is renewed in the knowledge of God. Colossians 3:10, "And have put on the new man, which is renewed in knowledge after the image of him that created him." The new birth was a recreation in God's image, and there is a renewing of knowledge according to that image.

Now this new man completed in this sense described, is now become a temple or dwelling place for the Holy Spirit to dwell.

THE NEW MAN IS INDWELT BY THE HOLY SPIRIT

Ezekiel 36:27, "And I will put my Spirit within you..." This indwelling of the Holy Spirit in the inner or new man, is apart from the divine nature which is become a part of the new man himself.

Ephesians 3:16,17, "...to be strengthened with might by his Spirit in the inner man..." The fact of two complete different spirits is pointed out in Romans 8:16, "The Spirit itself beareth witness with our spirit, that we are the children of God." Here we have the fact of two spirits communicating with one another.

At this point in our study we must deal with a problem in the doctrine. There are some who believe that the bringing forth of the fruit of the Spirit and the principle of glorification cannot take place in the life of the believer who has not been filled with the Spirit. We must understand that the new man has in himself the divine nature of God, and that the miracle of regeneration was brought about by the power of the Holy Ghost and that the Holy Spirit apart from the infilling is the life of my recreated new man.

This life in my inner man is spoken of in Romans 8:2, "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Romans 8:10, "And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness." Colossians 3:4, "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." 2 Corinthians 4:10, "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." It is from this life in my new man that the fruit of the Spirit comes forth. And it is because of this divine life that I will be glorified at the Rapture.

We must be very careful and understand these principles for there are some who bring many saints under condemnation and confusion because they teach that fruit and glorification cannot take place in the believer's experience without their being baptized in the Holy Spirit. This is wrong. But regardless, every believer must be baptized in the Holy Spirit. It is not optional.

THE POWER OF THE HOLY SPIRIT NOW DWELLING IN MY SPIRIT

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."

WHAT IS GOD'S PURPOSE IN THIS INDWELLING?

We found that in regeneration we receive a new heart, Ezekiel 36:26, relating to a new will, mind, heart, and conscience in the soul of man. The will determines what the mind thinks, and what the mind thinks determines the heart reactions.

If we are spiritually minded, the heart would produce love, joy, peace, and so forth. So God's purpose in the indwelling of the Holy Spirit is that the inner man, who is indwelt and controlled by the Holy Spirit, might control our soul in which dwells the will, mind, heart, and conscience.

This is suggested in Ephesians 3:16,17, "...to be strengthened with might by his Spirit in the inner man; 17 That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love," Our indwelt new man, which in himself has the divine nature of God, which is indwelt and strengthened by the indwelling Holy Spirit, and will control our will, mind, and heart, from this will comes the spiritual mindedness which will

enable the indwelling Spirit to control our whole being, and we will be able to glorify God. 1 Corinthians 6:20, "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

THE TWOFOLD WORK OF THE HOLY SPIRIT IN THE INNER MAN IS POINTED OUT IN

2 Corinthians 6:16, "...as God hath said, I will dwell in them, and walk in them..."

Accepting my death, Romans 6:11, "Likewise reckon ye also yourselves to be dead indeed unto sin..." 1 Peter 2:24, "...that we, being dead to sins..." From this point on as far as the old man is concerned, he will begin to lose his control over my soul. This will allow the new man to control the soul. Then I am being renewed in the spirit of my mind. Ephesians 4:23, "And be renewed in the spirit of your mind." Ephesians 4:22, "...put off...", means that the old man has less control over my being, Ephesians 4:24, "...put on...", means that the new man has more control of my being.

The fruit of the Spirit will come forth from the inner man in which is the divine nature. And the operation of a Christ-like ministry will come forth because of the indwelling Holy Spirit in my inner man.

HOW THE HOLY SPIRIT AND THE INNER MAN WORK TOGETHER

When we understand the purpose of regeneration, that a new will, mind, heart, and conscience has been created in me, then the Holy Spirit comes to dwell in my inner man, we must understand that the Holy Spirit is indwelling the inner spirit in order to work with and through my inner man.

There are some that believe that the Holy Spirit operates through them like water runs through a pipe. They have nothing to do but let him work through them. These types of people never learn to move in the Spirit. We must understand that our new man works in cooperation with the Holy Spirit.

IN SALVATION HE BEARS WITNESS TO OUR SPIRIT OR NEW MAN

Romans 8:16, "The Spirit itself beareth witness with our spirit, that we are the children of God," the assurance of our salvation because of the indwelling Spirit is in our spirit.

IN OUR WORKING FOR GOD HE STRENGTHENS OUR INNER MAN

The strengthening was to take effect by means of power imparted or infused, and this impartation of power was to be made through the Spirit of God into the inward man. Ephesians 3:16, "...to be strengthened with might by his Spirit in the inner man."

IN OUR INNER MAN THE HOLY SPIRIT IS OUR ANOINTING

He anoints and teaches us what is truth and error, as in 1 John 2:27, "But the anointing which ye have received of him abideth in you (the inner man), and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him."

IT IS THROUGH THE INNER MAN THAT THE HOLY SPIRIT BRINGS FORTH MANIFESTATIONS

1 Corinthians 14:14, "For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful." So my inner man controlled by the Holy Spirit does things that my will and mind, which is in my soul, does not understand nor are they being used. They are being by-passed.

THE HOLY SPIRIT THROUGH THE INNER MAN INTERCEDES

**FOR ME ACCORDING TO THE WILL OF GOD
BECAUSE THROUGH MY OWN INTELLECT I DO NOT KNOW
HOW TO PRAY, OR WHAT TO SAY**

Romans 8:26,27, “Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered...” Groanings which cannot be put into any known language. Romans 8:27, “And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.” In this sense also the human mind or understanding is not being used. The groaning comes from the inner man controlled by the Holy Spirit.

**IT IS TO THE INNER MAN THAT THE REVELATION
GIFT IS RECEIVED TO THE INTELLECT**

1 Samuel 9:14, “Now the Lord had told Samuel in his ear a day before Saul came, saying...”, the ear of the inner man. Jesus expresses this whole principle when he said in John 7:38, “He that believeth on me, as the scripture hath said, out of his belly (out of his innermost being, or out of the inner man) shall flow rivers of living water.” John 7:39, “But this spake he of the Spirit...” It is not the Holy Spirit alone, as we have been taught, and the inner man renewed by the Spirit lies dormant in our being. It is the Holy Spirit and the new man cooperating together, when released in my life, will make me a spiritual man and woman for God.

How can I begin to realize the power of the new man controlled by the Holy Spirit? When we begin to give him his place in our lives, he will voice himself against any acts of sin, and oppose any walking in the flesh. He will soon become a living, active part of my being.

The devil has succeeded in getting thousands of believers to look to outside activities. The Holy Spirit coming down on them, getting prayed up, praying down the anointing, touching Jesus as he passes by. Now let us lay aside these outside activities, and rest in faith, realizing the power of the inner man indwelt by the Holy Spirit, and as Jesus hath said, “out of our innermost being shall flow rivers of living water”.

The continuance of this kind of an experience will depend upon our obedience to the Holy Spirit and the Word. As long as the Holy Spirit rules our life, this experience will continue.

SELF MUST NEVER BE ALLOWED TO RULE OUR LIVES

In this study we have been taught that we still have the old nature in us. And this nature is overcome if we walk in the Spirit. Galatians 5:16, “This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.” If we then allow self to rule our lives, the old nature will again become active, and once again it will dominate our lives.

We will become what the word calls carnal, fleshly, 1 Corinthians 3:1-4, “And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. 2 I have fed you with milk, and not with meat (or solid food): for hitherto ye were not able to bear it, neither yet now are ye able. 3 For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? 4 For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?”

CARNALITY IS SIN

To walk in the flesh is to walk in sin. The trouble with most believers is that they have never been taught how to deal with sin, and the problems of a carnal experience. Most believers have settled for a dual experience. They become double minded and two kinds of elements proceed from his life as stated in James 1:8, “A double minded man is unstable in all his ways.” James 3:10, “Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.” Believers of this type have settled for this kind of dual experience, judging themselves on the basis of their manifestation of spiritual gifts. They have learned to live in the flesh, not in an abnormal way, and still manifest gifts. And to them this outward display of gifts covers up,

or over, their fleshly acts.

This was the problem in the Corinthian Church. In the church were believers who were carnal, yet they came behind in no gift. 1 Corinthians 1:7, “So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ.”

There are those who would defend that kind of experience, and state that believers who are carnal cannot manifest gifts. And that what they manifest must be counterfeit. But the Word teaches this possibility in 1 Corinthians 13:1-3, “Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. 2 And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. 3 And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.” When we are not controlled by love, we are controlled by self, which allows the flesh to rule. Then we are carnal. It is our carnality that spoils the operation of the gifts. The gifts are of the Spirit, coming from the Holy Spirit, through the inner man.

But it is the fleshly soul that mars the operation, and carnal actions cause my gifts to be unacceptable to others.

In this kind of experience, the flesh will gain more control. Then spirits will enter the soul area of the believer, bringing them more and more into bondage. There will be a constant degeneration if the believer is not delivered, until they come under the judgment of God. Yet they can be delivered and enter into a successful ministry for the Lord.

FROM UNREGENERATION TO GLORIFICATION
Book 9
QUESTIONS ON LESSON 2: THE REGENERATED MAN

1. What must first take place in the unregenerated man before he can be regenerated?
2. What takes place when a man is born again?
3. What is produced in the man who has been born again?
4. With this renewing in the soul of man, what then can the soul come under the control of?
5. What two elements does the born again believer have?
6. Is the teaching regarding a second work of grace scriptural? Give scripture.
7. What other teaching is taught in regards to the grace of God? Is it scriptural?
8. What do others believe regarding spirits and the flesh? Is it true?
9. Are we responsible for the actions of the flesh?
10. Can we overcome the nature of the flesh in our own strength? Explain.
11. What does my identification with Christ relate to?
12. Explain the two parts of this identification.
13. Who am I to now yield myself to?
14. What is this new man a partaker of? Give scripture.
15. What does 1 John 3:9 teach us?
16. Can the evil spirits control the New Man in us? Give scripture.
17. How is this new man created?
18. Give scripture to prove that the Holy Spirit now dwells in the new man.
19. Can the believer who is not filled with the Spirit be glorified? Explain.
20. How powerful is the Holy Spirit who now dwells in our spirit?
21. What is God's purpose in this indwelling?
22. Explain the twofold work of the Holy Spirit in the inner man.
23. Explain how the Holy Spirit and the inner man work together.

24. How can I begin to realize the power of the New Man controlled by the Holy Spirit?
25. What has the devil succeeded in getting saints to believe?
26. What must we realize and have faith in?
27. How long could this kind of experience last?
28. What must we never allow to rule our lives?
29. What have most believers settled for?
30. What must we be controlled by as believers to spiritually operate gifts?
31. What will happen if we let self control us?
32. Can we be delivered from this state?

Book 9: From Unregeneration to Glorification

Lesson 3: The Triune Man

1 Thessalonians 5:23, Hebrews 4:12

By Dr. Albert Grimes

In the universe there are three different worlds, the physical, psychological, and spiritual.

The Physical: This world relates to the body of man, and all he contacts through the five senses of sight, hearing, tasting, smelling, and touch.

The Psychological: This world relates to the soul of man, his mind, intellect, and emotions.

The Spiritual: This world relates to the spirit of man, and all that pertaineth to the spirit world.

Because man is made of these three parts, 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." Hebrews 4:12, "For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." It is through these different parts of his being, he contacts these three worlds.

THE THREEFOLD NATURE OF MAN

In these three parts of man's being there are three kinds of life, each part having its own kind of life.

When God created man in Genesis 1:27, "So God created man in his own image, in the image of God created he him; male and female created he them," this creation in his image and likeness relates to man's spirit. Then the body was formed as in Genesis 2:7, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

When the spirit, which was created in Genesis 1:27, was breathed into the body which God formed, a third part, the soul, came into being. There is the life of the body as stated in Leviticus 17:14, "For it is the life of all flesh; the blood of it is for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh is the blood thereof..." So the life of the body is limited as the body itself is limited.

Then there is a soulish or a natural life. This life is different from the life which the body has. For the soul still exists after the body life is gone. This soulish life is limited to the emotional and intellectual experience of man.

The soul, its emotions and intellect, receives its impressions through the five organs which the body has, eyes, ears, nose, mouth, and feeling. Everything we learn in regards to the material world comes to us in this sense.

The life of the spirit is divine life. It is the spirit in which the divine nature of God is, 2 Peter 1:4. It is that part of man in which the Holy Spirit dwells, Ephesians 3:16,17. These then are the three kinds of life in man.

THE BODY OF MAN

The body with its own kind of life, gives man a contact, a consciousness of the material things of this world, through its organs of hearing, tasting, smelling, touching, and seeing.

This body is described as a tabernacle in 2 Peter 1:13-14, "Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; 14 Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me."

The evil spirits call man's body a house. This is that part of man that was made in Genesis 2:7. This body is also called flesh in Proverbs 5:11, "And thou mourn at the last, when thy flesh and thy body are consumed." Our bodies are made in much the same way as other animals bodies are. It is that part of man in which the soul and the spirit dwells as stated in Job 10:11, "Thou hast clothed me with skin and flesh, and hast

fenced me with bones and sinews.” Job 14:22, “But his flesh upon him shall have pain, and his soul within him shall mourn.” Here is seen the emotional stirrings of the soul, because of the pain which the body suffers.

The purpose of our bodies is suggested to us in Genesis 2:8, “And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed.” This suggests that the body is made for contact with this world. If we could only understand this principle, that its only purpose is contact, for the other parts of my being. We must learn to contact the right things. We can then understand that God does not want us to live in this realm of the carnal, where we will be dominated by this contact of the material things, and live only for what we see, hear, taste, and touch and smell.

But the child of God can use this contact to advantage in serving God, as we present this body to God, Romans 12:1, and through our bodies we can glorify God. 1 Corinthians 6:19,20, “What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? 20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.”

Then in regards to this same principle, we must remember it’s what we do on this earth, while in this world, that we are rewarded and suffer loss for. 2 Corinthians 5:10, “For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.”

The statement, “the works of the flesh”, Galatians 5:19-21, are referring to the works of the old man, coming out or being manifest through our bodies or the flesh.

The fruit of the Spirit can also be seen working out through our bodies in the same sense, and the manifestations of the Spirit, 1 Corinthians 12:7-11, and the ministries of Ephesians 4:11, and Romans 12:8.

This part of man which God formed, is spoken of as the outward man, as in 2 Corinthians 4:16, “...but though our outward man perish, yet the inward man is renewed day by day.”

This body is preserved while we walk in this world and work for God. This is suggested in the word “quicken” in Romans 8:11, which means, “revitalize or preserve”.

The outward man, or the body is going to the dust as stated in Genesis 3:19, “...for dust thou art, and unto dust shalt thou return,” or it will be changed when Jesus comes, 1 Corinthians 15:53.

THE SOUL OF MAN

The soul gives us self-consciousness. There are five realms of the soul, which we should understand.

The Will: Job 6:7, “The things that my soul refused to touch are as my sorrowful meat.” Here we have the will in the soul deciding. This is what the will does. The will decides what the mind will think. Job 7:15, “So that my soul chooseth strangling, and death rather than my life,” relating to the will.

The Mind: Psalm 139:14, “... and that my soul knoweth right well.” Proverbs 19:2, “Also, that the soul be without knowledge...” So in the mind we have the intellect, thoughts, considerations, ideas, and the concepts. The mind and the heart are two different parts of man’s soul, Philippians 4:7, “And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.”

The Heart: The heart is the center of man’s emotional life. It produces emotional reactions. Luke 6:45, “A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.” The thoughts, or mind set off certain heart reactions. This is evidenced in Hebrews 4:12, “...of the thoughts and intents of the heart.”

The Conscience: A part of man’s soul that judges what is right or wrong, as stated in John 8:9, “And they which heard it, being convicted by their own conscience, went out one by one...” As the soul collects its facts from the body through the five senses, the will in the soul allows the mind to think upon these facts. As it thinks upon these facts it forms conclusions. These conclusions motivate the heart which produces emotions, actions, and reactions through the body. The conscience will then judge these reactions in regards to being right or wrong. If the soul is controlled in all departments by the inner man, who is indwelt and controlled by the Holy Spirit, the soul will produce from the heart the fruit of the Spirit. Then ministry, manifestation, and a progressive sanctification will be worked in the soul.

THE SPIRIT OF MAN

The human spirit is the inner man, that part of man that God created, Genesis 1:27. God created man's spirit in order that it could become the most Holy place in man's being, where God could dwell by the Holy Spirit, a part of man that God could reveal himself, as he revealed himself in the Holy of Holies, in the Tabernacle to the High Priest.

It is through our spirits that we contact God. This, most believers have never understood, because they are receiving all other information through the five organs of the body. They try to contact God in the same way, and so their Christian experience becomes an experience of the soul, an emotional experience.

Even the revelation which we receive in our minds comes from our spirit, being then understood in our new minds, in the soul. So our spirit is the center of light and spiritual understanding, as in Proverbs 20:27, "The spirit of man is the candle of the Lord," or the burner or the light, "searching all the inward parts of the belly."

It's that part of man that produces fruit of the Spirit, manifestation, and ministry.

The spirit of man receives its impressions of the outward material things through the soul, and the soul through the body. The faculties of the spirit are faith, hope, reverence, prayer, worship, revelation, spiritual gifts, and ministry. This spirit is indwelt by the Holy Spirit, 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." It was God's purpose in Adam, that he be ruled in his being by the inner spirit. Thus he would become a spiritual man, not ruled by his senses. But sin broke this contact and now the unregenerated man is ruled by his senses.

But salvation restores the possibility of being controlled by our inner spirit, so it is God's will today that we be controlled by our inner man and become spiritual.

Now it is possible to live for the body, and be fully taken up with all the body sees, hears, tastes, and touches. Then it is possible to just live for the soul, living in the emotions. A lot of our religious activities are of this type. Then is it possible just to have a soulish intellectual approach to religion.

But it is necessary for the whole man, body, soul, and spirit, for completeness of experience, and this can only be brought about by first being controlled by the inner spirit who is controlled by the Holy Spirit.

The body, soul, and spirit in this life are being preserved as stated in 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."

FROM UNREGENERATION TO GLORIFICATION
Book 9
QUESTIONS ON LESSON 3: THE TRIUNE MAN

1. Explain the three different worlds.
2. What three parts are parts of man's being?
3. How do these three parts correspond with these three worlds?
4. Explain the three kinds of life man has.
5. What is the purpose of man's body?
6. What is the purpose of the soul?
7. What is the purpose of the spirit?
8. What was God's purpose for Adam and how was he to be ruled in his being?
9. Does the same principle apply to us today?
10. Is it true that the body, soul, and spirit are now being preserved? Give scripture.

Book 9: From Unregeneration to Glorification

Lesson 4: The Glorified Man

Philippians 3:20,21

By Dr. Albert Grimes

In our teaching on the experience of glorification, we have in most cases related it only to the body of the believer. But we must understand that glorification relates to man's body, soul, and spirit. The believer is glorified in the whole of his being. This is the future experience of the believer.

At the present time, after regeneration, the believer's spirit is saved and completed because of regeneration, and the indwelling of the Holy Spirit. This is why, if in death our spirit leaves our bodies, it goes into the presence of God, a perfected spirit. Two statements are made in scripture regarding our spirits, 1 Corinthians 5:5, "To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." Our spirit is saved now. Then in Hebrews 12:23, "...and to the spirits of just men made perfect." Our spirits which partake of the divine nature, and are indwelt by the Holy Spirit, are perfect spirits. The soul of man is being saved, or sanctified. The body of man is being revived, until it dies, or is changed. Then in this life as believers, our whole spirit, soul, and body is being preserved, blameless unto the coming of our Lord as stated in 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."

Since the spirit in the regenerated believer is saved and perfected, it is waiting for glorification, and it's this part of us that is described in us as groaning within us, waiting for the redemption of our bodies in Romans 8:23, "And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves (relating to the inner spirit of man), waiting for the adoption, to wit, the redemption of our body."

Since the human spirit in man receives its impression through the soul of man, so the soul must partake of glorification also. In regeneration the soul in which is the will, mind, and heart and conscience is renewed, as stated in Ezekiel 36:26, "A new heart also will I give you..." The word "heart" is used in this verse for the will, the mind, the heart, all relating to the soul, but even in the regenerated believer, the soul, with the will, mind, heart, can still come under the control of the Adamic nature, and even evil spirits. It can still come under the power of complexes, and be torn by emotional problems, and mental problems. But in glorification, the soul shall be perfected, and everything pertaining to the past will be done away with, as stated in Revelation 21:4, "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." And the mind and the will and the heart and the conscience will be forever under the complete control of the inner perfect spirit.

The body of the believer is now being quickened, or revitalized, because of the indwelling Holy Spirit, as stated in 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." The word "quicken" has two meanings, first, "to revitalize", "to give life", and "to glorify".

Although our body is kept in that sense, yet it is according to scripture "mortal" and "vile", as in Philippians 3:21, "Who shall change our vile body..." So in its mortal and vile condition it is perishing as stated in 2 Corinthians 4:16, "...but though our outward man perish..." So its present destination is the grave according to Genesis 3:19, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."

But if the Lord comes in our life time, we shall not see death, but our bodies will be changed as stated in 1 Corinthians 15:51-53, "Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, 52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. 53 For this corruptible must put on incorruption, and this mortal must put on immortality."

The same principle is spoken of in 1 Thessalonians 4:15-17, "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are

asleep. 16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: 17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.”

Our glorified body will be like the body of Christ as stated in Philippians 3:21, “Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.” Thus we will be glorified in spirit, soul, and body, prepared for the eternal ages in a new complete eternal existence with God.

FROM UNREGENERATION TO GLORIFICATION
Book 9
QUESTIONS ON LESSON 4: THE GLORIFIED MAN

1. Does glorification only relate to our bodies? What other parts are glorified?
2. Explain what part of man is regenerated and what part is being saved, and what part is being preserved?
3. What part of us groans within us waiting for the resurrection?
4. What part of man can still come under the control of the flesh and evil spirits?
5. When will the soul be completely under the control of the Spirit?
6. Although the body is being quickened by the indwelling Holy Spirit, what conditions is it still in?
7. How will our bodies be glorified?
8. What will our bodies be like glorified?
9. Will our glorified bodies prepare us for the eternal ages?