

There is an OUTER MAN, our flesh man, or SELF, and this man was born a sinner. He will always be a sinner. But, thanks be to God there is an INNER MAN who has been born again by a seed from God, and this man has never sinned.

It is our goal in this sermon to show the teaching of a Prophet concerning the scriptural truth about the difference between these two. Once the INNER MAN has been separated from the OUTER MAN, by revelation, we will move up to the place where Paul said in Rom. 8:1 "There is therefore, NOW NO CONDEMNATION to them which are in Christ Jesus, who walk not after the flesh, but after the spirit."

In Rom. 7:16-17, Paul made a most revealing and powerful statement, "If then I do that which I would not, I consent unto the law that it is good. Verse 17, "Now then it is no more "I" that do it, but sin that dwelleth in me."

And then, as if to be sure we didn't miss the point, the Holy Ghost repeated Himself in verse 20, "Now if I do that I would not, it is no more "I" that do it, but sin that dwelleth in me." Paul was testifying that his inner man had no sin.

These short, but profound statements, open the mighty revelation geared to take us from condemnation to perfect faith. We well know the Word in 1 John 3:21, "Beloved, if our heart condemn us not, then have we confidence toward God." We are not adding to the Word what we say, "If our heart DOES condemn us then our faith falls short of being perfect."

God's goal for His Bride is to bring her to perfection here and now, in this life, so that she may rule and reign for Him on Earth. He will bring to pass the rapture through the ministry of His Bride on Earth. She will finish the work left for this hour. She will receive the "GIFT OF RIGHTEOUSNESS." (Rom. 5:17) It will be a revelation to her that she has been MADE righteous by the plan of Almighty God. She will see that the sins of the OUTER MAN do not affect this righteous-

"IT IS NO LONGER I THAT DO IT" THERE IS AN INNER MAN AND THERE IS AN OUTER MAN

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ness, because in the INNER MAN she remains ever repentant.

This will be a FAITH reign. It will not be through the perfection of the OUTER FLESH MAN, it will be the perfecting of the faith in the INNER MAN. It will be by THE FAITH OF THE SON OF GOD, even as Paul said in Gal. 2:20, "—the life that I now live in the flesh I live by the FAITH OF THE SON OF GOD."

We are looking into the scriptures, and into the Prophet's message, to see the drastic difference between our INNER and OUTER MAN. They are a million miles apart. One is of God and the other of Satan. One is holy, righteous, and Godly. The other has no degree of good in him at all.

Speaking of the OUTER MAN, 1 John 1:8 says, "If we say we have no sin (In our OUTER MAN) we deceive ourselves and the truth is not in us." But, speaking of the INNER MAN, this same John said in 1 John 3:9, "Whosoever is born of God doth not commit sin (In his INNER MAN) for His seed (God's Seed) remaineth in him and he cannot sin, because he is born of God."

In our text scriptures, we can see that the Holy Ghost has separated the INNER MAN from the OUTER MAN. Paul said, "The real I (my inside person) is not guilty of sin," "—for I delight in the law of God after the INNER MAN." (Rom. 7:22) That is to say that my INNER MAN hates sin and loves the law of God.

The INNER MAN is a creation of God. He is the seed of God taken from our Theophany and placed in us at our physical birth, then, later quickened into life. He

cannot sin. Our OUTER MAN is this body of flesh that we live in, and it is the result of the sexual sin in Eden. It serves the "LAW OF SIN". In Rom. 7:25 Paul said, "With the FLESH I serve the law of sin." So do we all serve sin, in our OUTER MAN.

Gal. 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 we cannot do the things that we would." Here again is the separation of the INNER MAN from the OUTER MAN.

In the OUTER MAN dwells the spirit of Satan, while in the INNER MAN dwells the Spirit of God. No more of a contrast is possible than that between God and Satan, and no more of a contrast is possible than that between our INNER MAN and OUTER MAN.

Can we see then why we are to "Have no confidence in the flesh." (Phil. 3:3), and "The flesh profiteth NOTHING." (John 6:63), and yet again in Rom. 3:20, "There shall no flesh be justified in His sight."

We said that in our OUTER MAN lives the spirit of Satan. This is a hard saying, but it is a scriptural saying. When Adam chose to disobey God his nature underwent a terrible change. Adam took into himself a spirit that was identical with that of Satan. Wherein, before his disobedience, he had God's own Spirit of love, he now had a spirit of SELF love, and SELF preservation. He was willing to sacrifice his wife Eve if only he, himself, could escape judgment. He declared himself "not guilty" and laid the blame on Eve. He had received

a spirit of FEAR that manifested itself as he attempted to hide from his Creator.

Sin had destroyed the God-like nature of Adam, and his whole being was under the control of the evil one. There was a deep chasm between him and his God, and Adam himself could never bridge this chasm. So is it with every person born of his lineage; we must be born-again. Without the new birth, we have only the nature received from our forefather Adam.

But thanks be to God we have been born-again. We have in our flesh body the very SEED OF GOD. That is to say we have the very NATURE of God in our INNER MAN. In this INNER MAN, we are absolutely JUSTIFIED. This part of us has never sinned. This part of us has never had need of forgiveness; this part of us is JUSTIFIED.

In the following statement, the Prophet explains what scriptural JUSTIFICATION is. He said the word JUSTIFICATION can only be applied to someone who has never sinned. It cannot be applied to one who sinned and was then forgiven. But let him explain it in his own words.

QUOTE: INVISIBLE UNION OF THE BRIDE, PAGES 32-33 "Now you are not only forgiven, you are JUSTIFIED. Rom. 5:1 said "Therefore being justified by faith—." Look up the word, the word don't mean forgiven, the word means JUSTIFIED. It don't mean you are forgiven. For instance, you hear that I got drunk and did some evil things and everything, then you come around saying to me....you found out I didn't do them. Then you come around and say, "Brother Branham, I forgive you." Forgive me! I didn't do it in the first place. Now if I did do it I am guilty, but you could forgive me and I wouldn't be guilty, but yet I am not justified because I actually did it. But the word JUSTIFIED is as though you never did it. It's not even regarded at all....you were accused, (but) you never did it in the first place."

"How did you come to do this? (How did you come to do this sin?) You were deceived into it by your first marriage...to your adulteress parent, Eve. (Eve sold us into sin and caused us to be born a sinner, through no fault of our own.) "It is no fault

of your own. By your natural birth you came after Eve, who committed adultery. That is the reason you were born an adulteress. You were a sinner to begin with." (In our OUTER FLESH MAN) That is right! You were deceived into it. No, it isn't your fault. You never did it, because that little germ (Seed) that was in you was to be you before the foundation of the world. God put your name in the Lambs Book of Life." (End quote)

That "little germ", or that "seed" that is the REAL US, was a part of God from before there was a world. This part of us had no sin while we were still in heaven, and it has had no sin since being placed in our flesh body. Therefore, Paul declared, "Now if I do that I would not, it is no more "I" that do it but sin that dwelleth in me." (Rom. 7:20)

And, so we see the Apostle Paul, and the Prophet William Branham separating the INNER MAN from the OUTER MAN. The INNER MAN is sinless because he came out of God, first as a Theophany, then a seed from the Theophany placed in our flesh body.

The OUTER MAN was born a sinner as the result of our sexual birth. The sin in Eden removed from Adam his Godly spirit and left him enslaved to an inward principle of sin. His nature became one that embraced sin. Sin, as a power, had entered into the INNER MAN of Adam, and establishing itself there, brought every part of his being under it's control.

Sin took possession of Adam's will and affections and made him an enemy of God. It led him into open rebellion towards God. Man had now become a slave to sin, both inwardly and outwardly. Can we now see why it is such a terrible plight to be in this world with only one nature, the nature of Adam, that came through our sexual birth?

Can we now see why Paul said in Rom. 8:9, "NOW IF ANY MAN HAVE NOT THE SPIRIT OF CHRIST HE IS NONE OF HIS.?"

But thanks be to God we have come out of darkness into great light. We have been BORN AGAIN. We now have the NATURE OF GOD in us that Adam lost in Eden. We do not lose Adam's nature by our new birth. The blood of the cross does

not destroy the old Adamic nature. It remains as a part of the plan of God, but the blood does destroy our sins moment by moment as we have need.

Here we see one of the greatest mysteries in the Bible: that our Father planned for us to live out our Christian life with two natures in the same body. He would set before us the pathway of Holiness. He gives us the INWARD desire to be like Him in every way, while at the same time we are pulled downward day by day by our OUTER MAN.

Our Prophet explained the reason for our dilemma. It was so our Father could show His attributes. We were placed on Earth to be tested and tried. Our sinful condition in the OUTER MAN is no accident. Neither is it any fault of ours; it is the plan of God.

The scripture declares that, "The Just shall live by faith." (Rom. 1:17) Faith then, cannot be in ourSELVES, but must be confined to the plan of God, which was that we sojourn here in a body with two natures, each directly opposed to the other.

Knowing what a hard thing He has called on us to do, that of contending with Satan's nature in our flesh, He promised, "My grace is sufficient for thee, for my strength is made perfect in weakness." (II Cor. 12:9) This would be the great paradox of life for the real Christian: the two natures side by side in the same body. The resulting struggle would constitute the sufferings and trials that we are promised in this world. It would produce a weakness that would make us strong in FAITH.

The battle can only be won by FAITH, since the sinful nature is not done away with until God does so at the Rapture. There will be a need for the blood and repentance the last day we are here, the INNER MAN constantly repenting for the OUTER MAN.

This was the plan of God before there was ever a star or planet. If we had come to Earth in our God-like theophany body, there would have been no testing. We would have known all things.

QUOTE: WHO IS THIS MELCHISEDEC. PAGES 16-17 "See, we have bypassed that (theophany) to come straight from God, the attribute, to be flesh to be tempted and tested by sin like

Adam was. But when testing of His Word is over, then we are taken up to this: body that was prepared for us before the foundation of the world.... If we had come through that (the theophany) there would have been no temptation, we would have known all things." (End quote)

God had a secret will, which was that the fall should take place, and through the fall He would have His predestinated children living on Earth in a flesh body. They would have a nature in their OUTER MAN that would make it impossible for them to live totally above sin. The scripture says it like this, "I do not frustrate the Grace of God, for if righteousness come by keeping the law, (perfect) then Christ is dead in vain." (Died in vain)

But inside of that OUTER MAN, which a Prophet called a cocklebur lives the seed of God. This is a part of our original creation. That part has never sinned and cannot now sin.

What a paradox! One part of us cannot help but sin, while it is impossible for the other part to commit a sin. The outer part is a result of the fall in Eden; wherein the seed of the serpent was injected into the human race through Eve. One might ask, "Are you calling us serpent seed?" The answer is that we are of two seeds, both in the same body. The seed of the serpent was transmitted into our flesh by sexual birth, while the SEED of God was quickened in us by our spiritual birth.

I remember several years ago some ministers in the End-time Message wanted to trace their lineage back to Seth, and therefore, prove they were not of the serpent's seed. But they didn't take into consideration that Seth was also sex-born, and therefore, inherited a wrong nature in his outer man.

While it is true that Cain was the direct descendant of the serpent, it is also true that he was only the first to partake of the serpent seed nature in his OUTER MAN. We all partook of the same.

Did you ever notice in scripture that even though Cain was serpent seed, God said to him, "If thou doest well, shalt thou not be accepted? And, if thou doest not well sin lieth at the door." (Gen. 4:7)

God did not curse Cain because he was serpent seed, but rather because he slew his brother Able, and would not re-

pent. After Cain slew his brother, God said, "NOW art thou cursed from the Earth, which hath opened her mouth to receive thy brothers blood from thy hand." (Gen.4:11)

We are not cursed today because we have been born with serpent's nature in our OUTER MAN; we are only cursed if we do not well, and repent not of our sins. The righteous God offered Cain salvation and he would not. Jesus offered the multitudes salvation in Matt.13., but said, "This people's heart is waxed gross, and their ears are dull of hearing, AND THEIR EYES THEY HAVE CLOSED—."

You say they were not ordained to life. True, but, it is also true that they closed their own eyes and will be held accountable at the WHITE THRONE JUDGMENT. We must never forget that there are two sides of the page. God is Sovereign and calls whom He will, but man is responsible for his own salvation, else there would be no need for a judgment seat.

Those who have studied this subject have quickly seen that making the sovereignty of God compatible with man's responsibility is the hardest knot in theology to unravel. But, then, this is another study, and space does not allow us to discuss it here.

To establish what we have said in the Word, we go to Rom.5:12 and see that because of Adam we were born sinners. "Wherefore as by one man sin entered into the world, and death by sin, and so death passed upon all men for that all have sinned."

But, we also know that at our physical birth we had placed in us an INCORRUPTIBLE SEED. Let us read this in 1 Peter 1:23, "Being born again, not of corruptible seed (our physical birth was by the corrupted seed of our earthly Father), but of incorruptible, by the Word of God, which liveth and abideth forever." The corruptible seed of our natural parent gave us the spirit of Satan in our OUTER MAN. But the incorruptible seed was of God and gave us God's Spirit in our INNER MAN.

It usually takes the Christian several years to begin to understand this mystery, depending on the teaching he receives. A

true new birth starts the convert out clear and strong. He has lots of love and zeal for his new-found Savior.

We normally go for quite a few years full of SELF-confidence. We suppose that we are trusting the Lord, but it is only SELF-confidence at this point. Gradually we begin to see that there is something wrong in us. We find that all is not well with our Christian walk. God is beginning to make us WEAK through failures and defeat.

We find ourselves having failures that we never dreamed a born-again Christian would have. For some it may take only ten to twelve years. For others fifteen to twenty years is not uncommon before we learn the heart sickening truth that in our daily Christian walk we are a miserable failure.

We know the Lord as the one who saved us through a new birth, but God takes His Bride past this birth stage. We have to have the revelation of this great paradox of which we are speaking.

We have to be made to see that there is a deadly spirit of sin living in our OUTER MAN. It takes the revelation of our total depravity in the flesh before we will turn wholly to confidence in Christ Jesus and forsake all confidence in SELF.

I am speaking of that agony of conflict between the INNER MAN and the OUTER MAN. If we could only realize what an unspeakable blessing it is to be involved in this conflict, to be having this terrible struggle. It is not those who are involved in this conflict who are the most needy. It is those who are having no struggle at all. Those who only have one nature, the nature in the outer flesh man, will have no struggle. It takes the NATURE OF GOD coming in through the NEW BIRTH before there will be a struggle.

The truth is the people with only the one nature do not realize their condition. Many of them are in the church and are willing to walk life's road with no real victory, missing most of God's blessings that belong to them.

All through our Christian life we must be reminded of our sinfulness in the OUTER MAN. This is because our hearts and minds are not really opened to receive Grace until we are made aware of our need of it. Grace is always there, always ready to

be extended to those who see their need for it. Little Bride, God wants us to see that we are spiritually healthy and in a normal condition when we are being made to see our need. The Believer who is going through struggles and failures is the one who is being shown his need. He is the one who is being lovingly handled and controlled by his Lord in a very personal way. He is being led through the experiences of having his OUTER MAN revealed to him. This, and this only, will bring us to the death of SELF.

Satan does not cast out Satan, and self does not cast out and crucify self. Therefore, it remains a work that God himself must do for us. How painful it is to die to self. How humiliating it is to have our weaknesses exposed and our failures aired. But know this Little Bride, if there was a better way our Lord would make use of it.

Every failure and every sin that we fall into must be repented of and then counted as a stepping stone on the path to Grace. II Cor. 4:11, "For we which live are always delivered unto death for Jesus' sake—." In other words, He always leads us so that we are aware of the death that lives in our OUTER MAN.

What a blessing to read the Holy scriptures and realize that all our Father calls and uses are led through the depths of failure and despair. Without bitter experiences of our own sinfulness and failure in our OUTER MAN, we are not prepared to

receive His Grace. His plan always involves showing us our need.

Peter stood before the Lord and gave his self-confident testimony, "Lord, even if they all forsake you, I will not." (Matt. 26:33-35) But it was not THEN that Jesus said to Peter, "Feed my lambs." Peter wasn't ready to feed lambs. It was after he had denied the Lord and failed miserably, and after he had been shown his sinfulness and fell to the bottom of the pit. It was after he had wept bitterly in the streets of Jerusalem that Jesus said to Him, "Feed my Sheep." (Matt. 26:75)

It was the mercy of God that led Peter in such a way as to show him his sin of self-confidence, then heal him of his heavy heart when he repented. But how much better off was Peter with his broken heart, than the Pharisees with their hearts full of false pride.

We may do some weeping in the streets Bride of Christ, but be it known to you that we are on the way to higher ground. We may have some torn flesh and be struck some hard blows, but our Lord will heal us. Hosea 6:1, "Come and let us return unto the Lord, for He hath torn, and HE will heal us. HE hath smitten, and HE will bind us up."

We are looking at the great mystery of God, placing us in a sinful flesh body, knowing we could never keep all His laws perfect. Knowing that when He quickened His seed in us it would produce this terrible

struggle we are in. He knew the struggle would cause us untold suffering in our INNER MAN. But, He also knew that as a result of the struggle we would eventually turn to Jesus Christ with our whole faith, and therefore be ready for a rapture. Therefore, with Paul, we do rather "take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ sake. For when we are weak, then are we strong." (II Cor. 12:10)

May we receive strength from the weakness He is producing in us. May we take new hope out of the darkness of our failures, and receive new faith through the times of despair. His purpose is not to destroy us, but to save us eternally. God be praised for ever and ever!

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