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**Circle the Wagons**  
**Part 3 – Shared Calling**  
Pastor Alex Himaya

It is good to be back with you again. You are the first live people that I don't pay that I've gotten to preach to in the last several months, so I'm excited that you're here. I went a little long at 8:00; I'll just confess that to you. We got through like four verses and intended to do a whole chapter. So, we're making notes. I'll pick it up in June 21 and we'll just go as far as we can. We kind of believe the Holy Spirit wants to direct that whole thing, right?

Today, I just want to say to you, happy Pentecost. I don't know if you know that are not, but May 31 is the day, globally, where the church all around the world is celebrating Pentecost. Pentecost is the day where the Holy Spirit came. It's 49 days after Easter, 50 days including Easter. It was at that Jewish feast that the Holy Spirit descended. In Acts 2, you know the story, right? And the Holy Spirit came. What happened was the way that the people of God had been doing things for years and years and in fact centuries, all changed in a moment because of the power of the Holy Spirit, because of the coming of the Holy Spirit, and the church got a reset. I would just say to you that sometimes I feel like we need a reset, don't we? And we're in that moment where God is giving us that gracious gift of a reset.

I don't know if you ever have problems with your phone. I never delete a text message, never. I've got all the text messages I've ever sent or received. That so I can go back and search and try to find something. There are 16 million text messages in my phone, so every once in a while, it locks up. I'll call AT&T and say, "Hey, my phone is messing up," and they're like, "When is the last time you reset it." I say, "What do you mean?" and they say, "When's the last time you turned it off?" I'm like, "Never. You sent it to me, and I've been using it." They say, "Well you've got to turn it off and then turn it back on every once in a while." Low and behold, it solved all my problems... with my phone. Wouldn't that be awesome if you could turn it off and turn it on and solve all the world's problems?

But there is a reset happening, and there is a bit of a gift from God in a reset. When you reset, it does fix some things. When you reset, you do evaluate, you do look at things in a different fashion, a different way. And all of us are wearing different glasses today.

I'll just confess to you. The first week or two of this whole thing, I enjoyed it, but I've been a miserable camper ever since. Because I like people. I don't do this just because I like being on a stage. I actually like people. I've been hugging people backstage and Ted's like, "Stop, stop!" I think I was patient one actually. I travel internationally all over. I had a cough back in January.

But the point of what I'm saying to you is this has not been fun for me. I love being around people. I love encountering people, but there's a reset that needs to happen, spiritually, and I hope you're doing that. You are missing an amazing window of opportunity if you are not resetting your heart, spiritually, to connect with the Lord, to go back to the Word, to listen to the Holy Spirit, and to ask him what it is he's doing.

This is also a moment for us to reset strategically. Let's face it, a couple of months ago, there were a whole bunch of things we thought were urgent that we haven't done in a couple of months. Apparently, there are not that urgent, right? And apparently, they weren't that important. We've got to reset this whole thing, strategically. I'm talking to pastors all over the country saying this is the moment you make all these changes. This is the moment you do this, that, and the other. All those things you want to do? The church will give you an excuse. Do it! And go, right now, at this moment.

In fact, in the early days of this, there was some remodeling we wanted to do at some of our campuses. We've been waiting, but on day 6, we were in a meeting and I said, "Do it. Do all of it. The people aren't here." Some of the staff looked at me like, *You're the antichrist. What are the optics of the church spending money at this moment?* I'm like, "What are you talking about? When you get a gift of displacing all of the people... They won't even know we did it." But we didn't do it because I was a minority in the group of people. But what I'm saying to you is as we reset spiritually, we reset strategically, and we ask God what he's doing...

One of the things I love about coming up here... Ted doesn't know this, but I use you all as kind of a test tube or a Guinea pig for messages. When I'm writing these messages, I'll come to Woodland Hills and try them, and give birth to a message. This is the message I'm birthing for next week at my church. We're going to begin a brand-new series. The problem is you've seen some of my messages breached, they didn't come out, right? Or half you know came out with just a leg or an arm or whatever. But we're going to try to get the whole message out this morning. I want to give birth to this message as we reset the church. You're calling it *Circle the Wagons*. And that's what you do in moment like this; you circle the wagons, you call the huddle, you look at the play book, and you say to the playmaker, "What are you doing?"

Here's the fact. The one thing I am most fed up with through this whole season is people who act like they know. They don't know! We don't know! In fact, when the authorities can't agree like they can't agree, the indicator is that they don't know. So, we have to, in this moment, go to the one who does know.

I'm going to take our church through an eight or nine or ten-week series, as long as it takes, through the first ten chapters of Acts, starting next Sunday. Why Acts? Because Acts is the story of the start of the church. So, as the church started, I'm asking the questions: What of this is just descriptive? In other words, it's describing the way that it happened back in that day; it's just a story and a narrative. What of it is prescriptive? What is it that should be a part of our DNA as a church today that maybe we've let go of, that maybe we haven't seen in a while, that maybe we should bring back in to the fellowship of astonishment that God wants to do in our midst.

Let's just start in Acts 1. I'll quit introducing the message and just start it. Look at what he says in Verse 1. If you've got your Bible, let's go there. We're just going to read verse by verse and word by word and we'll just see what the Holy Spirit says.

**1 In my first book...** Which by the way, that's Luke, in case you were wondering what that is. Luke is the author of Acts and he's writing both the Gospel of Luke and the Book of Acts. He says, "***In my first book,*** (Talking about Luke) ***Theophilus...*** Where have we seen him before. There's only one other place in the whole Bible and that's Luke 1.

Over in Luke 1, he addresses him as well, which is interesting. In fact, let's go there to Luke 1. **3 Having carefully investigated everything...** I love the arrogance of Luke. He acts like he knows everything and his is going to be the best one; it's going to be the longest one. He has the gift of teaching, and he's a researcher and he wants to make sure he gets all right. ***...from the beginning and have decided to write a careful account for you, most honorable Theophilus, 4 so you can be certain of the truth of everything you were taught.***

I did the math and I'll spare you all of the numbers and just give you generalities. Luke is the lonest of the four Gospels. It's 24 chapters long, a little over 20,000 words. Acts is 28 chapters long, almost 20,000 words. You say, *Why do I care about any of that?* Here's what I want you to see. One guy, Luke, wrote 40,000 words to one guy, so that he would be certain of the truth. That the gospel message of Jesus Christ. So, Luke went to all of that effort to write two books, almost 40,000 words, so that one guy could know the gospel, so that one guy could know the Good News of the Gospel. Here's the question that begs for us today and that is what if we were that committed to sharing Jesus with one guy, with one woman, with one boy, with one girl? What if we were that passionate that we would go to that length to share the Gospel of Jesus Christ.

The Book of Acts is just the story of people telling the world about Jesus. That's the whole story of the Book of Acts. It's the story of people telling the world about Jesus. It is the mission that God gave us back in 33AD and it's still our mission to this day.

I'm going to get back to this text in a minute, but let me lay the ground work for just a second. I teach this at our church all the time. All of us have two callings on our life: a primary calling and a secondary calling. That's the way I say it. For centuries, some commentators have called in general calling and specific calling. In other words, generally, we're all called to share the Gospel of Jesus Christ.

Specifically – that's how I do it – you may be a dentist and your job is to take care of teeth, but that's not your purpose. Your purpose is to share the Good News and to share the Gospel. You happen to do it while you have your hand shoved in somebody's mouth and they can't talk. You may be a schoolteacher, but that's not your purpose; that's your gifting. Your purpose is to share the Gospel of Jesus Christ. The way you do it is through your gifting of teaching that class of boys and girls arithmetic or reading or whatever, right?

You say I'm a pastor, but that's not my purpose. My purpose is to share the Gospel of Jesus Christ. I just happen to do it through pastoring and through preaching. So, all of us have a primary calling and a

secondary calling. What has happened, and one of the things that the reset needs to switch, is we need to quit allowing the secondary calling to get in the way of the primary calling. It is supposed to be the conduit through which we do the primary calling. It is not supposed to get in the way of the primary calling. So, if you have kids that play soccer, would you reset that and view that in such a way as to say, *Hey, my primary goal is not the coordination of my children that they can kick the ball; my primary goal is to share the Gospel of Jesus Christ. I happen to be sitting here watching a bunch of kids chase a ball and kick it into a goal, but I'm sitting next to a woman who suffers from anxiety. I'm supposed to tell her about Jesus.* That's why we're here. Do you follow? And so, the primary calling needs to be the primary calling. Let's keep going if we can. We're not going very fast actually.

**1 In my first book I told you, Theophilus, about everything Jesus began...** If you have your pen or you write in your Bible, circle that word *began*. What that means is that the Gospels: Matthew, Mark, Luke, and John, and all of the works of Jesus that he did on this ball of dirt called earth, are not the end of the ministry of Jesus. It's actually just the beginning. In fact, the death, burial, and resurrection of Jesus is not the end of the story of Jesus. It's actually just the beginning. In fact, when you look at Acts... In Acts, 3,000 people saved in one day, the New Testament Church birthed, all kinds of miracles – lame people walking and blind people seeing – and all of these miracles that we see in the birth of the New Testament Church, that's not even the end; that's just the beginning of what God wants to do.

In fact, a few days ago, actually last week, I was walking. I've been walking a lot, which is weird because I typically don't. And I've been eating a lot and that's not weird because I typically do. I've gained 19. That's why we call it the COVID-19; I've gained 19 pounds in the last ten weeks. We're eating three meals a day. My wife is cooking three meals a day. We're going to kill her. I told the kids, "We're done; we're going to kill your mom. So, we're going to draw names; y'all are going to be teams and you're responsible for the whole meal: the groceries, the cooking, and the cleanup in teams of two. It's been amazing actually to watch. There have been some presentations that have been beautiful but didn't taste very good at all.

But I'm walking and I'm talking to the Lord and I'm asking the Holy Spirit to speak and I'm pondering. He brought to my mind, while I was walking, John 2, the miracle of the water to wine at the wedding. Which I've always had questions around that one as to why he did that first. He could have raised a dead person, he could have walked on water, all kinds of things... Why did he do that first. I think he was making a point that weddings are a big deal to God.

Secondly, why alcohol? Jesus, why did you do that? Didn't you know Baptists were going to be around and this would be controversial? Why did you do your first miracle around alcohol? We have these conversations all the time behind closed doors. Why did you do that, Jesus? I don't know the answer to exactly why he did it, but the phrase that was panging around in my brain was this phrase that says typically you bring the good wine first. And when everybody has had a little bit to drink, a little bit tipsy, then you bring the vinegar and nobody will know the difference, right? You bring the cheap stuff later.

What the gospel says is Jesus, what you did in this story is you brought the good wine and then you brought the great wine. I felt like the spirit was saying to me, "That's what I'm doing. Even in Acts and

all the miracles, that was just the good wine. What I'm about to do, Alex, is going to be the great wine. What I'm about to do in this wedding and in this thing with my bride is about to be amazing."

By the way, the bride... Ted loves weddings; he's always promoting weddings. He gives bonuses to people who have weddings and all of that kind of stuff. I don't enjoy weddings. I'll just be honest with you. I like to be effective when I minister and at a wedding, I feel like nobody is listening. At a funeral, people listen. So, when I do a funeral, I actually feel like I'm doing ministry. At a wedding, I feel like we can do that by Zoom, which I probably will from now on. I don't even have to put pants on.

Weddings are a big deal, but never once in all of the peculiar weddings I've been a part of, and I've been a part of some. We should share stories about that. But I've never one time been standing at the front of the room with the groom, wondering where the bride was and we went out in the lobby and there she was with her feet kicked up on an ottoman, smoking a cigar, and reading a People Magazine. Never once have I ever seen that story or that picture. Why? Because the groom is waiting on a bride who is excited about the relationship and about the wedding.

Sometimes I'm wondering if Jesus would ever come back to some of what we are as the bride with our feet kicked up, smoking a cigar, with no anticipation of the wedding, with no anticipation of the groom, with no concern as to the opinion of the groom. Every tribe, tongue, people, and nation, listen. Gathered around the throne, worshiping Him. That's what he's coming back for. That is what's going to usher him back into this world. And we want him to come back. I think he's saying, "Hey, do what I said. And do it the way that I want it done. Do it with my purpose."

Let's keep reading Acts 1 - **...to do and teach 2 until the day he was taken up to heaven after giving his chosen apostles further instructions through the Holy Spirit. 3 During the forty days after he suffered and died, he appeared to the apostles from time to time, and he proved to them in many ways that he was actually alive.** He had to prove it. Imagine. You went to the funeral, you saw the burial, you saw all of that. He had to actually prove that he was alive.

By the way, his being alive is what separates Christianity from every other religion in the world. It's not that God came. That's happens in other religions. And it's not even that God died. That happens in other religions too. The difference is the resurrection of Jesus Christ. That's where we get our hope. That's where we get our joy. That's where we get our power. The resurrection of Jesus Christ.

And he's proving it and he's talking to them. Over and over and over he's talking to them. **And he talked to them about the Kingdom of God.** You can read the accounts. He's talking to the disciples. What was he saying? He said all kinds of things, but the point and the application for us, as we reset, is apparently, Jesus wants to talk to us. All we have to do is be willing and ask him to and he will speak to us.

**4 Once when he was eating with them...** That's hard for a dead man to do by the way. This is the very end of Luke. He picks up in Acts 1 with the very end of his Gospel in Luke. **...he commanded them, "Do not leave Jerusalem...** Jesus put them in quarantine and told them they could not leave Jerusalem. **...until the Father sends you the gift he promised, as I told you before. 5 John baptized with water, but**

***in just a few days you will be baptized with the Holy Spirit.***” If you write in your Bible, circle that word *gift* that he said in the previous verse and then circle the words *Holy Spirit* and draw a line between the two, connecting those two words. That’s what the Holy Spirit is, a gift from the Father to the church. *Charis* is the word. It’s a grace given to the church. The holy spirit is the grace given to the church and we are receiving that gift and walking in that gift.

***6 So when the apostles were with Jesus, they kept asking him, “Lord, has the time come for you to free Israel and restore our kingdom?”*** In other words, they had their agenda. They wanted the rule of Rome to be toppled. They wanted an earthly kingdom. I call it a bad motive or a false motive, that we want what we want, not what God wants. And God has an agenda and God’s agenda did not involve overturning the government of Rome; it involved blessing them with power. It involved resurrection power, which would happen, by the way, whether or not Rome was toppled or not. He wanted his plan and his time.

The ditches on the two sides of the road that I’ve been thinking about through this whole quarantine as we come back as the church on fire, as the church in power, full of the power of God. What are the ditches? The ditch over here is sin, which the final two letters in sin are in. That we would just turn inward and worry about these four and no more and that we wouldn’t just pay attention and we wouldn’t care about the whole world that he sent us to. The ditch on the other side is that we would do the plan of God, but we would do it in the power of us.

He said, “No, no, no, I want my plan in my power at my time, not your plan.” We do it all the time, don’t we? “God, this is a good plan. If you’d just sign right here, we would just get this stuff done, God. I know it’s a good plan because it’s my plan. And I wrote it and I’ve been paying attention to it.” But he wants us to do his plan with his power in his time.

***7 He replied, “The Father alone has the authority...”*** That’s enough for that to be the whole sermon right there. The Father alone has the authority. That’s amazing. If we would just think through that for a moment. We’re not looking to any other authority. We’re not looking to any earthly authority. We’re not looking to research and this, that, and the other. We’re looking to the authority of the Father. He is the one alone who has the authority ***...to set those dates and times, and they are not for you to know.*** His authority.

It all comes to back to his authority and he doesn’t share it. He never shares it. He gives us the authority to walk it, but it’s his authority that we’re walking in. He never gives us our own authority. We don’t have authority when we walk in and of ourselves. We don’t have authority when we bow down to optics. We don’t have authority when we say we can preach this or not preach this. This is the authority, and it comes from Him. And I’m too smart to preach anything but the whole counsel of the Word of God and I’m too dumb to preach anything but the whole counsel of the Word of God. We stay up and under the authority of God.

***8 But you will receive power...*** You’ve memorized this verse. In fact, if you want a verse in Chapter 1, this is it. ***...when the Holy Spirit comes upon you. And you will be my witnesses, telling people about me everywhere—in Jerusalem...*** That’s right where they are. That’s their home base. And then he

says, **...throughout Judea...** The circle gets a little bit wider. **...in Samaria...** It gets even wider. In fact, what he's doing here is crossing racial barriers. That's what Samaria is all about. You say it's a religious barrier. No, it's not a religious barrier; it's racial barrier. You cannot pay attention to the Book of Acts and not understand that God is against racial barriers. He wants the gospel to destroy and tear down all racial barriers. That's the gospel of Jesus Christ. And just in case they misunderstand what it is that he is talking about, he says **...and to the ends of the earth."**

Another way to look at it is safety. Jerusalem is home. It's where I know everybody. It's familiar and it's comfortable. Judea is a little more dangerous. I know less people there, certainly have less friends there. Samaria – nobody likes Samaria. Now I'm going into the dangerous, dangerous places and then again to the ends of the earth. He's calling us to go.

By the way, we're a little tough on the disciples here about the whole Kingdom of Israel and are you restoring the throne and all of that. Put yourself in their shoes. The guy you left everything to follow for three years is now dead and gone. You're thinking of throwing in the towel and then he comes back. What would you think at that moment? You'd think *let's go to work. We're going to rule! This is how this is going to play.* And Jesus says, "No, wait on the gift, and then when you have the gift, you're going to go.

Does anybody know the Greek word for church in the New Testament? I've taught it to you before actually, so you should know it. You don't remember what I taught the last time I was here? Ekklesia is the word. You should write that one down. Ekklesia is the word that Jesus uses for the church when he says the gate of hell will not stand against it. It's the first time, by the way, Jesus uses the word that we would translate to church and he uses it in that story. He says ekklesia when he's talking to Peter. Remember that whole story that "upon this rock I will build my ekklesia"? Ek means *out*, that preposition means *out*, and kaleo, which is the root word of klesia, that means *called*. What we are, according to Jesus, as the church, is the called out ones. The ones who are called out.

Now some people have misunderstood that calling and they think it means that he called us out of the world. Well, certainly he did that, but he didn't call us out of the world to become a monastery and not be affected by the world at all. He called us out of the world into an assembly, but then he calls us out of the assembly to go.

He tells you that you are the salt of the earth. Well, what is salt for? You put it on food. You don't keep it in a saltshaker. We have to get the salt out of the shaker and into the lives of people around us. He calls us light. What do you do with light? You don't put all the light in one room; you put it in the darkness. That's the whole point of light. So, he's calling us out.

We are the called out ones, the sent out ones by the power of the Holy Spirit. We go in the power of the Holy Spirit. That's what the power is for. He says go, which, by the way, the word that we use, the word church, that comes from the German word which refers to a building or a location... Oh my goodness, in the last few months, have we not seen how dangerous it is to view the church as a building? To view the church as a location... It's not; it's a group of people.

This is one of the things I've been saying to our staff team. If we just had the people, that's all, no locations, no buildings, no nothing. If we just had the people... We don't have debt, we don't have any debt at our church, but I'm not tied to the debt, I'm saying we weren't even tied to the building; it's just the people and we have the word and the mission is to take it to the world. How would we do it?

Some of the answers are a little bit different than what we've been doing for the last 17 years. But we ought to pay attention to that as we huddle and as we reset this whole thing that he's calling us out. We're not an institution and we're not a building and we're not a location; we are a people. The ekklesia, the true church is a movement. What do movements do? They move. They don't stand and stare.

We call it a movement on purpose. You know what a bowel movement is? It's important. Those of you who have trouble with it, you know how important it is. Some of you are a little older... I know I'm talking to the crowd. As you pop a prune in your mouth, you know what I'm talking about.

One of the first times I went to Israel... When I was in Israel, I'm walking out of a public restroom and there is an Hasidic Jew with the braids and everything. I think maybe even a rabbi. He's reading this plaque that's on the wall. The plaque is written in Hebrew, so I have no idea what he's saying, and he's shaking while he's reading this blessing. I said, "What does that say?" He said it was a blessing thanking God that all of the orifices work. I thought he was joking, so I laughed and said, "No, really, what does it say?" He said that was exactly what it said. "We're thanking God that all the holes work properly. As we go in the bathroom and come out of the bathroom." I said, "That's really what you're praying?" He said, "Absolutely. Have you ever had trouble? It's a blessing when they work."

Every healthy thing, by the way, needs a bowel movement every now and then. I think sometimes... I had been friends with Ted in his previous church. In that moment where all hell was breaking loose, what I would have told him... I tell pastors this all the time when hell is breaking loose and people are leaving the church. Every healthy thing needs a bowel movement now and then. The body needs to expel what the body does not need because it's already absorbed what it did need and what it took in.

Sometimes... Listen, there are less churches in America today than there were two and a half months ago. And you need to understand that some of that, from God's perspective, I think is him saying, "Hey, y'all want to fight about the color of the carpet? Go ahead; I'm out. Y'all want to discuss this, that, and the other and it just be about you and your family and you being comfortable? Go ahead; I'm out." I think it's as if the Lord is just saying, in some fashion and some way, "Hey, I want you to be on my assignment. And by the way, the power, all the authority..."

Remember the authority we talked about a moment ago, how all authority is God's authority? Remember what Jesus said in Matthew 28? "**All authority on heaven and earth and under the earth has been give to me.**" We better pay attention to what Jesus is saying there because what he says after that is what? He says, "**...go, therefore into all of the world, baptizing them and teaching them to obey and surely I will be with you always to the very end of the age.**"

Now, by the way, the promise of his power is attached to the preeminence of the assignment. It's not surely, I'll be with you always to the end of the age while you ride on your boat. It's not surely, I'll be with you to the end of the age while you watch the leaves change. He might be with you when you do those things as long as your primary purpose is out front. The power is attached to the purpose of telling the world about Jesus. It's conditional actually when you look at it in the Greek – "If you will do my purpose, I will be with you to the end of the age." Not, you go do your purpose in your own power I will be with you to the end of the age. "You do my purpose and I will be with you to the end of the age."

What time do we need to end this service? Now. We didn't get very far. Look at Verse 14. ***14 They all met together constantly in prayer, along with Mary the mother of Jesus, several other women, and the brothers of Jesus.*** By the way, that's all the proof we need that he is who he said he is. All the other things that have happen, if that didn't prove that Jesus is the son of God, that verse right there proves it. That Mary, his mother is there worshipping doesn't prove it. There are lots of mothers in our culture that worship their children. But this one right here, ***and the brothers of Jesus*** are worshipping him. How many of you have a brother? How many of you have ever been tempted to think he was the Messiah? If you have a brother and your brother has testified that maybe you're the Messiah, you might be the Messiah. Because your brother has seen you at your worst, your brother knows you. Here is the brother of Jesus worshipping Jesus.

All of this thing sounds a whole lot like what Jesus said is going to charge the gates of hell and it's going to come out and go. The picture is the arrow on fire. And we were going to do it. We can't do it now in the auditorium because the live people are coming back, and the fire Marshall would get involved. I should have taken advantage of all these moments where no people were in there. We could have lit stuff on fire and blown stuff up, all kinds of great illustrations. We're going to do it this week. We're going to shoot this arrow on fire out of a compound bow through a rebar heart into this I don't know what exactly, a bale of hay or whatever, that's got accelerant all over it. It's going to blow up and... And then the cross is going to be exposed at the back side of it.

I just want you think of that when you look at Acts, it's not a campfire that was set; it's this burning arrow that was launched into the darkness and was launched into the world. And the arrow, when you think of it, the very point of the arrow is Jesus. It's his authority. We go forward in his authority; we don't have any. We go forward. The authority of Jesus is what pierces the friction in the air in front of us. And the tip of the arrow is the gospel; it's the Good News of Jesus Christ. The shaft is the church flying along with what God wants us to do under the authority, in the gospel, carrying it to the world. The little feathers in the end... I'm not an archer; I don't know what those are called. But those are like the Word of God guiding this journey, keeping us on the straight and true. But it is the bow that creates all of the power. The power of the Holy Spirit shooting this arrow. And it's not just an arrow; it's on fire. The power of the Holy Spirit of God.

As we reset this church... you say *well what are the conclusions today out of the six verses you read out.* I think one reset conclusion is I will never let my secondary calling get in the way of my primary calling ever again. We need to repent of that.

How about this one. I will never ask God to bless my agenda; I will ask him what his agenda is? No longer will I try to do it in my own power, but I will do it in the power of the Holy Spirit of God.

Next time we get together in June, we'll maybe jump into Chapter 2. Peter's sermon was not the most insightful sermon in the history of sermons. It was good, but it wasn't amazing... and 3,000 people were saved, and the church was birthed. What is the point? It's not about the preacher. It's about the Holy Spirit and his power and him coming and him doing his agenda. It's about me and you getting under his authority, submitted to him, and using his power to do his purpose.

Would you pray with me all across the campuses today, in all parts of the campus – the Cabin, the Chapel, outside in the parking lot, those of you at home watching online. Would you bow your heads, all of you, and would you just give the Holy Spirit permission right now to finish the sermon in your heart to make the application that you need as his child. Just tell the Holy Spirit, "I need you to speak to my heart. You make the assignments." Would you confess to allowing your agenda to go before God's agenda? Would you confess to a primary calling taking a backseat to all kinds of secondary callings? Repent, confess that. As we reset this church, would you reset the agenda, would you give us the assignment, and may we walk in your power.

If you're here today and you're in one of the venues or you're watching online and you've never trusted Jesus to be your Lord and your Savior, can I just say to you he can save you right where you are. We're seeing people saved and giving their lives to Jesus who've never set foot in one of our buildings in one of our campuses in the last few months. I believe that can happen today in this church. If you want to trust Jesus as your Lord and Savior, would you pray with me?

Dear God, I know I'm a sinner and today I ask you to forgive me for all of my sin. Jesus, come into my life to be my Lord, my Savior, and my Forgiver. In the best way that I know how, I turn my back on my sin and I trust you alone, Jesus, to save me. Thank you for saving me.

Father, bless your church, bless this church, Woodland Hills Family Church. May we be on fire with the assignment and the power of the Gospel of Jesus Christ. And it's in his name we pray... Amen.