

Do you ever get tired? Of course you so. I get tired. If you have a tremendously demanding schedule, you're gonna get tired. You're gonna have to have some rest. I would not _____ this at all and I would urge you to try to get some rest. But there is a tiredness that is not because of our schedule, primarily. Or because of our pressure. Because of our wrong approach to the Xtn life. Now in the 7th chapter of Romans, we have three types of people described. I. In Verses 1-6, we have the Spiritual Person. We have the person who's saved but more than that, a person who's living in the liberty of the Spirit, married to the risen Lord.

II In the Second Section, Verses 7-13 we have the Natural Man or what we would generally call the Lost Man, who tries to save himself by keeping the Law or by religious rules and regulations.

III In the Third Section, which is Verses 14 to the end of the chapter, we have the description of many Xtns lives today. It could be your life. It's the description of all of our lives, in some degree. Because it's the description of a person, who indeed, has trusted Christ and who has the New Life but who is trying, endeavoring to live for Christ by the Law (or in his own flesh, or according to his own efforts). This is the tragedy of all tragedies and when Paul comes to the end, in the Greek he says 'Oh, how exhausted I am'. Nothing will tire us more than trying to live Christ-like and live the Christ-like life in our own power and by our own rules and by our own flesh. Let's look at each one of these sections.

1. THE SPIRITUAL, LIBERATED PERSON (V. 1-6)

These six verses describes this type person. The first three verses deals with marriage, simply as an illustration of the Spirit-filled or the Spirit-liberated life. He says in

V. 1 (read) 'dominion' (or authority). Well, that is an axiomatic(?) statement. As long as we live, we're under the law. As long as you and I live, for example, we're gonna have

Ha
to pay income tax. One of the benefits of dying is we won't have to pay income tax anymore!
But as long as we live, we're under the Law. Then he goes into marriage as an example. He says

V. 2 (read) 'she is loosed (or released) from the law of her husband (or from the law of marriage). That is certainly true. Death destroys marriage or terminates the marriage relationship. There is nothing, absolutely, illegal in a person re-marrying, whose mate has died. This is certainly stated in Scrip. and there are people right here tonight, in this class, who have re-married. Your mate died. And you were perfectly free, under the Law, to do this.

V. 3(read) first part of this verse tells us that she, indeed, has broken Gods Law. The rest of this verse is a marvelous section on marriage but Pauls purpose is not to give a lecture on the theology on marriage. He's moving to a Spiritual Truth of relationship of the Xtn to a new husband.

V. 4(read) 'wherefore' (or therefore) in the first section of this verse, Paul is speaking to believers. He says 'You have become dead to the law in ^{Christ} (pride)' and 'dead to the law' as a way of being saved but in the context, primarily, 'dead to the law' as a way of living the Xtn life by the body of Christ. That is, by the death of Christ in his body. He has a know of the law as a way of the Xtn life. 'That ye should' or 'in order' that 'ye be married to another'. Now there are two words in the Grek language for 'another': one means 'another like unto what it is compared to' but the word used here means 'another entirely different from the other'.

And that's the oword that is used, 'in order that ye should be married to another entirely different from the person you were previously married to'. Who are we married to? In our sins, before we're saved, we've already seen in Rom. 5. We are married to Adam. And we're under the law of sin and under the law of condemnation. We don't have the power to live married to A. before saved.

for Christ at all. But he says that ~~XXXXXX~~ 'through the death of Christ, the privilege has been presented to us to be married to one entirely different from Adam' and he tells us who it is: 'even to him who is raised from the dead,' and notice he doesn't say 'the crucified Savior' because he's emphasizing something more than the forgiveness of sins. He is emphasizing the marriage of the believer to the risen Lord.

To the Lord who doesn't only forgive us of sin, but a Lord who comes to inhabit our humanity and who wants to live the New Life of Christ through us, in order that we might bear fruit of the Spirit in our lives unto the Glory of God. He says that 'ye might be married to one entirely different from the one you were married to, (Adam) even to him who is raised from the dead, that we should bring forth fruit unto God'. We cannot bring forth fruit unto God, as long as we're married to Adam and we're gonna see later on, we cannot bring forth fruit unto God, as long as we are trying to do it by the law.

V. 5 (read) 'in the flesh' describes the lost condition 'the motions (or passions) of sins, which were by the law, did work in our members to bring forth fruit unto death'.

V. 6 (read) first part of this verse does not mean the Xtn life is a lawless life and an unethical life. But it - he is teaching that we do not keep the law to be Holy. We do not, for instance, take the Ten Commandments and just say 'now we are going to keep these in our own power and in our own flesh and this is gonna make us Christlike. We are gonna live by the rule of the Law.' No, we are dead to that approach, indeed. It's a matter of approach. Paul says in Rom. 8: 4 (read) which is the answer to Rom. 8: 7 - we are freed from the law of sin and death in order that the righteous requirements of the Law might be fulfilled in us, who walk, not by the flesh, but by the Spirit.

A person who is walking in the Spirit is not lawless. He has not jettisoned the Ten Commandments and said 'they're irrelevant' but he is keeping them from the inside out, rather than from the outside in. There's all the difference in the world in living the Xtn life!

Last part of V. 6 'that we should serve in newness of spirit, and not in the oldness of the letter'. Notice what he says: in newness of spirit and that is in the power of the H. S. and not in the oldness of the law or oldness of the written code. Would you believe it when I stand here and say to you today that much of Xtnity, including much that's taught in Baptist churches; that's taught in Pentecostal churches; that's taught in Nazrene churches; is simply a system of law.

What people are told Sunday after Sunday, they're given a set of rules under the law rather than being taught the mighty work of the H. S. and the motivating prisms of the living Lord within us, to do the will of God and to enjoy doing it and to do it not in tiredness but in freshness of spirit and in Hallelujahs in our soul! And there's all the difference in the world, my friends. All the difference in the world in the way we approach the Xtn life. Now having dealt with this, we're gonna come back to this at the end, because Rom. 8 is a commentary on all of this, we come to a second section and here we ~~XXXX~~ come to a description of a natural person or what we would call 'a lost person, who is attempting to be saved by just keeping the law and this is autobiographical. Paul is writing it in the first person; it's in the past tense and it's EXACTLY what he did at one stage in his life.

Have you ever encountered a person who really, sincerely tried to save himself by what he could do by being good? I was recently in a meeting with a man; he was a staff member and was a wonderful person. He's been in our church since I was in his church and he said 'would you believe that for years and years, I was a member of a certain church and I believe with all my heart that simply by trying to be a good neighbor and attending my church and giving tithes and singing in the choir and just being a good person, I believed with all my heart that I was not just saved, but I was a model Xtn. Indeed' he said 'I thought I was the outstanding young person in that church, through keeping the law!'

Then he said 'one day I saw through the law that I was lost absolutely and I turned to the Lord and got saved.' He grew up in a rather liberal church where they really don't preach the

Gospel of Christ too much. But he found the Lord and when I read this, I thought of this man. Now look what Paul says:

V. 7 (read) no, the law is not sin at all. But law is wonderful. It points us to the high standard of God. It paints the character of God, the Father and of Jes. Ch., the wholeness of God. He says 'no, I have not known sin but by the law'. He said 'I'd have never known that I was a sinner except by the law'. 'For I have not known lust, except the law had said Thou shalt not covet'. Paul said 'I did not even realize that there was lust, or sinful desire, in my heart until one day the law broke through and I saw its purpose was to show me the sin of my heart'.

Paul says in Phil. 3 that as touching the law, he lived a blameless life. AND at one time, evidently he could go down the Ten Commandments and he said 'I'm keeping every one of these'. But one day God got through to him and when he came to the tenth Commandment, he said 'oh, oh I've broken this one'. What is the Tenth Commandment? 'Thou shalt not covet'. You say 'well, that's not such a serious sin'. It's a tremendously serious sin. That's what I call 'respectable sin'. What was he lusting over? We don't know. But a sinful lust and desire of the heart indeed, is a terrible sin. It can even be murder.

We know P. hated N's chil. to point of murder.

It could have been a sexual lust. It could have been adultery. It could have been a lust for power, a lust for material things, a lust to be approved by men. We don't know what it was. Paul did not even realize he was in this condition until the Law struck him and he's gonna say 'it slew me'. So he began to see the purpose of the law. What is the purpose of the law? Not to save us and it is certainly not the rule by which we live the Xtn life at all. What is the purpose: it is to reveal that we're sinners. But it doesn't only do that, it actually evokes, or provokes, or entices us to sin.

Paul goes on to say 'but sin' (V. 8 - read) 'taking occasion by the commandment (by this tenth commandment) sin that was in my own person, _____ the opportunity afforded by this commandment; 'wrought in me (or produced in me) all manner of concupiscence (and that's the

same word as lust up there). He says 'I discovered when I saw the law that I was filled with all kind of evil things, in my heart. The law enabled me to see'. Of course, the law certainly does that; he goes on to say 'for without the law was sin dead'. He says 'until the law came to me and I saw the purpose of the law, sin was dead'. Now he's not saying that law was dead. He's not saying that sin was non-existent but what he's saying is 'until I saw it in the law, it was dormant!! I was not conscious of it'. Why listen, do you not remember when you were 8 and 9 and 10 years of age and there was all kinds of sin around you?

I remember I could go to a public place and see sin, but I wasn't conscious of sin in those days, like I am now. Why? Because of the law of God. I know what the law of God says. The law not only does not save us, but it actually entices us to commit more sin. Would you like to maintain a good lawn at your house this summer and keep the grass in good shape? Well, SM the last thing on earth you'd ever want to do is to put a sign on your lawn 'Stay Off'. Because the moment you lay down this law, you're gonna have people just walking on your lawn, because that law has not only shown them what's wrong but it's enticed them to that which is wrong.

SM Law doesn't just reveal sin; law evokes sin in us. And it did in the life of Paul. SM I read of this rich man who invited this gardner to cut the weeds in his yard and as he was cutting the weeds, he was cursing Adam. And the rich man heard him and he said 'why are you cursing Adam?' He said 'if Adam had not violated the commandment, we'd not have all these ^{injuries} (griefs) and I would not have all this trouble'. Few days later, he invited this gardner to eat at his home and he put out all his dishes and he says 'you can help yourself to all of it except the one in the middle that's covered; it belongs to me. Don't you open; don't you take the lid off'.

About that moment the telephone rang and the rich man went to answer it and you've already guessed what happened - this fellow just picked that lid up and the pot was filled with feathers. And those feathers just spread everywhere and then the host came back and he saw all these feathers and he saw what had been done and he says 'who was it that I heard say that if I were Adam, I would not have done what Adam did?' I've had parents to tell me that I don't tell my

children not to do certain things because if I tell them not to do certain things, that is the VERY thing that they will do. Look what Paul says in

V. 9 (read) he says in the first part of this verse that there was a time ~~xxx~~ in my life that man, I was Spiritually alive. I thought I was. I was wonderful. Here I was, walking around keeping the law, bragging about what a life I was living. 'But when the Commandment came' or when the Commandment was revealed, the truth of sin in my heart, through Gods Holy law, 'Sin was revived and I died'. He said that made me conscious of sin and that I was a sinner and I died. He's not saying 'well, somebody shot me' or 'I had a physical death'. He says 'I saw my Spiritual undoing and my Spiritual death in the midst of all my law-keeping'.

V. 10 (read) he said 'I was thinking that by keeping the Commandments that I was entering into life and that I had a wonderful life and I was on my way to Heaven and here I suddenly discovered not only does it not give me life but it simple condemns me and gives me death and there's no hope that I have by the law'. You know that's a tremendous thing. I had a man in this city to tell me recently, who goes to a protestant church who teaches that you're saved by the law. It's not a rare thing to find it. All the cults teach this. But it's not just the cults; there's many a protestant denomination that teaches salvation, basically, by what man can do and by the law and he says 'I saw what Paul was teaching in Rom. 7 and Rom. 8 and I became justified by faith and I could not even stay in my church. My pastor asked me to leave!'

He says 'you've denied the Xtn way because I've been born again and I'm walking in the power of the Spirit and I'm not keeping rules to be saved. I'm following Christ because I am saved and because I LOVE Him and not because it's something imposed from the outside but it's something that's come from the inside to the outside'. There's all the difference in the world! Paul says 'that which I ~~xxxx~~ thought was life is death to me. The very Commandment I thought saved me, actually was producing death'.

V. 11 (read) 'for sin, taking occasion by the Commandment' and that's the second time he's

repeated this. He made that statement in V. 8. You find something repeated constantly in a given ~~XXX~~ context, you know what that always means? That means that's the thrust of the passage. 'For sin, seizing upon the opportunity afforded by the commandment, deceived me (and it's very interesting that this verb 'deceive' is the very verb that's used to describe the beguiling of Eve in the garden). Sin deceived me and 'by it slew me'.

He's already said 'I died' $u\frac{1}{2}$ there in V. 9 and here he says 'it slew me'. Well, he's not saying that someone took a gun and shot him. He's saying that I saw my condition and I saw how lost I was. I was slain! Slain by the law! *at being spir. dead.*

V. 12 (read) He's not condemning the law. He's just showing the place of it.

V. 13 (read) What is 'good' referring to? ^{The law?} The law. Was then which was good? ~~XXXXXX~~ That which God intended for my good to give me direction and to show me the moral requirements of law. Was that something that brought death unto me? He says 'God forbid'. That was not really what brought the death. It was sin working through this that brought the death. God forbid. In the middle of the verse, it says 'but sin, that it might appear sin (or might be recognized for sin) worketh death (or producing death) in me by that which is good; that sin by the commandment might become exceeding sinful'.

You know, of course, as long as Paul did not ~~XXX~~ realize that the lust was in his heart, that he was filled with wickedness on the inside, well, that sin wasn't much. He may have had, maybe a little tinge of conscious, at times, but when he saw that the Holy Law of God said 'thou shalt not' - then that made it exceedingly sinful and that's exactly what the Law of God does - it makes sin exceedingly sinful and that's the reason that John Wesley used to say 'you can't preach Grace until you preach Law'.

We live in a generation that needs to hear the Law of God to see the requirements of God that will bring them in brokenness to the cross of Jesus. We need to see ourselves in the Law, not that the Law is gonna save us, but we need to see God's high standards and see how desperate

we need a Savior and that we need the power of the H. S. We need that desperately in preach-
ing and in teaching today. Paul said this thing became exceedingly sinful in my eyes. I saw
what a lost undone sinner I was and before I was living high and wide and happy. Everything
was wonderful I thought. I went to church. I gave my money. I was teaching. I was doing
all kinds of things and all the time, my heart was filled with sin and I didn't even realize
it but when the commandments spoke to me, I saw how exceedingly sinful that I was.

Now the first man is a man who is delivered. Married to the Living Christ. The second man
is the man who is doomed. Doomed. Because he's seeking to be saved and to find life through
the Lord. You say 'well, Paul had that experience?' He certainly did! And one of the most
valuable things about studying Paul is that he is so honest and so practical. But not only did
this man try to save himself BY the Law, after he was saved, he placed himself UNDER the law
at least for a time. You say 'Paul?' Yes, Paul! How about you and me today? I doubt that
there is one person here today who has not placed yourself under the Law and if we're not real
careful, we will be living most of our lives under the Law, rather than walking in the freedom
of the Spirit and enjoying the liberty of the law.

Oh, it is so easy, my friends. Why are we so tired today? ~~XXXXXXXXXXXXXX~~ You say 'well,
we've got more to do than we've ever had'. Well, we have a lot to do, I know. But that is
not the reason. I have a testimony: ^{50%} I can remember a time when I didn't do one fifth of what
I'm doing today and I was more tired than I am today, with all I do. You men who are going
in to the ministry: I find men in the ministry today who are failing because they cannot bear
the physical load. There IS a physical load. I would not minimize this. God does want us to
get some rest but that is not the answer to this, primarily. Is to release the physical load.
It is to learn to walk in the Spirit and to let the Lord carry the load!

Rather than us trying to do it ourselves. Some of you may be tired to death. There's some
people who -- they can't come to church on Sunday morning and Sunday night, they're so tired!
Now it ought not be that way, my friends. We have a power in us, if we will walk in it, and
we will practice His presence and take the approach of the motivation coming from the INSIDE

to the OUTSIDE rather than from the outside to the inside, will change our whole lives. Now let's look at this section, beginning at V. 14 (read).

V. 14: 'but I' (now he's speaking in the present tense). Now he is not saying that I could commit adultery every day or I rob a bank every day. When He says 'I'm carnal' he says 'I am following the carnal nature that's in me'. When he says 'I'm sold under sin' he is saying 'I am following the old life. I am not following the power of the Spirit. I am identifying with the old nature, which is still present in me and I'm letting it dominate my life, even though I'm a Xtn. I'm not living up to the rights that I have in Jes. and to the new marriage I have to the Risen Lord. I'm still reverting back to that old marriage to Adam'.

Now he goes on to say, in

V. 15 (read) the verb 'allow' means 'I don't understand'. In other words, he says 'I don't even understand my actions'. He said 'I do things that I didn't even know that I was gonna do' and he goes on to spell it out. He says 'for I would, that do I not'. He says 'what I want to do, I do not do but what I hate, that do I'. He says 'I don't do what I want to do and I, indeed, that which I am doing - not only do I not want to do it - but I hate myself for doing it'. Have you ever done that? Somebody said that Paul was bound to be a golfer. How many of you play golf? Anybody play golf?

SM - Paul a golfer -

Well, I've ~~xxx~~ played a little bit. I'm certainly sure that the control of that ball that we just can't do with it what we want to. I know that much about golf. And Paul says 'I don't even do what's in my own heart that I want to do and that which I often do, I hate myself for doing it'. Has that been your experience? It's been ever last one of us our experience somewhere along the line. Is that the way God wants us to live? To be a Spiritual schizophrenic; to be a Spiritual yo-yo - up and down - do you realize that people are so _____ and many of them Xtns, that they cannot tell you on Saturday, certainly not on Friday, if they'll be in church Sunday morning.

They are so dominated or so uncertain in their lives of their direction until they might tell you on Saturday 'yes, I'll be in your S. S. Class'. Or 'I want to come down and make a decision' and they may not even show up but when they told you, they ~~was~~ really meant that they were coming and they could not do it the next morning. They were overwhelmed in their flesh and they just gave in to it! I tell you that's an awful way to live. And God does not want us to live that way. XX

V. 16 (read) he says I know ~~was~~ better; I know there's a better way and I agree to it intelligently. *Read NIV*

V. 17 (read) what a sad statement. He says 'actually, I've been overpowered. Until I'm not even my own man!! It is sin dwelling in me who has caused me to do that which I don't even WANT to do and indeed, which I hate when I do it.' Now in V. 18, he gives an amazing testimony of honesty. He says

V. 18 (read) 'I know in me (that is, in my flesh). He's speaking of the old nature that's in him 'dwelleth no good thing and yet I've been following it'. No good thing dwells in that. Now this is hard for you and me today. About the most difficult thing for me to do; the most difficult thing for you to do is to say that I can't handle it. I don't have the answer but there is something good. Most of us think there is something good. We'll ~~we~~ depend upon our education or our experience or what we know or our knowledge. Paul says 'in my flesh, in my old nature, there is not one good thing and the only thing to be done to the flesh is for it to be put to death. Not to be cultivated, not to be entertained but Paul says to put it to death, at Calvary.

As he says in Rom. 6: 11 'to reckon that the flesh died with JES., THAT there's nothing good in it and not to depend on it and not to try to live by it at all but say 'Lord, It's dead and it's You and Your Spirit living in me - that's the only good thing in me'. If I don't follow this, I'm gonna do that which is evil with all my intentions and all my good desires.

The last part of V. 18 says 'I will to do good, but I do not have the power.' He DID have the power but he has identified himself with his flesh and with that which does not give him power, to do that which he knows he ought to do. Maybe it's to be a soul winner; maybe it's to be a prayer warrior - he says 'I know I ought to do it, but I ~~will~~ just cannot do it! The will is present with me but the power is absent.'

V. 19 (read) he has said that same thing in V. 15. Why has he restated it a little different way? That's the thrust of the entire argument. That which I WOULD do, I do not; that I DO, I do not WANT to do and indeed I hate it. He's actually stated it again there, in V. 19 - the same thing he stated in V.15. He's very very serious and very very honest!

V. 20 (read) what a sad ~~xxx~~ statement this is. That is a repetition of V. 17. He's repeated that thought, too. He says that sin 'I have given in to it, I have said yes to my old self and my old nature until sin has become my master' and he actually personafies sin! Do you realize that there are millions of believers in our ~~xxx~~ world who have said yes to their flesh so long until they are controlled by it and it is their lifestyle, which is one of misery and bondage. You say 'well, they're not Xtns'. Well, THIS man is a Xtn! Lets' be honest with ourselves; it is SO easy for us to cop-out on the side of the flesh until we find ourselves in bondage.

We know it's wrong, we don't even WANT it that way but we find ourselves being overruled by a power greater than ourselves. And Paul states it twice.

V. 21 (read) he says 'I find a principle, another law that's in me, that when I would do good, the evil is present with me. He's talking about the two laws; ^① the law of sin and death and the ^② law of life in Christ Jes.

V. 22 (read) he says 'I really delight in this new law- in this new principle of life' he says 'that's what I delight in'. But he says in

V. 23 (read) I see another principle at work in my body - warring! And that is a very strong word. 'Warring fiercely against the law of my mind' and that is the law of God and of righteousness. 'And bringing me into ~~XXXXXXX~~ captivity to the law of sin which is in my members' A sad statement indeed! Where does it take him? He cries out in

cf. v. 23 + Hab. 5:17

V. 24 (read) the word 'wretched' means 'exhausted' (and that's where I got my title for today) he says 'I'm exhausted!! In the struggles of trying to live the Xtn life. I'm exhausted. I'm just wound down. I'm just tired. I'm exhausted!' Are you tired tonight? There are many people who are tired unto death, serving the Lord. Because it's coming from the outside in, rather than beginning with the Spirit on the inside and moving outward. The JOY of the Lord is our strength. There's JOY in serving the Lord in the Spirit but it's a terrible thing when we're doing it as a duty, as a chore.

"I'm Exhausted" - I'm Busted BNT.

Because we think someone requires it of us. Something we're imposing on ourselves rather than emerging from the inside of us and coming out and overflowing in our lives. The most beautiful thing in this world is to see people singing because they're just filled with the Spirit of God and WANT to sing! Coming to church because they WANT to come. Going out and witnessing because they love it. AND Listen, my friends, if we've been in the battle for years, it can kinda get old to us, but listen, we must protect ourselves and watch this with our lives.

You men who are going into the ministry, you must watch this with your life. You must keep your ministeries vital and fresh, ~~and~~ through dependence upon the Spirit of God. If it simply becomes routine and you just find yourself doing duties, you will die. You can't stand it. You just can't stand it. And you can't be a faithful church member, to save your life, and do what you're supposed to do, and SHOULD do, for your witness in this church unless you learn to rely upon the resources of the H. S. and to enjoy it and to walk in His freedom and not be doing it because it's an imposed duty! But because it's a privilege!

It's a privilege to come to this church tonight!! It's a privilege to go out and win souls

this week. It's a privilege to pray! To read the Bible, to praise God, to live for Him! It's a privilege, my friends, and when we see it that way and depend upon the infilling of the H. S., and being married to the living Lord, it changes the entire outlook of the Xtn. AND when we take it the other way, there is an exhaustion that overwhelms us and there's so many people today that are exhausted. Oh, they're just tired! We can have demands greater than we can bear - I realize this - but this is not the reason most of us are tired!

We're tired because we're trying to do it in our own strength and in our own flesh, rather than in the power of the H. S. and through this marriage to the risen Lord, rather than to the old Adam, which he talks about in V. 4 & 5!

V. 25 (read) when he comes to the 8th chapter of Romans, he's gonna declare his freedom of the law of sin and death. He says in V. 2 (read) 'has freed me (it's a past tense - it happened at the cross) HAS freed me from the law of sin and death'. When we came to Christ, we died with Him; we Rose with Him; we are Freed from the law of sin and death; we do not have to abide by it.

V. 3 (read) and look at V. 4 (read) 'righteousness' is 'and that the righteousness requirement of the law might be fulfilled in us'. Don't make the error of the anthanumians (?), and of the libertarians(?) and the worldly people who say there is no ethics to the Xtn life; there is no responsibility to the Xtn life; there's no duty to the Xtn life. You're saved and you can do anything in the world you want to'. That is absolutely false. He says that through the Spirit of Life in Jes. that the righteousness of the law is fulfilled IN us, who walk not after the flesh but after the Spirit!

And a person who's walking in the Spirit - he's not sitting over here in his home, not doing anything. He's the most active person in the world. But he's doing it in the power of the Spirit of God and there's all the difference in the world. He's preaching in the anointing ^{power} of God; he's singing in the anointing of God; he's witnessing in the ~~anointing~~ of God; it's

coming from the inside out rather than from the outside in. We must learn this as the children of God. Are you tired? You may need a good nights rest. But it COULD be that you're just struggling and striving with all your soul to please the Lord through your own self-effort rather than letting Him live His life through us. Paul said it all in Gal. 2: 20 (read).

Let me tell ~~XXX~~ this story in closing:

SM -
I read that in Georgia, there was a woman who married a man - a wealthy man, a planter. He died. She embalmed his body and placed it in an air-tight glass cage and set him up in the big hall of that Southern Home. She just didn't want to get rid of her dead husband. A friend sent her to Europe; she fell in love with another man and married him, which was legal, as we've just seen. They came back to this country and they went to this great Southern mansion. And they opened the door into that great hallway of that Southern home and the first thing they saw was this dead husband in this airtight glass cage. And the husband turned to his wife and said 'who is this?'

She said 'that's my first husband, who's dead'. He said 'don't you think we ought to bury him?' She said 'yes'. I ask you today: have you buried your first husband spiritually? Adam? or have you put him in an airtight case? That's the law and bondage? And are you holding on to Adam or are you clinging to the new relationship of being married to the living Lord? THAT'S the Xtn life - married to Him, walking in His Power! That's the JOY of being a Xtn!

Just stay right where you are, we're going to expound the 23d Psalm. (not on tape).