

HOW DID JESUS, AS A HUMAN, KEEP ON BEING SYMPATHETIC?

Please read with me Mark 1:21-39--

They went to Capernaum, and when the Sabbath came, Jesus went into the synagogue and began to teach. The people were amazed at his teaching, because he taught them as one who had authority, not as the teachers of the law. Just then a man in their synagogue who was possessed by an evil spirit cried out, "What do you want with us, Jesus of Nazareth? Have you come to destroy us? I know who you are—the Holy One of God!"

"Be quiet!" said Jesus sternly. "Come out of him!" The evil spirit shook the man violently and came out of him with a shriek.

The people were all so amazed that they asked each other, "What is this? A new teaching—and with authority! He even gives orders to evil spirits and they obey him." News about him spread quickly over the whole region of Galilee.

As soon as they left the synagogue, they went with James and John to the home of Simon and Andrew. Simon's mother-in-law was in bed with a fever, and they told Jesus about her. So he went to her, took her hand and helped her up. The fever left her and she began to wait on them.

That evening after sunset the people brought to Jesus all the sick and demon-possessed. The whole town gathered at the door, and Jesus healed many who had various diseases. He also drove out many demons, but he would not let the demons speak because they knew who he was.

Very early in the morning, while it was still dark, Jesus got up, left the house and went off to a solitary place, where he prayed. Simon and his companions went to look for him, and when they found him, they exclaimed: "Everyone is looking for you!"

Jesus replied, "Let us go somewhere else—to the nearby villages—so I can preach there also. That is why I have come." So he traveled throughout Galilee, preaching in their synagogues and driving out demons.

Before we go verse by verse, let's note how compassionate and sympathetic Jesus is. In all four gospels, a number of times, we read statements like, "He was moved with **compassion** toward them"; "Jesus had **compassion** on them and touched their eyes"; here in Mark 1:41, "Filled with **compassion**, Jesus reached out His hand and touched the man"; "Jesus called His disciples to Him and said to them, 'I have **compassion** for these people...'"

Another word for compassion is sympathy. As we move forward in Mark we will observe that Jesus seems to be unoccupied with His Own affairs and His Own needs. He is never so engrossed in His Own things that He can feel no sympathy--and act on it!

During His three and a half year ministry it is as though He had no Personal burden to bear at all!

It appeared as if He had nothing else to do.

Yes, He is God, but He is also 100% human, and as a human he gets exhausted at times. As a human He experiences sleep deprivation. Emotionally, also, He felt the rejection of the Scribes and Pharisees, and disappointment in those who followed Him. How does He keep on getting up in the morning and keep on feeling sympathetic, and consistently show His compassion day after day after day?

Are we supposed to imitate this kind of indefatigable mercy? Let's keep these questions in mind as we begin now in Mark 1:21:

They went to Capernaum, and when the Sabbath came, Jesus went into the synagogue and began to teach.

I have been to the Tel-Hum ruins of Capernaum on the northwest corner of the Sea of Galilee. Chorazin and Bethsaida are all but eradicated, but the bluish-gray ruins of Capernaum are quite well preserved. Among the plentiful portions of homes and buildings we saw a six pointed Star of David inscribed on one wall. Our 5-week Study Tour Group was both delighted and confused when one inscription read, "**House of Zebedee Son of John.**" Arnold Fuctenbaum, our Jewish Christian guide and teacher, explained that the names of grandfathers were often passed to grandsons--and so, a man named John would call his son "Zebedee," and Zebedee would name his son "John," and so on, back and forth.

Fascinating to us were the ruins of a synagogue in Capernaum which, interestingly, was built in a Roman style. There are unmistakable signs of its Jewish character and use, but the building reflects Roman architecture. Do you recall the account in Luke 7 in which the Elders of the synagogue in Capernaum ask Jesus if He would please come and heal a Roman Centurion's highly valued servant? They implored, "*This man loves our nation and has built our synagogue.*"

You may also remember that as Jesus went with them to honor their request, friends of the Centurion intercepted Jesus and told Him that the Centurion said, "*Lord, do not trouble yourself, for I do not deserve to have You come under my roof.*" The message went on to say that as one under authority, who could give commands in one place and have them obeyed in another place, he believed Jesus could heal his servant at a distance. Jesus, eyes wide no doubt, said, "*I tell you, I have not found such great faith, even in Israel!*" And the servant was healed that hour.

Mark 21:-22:

They went to Capernaum, and when the Sabbath came, Jesus went into the synagogue and began to teach. The people were amazed at his teaching, because he taught them as one who had authority, not as the teachers of the law.

Let's note, first, that Jesus attended "church"...

...if I could use that term for the synagogue. Jesus, the Son of God, is God! If God attended services as the God-Man, SO SHOULD WE! Hebrews 10:25 explains that we are not likely to encourage one another if we don't meet with one another, "*and all the more as we see the (great and dreadful) day of the Lord approaching.*" I think it's approaching, don't you?

It was customary in synagogues to invite visiting rabbis to speak. Of course, this Rabbi was declared by John the Baptist to be the sacrificial "*Lamb of God*," and in that Holy "Trinitarian Moment" at the River Jordan God the Father and God the Holy Spirit concurred--audibly and visibly!

The people were eager to hear Him, and they were not disappointed--His teachings astonished them! Not only because of what He taught, but also because of how He spoke. He had a "thus saith the Lord" authority that was in marked contrast to how the Scribe, the Teachers of the Law, taught. They qualified everything they taught by quoting their predecessors, whose wisdom they considered superior to their own.

Now this Jesus of unpopular disrespected Nazareth comes along and talks like He just arrived from the Throne Room in Heaven! *Of course* Jesus speaks with all of the authority of the Word of God; He *is* the Word of God *Himself!* --"*The Word became flesh and dwelled among us.*" He did "*come from the Father full of grace and truth*"--John 1:14. Imagine the stunned silence as Jesus speaks. His command of Tenach, the Old Testament Scriptures, commands respect. The certainty of His convictions is sobering. His influence derives from a Personal and unofficial power resulting from the response of the audience to His obvious character and ability and knowledge.

In short, He is like a breath of fresh air! But, surely, to some, especially the Scribes, He seems audacious--and some of them whisper to each other, "Who *is* this? "What school of learning is He from?" "Where does a carpenter, a Nazarene, learn to speak and teach like this?"

Mark 1:23, 24:

Just then a man in their synagogue who was possessed by an evil spirit cried out, "What do you want with us, Jesus of Nazareth? Have you come to destroy us? I know who you are—the Holy One of God!"

One thing Carolyn and I have learned--right here in St. Louis--is whenever Jesus influences people, things happen! Especially, when the people being influenced are Jewish people. After a few years in ministry Carolyn and I noticed that when a number of Jewish people began to respond to the gospel, and accept Christ, mishigos "craziness" would happen! Things would get stirred up. Things would go wrong.

"DON'T TELL THE JEWS"

After we observed this phenomenon the second or third time (Carolyn saw it before I did) we realized how much Satan and the spirit underworld hate the Jews, and how much they fear the possibility of faith in Jesus catching on in the Jewish community. The message was clear—"Don't give the gospel to Jews!" They know as we do, from Revelation chapters 7 and 14 that 144,000 Jewish males will soon fan out over the Earth to preach Christ, and I believe their zeal and determination is foreshadowed by the "Jews for Jesus" movement in our day.

How did a demon get into the synagogue? The answer is *stealthily*, secretly, covertly--and you can't be more covert than to inhabit the body of someone. But why does the demon inside a man "blow his cover"? Why does he cry out as Jesus is speaking?

I believe he could only stand the Holy Presence but for so long. Here is an unclean spirit in the Presence of Virtue Itself!

Even a relatively clean person like Isaiah cried out in God's Presence, "*Woe to me! I am ruined for I am a man of unclean lips, and I live among a people of unclean lips--and my eyes have seen the King, the LORD Almighty!*"

Also, the demon knew that Jesus knew he was there. That alone would fill him with dread and fear, which he expresses. After all, all judgment is invested in Jesus, and this "*Holy One of God*" will someday judge this demon; maybe this is the day! Perhaps this is the day that the Lord has come to judge, and to cast the devil and his angels into the "*Lake of Fire*"! That thought would certainly scare me!

Isn't it interesting that the Father knew Who Jesus was at the baptism at the River Jordan? The Holy Spirit knew Who Jesus was, as well. Satan knew Who Jesus was when he met Him in the desert to tempt Him. And now this demon knows who He is!

It is only humans who don't know Who Jesus is!

This demon knows Jesus quite well because, in eternity past, this demon was an unfallen angel who worshipped the eternal Son of God, prior to both the Angelic Rebellion in Heaven and the Son's incarnation as Jesus.

Did the demon inject himself into the teaching service as part of a strategy to distract and disrupt the preaching of the Word? I don't know, but the same thing happens over and over with other demons wherever Jesus goes.

Mark 1:25:

"Be quiet!" said Jesus sternly. "Come out of him!"

Certainly, it is not by the proclamation of demons that Jesus wants people to believe in Him. That would sabotage Jesus' Own strategy for reaching His people, the Jews. Jesus literally said, "*Be muzzled!*" And the demon did not, in fact, speak anymore words. However, when Jesus commanded him to "Come out of him!" the demon shrieked and convulsed the man.

Mark 1:26:

The evil spirit shook the man violently and came out of him with a shriek.

Luke's gospel says the man was not permanently harmed. We see here the murderous hatred of the underworld in contrast to the sympathy of Jesus for the man.

Mark 1:27-28:

The people were all so amazed that they asked each other, "What is this? A new teaching—and with authority! He even gives orders to evil spirits and they obey him." News about him spread quickly over the whole region of Galilee.

The result of the exorcizing of a demoniac is that the people are even more impressed with the authority of Jesus. Here is One Who delivers truth, and then He has the spiritual power to deliver a demoniac. What more could the people want, especially these religious people? By "word of mouth" Jesus becomes famous in Galilee quickly. Never underestimate "word of mouth."

Mark 1:29-31:

As soon as they left the synagogue, they went with James and John to the home of Simon and Andrew. Simon's mother-in-law was in bed with a fever, and they told Jesus about her. So he went to her, took her hand and helped her up. The fever left her and she began to wait on them.

THIS IS A SWEET PORTION...

...as we see Jesus healing Peter's mother-in-law. **Peter's MOTHER-IN-LAW?!** You mean Peter had a wife?! He did. Paul later said he had a right to take a wife like the other Apostles had, but that he chose not to. The Apostles were not celibate.

Jesus not only attended "church," or synagogue, He also went out to eat after church! After a service is a great time to invite others to your home for dinner, or to go out with them to a restaurant. It is enjoyable, edifying, and sometimes it is ministry. Moishe Rosen, founder of "Jews for Jesus," who trained the Carson's and the Rosen's, taught us that, in Christian work, you always mix business with pleasure.

Peter's mother-in law was sick with a fever, a "*great fever*" according to the more specific "Physician Luke." I can visualize Jesus going to this dear lady as she suffers in her bed. She is encouraged by His Presence. He extends His hand and takes hers. As He does she feels His warm compassion--but then she feels something else. As with the woman with the issue of blood, "*virtue*" flows *out* of Him and *into* her. The power of His goodness drives out the sickness resulting from sin. I mean that in a general way--not that her fever was the result of a specific sin she had committed, but to say that sickness and death was not an issue for our race until sin entered.

Every healing of Jesus is a free sample of God's grace. And every healing of God says, "I have power over all that afflicts the body, including death."

As His hand lifts her up it reminds us that someday He will lift up all of us who trust Him to the place where there is no more pain, or sorrow, or crying, or sickness, or sadness--no more darkness and no more death. Some people say, "death is a part of life." I have always struggled with that saying. I believe that all death is unnatural, that we were not created to die, nor even to age.

People will live longer during the 1,000-year Kingdom on earth (prior to the Eternal State). When someone dies at 100 years old, it will be considered as like dying in childhood. Would you respect that idea more if I told you that more than one group of research scientists believe aging is a disease? And one positive thing about a disease is that, potentially, it could be cured! Okay, NOW you believe people might live several hundred years during the millennium! If Science allows for it, maybe God could do it

Mark 1:31:

So he went to her, took her hand and helped her up. The fever left her and she began to wait on them.

We Bible Christians often say, "We do not serve to be saved, but we are saved to serve." Maybe that goes for healing, too. Peter's mother-in-law's healing gives her the power to serve the meal to Jesus and His disciples. This lady's fever was displaced by the life-force of Jesus! She had no recovery time, no recuperation period, no convalescence. She went from deathly ill to full health and strength somewhere between lying on her bed and standing on her feet!

SHE FELT SO GOOD SHE SERVED DINNER!

Let's be like Peter's mother-in-law and use our strength to serve the Lord while we can. Jesus' sympathy and tenderness towards this dear lady in the home of His disciples understandable, but how does He do the things like He does in verses 32-34?

Mark 1:32-34:

That evening after sunset the people brought to Jesus all the sick and demon-possessed. The whole town gathered at the door, and Jesus healed many who had various diseases. He also drove out many demons, but he would not let the demons speak because they knew who he was.

WHY AFTER SUNSET?

Simple. The people were waiting for the Sabbath to be over. Jewish days are from sunset to sunset.

Jesus had had a full day and deserved a little rest, but the word is out--The Nazarene pronounced to be the Messiah by the respected John the Baptist had astounded everyone at the synagogue and the news that He can work wonders travels fast!

Jesus healed or cast out demons into the night. You can just imagine how taxing that would be physically, and spiritually and emotionally draining, as well. It appears that Jesus' sympathy for sinners is very great. He is not indifferent. He is not cold towards them. Far from it.

[Wayne included a story about Leonard Nimoy, who played "Spock" in the Star trek series" As a kid he admired Danny Kaye, the famous movie actor. One night Leonard and his buddies in New York tried to get Danny Kaye's autograph, who was at one point sitting in the back seat of a car right where they were waiting, windows closed and refusing to even look their way. The car pulled away leaving the autograph hunters disappointed. But Leonard noticed that it pulled over to the curb about a block and a half away, so he ran there by himself. Maybe Danny Kaye wouldn't mind signing just one autograph. Sadly, the earlier scene was repeated; Danny Kaye just looked straight ahead and would not even acknowledge Leonard's presence.

As young Leonard Nimoy walked home he vowed, "If I am ever in a position to sign autographs for people I will never do what Danny Kaye did to us tonight." Well, sure enough, Leonard Nimoy became famous, wildly popular as "Spock." At one epic event in California two or three thousand fans were there, all wanting his autograph. In keeping with his vow made years before Leonard Nimoy signed autographs until he collapsed in a dead faint after several hours of signing autographs.]

I visualize Jesus having an experience more strenuous than that on the night when "*the whole town* (of Capernaum) *gathered at the door*" to be ministered to by Him.

PHYSICAL HEALING WAS NOT JESUS' ULTIMATE GOAL

His main goal was to die for our sins. His first miracle was at the wedding in Cana, so Jesus did not heal anyone for His first 30 years on Earth. Part of His purpose in healing people was to show His credentials as the Messiah. But He could have done that on a more limited scale--so we need to meditate on His, both stated and obvious, empathy, sympathy and compassion. Their sufferings are truly grieving Him. He had, no doubt, looked forward to the day when He could alleviate people's sufferings in submission to the Father's timing. He really cares.

So consider His willingness and His capacity as a physical man to experience fatigue, exhaustion, and sleep deprivation. In these verses (32-34) we see not only His genuine sympathy' we see His sacrificial heart.

Mark 1:35:

Very early in the morning, while it was still dark, Jesus got up, left the house and went off to a solitary place, where he prayed.

They drained him of his human strength.

He is "drawn upon" by the healings since something internal to Him is being drawn out of Him, which He referred to as "virtue" in the healing of the woman with an issue of blood. And what expenditure of power was drained from Him by the casting out and suppression of demons? I don't really know, but the power released was conduited through His body and He desperately needs rest and sleep! Remember when He slept so deeply from exhaustion in the boat in spite of a storm? The disciple had to jog Him awake.

And now, here He is before daylight spending necessary time with His Father in prayer. How few were the hours He actually slept?

And right here, folks, in verse 35, is where we learn How Jesus was able to keep going like this for three and a half years--a time of intensity equal to at least one normal life-time for us. **His time with His Father replenished Him**, and enabled Him to keep up the pace--to keep on ministering, to keep on battling spiritual and physical enemies, to keep on keeping on until He finished His mission on Earth.

We need to take heed and learn something here because most of us desire to be sympathetic and to not "run out of gas," so to speak; to not get burned out, to not get weary on well doing, to not lose heart, to not get cynical.

I propose that there are two sides to this horse named "Sympathy" that we can fall off of. We don't want to fall off of either side; we want to stay on the horse until we ride off into the sunset of our earthly lives. One side of the horse is to be unsympathetic. The other side of the horse is to waste your sympathy on the wrong people.

I have something for you on that thought, the thought of wasting your sympathy, but let us first note the two titles of the Lord--Jesus, **"The Savior of sinners,"** and Jesus, **"The Friend of sinners."**

For the moment let's assume that you understand the gospel of grace, that your salvation is an expensive but freely given gift from God, paid for by the blood of His Son. "Jesus paid it all; all to Him I owe." He is the Savior of sinners--Amen and Amen! But He is also "The Friend of sinners." He is never soft on sin, but He loves sinners.

WHAT IS A FRIEND?

Many things, but let's just say that friends are *there* for you. Friends feel things with you. Friends are understanding and don't judge you. **But how could Jesus understand committing sins; He never committed one?** It's true, Jesus never committed a sin, but, on the Cross, **"He became sin for us"**! The Bible says, *"Let us fix our eyes on Jesus, the Author and Perfecter of our faith, Who for the joy set before Him endured the cross, scorning it's shame, and sat down on the right hand of the Throne of God. Consider Him Who endured such opposition from sinful men, so that you will not grow weary and lose heart."*

HE TOOK OUR GUILT, AND HE FELT SHAME

I'm not sure how much to read into this. When we sin He wants us to deal with it, but the point is He keeps on being our Friend. He is the Friend of sinners! He keeps on being "Emmanuel"--God with us, God Who is with us and for us and Who goes through it with us. Just be honest about the sin. Don't rationalize it away. He *suffered* for our sins. But He didn't just suffer for our sins on the Cross. Yes, that is what saves us, but He also suffered for us by enduring criticism, slander, lies, ingratitude and being accepted only for what He could do for people. He suffered contempt, being forsaken by His friends, being accused of being insane by His family, betrayal by a close friend, and physical and emotional strain as well as mistreatment, torture and finally—death.

We could ask, "Why wait the three and a half years?" Why not, after being baptized, and after defeating the devil in the desert--why not just go on to Jerusalem and get the crucifixion over with? For that matter, why even bother to come to Earth as an infant, instead of as a grown man?

Hebrews 4:14-16:

Therefore, since we have a great high priest who has gone through the heavens, Jesus the Son of God, let us hold firmly to the faith we profess. For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who has been tempted in every way, just as we are—yet was without sin. Let us then approach the throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need.

He came as a baby in order to go through our whole human process, the whole human experience. He "walked in our moccasins."

THE CRITERIA FOR SYMPATHY CONSISTS OF THREE THINGS:

1. **Experience**—and this is the first reason Jesus can sympathize with us; *He became one of us!* He understands *because* He suffered on this Earth as a human. How can you, for instance, be sympathetic to someone who has excruciating, incapacitating migraine headaches? I know that migraine headaches are usually on one side of the head and can last for days, and are just terrible. I can be sympathetic to some degree, intellectually, but I don't really understand.

Vietnam Vets, who lost 58,000 of their comrades in a hot and muggy place in an unpopular war, when asked what it was like, routinely replied, "**You had to be there.**" After some tragedies, I, as a pastor, try to be there for a grieving person, and then I try to be quiet. Maybe a hug will help, but beyond that I often don't know what to say--and I try not to say it anyway. I want to sympathize but I am limited by my experience.

Jesus tasted the major categories of the bitter experiences of this life for the purpose of being truly able to be touched with the feelings of our infirmities. Jesus lived thirty-three and one half years so He could experience and understand what we experience. **But experience alone is not enough for sympathy.**

2. **Love**—The second criterion for sympathy is love. We don't love everyone so we can't be sympathetic to everyone. We love our "loved ones," and we love a few others who are not blood relatives or relatives by adoption or marriage. We also love a good number of our brothers and sisters in Christ--

sometimes a lot! There is also a spiritual and emotional family bond all tied up with each of us having the same “Daddy” (“Abba” in Hebrew), our Father in Heaven.

Also, Jesus will *love people through us* if we let Him! **Experience and Love, however, is still insufficient for having Christ-like sympathy.**

3. **The third factor is “freedom from everything.”** What I mean is, to not be held back, weighed down or distracted by anything prior to the situation requiring your sympathy.

If you are consumed by your own problems nearly all the time, you are not freed up to sympathize with other people about their problems, even if you desire to be. Your “plate is full.” You say verbally or non-verbally, “Sorry, but I have enough problems of my own. I have my own load to carry; how can I really care about your load? I cannot provide anything for you because I’m barely providing for myself.”

Jesus could have excused Himself with sentiments like this. **His plate was full.** Add to that that He knew the whole time He was heading for an agonizing death. That alone could have sapped all of His *human* energy to sympathize, yet He healed the sick, taught the crowds and went about doing good--and most importantly, He kept on doing it day in and day out, always ready to be occupied with the needs of others. And while the miracles were supernatural, He did not use those powers to sustain His strength as a human, or to compensate for human limitations.

HOW DID HE DO IT?

“VERY EARLY IN THE MORNING, WHILE IT WAS STILL DARK, JESUS (WOULD) GET UP, LEAVE THE HOUSE, OR THE ROCK HE USED FOR A PILLOW, AND HE WENT OFF TO A SOLITARY PLACE--WHERE HE PRAYED.”

He did it that day, but He also did it habitually. No one would have faulted Him for sleeping another hour or two, but this is how He ministered to Himself. He made time to be alone, with His Father in Heaven and He drew from the Father for strength and guidance and for His continuing determination.

HOW IS YOUR MINISTRY TO YOURSELF?

Paul told Timothy in 1 Timothy 4:7, “*Exercise yourself unto godliness.*” Sympathy is godliness, or God-likeness. The Greek word for exercise is “gymnazo.” Sound familiar? Exercise implies repetition, a daily regimen, privacy, consistency, habit capacity and discipline. If you do *physical* exercise you will have more good hours in your day. Apparently, Jesus felt that way about spiritual exercise.

When you spend time alone with God you “*cast your cares upon the Lord*” You get refueled with His Word and His promises. You get replenished with His love, joy and strength. You give Him all your concerns and fears, whatever is making you anxious. You praise and thank and worship Him to get the proper perspective. And then you petition Him and ask Him to make things fall into place for the coming day—“*for this is the day that the Lord has made, we will rejoice and be glad in it.*”

You might even say an intercessory prayer or two. That is prayer for someone else, for others because as you get freed up from your own *stuff* you begin to have the wherewithal to consider the needs of others.

Now Satan's strategy is to "turn up the speed on your treadmill," as my wife would say. The enemy of our souls wants us Believers to be totally preoccupied with ourselves and our busy little lives with all those little things that seem so important to us. A reexamining of your priorities wouldn't hurt, but let me state it plainly--**If you think you can live the Christian life without imitating Christ in this discipline of having a devotional time, or a quiet time with God each day, you are either foolish or arrogant or unthinking or lazy.** I don't include "ignorant" because you are not ignorant, especially after hearing this message. Most of all, if you neglect this discipline of the normal Christian life, you are *undisciplined*--you are not exercising yourself unto godliness. You are not imitating Christ. You are not following His example.

WISDOM AND SYMPATHY

Before we close I want to quote one more verse for you--"*And of some have compassion, making a difference.*" **Make a difference between those who need mercy and those who don't.** There is a "knee jerk" reaction of mercy that is not the mercy of God, and manipulative people and Satan are willing to sap you of all your sympathy on things that are not righteous. You may never "kill anyone with kindness," but if there are adults who can and should take care of themselves you can *cripple* them with kindness.

As you leave today take some supplementary material (attached) entitled, "Imitation Mercy."

You fall off one side of the sympathy "horse" by not being sympathetic, or by being too distracted to be sympathetic. You fall off the other side of the "horse" by sparing people from experiencing the consequences of their own choices--so they do not learn or develop. This happens when you do something for someone although he or she is capable of and should be doing it for himself or herself. I am quoting to you from the "Imitation Mercy" hand-out prepared for you.

Mark 1:36-39:

Simon and his companions went to look for him, and when they found him, they exclaimed: "Everyone is looking for you!"

Jesus replied, "Let us go somewhere else—to the nearby villages—so I can preach there also. That is why I have come." So he traveled throughout Galilee, preaching in their synagogues and driving out demons.

Jesus is refreshed, replenished and ready for another exciting day of doing the Father's will in the Father's power, the power and energy of the Holy Spirit--using the very same spiritual assets as a human that you and I have.

Note: We took The Lord's Supper using Hebrews 1:5-9 with the Bread, and Hebrews 1:10-13 with the Wine (or grape juice) after giving an invitation to accept Christ.