

01.11.26

Luke

Chapter 9 - A Peculiar Kind of Calling

A Force Most Formidable (vs. 37-42)

Luke 9:27-42: On the next day, when they came down from the mountain, a large crowd met Him. And a man from the crowd shouted, saying, “Teacher, I beg You to look at my son, for he is my only boy, and a spirit seizes him, and he suddenly screams, and it throws him into a convulsion with foaming at the mouth; and only with difficulty does it leave him, mauling him as it leaves. I begged Your disciples to cast it out, and they could not.” And Jesus answered and said, “You unbelieving and perverted generation, how long shall I be with you and put up with you? Bring your son here.” While he was still approaching, the demon slammed him to the ground and threw him into a convulsion. But Jesus rebuked the unclean spirit, and healed the boy and gave him back to his father.

Well, we read a passage like this and say, “There's nothing new under the sun, huh?” You know, our faith is oftentimes misconstrued, and I appreciate Greg bringing out this point with the Lordship issue, simply because people have not heard exactly who it is we're following. When we call ourselves Christians, we're actually following Christ, just to kind of clear things up. And that means that as Christ will ultimately say, “You need to take up your cross and follow Me.” In other words, it's not going to be an easy venture. But more than that, you need to understand this is not about you. And so many people come to this whole kind of faith where, “What is He going to do for me? What is He going to do for me?” Well, He's not only going to save you, He's going to give you an abundance, and He's made you joint heirs with Him. However, suffering comes first. And we misunderstand the calling. This whole chapter is really dealing with the calling. It's dealing with the calling of His men in particular. And you realize that there's a mission. I mean, this is a mission like no other. And if you look at the

list with me, as we're going through the verses, not only is a mission like no other, but it's perplexing to most people. And it actually becomes kind of elusive to them because of the way that we do what we do and the mission that God has assigned us to do. We realize that we're animated and moved by Divine directives; we're not moved by popular consensus. The world is saying certain things and people vote on it and whatever, but that doesn't move us at all. The things that we do, we do because God has told us to do. And sometimes it's going to be popular, other times it's going to be unpopular, and clearly, there are going to be unpopular convictions that God gives us. And God is going to call us to a selfless devotion as He then begins to relate to His own men, "I'm going to suffer, I'm going to die for you." And of course, there's kind of a resistance, as we've gone in this particular passage, to that kind of mindset because it goes against our grain. We don't think in terms of selflessness and sacrifice. You know, we go through a little difficulty in our lives and we go, "I didn't know I signed up for this." Actually, Peter will say, "You have been called to suffer." Did you know that? Peter actually wrote that. Peter didn't

understand that right at the beginning, but he certainly learned it. But it is a suffering that is glorious. And it's interesting as we went into the passage last week, as they go on the Mount of Transfiguration, we call it the Mount of Transfiguration, as he goes what we believe to be Mount Hermon and probably some 10,000 feet up. As he's there, Elijah and Moses appear along with the Christ and Christ in all of His glory. And in the conversation, they begin to talk about exiting, about leaving this world. And as we looked in particular with Moses, the exit of Moses was grand and glorious as he brought the people out of Egypt, and you began to see these great miracles, and what a marvelous exit. And we realized that the exit of Elijah was going up in a chariot of fire. And I don't think he can get any more grand than that. Then they fade away. And only Christ is left standing in all of His glory. And the voice from heaven says, "This is My Son. Exit like Him." And we realized that the exiting of Christ, though perceived in the human state as less glorious, was the most glorious of all exits, as He would die for us and then ultimately be raised again, as God would declare Him victor over all. So, there are things that are confusing to

us, and obviously they were confusing to the disciples. I mean, you basically have fishermen, and you have tax collectors, and you have one zealot, and you have an individual that probably would be perceived as a traitor. However, in the midst of this group of people, we might even call them a motley crew, God would begin to change them into the image of Christ. So, this particular incident is one of those incidences in which it causes you to step back and go, "Well, why couldn't the disciples do what they needed to do?" I mean, if you look at the beginning of this chapter, they're sent out to cast out demons, and they have power to do these things, but they run upon a most formidable force, and that force seems to be able to push back, and they don't seem to be able to handle it. So, the question is, why is that?

We come to this interesting passage of this one who is clearly possessed, as the passage says, and they're screaming, there's running, there's moving around, and the father's very upset that his son is doing these things, and he's convulsing and foaming at the mouth, and he's begging somebody to do something about it.

(Luke 9:40) “I begged Your disciples to cast it out, and they could not.”

And so, Jesus responds, “Oh, faithless generation. Oh, unbelieving people.” So, the question is, why is He responding in such a way as we come to this passage?

You know, when you think about demon possession, I think in many respects, the society in which we live in, we perceive ourselves to be more sophisticated, so we don't think in those terms that something like that really can't happen. However, we do believe that something can begin to control somebody. And we oftentimes call them, because we're more sophisticated, and I appreciate the fact that we're all more sophisticated, but because we're more sophisticated, we call them psychotic episodes.

People have psychotic episodes. And one of the episodes that people oftentimes have is, you ever heard of a panic attack? A panic attack is when fear just takes hold of you and you literally have no control of yourself, and so something is controlling you beyond your own ability. And I think it's interesting that Paul will write to Timothy specifically and say, “God has not given us the spirit of

fear." He uses an interesting word which actually has its root in a sense of dread and fright, so it ultimately comes out in the realm of cowardice. You know, you're just afraid of everything. And he tells Timothy, "This is not from God." Which, if you understand, a spirit is clearly a defining of a force that comes upon you. "*Pneuma*" is actually where we get the word wind or whatever. So, a wind that comes upon us and moves us. I think it's one of the reasons why society is referred to as the sea, because the sea is so easily moved by the wind. And so, it begins to control the way that the sea acts and reacts. And sometimes the sea is calm and sometimes it's very volatile and hostile and tumultuous. So, an interesting picture that Scripture gives us. But it uses the phrase, it's wind or the spirit comes upon and it begins to control. And once again, I think oftentimes fear can come upon some, anger or rage of anger. But if you've ever read the Old Testament and you've read specifically about King Saul in the Old Testament, I'm sure you've read, really, from 1 Samuel 18 to 20. You see Saul dealing with rage, and it's an uncontrollable rage. And Scripture actually refers to it as an evil spirit that comes upon him. And he begins to

throw things at David, throw spears at him or whatever. And nobody ever knows when the rage is coming, but it comes upon him, and it begins to control him.

And then interestingly enough, Ephesians 4:19 talks about people that have given themselves over to sensuality. That's pretty interesting, isn't it? Giving yourself over. What does it mean? Sensuality begins to control you. So, there are forces that begin to control us. And once again, whether you want to refer to them as demonic spirits or whether you want to refer to them as psychotic episodes, there are things that happen.

When we come to this passage, it says that in verse 37; the way that it starts off is taking us and connecting us to what had just happened in the fact that they had gone up on the mountain. And I have found that shortly after mountaintop experiences, something difficult oftentimes comes in my life. And so, the connection is really realized in my life.

But if you look in Luke 9:37, it reads this way,

“On the next day, when they (James, John, and Peter) came down from the mountain, a large crowd met Him.”

Now, we know that not all the disciples come up with them, so that there were other disciples out there, and they were still ministering. It seems as if to be that this particular man had come in contact with those other disciples.

It reads in verse 38,

(Luke 9:38) “And a man from the crowd shouted, saying, “Teacher, I beg You to look at my son, for he is my only boy.”

Now, I want you to underline that because that's actually going to be a cue that is telling us something. In other words, why are things the way they are? How is it that people get possessed? How is it that forces control people? What is it that causes that to happen? And I think sometimes the thought is that something, a force just arbitrarily comes upon us and takes over. But that's not true. Scripture is really clear about this, and the problem is almost always when there is an evil force within us, we have courted it, we have invited it into our lives. This is why Jesus will say, once again to quote Revelation 3:20, “Behold, I stand at the door and knock.” So, what he's

saying is, "I'll come in, but you have to invite Me." And John 1 will say, "But as many as received Him, to them He gave the power to become sons of God." Well, what happens when you receive Him? Well, Ephesians 1 tells us that His Spirit comes within us. So, what is it that causes His Spirit to come? You invite Him. There is an invitation, there is a desire to be with Him, there is a desire, you begin to think about Him, your thoughts are His thoughts, and His life begins to possess you. Paul will make reference to be being filled with the Spirit. And what he's talking about is clearly, keep setting your affections on things above where Christ is seated. So, evil in its form of being within us is never arbitrarily appearing, but it is clearly invited and courted within our lives. James will say in James 4:7, that if you will resist the devil, he will flee from you. That's a strange phrase, isn't it? "I can't be stronger than the devil." He's only going to come to somebody who invites him in. So, you know, people are perceiving, "Well, how did this happen? How did these things begin to take place in this person's life?" And it's because there was a receptivity; it was because there was a desire for this. So, the same thing is true within this. We

ought not to think that this child, or probably more to speak, an older young person, is a victim. This is something that he brought upon himself, and now he's found himself in this position. Now, what's interesting is the interplay that's coming on with the father not only being protective, but ultimately blaming the disciples for the problem, which has given us a clue. And now, Scripture gives us another clue, "He is my only son." You take those two things together, and what do you got? Well, maybe a little bit of spoiling.

You have a moment? Let me read something to you. I was reading a number of articles. Of course, I have a lot of psychology books from past, going to school. But a few were describing a narcissistic psychotic episode. You ever heard of them? They do exist. It's pretty interesting. They describe it this way, that it often occurs when the narcissist is caught in a lie. And they write this, this individual from Purdue University, "His eyes would change as he would begin foaming at the mouth and spitting. He would yell in rage and scream and start throwing objects." One comments, "Most narcissists have

been spoiled rotten as children, thus turning them into adult versions of their spoiled brat selves.” In Greek mythology, they were called “flying hardies.” Don’t memorize that. And were defined as hideous monsters which were not only ravenous, but vengeful and spiteful. Another describes their experience this way, “When his rage first hit, my emotions and my mind froze. I was stunned that his face contorted into someone I did not recognize. His eyes turned black with bloodshot rims as his vile and vicious words spat out and covered my face. ‘I hate you,’ he screamed over and over in a loud, gruff tone in a voice that I had never heard before. He seemed not to need breath screaming out loudly as the tirade was relentless, causing me to go into paralysis.” The narcissist will go into his or her rage, that is to speak irrationally, when they see any criticism or any disagreement as an attack on their ego, on their sense of superiority or entitlement. A PhD, Chantemerle, from Boston University writes this, “Narcissists have fragile egos which are held together by their fragile realities. These realities are based on delusions and wishful thinking. Their lies are wishes. They are a piece of the “pretend reality” that they have

created to hold themselves together. When you call them out on a lie, you are poking at the cracks in the foundation that holds their ego together. You really shouldn't do that. It does no good and it only enrages them. Don't forget that you don't actually exist to them. The way that their lives affect you means nothing to them. Leave them alone. Get away from them."

That's pretty interesting, isn't it? Now, let me read you the text.

"On the next day, when they came down from the mountain, a large crowd met Him.

(Luke 9:38) And a man from the crowd shouted, saying, "Teacher, I beg You to look at my son, for he is my only boy,

(Luke 9:39) and a spirit seizes him, and he suddenly screams, and it throws him into a convulsion with foaming at the mouth; and only with difficulty does it leave him, mauling him as it leaves.

(Luke 9:40) I begged Your disciples to cast it out, and they could not."

“It's their fault. Not my son's. You need to do something about my son's problem.”

It's no wonder that Jesus answers this way in verse 41, (Luke 9:41) “And Jesus answered and said, “You unbelieving...”

Now, the question is, why are they unable to believe?

As He goes on and says, “perverted generation,” which means, “You're twisting things; you're turning things around. You have no idea what you're talking about.” Why is it they don't understand what they're talking about?

“... how long shall I be with you and put up with you?
Bring your son here.”

(Luke 9:42) While he was still approaching, the demon slammed him to the ground...”

The spirit, the force that moved him into this convulsive state.

“... and threw him into a convulsion...”

There's clearly anger, rage in this.

“... But Jesus rebuked...”

Now, just to underline the word “rebuked” there within the text, the word itself has the connotation in its original form of actually bringing somebody back to honor. So, the rebuke is that you are not and have not been acting honorably. Why would a child not act honorably? Because they're spoiled. Pride. It's arrogance.

“... and healed the boy and gave him back to his father.”

We live in a world in which a lot of mistakes have been made by parents and a lot of problems come about because of that. But also, there are a lot of choices that are made by the individual. I mean, I've seen children with the same parents and come up in very different ways. So, for a parent to always blame himself or blame others or whatever, there has to be a time when the parent goes, “Son, it's your fault.” And that's saving them because that whole spirit of pride and arrogance is the very thing that causes problems.

The question as we come to this is, why were the disciples not able to save and what is this unbelieving heart that Jesus is dealing with? There's a passage in the Gospel of

John, if you look with me, in John 5. In John 5, Jesus will make a clear statement. We'll drop pretty close to the end within the passage. And He's talking to those that are not believing. So, the question is, what hinders people from believing?

And if you look with me in John 5:44, it reads this way, "How can you believe..."

Which seems to convey that they have the inability; we would call them "faithless generation" and "perverted". They don't have the ability to believe. Why are they unable?

He says,

"How can you believe, when you receive glory from one another and you do not seek the glory that is from the one and only God?"

In other words, the problem is that you're worried about how you look. Now, I want you to think about the narcissist. Now, when we use the word "narcissist," we're talking about somebody that's in love with themselves, right? That's what fundamentally it means, coming out of

the Greek mythology. Anyway, so why is he called that? Well, the great sin, and I would say probably the most formidable sin that we're up against, is self-love. Now, I know we've made it sound really good, "You need to love yourself before you can love anybody else," but you need to love God. And you need to lay yourself on the altar. And the wonderful thing is, God loves you so much that He died for you, and that makes you so valuable, but that's what makes you valuable. Not because you're wonderful, great, or whatever. It's because of His grace and His love for you. What determines something's worth? What you pay for it. So, you've been paid by the precious blood of Christ. This makes you more valuable than anything. But that's why you're valuable. But the problem is that we think in terms of, "I'm somebody," and we go into this egocentric tirade, in which if anybody in any way begins to push on it, we get very angry with them. "How dare them? Do they know who I am?" And we begin to push back and fight. Now, I want you to understand that this is probably the biggest problem and probably the most formidable force that we will go against in our lifetime. It's self-pride.

Now, here's the point. If you were to read 2 Timothy 3:1-2, it talks about "In the last days, perilous times will come." Now, listen very carefully. There's a whole list, and fundamentally, you know, you can read through it. I mean, it talks about lovers of money, boastful, arrogant, revilers, disobedient to parents. It talks about unholy, unloving, irreconcilable, malicious gossips, without self-control, brutal, haters of good. I mean, the list goes on. And you go, "Wow, that's a terrible list, terrible list." You know what's at the top of the list? Lovers of self. That's #1 on the list. And that's the problem that is so formidable. That's the one that we can't seem to fight against. The problem is that we have perhaps this issue of anger and pride. We go, "Where in the world does this anger come from?" And I would say, "Well, it's because you're selfish." Some people go, "Don't tell me that." Immediately. And now, I'm going, "Okay, now I understand why that's a difficult thing to win against." If you look with me in the Book of James, he'll clarify this for us. In case there's any level of confusion in that regard. James 3, if you'll turn there with me. Everybody

wants to think that they're smarter than everybody else, right?

(James 3:13) “Who among you is wise and understanding? ...”

Another way of putting it is, “You think you're so smart? Let's hear. You have an answer for this?”

“Who among you is wise and understanding? Let him show by his good behavior his deeds in the gentleness of wisdom.”

(James 3:14) But if you have bitter jealousy and selfish ambition in your heart, do not be arrogant and so lie against the truth.

(James 3:15) This wisdom is not that which comes down from above, but is earthly, natural, demonic.”

Did you see that?

(James 3:16) “For where jealousy and selfish ambition exist, there is disorder and every evil thing.”

Wow. Just because I'm thinking about poor little me? And I've oftentimes told people, “You know, the Spirit of Christ and His love in your heart will eradicate all your emotional

distress and problems. It's the cheapest pill you'll ever take. But it was at a great price to Christ." But you realize that all the problems that we have, whether it's fear and anxiety, who are you thinking about? Yourself. Whether it's anger, who are you thinking about? Yourself. Whether it's the pursuit of the sensuality, who is it you're thinking about? Yourself. And it's your pride when your perspective is, "I should have what I want when I want it." And it's this demanding spirit. And anybody that stands in the way of you getting what you want throws you in a tirade, right? "How dare you stand in the way of what I want?" Scripture is telling us and really revealing to us just the power of this force within us and this anger that begins to stir within us. And you realize that this whole concept of lovers of self is powerful.

If you go back to Luke 9, the way that it's described is, (Luke 9:39) "and a spirit seizes him, and he suddenly screams, and it throws him into a convulsion with foaming at the mouth..."

And then, of course, you see this great violence, even in convulsions as Christ comes into the picture. And here

again, you can sense the great resistance to the power that is brought before him.

There's a passage in Corinthians that we make reference to continually, but I would have you turn to it because of the fact that we all need to be reminded of the way that we should fight these forces. I think it's interesting that this PhD psychiatrist says, "Get out of there," basically. And Corinthians will say, well, we are in a battle. We are in a battle. But it is winnable. I remember first time part of our practicum was we had to go into some institutions and you begin to realize this is a very dark place to go. Because there are some people that are very much possessed by something.

But as you come into 2 Corinthians 10, Paul writes this in verse 3,

(2 Corinthians 10:3) "For though we walk in the flesh, we do not war according to the flesh,

(2 Corinthians 10:4) for the weapons of our warfare are not of the flesh, but divinely powerful for the destruction of fortresses.

(2 Corinthians 10:5) We are destroying speculations and every lofty thing..."

Why would he use the word “lofty”? It has something to do with pride and arrogance.

“... raised up against the knowledge of God, and we are taking every thought captive to the obedience of Christ.”

What is it that's not of faith? Well, faith always shows itself in humility, because faith is saying, “I trust God; I don't trust me.” It's fundamentally what faith is about. So, what is pride? “I don't trust anybody but me. I'll make the decisions. I'll decide what's going to happen.” And I've seen many people make their own decisions and watch where that leads them. This passage is saying that we actually win by obeying Christ.

Now, if you recall this Chapter 9, what Jesus has been saying and what has been made clear is the way of selflessness and suffering is the path of Christ. That is to say, “You need to leave your ego behind and you need to follow Me and live a life that is not thinking of self.”

Remember 1 Corinthians 13 where it gives the description of love? “Love does not seek its own.” Right there in the

text. So, what does it mean to walk in love? Well, if you'll stop seeking your own, you'll actually be sane. You'll actually come to a good way of thinking. I've never known a person that cared for others and loved God that had problems. But you begin to think about yourself, and here again, there's a lot that you can worry about. Isn't it interesting, you'll look something up on the internet, and then before long, they'll start throwing you stuff? So, you might look up "headache," and before long, they're throwing you stuff, "You might have a brain tumor." So as you go on, they just start throwing all this stuff, and you go, "Man, I have stuff I didn't even think I had." And you're just really, really worried. This is the world that we live in. And as you begin sitting there, you keep thinking of yourself. Then you go to the mirror and you keep looking at yourself, "My eyes are bloodshot." And you begin thinking of things that you never should be thinking about because it's all you. Get your mind off yourself. I mean, what do we want? We want to be faithful until He comes and that He would take us home while we're serving. So, stop thinking about yourself. Start serving. God's given us this wonderful moment of life to actually

make it for something and use our life for something. And I have found that when I'm thinking of others, I'm not anxious, I'm not angry, and I'm not in the sensuality. I'm just not into any of those things when I'm thinking of others, when I'm actually building the kingdom of God.

This is what Jesus has been emphasizing. Right away, He says, "Who are people saying that I am?" "Well, some say You're Elijah." Well, that's the guy that took off in the chariot and fire. So, that's a cool guy. He goes, "Have you read that the Christ is going to suffer? Have you read that He's going on the cross? Did you read that in the prophecy of the Old Testament?" Of course, we kind of skip over that. "Isaiah 53? I don't want to read that stuff." So, He keeps bringing that up. And this saddens them. Even when He goes into prayer, Luke makes reference that they kept falling asleep. And once again, Luke will actually say they fell asleep from sorrow, which shows the sense of depression. So, you realize that they're battling with these things. And now, we hear that this individual came with this child, this person that he had in his family that probably is in tirades because of his anger, obviously.

And this now begins to control him. I mean, if you've ever known anybody that was that volatile, it does begin to control you. And after a while, they can't control themselves. They just break out into those things, just like a person breaks out in a panic attack. So, your thought is, "Well, if I could just press it down, it won't happen anymore." It just keeps coming up. It'll come up some way. But the emphasis of this is that if, in fact, you try to fight it in your own power, you're not going to win. So, let's put the disciples in the mix. What do you think they did wrong? And I'm going to answer the question for you. They tried to fight it in their own power. Why would I say that? I'm glad you asked.

(Luke 9:46) "An argument started among them (the disciples) as to which of them might be the greatest."

What have they been thinking about? Yeah.

Now, we're kind of jumping ahead, but if you look at verse 43,

(Luke 9:43) "And they were all amazed at the greatness of God. But while everyone was marveling at all that He was doing, He said to His disciples,

(Luke 9:44) “Let these words sink into your ears; for the Son of Man is going to be delivered into the hands of men.”

(Luke 9:45) But they did not understand this statement...”

Because “This is messing with my ego; this is messing with my plan.” This is why Peter says, “You're not going to the cross. You know how bad that's going to look for all of us? That's going to make us a bunch of losers. We can't go that route.” Why is it that you can't fight these powers? Because you're thinking in terms of your own power. There's something inside of you that says, “I've got to win this battle. I've got to do this.” And here's the formula that goes awry: When you fight pride with pride, pride is always going to win. It's always going to win. And this is what you have within this particular setting. You see, man is trying to do things his own way and his faith is not about glorifying God. His faith is not about, “I must decrease, but He must increase.” His faith is, “How is this going to look?” The disciples are going, “Who is the guy that can do this?” You just can see them all flexing their muscles, “I think I can handle it.” And God says, “You

misunderstand, the only way you're going to win is by humility. Taking every lofty thought captive to the obedience of Christ." You can't go in this thinking, "How am I going to look?" You can't go in this thinking anything about you. You have to go in this saying, "If it means me going on the cross to glorify God, this I will do." And this is where you win. Man, it goes so against our thinking, doesn't it? How powerful the grace of God is towards us to reveal to us that the greatest power is the love of God, and the love of God in our hearts that actually wins all battles as we begin to devote ourselves entirely to Him, surrender all of our life to Him. One passage will say, "Only come out by prayer and fasting." Though, in some cases, it's perceived to be added in, but what the text is ultimately saying is that you have to put all of your trust in God. Quit doing this in your own power. Turn to Him. Prayer and fasting. See, fasting is a display of your weakness, and prayer is declaring His strength. Paul will even say, "His strength is made perfect in my weakness." By the way, in the same chapter, once again, you see them arguing with one another in verse 46, right?

Drop on down to verse 51,

(Luke 9:51) "When the days were approaching for His ascension, He was determined to go to Jerusalem."

Why is He going to Jerusalem? To die on the cross, right?

(Luke 9:52) "And He sent messengers on ahead of Him, and they went and entered a village of the Samaritans to make arrangements for Him."

(Luke 9:53) But they did not receive Him, because He was traveling toward Jerusalem.

(Luke 9:54) When His disciples James and John..."

Weren't they on the mountaintop with Jesus?

"When His disciples James and John saw this, they said, "Lord, do You want us to command fire to come down from heaven and consume them?""

Now, they may have gotten that idea with Elijah being on the mountain and going, "That's what he did." But the point of the matter is that they're still not registering how to fight. The fight that we're in is to save. It's not to destroy. So, we should be saying, "God, only you can save this." Listen, this is why the gospel is so powerful. I can't

save that person that is so emotionally distraught that they can't see straight. I can't do that. "Pastor Gary, can't you say words over and over again and finally they'll come out or throw some dust on them or something?" And no, I can't. But I can tell you what, that there is a gospel that is so powerful that it literally is the power of God. And that gospel is me proclaiming His salvation, not mine. And that's me getting out of my skin and pointing to Him. And are they going to laugh at me? Yeah, there are going to be times when they're going to laugh at me. But how they feel about me has nothing to do with anything because quite frankly, my ego's already dead. I've been crucified with Christ. Nevertheless, I live, not I, but Christ lives within me. We have a power that's so magnificent, but we have forgotten how to fight, and we're so thinking like the disciples. I love the fact that the disciples are wrestling with the same thing that I'm wrestling with. Because, you know, why don't we just throw a hand grenade in the room, and then it's all over?" But God says, "No, that's not what we're doing."

Closing Prayer:

Father, we give You thanks for Your love for us and reminding us of the greatest power against the greatest foe, as we realize that pride within ourselves is impossible for us to defeat as we then begin to try to help others in defeating their problems. Lord, help us even today to die to self. Help us in this time to submit to authority, to, as wives, submit yourself to your husbands. In these places that we would tend to want to yell back and fight back and get angry back, Lord, give us a peace that passes understanding that will actually defeat this evil as we begin to not only declare the gospel of Jesus Christ, but to live it in front of people.

Your heads bowed and your eyes closed. I don't know what you're wrestling with. I don't know the demons that are surrounding you, but I know this, that God is greater. And He's within you if you've received Him. And I would continue to say, you keep receiving the spirit of humility. You keep receiving the spirit of selflessness. You keep receiving the spirit of God's love. Don't let those other spirits come into your life.