

The story is told of a young missionary, Herbert Jackson, who in arriving at his mission posting was given a car to help him in his work. The car was a major asset, but it had one problem. It wouldn't start without a push or a jump-start. After pondering his problem, Jackson devised a plan. He went to the school near his home, got permission to take some children out of class, and had them push his car off. As he made his rounds, he would either park on a hill or leave the engine running. He used these ingenious procedures for two years. Ultimately ill health forced the Jackson family to leave the mission field. A new missionary arrived and as Jackson proudly began to explain how he started the car, the new man looked under the hood. Before the explanation was complete, the new missionary interrupted, “Why, Dr. Jackson, I believe the only trouble is this loose cable.” He gave the cable a twist, stepped into the car, turned the key, and to Jackson's astonishment, the engine roared to life. For two years needless trouble had become routine, but the power was there all the time. Only a loose connection kept this missionary from putting that power to work. We who claim Jesus Christ have been given the opportunity to be a connected with the Holy Spirit, which the greatest power in the universe. But more often than not we either suffer with living with a loose connection with that power or settle for pushing and jump starting our way through life.

Last Sunday, in Acts 1, we looked at how the first church prepared themselves for the power of the Spirit to come upon them - and today, in Acts 2, we are going to see what happened when the power of the Holy Spirit did come upon them. This second chapter of the Acts introduces to us three of the most important keys to the entire book of Acts: 1) the pouring out of God's Spirit into the lives of God's people (vs 1–13), 2) the powerful witness of a Spirit-empowered church (vs 14–41) and 3) the community life of a Spirit-empowered church (vs 42–47). This morning we will look at the first 2 keys.

*“When the day of Pentecost arrived, they were all together in one place”* (Acts 2:1). It was no coincidence that on the day of Pentecost the Holy Spirit was sent to be among God's people. Pentecost simply means “fifty.” The Jews were celebrating the Feast of the Harvest, which was held *fifty days* after the Passover; on the day after the Sabbath following Passover, the Hebrew people made an offering to God of the first fruits of the coming harvest. It also had been fifty days since Jesus had risen from the dead, signifying the amazing harvest of risen souls that would fill the church, the body of Christ, with the gift of the Holy Spirit. In John 12:24 Jesus himself spoke of this harvest, *“Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit.”*

The Holy Spirit is the only One Who could do what happened on the day of Pentecost. The Holy Spirit is not a force or a principle or a power. Rather, the Holy Spirit is a person with a personality who has intellect, emotions, and a will. God's Word tells us that the Holy Spirit empowers, purifies, reveals, unifies, teaches, testifies, guides, convicts, directs, commissions, sends, intercedes and performs miracles. The Bible also makes it clear that the Holy Spirit is God and we rightfully speak of God the Father, God the Son and God the Holy Spirit. This is seen in His attributes, which are given to Him and which are without exception, are the attributes of God. As so, the Holy Spirit is also eternal, omnipresent, omnipotent and omniscient. The Holy Spirit is also the personal presence of Jesus Christ, God the Son, with us and in us here on earth. Jesus spoke of this with his disciples, when he told them he would soon be leaving them: *“I will ask the Father, and he will give you another Helper, to be with you forever, even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, for he dwells with you and will be in you”* (John 14:16-17).

*And suddenly there came from heaven a sound like a mighty rushing wind, and it filled the entire house where they were sitting. And divided tongues as of fire appeared to them and rested on each one of them. And they were all filled with the Holy Spirit and began to speak in other tongues as the Spirit gave them utterance. Acts 2:2-4*

As those in the first church sat “*together in one place*” the Holy Spirit came upon them from heaven “*like a mighty rushing wind, and it filled the entire house where they were sitting. And divided tongues as of fire appeared to them and rested on each one of them.*” The “*wind*” and “*fire*” that accompanied the coming of the Holy Spirit upon them are common biblical symbols for the activity of the Holy Spirit. The Greek and Hebrew words for “*Spirit*” can also mean “*wind*” and “*breath*.” In Ezekiel 37:1–14 we read of the valley of dry bones, where *wind* and *breath* come and gave life to dried-up bones; after that the Lord said, “*I will put my Spirit within you, and you shall live.*” Jesus spoke of this in John 3:7–8 when he said: “*Do not marvel that I said to you, ‘You must be born again.’ The wind blows where it wishes, and you hear its sound, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit.*” While these references infer that the “*wind*” of the Spirit gives new life, the “*wind*” also infers judgment. In Psalm 1:3 the psalmist tells us that “*The wicked . . . are like chaff that the wind drives away*” and in Luke 3:16–17 John the Baptist spoke of the same, referring to the “*winnowing fork*” of the Holy Spirit used to separate the “*chaff*” of the wicked: “*I baptize you with water, but he who is mightier than I is coming, the strap of whose sandals I am not worthy to untie. He will baptize you with the Holy Spirit and fire. His winnowing fork is in his hand, to clear his threshing floor and to gather the wheat into his barn, but the chaff he will burn with unquenchable fire.*” Here we see that “*fire*” is also a symbol of God’s judgment. The coming of the gospel through birth and life and crucifixion and death and resurrection and ascension of Jesus Christ - and the coming of the Holy Spirit into hearts and lives would mean forgiveness and new life to some and judgment and death to others. For those who receive Jesus Christ and the fullness of God’s Spirit - “*fire*” is a symbol of the powerful presence of God - revealed to us as the “*fire*” of the burning bush before Moses (Exodus 3:2–5) and the pillar of fire at night with God’s people in their pursuit of the Promised Land (Exodus 13:21–22). Undoubtedly the “*fire*” that “*rested on each one of them*” at Pentecost was the “*fire*” of the powerful presence of God.

Two things happened to the disciples after the Spirit came: 1) they “*were all filled with the Holy Spirit*” and 2) they “*began to speak in other tongues.*” Last Sunday we spent some time looking at what it means to be “*filled with the Holy Spirit.*” If you remember last week in Acts 1:8 Jesus said that when the Holy Spirit comes, his followers would receive “*power*” - and then we looked ahead to our text for today where at Pentecost those following Christ “*were all filled with the Holy Spirit.*” The words “*power*” and “*filled*” in these verses suggest that the baptism with the Holy Spirit involves *the experience of the fullness of God’s Spirit*. If you also remember, we also spent some time talking about the various opinions about what it means to be “*filled with the Holy Spirit*” as some see it as the fullness of God’s Spirit given to us when we come to faith in Christ, while others see it as a special anointing of the fullness of God’s Spirit we receive in order to grow in our faith with Jesus. Last week I showed you that there are verses to support both positions, and that neither position is exclusively true because God’s Word speaks of being “*filled with the Holy Spirit*” when we come to faith in Jesus and when follow Jesus here on earth. God’s Word tells us being “*filled with the Spirit*” is the experience of coming to know the fullness of God’s Spirit, an experience we are to pursue throughout all of our lives.

This week, as I studied for this message, I was reminded of another controversial issue of varying opinions regarding the difference between being “*filled with the Holy Spirit*” and being “*baptised with the Holy Spirit.*” Some see being “*filled with the Holy Spirit*” the same as being “*baptized with the Holy Spirit.*” Others disagree, seeing “*baptism with the Holy Spirit*” as being a special anointing of the fullness of God’s Spirit to empower us to fulfill a specific ministry that God has called us to. And so once again, after some research I found that the Bible carefully defines the “*baptism with the Spirit*” as a work of the Spirit of Christ by which He calls, places and empowers his followers into His body for His purpose: “*For in one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and all were made to drink of one Spirit*” (1 Corinthians 12:13). In our text for today we clearly see “*baptism with the Holy Spirit*” is a special anointing of the fullness of God’s Spirit to empower the people of His church with the divine power of God to fulfill a specific ministry that God has called us to.

Before we leave this section, we need to consider that there are also some who see the issue of being “*filled with the Spirit*” and/or “*baptized with the Spirit*” as a work of God and experience with God manifested through *speaking in tongues*. The foundation of their position is built on the text that we are looking at, specifically Acts 2:4 “*And they were all filled with the Holy Spirit and began to speak in other tongues as the Spirit gave them utterance.*” In order to fully and clearly address this controversial issue of the baptism of the Holy Spirit and tongues, we need to first look at the verses that follow.

*Now there were dwelling in Jerusalem Jews, devout men from every nation under heaven. And at this sound the multitude came together, and they were bewildered, because each one was hearing them speak in his own language. And they were amazed and astonished, saying, “Are not all these who are speaking Galileans? And how is it that we hear, each of us in his own native language? Parthians and Medes and Elamites and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabians—we hear them telling in our own tongues the mighty works of God.” And all were amazed and perplexed, saying to one another, “What does this mean?” But others mocking said, “They are filled with new wine.”* Acts 2:5-13

Here we see that the baptism of the Spirit that was being poured into the hearts and lives of those in the first church who were “*all together*” on the Pentecost began to overflow into the hearts and lives of “*Jews, devout men from every nation under heaven*” as they heard the Christians worshipping God in the languages that were known by those who had travelled to Jerusalem to celebrate Pentecost. Luke names fifteen different geographical locations and clearly stated that the citizens of those places heard Peter and the others declare the glory of God’s in all that He is in languages they could understand. Now we read this and we wonder why God would anoint His people with His Spirit to fulfill His purpose of sharing the gospel of Jesus Christ in such a confusing way. In order to understand this we need to look at Pentecost in the light of the story of the tower of Babel we read of in Genesis 11:1-9.

*Now the whole earth had one language and the same words. And as people migrated from the east, they found a plain in the land of Shinar and settled there. And they said to one another, “Come, let us make bricks, and burn them thoroughly.” And they had brick for stone, and bitumen for mortar. Then they said, “Come, let us build ourselves a city and a tower with its top in the heavens, and let us make a name for ourselves, lest we be dispersed over the face of the whole earth.” And the Lord came down to see the city and the tower, which the children of man had built. And the Lord said, “Behold, they are one people, and they have all one language, and this is only the beginning of what they will do. And nothing that they propose to do will now be impossible for them. Come, let us go down and there confuse their language, so that they may not understand one another’s speech.” So the Lord dispersed them from there over the face of all the earth, and they left off building the city. Therefore its name was called Babel, because there the Lord confused the language of all the earth. And from there the Lord dispersed them over the face of all the earth.*

Pentecost was a reversal of the judgment of God at the Tower of Babel when God confused man’s language. God’s judgment at Babel scattered the people, but God’s blessing at Pentecost united the people of God in the Spirit of God. At Babel, the people were unable to understand each other; but at Pentecost, men heard praises for God and understood everything that what was said. The Tower of Babel was a scheme designed to praise men and make a name for men, but Pentecost brought praise to God and exalted the name of God. The building of Babel was an act of rebellion, but Pentecost was a ministry of humble submission to God. *At Babel* God created confusion and scattered; *at Pentecost*, God created order and gathered. *At Babel*, the diversity of tongues brought an end to the ambitions of men; *at Pentecost*, a diversity of languages revealed that cultures, ethnic groups, geography, gender, and age are not barriers to the good news of the gospel of Jesus Christ to all the nations of the world. At Babel, man used a common language to rebel against God; at Pentecost the Spirit of God used the diverse languages *spoken in tongues* to restore humanity back to God through the risen Jesus Christ.

The “*speaking of tongues*” we read of here is repeated two other times in the book of Acts (Acts (2:4; 10:46; 19:6). But the “*speaking of tongues*” mentioned in Acts 2 seems to be much different to that which Paul speaks about in 1 Corinthians 12 and 14, for the language there was not understood by the people. But in light of its three occurrences in settings where people received the Spirit in the book of Acts, it is not surprising that many consider tongues to be the necessary sign of the baptism with the Holy Spirit. Yet the fact that many who give obvious evidence of being filled with the Spirit have not spoken in tongues should make us wary of insisting on tongues as the necessary sign, especially since nowhere in the Bible is it clearly stated that tongues must accompany Spirit baptism. Regardless of one’s convictions in this area we all need to remember that the reason for this gift of tongues was to let the people know that the gospel was for the whole world. God wants to speak to every person in his or her own language and give the saving message of salvation in Jesus Christ to the ends of the earth!

The “*speaking of tongues*” that occurred at Pentecost not only overcame the effects of Babel but broke down the barriers between men. In hearing the Spirit-filled followers of Jesus speak in their own language, the Jews who heard them “*were amazed and astonished, saying, ‘Are not all these who are speaking Galileans?’*” In the days of Act those who lived Jerusalem regarded Galilee as a backward, regressive locale, where the low-life of society lived. This is why many dismissed Jesus; he was from Nazareth, a small community in Galilee. We see this in John 1:46 where Nathanael asked the question: “*Can anything good come out of Nazareth?*” We also see this in Mark 14:70 and Luke 22:59 where we read that Peter was recognized as being from Galilee by the way he speaks. What shocked those who heard praises for God through the speaking of tongues in their own language was that those who came from Galilee spoke in a hard to understand, guttural-dialect – were now clearly proclaiming “*the mighty works of God*” in their own language.

The use of “*Galileans*” to help usher in the era of the indwelling Holy Spirit break through the of human pride, expectation and prejudice. When God chooses to do something great or glorious, He does not necessarily use a people who are exceptionally gifted or of high in earthly esteem to be instruments of His grace. He does use such people, of course, as we see with God’s using Paul. But he is not limited to them and in fact we most often see that He uses those who are of lowly means and little in position and of minor skill to do this greatest work. God uses those who are of the fullness of the Spirit because they are humble broken vessels who desperately need God. The Spirit can bring life to anyone he chooses, provided that he or she knows they are unworthy of being used of God. We see in the unmistakable evidence from Scripture and from history that God can and most often does use people whom the world wrote off as unworthy and useless, to be his mightiest servants.

*For consider your calling, brothers: not many of you were wise according to worldly standards, not many were powerful, not many were of noble birth. But God chose what is foolish in the world to shame the wise; God chose what is weak in the world to shame the strong; God chose what is low and despised in the world, even things that are not, to bring to nothing things that are, so that no human being might boast in the presence of God. And because of him you are in Christ Jesus, who became to us wisdom from God, righteousness and sanctification and redemption, so that, as it is written, “Let the one who boasts, boast in the Lord.”* 1 Corinthians 1:16-21

“*And all were amazed and perplexed, saying to one another, “What does this mean?” But others mocking said, ‘They are filled with new wine’*” (Acts 2:12-13). Here we read of two reactions of those who heard the faithful proclamation of the wonders of God by the Spirit-empowered disciples of Jesus Christ. Some were touched and wanted to know more, asking, “*What does this mean?*” – while others rejected the message and ridiculed what was said, indicated by the allegation: “*They are filled with new wine.*” It’s at this point that the apostle Peter, filled with the Spirit, stood up and addressed both reactions – and then he witnesses to them by sharing the good news of the gospel of Jesus Christ with them.

*But Peter, standing with the eleven, lifted up his voice and addressed them: “Men of Judea and all who dwell in Jerusalem, let this be known to you, and give ear to my words. For these people are not drunk, as you suppose, since it is only the third hour of the day. But this is what was uttered through the prophet Joel:*

*‘And in the last days it shall be, God declares, that I will pour out my Spirit on all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; even on my male servants and female servants in those days I will pour out my Spirit, and they shall prophesy.*

*And I will show wonders in the heavens above and signs on the earth below, blood, and fire, and vapor of smoke; the sun shall be turned to darkness and the moon to blood, before the day of the Lord comes, the great and magnificent day.*

*And it shall come to pass that everyone who calls upon the name of the Lord shall be saved.’*

*“Men of Israel, hear these words: Jesus of Nazareth, a man attested to you by God with mighty works and wonders and signs that God did through him in your midst, as you yourselves know— this Jesus, delivered up according to the definite plan and foreknowledge of God, you crucified and killed by the hands of lawless men. God raised him up, loosing the pangs of death, because it was not possible for him to be held by it. For David says concerning him,*

*‘I saw the Lord always before me, for he is at my right hand that I may not be shaken; therefore my heart was glad, and my tongue rejoiced; my flesh also will dwell in hope.*

*For you will not abandon my soul to Hades, or let your Holy One see corruption.*

*You have made known to me the paths of life; you will make me full of gladness with your presence.’*

*“Brothers, I may say to you with confidence about the patriarch David that he both died and was buried, and his tomb is with us to this day. Being therefore a prophet, and knowing that God had sworn with an oath to him that he would set one of his descendants on his throne, he foresaw and spoke about the resurrection of the Christ, that he was not abandoned to Hades, nor did his flesh see corruption. This Jesus God raised up, and of that we all are witnesses. Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this that you yourselves are seeing and hearing. For David did not ascend into the heavens, but he himself says, ‘The Lord said to my Lord, ‘Sit at my right hand, until I make your enemies your footstool.’ Let all the house of Israel therefore know for certain that God has made him both Lord and Christ, this Jesus whom you crucified.”*

*Now when they heard this they were cut to the heart, and said to Peter and the rest of the apostles, “Brothers, what shall we do?” And Peter said to them, “Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit. For the promise is for you and for your children and for all who are far off, everyone whom the Lord our God calls to himself.” And with many other words he bore witness and continued to exhort them, saying, “Save yourselves from this crooked generation.” So those who received his word were baptized, and there were added that day about three thousand souls. Acts 2:14-41*

In Luke 24:45-49 we read that Jesus stood before his disciples, opened their minds to understand the Scriptures, and said to them, *“Thus it is written, that the Christ should suffer and on the third day rise from the dead, and that repentance and forgiveness of sins should be proclaimed in his name to all nations, beginning from Jerusalem. You are witnesses of these things. And behold, I am sending the promise of my Father upon you. But stay in the city until you are clothed with power from on high.”* In Acts 1:8 Jesus appeared to them in Jerusalem and said: *“You will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth.”* And after the disciples spent 10 days in prayer, preparing for the coming of the Holy Spirit, Acts 2:1-4 tells us *“they were all together in one place. And suddenly there came from heaven a sound like a mighty rushing wind, and it filled the entire house where they were sitting. And divided tongues as of fire appeared to them and rested on each one of them. And they were all filled with the Holy Spirit and began to speak in other tongues as the Spirit gave them utterance.”* And the Spirit overflowed out of that room and other followers of Jesus were filled with the Spirit, and they proclaimed the glorious wonder of God to all in Jerusalem, and the apostle Peter preached the gospel and 3,000 people came to faith in Jesus Christ.

Acts 2 tells us when the power of the Holy Spirit did come upon the apostles and those in the early church, they became powerful witnesses for Jesus Christ. Arrowsmith Baptist Church exists today because of their witness. What God's Word is telling us today is that by the baptism of the Holy Spirit do we have a special anointing of the fullness of God's Spirit to empower us with the divine power of God to fulfill a Christ-exalting, God-glorifying, heart-transforming, life changing ministry of being a witness for our Lord and Savior Jesus Christ. The Holy Spirit did not come to help us build a tower of devotion to God and fellowship with one another up to heaven, but to push us out into the world with the Word that our most sovereign God has dwelt among us, full of grace and truth, and that in the resurrected Jesus Christ has redeemed us for the purpose of glorifying him by being His witnesses.

In our text for this morning, we are faced with the question: *"What does this mean?"* The answer to this question is that God poured the Holy Spirit into His people to empower them to be His witnesses; Christ empowers his people to expand his reign through the personal presence of his spirit. We have already seen in Acts 1:8 that we are to be witnesses, we are empowered to expand the reign of Christ by the Holy Spirit, in three arenas of life: *"Jerusalem"* (our families and our church), *"in all of Judea and Samaria"* (our community and our world), and *"to the ends of the earth"* (to unreached people).

*What this means* for us here in *"Jerusalem"* at Arrowsmith is that first and foremost we must radically Christ-centered. What that means is that in order for the Holy Spirit to work in our midst we must not think in terms of meeting our own felt needs or solving our own problems or speaking our own mind. Instead we exist to live out the transforming personal encounter we have had with the risen Christ by passionately proclaiming the glory of God in Christ for the joy of all people! *"What does mean?"* In view of the pouring out of the Holy Spirit in the hearts of God's people *what this means* is that we are witnesses when we *"live by the Spirit"* and *"walk by the Spirit"* (Galatians 5:25) so that we might produce *"the fruit of the Spirit"* which *"is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control"* (Galatians 5:22). And *what that means* is that if we are going to *"live by the Spirit"* and *"walk by the Spirit"* we will love and care and forgive and bless one another as well as confront and discipline and restore one another – because *"in one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and all were made to drink of one Spirit"* (1 Corinthians 12:13).

What this means for us here at Arrowsmith is that we are called to be witnesses for Jesus Christ through our commitment to the church. Spirit empowered Christians commit themselves to the church because they understand the church is the bride of Christ, the physical body of Christ on earth, the blood-bought gift of God created by God for the purpose of being a witness through worship and baptism and prayer and membership and service and Bible study and fellowship and outreach and missions and the joyful sacrifice of time and money. William Temple said: "The Christian church is the one organization in the world that exists purely for the benefit of non-members." Pentecost is a powerful reminder that the church exists in the world to glorify God among all the nations by the power of the witness of His Spirit in His people. Whatever the Holy Spirit did when He came at Pentecost, He is still willing and able to do for us today. Everywhere the early Christians went they made a life changing impact. The question before us this morning is: Is the world different today because of our witness for Jesus Christ? Are our lives different than the world we live in? Are our families different because of how we are living for Christ? Are our workplaces, our neighborhoods, our communities – is our church - different because of how we have served God by being a witness?

God called those in the first church to the aggressive activity of waiting on the promise of the Holy Spirit in prayer: they did so obediently, constantly and in unity. And when God did pour out His Holy Spirit into this gathering of people in the first church on a day called Pentecost the power of their witness dramatically transformed those who they lived with and spoke to in their everyday lives.

What we share with that first church is both have a special anointing of the fullness of God's Spirit that will empower us with the divine power of God to fulfill the Christ-exalting, God-glorifying, heart-transforming, life changing ministry of being a living witness of the crucified and risen Jesus Christ.

A true story is told of a wealthy family from Massachusetts who used to take a month's vacation every summer to the coast of Maine, taking their maid with them. The maid had an annual ritual at the beach; she wore an old-fashioned bathing suit, complete with a little white hat, and carried enough paraphernalia to stock Wal-Mart. She would then settle herself on the beach, cover every inch of her exposed flesh and journey down to the water's edge. There she would hesitate while taking deep breaths, working up her courage to enter the icy-cold water. Finally, she would daintily extend one foot and lower it slowly into the water until she barely had her big toe submerged. Then she repeated the act with the other foot. Then, having satisfied her minimal urge for a swim, she would retreat to her chair and umbrella and spend the remainder of the vacation curled up with a book. I think this is how many Christians react to being baptized with the Holy Spirit. They prefer to dip their toe in the Spirit rather than be fully immersed. Pentecost is the day when God's people didn't just wade into the living waters of the risen Christ; they did a full bore-run cannon ball plunge into the deep end. Praise God they did! If they hadn't you and I wouldn't be here today. I pray that we would do the same.

Most of you know the difference between paint and stain. Paint is something that is applied to the surface, but stain is something that goes deep; it soaks in, far below the surface. My prayer for Arrowsmith is that we would be stained by the Holy Spirit, that He would soak deep into our hearts the empowerment to be His witnesses by our commitments and service to Jesus Christ. If there's any paint in the way in your life, ask God to provide the fire and the wind of the Spirit to burn and blow it away. Campbell Morgan once said that when you combine wind and fire and you have a blaze! Amen!

*For the grace of God has appeared, bringing salvation for all people, training us to renounce ungodliness and worldly passions, and to live self-controlled, upright, and godly lives in the present age, waiting for our blessed hope, the appearing of the glory of our great God and Savior Jesus Christ, who gave himself for us to redeem us from all lawlessness and to purify for himself a people for his own possession who are zealous for good works. Titus 2:11-14*

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Pastor Leland Botzet

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