I'm going to do something a little different. I'm not going to bring anything on Romans 8 tonight; I'm going to bring something to prepare you for Romans 8. Now let me explain to you why. I was looking today at this book. Now here is a book (Romans) deliberately written, perhaps like no other book among the thirteen epistles, a book deliberately written to make a full statement from chapter 1 through chapter 16. It's not personal like Philippians is, or Philemon. It's a statement. And it starts with all of us as unsaved people standing before God and discovering that none of us are righteous. Now we, different segments of us in the Christian faith, have our little pet words we like to use, our little pet doctrines. I am fascinated that the word Spirit has virtually not appeared in this book up until now. We're on the threshold of Romans 8. I believe you will discover that word was used three times up until now, in the opening and in one or two other places, not in a great crescendo, but almost in passing; and I don't like to use that term, but almost in passing. You do not find the Spirit central up until now. But we stand at the beginning of Romans 8 and discover this is the place where we begin learning to go beyond our righteousness in Christ, go beyond our justification in Christ, and begin to walk. It's like we're walking away from the experience of salvation and going forward in the Christian world.

We're leaving behind, I hope you don't misunderstand me, but we're leaving that moment of conversion. I was converted in a graveyard. A lot of things happened to me that day, but I got up and began my Christian walk. Romans 7 sort of begins my Christian walk. Romans 8. And when I get to Romans 8, suddenly new terms are coming out of everywhere. Just every verse has got a new term. In fact, the passage that we read just a moment ago, you probably didn't notice; you might want to go back and notice. In that little brief segment right there, it says the Father dwells in you, the Son dwells in you, and the Spirit dwells in you. Which means, of course, you have three gods in you.

Now you only have one Lord, one God in you. And yet just like this, he's speaking of these things. And here comes the law of the flesh, the law of the Spirit. Walking in the Spirit of the law, of Christ Jesus. And suddenly we're just overwhelmed by all sorts of new terms. And I just have a burden. Now, maybe nothing I say to you tonight will be new, but I've got to put a peg down before we go any further. I said this to you before, but it's become so pertinent as we come to Romans 8. And this is what I want to talk about to you.

I want to talk to you about the unseen realm. And I just am so burdened that you get a sense that it's there. Like living in Europe in 1491. Boy, if you could have gotten in a Jeep in 1492, or a terrain vehicle, or maybe a nice big tank with a boat stuck on top of it, and you could have toured this realm that no one had ever seen. No one even knew it was there; no one dreamed of it in a dream. North and South America. I want you to consider that there is a realm so vast and so real and so living. The other realm, the unseen realm, from which so much of... I'll use the word vocabulary first. Our vocabulary comes from, but not just our vocabulary, our experience. Saints, it's not just our experience but our life. And not only our life, but our engine comes from that other realm. Do you understand what I mean when I say our engine? It's a perfectly good term. The word is very old. It did not come into

existence with the gasoline motor. It's a good word. It's been around for hundreds of years in the English language.

The engine, the impulse, the power, the drive, that which conveys the engine of the Christian life, comes from that other realm. Because we more or less got stuck in our theology with the Reformation 400years ago, we tend to neglect that which was not covered in the Reformation. And one of the things that was not touched in the Reformation, for it was basically an intellectual and theological upheaval, much more than it was a revival, except among the Anabaptists, who weren't paying any attention to all of those things. They were just having fun. This whole vein of the other realm and the spirit was just not touched and still isn't. I spoke to one of the professors who taught me theology in the seminary hundreds of years ago (joke) at Southwestern Seminary, and I asked him, Do you ever, as professors of theology, get off on this subject? Do you ever get off on this subject? Do you ever get off on this subject? And his answer was, No, we don't usually cover those things. 'No, I don't know of a paper that's been written on that, recently, in fact,' is was what he said to me.

And this is one of those things that doesn't get touched on. We have bordered it off with heaven. When I die, I'm going to go to heaven. And that's our touch with the other realm. When I die someday, I'm going to go to heaven. Until then, I'm cut off. And here I am, boy, it's going to be gut, groan, gumption, and grit. And I'm just going to grunt it out. I'm going to live the Christian life here. And yet here comes Paul using all these terms here in Romans 8, suddenly, as though everybody understood this. And I want you to know I was out of the 10 seminary years. I didn't understand Romans, all this flood of vocabulary, so common to the Christians of the first century.

The other realm and some points that go with the other realm. Alright, it's there. That's the first thing I want you to know: it's there. You hear me? It's there. Now, listen to me, Andy. It's there. Ruth, it's there. Mable, it's there. That's the first thing you need to establish. It really exists. It's there. And I'm going to tell you later; it is a realm of the spirit. It is a spiritual realm. It's the realm of the spirituals. Those are important words to you and to me as a Christian. The spiritual things do not belong to this realm.

This is the material realm. Abraham actually saw that realm. He actually saw it with his own eyes. A door opened, and he saw it. It's a very incredible passage of scripture. He met a man from that other realm. All right, Penny, who was the person he met from that other realm? Well, what was the fellow's name? He met Melchizedek, the man who had no beginning and had no end. I don't know. I haven't bumped into him lately. But you'd run across a guy like that who had no beginning and no end, would you not? He stepped out of another realm. He met the Lord. He met someone from the other realm.

Moses had many encounters with the other realm. Once he saw a temple or a city, or a something in the other realm, and actually in his mind copied what was there and tried to depict it in a desert. An incredible architectural feat to figuratively present in a desert,

where there were virtually no natural resources to depict in figurative terms what he actually saw in another realm.

On a mountain with 72 people, he went into the other realm. He went there. It is there. It is a realm of the spirit. Balaam bumped straight into it. Bumped right into it. Actually, it was the nose of his donkey that bumped into it. He could not see the unseen. His donkey was smarter than he was. He had better spiritual eyes than his master. His master could not see the unseen. But that donkey saw an angel with a drawn sword, and the donkey had enough sense to do something. Balaam didn't; he had enough sense to stop. He saw someone from the unseen realm.

David saw the other realm; he saw the same building that Moses saw. And passed the pattern of it owned his son. I have the impression that that building, that city, that temple had grown since Moses had seen it. Certainly, the figure grew bigger, for Solomon's temple is a mite bigger and more glorious than the tabernacle built out in the desert.

Oh, brothers, to have a sense of the unseen. To get a sense of the unseen. Now, you need a sense of the unseen, to know that there are things going on around you, there is another realm. That realm is populated. It has things going on; as sure as there are forms of life in this realm, there are forms of life in that realm. It does exist, and it has given us a good part of our Christian vocabulary. I'm going to repeat again, it has given us the engine of our faith. It's from there that the engine of our faith is located, in contrast to things within our own realm.

Have the eyes of Elijah, who could see the unseen. You know what he did. His servant, what was his servant's name? Anybody know? I've forgotten. I should have known. I should have impressed you tonight with my Bible knowledge and looked it up, and then you would have thought I was so wise. He had a servant, and his servant was scared. And he said, Lord, open the eyes of my servant. His servant's eyes were wide open, but his servant could not see the unseen. Now, when they did open, you tell me what they saw. What did his eyes see? Tell me. All right, one more of some of the things he saw. He saw chariots. He saw angels. He saw a mighty army. I think those angels had drawn swords, didn't they? Yeah, they were up there on the mountain tops. And he thought it was just him and Elijah against this enemy. And Elijah said, Open my servant's eyes.

Let me go back to Joshua. Joshua saw someone out there in the field, but he did not know who he was. Walked out to him and did not realize that that field was being led by unseen angels. Only one person in the army was visible, but there was an entire army of angels standing beside him that Joshua couldn't see. The only person he could see was who? The captain. The Captain of that army. The captain of God's host. Now, one of the things you all learned by now is their visitations from that of the realm.

Alright, now I'm going to come on down to a brother who really got a first-class look at the other realm. Young man, very sad young man. See, you don’t even know who I'm going to talk about. The lot went to him that year to be the one who would go into the Holy of Holies

on the one sacred day that a priest went into the Holy of Holies. Maybe they, I don't know if it was the tradition that far back, probably, if it did, he had a rope tied around his foot in case he dropped dead in there. They could haul him out by his foot, like this. I don't know. That was the tradition, perhaps, that came later. But he's standing in there in the Holy of Holies, and the Holy of Holies bumps into the real Holy of Holies. And the wall disappeared. And in the year the king Uzziah died, he saw the Lord, high and lifted up, and the train of God filled the temple. And there were angels in that other realm, and they were crying. Holy, holy is the Lord God Almighty. Well, he cried out, "I'm a man of unclean lips, and I dwell among the people of unclean lips." He didn't even know that. He didn't know if people were unclean; he didn't know he was unclean until he saw the throne of God.

I'm going to repeat myself. It's out there, saints. It's over there, but the one thing that I think that we just so neglect and don't understand and don't see is that Jesus Christ came from there. And I am, and I've said this before, and I said it at the summer conferences; I'm going to say it again. I'm sometimes almost offended when I'm reading someone talking about the Lord. He said, then the Lord said, and He told us so and so. And the reason He said this was because of his Jewish culture. Perhaps his mother taught this to Him when he was young. And I think, man, you're taking the deity of my Lord away from Him. You're taking his eternal nature away from Him. He was totally aware of a life lived - there, just like when Columbus brought an Indian over to Queen Isabella. Now that's not her name. Was that her name? Ferdinand and Isabella, that's right. Okay. And that Indian didn't just suddenly appear in Spain. That Indian had a lifelong habit. And when Columbus went to the New World, he didn't just suddenly appear there, born that day; he had a lifelong culture behind him. Each of them had totally different experiences.

When Jesus Christ was born and raised, and came to this earth, he had a storehouse of great vital experience with Him. And one of the things He did was He brought with Him the engine of the Christian life and brought it into collision with this realm. And now two realms' vocabularies meet. In my realm is the flesh. In my realm is the soul. In my realm is human life. In my realm is the law of the mind. In my realm is the law of the flesh. In my realm is the law of good and evil. In my realm is the law. In my realm is good deeds. This is my realm.

But He came out of another realm where there wasn't any of that. There was no law of the flesh in the other realm. There is no domination of the soul in the other realm. There is no flesh in the other realm. And He was, if you please, before his incarnation, a spirit being. We're talking science fiction here, folks. We're talking about a visitation of a creature from another realm, who is not constructed as we are, who does not live as we live, who has come to invite us into the fruits of that realm and one day into that realm. And if you please, that day is not after you die. There is, *please hear me*, there is *the foretaste of that realm on this earth.* He brought other principles, other things, other realms into this realm. And one of the things He brought was the vocabulary of the word spirit, but behind that was the reality of that vocabulary. And I guess this is what I really want to impress on you. This is not words; that realm's out there. And that word got into our universe because it was real in another universe.

This week I did something. I sat down in a sound booth in a recording studio with a microphone in front of me, and about 40 feet away, in another sound booth, was a man taping what I had to say. What I did was I read the autobiography of Jesus Christ on tape. It's seven hours on that; Matthew, Mark, Luke, and John together take you about seven hours. I didn't know that. It took me a whole week to do this, an exhausting experience, physically, I'm speaking of. You know, I passed over passages that bother us all. I passed over passages so familiar that I have to confess sometimes they're worn out. And I passed over the things I've never seen, but as I read, it struck me one more time how often He related Himself to His past. He related himself to His past. Before Abraham was, I am.

This was driving people crazy. Other things about the fact that there are two realms. Abraham saw my day and rejoiced. I looked at that, and I can't help but ask. Does that mean he saw it in a vision way back hundreds of years ago? Or was that yesterday? Or perhaps today, Abraham saw the Lord in this realm and rejoiced? I don't know, do you? I don't know. But Abraham not only pierced into the other realm, he pierced into the future of our realm and saw someone from the other realm in our realm hundreds of years after his time. Now that's what you call space travel. Time-space travel. That's a time traveler, isn't it? Not a space traveler, time traveler. He saw my day and rejoiced. I'm going to repeat. I know you've heard me say this before, to Nicodemus, he said, the son of man who came down from the heavens and is now in heaven.

But there were many others as I passed over, and I've never seen them before. He had such a consciousness of having come from other places. Other places. He said to them, The Son of Man, you know not where He came from nor where he's going to go. "What do you mean, we do not know where you came from? You are a Nazarene." You do not know the Son of Man. And you do not know where He came from. And you cannot go where He is going because my Father has not chosen you. If you had believed my words, then you could go where I am going, but because you have not believed, you cannot go where I am going. I am from above. I am from above. You are from below - here. I am not from this world.

Now that word 'world' can throw you. Let me just give you some possibilities for the word cosmos. The created universe, the world system, the realm you're living in. It's a big word, cosmos. You yourself know how big that word is in the way that it is used in our day. He used the word cosmos. I am not from this world. I am from the above world. And I was once more struck by how many times he said I am from above. I am from above. And he said to Nicodemus, "You must be born up above. Not again, but you must be born up there, just like I came from there; you've got to be born there."

He was calling us into that realm. Someone hand me a watch. Thank you. We will go broke here if I run any longer. Saints, there's another realm. He's from it. Now, I just want you to be impressed with all this. By the way, I'm going to run ahead of myself here. Paul visited that realm.

Now, one of the things that distinguished him and perhaps the thing that distinguished him the most was that he had visited that realm. And having visited that realm, he came back

and said, Nobody taught me anything. What I got, I got firsthand. Well, I cannot argue with that. Yeah, what he must have learned. What he must have learned, having seen the unseen, having gone there. He's the one who came back with Romans 8. He's the guy who came back with the vocabulary he's going to start throwing at us in our next meeting. I want you to be impressed.

John saw that realm. That realm existed. He saw it - John of Patmos. Are you following me?

There's another realm, and it's full of all sorts of things. It's full of life and light and food to eat. And most of all, it's full of Spirit, and spirits, and spirituals. And when I say "spirits," I don't mean it as individuals—but I mean it is a spirit realm, and there are spiritual beings there.

But perhaps what helps me the most—and what I'm going to convey to you again, even though you've heard a message entitled *Living by the Highest Life Form*—is that there is something else in that realm: a form of life. A life form. Not a *form* of life in terms of a way of living, but I mean an actual life form. And He brought that life form out of *that* realm into *this* realm. He did not bring it in a canister. He did not drag a creature into this realm because that doesn't fit that realm.

He brought Spirit into this realm. And this Spirit does not belong to this realm. Where was the Spirit located? Inside of Him. What was the Spirit?

"The words which I speak to you are…" —say it— "Spirit and life." Those words are virtually interchangeable. For God is, say it, "God is Spirit." And is God a life form? Flesh? Soul? No… not really. Not really. We're made in His image, and perhaps there is that element in Him. Maybe He does have a soul, but God is Spirit.

The words I speak to you are Spirit and life. His life form, His nature, is Spirit. And His Spirit is His life form. His Spirit is life, and His life is Spirit. It's just that simple. And this is what He brought inside Himself—into our realm.

Now, He comes and He visits our realm, and He sees that we move by precise, unalterable, predictable patterns. He notices that there's a law, a principle of our flesh, just as He notices that there is a law or principle of His own life. The flesh does evil. His Life form does righteousness.

And I took you away from the law, and I took you away—I just destroyed the Christian life for you last Wednesday night, but I can't leave you there. And here's what we learned last week: Your human nature is perfectly willing to go along with anything God asks you to do. Is that not true? Believe it or not, you've got a heart for God. It's this *carcass* you're dragging around that's giving you trouble.

And so, your human nature fights with rules and regulations and things to do and not to do, in order to counterbalance the flesh.

All it does is make you more aware of your flesh. That's all it does. It increases the knowledge of sin.

I can't leave you there. I tell you: give up the law. Give up the good deeds and give up the Christian life. Oh, brothers and sisters, you can't live it. Is there hope for us? He walked into this realm where there was flesh and where there was human life—two distinct things. He addresses both of them. They are distinctive to His mind. And He says, yes, there's more than hope.

"There is now no condemnation." For what you've been, and for what your failures are, there is no condemnation. And I am going to do away with sin on the cross. And I'm going to do away with the law, but actually, I'm going to do away with you, and the law can't touch you. I'm going to take you into Me, and then I'm going to take Me into death.

But then I'm going to introduce you to a foretaste of the other realm. I'm going to show you My engine. I'm going to show you what drives Me. And there is no law, and there is no rule, and there is no regulation. None.

And I'm going to say one more time: there is a life form in that other realm, and it came into this realm, and it is not out of this realm. It is not dimensional. It works by certain principles. And the most wonderful thing about it is: Anything that comes from that realm is higher than anything in this realm. Anything that comes from that realm is more real than anything in this realm. And anything in that realm is greater than anything in this realm.

That's the only hope you've got.

Now we're going to do more than look at *Romans* next time around. We have got to do something, Joe, something I have not done since you moved here so patiently, so long ago—we have got to get down to the real, practical cases of how to touch that realm.

Because this is where Paul starts us. I mean, we're going to end flat up in the middle of Romans 12, in the middle of the church. Romans 12 is going to put you in the church. And man, if you don't have Romans 8, you don't stand a prayer. I mean that proverbial snowflake is way out in front of you. If you go from, say, Romans 5 to Romans 12—or Romans 6 to Romans 12—or for sure if you jump from Romans 7 to Romans 12, brothers and sisters, you can't live in church life. You can't live in the fellowship of the community of believers unless you can draw from the engine from which He drew, in a practical way.

And we must learn much, much more, dear children of God—much more—about that realm, touching that realm, and the life that came from that realm, which you will discover lives in you. I just want to say three words to you:

Flesh. Human life. Spirit. The law of the flesh. The law of human life. The law of the mind, your human life is mostly your mind, and the law of the Spirit. And that came from another realm.

And He's new to these parts. And He's new to us. And this whole thing of His life, and that Spirit, and that realm, that's new to us. That's not natural to us.

Just like North America looked strange to Columbus, and Spain looked strange to the Indian he brought back to Queen Isabella… This is a realm of which we know so little, and which is spoken of so little.

And this brother right over here, the other night, said:

"Gene, this thing of trying to be related—I can give that up." I said, "That's right."
And he said, "This thing of…" What else did you say? "This thing of law—trying to deal with our souls and our weaknesses…"
"Just give it up."

That's right. You've got to start somewhere else. You've got to start with freedom. You've got to start with liberty. And you've got to start with something that is not natural to you, not native to you, that's native to another realm, and it was given to you as a free, undeserved, unmerited gift.

And may Jesus Christ our Lord be merciful to us in the next few weeks as we explore not only the discovery of this - this… I'm undefined… this, but to *touch this.*

Now, I want to tell you something. I don't want to share with you what I most want to share with you… unless you want it. I don't want laziness. (I'll put you under the law here.) I don't want slothfulness. I don't want you to come in here, listening to me, and walking out saying:

"Really, really, really, really… Gene's really a great preacher, isn't he?"

No, I want you to put your money where your mouth is. If I say to you, "Let's do this," brothers and sisters, let's touch that realm. Let's explore it.

I expect your full cooperation. I'm done talking. This is not sales. I bought this with my life. I share it begrudgingly. I sat here, stubborn, for years, with Joe saying, "Gene, when are you going to get serious about this? When are you going to post some of these things?"

"No, Joe. Not yet." "Why, Gene?" "Just not yet, Joe."

I don't give these things out just to give them out. They're not to be wasted. They are not.

They are to become a part of your life. Now… are you going to cooperate with me? Are you going to be here?

Alright. Brothers and sisters… There is another realm. And it is spirit. And we will go from here… to Romans 8. We had to have this introduction.