

The Principles of Power

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Main Scripture Text: Acts 2:1–4

*“And suddenly there came a sound from heaven as of a rushing mighty wind,
and it filled all the house where they were sitting.”*

ACTS 2:2

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Introduction

Be finding the book of Acts, and that’s right after the Gospels, and we’re in Acts chapter 2. We’re talking about living supernaturally. If you didn’t bring a Bible, most likely there’ll be one there in the pew rack before you. A woman had taken a course in First Aid. She was so thrilled that she had taken this First Aid course, because, when she went back to her study group, they were having testimonials. She said, Let me tell you what happened to me. Out in front of my very own home, there was a horrible automobile accident. An elderly man driving an automobile lost control, went over the curbing, hit head-on an oak tree. He was thrown out of the automobile onto the ground; his head was crushed like an eggshell. His eyes were rolling around in pools of blood. He was pumping out his life’s blood on the asphalt there. It was terrible, horrible. But she said, I was the first one on the scene. I remembered my First Aid. I remembered if I would put my head between my knees, I would not faint.

That’s the way the church is today—in a world of sorrow and pain and anguish and trouble, going around with its head between its knees, saying, I’m so glad I’m a Christian. It makes me feel so good, so wonderful in this day and in this age. Friend, listen. God has anointed us, and God has empowered us, to rescue the perishing, and

to care for the dying, to lift up the fallen one, the weak or the erring one, to tell them of Jesus, who is mighty to save. We don't need to be going around moaning and groaning and talking about living in the last days, as if God were dead.

Now, let me tell you, as I told you last week, God has a purpose and a power for His church in these days, and God says, the Lord Jesus said, "Lo, I am with you always, even to the end of the age." There has never been a greater day, a greater age to preach the glorious gospel of our Lord and Savior Jesus Christ than in this day and this age. Let me tell you why.

First of all, our mandate has not changed. The Lord Jesus has never withdrawn the Great Commission. It is just as powerful, just as real, today as it ever has been.

Not only has our mandate not changed, our Master has not changed. Jesus Christ is the same yesterday, today, and forever, and friend, He is not getting old, and He's not sick; He has as much power in the twenty-first century as He had in the first century. Do you agree with that?

Now, listen. The mandate has not changed; the Master has not changed; the message has not changed. We don't need a new and a modern gospel for a new and modern age. Friend, if it's new, it's not true. The Bible says we are to "earnestly contend for the faith once for all delivered to the saints." And I want to say again that our methods have not changed. Now, the means have changed. The apostle Paul didn't have a microphone, he didn't have electric lights, he didn't have automobiles—those are the means. But the methods have not changed—prayer, truth, Holy Spirit anointing, sharing, witnessing, soul-winning, giving, loving, sharing—those are Bible methods; they're just as fresh today as they were 2,000 years ago.

You say, Yes, Pastor, surely, yes, the mandate hasn't changed, and the Master hasn't changed, no, no, no, no, that's true. Our methods haven't changed, our message hasn't changed, but pastor, let me tell you what has changed: mankind has changed. Men are so hard today, men are so wicked today, people are so sinful today. Folks, I want to tell you something: Adam was totally depraved, and you can't get worse than that. God has never had anything but sinners to work with, understand that? It is an insult to God—an insult to God—to say we cannot have revival. That was a good place for an Amen; I waited and nobody said a word. Hello! It is an insult to God to say we cannot have revival.

All right, now, listen—listen. The Bible says, "Where sin abounds, grace doth much more abound." The Bible says, concerning all of the wickedness that's on the outside, "Greater is he that is in you"—that is the Holy Spirit—"than he that is in the world"—that's the devil.

Now, what I want to talk to you about is The Principles of Power. We're in Acts chapter 2, and I want you to begin reading with me verse 1: "And when the day of

Pentecost was fully come, they were all with one accord in one place, and suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them, and they were all filled with the Holy Ghost and began to speak with other tongues, as the Spirit gave them utterance.”

A. Leading up to Pentecost, the Holy Spirit’s Power Was Promised

Now, remember last week we talked about the fact that Jesus had promised, “Ye shall receive power after that the Holy Ghost has come upon you, and ye shall be witnesses unto me.” They were to tarry in Jerusalem; they were to wait for the promise of the power—the fulfillment of the promise, the coming of the power.

And this is when it happened. This is the day of Pentecost. It was a special feast day in the life of Israel. They had been keeping this feast for fifteen hundred years, but this one was special. No other Pentecost like this Pentecost. It was a feast. You know, the Bible’s full of feasts, and they all typify the Lord Jesus, and when I invite you to Jesus, I’m not inviting you to a funeral; I’m inviting you to a feast. I hope you understand that.

This was a feast day, and there were many things that happened that day, but one thing that they would do would be to take some grain, crush it, grind it, sift it, purify it, and then they’d bake two loaves of bread, and they’d pour into this bread oil, and they’d bake these loaves, and now these individual grains are no longer individual grains, they have been blended, baked together. Then, they took seven animals, seven perfect lambs, and they offered a blood sacrifice with those. And then, one bull and two young calves, ten altogether, speaking of the perfection of the precious shed blood of the Lord Jesus Christ, and the total completeness of Calvary. Those individual grains represent the church, no longer individual members. Now, they are blended, baked, melded, molded together. The oil in that bread represents the Holy Spirit of God. This was the birthday of the church. The Holy Spirit had come, and God had promised power.

B. At Pentecost, the Holy Spirit’s Power Was Symbolized

Now, He’s going to demonstrate that power. Now, He’s going to symbolize it. He wants us to understand what it’s all about, and so you’re going to see this power symbolized. It was symbolized by two things: by fire and by wind. There was a sound, and there was a sight. Look at it again, if you will, in the second chapter of Acts, verse 2: “And suddenly there came a sound from heaven as of a rushing mighty wind.” Have you ever heard a tornado, a cyclone? How many of you have ever heard one? All right. Everybody says it sounds like what? A freight train. That’s true—that’s true. I heard one, one time—well, twice, I have been in enough proximity to a tornado to hear the noise, and it is an awesome sound. Now, if you think a tornado sounds awesome outside, what would you think about an indoor one? This one was inside the house where they were sitting, and

there was the symbolism of the sound.

Now, we said that oil is an emblem of the Holy Spirit that was upon that bread, but wind is also an emblem of the Holy Spirit. The Bible teaches this. You see, as the wind comes from heaven, the Holy Spirit comes from heaven. As the wind moves at will, commanded by nobody, so the Holy Spirit of God is sovereign, and moves at will. As the wind is mysterious—we can't tell where it comes from or where it's going—so is the Holy Spirit. And yet, as the wind operates according to fixed laws, so does the blessed precious Holy Spirit of God. And the wind is invisible but powerful, and there's an invisible powerful force in this building this morning, and that is the Holy Spirit of God.

So, it was symbolized, first of all, by wind, but then again by fire. Look, if you will again, in verse 3: "And there appeared unto them cloven tongues like as of fire, and it sat upon each of them." They looked like human candles, 120 candles, with flame flickering over their heads. And what about fire? We know what wind does—what about fire? Fire spreads. Fire consumes. Fire warms. Fire purges. Fire illumines. Fire energizes. Fire purifies. Now, wind and fire—what a combination, what an illustration, what a symbolism of the Holy Spirit of God—wind and fire.

C. At Pentecost, the Holy Spirit's Power Was Vocalized

This power was symbolized, and then this power was vocalized. Go on and look, if you will, in verse 4: "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Here are 120 people now beginning to speak in foreign languages, known languages. The people who were there said, How is this—how can we understand this? They're speaking every man in his own language wherein he was born. They're hearing these Galileans who didn't have a Ph.D., they were not, bilingual, trilingual, multi-lingual. Here they are, praising God with languages they've never heard. This power symbolized; this power now is vocalized.

Now, what was this? This was a sign to unbelieving Jews. As a matter of fact, you can go over to 1 Corinthians 14, verses 21 and verse 22, and it says this: "In the law it is written with men of other tongues"—that is, other languages—"and other lips will I speak unto this people. Yet for all that they will not hear me, saith the Lord. Wherefore tongues are for a sign, not to them that believe." Listen. Come up close—let me tell you something. Tongues are not a sign to God's people about anything. Tongues are a sign, not to them that believe, but to them that believe not. Tongues were a sign to the Jews. Three times in the book of Acts you'll find the believers there speaking in tongues. Every time, there were Jews who were doing this, and Jews were present, and unbelieving Jews are in the background. Now, it is true that Gentiles did this, but it is a sign to the Jews. Now, listen. By the way, the mark that you're filled with the Holy Spirit is that you control the one tongue you do have.

D. At Pentecost, the Holy Spirit's Power Was Actualized

This power was symbolized, this power was vocalized, but now here's the key: this power was actualized. The Bible says—look—they were all filled with the Holy Ghost. That's the abiding principle, is the fullness of the Holy Spirit; the abiding miracle of Pentecost is that men, women, boys and girls were filled with the Holy Ghost. We're not trying to repeat Pentecost. Every now and then, somebody says we need another Pentecost. Well, if you have another Pentecost, you have to have more fire and another cyclone. You see, all of this was to symbolize, to teach us, something. Now, this is the day of Pentecost, and the promise of the Father came with this wonderful power—power that was symbolized, power that was vocalized, power that was actualized—as actual human beings now become inhabited by the Holy Spirit of God, as He comes into them.

Having said all of that, I want to give you three principles of power, okay? Three principles of power, and I pray God that He'll write these upon your heart. We're talking now about the dear precious Holy Spirit of God.

I. The Holy Spirit Is a Promise to Be Received

Number one: the Holy Spirit is a promise to be received. Have you got that? He is a promise to be received. Now, in this same chapter, let's go over to about verse 38. Peter preached a sermon, a wonderful, anointed, Christ-filled sermon, and there was conviction there. Let's begin in verse 37: "Now, when they heard this, they were pricked in their hearts." Now, that's Holy Spirit conviction that does that. "And said unto Peter and the rest of the apostles, Men and brethren, what must we do?" Now, they're unsaved. "Men and brethren, what shall we do?" I hope you'll be asking that question, if you've not been saved: What should I do?

Here's what God says to you, the same thing that Peter said to those people so long ago: "Then Peter said unto them, Repent and be baptized, everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Now, he didn't say, you will receive the gifts of the Holy Ghost; he's not here talking about tongues, or miracles, or signs, or visions, helps, government. No, you will receive the Holy Ghost himself. He is the gift. You will receive the gift of the Holy Ghost. Now, notice verse 39: "For the promise is unto you and to your children, to all that are far off, even as many as the Lord our God shall call." The Holy Spirit is a promise to be received. The promise is for you, for your children, to those that are far off, and as many as the Lord our God shall call. Friend, God has made a promise to you, God has promised. Are you listening? God has promised to you the Holy Spirit. You were not left off, left out. The promise is unto you, and to your children, to those who are far off, and as many as the Lord our God shall call.

While we're in the neighborhood right now, we have something I need to give attention to, because there are some who'll tell you that you have to be baptized in order to be saved, so I'm going to make a little detour here for just a moment when we're on verse 38: "Peter said unto them, Repent and be baptized, every one of you in the name of Jesus Christ for"—f-o-r—"the remission of sins." Now, somebody may ask you, Were you baptized for the remission of sins? And you would say, No, I came to Jesus for the remission of my sins. Baptism didn't remit my sins. They say, Well then, why don't you believe the Bible? The Bible says you're to be baptized for the remission of sins.

Well the problem is understanding this little preposition f-o-r, three letters in the English language, three letters in the Greek language, epsilon, iota, sigma, *eis*—you pronounce it like ice cube. And this preposition, repent and be baptized *eis* the remission of sins, for the remission of sins. Now, the preposition for in our English language has a number of meanings even in English. We could say he wept for joy. Why did he weep? Because he was joyful. He went to the store bread and milk. Now, he went to the store in order to get bread and milk. Two different sentences—the preposition is used two different ways. One means because of; the other means in order to. So, how are you going to tell which it means? Just in its simple usage. See how it's used, and you know how it's used. Now, it's the same way in the Greek preposition. This Greek preposition for may mean in order to, or it may mean because of. Now, are you baptized in order to have your sins remitted? No, you're baptized because of the remission of sins.

Let me give you another verse. Put this in your margin—Luke 11, verse 32: "The men of Nineveh shall rise up in judgment with this generation and shall condemn it, for they repented at the preaching of Jonas." That's the same Greek preposition, now it's translated at: they repented at the preaching of Jonas. It's the same word that's found in Acts 2:38. Now, think with me a moment. They repented at the preaching of Jonah—the preaching of Jonah. Did they repent in order that Jonah could preach? No, they repented why? Because Jonah preached. It's the exact same word. Now, you say, Well, Pastor, you've spent too much time on this. I agree, I want to move on.

All I want to say is this: that there is a promise that, if you will repent of your sins, receive the Lord Jesus Christ, obey Him, you will receive the gift of the Holy Ghost. The Holy Ghost is a promise to be received. Now, Jesus told the disciples to tarry until they were imbued with power from on high. We don't need to tarry. The Holy Spirit is already come. He has come. We don't need to say, O God, send your Spirit. He's sent His Spirit. That would be like praying, O God, send Jesus to die on the cross. No, He has died on the cross. Calvary's an accomplished fact. Pentecost is an accomplished fact. What we need to do now is to receive the promise.

Now, let me tell you something. If you are a Christian, if you are truly saved, you've already received that promise. You say, Well, I don't feel it. I want to tell you something. You can be a Baptist and be lost. You can attend these worship services and be lost. But you cannot be a Christian and not have the Holy Spirit in you. That's what makes you a Christian. When Peter said, "Repent and be baptized in the name of the Lord Jesus for the remission of sins, and ye shall receive the gift of the Holy Ghost," he didn't say, you might. He said, you shall. And the very word shall here is a very positive word. It literally means, once and for all. If you repented of your sins, you did receive the Holy Spirit of God. Now, are you listening to me? If you repented of your sins, you did receive the Holy Spirit of God. As a matter of fact, the Bible says, in Romans chapter 8 and verse 9—listen to this—Jesus gave the Holy Spirit, and the Bible says, "If any man have not the Spirit of Christ, he is none of his." Are you listening? If you do not have the Holy Spirit, you don't belong to Jesus. That's what the Word of God says. Romans 8, verse 9: "If any man have not the Spirit of Christ, he is none of his."

Now, God's Spirit bears witness with our spirit that we're children of God. What is this witness? How do I know that I have the Holy Spirit of God? Well, I don't know that I have the Holy Spirit of God because of some emotional feeling. Emotions come and go. I've told you many times, your emotions are the shallowest part of your nature. Salvation is the deepest work of God. God doesn't do the deepest work in the shallowest part. The Holy Spirit is the one who communicates the things of God. Your human spirit is the instrument of spiritual knowledge, and the Holy Spirit of God speaks to your human spirit that you belong to God. It is not an emotional feeling; it is an awareness. You say, Pastor, I'm not sure of the difference. If you have it, you know the difference. If you have it, you know the difference. If you don't have it, I don't know that I could explain it to you. But, when you get saved, the Holy Spirit of God comes into you. I mean, how else could Jesus come into you? Could He, in His physical body, come into you? How else could Jesus come into you, apart from the Holy Spirit? You see, Christ is in you. How is Christ in you? Through the Holy Spirit.

Now, we're talking about three principles of power. Number one is, the Holy Spirit is a promise to be received. The promise is unto you, to your children, to those that are far off, and as many as the Lord our God shall call. Got it? Okay now, listen.

II. The Holy Spirit Is a Power to Be Released

Here's the second principle. Not only is the Holy Spirit a promise to be received, but the Holy Spirit is a power to be released—a power to be released. Remember Acts chapter 1, verse 8: "Ye shall receive power after that the Holy Ghost is come upon you." Now, what kind of power is this? Is this physical power? No. Economic power? No. Political power? No. It is spiritual power. Now, actually it's the word we get our word dynamite

from. You shall receive *dunamis*, a dynamic power will be in you. I would be a fool, an absolute sheer fool, to attempt to preach without the anointing, the power, of the Holy Spirit of God. The Holy Spirit of God is power.

As you open your Bible, you see the Spirit of God moving in power. When there was a chaos, back in Genesis chapter 1, the Spirit of God moved upon the face of the deep, and that chaos became a cosmos. There was a little virgin girl whose name was Mary. The Spirit of God moved upon Mary, and Mary becomes with child, the Christ child, because of the power of the Spirit of God. You read in the Bible about a grave where a man named Jesus is lying, and the Spirit of God moves into that grave, and Jesus is raised from the dead by the Spirit of God.

And now you see Simon Peter—I want you to look, if you will, in verse 14; we’re in chapter 2—look in verse 14: “But Peter, standing up with the eleven, lifted up his voice and said unto them, Ye men of Judea and all ye that dwell at Jerusalem, be this known unto you and hearken unto my words.” Wait a minute, just a minute. Is this the Peter who cowered in front of a little girl? Is this the same man? Notice the transformation. He’s not denying Jesus now; he’s not swearing, and saying, I never knew the man. But to the contrary, he stands up and he says, Listen to me, hearken unto me. Look in verse 22: “Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs which God did by him.” There is a power that has moved upon this man.

Now, God wants you to live with power. God doesn’t want you just simply to have the Holy Spirit in you as some residing person. He wants that power to be released in your heart and in your life. That brings up an interesting question. For a long time in my early ministry, I was endeavoring to make myself somehow worthy to be filled with the Holy Spirit. I had the idea that, if I could be good enough, if I could pray long enough, if I could make myself worthy enough, then perhaps God would fill me. Do you know I had it backwards, completely totally backwards? You know, sometimes, if you go to the bank, and you need a loan, the banker will start talking to you, make you fill out all these forms. And, if you can prove that you don’t need any money, then he’ll loan you some— isn’t that right? Then, he’ll loan you some. I mean, I used to think, God, if I can just prove to you I don’t need this power, maybe you’ll give it to me. If I could live holy, if I could be pure, if I could have, if, if, if, if I could win enough souls, then maybe you’d give it to me. I wouldn’t need it then.

One of the greatest things I have ever learned in my life is this: that holiness is not the way to Christ; Christ is the way to holiness. Oh, if you could only understand this. That doesn’t mean that that you can come, wanting to be filled with the Holy Spirit, with your hands full of sin. No! Peter said, repent. But don’t think that you can earn anything from God. This is a gift like your salvation—do you understand that? Quit trying to make

yourself worthy. You're not worthy; you're not worthy of salvation; you're not worthy of anything. What do you have that you've not received? That's what the apostle Paul says.

The Holy Spirit of God is a promise to be received; then, He is a power to be released. Why are we so pathetic? Why are there so many in this building and we're doing so little? I'll tell you why. You've not allowed the Holy Spirit of God to do what He wants to do in our hearts and in our lives. Ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto me. On the day of Pentecost, five thousand people got saved. A hundred and twenty witnesses—five thousand saved in one day. Today, in modern church, five thousand people can't win a hundred and twenty in a year. What's the difference? Well, the difference is we're trying to do it in our own strength rather than depending upon the Holy Spirit of God.

All right, the Holy Spirit of God is a power to be released—got it?

III. The Holy Spirit Is a Person to Be Recognized

Okay now, here's the third thing: the Holy Spirit, a promise to be received, a power to be released; now, the Holy Spirit is a person to be recognized—a person to be recognized. On the day of Pentecost, they saw all of this, and they said, What does all of this mean? Well, look, if you will now, in verse 12: "They were all amazed and were in doubt saying one to another, What meaneth this? Others mocking said, These men are full of new wine, but Peter, standing up with the eleven, lifted up his voice and said unto them, Ye men of Judea and all ye that dwell at Jerusalem, be this known unto you and hearken to my words, for these are not drunken as ye suppose, seeing but it is but the third hour of the day..."—it's only nine in the morning. Of course, he'd never been to America—"these are not drunken as ye suppose, seeing it is but the third hour of the day, but this is that which is spoken of the prophet Joel: and it shall come to pass in the last days of God that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams, and on my servants and on my handmaidens will I pour out in those days of my Spirit, and they shall prophesy."

Now, Peter, what is all of this? How did all this happen? Well, I'm going to tell you how it happened. We all went to seminary. We were in seminary for three-and-a-half years with the best teacher; and, besides that, we are all holy men; and, besides that, we've been praying for ten days in a prayer meeting. That's why it's all happening. No, Peter refused to take credit for what was happening. There was a person that was recognized there, and that was the Holy Spirit of God. What does this mean? Peter said, I'll tell you what it means: it means the Holy Spirit is working.

Do you know one of the things that kills some churches? When God starts working, people start taking credit for it. They start taking credit for it. We have a pastor here

today in this congregation who's here to study Bellevue Baptist Church. Why is God blessing Bellevue? Well, because the way brother Mark administrates, the way brother Jim waves his hands, and the way this man keeps the grounds clean—that's why. Or, because our congregation is so intelligent, or because we dress so well, or because we have our building. No, no, no, no, no. It's because of Him. We start taking credit for what God does, friend, it stops. What is there about this church, or any church, that you cannot explain apart from the Holy Spirit of God?

Same thing in witnessing. I hear people say something—kind of silly to me—they say, Well, I know that I don't share Jesus, but I just want people to see my life. I just hope by my life they'll want to be saved. Come up close, and I'll tell you something: they're not saved by your life; they're saved by His death, and if you live the life without giving Him the glory, you are taking praise under false pretenses. You ought to say the way that this can be explained is that there is a person—His name is Jesus—who has changed my life, and the way that you can explain any church that is being moved and working is, this is that which is spoken of by the prophet Joel. It shall come to pass in the last days that I will pour out of my Spirit upon all flesh.

The Holy Spirit of God is a person to be recognized. And God says, I'll not share my glory with another. We need to be constantly, constantly recognizing, giving God the praise and the glory for what He is doing. People ask me, What about Bellevue? How do you explain Bellevue? I say, it's like an airplane with a tailwind—with a tailwind. God is doing something. You know, the only thing that we have any right to ask anybody to believe is that which cannot be explained apart from Him.

Now, when you have this kind of a service, there are three things that will happen. They will happen today in this service. Want me to tell you what these three things are? And we're coming into the end. Look in verse 12. There are some who will be amazed; there will be amazement. You know, I want this church to be an amazement to people. I want my life to be an amazement to people. There will be amazement. Perhaps I'll call this sermon I'm going to preach tonight The Amazing First-Century Church. God doesn't call us to be amusing, but amazing. There will be amazement.

But there will be also amusement. Look in verse 13: "Others, mocking, said, These men are full of new wine." When was the last time anybody accused you of being drunk because of your faith? New wine—when was the last time that you were so different somebody said, Well, there's something possessing that person. You know, a person filled with wine—his walk is changed, his talk is changed, his very demeanor is changed. But they mocked them; they laughed at them. When we begin to amaze some, we're going to amuse others. They're going to look at us, they're going to call us all kinds of names: fools, freaks, fanatics, nuts. We may be nuts, but we're fastened to a good bolt.

There will be amazement. There will be amusement. But I'll tell you a third thing

there will be: there will be acknowledgement. Look, if you will, in verse 41 of this same chapter: “Then they that gladly received his word were baptized, and the same day there were added unto them about three thousand souls.” There are going to be those who acknowledge Christ as Lord and Savior.

Conclusion

Let me ask the church here a question as we come to the conclusion. Church members, I’m going to start with you; I’m going to start with all the choir, the orchestra, start with you two guys over there, ask myself this question: are you filled with the Holy Spirit? I’m not talking to your neighbor now. I can walk right down here, and put my hand on you, and say, Are you filled with the Holy Spirit of God? Are you filled with the Holy Spirit of God? Are you filled with the Holy Spirit of God? I mean, it’s to you, and to you. Hey, quit wondering, Are they hearing the message? I’m asking you: are you consciously, conspicuously filled with the Spirit of God? If not, you’re not just missing a blessing; you’re guilty of rebellion and sin. We’ll talk more about how to be filled with the Holy Spirit of God. I’m not talking about wildfire; I’m talking about spiritual reality, without which we will not reach this world. Aren’t you tired of playing church? How could so many people be in one city and not make more difference than we’re making?

Second question I want to ask: To those of you who are not certain of your salvation, are you certain you’re not saved? Have you repented? Have you put your sins on Jesus, or are you still carrying them? Men and brethren, what must we do? Repent. When you repent, you turn from sin to Jesus. I’m not asking you, Are you a church member, a Baptist? Is Christ real to you? If you died right now, would you go to heaven? Are you certain of it?

Heads are bowed and eyes are closed; no one stirring, no one moving. If you are already saved, begin to pray for those round about you who may not be saved, and if you want to be saved, I’m going to lead you in a prayer, and in this prayer you can ask Jesus Christ to save you. Now, it’s the prayer I’m leading, but it won’t do any good if it’s my prayer—it has to be your prayer. Would you pray like this?

Dear God...—that’s right, just speak to Him out of your heart. Dear God, I am a sinner, and I’m lost, and I need to be saved, and I want to be saved. Jesus, you died to save me, and you promised to save me, if I would trust you. I do trust you this moment—now, right now, I receive you into my heart, as my Lord and Savior. Forgive my sin. Cleanse me. Save me, Lord Jesus. Pray it in faith. Did you ask Him? Then pray this way: Thank you for doing it, Jesus. I receive it by faith, and that settles it. You are now my Lord, my Savior, my God, and my friend. Now, Lord Jesus, I will not be ashamed of you. I will make it public, if you will just give me the strength, and I’ll do it today. In your name I pray. Amen.