



**Father's Day 2020**  
**A Study of Acts 2**  
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Let's jump in where we left off a few weeks ago in Acts 1. Let's move into Acts 2. If you have your Bible, turn to Acts. I want to show you a couple of images. This is the dashboard of Apollo 11 laid next to the dashboard of SpaceX. It's a big difference, right? Generations and decades between them, but all kinds of differences. Here's what I want you to pay attention to. They didn't just take the Apollo 11 dashboard and remodel it to the SpaceX dashboard. They had to scrap it and start over in order to get to this. One more image that will make it more clear for some of you (dial phone and cell phone). They didn't just remodel the dial to get to the cell phone, they had to scrap this. The point I'm trying to make is this: sometimes you need to take the tech and change it out altogether so you can put a whole new software in it.

That's what's happening in Acts 2. God had been doing it one way and now he's about to download the Holy Spirit a new operating system. And when he downloads the Holy Spirit, the church needs to look differently. That's what we're watching play out in the Book of Acts, particularly in these first few chapters. The Bible refers to it this way. God wants to put new wine, but he wants to put it and only feels good about putting it in new wine skins. So, we need to stay moldable, pliable, and teachable under the minister of the Holy Spirit for him to do anything and everything he wants to do.

Let's jump in in Verse 1 of Acts 2. **1 On the day of Pentecost...** By the way, pente means fifty. This is a holiday, a Jewish holiday. So, it cracks me up a little bit when people say, "Hey, are you Pentecostal?" That's like saying, "Are you Thanksgiving?" That doesn't make any sense at all. It's not a denomination, it's a holiday. Pentecost is fifty days after the Passover. In fact, for us, in modern day culture, it's 50 days after Easter. **...all the believers were meeting together in one place.** It's the exact opposite of what we're doing here, right? We're spread out all over the place in the campus and the circus and all the Cs that y'all have. The Castel and the Cabin and the Chapel and the parking lot crew and you in your crib. We welcome all of you. In fact, I tell our church all the time the last few months that we are one church in 10,000 location and we welcome everyone. But they were meeting together.

**2 Suddenly...** Say, "suddenly." Suddenly is sometimes how God moves, isn't it? But make no mistake about it, when God moves suddenly, you and I need to be where we need to be. We need to be pliable, teachable, and ready for him to move or we'll miss the sudden move of God. We need to be in an act of obedience, we need to be intimate with the Lord, we need to be listening and watching. **...there was a sound from heaven like the roaring of a mighty windstorm, and it filled the house where they were sitting. 3 Then, what looked like flames or tongues of fire appeared and settled on each of them. 4 And everyone...** Say, "everyone." **...present was filled with the Holy Spirit...**

By the way, what's up with the windstorm and the fire, right? You know what happens when you mix wind and fire together. You get a fire storm. We watched it in Australia last year where a land mass the size of Texas burned. It sounds like something you can't create. It sounds like something you can't control. It sounds like something you can't stop. It sounds a whole lot like what Jesus said the church would be, charging the very gates of hell, right?

Last time, I gave you the object lesson of an arrow, saying that the church is like an arrow and the shaft is the body of Christ. But it's not just any arrow; this arrow has been lit on fire by the Holy Spirit of God. The very point of the arrow is the authority of Jesus, the authority of the Father, the authority of the name of Jesus Christ. Just make no mistake about it. We're not piercing all the noise in our culture with our authority. And certainly not with our opinions, right? We go into the wind and the friction of this culture with the authority of Jesus Christ, under his name.

The tip of the arrow is the gospel; it's the good news. So, we go in the authority of Jesus with the good news of Jesus. That's what the church is led by. The feathers on the end... I don't know what those are called, but that's like the scripture guiding us through this whole path and we've been lit on fire. The goal... kind of the illustration for you to understand is that we're not taking this arrow that is on fire and just throwing it and creating all these little campfires with four more and no more. No, we're being shot out of the very bow of God into the gates of hell.

I told you we were going to do it and we did it. We lit it on fire, and we shot it into a gate that had propellant all over it. It burned and it fell, and it was awesome. The picture is we are being shot out of the bow of God into the gates of hell. By the way, a gate is not an offensive weapon; it's a defensive weapon, which means we are supposed to be on offense. We're not supposed to be the timid ones, the afraid ones, the running away ones, we're the ones supposed to go into this culture with the good news of Jesus Christ.

It says everyone present was filled with the Holy Spirit. Do you know what that tells me? The Holy Spirit is for everybody. It's for every believer. In the Old Testament, the fire of God represented the power and the presence of God. It would set on select believers in select moments, but now the Holy Spirit is coming, and it is for everyone who believes. **...and began speaking in other languages, as the Holy Spirit gave them this ability.** Who gave them this ability? There's no question about it, right? The Holy Spirit gave them this ability. They needed to be empowered. The empowerment had to come from someone and from somewhere and it came from the Holy Spirit.

**5 At that time there were devout Jews...** That literally translated is God-fearing Jews. So, this wasn't a bunch of secular people; these were God-fearing people. These were God's people. This is what you and I would call church. This was the church people coming together **from every nation living in Jerusalem.**

**6 When they heard the loud noise, everyone came running...** How refreshing would that be? Wouldn't that be awesome that we didn't have to get on social media at all as a church. Some of you, by the way, you need to take a break. Let me just pastor you and tell you. When you were working and had hobbies and were doing other things, you could look at social media every now and then. But with the

bandwidth that you have now, you need to stay off of it because you have so much time you look at every post from every angle and it feels a lot like peeing in the wind. Get off and quit. Listen, we don't need your opinion on everybody's post. And we just need to quit for a second. But how awesome would it be if life change was the noise that was coming out of the church and people just came running?

A few weeks ago, the Holy Spirit led me to go into Facebook Messenger. You know it was the Holy Spirit, right? Because I would never go there apart from the Holy Spirit telling me to do that. I opened up Facebook messenger and it said I had 16,000 unopened messages. So, if you've sent me a message, just know I'm never responding. It's an insurmountable task for me to think about doing that, so I just don't even go there. I pretend like it doesn't even exist.

At one point a few weeks ago, the Holy Spirit said, "Hey, you need to go to messenger." I don't know why, but I did it. The very top message was from a young lady who sounded very desperate. I read her message and showed it to my wife. I said, "This sounds really scary. It sounds like she is in big trouble." So, I messaged her, and she started a dialogue back and forth. Eventually, we ended up on the phone.

And on the phone, she sent me two or three, four or five videos of her driving down the road under the influence. On one of the videos, I saw a baby in a car seat. Now I'm on the phone with her for 45 minutes. I don't know if you've ever been on the phone with somebody who is inebriated; it feels a lot like peeing in the wind too. The beautiful thing is my two boys were listening to this whole conversation because I'm thinking, *who knows what she's going to say I said; this has got to be public record*. So, I have one phone recording the whole message while the boys are listening. One of my boys who is full of mercy is praying, "God, would you help this woman." And the other one is like, "Hang up, Dad, she's crazy." Same DNA by the way. Different gifts, different personality.

We ended up getting her help. She got help. A few weeks ago, she shows up to church after going to rehab and brings a friend that she met in rehab. The noise coming out of that story is "Jesus changed my life!" And the Word is powerful, and the Holy Spirit is doing something. And that's the noise. It would be beautiful if that's the noise that comes out of people like you and me that draws people that they would come running to what is happening.

**...and they were bewildered to hear their own languages being spoken by the believers.** Just a show of hands. How many of you speak more than one language? Three of you in this whole church. I'm not talking about redneck and English. I'm talking about legit other languages, those of you who came over from Harrison. By the way, you want to talk about diversity? You know what the world calls people who only speak one language. American. The whole world speaks at least two. They don't stop at two; they just keep going and keep going. These people are hearing it in their own language.

Do you know what the application is? The gospel is meant to be understood. It's not to be complicated. The gospel is meant to be understood. That's the whole point of this. That's what separates the gospel from religion. Religion wants to make it elite and exclusive and with all kinds of routine and, you know, click your heels together and say there's no place like... All kinds of stuff that is attached to it.

The gospel is meant to be simple and understood so that even a child could understand it, respond, and be fully saved. That's the nature of the good news, the gospel. It's meant to be understood by all people.

**7 They were completely amazed.** Eight times in scripture, that word *amazed* right there is used in the Greek to describe the reaction to Jesus in the gospel. ***“How can this be?” they exclaimed. “These people are all from Galilee...”*** Now, you probably don't know the culture and the context of this scripture, but that's meant to be a putdown. That's like a dig. That's like in our world and our culture saying, “Isn't that boy from Mississippi?” Some of you are really sensitive and you're afraid that we just offended everybody watching in Mississippi. They don't have the internet yet. I'm an Arkansas boy and we were always grateful for Mississippi. Because that put us 49<sup>th</sup> in a whole bunch of contests, right? But we were always grateful. This is like these are rednecks; how are they speaking in these other languages?

**8 “...and yet we hear them speaking in our own native languages!”** Now I don't know if it was a miracle. In fact, the people who were speaking the gospel in other languages, I don't know if they heard themselves speaking the other languages or not. I don't know. It's not clear in the scripture. Is this a miracle of the speaking? Is this a miracle of hearing? Or both? We don't know. But what we do know is there is a whole bunch of people speaking a whole bunch of different languages and everybody is hearing it. Make no mistake about it, by the way. This was very clear what was happening. These were languages that other people could hear.

This is no defense whatsoever for all kinds of other stuff. What happened in this moment was a speaking that was heard in the language so that they could understand the gospel. **9 “Here we are— Parthians, Medes, Elamites...”** What he's doing here is he's listing every nation represented by people in the audience that particular day in Jerusalem. And he starts way off to the east – modern day Iran – then he starts working his way back all the way to Judea, which is home base, and then he keeps going to the west, to Rome. He lists every country in the known world in that day, and they are all right there.

Now what did Jesus tell them, one chapter ago in Chapter 1: 8, was going to happen? Remember? He said, “The Holy Spirit is going to come on you, you're going to have power, and then you will be my witness in Jerusalem, Judea, Samaria, and to the very ends of the earth.” That's what Jesus said was going to happen, and now it's happened. One chapter later, they are there. So, in the very first day when the match is struck and the church is birthed, the very thing Jesus said was going to happen, happened, which gives me a whole lot of hope that it's not dependent on me. In fact, it happened fully... partially. Understand? There were audiences from all those places.

By the way, Jerusalem, Judea, Samaria... Samaria was very much a racial barrier. What Jesus was saying was going to happen is, “With this gospel, you are to be on a race to tell the whole world about me, you will go and take it to other races.” By the way, if you want to understand any subject – and the one in our culture today is race – you would do well to begin with theology. When you begin with anthropology or psychology, or sociology, it's like a blender mess. But when you begin with the theology... Listen, God created Adam and Eve and very clearly, they must have had dominant and recessive genes present because we all go back to them. So, they had to have both dominant and

recessive and were creating different colored people in the births that were happening. By the way, none of them looked like you. They're from the Middle East. And so, you watch this play out. Then the chapters foretold all the way to Noah, and the flood happens and only eight people survive. So, again, you have to conclude and deduce that of the eight people, they had all kinds colors of skin represented, all kind of melanin differences. In fact, the sons, Ham and the other three sons, those names are nicknames for their colors. One was dark, one was light, one was not. As this plays out, bad theology is what allowed segregation and slavery to exist. It's bad theology to say, "Well God cursed Ham," which by the way he didn't curse ham; he cursed the son of Ham. He cursed Canaan and not all the Canaanites were cursed so, it wasn't a curse for all people. And what theologians did and the church did in that day was to say, "Well if there's a curse there and he was the dark one, then maybe he became dark because of the curse and they are supposed to be subservient". That's bad theology that was created to protect convenience.

Now watch this. If you have bad theology, it will screw everything up. If we're not careful, we'll end up with bad theology coming out of the days we're in right now and end up in whole other ditch altogether. Listen to me, as the Church of Jesus Christ, I don't care what color skin you have, you're not a victim. You are a victor. You have Jesus in you. You are a co-heir with Christ. And that's not dependent upon what color of skin you have; it's dependent upon on who is in your heart and who is in your life. And for you to judge anybody to have less of the image of God in them because of the color of their skin, is not only hatred; it's heresy.

Jesus said you're supposed to carry the gospel to all these places and one chapter later, all the places are present when the Holy Spirit falls. Now watch, "**...people from Mesopotamia, Judea, Cappadocia, Pontus, the province of Asia, 10 Phrygia, Pamphylia, Egypt...**" Now they're in North Africa. "**...and the areas of Libya around Cyrene, visitors from Rome...**" All the way to the dominant force in that day, Rome. "**(both Jews and converts to Judaism), 11 Cretans...**" Crete is an island. "**...and Arabs.**" That's dessert. The whole point is that people surrounded by water or sand, not a barrier for God. He's going to get the word out.

**"And we all hear these people speaking in our own languages about the wonderful things God has done!"** These two lines right here are the gospel. We all hear the gospel in our own language. **12 They stood there amazed and perplexed. "What can this mean?" they asked each other.** Let me tell you what it means. This is about the church. By the way, we can never let how we do church get in the way of who we do church for and how we are empowered to do it. We do church as the bride of Jesus under the power of the Holy Spirit. By the way, the Holy Spirit is coming into the church in this chapter of scripture. He falls and all of this happens.

When the Holy Spirit comes... In my city in Tulsa, there are a lot of weirdos. And a lot of the weirdos I meet blame their weirdness on the holy spirit. I feel like the Holy Spirit is in heaven saying, "Leave me out it; you're just weird." But the Holy Spirit, although he's not weird, let me say on the other end of the spectrum, he's not average either. He's full of power. You can't have one third of the Holy Trinity come in you and it not change you. There's a very noticeable difference when one third of the Trinity comes to take up residence in little ole you.

And the Holy Spirit comes and when we think of the Holy Spirit, let me just say this. I get asked this question about once a month at least in our church. Someone will come up and say, "Hey pastor, can I ask you a question?" They'll wait around until the very end. Everybody has left the guest reception and they've been hanging around. I'll say, "Yeah, sure you can ask me a question." They'll say, "Well it's a personal question." "Well you can ask. I might not answer, but you are free to ask." "Is Battle Creek Church a spirit-filled church?" They whisper it. What are we hiding? I'll say, "Yeah! Holy Spirit filled." They're all like, "I knew it." That's their response. I don't know what they meant by the question, but I love the conclusion that they came to that they knew that we're filled with the Holy Spirit.

The truth is this. Sometimes these Holy Spirit people, where it's all about the Holy Spirit... Some people will accuse me sometimes. "You talk about Jesus a lot; you should talk about the Holy Spirit more." Let me just say this to you. I'm following the lead of the Holy Spirit. Jesus is the lead story of the Holy Spirit. The Holy Spirit came and didn't talk about himself. The Holy Spirit came, and he talked about Jesus. So, never once have we proclaimed Jesus, and the Holy Spirit in heaven pouted, saying, "What about me?" When you study the theology of it, God the Father gave the Holy Spirit as a gift to Jesus the Son. And Jesus gave the Holy Spirit as a gift to us to draw us to Jesus. Are you following me? I want to be a believe who is equally excited about the spirit coming as I am about the gospel going. That's what happens when the spirit comes. It's in this story. The spirit comes, the gospel goes. The spirit comes the gospel goes.

When I get around Holy Spirit people and they never talk about Jesus, I'm scared. I'm very frightened of them actually. Because there are other spirits that aren't holy in this world. When I get around people... The Holy Spirit is always going to draw attention to Jesus... Always. When I get around Holy Spirit people and they're not holy, I'm scared. Because there are other spirits present. Let me just pastor you for a second and just say that. I hear people sometimes say, "The Holy Spirit told me my future." You better be careful. Go read the Book of Acts. Get to Chapters 16, 17 and figure out what an unholy spirit was doing. It was telling them their future. Listen, the Holy Spirit is real and he's not weird, but he's not average. He is powerful and he wants to be powerful in the life of every single believer. What can this mean?

In fact, here's something you should write down. God's plans require God's power. Your plans don't require God's power. My plans don't require God's power. But God's plans always require God's power.

***13 But others in the crowd ridiculed them...*** Which by the way, anytime you do anything for God, people are going to come after you. You'll have critics and haters. There is a difference. Critics have a question and haters are just going to hate. They don't have a question, they just gonna hate. Haters gonna hate, hate, hate. Now look at what the critics and the haters said. ***"They're just drunk, that's all!"***

I love Peter's response. ***14 Then Peter stepped forward with the eleven other apostles and shouted to the crowd, "Listen carefully, all of you, fellow Jews and residents of Jerusalem! Make no mistake about this.*** This is a big lead-in to what he's going to say next. ***15 These people are not drunk, as some of you are assuming. Nine o'clock in the morning is much too early for that.*** That is awesome. Do you know that he didn't say they're not drunk because they're Baptist? He said they're not drunk because it's not

5:00 anywhere in the whole world. He's making a joke with them. He leaves them with the impression they're not drunk. Come back later and maybe they will be. By the way, he's making this whole illustration as a joke to say, "Hey, by the way, Paul, over in Ephesians says, 'Hey do not be drunk with wine.'" In other words, as a believer, you are not to be filled with some other spirit who is altering your behavior. You're to be filled with the Holy Spirit who will alter your behavior. That's the role for a believer.

Now look at what he says. **16 No, what you see was predicted long ago by the prophet Joel...** This is amazing preaching. What he's doing now... Remember the audience is all Jewish. Jewish don't want it to be new; they want to know this is related to the God of Abraham, Isaac, and Jacob. Now what he's doing is saying, "Hey, you guys, all this new stuff, you remember Joel?" They're all like, "Yes, we all know Joel. We all know the prophecies. We all memorize them. By 12 years old, we knew Joel. We knew everything about Joel." Look at what he says the Prophet Joel predicted.

**17 'In the last days...** Which by the way, we are in since Acts 2. The last days started here in Acts 2, which kind of means they are long. Doesn't it feel that way? But it kind of makes Jesus feel tardy. To those of us who tardiness is an issue, we're like, "Come on, Jesus." The Bible says 1,000 years is like a day and a day is like 1,000 years, so give God a break. He's only been gone two days. And maybe he's waiting on us to do something. Like he said, all will hear, right? The gospel will be proclaimed. Every tribe, tongue, people, and nation and then the end will come. What if the prescription of every tribe, tongue, race, people, nation gathered around the throne worshiping together is not just descriptive of how it's going to be in heaven. What if it's a prerequisite for Jesus coming back? And then the end will come. We're supposed to play a role in that. **God says, 'I will pour out my Spirit upon all people. Your sons and daughters will prophesy. Your young men will see visions, and your old men will dream dreams.'** Intergenerational.

**18 'In those days I will pour out my Spirit even on my servants...'** Upper class and lower class, it doesn't matter; it's for all people. I'm going to pour it out on all people. **"...men and women alike—and they will prophesy."** By the way, people get so hung up on this all the time. They get so excited about the prophecy and young men and old men and dreams and prophecy, prophecy, prophecy. Do you know why they're going to prophesy, which started back in Acts 2? And do you know what they are going to prophesy? Sometimes I'll ask people that question? Why are young men and old men going to prophesy? They don't know. Well, the word is so clear. Look at what they are going to prophesy and why they are going to prophesy.

The very next verse says, **19 "And I will cause wonders in the heavens above and signs on the earth below—blood and fire and clouds of smoke. 20 The sun will become dark, and the moon will turn blood red before that great and glorious day of the Lord arrives. 21 But everyone who calls on the name of the Lord will be saved."** That's the prophecy and that's the reason for the prophecy. That everyone who calls upon the name of the Lord will be saved. Hey, I got good news for you in a world filled with bad news. Everyone who calls upon the name of the Lord will be saved.

I'm not nearly as concerned with figuring out who the Anti-Christ is as telling people about the Christ. Every once in a while, people will say to me with end times discussions and all that. "Hey pastor, do you

feel like Jesus is about to come back?" Why would I know that? Two thirds of the Trinity don't know that; how would I know that? "Well, have you spent any time figuring it out and studying it?" Why would I spend one second doing that when we have an assignment that was supposed to get done before he comes back? I'm concerned that we get the job done before he comes back. I don't want to feel like Oskar Schindler at the end of the movie when the war is over and he's going, "I could have saved more, I could have done more, I could have sold this watch, I could have sold this belt, I could have sold these... I could have gotten more." We don't want to feel that way when Jesus comes back and takes us to heaven. We want to feel like we did all we could do to get all to come and go with us.

**22 "People of Israel, listen! God publicly endorsed Jesus the Nazarene by doing powerful miracles, wonders, and signs through him, as you well know."** The purpose of all miracles is to prove Jesus is the Messiah. It's the same thing today. The purpose of all miracles is to prove that he is the Messiah.

**23 "But God knew what would happen, and his prearranged plan was carried out when Jesus was betrayed."** Do you want to know if God is sovereign? It's all over scripture. But we do have a role to play. **"With the help of lawless Gentiles, you nailed him to a cross and killed him."** Look at the boldness. This is Peter who 50 days earlier, denied Jesus three times. Now he's filled with boldness. What's the difference? It's the Holy Spirit.

**"...you nailed him to a cross and killed him. 24 But God released him from the horrors of death and raised him back to life, for death could not keep him in its grip."** Jesus is more powerful than death. This boldness now comes from, "Hey, I was afraid of you 50 days ago, but now you took your best shot at my leader and he's back. Go ahead, bring it, big boy. What are you going to bring to me that's any scarier than death? I'm not afraid of death anymore. I saw what Jesus does with death." He goes on to prophesy one of the prophecy of Joel to say it's King David whose body will decay in the grave, not Jesus. He's only there three days.

Let's jump down to Verse 32 for the sake of time. **32 "God raised Jesus from the dead, and we are all witnesses of this."** That's what Christianity is, right? We can't quit speaking of what we've seen and heard. It's not doctrine's experience. It's an experience you have with the Son of God. **33 "Now he is exalted to the place of highest honor in heaven, at God's right hand.** In other words, he has all authority. **And the Father, as he had promised, gave him the Holy Spirit...** This what I was telling you a minute ago about the theology of the Holy Spirit. The Fathers gave the Holy Spirit to the Son **"to pour out upon us, just as you see and hear today."**

**36 "So let everyone in Israel know for certain that God has made this Jesus, whom you crucified, to be both Lord and Messiah!" 37 Peter's words pierced their hearts, and they said to him and to the other apostles, "Brothers, what should we do?"** Maybe you're here today and you're asking that question. "Okay, what do I do with all of this?" Peter is very clear. **38 Peter replied, "Each of you must repent of your sins, turn to God, and be baptized in the name of Jesus Christ to show that you have received forgiveness for your sins. Then you will receive the gift of the Holy Spirit."**

I have a lot more. I wish I could get through the rest of the text, but you have a Bible, you can study it. I preached it last week at my church for 68 minutes. You can go watch it. Let's let the Holy Spirit make the application today in this place because this is as far as sovereign God wanted us to go today.



Would you bow your heads and close your eyes and open your hearts in all environments, whether you're at home watching, online, or driving in your car, watching on a phone, or you're in the parking lot or the Chapel or the Cabin or here in the Castle, could I just ask you this question today in this room?

With heads bowed and eyes closed, how many of you would say, "Pastor Alex, I know for sure that Jesus is my Lord and my Savior. He lives in me. He walks with me and he talks with me. Would you just raise your hand if that's you? My heart leaps when I ask that question and that many hands go up. Do you know what that means? It means a man who died 2,000 years ago, halfway across the world, is still changing lives today. Folks, a dead man can't do that.

If you're here today and you don't know for sure that Jesus is your Lord or your Savior and you don't know that he walks with you and talks with you, and you don't know if he comes back tomorrow if he's coming for you, I would love to pray for you. I don't want to embarrass you, but I do want to pray for you. So, in every part of the environment today, if that's you, if you say, "Pastor, pray for me," would you just raise your hand and say, "I don't know. I don't know that Jesus is my Lord or my Savior or my Forgiver," just slip your hand up. Anybody else? Just raise your hand and say, "Pray for me. If you're about to pray, include me in that prayer." Outside, you raise your hand. In the other environments, you raise your hand.

Father, I pray right now for everyone who just lifted their hand. I pray today could be the day of salvation for them. I pray that assurance of salvation would set in their heart today in a relationship with your Son. We can't save anybody. This church can't save anybody. This preacher can't save anybody, but, Father, you can, and you want to. We lean into your saving power today.

If you are under the sound of my voice and you want to trust Jesus to be your Lord. If you want to know for sure that he is your Lord, would you just pray with me right where you're seated and say, "Dear God, I know I'm a sinner. 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 to save me.

Before I say amen, I think it's interesting that Peter said, "And be baptized." On a regular occurrence, I meet believers who have trusted Jesus, but they have balked at some step of obedience. For many of them, it's the very first step of obedience which is baptism. You will never walk in power unless you trust and obey. You won't. And the very first step for a believer is baptism. Is there anybody here that would say, "Hey pastor, I know the Lord, but I've not been baptized. Would you pray for me?" Just raise your hand all across the room.

Father, help us all to take our next step of obedience, whether it's baptism or anything else, that we may walk intimately with you. Fill us with the power of the Holy Spirit, give us proximity to those who don't know Jesus that we may watch miracle, miracle, after miracle happen.

In Jesus name we pray and together we all say... Amen.