

We're not worthy to be compared with the glory that is to be revealed in you, for there is an anxious longing of creation waiting eagerly for the revealing of the sons of God. For the creation was subject to futility, not of its own will, but because of Him who subjected it, in hope that the creation itself also will be set free from its slavery to corruption, into freedom. For we know that the whole creation groans and suffers the pains of childbirth together until now. And not only this, but we ourselves also, having the first fruits of the Spirit—even we ourselves—groan within ourselves, waiting eagerly for our adoption as sons. That is, the redemption of the big trouble spot: your body.

For in hope, we have been saved, but hope that is seen is not hope. For why does one also hope for what he sees? But if we hope for what we do not see, with perseverance we wait eagerly for it. And in the same way, the Spirit also helps our weakness, for we do not know how to pray as we should, but the Spirit Himself intercedes for us with groanings too deep for words. And He who searches the heart knows what the mind of the Spirit is, because He intercedes for the saints according to the will of God. And we know that God causes...

Oh, I'm going to stop right there. Alright, we'll go through verse 27. Now, coming back here to verse 18, we have two more things the Holy Spirit is doing for us. Jesus Christ did a lot for us in Romans four, five, six, and seven. In Romans 8, we find the Holy Spirit doing a great deal for us. Lord Jesus Christ, of course, delivered us from having to try to obey the law, which we could not fulfill, and saved us from trying to have good deeds that would help us in our right relationship with God. The Lord Jesus Christ justified us and made us righteous, died for us on the cross. But He did a great deal in that, not just in the offering for our sins to justify us and to make us righteous, but also to take us into death with Him. First, He made us one with Him. Christ made us one with God and one with Christ. That sin couldn't find us, and death couldn't find us. And the law couldn't find us because we have been shown that death ends all contracts and all relationships.

Have you ever had a relationship with a corpse? Of any kind? Any kind of relationship with any kind of corpse? Not really. The contract is broken with sin, the law, good deeds, human righteousness, human holiness, human sanctification, and human justification. All this is broken in the cross. Now, He has made us one with the Lord. He has delivered us from seeking to fulfill the law. I'm in Romans 7 now. Praise the Lord, Jesus Christ has also delivered us from the Christian life.

We come to Romans 8. I'm going to put it in this context. I'd say, actually, from Romans 5, when we find that we are saved, truly, genuinely saved, that I would say all of Romans 6 and all of Romans 7 and all of Romans 8 is written for the psychotically insecure. May I repeat that? Most of Romans 5, Romans 6, Romans 7, and Romans 8 are written for the psychotically insecure Christian who is psychotically insecure about his relationship to God and his own spiritual status. Alright, are you following me? That is ALL of us. And so, the first thing we looked at, and alright, see, we've had all this done for us. And isn't it wonderful? And didn't you praise the Lord? And still you had a fight with your husband. And

still you had a fight with your wife. And still you did something you didn't want to do. And still you did something you shouldn't have done. And still you got depressed. Say amen.

Still, you got down on yourself. And still, you believe that God didn't love you anymore. Or at least He sure didn't love you right now. You sure do have a low opinion of your Lord. Last time I spoke, I told you about my grandson. That, you know, I really can't imagine anything that kid would ever do that would cause me to disown him. Don't care what it is. He's not even my son; He's my grandson.

But we have this feeling that our relationship with Jesus Christ is so tenuous, so fragile. I tell you, saint of God, you still feel that this one there looking over your shoulder is mostly angry and watching you to see what you do. So, Paul is writing to you, the psychotically insecure. And the first thing that the Holy...now, Christ did all of those things. Now, Romans eight - you still need buttressing, you still need encouragement and security, you still need a good word. You're still, even though you know that sin is dead to you, and you are dead to sin, and the law is dead to you, and you are dead to the law, and you know you've been made righteous and holy, yet you are captured in time and space. And then you get up in the morning and you have all these problems, and you learn—I hope you've learned—that most of your problems are in your flesh. And the Lord has compartmentalized the sin factor all the way over into the flesh. And from His viewpoint, it has been totally and utterly dwelt and dealt with. It is no longer you, but sin that dwells in you, who does these things.

And the Lord, through the Holy Spirit, has dealt with the flesh. That's the first thing. The Holy Spirit who dwells in you. This is Romans 8, the first few verses. Romans 8, the first few verses. The Holy Spirit has utterly, totally, completely dealt with that which is a problem that ain't you. The flesh has been dealt with by an indwelling Holy Spirit. You, in turn, have the Holy Spirit in you, do you not? Yes or no? Well, if you have the Holy Spirit in you by some means beyond us, you are in the Holy Spirit. Now, if you have the Holy Spirit in you, and you are in the Holy Spirit - will you believe me, just take my word - sin can't get to you, and death can't get to you. And that's where you are. And that's the work of the Holy Spirit. All these other things were the work of the Lord. Now we're looking at the Holy Spirit, you psychotically insecure Christian.

Then we learned about sonship. The Holy Spirit is in you. You have been made a son of God, but the Holy Spirit in you is daily reminding you and proving to you that you're a son of God. Now you're all anxious to hear how He reminds and encourages you and bolsters you up that you're a son. But forget that for a minute and concentrate on the fact you're a son of God. That is more important. We're going to learn today that there is a hidden race upon this earth. Unknown to the world, there has really been an invasion from another realm. There really has been spirit snatchers and soul snatchers, not body snatchers, who has come in, and another life form has come from another realm, out there somewhere beyond outer space, has come in and possessed a number of people on this earth. And they have in some way ceased to be human beings, sons of men, and have become sons of another form of life—sons of God. Well, now, that's wonderful, isn't it?

Except on the day when you get mad at your husband. Except on the day when you get mad at your wife. Except on the day when somebody fires you at the job. One day, when you just do something you know is so un-Christian, it doesn't matter. Romans 4 doesn't matter. Romans 5 doesn't matter. Romans 6 doesn't matter. Romans 7 doesn't matter. Romans 8 doesn't matter. You just have to go get depressed. Say amen. It's true. Why don't you admit it? Alright, shake your head. I want to make sure I don't have any hypocrites in here. It's as true as it can get.

But have you ever been led by the Holy Spirit? You have? You people are too subjective. You have been led by the Holy Spirit? My goodness, a lot. You really would say you've been led by the Holy Spirit? You really have, huh? Well, the fact that you have been led by the Holy Spirit is proof that you are a son of God. There is your proof. Now think about that for a minute. In all of my life, I don't remember any unbeliever ever telling me that he has been led by the Holy Spirit. I have heard them say that they have read their horoscope and today was a good day, or a bad day. Helen and I rented a home one day on the basis of what? New York Drive. I don't know, it might not have been, but the man said he read his horoscope that day, and today was a good day to do business, and so he rented his house to us. He wasn't being led by the Holy Spirit.

I have seen people who are unbelievers confess that they were being led by coincidence. And they, too, need a sense of the stars, you know. I've never heard one of them say, "The Lord led me." I've heard them say, "I felt good about it. It looked like a good deal." Holy Spirit's picky about who He leads. He only leads this hidden race of gods that no one knows anything about—the sons of God. Legally and genetically, you are as much a son of God as Jesus Christ. You have not yet received the body that He has, or a body like unto the one that He has. Now this is encouraging. Say, "This is encouraging," and "This is really encouraging."

The proof you're a son is that you're led by the Holy Spirit. The proof that you're led by the Holy Spirit is that you're a son. They're interchangeable. And He is not going to deny His own sons and daughters, even when they have fights with their husbands and their roommates. What are the other things that get you down—really just get you down, make you feel like you're not a Christian? Can you help me? These are the only ones I ever seem to think about, and I know there must be at least more. A great big old sin, huh? When you're driving. People are so... oh, yeah. And you don't react all that Christian. They don't know what you did, but you know it. Alright, help me here. Some more, huh?

Oh, yeah. That's the worst of all - when you get mad at your kids. Or when your kids get mad at you. It works both ways. When your kids get older, they can articulate more how they feel toward you. It can get very depressing. Most of you do not know about this experience yet. Wait until your son starts telling you all the mistakes you made raising him. You're going to have a really great day. Can you think of something else? Yes, dear. So, do you argue with somebody in the world or something that was really stupid? And then you walk away and it's... all right. Okay, these are things that convince us we are not the children of God. Okay, you got some more?

I think there are other things that each of us has individually that nobody else knows about. You're driving up the road, and your wife gets on the computer and drives all over the road. Then there are the dark things. The dark things. Each of us has some dark thing.

I was listening to, I don't know, I can't tell the voice between Larry Crabb and Dan, whatever his name is, but one of them was just making an observation, and I will probably bring this up again from time to time. 20-25% of us according to his judgment and those and other people who have dealt with Christians, 20-25% of us have tendencies towards sexual perversion. Now, 100% of us have tendencies towards sex and the desire for sex—whether natural, unnatural, lustful, whatever—but a percentage of believers, I didn't say engage in it, but have tendencies, weaknesses toward these things. And these are things that nobody talks about. And most folks don't want to be dealt with, but nonetheless, feel that this proves that they are not a child of God. Now, that's true. There are those dark wolves that lurk after us. There are those hounds that bay constantly at our feet. And the Holy Spirit has been given to you; has dealt with and put away the deeds of the flesh. And you are a son of God.

All right, now then, Paul changes the subject and takes the subject off of you to make a point about you. And it still has to do with these dark moments of hurt. And saints, Paul calls this suffering. And that's interesting, isn't it? You and I would call it bouts of guilt. And that these are things that we deserve because we're so terrible. Paul calls it suffering. A Christian suffering. That this thing of being caught in time and space, attached to a body that is unredeemed, and get it clear: the soul, the spirit are cared for, but the body is not saved. You are two-thirds or one-half saved. And dragging that thing around with you - unredeemed - Paul calls that suffering. Well, praise the Lord. It's not a bout with guilt. It's suffering. Hallelujah. Praise the Lord.

Now, Paul says something to this next. Alright, so you're suffering because you're dragging this thing around. So, you're having all of these problems that you and I just listed. It's not to be compared with the glory that's stored up. And you say, "Paul, it's hurting, and it's hurting right here, right now." Nonetheless, it's to be *contrasted*, not *compared*. There is no comparability between what you're going through now and this suffering of dragging this unredeemed, this lack of redemption around with you. It's not to be compared with the glory that's ahead. And now he uses the most unusual illustration to make this point, and this is what he says. He says, You see, you can't remember your past glory. All you have is a hope, and it's unseen. And there's no such thing as hope that's seen if you got it. If you see it, it's not hope. It's belief; it's expectation, but it's not hope. Hope is for the invisible. And there are things that are invisible, awaiting you - they're for you.

But you have a companion in suffering. And I got to stop here before I go any further. I wish all the theologians and Bible scholars in the world would take a look at this. Paul should be saying at this point: So, you're really down on yourself, you psychotically insecure. What you need is to pray and read your Bible, go to church, be good, witness, and take care of the poor, the sick, the lame, and the blind. And Paul of Tarsus never touches anything like that.

He gets out in places that you and I would never think of. The Holy Spirit is in you and taking care of your flesh. Whoever talks to you about that? You're led by the Spirit of God; therefore, you are a son of God. This is an assurance, the fact that you have an operating Spirit within you. And now, he turns not to Bible study or to prayer or going to church, all these outward objective things, but he turns to planet Earth and says, "Yeah, you've got a problem. You're not the only one." You have a friend who is also suffering. And he remembers his past glory. You don't. And this is what he says: Creation fell when man fell. When man fell, creation fell. You have shared together in the fall. And right now, you are so put out with the kind of person you are, and you've got this big guilt trip you put on yourself. And you do fuss with your husband, you do fuss with your wife, you do lie, you do cheat, and you do steal. You don't do it habitually. But under pressure, you're bound to do it every once in a while. Say amen.

And you are in tribulation. You were in the fall, and the creation itself joined in the fall with you. You are now in tribulation. So is creation. Creation remembers its glory. And creation has the eyes to see what you cannot see, and what man cannot see. The creation, the fallen creation, can see and know that there are sons of God on this planet who have not yet been revealed to be sons of God. This world only knows that there are human beings on this earth, and some animals and plants, but creation knows that there are gods here. And creation hurts over its presence. Catastrophe. The catastrophe you drag around with you, it drags around with it too. A catastrophe. It's the fall. It's no longer glorious. And you know what it does?

Do you know what it does? What does the creation do to handle its guilt trip? Agonizes. It hurts. Do you identify? Can you identify with the earth, the creation? Do you ever hurt? In fact, it's what your anxiety is. Your tribulation. You're hurting over what you see yourself to be and what you feel yourself to be, but what you ain't really. You're really alright, in God's eyes. But it's okay to hurt. Paul never says, "Stop hurting." Paul never says, despite all these glorious things he tells us that we are and that we have been cared for, he finally admits here: you're going to hurt. You're going to travail. Proof is that the earth travails. I don't know why the earth travails; I can guess. I don't know why the earth travails mostly in California, but if I had everything sitting on top of me that the earth has sitting on top of it in the California region, I would complain too.

The earth travails and complains in California, and out in Indonesia, and up in Alaska, and over near Hawaii all the time. Once, back in about 1940, the earth really complained around Tennessee in what was the largest recorded earthquake in the history of man. See, California gripes all the time. Mid-America saves it up for about once every two or three hundred years. The earth groans. And I just want you to remember that.

What does the Earth do when it feels ashamed for what it is now? It agonizes. But it has a hope that cannot be seen. That's you - when you get revealed. Now you have to also concentrate on that hope, dear saint. Holy child of God, concentrate on this: that you have the hope of that revelation. The day when you will be 100% saved. When you will put away

this body of iniquity and get your own body, this one that already belongs to the grave—it has been cast out in the eyes of God. Hope in that. Look forward to it. And when you really pull a big one—remember. And remember that the earth joined with us in the fall, now is one with us in our groanings. And as sure as we are going to be glorified by the Son of God, the earth is going to be glorified by the revealing of the sons of God. We shall get our glory from Him. The earth will get its glory from us.

So as surely as we expect and have the expectation and the hope of glorification in the Son of God, when we get a new body, the earth, not looking at God nor the Son, but looking at you and me, groans and hopes in expectation of the day when *you* are revealed. In other words, friend, you're not the only one hurting. Creation is hurting. You hurt in the face of God; creation hurts in the face of unrevealed, redeemed children of God. One day, the earth is going to get a new "it." And there's going to be a new earth. And it's going to get its glory back. It had glory. It had the fall. It has tribulation. And it's going to get glory again. You can't remember past glory. You can't remember the fall, but you groan in the tribulation that you're in. You groan in the mess that you are and feel that you are, but you will get glory.

Now, he gave the earth as an example, but he gives you another proof. Do you know what it is? That you're going to get a new body, and you're going to be glorified. It is once more the Holy Spirit. One more time, the Holy Spirit. The Holy Spirit is taking care of the flesh. The Holy Spirit witnesses that you're a son of God. Now then, the Holy Spirit is the guarantor of your glorification. Do you have the Holy Spirit in you? We groan inwardly. We have that inward expectation. Sister, I am reading from Romans 8. There really is an inward as well as an outward. And the Holy Spirit is shown to us as someone inward. He is the caretaker of all that sonship means. He is the one who made, and is making, and will make us sons of God. It's his job. And it is his job to witness to you that you are a son of God. And now it is also him who is the guarantee that you will have a new body.

Now, listen to me. Do you know the word metaphorically? Sometimes Paul will grab a metaphorical term, and he will say the Holy Spirit is the down payment. And he goes into the world of business and commerce to use a metaphor: the Holy Spirit is the down payment. That's not what he uses this time. He says - he reaches into the world of the science of agriculture. Farming. He says the Holy Spirit, the proof that you will be glorified, that this is temporary; the proof is that the Holy Spirit is the *first fruit* of your body's redemption.

What on earth does that mean? Listen to me. The creation is groaning in tribulation, waiting for a new creation. Well, bless your heart, there is only one other thing that is groaning in tribulation, waiting for a new creation, and that is the church of the Living God. She alone, you and I corporately, are waiting for our deliverance, but we have already been made new by the fact that the Holy Spirit indwells us. And we are the *first fruit* of the new creation. We are the first fruit of the new creation. There will be much more in the new creation. There will be a new earth. And there will be a new heaven. But there's already a new *you and me*, with one part not yet redeemed. But when a farmer looks and sees a sprout come up, and as

far as he can see, he can see sprouts, and one day one of them bears fruit—and that is the very first fruit out there on his farm—he knows he's after a good crop.

Well, brothers and sisters, the Holy Spirit has already come into you and raised your spirit from the dead, has already come in and saved your soul, and is transforming it. That's the first fruit. And he's in there, the steward of your sonship. He is in there right now, already equipped and containing your new body, waiting for the sound of the trumpet. He's the guarantee of your glory. Now know that. Believe it. Hope it. You don't have to pray or read the Bible or go to church. *You are the church*. All you have to do is know that the Holy Spirit is in you, having taken care of the flesh, having made you a son, witnessing that you are a son, and the fact that he is in there, has done what he has done to your spirit and your soul, is the *first proof* of a coming new creation.

And that's what the earth is looking at: the first fruits. The earth sees the first fruits - you. It sees that it has begun. The planet, the creation, the stars see the first evidence coming. The Church of Jesus Christ is God's guarantee of what's ahead.

Praise the Lord. He's not through yet. We are still dealing with the psychotically insecure Christian. You really ought not to just listen to me. You really ought to go home and get alone with the Lord and talk to the Lord about this. As far as I can see, Paul can tell that these are the real places you and I need assurances. I would have never thought about using the planet Earth to give me assurances on my bad days. I don't think about the fact that the Spirit leads me as evidence that I am a son of God.

"Don't worry, Gene, about the mess you made, that you have a loving Father who's not going to turn you down." I don't seem to have any particular interest whatsoever in knowing that my flesh has been dealt with. Actually, what I want to do is, I want to get depressed. I want to get down on me. I want to sit down and groan and moan. Say amen. And if I don't want to, I do it anyway. I do travail. I do groan. I do get depressed. I do get discouraged. I do get agitated.

And yet these are the things that Paul says should be my assurances. And now it's kind of like he threw up his hands at the psychotically insecure Christian. And he says, Okay, go ahead. Go ahead and hurt. Go ahead and groan. Go ahead and moan, because *that is a prayer*. More evidence that you're a child of God. Even your depression, saint, and I'm not using that in its clinical term, I'm using it in its more popular term, even you getting down on yourself is a prayer. Paul gives you and me one of the most helpful pieces of advice in the world here, and that is: It's okay to groan. That's what the earth does. You do it too.

Now, let's go back. I don't want to go over this too lightly or too quickly, but what I just said, I really mean. It's because even your groaning is proof of your relationship with the Lord.

Now you tell me. Let me play this game with you instead of me. Three weeks from now, you're going to speak to the church right up here. Okay? About three hours before you get to the meeting, you get mad at something. You get mad at somebody bothering you while

you're preparing a message and praying. And you get so ticked off that anybody would be so inconsiderate at a moment like this that you stand right up and swear at them. You've never used a word like that in your life. Alright, are you with me? Two and a half hours, you go preach, right here in this room, this church. You just cussed somebody out. Good. How are you feeling? You're going to talk to them about the Lord. An hour before the meeting, you are so put out with yourself. And you throw a hissy at your wife because she got in your way.

"Oh, but I'm a sister." Alright, then you're about to speak to the church, and you're a sister, and you threw a hissy at your husband. Now, you're dressed, you're bathed, you're all clean, you're all neat. You've got one hour before the meeting, and it is time to pray. Now, don't kid me. I mean, I'm an old man. I've been around for a long, long time. Do you want to pray? You're going to call on someone. This is the time before the meeting when you ask the Lord to be your help, to cleanse you, to anoint you, to really empower you. Do you want to pray? Ken, do you want to pray? Oh, I can tell you my experience. I don't want to talk to, of all the people in the universe, I don't want to talk to you. I mean, if I talk to God, I am a hypocrite no matter what I do. What I should do is call the brothers and sisters up and tell them I ain't coming to the meeting; I'm not speaking, and I ain't coming to the meeting either. I mean, I have sinned away my day of grace. I can plead the blood, I can do this, I can do that...

I want to give you a tip out of my own life: I can't pray. Friend, I am past words. There's no hope for me in words. I haven't got the intelligence to say anything to the Lord that would be redemptive at this moment, but I have the good sense to do something. I have never called up and said I can't make it. I'm sure that sometime in my life, I probably, if I thought really hard, did pull a big one right before a meeting when I was supposed to speak. I bet it happened somewhere out there. I'm trying to be funny. Are you taking me seriously?

Dear saints. Dear child of God. It happens more times than it doesn't happen. Now, that may not be true, but I have the good sense to know that I'm shut off from any good feelings about myself. I'm shut off from everything. I'm talking to you just as honestly and as really and down-to-earth as I can. I have the good sense to do something. And that's to go sit down in a chair and hurt in the presence of God.

And that's what I do. And that's what this passage is about. To groan with groanings that cannot find human expression. To just sit down and hurt.

Does it have to be outward? Listen, your groaning, saint, you're hurting. I don't know what word you want to use, but you're hurting. Did you ever consider that that might be a prayer? Whether you consider it or not, make it a prayer. Make it something that is redemptive. Make it something that is holy. Take your darkest moment of pain, and let it be an unwordable prayer to a God who saved you, justified you, sanctified you, made you one with Christ, hid you in the Holy Spirit, put the Holy Spirit in you, destroyed the law, fulfilled the law, did away with good deeds, baptized you into Christ, delivered you from the Christian standard, and put a Holy Spirit in you, and adopted you as a son, made you biologically a

child of His, who has done away with the very problem you have—this indwelling sin, this flesh, and so forth.

You can't remember that the inheritance of the body is coming up, and that the Holy Spirit is witnessing to you, because yesterday, as sure as today, you threw a tizzy. Yesterday, He led you by His Spirit and will again tomorrow. But there is something you *can* do in this dark moment, and that's to sit down in the presence of God and hurt. I tell you, there are times you can't pray, and there's no need to kid yourself. And you can't read the Bible. And you can't do anything religious or Christian, but you *can* take your hurt and let it be what it is—a groaning of the Holy Spirit, for the day of your redemption.

Sit there and let him pray. Saints, there are prayers that don't belong to this realm. Have you considered that words belong to this realm? That words belong to you and to me, that they are a human invention? And have you ever considered that not one of them has ever expressed what you really felt or thought? That a word, at best, is a symbol of something going on inside of you that has never once conveyed what's going on?

Praise the Lord. Well, there is an unseen realm where all things are real, and all things are true, and somebody's got their head on their shoulders, and somebody knows what's going on. And you can't know, and you can't express, but you *can hurt*, and you *can feel pain*, and you can *sit in the presence of the Lord* and allow the Holy Spirit within you, through things that aren't words, to contact your Father and speak to Him. He has never spoken to the Father in words. Words belong to us. Something's going on in the heavenlies, in you, that belongs to Him - inutterable things.

There is the moment in every Christian life when words are utterly inadequate, but the Holy Spirit's way of communicating with God is *more than adequate*. And He will not accuse you in that moment:

“Oh, Father, I've got terrible news. Gene just did it again.”

No. I don't know what He prays. I don't know what He says.

“Father, redeem his body.
Father, redeem his body.
Father, bring forth the new creation.
Father, comfort him.”

Father, whatever the Holy Spirit says, I don't know, but I know this: He searches my heart. He searches my spirit. He doesn't search my flesh. He doesn't search my soul. He inventories my *spirit* and prays things that words don't express.

He cannot condemn me in His praying to the Father. He is interceding for me with groanings that I cannot understand, nor fathom, nor comprehend. The New Testament did not record all the riches of God, but the Holy Spirit has recorded them.

There's a lot the first-century believers knew that I've never been told, nor have you, but the Holy Spirit knows. And He knows, and He speaks to the Father. He inventories the real things in me. He inventories my spirit, and He inventories my heart. And He speaks with inutterable things - not words. And then He hears my prayer. He is the connection with the *unseen in me* and the *unseen of God*. He inventories me. And the ignorance that is in me, He overlooks, and gives expression, and fills in the gap between my ignorance in a moment of mad depression.

And He prays. In my pain, He prays. In your pain, He prays. And then He hears the Father. The Father who has made me a son of God, who has made you a son of God, who has redeemed you, who has set you free from the law of sin and death. The Father hears, and speaks, and prays.

And once more I'm sitting there, feeling lower than a snake's belly in a West Texas canyon—and once more, the strains of heaven sing: "It is well, it is well with my soul."

Dear child of God, we have gotten two looks at first-century praying. This is so different from the theology of prayer. Two things that we have learned in Romans 8 about praying. One of them is: Daddy. The intimate, intimate relationship of a child is Daddy.

I said to you at the last meeting - I don't think there's one of you in this place that's got enough nerve to call your Father *Daddy*. And yet there it is, right there, in plain praise: Abba, Father. Man, I hope those first-century Christians were clear on this, that they could come and say "Daddy" when they were hurting over the fact that they were not yet fully saved, that the body was yet unredeemed.

And now we get another one. And that is: with this unredeemed part of us - I don't want to concentrate on that - in our unbelief, in our inability to comprehend all the riches of Romans 4 and 5 and 6 and 7 and 8, and our just plain outright forgetfulness, our inability to remember what we are; the second thing we learn about prayer is: get in the presence of God and hurt. And feel pain. And let the Holy Spirit be that hurt, and be that pain, and be that groan, and be that prayer.

"Lord, I come to you and let my pain pray. I let my groan pray.

I let my emotions pray. I let the Holy Spirit say to you things I cannot say.

Lord, I just sit in Your presence, with more riches and a higher standing with You that I can comprehend or lay hold of, and I'm going to sit here in Your presence."

And then get up and go to that meeting, saints. (laughter)

Get up and put off your sackcloth, brother and sister, and know that you belong to millions and millions of believers who go through these same things. Get up and lift your head, and get your shoulders straight, and walk with dignity. You're a child of God. And things ain't half as bad as your feelings make you think they are.

*"For He searches the heart.
He who searches the heart
Knows the mind of the Spirit.
For He intercedes
For the holy ones
According to the way God
Wants them to be interceded for."*

You cannot intercede for yourself, but oh brother, does God know. Does God know how to pray for you.

He makes sure that the words and the *non-words* come out perfectly. You may be psychotically insecure about your relationship to the Lord or about your spiritual standing with Him, but He's not. And I sure hope to heaven that the next time it comes around, you will be a little bit more aware of yourself. He has not left anything undone.

Well, you look kind of sad; you ought to be happy. Except for one thing, I think we got down to what it really, really is, and we faced it. I'm through exhorting you, but I'm going to tell you something: I'm going to come in here on Wednesday night, and I am going to finish Romans 8, and it is going to be glorious. Lord, it's got to be glorious because it is glorious.

Next Sunday, when you come into this meeting, will you please prepare yourself for this meeting? Prepare, and come in here and tell the Lord how glorious He is.

And tell *me* how glorious He is. And tell *Mike* how glorious He is. Mike doesn't understand how glorious the Lord is. Do you, Mike? Say amen. Sherri isn't clear about the glories of God. Get her clear. Come in here; get some time to spend on Romans 8. Would you come in here and report to the saints?