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II Corinthians 10:1-6 "Winning the Spiritual War"
July 14, 2019

All right. Let's open our Bibles this morning to
II Corinthians Chapter 10 verse 1.

If you've been with us going through II Corinthians, this
is I think our 24th week in it. I know, it feels like
300, doesn't it? I'm sorry.

This book is basically broken up into three sections.
Paul began his writing to this church he had loved so
much and had been overrun by false teachers who had not
only turned them away from Jesus and from grace, but from
Paul and his ministry. The first seven chapters are Paul
pleading with people that he cared for. The church had
been fooled. His relationship with them had been
undermined. The false teachers had challenged the truth
that Paul had preached there. You find the first seven
chapters very personal. In fact, the most personal, I
think, of all that Paul writes. They're emotional,
they're heartfelt, and they're written from a man who
loved the people that he had led to the Lord.

When Titus returned with news that the grip of the false
teachers was kind of being loosened, the domination of
them kind of set aside, that the people were coming back
to the Lord and then back to Paul as well, Paul then
changed from his appeal to, in Chapter 8 and 9, his
purpose, which was that he had been gathering money from
Gentile churches to help the poor in Jerusalem for a
couple of reasons; not only because they were poor, but
because, the first century the Jews who were saved really
didn't believe that Gentiles could just go right to Jesus
without first coming to them. There was a separation
oftentimes between Christianity in Jerusalem, let's say,
and Gentiles who were far away from the religious center.
There was a lot of conflict early on. Acts 15 they had a
meeting about it and said only by grace that God saves,
then everyone can come.

But in any event, Paul thought that would be a way to

bridge the division between the two camps, if you will. And Paul had, a year earlier before this whole trouble started, gotten a commitment from the church there in Corinth to help, he hoped that they would continue to be on board now that they had kind of gotten over that whole deception issue. Chapter 8 and 9, we've gone through it over the last few weeks, is the largest single portion of scripture on giving and stewardship in the Bible.

This morning we come to the last section, the last 86 verses, the last four chapters. It starts with the word "now" in verse 1 of Chapter 10. Up to now Paul's words have been very gentle and gracious and conciliatory, if you will, towards the people, but his tone is about to change considerably. His language will become strong and authoritative and confrontational at best. He is glad that the church for the most part has come back to the Lord and to their love for Him, but there were some hardliners still stuck in these powerful positions, and Paul didn't want to leave any stone unturned until the church had been purged of them completely. These last four chapters, these last 86 verses, is Paul directly dealing with the snakes in the grass that remained in Corinth.

These folks, by the way, had not just come to Corinth. They followed Paul for 25 years everywhere he went, into every town and every village and every church that was established. It just hit home for him with these folks. It was a large church, it was a loud and vocal church, it was a wealthy church. Paul dealt with them directly in these letters. But this was like these band of demons that kind of followed and caused havoc. In these last four chapters, Paul deals with them not as Paul, brokenhearted man who had been ministering to folks; he deals with them as Paul the apostle, who has great authority from the Lord. He confronts their attitudes, and their accusations, and their spiritual condition. And he might have stopped in Chapter 9. "Thanks be to God for His great gift"; that could have been a great place to stop. Things were better. But Paul didn't want to just leave it at that. Paul spends the rest of the chapters in this book going after the troublesome minority.

And we're going to look at six verses this morning. They are a picture of someone going to dress up to go to war, as a soldier. That was one of certainly Paul's frequent

views of our Christian life. He wrote to Timothy in his last letter, "Timothy, endure hardships as a good soldier of Christ." Don't be entangled again in the world. Nobody that's in warfare entangles himself into the affairs of this life. He's interested in pleasing one who's enlisted him as a soldier. He said to Timothy, "Fight the good fight of faith." He will say he had when his life was just about over.

This morning I want to give to you in six verses four characteristics to help you remember the verses of a soldier that expects to have victory in this battle in the world. And here's the four words that we're going to look at that: A soldier has to be compassionate first, has to be courageous second, has to be capable third, and has to be concerned.

Verse 1, compassionate. Paul begins this section by saying, "Now I, Paul, myself, am pleading with you by the meekness and the gentleness of Christ -- who in your presence is lowly among you, but being absent bold toward you." Before beginning his assault on these false teachers, and he'll do a good job of, I think, putting them in their place, Paul addresses these false teachers and their shrinking group of believers or followers by saying he's very unwilling to enter into this combat.

I think it is always a definition of a good soldier that no one takes pleasure in using deadly force. It's a last resort. I don't think everybody looks forward to it. It was general Robert E. Lee at Fredericksburg who wrote after the battle in his memoirs, "It is good that war is so terrible or we might grow fond of it." But nobody looks forward, I think, to going into battle. And Paul -- and notice he said, I, myself, Paul, I want you to know, I don't want to go here. I don't want to go there with you. I plead with you. He uses the word "beg" in verse 2, same word. Paul before he started any of this, he didn't want to just start off with confrontation. He wanted to give them a chance to realize what they were doing and repent of their rebellion. Paul doesn't first seek vengeance. These are folks who had severely maligned Paul for a year. They had said the worst things about him. But rather than getting even or seeking revenge, Paul wanted to reach out to them with the gentleness and with the meekness he himself had found in Christ. I want to give you a chance to make this right, he says to these false teachers.

The word "meekness" is something that Jesus used to describe himself. It is a word that I think in our English language oftentimes seems to denote weakness. Oh, he's meek and mild. It was the description of Superman without his cape; right? He is not very threatening, not very powerful. The Bible uses that word to describe exactly the opposite. The word "meekness" from a biblical definition describes strength that is restrained. Think of sitting on a stallion, much more powerful than you, running quicker than you, stronger than you, and yet you control him just with the bridle; right? It is a mighty horse under reins, if you will. And so, it is power under control. It describes, as Jesus was, as well, an attitude where there is a patient endurance of great offenses. Meek. Not that you can't do anything about it, but that you choose not to.

The word "gentleness," which is also used here, is the Greek word for leniency or clemency, if you will. It is a word that when it's applied to someone in authority describes someone who is graciously willing to refuse to insist on the full measure of their legal rights. In other words, you deserve it, or I have a right to ask for it, but I'm not pushing the envelope for myself. I'm being gentle. It is the fairness or the moderation. And Paul says to them, I want to be patient and reasonable with you. I don't want to be motivated by your taunts and your lies and what you have said to me and about me. I don't want to be moved by anger. I know there's a time of judgment come, but first compassion.

And you should know that going into the world. The world's not going to embrace you as a believer today with great joy. They're probably going to lash out at you for the most part. But if you'll start with compassion, as the Lord was compassionate with you, then you'll be able to endure some of that slings and arrows that come your way -- because they'll come your way. And you'll have a right to go, hey, you don't talk to me like that. Who do you think you are? You might have a legal right. But is that what you want, or do you want someone to get saved? Paul says to these very wicked kind of entrenched leaders, I'm pleading with you, and I wanted to offer to you what God offered to me.

Jesus at every point could have lowered the boom. I mean, think about it. At every place that you find Jesus

in the gospel, He has the capacity and the ability to silence His foes. Haven't you ever thought, man, if I were Jesus, here's what I'd do. You never thought that? Or is that just me enjoying myself? If I were the Lord. But He didn't; before Caiaphas, before Herod, before Pilate, being nailed to the cross. He had angels standing, legions of them, waiting to come to His aid, but He was meek. He wouldn't bruise a broken reed. He wouldn't stamp out smoking flax where there was a potential for fire. He was a meek and gentle Lord. He said to Peter, "Put away your sword."

Paul, before lowering the boom as an apostle, who had great power from the Lord, asked them to respond to the mercy and greatness of God and repent of their position. Unfortunately, the Corinthians viewed Paul's meekness as weakness. Notice at the end of verse 1, he describes not himself, but what they say about him. He says, "One who in your presence is lowly, but when I'm absent I'm bold." One of the accusations against Paul was just that, that he was powerful in his words, but he wouldn't dare talk like that if he was here. He was tough with his letters, but he wasn't so tough when he was in person. And yet with all of the lies and the distortions and the threats and the insinuation, the provocations, Paul hadn't seen fit to respond at all. He was waiting on the Lord. But they interpreted that as just here's a guy that can't back up his words with action. Paul said, I'm begging you, by God's mercy, don't make me prove the point; right? I don't want to be the guy that shows up and make what you just said about me, you have to eat those words.

He is compassionate first in this battle. Second of all, he's courageous. He says in verse 2, "And I'm begging you, when I am present, I may not have to be bold with that confidence with which I intend to be so bold against some, some of you who think I'm walking according to the flesh." Another accusation. Paul says in verse 2, don't make me prove you wrong. They had mistaken, I think, Paul's mercy and compassion for weakness.

I don't know about you, but for me in just reading the Bible, I think the biblical record of Paul is an amazing guy who is absolutely courageous. I don't know too many guys in the Bible that are more courageous than Paul. Certainly, no missionary that I find more brave than he. It didn't matter what the odds were, he maintained his convictions and his calls. He was fearless in front of

magistrates. He was fearless in front of murderers. He faced beatings rather than changing his mind. He stood in front of hostile crowds in riots, even had to be talked out of going into an arena filled with angry people. He was going to go take them on. I don't know if that's smart, but it was courageous. He was courageous in shipwrecks and plots on his life. He boldly shared the gospel before the Jewish Sanhedrin, before the Roman governors, before King Herod, and even before Emperor Nero. He would rebuke Peter when he was wrong in Galatia. He was grabbed and stoned and left for dead out of Lystra, and when he woke up, because he wasn't dead, he went back into town. See, I would leave them. I'm just telling you; I'm not going back. But he went back. And not only did he go back, but two years later he went back again to see that the church was doing okay. His heart was always for the Lord, but this guy was an amazing courageous man.

Despite their taunting and all, they also accused Paul of just being a fleshly guy. You're always mad. You're always upset. And Paul begs them, pleads with them, please. Please don't make me come and show you my boldness. The word for courage. Because he's not about to back down from these guys in Corinth, no matter how powerful they were.

Paul hoped it wasn't necessary to stand before these men and deal with them, but I want you to notice in verse 2 that Paul said, "I'm going to deal with boldness with confidence with some of you." Paul knew this -- and you should know it too if you're going to go out in the world and be a witness for Jesus -- that God will back His Word up. You're not going out there alone. God means what He says. He'll support you. The Spirit of God will work with you and through you. God has a hand upon you. You think you're outnumbered or somehow you're weaker. No, no, you're much, much stronger. But he was an apostle. Powerful man.

You might remember on his first missionary journey in fact, the first place they stopped, Acts 13, they went to Cyprus. And the Bible doesn't give reports of every stop, but literally for weeks they traveled without any report. Nothing seemed to be working, until they got to the other side of the island to Paphos, to the political city, if you will. And there was a governor there that seemed to be very interested in what Paul was sharing,

and Barnabas, about the grace of God. But he had a servant, this governor, name Elymas. He was a sorcerer, and he did everything he could to keep Paul from having a meeting with this guy. Not really told what it was, just that he was in the way constantly. Finally, Paul just had enough, and he said, "Lord, deal with him." And the man was struck blind, right in front of the governor. And the governor went, "Yeah, I'd like to know that God." I mean, it moved this guy's heart. He came to know the Lord. I mean, that's the kind of power that God put upon His apostles. Very different than you find everywhere else.

Peter, you remember Peter, dealing with Ananias and Sapphira there who came into the church and they proclaimed to be something that they weren't. And they both dropped dead, in church, in the foyer. Don't hang around the foyer. It's right in the Bible.

There was power, and Paul was sure, he had confidence that God would be with him. You should have great confidence and courage when you go out to share the gospel. I know the attacks and the pushback. We live in a weird culture. But God's word doesn't change and neither does His power.

Love them first, but then take courage. Paul held out an olive branch. He pleaded with them. Jesus was meek, but he cleansed the temple twice. And then he eventually spoke about the destruction of Jerusalem for their unbelief. Paul believed that God would vindicate Himself, and that He would protect the sheep from these sheep stealers. He was courageous.

Third of all, after being compassionate and courageous, you have to be capable; right? It's no good to just be tough if you're not able. Capable, number three. Verse 3 says this: "For though we walk in the flesh, we don't war according to the flesh. The weapons of our warfare, they're not carnal, but they're mighty and through God, for the pulling down of strongholds, and casting down every argument and high thing that exalts itself against the knowledge of God, and bringing every thought into captivity and to the obedience of Christ." They had said, verse 2, he's walking in the flesh, they weren't very afraid of him, his appearance was negligible. But Paul says, that's not how we fight.

If you read through the couple of epistles, they said Paul was short and his face was contorted and his nose was sideways and his eyeballs were popping out, and he was apparently a pretty small, very nonthreatening guy. Nobody seemed to be too worried about him. He wasn't a gym rat, you know? He was a rat maybe sized? But Paul said, when it comes to battles, what I look like or how I present myself is of no consequence, because our warfare is not in the flesh, and neither is my strength found in the flesh.

We have to be capable of going to battle. History and the battlefields of history are strewn with wreckages of people that were courageous, but not very well equipped. I was reading the other day about the Battle of the Little Bighorn, where Custer led 210 guys into battle, which was pretty courageous except they were fighting a group of people, most of the Sioux and Cheyenne warriors, who were far -- man, there's no way you're going to win this battle. And they didn't. Every one of them died. It was courageous, but kind of foolhardy. When the Nazi's Blitzkrieg came to Warsaw, there was actually a brigade of Polish cavalry soldiers who gallantly got on their horses, picked up their swords and lancers, and went out to fight the Nazis, who were parked outside with Panzers, with canons. Absolutely destroyed them in a matter of minutes. They were courageous, but not very wise.

You and I are sent out in the world like lambs amongst the wolves, but we have the word of God. We're courageous, but we're also equipped, aren't we? We're capable. And it's one thing to be compassionate, and to be courageous, but we have to be armed for the battle.

And Paul says to them who make fun of his looks and all, look, this isn't a fleshly battle. In the flesh, I'm weak and small and kind of grotesque looking, but I'm not fighting that battle. I'm coming to fight a spiritual battle. The weapons of Paul's arsenal when he goes to Corinth in fighting with these false teachers would not be human ingenuity. He wouldn't be reaching for human ideology or human physical strength. He wouldn't be relying upon his personality or natural abilities or some kind of methodology. That's not what this fight is all about. It's a spiritual battle. This fight would require more than emotional commitment. It would require heavenly weaponry.

It is easy I think for us as Christians to get into the wrong battle with the wrong enemy using the wrong weapons. And let me give you one example: Christians and politics. Boy, are we passionate. I just want to say this to you very clearly: Your politics will send no one to Heaven. You win the political argument; everyone goes to hell, unless you preach Jesus. He saves, He died for your sins, His Spirit can change your life. There's no other answer. So be careful when you get off the path, because God sends us in to fight the battles, spiritual battles. We don't need to win the war of words, or find a supportive crowd, or win public opinion polls, or be politically correct, and in the process, we lose every battle. That's not what we want.

The minute you get to the flesh, Satan has all of the advantages. You've given up your advantage of being a believer. What does James say? Chapter 1 verse 20, it says, "The wrath of man won't accomplish the righteousness of God." So that's not how we fight; right? It's a spiritual battle. It has to be fought on a spiritual level with spiritual weapons. And if we don't do that, then we're going to lose. So we shouldn't be ignorant of Satan's devices. Your enemy's not your spouse, or your boss, or your neighbor. The enemy might very well use all kinds of things to get us off track. But there's only one enemy, and the devil is the enemy. And there's only one Savior, and the message is pretty small.

Paul's going to go to Corinth, but he's not going to have a showdown with these guys in the back alley. He'd lose. And he's not going to engage in a battle of wills or clever arguments or heated passions. They're going to look forward to browbeating Paul. He's not going to be fighting like that. He knows the battle is spiritual; they don't. Look what he says, "Our weapons are not carnal," which means they don't originate in our flesh, "but they are spiritual. They originate with the Spirit of God working in you."

And then you get to Hebrews, and the Lord tells us there in Hebrews Chapter 4 that, "The word of God is living and powerful, sharper than any two-edged sword. It's able to pierce to the dividing of the spirit and of the soul, of the marrow and of the joints. It can discern the thoughts and intents of the heart." We go out to battle

with the sword of the spirit. You get to Ephesians 6 where that armament of God is, and He tells you how to protect yourself and the things that you can wear as you go into battle. And then you get one offensive weapon: The word of God. It's the only one that you can swing back with; right? And there's nothing to protect your back. You turn and run, you get killed. You got to face the enemy with the sword of the Spirit in your hand.

Paul says, I don't have physical strength, but I have spiritual strength. And as an apostle Paul had great authority, which thankfully he seldom used, but he was sure the Lord would stand behind him. When David's buddies had a way to kill Saul, his enemy, they said to David, quote, unquote, man, kill him! Thank the Lord. He set him up. And David said a couple of times to these men in training, "I can't lay my hand on God's anointed. God has protected Saul. Until the Lord wants to remove him, then we'll let the Lord do that. I'm not going to do that." Paul said, I can't fight physically. And I won't. These are spiritual warfare.

And I want you to notice what he says in verse 4 at the end, in verse 5, that these spiritual weapons are good for pulling down strongholds. Pulling down strongholds, two words that literally means to demolish fortresses. What can God's word do that we can't? It can demolish what the enemy erects in the hearts of people that don't want to know God. Addicts, pride, habits, control, flesh -- whatever it is, it takes hold; right? It traps people. Fleshly weapons, I don't care what you think you have, are unsuccessful in breaking down these strongholds that sinners find themselves ensnared in, entrapped in, entrenched in. There's no way you're going to reach people and you're going to argue about drugs or alcohol or lust. You can maybe make them tolerate it or move to something else. You can't deliver them with your arguments or your flesh, but you can allow God's word to get in and it'll change a life.

Notice what it says, the weapons in verse 5 are mighty through God, verse 4, "to the pulling down of these strongholds." And then it says this, verse 5, "to casting down every argument and every high thing that exalts itself against" -- what? -- "that exalts itself against the knowledge of God." Its goal is to bring every thought into captivity to the obedience of Christ.

The problem for Corinth, like most of these churches, they were entrenched with false doctrine. They were being told things that were not true; about God, about life, about the world, about what would make them happy, about Paul, about the work of the gospel. Paul said, I've got the upper hand when I show up there, and here's why: I'm going to bring the truth. I'm going to share God's word. His spirit's going to convict and remove and silence. It is all about casting down arguments.

By the way, the word "argument" here is the word for logic or reason, if you will. The big battleground for you and I as Christians going into the world today, as every generation, is for the mind; right? For the thoughts of men's hearts, for the understanding, for the ways that they think about and what they believe about God, and what they're being taught.

For years, if I meet somebody that I want to try to share the Lord with, I usually ask them -- what used to work better when I say, "Are you going to go to Heaven?" Because most people believed in Heaven or hell, but even that is hard today. But you say, "Hey, you going to go to Heaven?" And they'll go, "Yeah." And I'll go, "Well, how do you know?" And they go, "I just -- I've been good." And I'll say, "Well, how do you know it's good enough?" And then they say this: "I just know." I respond to this: "I just know you're wrong." Now what? There has to be some objective truth to what you believe, and why you believe it; right? That's where the battle is.

The battle is, we present the truth of God which will set men free, but to do so we have to confront the lies and the imaginations of men, every high thing that exalts itself against what? Knowing God, the knowledge of God. That's really where the battle is; right? Our spiritual warfare is not direct confrontation with the devil, so to speak, but with the false ideologies that demons have propagated in the world to get men to believe in. Doomed souls stuck in strongholds of ideas that will become their tombs if they don't know any better down the road. Man's philosophies, man's psychologies, world religions, apostate forms of Christianity, the evolutionary thinking. Strongholds. And here's how people get saved: They hear the truth. Here's what Christians should know: The power that they have by sharing God's truth. Great power in the word of God. It never goes out void.

Imagine that. So much of what we do goes out void, but not when we share God's word with people. So that's where the battle is; right? It's for the mind, it's for the thoughts. I'm not ashamed of the gospel of Christ. It's the power of God unto salvation. I think so often we lose track of the fact that that's where the battle is for us when we go out to share our faith. The mind, where fantasies of lust and power and self are entertained, and where eventually actions are born. That's where God's word can go.

Paul said in Romans 12, "Brethren, I beseech you by the mercies of God that you present your body as a living sacrifice, holy and acceptable to God, that's your reasonable service." And then he said this: "Don't be conformed to the world, but you be transformed by the renewing of your mind, so that you might prove what is that good and perfect and acceptable will of God." That's where the battle is. Look, most Christians when they get saved, outwardly they change pretty quickly.

I was thinking about my own life. The day I got saved, I quit doing drugs. I haven't done any since the day I got saved. And I loved doing drugs. If I wasn't saved, I'd still be doing drugs, because to me, next to being a sick Christian, being loaded was cool. I didn't mind that at all. It changed immediately. Cursing went away in, like, a day -- at least publicly. That was already a move in the right direction. Being honest here. Privately maybe once in a while, yeah. But the real changes came later; right? When God began to deal with those things that are inside, with anger and lust and hate and jealousy and rage, from which God wanted to deliver me, and the only way I could be delivered from those things is I had to begin to see life through His eyes and rely upon His Spirit. And so, my life began to change from the inside out; right? It was like I'm counting to 10 and still mad. No, it's kind of like rather than anger, that's pitiful. I saw pity towards people. And compassion. They don't know any better. They met the grace of God like I have, they'd be different.

God began to change you from the inside out. That's what Paul's talking about. Every imagination, every stronghold, broken down by the knowledge of Christ. And the goal is simple: God wants to bring you in alignment so that you're doing everything that Jesus wants you to

do. Obedience to him. That's life. That's where real life is found.

He wasn't just compassionate, and he wasn't just courageous, but he was capable, because he had God's word in his hand. "Your word have I hidden in my heart so I won't sin against you," that's what we read.

Now, look, the devil has all kinds of tools to win this battle. You turn on your T.V., look at your computer, read the morning paper, talk to your neighbors, you'll get all kinds of information that is not at all biblical, which means you have to guard your heart with the truth. We try to get people to go to church during the week, "Oh, it's busy." Yeah, you might be busy, but you need this. I need this. We need this. But that God would help us to have the victory, but the victory comes in the heart. It really is -- you know, what did Paul say to the Romans there? He said, If you're carnally minded, you're dead. But yet if you are spiritually minded, that's life, that's peace. That's what you want. You want to look at things within God's eyes and His perspective.

Paul relied on the word of God. He knew that the Spirit of God would work. He was going with that assurance; not with a fleshly argument, but with the truth in his hand. What is that Zechariah 4 scripture that says, "'It's not by might, it's not by power, it's by My Spirit,' saith the Lord." Paul was just sure these guys were going down. He was capable because God made him so.

The wall of Jericho fell because there were capable men walking with God. Mordecai was found out and overthrown for the same reason. Saul was removed out of his place because God has the last word.

The object of our warfare is to change how people think. That's ultimately what God has set before you. Not to brainwash them. Somebody said to me once, "You're being brainwashed." And I said this: "Well, at least I know who's washing my brain." I mean, I want the truth. I don't want to believe just public opinion. I want to know the truth. I want God to teach me His ways. I want to walk in that. That's where life's supposed to be found. But notice, every thought should be brought into captivity to the obedience of Christ.

Finally, verse 6, you have to be concerned. Fourth "C," if you will. "And being ready to punish all disobedience when your obedience is fulfilled." The thing about a competent soldier is he understands the importance of timing. Paul would wait and share with compassion first. He knew that at some point he would have to put his foot down. He couldn't allow these errors to continue in the church. And Paul was more than ready to do that, because he was concerned for them, because whatever they decided, that would be an eternal decision.

If you go back and read when Korah and Dathan and Abiram challenged Moses' leadership there in Numbers 15 and 16, Moses had been chosen by the Lord to lead, but they didn't like it. They thought he was too hard. They were vying for his position. And it broke Moses' heart, but also kind of made him mad, and he went to the Lord and told Him about it, and the Lord said, "Just tell everyone to get away from them and I'll deal with them." And so in Numbers Chapter 16 verse 26, Moses go out to the people and said, "It would be good for you to just step away from those three guys and their tents and their families. Just back away." And most of them did, though some didn't. And when everyone had had a chance to move away and do the right thing, then the Lord opened the ground and swallowed up whole the whole family, the livestock, the tents; everything, just boom. Then everybody went, yeah, Moses is in charge all right. It was pretty effective. But first the warning and then the judgment.

It's really not a question of whether Christians will fight a spiritual war with the truth against the lies out there in the world. That's unavoidable. The question is, will you win? And the way you win is you have great confidence in the word and you, with compassion and great courage, knowing you're capable, that you understand your concern with what is at stake, you go out and you engage the battle; right? That's what we should do. We shouldn't just -- if you're walking in here every Sunday and you haven't shared with somebody all week, shame on you. There's lots of people to talk to. Find someone. Go to Starbucks. "Hey, you going to Heaven?" Just use my line. You can -- I'll loan it to you. Start a conversation. You have the truth of God that brings people to life. Say -- share it with someone. It's more than words. It's His power. And if the church will do that, we might yet see another revival. All right,

soldiers.