

# Luke 9:37-43

## "The Majesty of God"

February 9, 2025

### 1. Intro

- a. Last week, we saw the incredible event of Jesus' transfiguration on the mountain, as the three disciples, Peter, John, and James, got to see a glimpse of his glory, as he talked with both Moses and Elijah
  - i. And then of course, they were overwhelmed as the voice of God thundered from heaven, "This is my Son, my Chosen One, listen to him!"
    - 1. And after the voice had spoken, Jesus was found alone, back to his "normal" self
      - a. And the disciples kept silent and told no one in those days anything of what they had seen
        - i. Our passage for this morning picks up at this point...

### 2. Luke 9:37-41

- a. *<sup>37</sup>On the next day, when they had come down from the mountain, a great crowd met him. <sup>38</sup>And behold, a man from the crowd cried out, "Teacher, I beg you to look at my son, for he is my only child. <sup>39</sup>And behold, a spirit seizes him, and he suddenly cries out. It convulses him so that he foams at the mouth, and shatters him, and will hardly leave him. <sup>40</sup>And I begged your disciples to cast it out, but they could not."*
  - i. The other Gospels give us a few more details about the unclean spirit, which we know is a demon from Satan
    - 1. Matthew says that this demon caused the boy to have seizures, and he would often fall into the fire or the water in the midst of these seizures
    - 2. Mark tells us that this demon also caused the boy to be mute
      - a. And the boy's father lamented that the demon had been trying to destroy him for many years
        - i. And we'll also see later that Jesus calls this demon a "deaf and mute spirit"
  - ii. But in all three accounts, it is recorded that this desperate man BEGGED the disciples to help his boy, and they were not able to do anything
    - 1. This word that Luke uses for "could," when he says that "they could not," is an interesting one
      - a. In the original Greek, it is the word *dunamai*, which is where we get the word, "dynamite"
        - i. Luke isn't saying that the disciples couldn't cast out the demon because they didn't know the right words to say...
          - 1. Or that they didn't have the right kind of incense to burn...
          - 2. Or any other kind of man-made solution to getting rid of evil spirits
        - ii. What Luke is saying is that the disciples simply had no POWER to do anything with this demon
          - 1. They had no *dunamai* – no dynamite – so they were left just as helpless as this poor boy's father
  - iii. Look back up at the very beginning of chapter 9, at the very first verse
    - 1. *<sup>1</sup>And [Jesus] called the twelve together and gave them POWER and authority over ALL demons and to cure diseases...*

- a. Before Jesus sent the twelve out into the surrounding villages to proclaim the Kingdom, to heal diseases, and to cast out demons...
  - i. He first gave them HIS power and HIS authority to be able to do so
- b. Now, what do you think the Greek word for “power” might be here in this verse?

- i. Instead of the verb, *dunamai*, this is the noun, *dunamis*
  - 1. At the root, it is the very same word!

- 2. Jesus gave the twelve HIS power – his dynamite – and they accomplished INCREDIBLE works

- a. But here in verse 40, they no longer had this power
  - i. And therefore, they could not do anything to help this boy

- iv. And so, in verse 41, Jesus gives a somewhat perplexing response...

### 3. Luke 9:41

- a. <sup>41</sup>*Jesus answered, “O faithless and twisted generation, how long am I to be with you and bear with you? Bring your son here.”*

- i. You have to admit that this is a bit of an unexpected statement from Jesus here in this moment

- 1. In Mark, the dad says to Jesus, *“If you can do anything, HAVE COMPASSION on us and help us...”*

- a. But on the surface, this just doesn’t sound like a very compassionate response, does it?

- i. I mean, who was Jesus talking to when he said, *“O faithless and twisted generation, how long am I to be with you and bear with you?”*

- 1. Was he talking to the distraught dad, who seemed to be at his wit’s end, since Jesus then immediately said, *“Bring your son here...”*?

- 2. Was he talking to his disciples, maybe frustrated with them that they were trying to do these things in THEIR OWN power, and failing to help anyone?

- 3. Or was he talking to the great crowds that were standing around watching all of this unfold?

- a. Who were the targets of Jesus’ seemingly harsh words?

- 2. One helpful thing that we see throughout the Gospels is that, when Jesus speaks NEGATIVELY about “this generation,” he is never speaking about his disciples

- a. In Matthew 11, Jesus is addressing the hypocrisy of the people of Israel

- i. He points out that, when they see John the Baptist out in the wilderness, not drinking any wine and eating bugs, they conclude that he must have a demon

- 1. But when they see Jesus eating and drinking with tax collectors and sinners, they call him a glutton and a drunkard

- ii. And so he says in verses 16 and 17,

- 1. <sup>16</sup>*“But to what shall I compare THIS GENERATION? It is like children sitting in the marketplaces and calling to their playmates, <sup>17</sup>‘We played the flute for you, and you did not dance; we sang a dirge, and you did not mourn.’”*

- a. Jesus recognized the hypocrisy in the hearts of the people of this generation, and he called them out on it

- b. Or, in Matthew 12, as the Pharisees come to Jesus and asked him for some sort of sign, Jesus responds to the wickedness in their hearts, as he says in verse 39-42,
  - i. <sup>39</sup>*"An evil and adulterous GENERATION seeks for a sign, but no sign will be given to it except the sign of the prophet Jonah. <sup>40</sup>For just as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth. <sup>41</sup>The men of Nineveh will rise up at the judgment WITH THIS GENERATION and condemn it, for they repented at the preaching of Jonah, and behold, something greater than Jonah is here. <sup>42</sup>The queen of the South will rise up at the judgment WITH THIS GENERATION and condemn it, for she came from the ends of the earth to hear the wisdom of Solomon, and behold, something greater than Solomon is here."*
    - 1. Jesus saw the wickedness in the hearts of the people of this generation, and he rebuked them for it
- c. Or, in Matthew 23, right before Jesus laments over Jerusalem, who has killed the prophets and stoned all those that God has sent to them, Jesus says in verses 35 and 36,
  - i. <sup>35</sup>*"... on you may come all the righteous blood shed on earth, from the blood of righteous Abel to the blood of Zechariah the son of Barachiah, whom you murdered between the sanctuary and the altar. <sup>36</sup>Truly, I say to you, all these things will come upon THIS GENERATION."*
    - 1. There are many other verses we could look at, but again, this helps us rule out that Jesus intended these words to be for his disciples
      - a. I think it is entirely possible that he would have been frustrated with them
        - i. But he never uses this kind of language against them – it is always directed specifically toward the Scribes and Pharisees
        - ii. But also more generically toward the people of Israel
- d. For in the end, they, the people of Israel – the people of GOD – would be the ones who ultimately called for the crucifixion of THE Prophet sent by God, the Lord Jesus himself
  - i. And so, when Peter confronted the people of Israel in Acts 2, saying to them,
    - 1. <sup>23</sup>*"This Jesus, delivered up according to the definite plan and foreknowledge of God, YOU crucified and killed by the hands of lawless men."*
      - a. The people were cut to the heart, and they cried out to Peter and the Apostles, saying *"Brothers, what shall we do?"*
    - 2. And Peter replied, <sup>38</sup>*"Repent and be baptized, every one of you in the name of Jesus Christ for the forgiveness of your sins... <sup>40</sup>Save yourselves from THIS CORRUPT GENERATION."*

- ii. When Jesus says here in Luke 9, *“O faithless and twisted generation, how long am I to be with you and bear with you...”*
  - 1. He certainly isn’t talking to his disciples
  - 2. Nor is he talking to the boy’s father, who Jesus will say to in Mark 9:23, *“All things are possible for one who believes...”*
    - a. And the boy’s father immediately cried out in faith and humility,
      - i. <sup>24</sup>*“I believe; help my unbelief!”*
        - 1. And as we’ll see in a moment, Jesus DOES have compassion on the man, by healing his son
- iii. Friends, these firm and unapologetic words from Jesus in verse 41 are directed at the great crowds
  - 1. They’re directed at the Scribes, who we see in Mark’s Gospel are arguing with the nine Apostles when Jesus shows up
  - 2. They’re directed at the masses of people who simply want to see more signs and wonders from this new Teacher
  - 3. They’re directed at the great crowds who will soon usher Jesus into Jerusalem on Palm Sunday, cheering in loud voices, *“Hosanna! Blessed is he who comes in the name of the Lord! Blessed is the King of Israel!”* ...
    - a. And then, just five days later, they’re crying out, *“Crucify him! Crucify him!”*
      - i. This was a faithless and twisted generation indeed
        - 1. And Jesus would not be with them for much longer
        - 2. For as we saw last week on the Mount of Transfiguration, his “exodus” from this world would soon be accomplished
    - b. But Jesus’ time had not yet arrived, and so we read on in verse 42...

#### 4. Luke 9:42

- a. <sup>42</sup>*While he was coming, the demon threw him to the ground and convulsed him. But Jesus rebuked the unclean spirit and healed the boy, and gave him back to his father.*
  - i. In Mark’s Gospel, Jesus says to the demon, *“You mute and deaf spirit, I command you, come out of him and NEVER enter him again.”*
    - 1. Friends, THIS is the power and authority that Jesus gave to the disciples at the beginning of this chapter
    - 2. THIS is the dunamis that the disciples were lacking while Jesus was up on the mountain
    - 3. THIS is the power that comes ONLY through FAITH in the God who rules over all of His creation, even if this faith is only as small as a mustard seed
      - a. When the crowds dispersed, and the boy had gone home with his father – healthy and whole and restored – Jesus was left alone with just his disciples
        - i. And in Matthew 17:19, they ask him,
          - 1. *“Why could we not cast out this demon?”*
            - a. And Jesus said to them,
              - i. <sup>20</sup>*“Because of your little faith. For truly, I say to you, if you have faith like a grain of mustard seed, you will say to this mountain, ‘Move from here to there,’ and it will move, and nothing will be impossible for you.”*
  - ii. The disciples were not faithless, like the great crowds that had just left, but their faith was pathetically small
    - 1. There was obviously SOMETHING there, for Jesus said that their lack of power came from their LITTLE faith

- a. And the evidence of their LITTLE faith comes in Mark 9:29, as Jesus says to them, *"This kind of demon cannot be driven out by anything but prayer"*
  - i. The implication of Jesus' words are clear...
    - 1. The disciples HAD NOT prayed to God
    - 2. They had not looked to God in faith, believing that HE was the source of power that they needed
    - 3. Whatever it was that they had attempted to do to cast out this unclean spirit, they had done it on their own power
      - a. And they had failed miserably
- 2. Luke alone gives us this final detail at the end of our passage...
  - a. That even though the great crowds were faithless and twisted...
  - b. Even though they were a crooked and perverse generation...
    - i. They still, to some degree, realized that this was FROM GOD
  - c. And Luke says in verse 43...

#### 5. Luke 9:43

a. <sup>43</sup>*And all were ASTONISHED at the majesty of God.*

- i. In this briefest of moments, before they all dispersed and went about their normal business, the people saw something of the majesty of God in this work of Jesus
  - a. They saw the awe-inspiring magnificence of God
  - b. They saw the splendor and grandeur of God
  - c. They saw the unparalleled MAJESTY of God
- 2. The people got just a glimpse of God's majesty, and they were astonished... they were amazed... they were in awe
  - a. Jesus certainly healed this boy because he had compassion on the boy and his father
    - i. But Jesus' ULTIMATE reason for delivering this boy was the same reason why Jesus did ALL things during his life here on this earth...
      - 1. To glorify HIS FATHER!
    - ii. As Jesus will pray later on in John 17,
      - 1. <sup>1</sup>*"Father, the hour has come; glorify your Son THAT THE SON MAY GLORIFY YOU, <sup>2</sup>since you have given him authority over all flesh, to give eternal life to all whom you have given him. <sup>3</sup>And this is eternal life, that they know YOU, the only true God, and Jesus Christ whom you have sent. <sup>4</sup>I GLORIFIED YOU ON EARTH, having accomplished the work that YOU gave me to do.*
- ii. In the midst of a faithless and twisted generation, Jesus healed this boy and delivered him from the demonic forces of Satan, and GOD THE FATHER was glorified as HIS majesty was put on display for them all to see
  - 1. Brothers and sisters in Christ, this was the great calling that was placed upon the Son of God, to bring glory to his Father in Heaven
    - a. And this is the great calling for ALL OF US as well
      - i. God has called us to be His chosen race... a royal priesthood... a holy nation
        - 1. Not so we can just go about our days living our lives as we please, chasing after the very same things the world chases after
      - ii. Peter says in 1 Peter 2:9 that we have been brought into God's chosen race, we have been brought into God's royal priesthood... we have been brought into God's holy nation

1. SO THAT we may proclaim the excellencies of Him who called us out of the darkness and into His marvelous light!
  2. Once you were not a people, but now you are GOD's people...
    - a. So proclaim the excellencies of Him who called you, and bring glory to His name!
  3. Once you had not received mercy, but now you have received mercy...
    - a. So proclaim the excellencies of Him who called you, and live your life in such a way that people look at you, and they are ASTONISHED by the majesty of God!
- iii. What does that look like, practically speaking?
1. As we get up in the morning, and head off to work, or head off to school, or head out into the world to run our errands...
    - a. What does it look like to live in such a way that people are astonished by the majesty of God in your life?
  2. As you go about your day, doing your daily chores, or interacting with people at the gas station, or the grocery store, or at your place of work...
    - a. What does it look like to bring glory to the Father as you proclaim His excellencies?
  3. In 1 Corinthians 10:31, Paul says,
    - a. *<sup>31</sup>So, whether you eat or drink, or WHATEVER YOU DO, do ALL to the glory of God.*
      - i. So what does it look like to do ALL to the glory of God?
- iv. Well, if we simply stay within our passage for this morning, and look at how Jesus says NOT to be, then I believe we will be on the right path that will bring the Father glory
1. So let's look again at what Jesus says in verse 41...
    - a. "O faithless and twisted generation..."
6. My friends, a FAITHLESS person CANNOT bring glory to God in heaven
- a. Throughout the New Testament, the word used for faith and for believe is the Greek word *pistos*
    - i. This is the faith of one who has heard the Gospel of the Kingdom, this Gospel of the Lord Jesus Christ – they have heard these words proclaimed, and they BELIEVE
      1. They have heard the truth that they are a wicked and rebellious sinner, deserving of the just wrath and condemnation of a holy and righteous God
      2. They have heard the truth that there is absolutely NOTHING they can do to remedy their own awful situation
        - a. They can't work their way back to God
        - b. They can't earn their way back into His favor
        - c. Every attempt at being a "good" person will end with God saying to them "all your works are like filthy rags before Me"
          - i. They have heard that they are completely depraved in their condition, and they are utterly incapable of saving themselves
      3. But they have ALSO heard the truth that simply makes no sense to us whatsoever
        - a. They have heard the truth that God, whom WE have chosen to rebel against, this same God has sent His very own Son to absorb the wrath that WE deserved
        - b. This same God, while we were still His enemies, sent His very own Son to take OUR sin upon his shoulders
        - c. This same God, while we were yet sinners, sent His son to die on the cross in OUR place

- i. Because He LOVES us!
- 4. They have heard this absolutely inexplicable truth of God's grace and mercy, and they have heard the words of Peter that we heard just a little while ago...
  - a. *"Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit. For the promise is for you and for your children and for all who are far off, everyone whom the Lord our God calls to himself."*
    - i. This is the faith of those who have been called by the Father
      - 1. They have heard the Gospel proclaimed
      - 2. They have confessed with their mouth that Jesus is Lord
      - 3. And they have believed in their hearts that God has raised this Jesus from the dead
        - a. As Paul says in Romans 10:10,
          - i. 10For with the heart one believes and is justified, and with the mouth one confesses and is saved.
  - ii. Throughout the whole of the New Testament, this is what it means to TRULY have faith... to TRULY have faith
    - 1. This is the word, *pistos*
- b. But here in Luke 9:43, the word Jesus uses is *apistos*
  - i. It's the very same word that is used for faith and belief, but with one simple letter at the front of it, the letter "a"
    - 1. And this letter "a" changes EVERYTHING
      - a. In the Greek language, when you add the letter "a" to a word, it immediately and fully negates the word that it is now attached to
        - i. And so, where the word *pistos* carries with it the idea of one who has heard the Gospel and fully submitted and surrendered to Christ and his Kingdom, and responded IN FAITH
          - 1. The word *apistos* is one who has chosen to do the exact opposite
      - b. And in our culture today, *apistos* runs rampant
        - i. Sure, we may still have many within our culture who claim to follow God
          - 1. We may even have many within our culture who claim to follow Jesus
        - ii. But when you look at their lives, the evidence is clear... they have no faith in God
          - 1. They have no faith in Christ as Lord
      - c. To use the language that the Puritans were so fond of using,
        - i. There are many in our midst who are PROFESSORS of faith, but they are not truly POSSESSORS of faith
  - ii. You see, when the Bible talks about salvation, it doesn't talk about it in terms of a one-time decision made by man
    - 1. The Bible says that a saved person is a REGENERATED person
      - a. This is a person whose cold heart of stone has been REMOVED by God, and a NEW heart of flesh has been given to them, a heart that DELIGHTS in following the law of the Lord

- b. This is a person who has been born again, not by the works of the flesh, but through the power of the Holy Spirit, who opens our eyes to see the depravity of our sin, and the magnificence of our Savior
  - c. This is a person who has been made a NEW creation, in Christ Jesus
    - i. As Paul wrote in 2 Corinthians 5...
      - 1. "The old has passed away; behold the new has come. ALL OF THIS is from God, who through Christ reconciled us to Himself"
- iii. One who has been brought into THIS condition cannot help but to long to bring glory to God through their lives
  - 1. But one who is just a PROFESSOR of faith, and NOT a possessor of faith...
    - a. Well, they simply are incapable of glorifying God
      - i. They may call themselves a Christian, but when people look upon their lives, no one is going to be astonished at the majesty of God
      - ii. No one will look upon them and say, "Glory to God in heaven"
        - 1. For their life is apostas
        - 2. They are faithless
  - 2. My friends, we must examine our lives
    - a. As Paul said in 2 Corinthians 13:5, we MUST test ourselves to see whether we are truly in the faith
      - i. Is anyone astonished by the majesty of God as they look at your life?
        - 1. Perhaps you simply have the same "little faith" that the disciples had in this moment
        - 2. Perhaps you have been too busy trying to do things in your own power and in your own strength, and you have forgotten that you need God for EVERYTHING that you do in this life
    - b. So how do we strengthen our "little faith"?
      - i. Well, you have to get out there and exercise it!
        - 1. One of the things that I have absolutely hated as I get older is how quickly our muscles tend to deteriorate
          - a. We started going to the Y as a family about a year-and-a-half ago, and as we went CONSISTENTLY, I was excited to see that I was getting stronger in a lot of exercises
          - b. But, as it so often happens, life gets in the way... people get sick... we all get busy
            - i. And so you inevitably go through a season where you don't make it to workout
            - ii. And what happens when you finally get back to the gym?
          - c. It seems like everything you worked so hard for is now gone, and you have to start all over again!
- iv. Friends, our faith works in the very same way
  - 1. If you have a "little faith" like the disciples had, you HAVE TO get out and exercise that faith
    - a. As Jesus said in Mark, this HAS TO start with prayer
      - i. The disciples neglected to pray to the Father for help, so they were powerless in their little faith, and they could not help the boy in his condition
        - 1. So start exercising your faith by going to the Lord in prayer



- a. Ask Him to give you opportunities throughout your day to strengthen your faith by sharing the Gospel with others
      - b. Ask Him to give you opportunities throughout your day to strengthen your faith by being exceedingly generous to those in need
      - c. Ask Him to give you opportunities throughout your day to strengthen your faith by walking in obedience to ALL of His commands
    - b. But then it must go beyond that, right?
      - i. Having the opportunity to go to the Y isn't going to do anything for my muscles
        - 1. I have to actually get up, get in the car, and go to the Y and work out!
      - c. Pray for the opportunities to strengthen your faith, but then get up, go out into the world, and faithfully DO all that Jesus commands
        - i. If you examine your life and find that you have little faith – you have to get out and do the work
          - 1. That is the only way your faith will grow
          - 2. That is the only way you will bring glory to God in your life
          - 3. That is the only way people will look at you and be astonished by the majesty of God
  - v. But, if you examine your heart, and you come to the realization that you have never TRULY had this kind of faith in God and in His Son, Christ Jesus... what then?
    - 1. Again, go back to the words of Peter in Acts 2, don't we?
      - a. Repent from your sins, and be baptized in the name of Jesus, and you will find forgiveness
    - 2. Go back to the words of Paul in Romans 10
      - a. Confess with your mouth that Jesus is Lord
      - b. Believe in your heart that God has raised him from the dead
        - i. And you will be saved
          - 1. In just the blink of an eye, you will move from apistos, to pistos
            - a. Your dead and lifeless heart will be exchanged for a heart that is alive to Christ and alive to things of God
            - b. You will be born again through the power of the Holy Spirit
            - c. And you will be made into a NEW creation in Christ Jesus
        - ii. All of this is from God
          - 1. All of this is because of His grace
            - a. So simply surrender your heart to him... die to yourself... and eternal life in Jesus will be yours
            - b. And people will be astonished by the majesty of God in your life!
7. A faithless person CANNOT bring glory to God in heaven, but neither can a TWISTED person bring glory to God in heaven
  - a. When Jesus is speaking of this twisted generation, he is saying that all that they do has been perverted... corrupted
    - i. Think about when a tornado rips through our cities with devastating power

1. In the aftermath of its destruction, you drive down the road and you see these massive trees, trees that have been alive for centuries...
  - a. Completely mangled and uprooted
    - i. The limbs that were once full of life and beauty are now dead and shattered apart
    - ii. The trunks that were once straight and true and strong are now twisted and distorted
  - ii. Jesus speaks harshly against the lack of faith in this generation, but he also speaks harshly against the perverseness of this generation
    1. And this perverseness has come directly from the people's departure from the Word of God
      - a. In Strong's Concordance, as it speaks about this word that Jesus uses for "twisted", it has this to say...
        - i. "The use of this word for twisted in the New Testament reflects a Jewish and early Christian understanding of the importance of maintaining doctrinal purity and moral uprightness. The term would have resonated with audiences familiar with the philosophical and ethical teachings of the time, which emphasized the dangers of moral and intellectual corruption."
    - iii. Why had this generation of people in Israel become so twisted and perverse?
      1. Because they had departed from the doctrinal purity of their Old Testament
        - a. They had taken all the laws and commands of God – laws and commands that had been given to them to lead them into moral uprightness...
          - i. They had taken all these things and they had twisted them into a bunch of manmade traditions and legalistic boxes to check
        - b. Instead of using the law to expose their own sin, and draw them closer to their God...
          - i. They instead used the law to try to make their own ladder up to heaven
            1. Like the people in the land of Babel, they twisted the Word of God into bricks and mortar, and attempted to use it to make a name for themselves
            2. Like Adam and Eve in the Garden, they corrupted the Word of God to fit their own desires, and they attempted to become gods themselves
        - c. And Jesus said to them, "O faithless and twisted generation, how long am I to be with you and bear with you?"
  - b. Brothers and sisters, if we are to be a people who bring glory to the name of our God, it is not enough for us to simply be a people of faith
    - i. We must ALSO be a people who are PASSIONATE about doctrinal purity in our lives
      1. Again, our culture that we live in today is full of people who say that they have faith, but when you start to dig a little deeper, you quickly begin to realize that this faith is NOT grounded in the truth of God's Word
        - a. A faith that believes men can marry men and women can marry women is a twisted and perverted faith, for it has lost its doctrinal purity
        - b. A faith that believes it is justifiable for an unborn baby in the womb to be put to death is a twisted and perverted faith, for it has lost its doctrinal purity
          - i. Those are the easy ones, aren't they?
            1. But what about a faith that refuses to love one's enemy?

2. What about a faith that loves all the treasures and trinkets of this world more than Christ?
3. What about a faith that desires prosperity and ease and comfort and my personal rights at any cost, and refuses to heed Jesus' call to pick up your cross and die to yourself?
- c. My friends, these also would be a twisted and perverted faith, for we have left the teachings of Christ
  - i. We have abandoned doctrinal purity
  - ii. We have embraced the ways of this world
    1. And when people look upon our lives, they will not be astonished by the majesty of God
      - a. Instead, they will simply say, "Oh, that's just another one of those American Christians... they don't truly believe what they say they believe."
- c. Church, our great calling in this life is to glorify God in everything we do
  - i. Our great calling in this life is to proclaim the excellencies of Him who has called us out of the darkness and into His marvelous light
    1. You cannot do this without faith
    2. And you cannot do this if you depart from the Word of God
      - a. Just as you must exercise your faith in order to strengthen your faith, you must also train yourself in the Word
        - i. For as Paul said to Timothy,
          1. "ALL Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for TRAINING in righteousness, SO THAT the man of God may be COMPLETE, equipped for every good work."
      - b. Train yourself in righteousness by diligently studying God's Word
        - i. Fight to maintain doctrinal purity in your heart
          1. And then take everything that you have learned from the Scriptures, and go out into the world and apply it, IN FAITH
      - c. If we will be zealous to do these two things, then I promise you, the world will be astonished by the majesty of God in your life, whether they like it or not!!