



## Pentecost, the Unreached and the Normal Christian Life

6/4/17

### Pentecost and the Normal Christian Life

**Romans 7:14** ...we know that the Law is spiritual; but I am of flesh, sold into bondage to sin.

<sup>15</sup> For that which I am doing, I do not understand; for I am not practicing what I *would* like to *do*, but I am doing the very thing I hate.

<sup>16</sup> But if I do the very thing I do not wish *to do*, I agree with the Law, *confessing* that it is good.

<sup>17</sup> So now, no longer am I the one doing it, but sin which indwells me.

<sup>18</sup> For I know that nothing good dwells in me, that is, in my flesh; for the wishing is present in me, but the doing of the good *is* not.

<sup>19</sup> For the good that I wish, I do not do; but I practice the very evil that I do not wish.

<sup>20</sup> But if I am doing the very thing I do not wish, I am no longer the one doing it, but sin which dwells in me.

<sup>21</sup> I find then the principle that evil is present in me, the one who wishes to do good.

<sup>22</sup> For I joyfully concur with the law of God in the inner man,

<sup>23</sup> but I see a different law in the members of my body, waging war against the law of my mind, and making me a prisoner of the law of sin which is in my members.

<sup>24</sup> Wretched man that I am! Who will set me free from the body of this death?

<sup>25</sup> Thanks be to God through Jesus Christ our Lord! So then, on the one hand I myself with my mind am serving the law of God, but on the other, with my flesh the law of sin.

**8:1** There is therefore now no condemnation for those who are in Christ Jesus.

<sup>2</sup> For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death.

<sup>3</sup> For what the Law could not do, weak as it was through the flesh, God *did*: sending His own Son in the likeness of sinful flesh and *as an offering* for sin, He condemned sin in the flesh,

<sup>4</sup> in order that the requirement of the Law might be fulfilled in us, who do not walk according to the flesh, but according to the Spirit.

<sup>5</sup> For those who are according to the flesh set their minds on the things of the flesh, but those who are according to the Spirit, the things of the Spirit.

<sup>6</sup> For the mind set on the flesh is death, but the mind set on the Spirit is life and peace,

<sup>7</sup> because the mind set on the flesh is hostile toward God; for it does not subject itself to the law of God, for it is not even able *to do so*;

<sup>8</sup> and those who are in the flesh cannot please God.

<sup>9</sup> However, you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he does not belong to Him.

<sup>10</sup> And if Christ is in you, though the body is dead because of sin, yet the spirit is alive because of righteousness.

<sup>11</sup> But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who indwells you.

<sup>12</sup> So then, brethren, we are under obligation, not to the flesh, to live according to the flesh--

<sup>13</sup> for if you are living according to the flesh, you must die; but if by the Spirit you are putting to death the deeds of the body, you will live.

<sup>14</sup> For all who are being led by the Spirit of God, these are sons of God.

<sup>15</sup> For you have not received a spirit of slavery leading to fear again, but you have received a spirit of adoption as sons by which we cry out, "Abba! Father!"

<sup>16</sup> The Spirit Himself bears witness with our spirit that we are children of God,

<sup>17</sup> and if children, heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer with *Him* in order that we may also be glorified with *Him*.

<sup>18</sup> For I consider that the sufferings of this present time are not worthy to be compared with the glory that is to be revealed to us.

<sup>19</sup> For the anxious longing of the creation waits eagerly for the revealing of the sons of God.

<sup>20</sup> For the creation was subjected to futility, not of its own will, but because of Him who subjected it, in hope

<sup>21</sup> that the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God.

<sup>22</sup> For we know that the whole creation groans and suffers the pains of childbirth together until now.  
<sup>23</sup> And not only this, but also we ourselves, having the first fruits of the Spirit, even we ourselves groan within ourselves, waiting eagerly for *our* adoption as sons, the redemption of our body.  
<sup>24</sup> 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?  
<sup>25</sup> But if we hope for what we do not see, with perseverance we wait eagerly for it.  
<sup>26</sup> 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;  
<sup>27</sup> and He who searches the hearts knows what the mind of the Spirit is, because He intercedes for the saints according to *the will of God*.  
<sup>28</sup> And we know that God causes all things to work together for good to those who love God, to those who are called according to *His purpose*.  
<sup>29</sup> For whom He foreknew, He also predestined to *become* conformed to the image of His Son, that He might be the first-born among many brethren;  
<sup>30</sup> and whom He predestined, these He also called; and whom He called, these He also justified; and whom He justified, these He also glorified.  
<sup>31</sup> What then shall we say to these things? If God *is* for us, who *is* against us?  
<sup>32</sup> He who did not spare His own Son, but delivered Him up for us all, how will He not also with Him freely give us all things?  
<sup>33</sup> Who will bring a charge against God's elect? God is the one who justifies;  
<sup>34</sup> who is the one who condemns? Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes for us.  
<sup>35</sup> Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?  
<sup>36</sup> Just as it is written, "For Thy sake we are being put to death all day long; We were considered as sheep to be slaughtered."  
<sup>37</sup> But in all these things we overwhelmingly conquer through Him who loved us.  
<sup>38</sup> For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers,  
<sup>39</sup> nor height, nor depth, nor any other created thing, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

**9:1** I am telling the truth in Christ, I am not lying, my conscience bearing me witness in the Holy Spirit,  
<sup>2</sup> that I have great sorrow and unceasing grief in my heart.  
<sup>3</sup> For I could wish that I myself were accursed, *separated* from Christ for the sake of my brethren, my kinsmen according to the flesh,

## The Unreached and the Normal Christian Life

**Romans 15:1** Now we who are strong ought to bear the weaknesses of those without strength and not *just* please ourselves.

<sup>2</sup> Let each of us please his neighbor for his good, to his edification.  
<sup>3</sup> For even Christ did not please Himself; but as it is written, "The reproaches of those who reproached Thee fell upon Me."  
<sup>4</sup> For whatever was written in earlier times was written for our instruction, that through perseverance and the encouragement of the Scriptures we might have hope.  
<sup>5</sup> Now may the God who gives perseverance and encouragement grant you to be of the same mind with one another according to Christ Jesus;  
<sup>6</sup> that with one accord you may with one voice glorify the God and Father of our Lord Jesus Christ.  
<sup>7</sup> Wherefore, accept one another, just as Christ also accepted us to the glory of God.  
<sup>8</sup> For I say that Christ has become a servant to the circumcision on behalf of the truth of God to confirm the promises *given* to the fathers,  
<sup>9</sup> and for the Gentiles to glorify God for His mercy; as it is written, "Therefore I will give praise to Thee among the Gentiles, And I will sing to Thy name."  
<sup>10</sup> And again he says, "Rejoice, O Gentiles, with His people."  
<sup>11</sup> And again, "Praise the Lord all you Gentiles, And let all the peoples praise Him."

<sup>12</sup> And again Isaiah says, "There shall come the root of Jesse, And He who arises to rule over the Gentiles, In Him shall the Gentiles hope."

<sup>13</sup> Now may the God of hope fill you with all joy and peace in believing, that you may abound in hope by the power of the Holy Spirit.

<sup>14</sup> And concerning you, my brethren, I myself also am convinced that you yourselves are full of goodness, filled with all knowledge, and able also to admonish one another.

<sup>15</sup> But I have written very boldly to you on some points, so as to remind you again, because of the grace that was given me from God,

<sup>16</sup> to be a minister of Christ Jesus to the Gentiles, ministering as a priest the gospel of God, that *my* offering of the Gentiles might become acceptable, sanctified by the Holy Spirit.

<sup>17</sup> Therefore in Christ Jesus I have found reason for boasting in things pertaining to God.

<sup>18</sup> For I will not presume to speak of anything except what Christ has accomplished through me, resulting in the obedience of the Gentiles by word and deed,

<sup>19</sup> in the power of signs and wonders, in the power of the Spirit; so that from Jerusalem and round about as far as Illyricum I have fully preached the gospel of Christ.

<sup>20</sup> And thus I aspired to preach the gospel, not where Christ was *already* named, that I might not build upon another man's foundation;

<sup>21</sup> but as it is written, "They who had no news of Him shall see, And they who have not heard shall understand."

<sup>22</sup> For this reason I have often been hindered from coming to you;

<sup>23</sup> but now, with no further place for me in these regions, and since I have had for many years a longing to come to you

<sup>24</sup> whenever I go to Spain-- for I hope to see you in passing, and to be helped on my way there by you, when I have first enjoyed your company for a while--

<sup>25</sup> but now, I am going to Jerusalem serving the saints.

<sup>26</sup> For Macedonia and Achaia have been pleased to make a contribution for the poor among the saints in Jerusalem.

<sup>27</sup> Yes, they were pleased *to do so*, and they are indebted to them. For if the Gentiles have shared in their spiritual things, they are indebted to minister to them also in material things.

<sup>28</sup> Therefore, when I have finished this, and have put my seal on this fruit of theirs, I will go on by way of you to Spain.

<sup>29</sup> And I know that when I come to you, I will come in the fulness of the blessing of Christ.

<sup>30</sup> Now I urge you, brethren, by our Lord Jesus Christ and by the love of the Spirit, to strive together with me in your prayers to God for me,

<sup>31</sup> that I may be delivered from those who are disobedient in Judea, and *that* my service for Jerusalem may prove acceptable to the saints;

<sup>32</sup> so that I may come to you in joy by the will of God and find *refreshing* rest in your company.

<sup>33</sup> Now the God of peace be with you all. Amen.