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Luke

Chapter 4 - An Unorthodox Power

The Holy Spirit

A Power Unstoppable (38-44)

**Luke 4:38-44:** Then He got up and left the synagogue, and entered Simon's home. Now Simon's mother-in-law was suffering from a high fever, and they asked Him to help her. And standing over her, He rebuked the fever, and it left her; and she immediately got up and waited on them. While the sun was setting, all those who had any who were sick with various diseases brought them to Him; and laying His hands on each one of them, He was healing them. Demons also were coming out of many, shouting, "You are the Son of God!" But rebuking them, He would not allow them to speak, because they knew Him to be the Christ. When day came, Jesus left and went to a secluded place; and the crowds were searching for Him, and came to Him and tried to keep Him from going away from them. But He said to them, "I must preach the

kingdom of God to the other cities also, for I was sent for this purpose.” So He kept on preaching in the synagogues of Judea.

What a strange passage to choose for Resurrection Day. You come into this marvelous gospel, and you're faced with some very strange points. The first is that we see this Messiah that was promised all through the centuries, from the time of Adam, all the way down. We would think that there would be something grand or something wonderful in His appearing, but He's born in a feeding trough. He was raised by an insignificant couple. He came out of Nazareth, which is a nobody and a nowhere place. He is a God that is welcomed in a strange way by blue collar workers, shepherds, and He's announced by a recluse, John the Baptist. Nothing about all of this seems to make any sense, unless you understand why He came.

Scripture tells us in Isaiah 53:2 that He would come like a root out of parched ground. He would have no stately form or majesty that we should look upon Him, nor appearance that we should be attracted to Him.

Scripture tells us that in Hebrews 2:17 that He actually had to be made like His brethren in all things that He might become a merciful and faithful high priest.

Hebrews 4:15 goes on and says, One who could actually sympathize with your weakness.

Isaiah 42:3 says He would be One who would not discard the broken; nor would He snuff out the miserable soul.

Well, He clearly comes to identify with us, no doubt about it. But far beyond that, He came to save us. It is in that marvelous message that we actually see unfold as we see the Holy Spirit moving Him in the power of the Holy Spirit that can, in a marvelous way, overpower the flesh; overpower compromise in our lives, as we've been looking throughout the passage; any kind of doubt and the power that literally permeates and makes a difference in people's lives. Christ has been proclaiming this wonderful message, "God loves you."

He states this, if you look in Chapter 4, a little bit earlier as He stands up in His own hometown in Nazareth and He's handed the Book of Isaiah to read. He turned specifically to Chapter 61 and reads this wonderful passage.

It reads this way,

(Luke 4:18) “THE SPIRIT OF THE LORD IS UPON ME, BECAUSE HE ANOINTED ME TO PREACH THE GOSPEL TO THE POOR.

HE HAS SENT ME TO PROCLAIM RELEASE TO THE CAPTIVES,

AND RECOVERY OF SIGHT TO THE BLIND, TO SET FREE THOSE WHO ARE OPPRESSED,

(Luke 4:19) TO PROCLAIM THE FAVORABLE YEAR OF THE LORD.”

John the Baptist was having doubts of whether or not he was announcing the right person, because of course you look at a lot of the Old Testament and you see clearly the power of God in all of that. So, his question was, “Did I announce the right guy?”

If you look with me in Luke 7, you hear almost the resounding same message that was there in Luke 4.

(Luke 7:22) “And He answered and said to them, “Go and report to John what you have seen and heard: the BLIND RECEIVE SIGHT, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, the POOR HAVE THE GOSPEL PREACHED TO THEM.””

It is the mission of God.

Scripture tells us that the zeal of the Lord will accomplish this. It will be done; that He will not be disheartened or crushed, Isaiah, 42, says. He will literally, Isaiah 57, says set his face like flint and go about the purpose of God.

Luke 9:51 kind of piggybacks on that and states that He will resolutely set His face to go to Jerusalem, though He will go through hostile territory of the Samaritans, though He will ultimately end in hateful territory in Jerusalem, He will go. Nothing will thwart Him. Nothing will stop Him, not even death.

As we come to this passage in Luke 4, it is in the context of Christ ministering in a place that you would think

would be very welcoming to Him, and that is in the synagogue. Synagogue, long story short, came about really after the time in which the Israelites have been taken into captivity and as they were allowed to go back home, their temple had not been rebuilt. So, they began to develop learning places in which they would come. Originally it was at the temple that the sacrifice would be made but that couldn't be done. So, synagogue became a viable place and ultimately became known as the place, supposedly of prayer to God. The word itself, the prefix of the word, "*syn*," actually refers to a gathering of people. So, it's a gathering of people, hopefully to worship God, but ultimately it becomes anything but that. One of my concerns always about the holy days is that we not only miss the point, but we also get so involved in celebrating in the way that has always been celebrated, that we miss the heart. So, this wonderful passage takes us into that, and one of the reasons why I just couldn't abandon it as we've been going through the Gospel of Luke. I said, "This has got to be the text." Because we see the tenacity of Christ, we see the consistency of Christ that He will not let it go. It's like Paul says, "The love of Christ constrains me."

And God's love just moved Him and motivated Him. Scripture will repeat over and over again that He was empowered by the Spirit, and you go, "What does the Spirit of God look like? Well, love. He's empowered by the Spirit of love. So, as we see Him walk us through this, we begin to realize just how tenacious He was. He finds himself in the setting of His own hometown in this Chapter 4, and in His own hometown, He reads that particular passage. At first, of course, it's a wonderful passage. So, people go, "How wonderful He is. He proclaims this wonderful message." Then somebody off to the side says something like, "Hey, wait a minute. This is Joseph's son. He couldn't be really anybody great." And once again measuring according to the external rather than the internal. Christ ultimately says to them, "I tell you, the day is coming, where you're going to say, 'If You are who You say You are, You heal yourself.'" And of course, ultimately that happens on the cross as He is taken on the cross. He then gives interesting stories from the Old Testament that reveal that in Jerusalem and in Judea and in God's country, so to speak, not one righteous man can be found. Not one righteous woman

could be found in the time of Elijah or Elisha, and He gives those particular incidents from the Old Testament. His point was in the text that that's the way it is here. There are no righteous people here. We will ultimately have to go someplace else because nobody is really receptive to hear the word of God. Well, you tell people that and they get pretty upset, especially if they consider themselves extremely religious.

It is that point that I really want to emphasize especially today because religion is certainly, I believe, the greatest enemy of God. It is the very thing that gathered them together for the purpose to crucify Him. The religious ones were the ones that had actually thought through the process of "We've got to take this guy out." It was religion that really causes people to stumble, and Jesus will speak specifically to the religious leaders in Matthew 23, and He says, "You shut people out of the kingdom of God. You shut them out." What a bizarre thought that religion is shutting people out of the kingdom of God, and what we realize is that so much of religion is more about pomp and circumstance and pageantry than it is about reality.



When I consider interesting passages such as 1 Timothy 4, Paul is writing to Timothy and he's saying, "Look, this is what's going to happen. There are going to be these things called doctrines of demons." Think about that, doctrines of demons. So, demons actually have doctrines in the church? Yeah, they have doctrine in the church. You want to know what the doctrine of demons are? It's a powerful force and it permeates the church. Hypocrisy. There is nothing more powerful than that, because if we can just get you talking about it, but you never do anything about it, it works. I mean, the wonderful thing is you at least feel religious. So, why even work towards going further in this? We know what the songs are about, and we've done this before. We even know what resurrection is about. Talk about it. Do some pageantry about it. March down the street; throw out the things that come before the feet of Christ, and let's just walk through the process and let's do a theater about it, but let's not change. That's the doctrine of a demon.

Scripture reveals to us in 2 Corinthians 11, that even Satan disguises himself as an angel of light, as an apostle

of Christ. Did you hear that? An apostle of Christ. How powerful is that? If you look at this passage with me, in many respects what we're going to see is the synagogue was actually an enemy. Of course, as Jesus comes to His own synagogue there in Nazareth and He states these things, they get so angry; they get ready to kill Him and they take Him up to the cliff to throw Him off. That's the beginning of His ministry. He wasn't welcome in His own hometown and perceived as a nobody, because that's what He wanted you to do. He wanted you to perceive Him as a nobody but listen to the message as the Glory. So, as we go through, we begin to see this whole process of religion attacking Christ.

He goes into Capernaum as the passage reads, and it says, (Luke 4:31) “And He came down to Capernaum, a city of Galilee, and He was teaching them on the Sabbath.”

Which is when they were gathered together, which is the only time really to come together. It was to honor the Sabbath day, to keep the Sabbath day holy. But you know, the interesting thing about religion is it twists, and it convolutes everything, and the very thing that was meant

for one purpose is now twisted to another. The religious leaders had taken the Sabbath day and used it to oppress. They had used it to control. They had used it to manipulate people. It was not because they love God. The whole purpose of the Sabbath, according to Isaiah, is very clear that you would cease from doing your will and come into the will of God. That's the whole purpose of this Sabbath, and the word itself, "*sabbat*" means to cease. It's you ceasing from your will. When you receive Christ, according to Hebrews 4, you enter into the Sabbath rest. That is to say, you tell God, "You're Lord of my life now." If you confess with your mouth Jesus is Lord and believe in your heart that He raised Him from the dead, that not even death could take Him, then you will be saved. So, Scripture is telling us that there is this force that is moving that is somehow trying to subvert us away. The forces of death, the forces of hell that are moving us, and the gates of hell will not prevail. Christ will continue. That's what this passage is about.

If you look with me as He goes to Capernaum in the passage, and as you read in verse 33, as we talked about

last week, He goes into the synagogue. Once again, a place where everybody should be really close to God, and what does He find in this synagogue? A demon.

Surprised? And as we go throughout Scripture, we see these people that are weighed down by pain, by sorrow, by suffering, and by demons in the synagogue. Why? The reason why is that's where they live, in a place of hypocrisy. For hypocrisy is the greatest enemy of the cross.

I've oftentimes talked to people, and they said, "I grew up in a home where my parents didn't know God, didn't love God. At least I could tell the difference." But I've heard others that grew up in a home where they were hypocrites and they said, "I see no difference between them and the world, and there's no distinction." It works every time, the powerful force.

So, it's in this particular setting that He goes into Capernaum, and this man has a demon and Christ casts him out. I mean, He comes with power. I mean, real power. I mean, there's a change of a life. The person has been totally possessed and now he no longer is. He's been

living in this place, and he's made it his home in the synagogue. Very much a welcome place, but no longer. Christ has healed him.

It is from this setting, if you pick up with me in verse 38, that it says,

(Luke 4:38) “Then He got up and left the synagogue...”

Now, I just want to make mention of the words “got up” here within the passage. Metaphorically, used within the text, it actually means to go from a lower place to a higher place, and it will actually be the exact term that is used with Christ arising from the dead. So, it's an interesting way of introducing this because He's virtually saying that by leaving the synagogue He was going to a higher place. The question is, where does He go? Simon's house.

So, the way the passage reads is,

(Luke 4:38) “Then He got up and left the synagogue, and entered Simon’s home...”

A fisherman. You wouldn't think that would be a higher place, would it? It would be a more stinky place.

“... Now Simon’s mother-in-law was suffering from a high fever...”

According to the Gospels, Luke is the only one that actually identifies the kind of fever, and in the Greek, there were basically two or three different kinds of fever that one could have. This particular fever, according to the passage, is the worst that you can have. It was actually fatal. So, to comprehend what was happening, his mother-in-law was at the place of dying, and Jesus walks in the room. What’s interesting is, it says at the end of verse 38 that they made request of Him on her behalf. Now, if you want to do a contrast, here, you have a guy in the synagogue, weighed down, controlled by a demon, and nobody says anything.

In fact, you'll go a little bit further in Luke if you look in Luke 6,

(Luke 6:6) “On another Sabbath He entered the synagogue and was teaching; and there was a man there whose right hand was withered.

(Luke 6:7) The scribes and the Pharisees were watching Him closely to see if He healed on the Sabbath...”

And Jesus, of course, says, "What? We're not supposed to do good? What if you had an ox fall in a hole? You wouldn't rescue him on the Sabbath?" The point of the matter is that you're seeing all these people that are needy. Oftentimes, people go to churches, they go to places of worship because they're looking to find God, and lo and behold, they find anything but. They come out going, "I felt no love. I felt oppression. I feel worse than I felt ever before." There's a reason why, because that's what religion does. It's very condemning and it's very condescending and it makes you feel small. That's what religion does. It elevates man. It doesn't elevate God. That's what religion does. But it's all hypocrisy because we know the very things they teach you, they don't do. Read the passage in 2 Peter 2, false prophets will arise among you. That's what it says. It's one of our greatest battles within this declaration of this wonderful, good news.

The passage reads that they made requests of Him on her behalf. Now, what's interesting about this is, in this place, people are actually concerned for other people. They

actually care for other people, but they're making a request not because they don't believe that Christ could see her and see the problem, but it is on the Sabbath, and you're not supposed to do these things on the Sabbath. I mean, that's what religion had stuck in their heads. That was the reason for the Sabbath. So, you don't do anything, even good on the Sabbath. It's not true. So, they make requests. If you consider all the times that the Sabbath is mentioned in particular incidents such as this, such as John 9 in which you have the blind man and Christ heals him, and the Pharisees go and they ask, "Is this your son?" And they go, "We're not saying." And the text actually goes on and says, "Because they were afraid that they would throw them out of the synagogue." The power was so permeating in their realm that (John 12) even the rulers were afraid to admit, though they had seen Lazarus raised from the dead, "We'll just ignore it. It's embarrassing. If we say something that He might be the Messiah, they'll throw us out of the synagogue." And everybody was afraid.



In this particular passage, the disciples are going, “Is it ok? Is it ok?” Isn't it amazing how we can get suppressed and oppressed by religion, where we start wondering is, “Is it ok to talk to God?” Religion says, “Oh, no, you’ve got to talk through somebody.” No, no. Hebrew says you can come boldly to the throne of grace because of His sacrifice of His Son. Don't be afraid. Remember, Jesus says, “The whole reason I came was to set free the prisoners.” What are we imprisoned by? I have found most people are imprisoned by religion. Most of them are.

(Luke 4:39) “And standing over her...”

Which is the position of a physician within the text.

“... He rebuked the fever, and it left her; and she immediately got up and waited on them.”

It uses the word where we get the word “deacon,” “*diakonos*,” which makes reference to the fact of going and serving others; one of the reasons for deacons. The main reason for a deacon really is to serve. It's interesting how oftentimes the church has made it a status symbol

rather than a place of service. Once again, religion can distort.

It then goes on and says this in verse 40, and I want you to take note of it,

(Luke 4:40) “While the sun was setting...”

You might want to underline that phrase. I know it seems kind of insignificant, or maybe in your mind you're going, “Wow, He was working a long day, and that might be the point.” That's not the point. The point is, when sun sets according to the Jewish day, it's a new day, which means you're now coming out of the Sabbath. So, now it's ok to heal.

So, if you read the passage,

(Luke 4:40) “While the sun was setting, all those who had any who were sick with various diseases brought them to Him...”

What you're seeing is you had all these people that are sick and they're waiting for religion to say it's ok to go to Him, and He was healing them.

(Luke 4:41) “Demons also were coming out of many, shouting, “You are the Son of God!” But rebuking them, He would not allow them to speak, because they knew Him to be the Christ.”

The fundamental crime of religion of the demons is to confess who Christ is without changing who they are. That's the fundamental crime that you see within the passage and why Jesus would not let the demons speak. Was it true that He was the Christ? Absolutely, it was true. But the greatest crime of the doctrine of the demons is to know and yet not follow through on what you know to be true; to cause it to be just an event. We just go through the thoughts.

I was talking to somebody just Saturday morning and they were sharing with me when they were at work, they were kind of going through the Friday and Saturday, and Christ dying on the cross. We think through the process and once again, we've made it a very eventful thing in the sense that we celebrate it through pageantry. Look, anything that reminds me of what God did is a wonderful thing, but if it confuses you in any way that through the

pageantry, you're drawing closer to God, let me correct that. There has to be a genuine change in your life in order for you to truly celebrate it. Oftentimes, we celebrate things in all the wrong ways. Someone was asking me about Good Friday, and he says, "Well, why don't you do this and this on Good Friday?" And I said, "Well, it's basically the pageantry. Because really, my thoughts are, yes, Christ died on the cross. I am so grateful for that but that's one of those things that maybe you should sit down and contemplate by yourself." Now, why would I say that? Well, I'm glad you asked.

If you turn with me to Zachariah 12, you begin to read the prophecy of Christ dying for us. It's magnificent prophecy when you consider, and it reads this way,

(Zechariah 12:10) "I will pour out on the house of David and on the inhabitants of Jerusalem, the Spirit of grace and of supplication, so that they will look on Me whom they have pierced..."

Think about this. This is 500 years before it happens.

“...and they will mourn for Him, as one mourns for an only son, and they will weep bitterly over Him like the bitter weeping over a firstborn.

(Zechariah 12:11) “In that day there will be great mourning in Jerusalem...”

Just like the battle that was in the field of Armageddon.

(Zechariah 12:12) “The land will mourn, every family by itself; the family of the house of David by itself and their wives by themselves; the family of the house of Nathan by itself and their wives by themselves;

(Zechariah 12:13) the family of the house of Levi by itself and their wives by themselves; the family of the Shimeites by itself and their wives by themselves;

(Zechariah 12:14) all the families that remain, every family by itself and their wives by themselves.”

Why do you think Scripture is saying that? You see, we like to make pageantry out of Christ's suffering. Oh, we glory in it, no doubt about it, because He died for me. But there's nothing glorious about the cross, unless it's Christ on the cross and Christ is the One that makes it glorious.

We've made the cross, we even put symbols on us, and we make it a glorious thing. The cross is not glorious. It's a place of shame and we should be weeping over the sins, our sins that nailed Him there. Yet, religion would stir it up into such a pageantry that we would make an event out of the moment. Once again, if it reminds you of Christ, how wonderful that is. But if you haven't changed your heart, if you haven't confessed your sins, if you haven't gotten serious with God, how horrible that is. Because you've tied into the doctrine of the demons. You can play the role; you can act it out; you can sing the songs, and you just don't have to change.

We come to this Luke 4, miracles were happening. Christ, the power was changing, and it says this,

(Luke 4:42) “When day came, Jesus left and went to a secluded place...”

And as Luke will reveal, there were times that He would do that consistently. Obviously, part of it is that you realize that there are forces that would try to keep you off of your purpose, and the same thing is going to be true with you, especially as believers, as God has called us to a

purpose. Once again, He was raised from the dead that you might bear fruit. You actually have a purpose; everything is now purposeful in Christ.

So, it reads this way,

(Luke 4:42) “When day came, Jesus left and went to a secluded place...”

And sometimes you just have to get away with God and talk with Him, your Father, and going, “Ok. I want to finish this thing for You.”

“... and the crowds were searching for Him, and came to Him and tried to keep Him from going away from them.”

Everybody has their agenda. There are going to be people in your life that think they know exactly what you should be doing. I don't know where they get this epiphany from, but they're all around. Listen to God. You have a purpose. The surroundings, why Jesus was born in a manger, why Bethlehem, why He was brought up in Nazareth, why He lives in Capernaum, the people that He surrounds himself with, like fishermen, all had a purpose. It was all part of the purpose of not only Him identifying with common

man, but with Him identifying with our hurts and our pains and our sufferings. It all had a purpose. It was not a mistake. The same thing is true in your life. Everything that has happened in your life is for a purpose. It defines your ministry. It defines your life. It should not be like anybody else's. God is working in your life.

The multitudes were searching Him out. They tell Him, "You need to stay here." He goes, "I can't. I have a purpose."

The passage reads this way,

(Luke 4:43) "But He said to them, "I must preach the kingdom...""

Actually, in the original text, because it actually is in the impersonal, it reads, "It must be proclaimed." What the text is actually conveying is that by virtue of the kingdom itself, i.e. "*basileia*," the rule itself, the kingdom of God, His dominion, God would have it no other way. It was destined, it was right and nothing else could be done other than that. It's a wonderful statement because His statement literally is, where He says, "I must preach," "*euangelizō*," which means what? The gospel. Good news.



“I must proclaim the good news because it is ordained by the kingdom.” Nothing else could happen. “I've got to tell you the good news. I've got to share the good news with you. I've got to share the love of God.” Once again, if you're ever confused about it, He's going to set the prisoner free. Go back to Luke 4, at the very beginning.

(Luke 4:43) “But He said to them, “I must preach the kingdom of God to the other cities also, for I was sent for this purpose.””

How wonderful it is when you consider that nothing would stop Him.

If you look at the next text, it doesn't say He arose and went to the synagogue.

It said,

(Luke 4:44) “So He kept on preaching in the synagogues of Judea.”

He rose out of the synagogue, but He goes back into the lion's den where the evil is, so that He might proclaim release to the captives, because once again, people go into church to look for some sort of hope. You could

imagine, Jesus walking in your synagogue on that particular day and going, “You don't have to listen to these guys. That's not who God is at all. God loves you and He came to set you free.”

I've got to close with a passage that is very familiar. It's found in Romans 8. We all know it. In fact, many of you could probably quote it, but I want you to embrace it again today.

(Romans 8:31) “What then shall we say to these things? If God is for us, who is against us?”

(Romans 8:32) He who did not spare His own Son, but delivered Him over for us all, how will He not also with Him freely give us all things?

(Romans 8:33) Who will bring a charge against God's elect? ...”

The church can't bring a charge against you. You've been forgiven, if you'll accept that forgiveness.

“Who will bring a charge against God's elect? God is the one who justifies;

(Romans 8:34) 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.

(Romans 8:35) Who will separate us from the love of Christ? Will tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

(Romans 8:36) Just as it is written,

“FOR YOUR SAKE WE ARE BEING PUT TO DEATH ALL DAY LONG;

WE WERE CONSIDERED AS SHEEP TO BE SLAUGHTERED.”

(Romans 8:37) But in all these things we overwhelmingly conquer through Him who loved us.

(Romans 8:38) For I am convinced that neither death...”

You know the purpose of resurrection? Nothing could stop God from loving you. What if I nailed Him to the cross? Well, on the cross, He's going to turn and say, “Father, forgive them.” And nothing is going to stop Him from loving you. Well, yeah. Wait. He died, right? No, no, He arose. And the first thing that He basically says to Peter is, “Do you love Me now?” He didn't stop. That's an

amazing thought. Death couldn't make Him not love you. Is there anything that would keep Him from loving you?

“For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers,

(Romans 8:39) nor height, nor depth, nor any other created thing, will be able to separate us from the love of God, which is in Christ Jesus our Lord.”

Resurrection declares that all rule and all authority is subject to Christ, and it gives Him all authority to judge by His standard which is, if you believe, you will be saved. It gives Him all authority to grant complete forgiveness of your sin (Acts 13:38) and power over decay and ultimately eradicates death in your life. Scripture says that the very same Spirit that raised Christ from the dead now is in you. I can't think of a more blessed hope, can you? Nothing would stop Him. He has a purpose.

Let me just say this, there are a lot of things that so easily will move us away from what we're supposed to be doing. The Spirit of God has come within us, and He's given us a sense of purpose. He says, “Go proclaim this message. Tell

other people, “You're stuck in households. You didn't get to choose where you were born or oftentimes the place that you live, but God has you there for a purpose.” Don't waste your life. Listen to the Spirit of God. If in fact you've received the Spirit of Christ, it is the spirit of tenacity that will not stop until the purpose is fulfilled. Paul will say to Timothy, “I finished the course. Finished, Timothy.” You and I have a calling. Don't give up. Don't listen to what everybody else is saying, and don't let religion define. Get in the word of God; listen to the Spirit of God.

### **Closing Prayer:**

Father, we come before You today and we give You thanks for Your power; a power that wouldn't quit; a power that was literally unstoppable; a power that could not be thwarted by the influence of man, the threats of men, nor any other created thing. Not even death could

stop You. You have a message. Your message continues, "God loves us."

Your heads bowed and your eyes closed. I'm just asking you to reflect upon this wonderful calling, this wonderful salvation that we have. Do you remember the moment, if in fact you are saved, that you embraced this message that God so loved you that He gave His only begotten Son? That He promised you that you would not perish, that you would have everlasting life? Do you remember the zeal that entered into your heart? Not only the burden that was lifted when your sins were forgiven, but the desire to go tell somebody else? That's why you're here. There are people in your life that you could reach that nobody else can. Doc can reach the people that are in his life. You can reach the people that are in your life. There are people that will listen to you that won't listen to me. You have a reason for existence. Christ called you for this purpose. He was raised from the dead that you might bear fruit, and as John 15 says, "that your fruit would remain." Do you know what that means? That means that your fruit would continue to exist even after you're dead.

How wonderful that is. So, embrace this wonderful message. Forget about the way that you've always celebrated days and come to Christ with your heart and with all of your will, and declare to Him, "Your will be done in my life. Help my life to be a force that cannot be stopped as I share Your love to those that you bring into my life and to those that You burden my heart for.