

Scripture: Acts 2:1-14 & 39-41.

Topic: Pentecostal Power.

Proposition: Failure to receive power from God (which is "Pentecostal Power") leaves life meaningless.

Sources: Pulpit Digest, May & Oct., 1946, May 1947, illustration pages.

Date written: May 23, 1947.

Places Preached:

Powhatan & Rocky Oak Churches,
Powhatan Circuit, Va.

May 25, 1947

Salem & Eporth, Pow.Ct., 6/3/1947

Huntington, Ark., 5/23/1948

Clark's Chapel, Ark., 8/3/48

Sundance, Wyo., p.m., 2/28/1950.

Evanston & Kemmerer, Wyo., 5/58/
1950

Montrose, Colo., 8:30 & 11:00, 6/6/55

Blanca, Colo., May 21, 1967

June 20, 1974

Introduction:

1. The meaning of Pentecost.

2. Pentecost is an old Jewish feast that followed the feast of the Passover by 50 days. It is remembered that when Christ was crucified, he had gone down to Jerusalem for the Feast of the Passover, and was crucified on the day of this feast. He arose and remained on earth 40 days, then ascended to heaven. The disciples were uncertain how they should carry on his work, and were meeting often to decide how they should begin. They were uncertain of themselves, and hardly knew what to think. It was at such a time as this, when they were gathered together on the day of the Feast of the Passover, as it happened, 50 days after Christ's crucifixion, that the action in our Scriptural passage took place. "And suddenly there came a sound from heaven as of a rushing mighty wind," it says. "And they were all filled with the Holy Ghost".

From that time on, they preached with power and conviction and with results, as the 3000 converts on that first day seem to prove.

b. Pentecost, the old Jewish feast, was a time for thanking God for the Law, especially as God had given them their Law in the Holy Scriptures, much of which now is our Old Testament. To the Christian Pentecost is a time to recognize the necessity of The Holy Spirit of God to each person, in some manner.

(1) As it happened, the first Christian Pentecost fell on a Sunday, and thus a Sunday has been the weekday of Pentecost for Christians ever since.

(2) Celebration of Pentecost is almost as old as that of Easter, and until very recent times was second in significance only to Easter, among religious special days for Christians.

from the time on, they preach
ed with power and conviction
and with results, as the 3000
converts on that first day
seem to prove.

1. Pentecost, the old
Jewish feast, was a time for
thanking God for the law
especially as God had given
them their law in the holy
scriptures, much of which now
is our Old Testament. To the
Christian Pentecost is a time
to recognize the necessity of
the Holy Spirit of God to each
person, in some manner.

(2) As it happened, the
first Christian Pentecost
fell on a Sunday, and thus
a Sunday has been the holiday
of Pentecost for Christians
ever since.

(3) Celebration of Pen-
tecost is almost as old as
that of Easter, and unlike
very recent times was second
in significance only to
Easter, among religious
and civil days for Christians.

(3) The English called Pentecost "Whitsunday", from the fact that white clothing or robes were worn on that Sunday by those who were then received into the membership of the church. Many Protestant churches follow this ancient lead by calling Pentecost Sunday "Whitsunday".

(4) In many churches a customary opening sentence on Whitsunday is "The Spirit of the Lord hath filled the whole earth".

(5) The emphasis of worship on Pentecost has been on the thought of the church militant; on God as energizer, as conveyer of power, and as vigorous worker, as well as on the thought of God as comforter and spirit.

2. Two travelers brushed aside a porter who suggested that they were entering the wrong railroad coach.

"We know where we're going",

(3) The English called Pentecost "Whitsunday", from the fact that white clothing or robes were worn on that Sunday by those who were then received into the membership of the church. Many Protestant churches follow this ancient lead by calling Pentecost Sunday "Whitsunday".

(4) In many churches a customary opening sentence on Whitsunday is "The Spirit of the Lord hath filled the temple".

(5) The hosts of worship on Pentecost has been on the thought of the church militant; on the one hand, as conveyers of power, and as vigorous workers, as well as on the other, as spirit.

2. Two travelers brushed aside a porter who suggested that they were entering the wrong railroad coach. "We know where we're going."

they told him brusquely, pushing past him.

"Okay, boss", he said, moving aside.

The gentlemen entered the car and seated themselves. One read a paper; and the other simply relaxed. Moments passed. Soon they heard a train pulling out, but their car was not leaving the station.

One of them yelled at the porter outside the window:

"What's the matter with this coach?"

He smiled back. "Nothing, boss. Only this one don't happen~~x~~ to be coupled to anything that'll take you anywhere!"

Without being coupled to God's power, as the disciples became coupled at Pentecost, there is little likelihood of going far in finding much meaning and purpose in life.

1. Brushing aside those who can help us seems to be a human failing.

1. as in the story of the men

They told him, "We're moving."

"Okay, boss," he said, moving aside.

The gentlemen entered the car and seated themselves. One

read a paper; and the other simply relaxed. Moments passed.

Soon they heard a train pulling out, but their car was not

leaving the station.

One of them yelled at the porter outside the window:

"What's the matter with this coach?"

He smiled back. "Nothing, boss. Only this one won't

happen to be coupled to any-thing that'll take you anywhere."

Without being coupled to God's power, as the scriptures

become coupled at the cross, there is little likelihood of

going far in finding much mean- ing and purpose in life.

1. Reaching aside those who can
help us reach to God in prayer
is vital.

2. In the story of the man

brushing aside the porter and getting on the wrong car, a village of Biblical times passed up the opportunity to get to know personally Him who had for them the secret of God's love. Remember the Samaritan village that refused to let Jesus and his disciples stay there at night after they had traveled very far? They "brushed him off", and passed up their life's greatest opportunity.

2. A hungry boy called at the home of a long-time leader in the church, and asked for a bite to eat. This particular church leader had gotten his financial position in the world largely through very thrifty management. What he gave the boy was a hard crust of bread, nourishing, but not very tasty.

As he gave the bread to the boy, he asked, "Do you know the Lord's Prayer, boy?"

"NopeX, I don't".

"Then I'll teach it to you. 'Our Father....'".

"Our Father?" the boy said.

"Is He my Father as well as yours?"

"Of Course".

"Don't believe it. You wouldn't be giving your honest-to-God brother no dry, moldy crust!"

Often we do brush aside in a pious sort of way the duties we owe to God through his children here on earth. When we do, we are rebuking God.

11. To think that we know where we are going is also a human tendency. In the illustration in which the men ~~boarded~~ by the porter and got on they wrong car, they "knew where they were going", but ended up wrong.

1. Jesus told the story of a man who had abundant harvests, and so planned on building larger barns, storing the harvests, and "taking it easy" in revelry and pleasure the rest of his life. That man "knew where he was going". But we know the end to that parable--sudden and lasting death.

2. William L. Stidger told the story of Henry Ford and a friend in a conversation one time. As he and some friends sat at the lunch table one day, Henry Ford suddenly said to one of his friends: "Jim, what are your working for, anyhow?"

Jim's answer came back like a flash: "I am working to make a million dollars, Henry".

Mr. Ford seemed shocked, but said only a little. Some time later he gave Jim a gift, and asked that it be opened then. When it was opened, he found a pair of eye-glasses; but in place of the glass lenses were two silver dollars. "Put them on, Jim", said Ford. His friend did. "Now what do you see?", asked Ford.

"I can't see a thing!" replied his friend.

"That's what I thought you'd say," Ford replied, and that was the end of the episode.

As a result, his friend Jim did some deep thinking, changed his goal, and although he did make a fortune he gave most of it

away. He became the well-known philanthropist of a generation ago, Jim Cousins.

For us here, the important thing to note is that Jim Cousins thought he "knew where he was going" -- to make a million dollars -- and had to be shown his error by friends.

Often we think we know where we're going, but find that:

III. We're not going anywhere when we "go on our own". The men who got on the wrong railway car soon realized that they were not going anywhere.

1. The rich man of Jesus' parable went nowhere in his plans to relax and taken things easy; the night of the day in which his plans were made God took his soul.

2. There is a story about Pambos, an aged, illiterate monk of the Middle Ages, who journeyed to a famous teacher. He asked to be taught one of the Psalms of David.

...the self-known
...of a generation
...the cousins.
...for us here, the important
...thing to note is that the
...cousins thought no "new where"
...was going" -- to make a
...little better -- and had to
...be shown his error by friends.
...after we think we know where
...we're going, but in that

1. The "not going anywhere"
when we go on our own. The
men who got on the wrong railway
car soon realized that they were
not going anywhere.

1. The rich man of Jesus.
Parents went nowhere in his
quest to relax and enjoy things
any; the mind of the boy is
which his plans were made God
took his soul.

2. The "not going anywhere" story.
James, an aged, illiterate
boy of the middle ages, who
journeyed to a house to cheer
the father to be taught one of
the values of Jesus.

People thought him queer and dull-witted, and laughed at his strange sayings and ways. Nevertheless, the teacher taught him how to read and repeat one verse of one of the Psalms: "I said I will take heed to my ways that I offend not with my tongue."

Pambos said, learning to say this verse, that he had enough to think of for one day, and went away.

The following day he failed to report for his second lesson. Days passed, weeks, months.

Six months later the teacher met Pambos on the village street. "When are you coming in for your second lesson?"

Said Pambos, with great solemnity: "Honorable sir, I have not learnt the first yet".

Pambos had insight enough to see that humans just don't press far in application of many of the virtues in which they should excel. He found for himself that he was getting very little on the way in his effort to practice this one admonition from the Scriptures. Even so, without

God's power and help, we can get nowhere.

IV. Not connected to the power of God, we must find life meaningless and getting us nowhere.

The railway car in which the two ~~xxxxxx~~ men of our original story found themselves after "knowing what they were doing" could go nowhere because nothing with power was hooked to it.

1. Similarly, the disciples knew not what to do, and felt ineffectual and lost for 50 days after Christ's death. Then came the Pentecostal outpouring of power, and they became highly effective.

2. A wealthy landlord offered a distant relative a little farm.

"Now, George, I'm going to make you a gift of that farm," said the landowner. "You may work it yourself and spend the remainder of your life in quietness and peace."

The bushy-browed old fellow

...and help ...

1. Not connected to the power of food, we must find the reason - in fact, we believe us to be. The railway car in which the two xxxxx men at our original story found themselves after "knowing" that they were "lost" with no more success than with the power was looked to it.

2. Similarly, the disciples know not what to do, and fall in fact and lost for 30 days of their lives' death. Then came the Antiochian outbreaking of power, and they became highly effective.

3. A wealthy landlord offered a distant relative a little farm. "Now, George, I'm going to make you a gift of that farm," said the landlord. "You may work it yourself and spend the remainder of your life in quietness and peace." The dumpy-browed old fellow

hesitated a moment, and then replied: "It won't do no good to let me have the farm. I've got no capital to buy stock and implements."

To which his benefactor answered: "That's all right-- I think I can help you out with them too".

The old man's face shone, and he rubbed his hands and grinned. "Well, now," he said, "if it's you and me for it, I'm sure we can make out fine!"

And so, if it's our heavenly Father and us, and He is working with us, there is no doubt that we will manage our affairs very well indeed.

Conclusion:

1. It is a natural tendency, inclination, or temptation, for humans to brush aside God and his interests, feeling that they know better than anyone else where they're going and what they want to accomplish. Yet, without God, inevitably man finds that he is going nowhere, and that for his life

...a moment, and then
replied: "I won't do no good
to let me have the farm. I've
got no capital to buy stock and
implements."
To which his benefactor
answered: "That's all right—
I think I can help you out with
the farm."
The old man's face grew red, and
he rubbed his hands and said:
"Well, now, he said, 'I'll
you and me for it? I'm sure you
can make out life!'
And so, if it's out to even
Father and us, and he is willing
to us, there is no doubt that
we will make out all the very
well indeed."

Conclusion:
I have read several books
on the subject of the
of things to be done, and
this interesting feeling that
they know better than anyone
else where they're going and
that they want to accomplish
it, about you, inevitably
finds that he is going
forward, and that for his life

to be worthwhile, it must be in receipt of power from God.

2. The Pentecostal blessing of God's power does not put an end to questioning nor to seeking.

3. But it does connect us with the source of all reality, and give meaning ^{and purpose} to our lives.

to be worthwhile, it must be
in receipt of power from God.

2. The theological blessing
of God's power does not put an
end to questioning nor to
seeking.

3. But it does connect us
with the source of all reality
and give meaning to our lives.

Sources:

Introduction -2. --From Pulpit Digest, May 1947, p.69).

I-2. From Pulpit Digest, Oct. 1946, p. 78).

II-2. From The Virginia Methodist Advocate, May 15, 1947, p. 5.

III-2.--from The Pulpit Digest, May 1946, p. 79.

IV.-2-- from The Pulpit Digest, Oct. 1946, p. 77.

1-2. From Public Digest, May 1947, p. 77.
Introduction - 2. -- From
Public Digest, May 1947, p. 77.
1-2. From Public Digest, May 1947, p. 77.
11-2. From The Virginia Methodist Advocate, May 1947, p. 5.
11-2. -- From The Public Digest, May 1947, p. 77.
IV-2. -- From The Public Digest, Oct. 1947, p. 77.