

SERMON: Justification: Maturity & Self Denial

GOOD Morning OIC,

JUSTIFICATION is the declaration by God that we are no longer guilty but we are made righteous on the basis of Jesus' death on The Cross to buy OUR eternal forgiveness. Today, we will see more details of how Paul describes that Christians who are Justified by Faith are set free by God and also called to live a life of Self-denial on the Behalf of Others

So now onward through the Book of Romans. We had read several weeks ago the Apostle Paul's one-line summary of many Bible texts, saying the Spirit of the Law is LOVE in **(Romans 13.10)**. *Love does no wrong to a neighbor; therefore love is the fulfillment of the law.* Now Paul shows how we we are called to exercise that love to our neighbors, especially fellow Christians, by self-denial.

Let us start with the the last verse from my Message on May 18th titled **Justification: Freedom and Christian Duty**. The key verse for Christians to keep a clear conscience before God is in **(Romans 14.23)** *But he who doubts is condemned if he eats, because his eating is not from faith; and whatever is not from faith is sin.* This last phrase, **whatever is not from faith is sin**, is actually a key verse on a Christians life, not only his conscience, on his walk to Glory. This is a walk of faith with both seen and unseen encouragements by Jesus that a Christian is on the right path towards seeing Jesus.

Now let us look at Paul's *Experiential Christianity* on one of his Missionary Journeys. Paul's preaching had won new disciples for Jesus. He was inspired by his recent experience of being "almost stoned to death" before this fruitful evangelism. We see in **(Acts 14.19-22)**: *But Jews came from Antioch and Iconium, and having won over the crowds, they stoned Paul and dragged him out of the city, **supposing him to be dead.** 20 But while the disciples stood around him, he got up and entered the city. The next day he went away with Barnabas to Derbe. 21 After they had preached the gospel to that city and had made many disciples, they returned to Lystra and to Iconium and to Antioch, 22 strengthening the souls of the disciples, encouraging them to **continue in the faith, and saying, "Through many tribulations we must enter the kingdom of God."*** Holy Spirit will give us impressions and guidance to "walk in faith" that is **continue in the faith (Acts 14.22)** even after bad and hurting experiences. Paul had just been "almost **stoned** to death," but

God had a different plan than those Jews' plans. Paul was still human and that experience was *much suffering* for him. Paul wanted to exhort and implore these disciples of Jesus to know the truth in following Jesus. In particular, that continuous or unbroken Peace and Glory is at the End of the Christians Walk into Heaven with Jesus. So Paul let's them know that **“Through many tribulations we must enter the kingdom of God.”**

Let us look at the meaning of the **many tribulations** that God will allow in our walk to Glory. Our first thought may be *terrible disasters, disease, etc.* That may be God's will for some of us. But the exegesis or meaning of Biblical **tribulations** covers a wider area of “difficult expediences.”

Looking at the Original Greek, **tribulations** is, (θλίψις) thlipsis. This covers various levels of hardship such as: **pressure, compression; affliction, distress of mind, distressing circumstances, trial, affliction.**

One example of “tribulations” is from Jesus' parable of the Seeds, which explains varying success or results of evangelism. This parable is in (Matthew 13.3-23). The seed that fell on rocky soil, grew quickly, but the hot sun killed the plant. This describes a person who accepts the Gospel of Christ, in (Matthew 13.21/MOUNCE) *yet he has no root in himself but lasts only a short time, and when suffering (thlipseōs | θλίψεως) or persecution arises on account of the message, immediately he falls away.* All Christians on Earth will have various levels of persecution.

Another shade of meaning for **tribulations** is an example of **severe spiritual warfare**, possibly including physical acts by people prompted by Satan, against the Apostle Paul and his missionary team. For (2 Corinthians 1.8/MOUNCE) says *For we want you to know, brothers, about the affliction (thlipseōs | θλίψεως) we suffered in Asia, that we were burdened excessively beyond our power to cope, so that we despaired even of living. The powerful Presence of the Holy Spirit in a Christain not only allows more fruit in ministry, but more joy in the midst of suffering.* As in (Romans 5.3/MOUNCE) *And not only that, but we also rejoice in our sufferings (thlipsesin | θλίψεσιν), knowing that suffering (thlipsis | θλίψις) produces endurance,*

Pastor, you may ask: What does this have to do with today's emphasis on **Self-denial on the Behalf of Others?** Actually, Paul set the example of **self-denial** to preach the Gospel of Jesus with many radical Jewish Sects trying to murder him. What ever level of **self-denial** Jesus asks of us, this is a fine example for us all.

I used to wonder how in the world would I know where I fit on the continuum of *weak to strong*, as in the first few words of (Romans 15.1) **Now we who are strong ...Now we who are strong ought to bear the weaknesses of those without strength and not just please ourselves.** Self-analysis can

be too important and cause us to take our eyes off of Jesus. But, it is not arrogant or prideful to know that God has communicated to you that you are on the “Road to Maturity in Christ”. You may consider yourself “*we who are strong*” if you have been sensing the impression by the Spirit of Christ that you have matured to a certain confidence in His holding you and guiding you. The “*we who are strong*” know deep in their hearts that if a Christian does not have *many tribulations*, he has drifted off the path to *enter the kingdom of God*. In American low level English slang, this pastor would rephrase it as { **If you ain't got tribulations.....you ain't goin' there!** } Seeing yourself as in the category “*we who are strong*” is not “self-confidence,” but “Jesus-confidence!”

Being in the category of *we who are strong* also means accepting the burden of less mature Christians and bear with them in their immaturity. **(Ephesians 4.1-4/KJ21)** *I therefore, the prisoner in the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, 2 with all lowliness and meekness, with long-suffering, forbearing one another in love,3 endeavoring to keep the unity of the Spirit in the bond of peace.4 There is one body and one Spirit, even as ye are called in one hope of your calling;* The word “*forbearing*” is not common in English, and maybe not in Japanese either. So here is the Greek New Testament word: *forbearing*, ἀνέχομαι (anechōmai). In the New Testament which was written in Greek, it is always in the “middle voice.” Where the subject of the verb is seen as acting upon itself or for its own benefit. This is similar to English “passive” verb voice, compared to an “active” verb, like the word “to preach,” “to go,” for example. That English “passive” voice fits the meanings of “*anechomai*” listed here: **to endure patiently, to bear with, to suffer, admit, permit**. The application or meaning is that those Christians *who are strong* should permit or allow immature behavior of their fellow Christians and **(Romans 15.1) to bear the weaknesses of those without strength and not just please ourselves**. Of course, it is imperative in a permissive world, to know if either an *immature or mature* Christian acts abusively in sinning against another Christian or against the Church. In this case we must not be “passive” and “permit”, or be *forbearing one another in love*. Loving God's Word, Jesus, means there must be “action in love,” such as in the “active” voice verbs, to confront or rebuke, to bring such a Christian to repentance. But most weak Christians are *those without strength* in the Faith; but not without conscience or desire to live a holy life for Jesus. Mature Christians need to remember how far God has caused their faith to grow since they first believed, as well as how Jesus picked them up out of a pit of sin and filth. They must attempt to gently correct the immature but by not trading TRUTH for PEACE!

It says in **(Romans 15.2-3)** *2Each of us is to please his neighbor for his good, to his edification. 3 For even Christ did not please Himself; but as it is written, “THE REPROACHES OF THOSE WHO REPROACHED YOU FELL ON ME.”* Mature Christians need to attempt to keep a more gentle or

passive way in their relationships with *weak in faith Christians*. Working hard to please them for their *edification*{*building up in the faith*}. Now there is a big question that all leaders in the Church have to pray for wisdom from God about, or in regards to, the *weaker Christian*. **Is he or she teachable? Only immature Christians who are teachable can be led to maturity!**

(Romans 15.3/Beck) captures or brings out the meaning of Paul's message very well: *Even Christ did not please Himself, but it happened to Him as it is written: 'Those who insult You insult Me.'*"

(Romans 15.3/Beck) Paul is quoting, *but as it is written, (Psalm 69.9) For zeal for Your house has consumed me, And the reproaches of those who reproach You have fallen on me.*

The reaction of the Jewish religious leaders to Jesus spiritually cleansing the Temple in Jerusalem is a clear example of the reproach Christians get from Unbelievers. We read in **(John 2.13-17) 13** *The Passover of the Jews was near, and Jesus went up to Jerusalem. 14 And He found in the temple those who were selling oxen and sheep and doves, and the money changers seated at their tables. 15 And He made a scourge of cords, and drove them all out of the temple, with the sheep and the oxen; and He poured out the coins of the money changers and overturned their tables; 16 and to those who were selling the doves He said, "Take these things away; stop making My Father's house a place of business."* **17** *His disciples remembered that it was written, "ZEAL FOR YOUR HOUSE WILL CONSUME ME."* The Jews' immediate response was from "unbelief" in Jesus. We see in **(John 2.18-21)** *The Jews then said to Him, "What sign do You show us as your authority for doing these things?" 19 Jesus answered them, "Destroy this temple, and in three days I will raise it up." 20 The Jews then said, "It took forty-six years to build this temple, and will You raise it up in three days?" 21 But He was speaking of the temple of His body.* These Jews may have restrained their emotions at that time, but their "reproach" on Jesus' action and Words was fully let loose during His Crucifixion. We read in **(Matthew 27.39-40)** *39 And those passing by were hurling abuse at Him, wagging their heads 40 and saying, "You who are going to destroy the **temple** and rebuild it in three days, save Yourself! If You are the Son of God, come down from the cross."*

When unbelievers insult or reproach us because we are Christians then we are experiencing what Jesus had to absorb from the Jews in His Ministry. The Greek describes this "reproach" **,ὀνειδισμός (oneidismos)**, as used in **(Romans 15.3)** as *reproach*, or *reviling*. The more difficult thing is for a mature Christian to be reproached or insulted by a Christian. These are usually, but not always, young in the *faith Believers* thus immature Christians. Often, they are ignorant of the things of God other than their own salvation. Yet, mature Christians must not react as Jesus did to the Unsaved Jews. This is truly the difficult and humanly *impossible* love that Jesus asks the *mature* to show those fellow Believers who insult them.

Now in **(Romans 15.4)** *For whatever was written in earlier times was written for our instruction, so that through perseverance and the encouragement of the Scriptures we might have hope.* I don't

have time nor the space to cover *whatever was written in earlier times*. It really means the complete Older Testament or Covenant recorded in the Holy Scriptures. The Letters and most of the Gospels were still in process when Paul wrote the Book of Romans in 57AD. A few churches were blessed with the early Gospels being circulated, and some letters by Peter and Paul; but Paul is clearly referring to the Older Testament, which is the History of the Jewish Nation. Despite all of the Jews' sins, this is a testament of God's patience to encourage His people to *have perseverance*. We saw in **(Romans 9.27)** *Isaiah cries out concerning Israel, "THOUGH THE NUMBER OF THE SONS OF ISRAEL BE LIKE THE SAND OF THE SEA, IT IS THE REMNANT THAT WILL BE SAVED;* And in **(Romans 11.5)** *In the same way then, there has also come to be at the present time a remnant according to God's gracious choice.* Israel and Judah, the Northern and Southern parts of Israel, is where God's faithful prophets (among them Isaiah and Jeremiah) preached the prophetic and unpopular Word of God that the invading armies would prevail. Yet, these two prophets had two of my, and many other Christians', favorite Bible verses of hope and faith to *persevere*. The prophet Isaiah prophesied the coming Babylonian invasion to King Hezekiah in **(Isaiah 39.6)** *'Behold, the days are coming when all that is in your house and all that your fathers have laid up in store to this day will be carried to Babylon; nothing will be left,' says the Lord.* Then, while God's people were going into captivity, Isaiah is given Isaiah Chapter 40 by the Holy Spirit. It has many promises of the rewards to Believers who *persevere* in the faith of the God of Abraham, Isaac, and Jacob. These include **(Isaiah 40.31)** *Yet those who wait for the Lord Will gain new strength; They will mount up with wings like eagles, They will run and not get tired, They will walk and not become weary.* And also **(Jeremiah 29.10-12)** **10** *"For thus says the LORD, 'When seventy years have been completed for Babylon, I will visit you and fulfill My good word to you, to bring you back to this place. 11 For I know the plans that I have for you,' declares the LORD, 'plans for welfare and not for calamity to give you a future and a hope. 12 Then you will call upon Me and come and pray to Me, and I will listen to you.*

I recall the first time I heard **(Jeremiah 29.11)** as a just born-again Christian. I was learning to battle against fear and mistrust in my own heart. I may have been depressed...but, I was thankful to have been found by Jesus. We never mature so much as to not need that verse and to trust the One who gives it. Mature Christians have learned that the only *real calamity* is separation from our Lord and Savior Jesus. At first, I thought that **(Jeremiah 29.11)** meant nothing will ever "go wrong" for you. Not at all. The Holy Spirit had not yet brought to my understanding the meaning of the verse that the Apostle Paul spoke to Jesus' disciples in **(Acts 14.22)** ***Through many tribulations we must enter the kingdom of God.***"

Let us look at the context and situation of God's people in order to bring out the meaning of Jeremiah's Message of a future and a hope in **(Jeremiah 29.11)**, *For I know the plans that I have for you, ' declares the LORD, 'plans for welfare and not for calamity to give you **a future and a hope**.* These people were in captivity looking at a future with their freedom taken away by an enemy. But the Lord was promising them deliverance, **a future and a hope**. So today we Born-Again Christians will have *many tribulations*, **but** our enemy, Satan, can never hold us captive ever..ever...ever again! *If the Son makes you free, you will be free indeed* as Jesus said in **(John 8.36)**. And, because of our **Justification** by Jesus' Sacrifice on the Cross, we don't have to wait 70 years to know **(v.11b)** *Then you will call upon Me and come and pray to Me, and I will listen to you.* Jesus promised all His disciples, followers of Him for all times, in **(Matthew 7.7)** *Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you.*

A TAKEAWAY FROM PASTOR'S LIFE ON PERSEVERANCE- A NOTE FOR NEW BELIEVERS

(Romans 15.5) *Now may the God who gives perseverance and encouragement grant you to be of the same mind with one another according to Christ Jesus,* I used to “worry” that I did not have enough “perseverance” to finish my walk with Jesus to Glory. Then, Holy Spirit taught me how He applies the Word to strengthen all of God's children, the weak and the strong, who will **ask, as above in (Matthew 7.7)** *Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you.* I started to ask from my **need and not from my faith!** But growing in my faith from there, my plan under God's Promised Plans in **(Jeremiah 9.11)** is to have the perseverance to make it all the way to Glory. This is confirmed, for **I keep asking and God keeps giving as declared here in (Romans 15.5)** *God who gives perseverance and encouragement.*

Self-denial is often required *to be of the same mind with one another according to Christ Jesus* as written in **(Romans 15.5)** *Now may the God who gives perseverance and encouragement grant you to be of the same mind with one another according to Christ Jesus.* It may be a disagreement on some portion of the Bible. Mature Christians learn to meet *to be of the same mind* in the main Christian Themes, such as The Cross and Justification. Holy Spirit matures all of us so often over time there is more being of the same mind regarding the Bible and Christian Life.

(Romans 15.6) *so that with one accord you may with one voice glorify the God and Father of our Lord Jesus Christ.* All those who minister at OIC, especially on Sunday mornings, pray and work for God's Holy Spirit to cause this result of our imperfect efforts. This praising of Jesus is what the whole Universe, both the willing saint; and the compelled and condemned sinner ,and the cursed Devil, will someday soon do. This is prophesied in **(Philippians 2.8-11)** **8** *Being found in*

appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross. 9 For this reason also, God highly exalted Him, and bestowed on Him the name which is above every name, 10 so that at the name of Jesus EVERY KNEE WILL BOW, of those who are in heaven and on earth and under the earth, 11 and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father. We Christians get the joy of **willingly** praising Jesus all the time but especially on Sundays *in one accord*.

(Romans 15.7) says *Therefore, accept one another, just as Christ also accepted us to the glory of God.* The word, *Therefore*, is about the above teachings with the *strong and the weak* accepting each other; in one accord or *having the same mind (Romans 15.5)* or the one desire to praise Jesus during worship services so that God receives Glory. Here is the Word of God promoting Congregational Worship in Church.

We read in **(Romans 15.8)** *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.* Paul now reminds the church in Rome with Jews and Gentiles of his fundamental theme of **Justification** as applied to both. He taught this earlier in his Letter to the Romans including in **(Romans 3.28-30/AMPC)**: *Since it is one and the same God Who will justify the circumcised by faith [which germinated from Abraham] and the uncircumcised through their [newly acquired] faith. [For it is the same trusting faith in both cases, a firmly relying faith in Jesus Christ.* The 1st Century Churches had much **social** tension between Jews and Gentiles. Born-again Christians have baggage that Holy Spirit will work out of their life; but, the acceptance of the *strong and weak* with each other is similarly needed between Jew and Gentile Christians. The **racial** tension in the United States of America (USA) in the last 50 years, and up until the 2nd Millennium, is very similar to the tension between Jew and Gentile in the 1st Century. In the USA, most Black Christians attended racially Black churches. There was much better Christian integration in the personal lives of Christians of both races. But Christians as still too human, tend to hold onto their traditional prejudices even in their church culture. Having different churches with different racial or cultural identities is fine. But discriminating against a different culture in one church is not! Therefore, the Apostle Paul is here saying a BIG NO to that behavior in the 1st Century Churches. Thusly, Paul emphasized in **(Romans 15.6)** *so that with one accord you may with one voice glorify the God and Father of our Lord Jesus Christ.* God looks over our sinful hearts as we are dependents of *grace for grace*. He is especially blessed when any church can *with one voice glorify {Him} the God and Father of our Lord Jesus Christ.*

In **(Romans 15.9)** *and for the Gentiles to glorify God for His mercy; as it is written,*

“THEREFORE I WILL GIVE PRAISE TO YOU AMONG THE GENTILES, AND I WILL SING TO YOUR NAME.”

10 Again he says, *“REJOICE, O GENTILES, WITH HIS PEOPLE.”* **11** And again, *“PRAISE THE LORD*

ALL YOU GENTILES, AND LET ALL THE PEOPLES PRAISE HIM.” **12** 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.”

So now Paul deals with the Jews' reluctance to accept Gentiles with quotes from the Older Testament prophets that foreknew this Unity of Jew and Gentile in Christ. This is to convince the Jewish Christians that Paul is not inventing a new religion, but that Christianity is following Christ who **fulfilled *The Law and the Prophets* by revealing God and His Love to all men.**

Thus “*as it is written*” includes Older Testament quotes in **(Romans 15.9) from (2Samuel 22.50) and (Psalm 18.49), in (Romans 15.10) from (Deuteronomy 32.43), in (Romans 15.12) from (Psalm 117.1) and in (Romans 15.12) from (Isaiah 11.10)** as I listed these verses above. Therefore, the words “*as it is written*” ties together the Older Testament Faith with the Newer Testament as we know it.

Christians often have to be determined to exercise **self-denial** upon learning what pleases the Lord Jesus, such as instructed by Paul in: **(Romans 15.7) *Therefore, accept one another, just as Christ also accepted us to the glory of God.***

This need for **self-denial** applied to many White American Christians to accept Black Christians in the latter part of the 20th Century. This is similar to the Jewish Christians' accepting Gentile Christians the 1st Century. In America there were sinful remnants of anti-Black racism in the immature Christians. Many Blacks were slaves due to the sin of slavery; and the sinful society pushed them down. These teachings from Paul tell us that this is unacceptable behavior in the Church.

We might say that my title for today, **Justification: Maturity & Self Denial**, has as the key verse **(Romans 15.7) *Therefore, accept one another, just as Christ also accepted us to the glory of God.*** Yet in many of these recent Bible verses we see Paul's heart as a *missionary* and as a *pastor* gently yet firmly calling for **Maturity & self-denial** in Jew and Gentile Christians. It is clarifying to remember that the Gentiles are in a fellowship of Jesus Followers which was first labeled or called a “sect” of Judaism. Truly the Christian Religion has its roots in the Older (Jewish History) Testament. Thus the Jewish Christians might tend to feel superior to the Gentiles without those roots. Churches in Israel, such as in Jerusalem, had much prejudice against the Gentile Believers. But Paul clearly stated that the Gentiles are just as much in the Spiritual Family of Abraham's Faith as the Jews. All he expected as God's Messenger, and therefore, all God expected of Gentile Believers was thanksgiving for their having been grafted into this Family of God. We saw this in

the 11th Chapter of Romans, especially **(Romans 11.17-20)** *But if some of the branches were broken off, and you, being a wild olive, were grafted in among them and became partaker with them of the rich root of the olive tree, 18 do not be arrogant toward the branches; but if you are arrogant, remember that it is not you who supports the root, but the root supports you. 19 You will say then, "Branches were broken off so that I might be grafted in." 20 Quite right, they were broken off for their unbelief, but you stand by your faith. Do not be conceited, but fear;*

Paul is warning Gentile Christians who are trending or leaning toward an *arrogant attitude* toward Jewish Christians to *have fear*. From other uses of *fear* in the original Greek New Testament Bible, I exegeted or brought out the meaning and interpretation a *fear*. The New Testament makes it clear that God rarely uses *fear* as in Paul's warning here towards His Born-again Children. Therefore, Gentile Christians who are thankful for being *wild olive branches grafted in* need have only a general attitude of *fear* toward God as having a *holy reverence*. Jews and Gentiles in Christ are entirely equal in God's sight. They are all in Christ, and seen in Him that way by God.

(Romans 15:13) *Now may the God of hope fill you with all joy and peace in believing, so that you will abound in hope by the power of the Holy Spirit.* Paul closes these paragraphs with a *pastoral prayer*. He shows his heartfelt desire for the Sheep Jesus gave him. Many of them were saved through his evangelistic work, but some had been evangelized by others who preceded or arrived before him in Rome. This verse is Paul's prayer to Heaven and encouragement to the Roman Christians.

Paul wrote detailed *Theology or Knowledge of God* in the Book of Romans, his Letter to a cosmopolitan group of churches in the Capital of the Civilized World. He made it clear that all Christians possess inside their bodies the indwelling Holy Spirit. In **(Romans 8.9)** *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.* Yet we must allow the Apostle Paul to be human. Everyone who has experienced the goodness of Christ wants to give it to others. Paul had experienced the goodness, meeting the Risen Lord Jesus face to face, and also the fullness of the Spirit, so , of course, he wanted these Sheep who belong to Jesus to have this for themselves as well. After Paul had seen the Resurrected and Glorified Jesus on the Road to Damascus, he was blind. Jesus chose an unknown Christian, a disciple but not an Original Apostle, to bring healing and God's Dynamite (Greek,δύναμις,dynamis) Power to Paul. If you were here last week this Biblical event fits Brad Houdyshel's sermon: *No Little People, No Little Places*. Ananias lost his reasonable argument against Jesus, as Ananias knew that Paul, previously called Saul, was out to kill "*Jesus Followers.*" Ananias went forth and found Paul as we read in **(Acts 9.15-19)** *But the*

Lord said to him, “Go, for he is a chosen instrument of Mine, to bear My name before the Gentiles and kings and the sons of Israel; **16** for I will show him how much he must suffer for My name’s sake.” **17** So Ananias departed and entered the house, and after laying his hands on him said, “Brother Saul, the Lord Jesus, who appeared to you on the road by which you were coming, has sent me so that you may regain your sight and **be filled with the Holy Spirit.**” **18** And immediately there fell from his eyes something like scales, and he regained his sight, and he got up and was baptized; **19** and he took food and was strengthened. Later it says in **(Romans 15.13)** that Paul was praying and encouraging the Roman Believers: *Now may the God of hope fill you with all joy and peace in believing, so that you will abound in hope by **the power of the Holy Spirit.*** Having received the filling of the Holy Spirit at the hands of Ananias, he had to want this greater empowerment for all Christians.

God was *The God of Hope* even to the sad and depressed Israelites in *Captivity* as we had read above. *The God of Hope* creates these experiences of *all joy and peace* faithfully in Christian's as they live a life *in believing* in the Lord Jesus. The *joy,peace*, and help to keep *believing* come by ***the power of the Holy Spirit.*** Paul knew that Christians who are *full of the Spirit*, will have more of the Spirit's Fruit and more of Jesus' Power to those around them.

Now we will celebrate by ***Holy Communion*** the Historical Event that allows us forgiven creatures to receive by God's grace the very Spirit of God to overflowing. This Event is **The Cross of Christ.....Celebrated in Holy Communion**

.....***Let Us Pray***

REFERENCES

AMPC – Amplified Bible Classic, Copyright © 1954, 1958, 1962, 1964, 1965, 1987 by The Lockman Foundation, La Habra, CA 90631. All rights reserved.

Beck – **The Holy Bible, An American Translation** by William F. Beck. Lake Publishing Company, Osage Beach, Missouri.

KJ21- 21st Century King James Version (KJ21)

Copyright © 1994 by Deuel Enterprises, Inc.

NASB1995 - New American Standard Bible®, Copyright © 1960, 1971, 1977, 1995, 2020 by The Lockman Foundation. All rights reserved.