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Dealing with Spiritual Enemies

1 Peter 2:22-23

**Prayer:** *Father, I just want to thank you for this time, I want to thank you for this time of corporate worship when we come to open up your book and to open up your word to see what your Holy Spirit has contained for us within it. We pray this morning that you would just enlighten us, that you would give us your word, that you would give us the power that accompanies that word and that it would be of permanent value. And we pray this in Jesus' name. Amen.*

Well, the scripture that we've been looking at for the last month or two is 1 Peter 2:21-23, it says: *For this you have been called, because Christ also suffered for you, leaving you an example, so that you might follow in his steps. He committed no sin, neither was deceit found in his mouth. When he was reviled, he did not revile in return; when he suffered, he did not threaten, but continued entrusting himself to him who judges justly. We spoke last time about the importance of entrusting ourselves to him who judges justly. Scripture tells us that Christ's suffering served*

as an example for us and that when he was reviled, when he suffered, he elected to trust instead of threaten or revile in return. And the reason why Christ did not respond is because he knew he could trust his Father's sovereign control over all things including even justice itself. And it is that same trust that enables us to follow in Christ's example. I said if we couldn't trust that God was going to make everything cosmically even-stein in the end, then we would try to avoid any conflict whatsoever or desperately try by our own power to make things even ourselves.

I pointed out last time that we are living clearly in a collapsing culture. New social norms are being created as we speak and many of them are directly at odds with what God declares in scripture. And so the choice to follow God's will or the downward direction of our culture is eventually bound to force every one of us to either compromise with the culture or find ourselves enemies of it. God tells us we are to let our light shine in the darkness. And when that darkness gets more and more pervasive, you're going to find yourself lit up in ways that you may never have even imagined before. And put simply, when a culture begins to line itself up in opposition to God and his kingdom, don't be surprised when you find that you've made enemies of people you have never met. You may have gone your entire life never encountering someone that you would consider a spiritual enemy but when the level of anger and

misinformation and distrust reaches the point where it's reached today, you may quite suddenly find yourself at the receiving end of some very unpleasant situations.

So this morning I want to take some time to look at this whole idea of spiritual enemies. And we want to see how the Lord Jesus treated his enemies remembering what Peter says, he says Christ is our example. This is how Jesus treated his enemies in *Luke 6:27*. He says: *"But I say to you who hear, love your enemies, do good to those who hate you, bless those who curse you, pray for those who abuse you. To one who strikes you on the cheek, offer the other also, and from one who takes away your cloak do not withhold your tunic either. Give to everyone who begs from you, and from one who takes away your goods do not demand them back. And as you wish that others would do to you, do so to them."*

Well, Jesus tells us what we need to do. He says we need to love our enemies. What if I have no enemies? I mean what if no one hates me? I mean, just what enemies are Jesus speaking about? So I think first of all what we have to do is we need to distinguish between enemies. What kind of enemies are we speaking about? Some are personal and some are spiritual. And there's a difference between the two. See, a personal enemy is somebody that I've offended either intentionally or unintentionally. A spiritual

enemy is someone that the Spirit of Christ within me has offended, and there's a big difference between those two. And Jesus has two very different types of responses to these two different types of enemies. He says my personal enemy is my responsibility. You know, God gives us all kinds of instruction here. I mean how many times am I supposed to forgive an enemy? Jesus says not seven times but seventy times seven. What he meant is there's an unlimited amount of times that we are to forgive and he goes on about reconciliation. Again, *Matthew 18* says if you're at odds with a believer, you are to go to your sister or brother alone, and if that fails, you bring two witnesses. If it that fails, you bring in the church. Jesus emphasizes the importance of reconciliation in it *Matthew 5:23*. He says: "*So if you are offering your gift at the altar and there remember that your brother has something against you, leave your gift there before the altar and go. First be reconciled to your brother, and then come and offer your gift.*" God actually prioritizes reconciliation over worship. So we have this whole body of scripture that addresses how we deal with personal enemies.

But what about my spiritual enemies? What about someone angry and offended at the Christ they've seen in me? How do you respond to that? Have you ever met anybody who has responded to you that way? I mean I know I have. I have a neighbor who's actually a good

friend, the kind of neighbor that would help you out with anything, just a genuine nice guy, and I see him all the time and sometimes he just kind of pops in to chat. One day he did just that, and I knew he was having a whole series of struggles and he was not doing well and so we were having this long conversation and at some point in the conversation I said, "You know you need the Lord Jesus Christ." Almost instantly I could see his countenance change. I could see the scowl grow on his face. I could see he literally became genuinely angry. "I don't need that stuff," he said, and with that he just got up and walked away. And ever since then I've known that the gospel is the one topic of conversation that is forbidden between us. My neighbor is still a nice guy. But he gave me a little glimpse of what goes on inside the spirit of everyone who doesn't belong to Christ. You see, there's a deep level of anger, bitterness and resentment just waiting to be tapped and the gospel has a unique way of tapping it. Fact is those who are outside the kingdom almost always have some type of deep-seated hostility towards those who are in it. And Jesus made that crystally clear when he said in *John 15*: "*If the world hates you, know that it has hated me before it hated you. If you were of the world, the world would love you as its own; but because you are not of the world, but I chose you out of the world, therefore the world hates you.*" Well, the problem is is that hatred and hostility is buried so deep that almost every one of those outside the kingdom

are completely unaware of it. I mean even the concept of spiritual enmity with God is foreign to our culture today. The vast majority of folks think the world is divided into three groups when in reality there's only two. And you know most folks think that the world is made up of saints and sinners and just plain average folks. You know the saints are folks who everybody recognizes are exceptionally good, they're the Mother Teresas of the world. Well folks think that these people have an E-ZPass that's going directly to heaven. We also know that some folks are exceptionally bad, they're the sinners of the world, the Hitlers, the Stalins. Again, these are people that plain average folks think, well, those folks are worthy of going to hell. And again, most folks think these two categories, saints and sinners, comprise a tiny little bit of the population that God really deals with. They think, however, that the vast percentage of society consists of people in this third category, that's those who think they are spiritually neutral. That's where the vast majority of people live, where folks don't bother God and they genuinely believe that he's not going to bother them. The only theology that this group has is the hope that they've tried their best and that while they might not be as good as the saints, they're definitely not as bad as the sinners, and on that basis they'll take their chances that God is good enough to give them a pass. Well this, of course, is completely at odds with what the God of the Bible says. See, God says there's only two

groups of people in the world, not three, and he says you are either a child of God or according to Ephesians 2, you are an object of God's wrath. This is how God puts it in *Ephesians 2*, he says: *And you were dead in the trespasses and sins in which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience -- among whom we all once lived in the passions of our flesh, carrying out the desires of the body and the mind, and were by nature children of wrath, like the rest of mankind.*

God is making an amazing and terrifying statement here. What he's saying is there's only two states of being for human beings in this world. He says you are either a child of God or you are an object of God's wrath. Now the word "wrath" there might be misleading, I mean, it doesn't mean that God is perpetually ticked off at the vast majority of people. What it means is that judicially God must view those who are not in the kingdom as still being subject to the demands of perfection. God says either you are covered by the blood of Christ and you stand before God cloaked in Jesus's righteousness or you stand before God clothed in your own righteousness which falls hopelessly below the standard of God's perfection. It is our imperfection inherited from Adam's fall along with our own sin that puts all of us outside the kingdom of

God and under the wrath of God. And that's why God describes all of us as being *by nature children of wrath, like the rest of mankind*. Think of how nasty those words are: "*like the rest of mankind*." God is saying that that vast ocean of people who consider themselves to be spiritually neutral are not neutral at all but unconsciously and unknowingly they find themselves enemies of God. God says they are by nature children of wrath. Those are words that sound strangely jarring to a culture that sees God in much more benevolent terms. I mean the world looks at statements like this as Old Testament type stuff with a mean God who sees the world basically as an enemy. I mean how would Jesus see the world? Well, the answer is exactly the same as his Father would. Here's some awful words that Jesus himself spoke in *Matthew 7*. He said: "*Enter by the narrow gate. For the gate is wide and the way is easy that leads to destruction, and those who enter by it are many. For the gate is narrow and the way is hard that leads to life, and those who find it are few.*" Jesus himself said the path of destruction is this eight-lane superhighway with a great wide gate and E-ZPasses for everyone, and those who enter that gate are many. But he also said that the pathway to life itself is narrow, it's hard, and those who enter that path are few. That's bad news. And you cannot present the good news of the gospel without the bad news of the state of mankind. I've said it many, many times, the good news without the bad news becomes the nice news. And the nice news



is that God loves everyone and everybody including the vast members of the spiritually neutral are basically okay. That's just not true. And nice news saves no one. Only the good news that God in Christ has paid our price will save us. The bad news according to Ephesians 2 is that we are all born sons and daughters of Adam, fallen, and by nature, objects of God's wrath. God tells us flat out that we are all born under a curse. But the good news is that God in Christ has borne our curse in his body on a cross so that we no longer have to be God's enemies. *Galatians 3* says: *Christ redeemed us from the curse of the law by becoming a curse for us -- for it is written, "Cursed is everyone who is hanged on a tree."* You see, the vast majority of people that we interact with each and every day, lovely people, caring people, these are people who consider themselves to be spiritually neutral and okay with God. They would be horrified to think of themselves as cursed and astounded that they are regarded as children of wrath. And they are our mission field. And our task is to, by the power of God's Holy Spirit, turn God's spiritual enemies into God's sons and daughters. And knowing how to approach them can make the difference between the gospel received and the gospel rejected. So knowing the difference between personal and spiritual enemies is crucial because the way we respond to each is different. See, scripture teaches that we are to reconcile with personal enemies and rejoice in spiritual enemies because it means God is engaging

us in the battle. And confronting this fallen world through the love of Christ in us is the battlefield.

So this morning I want to take a look at spiritual enemies. I want to look at who they are, I want to look at how they operate and how we are to respond. First, understand, my spiritual enemy is someone who resents the Spirit of Christ within me. This is what Jesus says in *Matthew 5*, he says: "*Blessed are you when others revile you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad, for your reward is great in heaven, for so they persecuted the prophets who were before you.*" Now there are three very important qualifying words that apply in this passage. Understand what Jesus is talking about. He's talking about people reviling you, persecuting you, saying all kinds of evil about you but it's all because of one particular thing that Jesus makes clear. He says: "*Blessed are you when others revile you and persecute you and utter all kinds of evil against you falsely on my account.*" See, Jesus understands that it is he who is the cause of the offense. So we say why is it -- why is Jesus the cause of all this angst? Why is it that we can name the name of Buddha or Allah or Vishnu and no one bats an eye, but as soon as we say the name "Jesus," fur begins to fly. Actually I need to qualify that statement. We can use the name of Jesus as a curse, we can use it as customary slang and no one's

going to bat an eye. It's when we speak of Jesus as God that people begin to get offended.

Let me just give you an example. Way back when George Bush was first inaugurated, Billy Graham was supposed to give the prayer and Billy was sick, so his son Franklin stood in for him. And in his prayer for the incoming president, he said, "As a Christian minister, and I pray this in the name of the Lord Jesus Christ", folks had a collective cow. A famed lawyer, Alan Dershowitz, who is famously in the news now as a liberal who is defendant President Trump and suffering all kinds of pushback for it, the very same Alan Dershowitz lambasted the prayer saying, "It was divisive, sectarian and inappropriate." I just want you to think for a second. Do you think he would have said that if a Native American had said a prayer to the sun god? No big deal. Not a problem. Another article that day referred to Franklin Graham and other ministers' prayers that day as "crushing Christological thuds" simply because these ministers invoked the name of Jesus Christ. It's the one name we're not allowed to speak out loud. Jesus himself said rejoice when folks speak evil of you because of me. And again, you know this is true. Think of your own interactions every single day. We know how this works, I mean, you can refer to "the man upstairs," you can refer to God, nobody's going to raise an eyebrow. We also know that when you say the word "Jesus" or

"Christ" as slang, nobody cares. But try speaking of Jesus Christ as he truly is, try saying these three words in a normal conversation in a non church, non-Christian setting. Try saying "Lord Jesus Christ." Chances are pretty good you're going to get the same reaction that Franklin Graham got or worse. We're just so used to it that we all take it for granted. We are not allowed to publicly reverently say those words.

Now Philippians tells us at some point at the name of Jesus every knee in heaven above, on the earth and in the earth below is going to bow. Not so today. And there's a reason for that. You know when Adam and Eve rebelled against God in the Garden of Eden, they fundamentally altered their nature, having given up the their perfection they enjoyed from their creation. And as soon as they sinned, they became aware that they were naked and they began to hide from God. And every subsequent son or daughter of Adam, including you and me, is born with that same inner fear and loathing. It's a fear and loathing of God that we know deep down we stand naked before. Our hatred of God is there but it's buried deep, deep within our psyches, so deep that we're offended even at the suggestion that we might hate God. But trust me, if you are not a believer, you hate and you fear God. And by extension you hate and you fear those who bear the name of God. That's why Jesus said to his disciples in *Luke 21*: *"You will be hated by everyone*

*because of My name."*

See, hatred of God is our biggest collective secret. We just don't admit it. It's like saying you're against God, mom and apple pie. I mean, it's considered un-American to not like God. And so we invent a god that we can like and that god makes no demands and has no standards. I mean what he demands is merely respect for the planet and genuine niceness among mankind. He's the god of our imagination. The God of the Bible is the God who descended to earth on Mount Sinai. He's the God of the ten commandments, of heaven and hell, of the cross. This is a God who is altogether unlike the god of our imagination and we hate him for that. Jesus Christ came into a world that viewed him as a skandalon. That's a Greek word for a scandal and a stumbling block. Peter himself refers to Jesus as "a stone of stumbling, a rock of offense." And there's a reason why Jesus' name stirs so much passion. Acts 4 says: *And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved.* The world loves to look at Jesus as meek and mild and that's certainly not the way that Jesus viewed himself. Jesus knew from the start that he was here on earth to do battle. 1 John 3:8 says: *The reason the Son of God appeared was to destroy the works of the devil.* And you know, the devil understood that. And he reacted accordingly when Jesus was born, first thing, Herod tried to kill

him. When Jesus first announced his public ministry in his own hometown in Nazareth, his own people tried to kill him. And he told his people that God's grace was not just for the Jews but for the Gentiles as well, and it was a message not well received. Rough go for your first sermon. This is *Luke 4*, it says: *When they heard these things, all in the synagogue were filled with wrath. And they rose up and drove him out of the town and brought him to the brow of a hill on which their town was built, so that they could throw him down the cliff. But passing through their midst, he went away.* They tried to throw Jesus off a cliff. And it took a miracle to prevent that and these were his friends, these were his neighbors. This was his hometown. Why would his own people come out as his spiritual enemies? Well, the answer in a nutshell is that Jesus no longer allowed people the option of believing that they were okay with God when they were not. *John 3:19* says: *"This, then, is the judgment: The light has come into the world, and people loved darkness rather than the light because their deeds were evil."* You know, we see things in terms of perfection and imperfection. God describes them in terms of lightness and darkness, and he said that this world is the darkness. Like any place that is shrouded in physical darkness, it resents the light intruding into it. Flip over a rock in the middle of the day and those creatures who depend on the darkness, they scurry to get out of that light. Spiritually speaking that's

why Jesus was hated. His mere presence as absolute light exposed the darkness that his enemies lived in quite comfortably. And just like those creatures under the rocks, they were exposed. They knew they were naked and they hated the one who exposed them. Listen to what Jesus himself said. He said this to his unbelieving brothers in *John 7:7*, he said: *"The world cannot hate you, but it hates me because I testify about it that its works are evil."* Jesus' whole life and ministry was designed to show us that we were hopelessly incapable of being good enough for heaven, that we were incapable of the perfection that God demands. I mean he is perfect and we are not. The amazing thing is that God still demands perfection of us even though he knows we're absolutely incapable of providing it. Somebody said where in the world did Christ ever demand that we be perfect? I said, well, it's right at the end of the Sermon on the Mount. *Matthew 5:48*, couldn't say it more clearly when he said it. He said: *"You therefore must be perfect, as your heavenly Father is perfect."* That's a tough standard to make. You see, it was Jesus who demanded perfection, it was Jesus who came to set us free from the captivity of imperfection, from the captivity of sin. And by dying on the cross he paid the penalty of our imperfection and gave us the ability to stand before God clothed in his perfection rather than our own. The idea that we are holy and capable of being good enough for God is clearly deeply offensive to our human way of thinking. It's that demand for perfection as well as the

notion that God alone, by faith alone, can supply that perfection that stumbles us. It's what makes us wittingly or unwittingly enemies of God.

So what is the standard operating procedure? What's the M.O. of a spiritual enemy? Well, God tells us in *Philippians 3*. Paul said this, he said: *For many, of whom I have often told you and now tell you even with tears, walk as enemies of the cross of Christ. Their end is destruction, their god is their belly, and they glory in their shame, with minds set on earthly things.* Well, here's God saying there's three things that define spiritual enemies and one set fate and that fate is awful, that fate is destruction. First thing that defines a spiritual enemy is a commitment to life lived on a level indistinguishable from that of the rest of the animal kingdom. Animals are driven by their bellies. I mean their world consists of eating, sleeping, shelter and reproduction. The crown of God's creation answers to a far, far higher calling than that. Secondly is a mind set not on the kingdom of God but on this earthly kingdom. Now those two things define the majority of those folks who are in that vast category who think that they are spiritually neutral toward God. They go to work each day, they come home, they eat their dinner, they watch TV, they go to bed and they do it over and over again without ever giving a thought to who they are and why they're here. Rinse, cycle, repeat over and over



again until you die. Their minds are set on earthly things. God says those are the characteristics of folks who are headed to destruction. And you and I should know that because each and every one of us was in that exact same category prior to receiving the grace of God. I can tell you I know all about spiritual enemies because I was one. I mean, for a significant portion of my life I lived exactly the way God describes spiritual enemies. My God was my sensual appetites, my kingdom was this world and this world only and my fate was absolute destruction until God intervened and he intervened through other human beings who were also at one time living the exact same way.

The third category of a spiritual enemy is far more prevalent now than it ever was, and it is a sign of a collapsing culture. God says: *"They glory in their shame."* God says that a reprobate culture reaches its end point by responding to shameful things with glee for the shame of it. As one pundit put it, "America's answer to shame is shamelessness." God describes a long catalog of sins that describe a bankrupt culture in Romans 1, and at the end he says this, he says: *Although they know full well God's just sentence -- that those who practice such things deserve to die -- they not only do them, but even applaud others who practice them.* Turn on the TV each night and you're going to see people applauding things that God describes as despicable.

Have you ever heard the phrase: "Sinning with a high hand?" Have you ever heard that, raise your hand. A couple. It's a biblical term and it applies very well here. The Old Testament describes it. It says this in *Numbers 15*, says: "*But the person who does anything with a high hand, whether he is native or a sojourner, reviles the LORD, and that person shall be cut off from among his people. Because he has despised the word of the LORD and has broken his commandment, that person shall be utterly cut off; his iniquity shall be on him.*" Sinning with a high hand is like who are you? Who cares about you? There's a classic example of sinning with a high in the Old Testament. The classic example is the man who was stoned for gathering sticks on the Sabbath. You know, I've often heard people describe this, oh, God is so mean and so brutal. Look at this guy, he's just gathering a few sticks and he has him stoned. Well, that wasn't it at all. This man knew exactly what God's law was and he wanted to demonstrate publicly that he could care less about God and his laws. And so in defiance and in front of everyone, he goes out to gather sticks. And he was stoned. But he was stoned not so much for gathering sticks, he was stoned for defying God by gathering. He was stoned for sinning with a high hand. Today that's become standard operating procedure.

You know, every day Janice and I walk and we walked, and at the end

of my prayer I say almost the exact same thing. I start to confess the corporate sins of our nation, I say, "Lord, we defy you to your face. We butcher the unborn, we mock your concept of marriage, we rewrite your commandments and we dare you to do something about it." That's precisely what sinning with a high hand is, and it's everywhere in our culture today and God won't stand for it. I pray every day, "Lord, give me one more day of undeserved mercy than another day of highly deserved justice," and so far God has. But I fear greatly that we have managed to re-create God in our own image and so we have little or no appetite for the real God. And that vast ocean of folks who think that they are neutral towards God are, in reality, enemies of God. See, the bottom line is this, God's enemies, they are everywhere, but they're our mission field. See, we are the sheep and they are the wolves. And we have been sent, according to Christ, like sheep among wolves. I love how Nik Ripken puts it in his book *The Insanity of God*, he says this:

"To me, the most startling thing Jesus ever said was when He assigned His followers the task of going out in pairs to share his good news with lost people. He said that He was sending them as 'sheep among wolves.' Still, He expected them to prevail. In the history of the world, no sheep has ever won a fight with a wolf. The very idea is insane."

See, the beauty of the gospel we preach is that God alone gets the credit when sheep wind up conquering wolves. We conquer by knowing who our spiritual enemies are. They are those who react and resent the presence of Christ within us. *"Blessed are you when others revile you and persecute you and utter all kinds of evil against you falsely on my account."* And we know how they operate thinking only about what's temporary instead of what's eternal, because just about all of us were that way ourselves before the grace of God captured and rescued us. And understanding that is what frames the third part of our discussion and that's how we respond to spiritual enemies. Well, the key is to be found in Paul's words in that very same passage in *Philippians 3*. Paul says: *For many, of whom I have often told you and now tell you even with tears, walk as enemies of the cross of Christ.* The three key words here are: "even with tears." I can only think of two reasons why your heart doesn't break for the lost. I mean you either don't really believe scripture when it says what their fate is or you really don't care, and neither of those responses are what believers in Christ are all about. Believe me, I still have sympathy for both of those issues. Today scripture itself is under attack from all corners, whether it's evolution or marriage or hell or the new atheists, none of these things were even issues years ago. But God and scripture have answers to all of those questions. You just have to be willing to ask. It's the other issue that is far more pressing,

but there's an answer to that one as well. Sometimes we just don't care. We don't care that the rest of the world is going to hell in a handbag. Some of it is rooted in absolute selfishness: I've got mine, I'm okay. You all are headed to hell. Stinks being you. Some of it is rooted in fear, fear of confrontation, fear of ignorance, fear of being peppered with questions that I don't have answers to. Some of it is rooted in the hopelessness of being sent as sheep among wolves which is why I love Nik Ripken's quote: "No sheep has ever won a fight with a wolf, the very idea is insane."

But here's the good news about the very insanity of the test that God has given to us, and it all goes back to what we've been saying for the last few weeks about the power of power itself over the power of love and that is the power of love can only be experienced through weakness. God says: *"My strength is made perfect through weakness."* I mean all that is necessary is for the sheep to seek God's power rather than their own and God has empowered us to minister effectively to wolves. And whether it's selfishness, ignorance or hopelessness that keeps you from sharing the gospel, all of it can be laid down at the altar of God's grace. See, if you do not have tears for the lost, I know exactly where you need to go to get them. You need to go to the throne of God's grace. You need to ask God for a heart for the lost. I mean we know who our spiritual enemies are, they're the ones who are offended at the

Christ that they see in me. And by the way, if no one's ever seen Christ in you, then you probably won't even recognize this as a problem. That means you've got a bigger problem. But it's not one that God can't solve. What God is saying is that we are here, we are blessed, and we are blessed for a reason and that is to be a blessing. God gave us the gift of eternal life so that we might pass it on. And all we need to do just that is to come before God with a heart seeking to save the lost. How do I know if I have that kind of heart? Well, I can only answer that for myself but I know this, if I'm meeting somebody for the first time and it's anything more than a two-second greeting, my first thought is, "Does this person know Christ and how can I get him the gospel if he doesn't?" That's how I define a heart for the lost. You know, if you don't have that heart, God can give it to you. Again, all you have to do is ask.

And we also know how spiritual enemies operate because we, too, at one time were one with them. I know how to respond to someone who resents the Christ within me because at one time I resented the Christ I saw in others. And finally, we realize that how we respond to spiritual enemies is just like our Lord did, because he is our example, and we know that he, too, wept for the lost. And so again, we read: *For to this you have been called, because Christ also suffered for you, leaving you an example, so that you*

might follow in his steps. He committed no sin, neither was deceit found in his mouth. When he was reviled, he did not revile in return; when he suffered, he did not threaten, but continued entrusting himself to him who judges justly. And so like sheep sent out among wolves, we trust God when we are reviled, we trust God when we suffer and we trust him when we are threatened knowing it is all part of the power of love over the power of power. We trust him who judges justly. Let's pray.

Father, I look outside that door and there's the great outside, there's the great place where the vast ocean of people who think they're neutral, who think they don't bother God and God's not going to bother them are in grave, grave danger and they're headed to destruction. They don't realize they are God's enemy. They don't realize they are our mission field. I pray this morning, Lord, that you would give us the ability to understand what that is and if we don't have that passion, that heart for the lost, I pray that each and every one of us would right now be asking God for that kind of heart. I pray for the passion, I pray for the wisdom, and I pray for a heart that seeks after the lost, and I pray this in your name. Amen.