

I'm going to tell you everything I know about Romans. This will probably take about four meetings. We're going to go through Romans 8:1-17. Let's take the first two or three verses really quickly, and then I will tell you what happens after the first two or three verses.

There is therefore now no condemnation to those who are in Christ because they have been made free from the law of sin, from the law of death. They have been made free from the law of Moses. And if you please, they have been made free from the good works of the heathen. Say something. Say Praise the Lord. All right, good. Thank you.

For the law of the Spirit of life has set you free in Christ Jesus from the law of sin and death. So, a greater law has come and set in and set you free from all of these things. Now, one of the most wonderful things in the world is that when the Lord begins to discuss with you the law of the Spirit... Do you have the feeling that—maybe you don't—but as I look intently at this passage and watch it unfold, and I see these chains being taken off, I get the feeling He's going to put them back on.

There's the law of Moses—He got rid of that. There's the law of sin—He got rid of that. There's the law of death—and He got rid of that. He got that, and I see the law of the Spirit of life, and I think He's going to demand something of me. Somewhere along here, He's going to ask something of me. Something will be required of me. But when He comes to deal with the law of the Spirit of life, I can't find any requirements. I will say, if there is any requirement here at all, it is a requirement that is no greater than the requirement that is made on society itself; I mean, the world's society.

All right, here we go. We'll come back later and learn about what the Spirit of life is. But what the law could not do... Now, what is it that the law could not do? Do you have any idea what the law could not do? Couldn't bring us to God. Can you say it another way? Could not give life. All right, what else? It couldn't what? It couldn't sacrifice. Alright. Huh? It couldn't justify us. It could not sanctify us and could not make us righteous, or... it could not save us.

Now, was the law at fault because it could not save us? Yes or no? No. What was at fault? Your flesh was the problem. The law could not save you because of your own inability to live by the law. The law was out there, prepared to save us all. Good. Very, very good. Ready to save every one of us. But there was not a one of us—because of our flesh. No, not our soul, not our spirit, but because of our mortal flesh. The law could not save us. Too much weakness here for salvation.

So, what the law could not do—say it—God did. Now what did God do? All right, let's see what He did. You have two things here. You have the incarnation, and you have the crucifixion. You have the incarnation, and you have the crucifixion. You have the incarnation, and you have redemption. Alright. God did it. And how did He do it? He did it by sending His Son in the likeness of that flesh, but that flesh was without sin.

Now then—and He was offered up for our sins. Now then, He condemns sin in the flesh. Now, I find this a fascinating little verse. Maybe you've never looked at it. Maybe it's not. First of all, who's the "He"? That's my first question. And the second one—He condemned sin in the flesh. And whose flesh was it that He condemned it in?

Alright, now, this is how God did it. We know what the law couldn't do because of our flesh. God did. How did God do it? God did it this way. God did it by sending His Son—incarnation—in the likeness of human flesh. And then He took this sinless creature, this only begotten Son, the Son of God, and He turned the flesh of Jesus Christ into sin. He became sin. I don't think we often get the full impact of that. In that last moment of Christ's death upon the cross, you couldn't find sin on this planet. And you say it was in Christ. That's correct—but it was more than that. Christ had become the very embodiment of all sin.

Now, that's not captured by time-space. Space-time is not involved here. It's not just the sins that were on the earth at that time. It was all sin of all space and of all time. In other words, all sin that had ever been or ever will be committed in any place. Now, see, I might commit a sin today. There might have been a sin committed here in that same spot a thousand years ago by some Indian. That's space. That's space. But time, also, his sin a thousand years ago, my sin today, and someone else's sin three thousand years ago in a different place. All space, all place, all time, all sin—placed in Him to the point that He was sin. And when sin was in Him, then God came out condemning. And He condemned. He didn't condemn His Son. And He didn't condemn you. He damned sin. He condemned sin. He convicted it, sentenced it, and condemned it. He did not condemn His Son. He did not condemn you.

Now, if all your sin and all my sin and all of mankind's sin is in Him, and all of that sin was condemned in a certain place at a certain time, there is therefore no condemnation to those who are in Christ—because your sin was put somewhere else, outside of you, and condemned. Praise the name of the Lord. That's how God did it. What the law could not do, God did, by gathering up all sin of all space-time, putting it on Jesus Christ, and condemning that sin there. And that's the only place that's ever been condemned. Isn't it wonderful?

Hey, listen, come on. Look alive here. I want you to do your hand like this, will you? Everybody kind of lift it like this. Everybody, all over here. Would you? Come do it. Praise the Lord. Praise the Lord. Okay, you people over here, come on. Praise the Lord. Well, come on. Praise the Lord. Now, let's all of us do it. Praise the Lord! Amen. The Lord is worthy of that, is He not? Amen, brother. That's how God did it.

Now then, this next verse again fascinates me. "In order that the requirement of the law might be fulfilled in us," and I can't believe that brothers, having read all this far, would say, "Now, that means so that the requirements of the law might be fulfilled in you. That means that now that you are in the Spirit, under the law, the Spirit of life in Christ, you will, and you must, and you now do obey the law." No, brother, I do not believe that's what this is saying. No, sister—in order that the requirements of the law might be fulfilled in us—they are

fulfilled in you because there is no sin there, and the flesh has been condemned, and the sin has been condemned, and death has been condemned.

Alright, if anybody comes to tell me to live a good life and to do this and to do that, they might as well go out to the graveyard and preach. They will not get a receptive ear from me. I, Gene Edwards, am clear on several things. And one of them is that I am not a Jew, that I cannot fulfill the law. If Paul couldn't, I can't. And I have another point to tell you. I'm not a very good Christian either. If I don't do very good with the law, I don't do very good with the Christian life. And don't come, don't come, putting long dresses on me, a somber look. Don't come telling me that I have to pray and read my Bible and all these things. I'm fascinated by the fact that some Christians simply cannot bear hearing those kinds of words said. They just get upset. "Gene, you'll give people too much liberty." "Gene, come on, you'll just end up with a..."

Listen, I've got to start somewhere. And I'm starting with freedom and working from there. And if I stand here to a group of new Christians and a new church and tell you, "You need to pray and read the Bible," you'll have, and all these other things, you'll always have it in your mind that you're under obligation. You're not under obligation to anything. You are not under obligation to anything. There is a working of Christ in you that will work Himself and itself out, but you are not under obligation to perform; you are not in a situation where performance is an issue.

I want to hear you say it. Performance is no longer an issue. Say it. Performance is no longer an issue. All right. Say it. Performance is no longer an issue. Say it. Performance is no longer an issue. The law has been fulfilled in you. You walk along and say, "I am the fulfillment of the law. All my sin, all my sin, and the weakness of my flesh, which could not perform, was condemned in Christ Jesus. And therefore—and I have died with Him—and the law cannot find me." It found Him and found itself fulfilled in Him, and I am in Him. Therefore, the law is fulfilled in Him, and because I am in Him, the law is fulfilled in me. Praise the Lord.

And as Paul said in Galatians, don't let anybody ever tell you any differently—under any conditions.

Now, saints, that brings us to a new place in the book of Romans. We can go at this two ways, but I'm going to keep on going verse by verse. As I said, later, I'm not exactly sure when, we'll come back, and we will take the whole chapter, and we will look at it from a totally different angle. But right now, we're going to take it verse by verse from this point on through verse—let's see—through verse... from verse 5 through 25. Yes, that's it. Make it 26; shoot, make it 27. Now that's good enough. Yeah, verse 27.

We have here a discussion of the work of the Holy Spirit. And one of the reasons I want to do this tonight is because you hear so much about the Holy Spirit. And it's kind of like the weather—everybody's talking about it, nobody can do anything about it. You hear this about the Spirit, and that about the Spirit, and this about the Spirit, and that about the Spirit.

The Spirit is virtually - it's mentioned, I think, two or three times in Romans up until right now—almost as an aside. And now, suddenly, beginning in Romans 8, you find the word "Spirit" in here constantly. And it brings you to ask yourself: What is the situation in Romans concerning the Spirit?

I want you to know something else, and that is that this passage of Scripture is very introductory, so that I would assume that anything that's important about the Holy Spirit—I mean, *paramountly* important about the Spirit—is mentioned right here, because this is like a letter to new Christians. And I am fascinated about what's *not* here. I am fascinated that power is not here. And I am fascinated that tongues is not here. I am fascinated that miracles are not here. All of these things that we usually—and success, one of the latter-day attributes of the Holy Spirit—success is not here.

There are four things here about the Spirit:

1. What the Spirit did with the flesh.
2. The Spirit's witness that you are a son.
3. The Spirit's guarantee of your inheritance, your future, your hope, your glory. That's the third one.
4. And fourthly, the Spirit's aiding you in your inability to pray.

We're going to go over those again:

- What the Spirit did to the flesh.
- The internal witness of the Spirit that you are a son of God.
- His guarantee and His witness of your inheritance.
- His stepping in and praying and helping you pray because you're very weak when it comes to prayer.

And those are the first four things we ever learn about the Holy Spirit. And that really makes me very comfortable. I really appreciate knowing that this is the work of the Holy Spirit. This is the ministry; I'm going to tell you about the ministry of the Holy Spirit.

Alright, let's start with verse 4. For those who walk according to the flesh set their minds upon the flesh, but those who are according to—or walk according to—the Spirit, they set their minds on the things of the Spirit. For the mind set on the flesh is death, but the mind set on the Spirit is life and peace.

Alright, you have here two patterns and two kinds of conduct, and two engines of conduct. There is the conduct of the flesh. If the mind is set on the flesh, the mind will conduct itself according to the flesh. The mind—and I'll just say for right now—the person who sets his mind upon the Spirit will follow in the conduct of the Spirit.

Now then, if one follows—sets his mind on—the things of the flesh, two things come out of it. Now, I wonder if you can find both of them. You've got to be a little careful here. Two things come out. What's the first one? Death. Can you find the other one? Alright. I'm going to take it. That's great. Vicki, good. You had to look at another verse to find it. But there are two things listed for both of them. The mind set on the flesh produces death and war. Death and war. Death and war with God.

Now, the mind that is set on the Spirit—the outcome is the opposite of death—life. And peace. This really excites me. I don't know if it excites you or not. What excites me about this is that this brother Paul is talking to new Christians, and everything we've just said right here—whether you understand it or not—puts a lie to our whole twentieth-century mindset of the Christian faith. Where is the appeal here to go get a college education in a good Christian school? Where is the appeal to learn a great deal about God? Where is the appeal to live a good life? Where is the appeal to dress a certain way, to talk a certain way, to look a certain way, to smile and light your candle that the world might see? I mean, none of that is here. Now, there's nothing wrong with that. That's from the New Testament, but it has taken on a certain connotation: Christian, upper-middle-class, well-educated, living a good, prosperous, well-being life that people can see and appreciate. Know a lot, study a lot, and be able to give a rational statement for your faith.

Here's Paul saying several things: you can know the flesh by two things—death and war. You can know the realm of the Spirit by two things: peace and life. How dumb of Paul. Paul, don't you realize that we ought to know at least 500 verses of Scripture? You can know by death and war. Now, are you going to study about all the attributes of death and all the attributes of hostility and enmity? Are you going to learn all the 15 ways to recognize peace and the 275 ways to recognize life? Isn't this beautiful? Life and peace. Death and war.

Well, I'm just going to go back and look at this all over again. Let's just look at it. Verse 7: "Because the man set on the flesh is at war with God, for it is not able to subject itself to the law of God. It does not subject itself to the law of God because it cannot subject itself to the law of God.' So, I want you to understand something very clearly here: the unregenerated man who lives in his flesh simply cannot fulfill God's law. And I want you to know something else: you, walking in your flesh, cannot fulfill God's law. God's law cannot be fulfilled by you. But I want you to just look at how this goes: "For those who are in the flesh cannot please God." If you're in the flesh, you cannot please God. However, you are not in the flesh, but you are in the Spirit. And suddenly you're hit with an absolutely cataclysmic declaration: you are in the Spirit.

Wow, I've been trying to speak in tongues to get in the Spirit. I have been trying to rejoice to be in the Spirit. But here I am told that because I have put my faith in one who raises the dead, I am in Spirit. I am in Spirit. I have to believe that—that I am a believer. I am there as the Spirit, and I'm in Him. That I really am in Him. Now, this has been talking about the mind, saints, and it has been wisely said: What you think you are will largely determine what you are. So, if you really think you're in the flesh, you're probably going to walk in the

flesh. And if you really think that you're a lousy person, you're probably going to be a lousy person. But if you really believe you are in the Spirit, this could very well affect your life considerably.

Now I have to ask you: are you in the Spirit? Are you in the Spirit? Are you in the Spirit? Huh? Oh, we have an inferiority complex back here. Let's have a nice.... Yeah. Let me find another. Are you in the Spirit? Are you in the Spirit? Yes. Bruce, are you in the Spirit? You really are in the Spirit.

Now then, brothers and sisters, that means that you are in a realm that is not of this earth. That you are actually in the unseen realm, and you are in something very divine. The Spirit is divine. I don't think anybody would challenge that. The Spirit is divine. You're inside something divine. You're in something that doesn't belong to this realm. I mean, this just gets better and better. You are in Spirit. Say it: *I am in Spirit*. Did you say it? No. I don't think she said it. We're going to try again. Let's all watch her.

I am in Spirit. Now then - I want you to know one of the most incredible things in this world. You won't believe this. It's right there in the Bible. How do you know you're in the Spirit? And how do you get in the Spirit? In His Spirit. In the Spirit. Now this is the most ridiculous—the answer is the most ridiculous thing in the world. It is the most contrary thing you will ever hear. How do you get in the Spirit? How do you know you're in the Spirit? Well, read it. Somebody just read what it says next, and it will tell you: "If indeed the Spirit of God dwells in you."

Isn't this insane? If I drink water, you would think me mad if I said, "I am now in water. I am enveloped in water. Water has surrounded me." That's insane.

"Water is in you, Gene." Not according to God. If the Spirit of the living God has come into me, then I have been plunged into that Spirit. If my spirit has been made alive in Christ—if the Spirit has come and joined with my spirit—if the Spirit, the Holy Spirit, if God's Spirit has come and lived in me, then something miraculous has happened. Something divine has happened. I've been picked up by God and plunged into His Spirit, into the realm of His Spirit, into a place. I am not only in His Spirit, but I am in a realm—His Spirit—so great that I can walk around inside of it. It is a realm.

Now this gets clear. Now, I think you're having a little less trouble with this. It is the Spirit of God in you. Amen. Amen. Is the Spirit of God in you? Is the Lord's Spirit in you?

Yeah. Is the Spirit of the Lord in you? Alright, good. Is the Spirit of the Lord in you? Isn't it wonderful that that's all you have to worry about? On the day that you, like Abraham, believe, the Spirit made your spirit alive, justified you, sanctified you—and then God, without you even realizing it, picked you up and plunged you into His Spirit. You are in the Spirit, if the Spirit of Him who raised the dead dwells in you. Does His Spirit dwell in you? Then you dwell in the Spirit.

How are you doing today? *I'm in the Spirit.*
How were you doing yesterday? *I was in the Spirit.*
And how are you going to do tomorrow? *I'm going to be in the Spirit.*

Oh, brothers, soak it up. Sisters, let it ooze in like a dry sponge just picking up water. I'm walking around inside of the very Spirit of God. In His eyes, I'm walking in Him. If I walk in here to that door, I'm enveloped in His Spirit. Lost men are not. And they cannot see. Maybe I can't see, but I am there. I am in His Spirit. Every pore of my body is touched by His Spirit at all times. I am in His Spirit. And His Spirit dwells in me. And tell me, isn't that nice? That's better than nice. That's wonderful. That's spiritual. That's right. Amen.

And I'm going to say one more time. This is unbelievable. This puts, I'm going to say it again, this puts a lie to so much of our present-day looking's upon the Christian faith. Here we've got death and war. We've got life and peace. We've got being in Spirit. We got the Spirit in us. Where is Southern Baptist Theological Seminary? Where's the Bible school? Where is all this grunt and groan and effort and standard and performance? Where is all the, if you please, all the objectivity - that which is an object?

Brothers and sisters, I am not reading from the Portland Press Herald. (local newspaper)
This is not the *Portland Press Herald*. This is inspired Holy Writ.

Now, are you in the Spirit? Is the Spirit in you? Alright, you're not in the flesh, *period*.
You're in the Spirit, *period*. How do you know? Because the Spirit of God dwells in you.

If the Spirit of God does not dwell in you, you do not belong to Him. And I'm going to tell you, I'm going to speak for most of you, whether you know it or not, most of you are Christians. *Which one of us isn't, Gene?*

I have no idea. I just - probably everybody in here is a believer. But in case there is one person that is not, most of you are in this room because Jesus Christ dwells in you, and because the Spirit dwells in you. Therefore, you do not walk according to the flesh, and you do belong to Him. Alright—now, where does that leave your flesh?

You know, by His Holy Spirit, Christ is inside of me. By His Holy Spirit, the Father is inside of me. And by the Father's good graces, the Holy Spirit is inside of me. here does that leave my flesh? And where does that leave *my spirit* in relationship to my flesh? My spirit in relationship to my flesh—my spirit is dead in relationship to my flesh. And my flesh is dead in relationship to my spirit. But where—really, really truly—is my flesh? Well, my flesh is, first of all, what? What is my flesh? Can you give me a definition of it? Some of you should be able to give me a definition of what my flesh is. That is as good a definition as you'll ever hear: It's a body. It's your body. With sin living in it.

I'm going to tell you something really wonderful. The Spirit shut the door and said, "*You can't come in.*" And to some degree, the flesh shut the door and said to the Spirit, "*You can't*

come in." The flesh cannot get to the Spirit—it's now off-limits. Well, the Spirit cannot at this moment discharge the flesh, and they fight over whatever is in the middle.

But I want to just talk to you a moment. As far as you are concerned, that which is really you and which God is looking at: your flesh is dead. It does not any longer live. I want to read this:

"Though the body is dead because of sin, yet the Spirit is alive because of righteousness." Because you believed, and righteousness came into you—your spirit, or His Spirit—made you alive in your spirit. Your body, the body of your flesh, is dead because of sin.

Now, we're talking about the first - you remember I said there were four points here in the rest of this chapter. Through verse, what did I say? Verse 25? 27? The first thing is how the Spirit deals with the flesh. And we're still dealing with that, all right?

Now listen very, very carefully. The Spirit, as of right now, the Lord, as of right now, has done half His work. I don't know whether to say half or two-thirds. That's kind of hard for me to say. We are three parts, although we are a whole. Now, I don't know whether to say He has taken care of the spirit and redeemed the soul, or to say that because His Spirit is in our spirit, He has saved our soul. So, I would say to you, one way or the other, you're either half saved or two-thirds saved. One of the two. Half saved if you're looking at just the soul being saved. Or, if you see the work as being done both in your spirit and in your soul, then you're two-thirds saved, but the other one-third of you is not saved.

Now, we have to be very careful at this point because back in the third century, people read this passage and said, *"Then let us go out and mortify our flesh,"* and became very extreme. The body became something very, very evil and something very, very wicked, knowing that the soul was okay and the spirit was okay. They beat the body till it bled, wouldn't let it eat, wouldn't let it drink. Would look up into the sun until they went blind.

Hey, listen, there's nothing wrong with your body, saints. It's the sin that's inside your body. And God has reckoned that dead to the cross, but He has not yet come and redeemed the body. It has not yet been turned into something spiritual. But the ministry of the Holy Spirit is to let you know that it's coming. That, that hour and that day will come when He will finish what He has started.

"I know not why God's wondrous grace to me He hath made known, nor why unworthy Christ in love redeemed me for His own. But I am persuaded that He is able to keep that which He has committed against that day."

Now, how do I know that? By what means am I persuaded? I am persuaded by the witness of the Holy Spirit. If Christ is in you, though the body is dead because of sin, yet the spirit is alive because of righteousness. If the Spirit of the Father is in you—the Spirit of the one who raised up Jesus' dead body dwells in you—then, my dear friend, you can bet your bottom law that He who raised up Christ Jesus' dead body is also...

Do you see the future tense here? Will. Will....will also give life to your mortal bodies. And how will this be done? By the indwelling Spirit. We think of a new body as coming to us from *out*. No! The new body is coming to you from *within* - on that day when He will do what He has already done in His Son and for His Son, the explosion will be from *within*.

Brothers and sisters, you will hear me say this many times: I have no doubt whatsoever that I have a glorified body right now, inside of me somewhere, waiting for the trumpet. And there's going to be an explosion. And I will put off my mortality. And I will put on immortality—by the Spirit who indwells me.

Somewhere in the Spirit of God, in the Spirit of Christ, in the Spirit of my Father, somewhere deep down in me, Him who indwells me, Him who resides in me, Him who has made His house in me, has my redeemed, new, glorified body waiting.

Praise the Lord. Now, do you know what that means? That means that on the day that I get that body, I will be fully saved. Now then—the war will end, sister. It'll be over with. You're going to feel so good that day. You know how good you're going to feel?

Lisa, you're going to feel as well off as you are right now. Well off. Do you understand?

The Lord has already said that the sin you do is not you, but it is the wrong that you do. That which you don't want to do but do. It is not you, but sin that dwells where? In your mortal body. He has isolated sin *there*. He has promised to give you a new body. But He has already raised your spirit and redeemed your soul. And He has damned the work of sin in your body. So, on that day, you're going to feel as good as you already are. The difference is, there will be that *outward* feeling. I'm going to use the word *feeling*, folks. Those of you who don't believe in feelings—I'm sorry here. If you've ever had a really good day and your body worked just right, one of those rare days. One of those days when your spirit really worked just right. You really felt good about God, and Christ, and the Church, and saints, and even yourself.

Well, you're that well off all the time. There is now no condemnation for you. The soul is redeemed. The spirit is regenerated. The spirit couldn't be better off.

I'm not sure if you were God, your spirit could be better off than it is right now. I mean, your spirit is absolutely isolated from sin—redeemed and eternal—and will never taste death again. It is one with Christ and is indwelled by the Father, the Son, and the Spirit. I don't know how to make that any better, do you?

And your soul has been redeemed. And the condemnation that is in your body has been isolated to sin—damned and condemned—with the foreknowledge and the promise and the witness of the Holy Spirit that one day He'll give you a new body, and the mortality will drop off. If you want more than that, you want too much.

Saints, can you believe and understand that's how God sees you right now? That's how the Lord sees you right now. Those of you listening to this on the recording—don't just sit there. Say something!

“The dead dwell in you.

He who raised up Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who dwells in you.”

Brothers, we are not obliged to live according to the flesh.

“For if you are living according to the flesh, you must die. But if you are living by the Spirit, you are putting to death the deeds of the body—you will live.”

Now then, I am going to say something here. And we will close with this. Just what is, and this is the only thing I can find in Scripture here, what is your relationship? What is the demand that God puts upon you as a believer, with all these things? I'm going to give you a new definition today of flesh. You are to put off the flesh. If everything that is true up until now is true, you will do this.

What time is it? Alright, that's not my fault. Y'all met too long tonight, but I'll try to close right now, so listen very carefully: As I go through the list of things in the Scripture that are really just ugly, and I see those, and I say: *That is sin*. Now, sometimes you will hear people beginning to say to you that worrying is a sin, being depressed is a sin, not trusting in the Lord is a sin.

Je ne sais pas. I'm not so sure about that. I just don't know. And you'll hear that, and you'll hear it many times, and sin gets very, very wrong. I'm not sure being discouraged is a sin. Boy, if it is, I'm living in iniquity. I'm not sure being blue, discouraged, or down is a sin. I'm not so sure being anxious is a sin. I still have things in my soul that need working on, but I can't call those things sin. Maybe they are, I don't know, but I'm going to tell you those things which are sin, and those things which are flesh and of the flesh—and here's my new definition.

And these are the things you are to put off as a believer. And I'm going to tell you why you're to put them off, and how you can put them off. Those things that even society deems as wrong. I know we're living in a libertine world in which all things go, but don't come at me with that. I used to be a schoolteacher, and even though I was living and working with people whose standards were lower than the morals of an alley cat, nonetheless, people shook their heads in the presence of murder, stealing, and even adultery, just barely, but they do. Society says these things are wrong. I'm going to start at the top: murder, incest, physical violence, continuous lying, cheating, stealing, and drunkenness. Don't tell me society does not condemn that. Society's got laws against that.

Stealing, violent, uncontrolled outbursts of temper, unrestrained, continuous, and things that are, one thing that's not listed: witchcraft. And then there are some things that didn't

get listed then, but if they were written down today, dope. I believe you'd have to put abortion in there. See, I'm getting current now, brothers and sisters, but I sincerely believe that under most circumstances, abortion. Drugs, addiction—that which addicts the body and holds it.

Now, let me tell you why those things have to be laid aside—and can be. First of all, they can be because even unbelievers do it. Did you hear me? Even unbelievers do it.

“I was a drunk for forty years, and I went to AA, and I went there, and I haven't had another drink since. And I've drawn a sober breath ever since.” — *That's an unbeliever.*

“I was on— I was on Coke, and I was on—”
(By the way, that could be Coca-Cola as well as the other kind!)
“And I was on morphine, and I was on LSD, and I was on opium, and I was on heroin—and I quit.”

It's been done by people who are not saved. Now, brothers, if the unbeliever can do that without an indwelling Lord, and if you are so equipped, so richly, then brother, I'm not telling you that you should; I am telling you: you will put those things away. I'm not asking you to, I am telling you—you will. Because the Spirit of the Lord is in you, you will put them away.

Gene, give me a handle. I give you the simplest handle in the world.

“I just can't. I can't give up whiskey!”

I'll tell you the simplest way in the world. By the way, I want to tell you all something. Other than raw opium and heroin, the most addictive thing you can get on this earth—yeah, that's right—it's nicotine. Nicotine. Don't kid yourself. It's worse. More addictive. It's mild, but it's more addictive than just about anything you can see from sea to sea.

Now, I'm not going to get off on those of you who eat too much. That's off limits as far as I can say, or tell, or know, or do—that's just one I won't touch, but all these other things we just listed, if you've got it in your life, it's the simplest thing in the world:

Take off from work. Six days. Get up one morning and drink water. By the way, give this to the Lord first, do a spiritual thing. About noon, you're going to get hungry, maybe at 1 or 2 o'clock. As soon as you get hungry, go get into bed. Do not stay on your feet. If you stay on your feet, it won't work. Go get in bed and keep drinking water. Just keep drinking water. By 9 o'clock that night, you'll be able to eat the mattress. You're going to wake up the next morning, and you're going to be so weak; just drink water. Don't eat a bite of food. And tell the Lord: “*Take it out on me, Lord.*” And just take it out—two days.

On the third day, drink nothing but water. If you'll lay down to do this third day, you're going to be *sick as a horse*. Your husband or your wife is going to be holding you by your head. You're going to be like..., and you're going to be getting rid of stuff, and you're going to just feel terrible.

Now then, on the fourth day, you're prepared to eat the hardwood floor and the varnish. And you have to have somebody there in control of you. You cannot decide what you're going to eat that day. On that day, I'm telling you, this is the fourth day: Drink carrot juice. Nothing else. Beet juice, if you want to. (No, not the kind in a can.) Go get some fresh. Get some kind of liquids in you. Be careful about fruit juices, you'll get worse than you are now. Get some juices in you.

Now then, on the fifth day, eat salad and juices. On the sixth day, if you're really, really careful - but let someone control how much you eat that day - you can go back to your eating.

Let me tell you something. It'll be gone. It'll be gone. Anything that I just listed: murder, stealing, robbing, cheating, lying, cussing, smoking, drinking, and chewing. *There we go.*

Now I am probably going to say this a few more times, because you will do this because He lives in you.

Saints, you will do according to what you believe you are. But you have even more. You have the engine of the Holy Spirit dwelling in you. And that's really, as far as I can find in this entire passage, the only performance demanded of you.

I am saying to you: this is the same demand that the world puts upon us. It is the same demand that the world puts upon us. And that is it. And that is all. And the Holy Spirit of the living God will enable you to do that—and He will take the rest of your life and work it out.

We will stop here on the work of the Holy Spirit in your flesh, and on Friday night, we will talk about the work of the Holy Spirit as it has to do with sonship, inheritance, and prayer.

Okay. I want to pray.