

The Power of Pentecost

by John R. Rice

Pentecost is a time when God gives power to witness and win souls, and it's a fulfillment of prophecy.

Duration: 40:00

Scripture: Joel 2:28-32, Matthew 6:33, Acts 2:4-20, Hebrews 13:5

Topics: "Pentecost"

Description

In this sermon, the preacher discusses the events of the day of Pentecost as described in Acts chapter 2. He explains that the disciples were not drunk, but rather filled with the Holy Spirit, fulfilling the prophecy from Joel chapter 2. The preacher emphasizes that this event marked the beginning of the last days as mentioned in the Bible. He also highlights the importance of waiting upon the Lord and being empowered by the Holy Spirit to witness for Jesus and bring people to salvation.

Transcript

Now turn please to Acts chapter 2, Acts chapter 2, and we'll read verses 14 to 21 in a moment. First we'll ask God's blessing. Our Heavenly Father, we come to this most serious time.

Will You come to help me to speak with power and blessing? Look upon us in tender mercy. All of us are poor, frail creatures, and we need Thee. But, Lord, Thou hast promised, Lo, I'm with You always.

You've said that let Your conversation be without covetousness, for He has said, I will never leave Thee nor forsake Thee. Wherefore, may we be bold to say, The Lord is my helper. I shall not fear what man shall do to me.

And, Lord, You've said, is not my word like a fire and like a hammer that breaks a rock in pieces? Oh, let the Word of God do wonderful work of blessing, conviction, saving, and particularly helping Christians to have power of God to witness for the Lord and do what we ought to do, help today. And we are poor and frail, but Thou art here. Come to open our heart now, we pray.

And then bless the following service of Dr. Hiles, and bless the matter of subscription to the paper, and each one of the problems who have in their homes, in their hearts, and their businesses with their children, and particularly about salvation trusting. They help people to know Your will tonight, and do it Jesus' sake. Amen.

You've come tonight to spend, if you stay through the second service, an extended time, you'll expect to spend a couple hours here. You want a blessing, and you can have it. Now open your heart for the Word of God.

In Acts chapter 2, and we begin to read with verse 14. And this is the story of Pentecost as it's revealed in the Bible. And these are all, let's see, Acts chapter 2 and verse 14.

But Peter standing up with the eleven, and lifted up his voice and said unto them, You men of Judea, all you that dwell in Jerusalem, be this known unto you, and hearken unto my words. These are not drunken, as you suppose, seeing it's but the third hour of the day. But this is that spoken by the prophet Joel.

It shall come to pass in the last days, saith God, I'll pour out of my Spirit upon all flesh, and your sons and your daughters will prophesy. Your young men shall see visions, your old men dream dreams. And on my servant, on my handmaiden, I'll pour out those days of my Spirit, and they shall prophesy.

I shall wonders in heaven above, and signs in earth beneath, blood and fire, and vapor smoke. You who read carefully in Revelation, you'll remember that in the tribulation time that's prophesied, there'll be these great manifestations in nature, and the signs of their blood and fire and vapor smoke. The sun turned to darkness, the moon to blood, before that great and notable day of the Lord come.

The day of the Lord, the Bible calls the time when Jesus comes back to reign on the earth. After it takes us to heaven for a honeymoon in heaven, and the judgment of the nation. He then comes back to reign on the earth, and we'll come with him.

That's called the day of the Lord. I read on. And it shall come to pass that whosoever shall call on the name of the Lord shall be saved.

Now here, back quoting from Joel in the Old Testament, in Joel 2, 28 to 32, the Lord says, I'm going to have a time called the last days. And in that time of power of the Holy Ghost will come on all kinds of people, old men, young men, servants, handmaids, sons and daughters, and they'll all prophesy. Prophecy means to witness in the power of God, whether you're speaking in a pulpit or talking to one or two, but witnessing in the power of God and winning souls.

Now he said that will come, and that goes right on down through this age through the great tribulation to the great and notable day of the Lord. And what's it about, Jesus? It's to get people saved. And whosoever shall call on the name of the Lord shall be saved.

You remember in Luke the Lord said, He commanded them they should not depart from Jerusalem but wait for the promise. In Luke 24, verse 46, That repentance and remission of sins should be preached in this name among all nations, beginning at Jerusalem. And you are witnesses of these things, he said.

And behold, I send the promise of my Father upon you, but tarry ye in the city of Jerusalem till you be endued with power from on high. Endued with power to witness for Jesus and get people saved. That's the point of it.

Now, there's some wonderful things here. There's some misunderstanding about Pentecost. And let's clear the ground a little before we get into the exposition of this passage.

Let's say there are three or four misunderstandings about Pentecost. And I can help you, I think. Many people, when you mention Pentecost, oh, they think about talking in tongues.

Now, in Jerusalem they did. But what they meant in the word tongues in the Bible simply means languages. Not some strange unknown language.

No, no. No, the language of people who were there. The Scripture tells us about people of 16 different nationalities there.

Jews from all these nations. And the Scripture says they heard them speak in their own tongues in which they were born, the wonderful works of God. So you say, does God give such gifts? Well, if there was ever an occasion to, he would when necessary again.

But you don't need any different language from English language tonight if you can understand English, do you? And so some people think about tongues. Now, listen carefully. Is there such a thing as the gift of tongue? Yes.

If there's such a case where somebody can't understand your talk at all, and you can't understand them, and oh, you want to give them the gospel, and you pray about it, and God helps you to talk to them in their own language so they can hear the gospel, that's fine. That's the Bible gift of tongues. I read the other day somebody talking about, oh, the tongues of ecstasy.

Nothing like that in the Bible. That's human false doctrine made up, you know. You know they'll have a whole lot rather than have some kind of a substitute and a fraud and put on a show, and I've got it and I'm better than everybody else.

They'll have a whole lot rather you do that than have the power of God and go out and witness for Jesus and win souls. No, pentecost does not mean tongues in the modern sense. Somebody said, did Brother Rice say the gift of tongues still in existence? It never started when you're talking about the modern tongues.

That's not what they had in Bible times. Nothing like that in the Bible at all. But God gives people power to win souls, and if need be, God would help you speak sometimes in the language of somebody else that can't understand your language, but not what the tongues move.

Well, here's another misunderstanding. Somebody said, oh, pentecost, that's when they got the second blessing. Oh, they got the moral, this carnal nature burned out, they got good as Jesus Christ and getting better every day and so on and bragging about it all the time.

No, no, that's not what they're talking about. There's a Bible doctrine of sanctification, but it is not taught at pentecost. Something else.

The Bible doctrine is this. There are about three phases, three parts of the Bible teaching on tongues in the Bible. In the first place, when one is saved, he is set apart for heaven.

The word sanctified means set apart, set apart for God. Like the holy mountain of Jerusalem, that hill set apart. The holy city of Jerusalem, a separate city that God has blessed.

The holy nation, Israel. I'm not talking about sinless perfection, I'm talking about set apart for God. Now, in Hebrews chapter 10, the Scripture says, For by one offering he hath perfected forever all them that are

sanctified.

You mean sanctified? Everybody is saved who has Christ come in, your sins all forgiven, and now you know you're God's child and the blessed Spirit of God dwells within you, and Jesus is making a home for you in heaven, and you have now everlasting life, you're born again, now you're set apart, in that sense, sanctified for heaven. That's why the Bible calls us saints. Well, some of us say, I'm no saint.

Well, if you're saved, you are. The saints at Corinth, the saints in Rome, the Bible talks about that. Everybody's saved.

It's a saint in the sense they're set apart for heaven. All right. Another part of the doctrine of sanctification is as you grow in grace and get more and more set apart from Christ and away from the world, that's a sense of sanctification.

In Acts chapter 20, Paul met the elders or preachers at Ephesus. They met him out at Miletus, and there he told them in Acts 20 and verse 32, I commend you to God and to the word of his grace, which is able to build you up and give you an inheritance among all them that are sanctified. Oh, you mean a preacher can get more and more like Jesus and set apart for God as he studies the word and grows more and more.

I said, oh, yes, that's right. That's a growth in sanctification. And then there's another sense in which one day this will all be completed.

Thank God. A time when this old sinful nature will be fixed. Thank God.

Now I have a resurrection body, and I never need to say to God anymore, Lord, I'm sorry. I'll be finished up one day. But not yet.

Not now. Pentecost doesn't talk about that at all. That's not the doctrine of Pentecost.

That's not even discussed in connection with Pentecost in the Bible. Oh, somebody said Pentecost. No, that's when the church began.

That's the origin of the church. Is that so? Oh, yes, I think the church began Pentecost, you say. Well, I'll tell you what let's do.

Why don't you just do like the Bible does and never say anything about it? All right? Because the Bible never mentions it. Now, I'm a young preacher trying to get started after these 53 years, and so I'd like to be right about it. If anybody knows a verse in the Bible that says the church started at Pentecost, you tell me, will you? If you don't, I'll go on preaching this the rest of my life, you know.

Come on, does anybody know a verse in the Bible anywhere that says the church started at Pentecost? It doesn't say that, and it didn't. The word church in the Bible, a simple little Greek word, ekklesia. It is used about four ways in the Bible.

It always means a called-out assembly. Always means a called-out assembly. It's used in Acts chapter 7. Stephen says, the church in the wilderness.

And he's talking about Israel called out of Egypt and assembled at Mount Sinai, and so it's called a church. Not a Christian congregation, but a called-out assembly. It's used another way.

This is funny. In Acts chapter 19, the only time in the whole New Testament the word ekklesia is translated anyway, but church is there and it's translated assembly. Who is that? That's the mob called out to Lynch Paul.

But the Greek word is ekklesia, church. Not a Christian church, it's a mob church, but it's called out assembly, and that's the word used there. And three times in that chapter the word ekklesia in the Greek is translated to assembly.

And then the word church is used another. Most of the time in the New Testament it's used about a called-out, a group of Christians assembled as a little congregation, and so it's called the church of God at Corinth, the church at Rome, the churches of Galatia, the seven churches of Asia, local congregations of Christians. And so it's used about 90 times in the Bible.

It's used another way also. Always means a called-out assembly. What is the biggest called-out assembly this world has ever seen? When the trumpet sounds and the dead in Christ shall rise first, and we that are alive and remain caught up together with them to meet the Lord in the air.

Oh, what a gathering. When Jesus said they come from the north and east and south and west to sit down with Abraham and Isaac and Jacob in the kingdom of God. That time will come to that great wedding feast in heaven.

Oh, what wonderful time. That great assembly, and that's called a church. In Hebrews chapter, let's see, chapter 12 and verse 23, that's called that general assembly and church of the firstborn which are written in heaven.

You mean everybody who's saved and will be called out of that rapture, that's called a church. Yeah, that didn't start at Pentecost because Old Testament saints are going to be there too. All right.

What of Pentecost? What happened at Pentecost? That's the time when they waited and prayed and God gave power to witness and win souls. That's it. And they had 3,000 saved in a day.

All right. Now, isn't it strange people get ideas about it and don't hear what the Bible says. I go a little further then.

Now, what is that Peter said? They said, these must be drunk. My, what a talk. No, they're talking 16 different languages because the people are here from 16 different nations.

No, they're not drunk. What is it? This is fulfillment of prophecy from Joel chapter 2, verses 28 to 32. How's that? Oh, I see.

So, this is a fulfillment of a promise. A promise of what? Of a time the Bible calls the last days. The last days.

How many of you ever heard a sermon on the last days? Let's see your hands. Come on. I have too.

I preached on the last days. All right. You more of you have too and you're a little ashamed to admit it, aren't you? Well, I wonder whether the preacher preached on the last days, did he mean what the Bible meant or did he make up his own meaning? Now, liberalism is not a religion.

They don't believe the Bible. Modernists, infidels in the church, they don't believe the Bible, so they use Bible terms to fool common people that they don't mean what the Bible means. They say gospel.

They don't mean... The Bible says the gospel is how Christ died for our sins according to the Scriptures and was buried and rose again the third day according to the Scripture. That's the gospel by which people are saved. So says 1 Corinthians 15, verses 3 and 4. But a modernist doesn't use it.

He says gospel. He means peace corps. Yeah.

He means United Nations. You know, he means gift community church. He don't mean what the Bible talks about at all.

Well, now, do you think that's honest? No, that's not honest. And the World Council of Churches found, according to the express statement of the Constitution, it's based on Jesus Christ as Savior and Lord. Oh, that sounds good.

But the simple truth is that most of them are unsaved and do not claim to be saved. They don't claim to have trusted Christ and been born again. And they do not certainly take Him as Lord and Master.

Now, it's crooked to use Bible terms and not mean what the Bible means. Is that right? So if anybody's going to talk about the gospel, it ought to mean what the Bible means about gospel. And if anybody's going to talk about last days, it ought to mean what the Bible means about last days.

Is that right? How many things crooked for a modernist to use Bible terms and deceitfully to fool people on? Use them in a way that don't mean what the Bible means. I'm just saying that's crooked for a modernist. Let's see your hand.

Do you think that? I do, too. All right. But it's all right for fundamentals to be a little crooked, you think, Dr. Hudson? Oh, you don't think so.

Don't you think it's all right for fundamentals, if you scare people good and make them think they're real smart. Don't you think so? No. No, then a Christian ought to, when you use Bible terms, you ought to mean what the Bible means.

Now, listen to me carefully. The term last days in the whole New Testament always means the whole New Testament. That's right.

So don't ever, unless you intend to be crooked, don't ever use the term the last days unless you mean what God means about it. Is that right? All right. The whole New Testament age.

Now, including what? Pentecost. How long? Pentecost. Right on down through to the great notable day of the Lord.

That in the Bible is the term the last days. Now, another scripture. Turn to Hebrews chapter 1, verses 1 and 2, God heard so many times, and in diverse manners, spake in time past unto the fathers by the prophets, hath in these last days spoken to us by His Son.

Now, here are two periods of time. One is Old Testament time. God in time past spoke to the fathers by the prophets.

Isaiah, Jeremiah, Ezekiel, Elijah, and Daniel, all those. All right. But in these last days He spoke to us by His Son.

Two periods of time, time past, Old Testament. In these last days, New Testament. Is that right? Isn't that right? Look at that verse now.

Jesus Christ, then, is in the New Testament age, and so in this period called last days. Is that right or not? Oh, you say, I thought it meant just a few days before Jesus coming, the second coming. No.

It's the whole New Testament age, and you pervert Scripture if you make it mean something else. All right. In these last days, God spoke to us by His Son.

First John 2, 18. First John 2, 18. Little children, it is the last time.

And as you have heard that Antichrist shall come, even now are there many Antichrists whereby we know it is the last time. Last days, last time, already at Pentecost, already when Jesus was here, already when the beloved John wrote this epistle, last time, last days, the whole New Testament age. Is that right? Ah, let's turn.

Here's another one. In, over in Timothy, over in 2 Timothy, chapter 3. Now, this is good. Boy, here's a sugar stick.

Oh, boy, if you don't read too far, you don't twist it little, you can sure scare people. And you can make them think you're real smart, too, if they're ignorant. All right.

And 2 Timothy, chapter 3. Here's a good one. Now, this know also that in the last days, here it is again, fearless times shall come when men shall be lovers of their own selves, covetous, boaster, proud, oh, we're getting there. No, it hasn't been that way a long time, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truth breakers, false accusers, incontinent, fierce, despisers, those that are good, haters, petty, high-minded, lovers of pleasure more than lovers of God.

Oh, you say, Brother Rice, that's the way it was, that's the way it is now. Young people getting so crazy about fun. Yeah.

And the prodigal son was that way in Bible times, too. But read on. Having a form of goodness, but denying the power there.

Oh, you see, that's the way the liberals or modernists, they've got the form of religion, but don't believe in being born again. Yes or no? That's the way it was in the Pharisees and Sadducees in Jesus' time, too. Now we're in the middle of a verse, and if we go on and read the rest of it, we're in trouble.

You reckon we'd better stop right here? Huh? What do you say? Should we stop or go on and read the rest of it, huh? Go ahead. Go ahead, then. He said, Timothy, from set, turn away.

Now wait a minute. Don't you understand the Lord saying, Timothy, don't pay any mind to this tall, don't mean you're tall. But after about 2,000 years down in Atlanta, Georgia, they can listen to it then.

Is that what he means? Huh? You mean, you meant Timothy, too? All right. Then all these things are going on in Timothy's time. Is that right? Is that right? Yeah.

Sure. All right. From set, turn away.

And then he goes on to say, for out of this sort are they. Now, if it's somebody with a real good education. Has anybody got a real good education? If you've been to the 7th grade, let's see.

Let's see your hand. I don't know if you've got somebody real smart. How many of you here have a good education? Been up to the 7th grade.

Come on, lift your hand. I want to see. Oh, let's see.

That's fine. Now, it says, for out of this sort, next verse, are they, somebody has to tell me this, are, is that present tense or future tense? Present. Huh? Out loud.

Present. You mean, present tense. You mean, they were there then, then, and Paul's writing about things then going on in September.

Watch them. Stay away from that crowd. Is that right? For out of this sort are they.

and crept into houses, and lead captives to the women, laden with sins, and led away with divers lusts, ever learning, never able to come to the knowledge of truth. Now as Janice and Janice withstood Moses, so do these. Well, you say, that's in the Old Testament.

Yeah, I know. Were people like that in the Old Testament? Yeah, ever since the Garden of Eden, since sin. That's right.

All right. The last days in the Bible means a whole New Testament age. Does that? All right.

So come back here. Somebody says, Brother, I, but don't you think there's some sign, Lord, you can tell when Jesus is coming? No, sir, there are not. And you ought to be ashamed.

That's an excuse in perverted scripture in order to excuse your powerlessness and prayerlessness and unbelief and laziness, and you're letting people around you go to hell, and so you want some excuse. In the last days, you can't do it now. Your kind of trash never could do it.

No, no, no, listen. The plain and simple truth. Jesus may come today.

I'd love to see him. Oh, I'd love to see him. I'd be glad to see him.

Amen. Amen. But I don't know when he's coming.

May not come for a hundred years, five hundred years. I don't know. You don't know either.

You ought to pretend you do. You're not supposed to know. Listen, the one thing Jesus said most often and most clearly about this matter is, like in Matthew 28 and verse, Matthew 24, I mean, and verse 36, he said, But of that day and hour, second coming, knoweth no man, no, not the angel of heaven, but my Father only.

And in Mark, chapter 13, verse 32, he changed it and added a little to it. And he said, But of that day and hour, knoweth no man, no, not the angel, nor the Son, but the Father only. You mean Jesus, here in the flesh, didn't know the time of his second coming? No, he didn't.

Oh, you say, I'm a good deal smarter than him. I doubt it. No, you don't know.

You're not supposed to know. You're not supposed to. And so the Lord Jesus says, Watch, for you know not the day and hour.

You mean Jesus told all his apostles to keep on watching all the time? Yeah. You mean Jesus could have come at any time? That's exactly what the Bible teaches. You mean without any sign? Yes, sir.

You mean before World War I or II? Yes, sir. Before the rise of world communism? That's right. Yeah.

No, no. Father, did you know Paul expected to be alive when Jesus came? You say, Well, that is wrong. No, he was doing exactly what Jesus said.

He was watching. So in 1 Corinthians 15, verse 51, Paul said, By divine inspiration, remember the word of God, we shall not all sleep, not all die. We shall not all sleep, but we shall all be changed in a moment, in the twink of an eye at the last trump.

For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. Now which crowd Paul expected to be with, the dead or the we? Huh? Oh, the living. The living.

Yes. In 1 Thessalonians chapter 4, the scripture said, The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God. And the dead and Christ shall rise first, and we that are alive remain, caught together with them.

We that are alive remain. Now, Paul expected to be alive when Jesus came. He said, No, it was never wrong to expect Jesus.

He didn't say when, but he said, Watch, and that's what you ought to do. All right. I hurry on now to the meaning of the text.

Here's a great thing. What is it? I tell him, Paul, what is it? This is what Joel said. What did he say? It'll come to pass in the last days, saith God, I'll pour out of my spirit of an all-blessed little witness to prophesy.

You mean everybody can have the power of God on them? That's right. That's right. Oh, you mean every Christian can have power as good as any preacher, Neal, Moody, or anybody? Oh, yes.

And I can buy apostles and bibles. That's right. Oh, my.

Well, couldn't they do that in the Old Testament? A few people could. Not everybody. The Holy Spirit came on Elijah, and Elisha, his servant and helper, oh, he wanted the power of God so bad, and he cried and prayed and said, I'm never going to leave you.

And Elijah said, Well, if you see me when I'm taking up to heaven, you have this power, otherwise you can't. Huh. And so at last he got filled with the Spirit.

The Bible says about Samson, the Spirit of the Lord came mightily on Samson, but not on everybody. One time Moses complained to the Lord. Moses said, Lord, listen here, you've got me on a tie.

What is it? He said, I've got all this nation Israel, I brought them out of Egypt, and three hundred, three and a half million of them, and I've got to carry them around like a bunch of spoiled babies as a nursing father,

and I'm worn out, and I can't do it, Lord. The Lord said, What do you want? I want some help about this. All right.

The Lord says, You name seventy elders of Israel that you know to be good elders of Israel, and I'll put part of the Spirit that's on you on them, and they'll bear this load. All right. So that's a number, chapter 11.

And so they said, Now meet us out here at the tent of meeting, and they did, and the power of God came on them out there, and they were witnessing for Jesus, and so on. But two of the men didn't get out there. Their names are Eldad and Medad, and they're still in the camp.

I think their wife didn't get the shirts ironed in time or something, and so there it is. But the Spirit of the Lord came on them too, and there in the camp they began to speak out for God and the mighty power of God. And Joshua heard it, and Joshua, boy, he was loyal to Moses.

He came running to Moses and said, Moses, you make them stop. There's nobody but you supposed to have the power of God like that, you make them stop. And Moses said, Oh, I would that all God's people had the Holy Spirit upon them.

And Moses can have now, not in Old Testament time, now. You mean any Christian can be filled with the Spirit. I'm not talking about jabbering in tongues.

I'm talking about power to witness for Jesus, the one and sole. You mean every Christian? That's right. And he goes on to say, Young men see visions, old men dream dreams, and all my soul savor all my servants, all my handmaids.

I'll pour out in those days of my spirit, sons, daughters, servants, handmaids, all men, young men, I'll pour out on anybody. Isn't that wonderful? Young men see visions. When I was nine years old, I moved out to a ranch in West Texas, six thousand acres.

When I was ten years old, I was driving a big six-wheel team. I drove into a great old breaking plow in a field a mile long, and then a grain drill. Oh, it was a little longer than those seats there.

And six big mills, and I'd sit up on that box, and, Hey, we'll come around to that here, and I'd stop and fill up that feed box with oats, because I'm sowing oats now. And I just had to drive that little wheel market over like just about that much, you know, and sow it regular. And I got to have such a big time sitting up there, I liked to sing.

I don't mean a bit of harm when I sing. I just sing for my own amazement, and I would like to sing. One of my songs I like was when the rolls called up yonder, when the roll, and a mule there hooped, I said, Whoa, they'll stop.

Oh, get up, you're ruining my song here, and so on. I was having such a good time. I'd been saved.

I was dreaming dreams and seeing visions. I saw great crowds of people. I didn't know about Chicago Arena, six thousand.

Zion had a music hall, Buffalo. Citywide Campaign Music, the Lord tore them. And in Miami, I don't think I'll know.

But I saw great crowds, and my heart burned. And I forgot all about this oats, and I went on driving the team around there. And I stopped.

Oh, I forgot to put in oats. I was supposed to do that every time I came around that corner. And I stopped, and the whole thing fumbled.

And I got a stick and dug back. I wonder how far it's been since I've been sowing any oats. I guessed, but I guessed wrong.

And when it came up, it was 50 feet wide. I didn't have any oats there. But I was seeing visions, dreaming dreams.

Old men shall dream dreams too. Amen. I look back and see, thank God, 997 saved at Buffalo.

I remember Chicago Arena, 2,700 people came to Christ in 15 days. Oh, my. Let me tell you.

What is this? The secret of the age. A Christian have the power of God, and when so, everybody. Old men, young men, servants, handmen, ignorant.

That's right. Ph.D. degree. You have to get humble enough.

If you can't read and write, all right. You know, on John 3, 16, you can still win souls. You mean little children? Oh, yes.

No matter who. Anybody. A Christian, if you know Jesus and can tell that you're a sinner and you need Jesus, and if you'll trust Him, He'll save you.

Jesus died for you. You can win souls. But you have to have the power of God to do it, and that's for everybody.

All right. Now, let's come then. Pentecost for everybody.

Somebody said, now, wait a minute. No, no. No, Pentecost is one time.

Can't repeat Pentecost. Is that so? Somebody's been feeding you a little bad diet. Somebody sold you a wooden nickel.

No, you've been traded in wrong. City slicker got you wrong. No, Pentecost for everybody.

Pentecost. You could, these fellows, have Pentecost again? Oh, yeah. Yeah.

All right, let's prove it, will you? All right. Well, let's see if Pentecost is what happened. Turn to Acts 3. Let's see.

Let's begin here. Right back in the middle here. Lady, turn your head a little.

I don't want you to get split there. Everybody on that side now, look at Acts 2.4, will you? All right. That's right.

Now, watch the lady. Now, this side, everybody look at Acts 4.31. We're going to see if anybody can have Pentecost again. Is that all right? Acts 2.4. You know, when the day of Pentecost fully come, they're all with one accord in one place, and their tongues like as of fire.

And a mighty wind filled all the house through their city, and tongues like fire came and sat upon each of them. And, look at Acts 2.4, and they were all filled with the Holy Ghost. Is that what it says? Acts 2.4. Come on, tell me.

Is that what it says? Amen. All right. Now, over here on this side, you look at Acts 4.31. I've come close to it.

Now, they said, Lord, behold thy threatenings, and grant with all boldness we may preach thy word, by stretching forth thy hand to heal, and that signs and wonders may be done for the name of thy holy child Jesus. And when they prayed, now look at verse 31, and when they prayed, and they were all filled with the Holy Ghost. Is that right? Well, that's just what said Pentecost.

You mean they got the same thing again? Yeah, they prayed again, got power again, won souls again. Oh. They repeated Pentecost, didn't they? Well, I don't think Pentecost will be repeated.

You don't think so? Read Acts 2.38 and 39. Acts 2.38 and 39. They said, what is this Peter? Oh, Peter said, we're not drunk.

What is this? He said, you crucified Jesus. He's on the right hand of the Father. He's shed forth this power you see and hear today.

Oh, they said, men and brethren, what shall we do? We want that too. Now, look at that. Men and brethren, what shall we do? And they said, repent and be baptized.

Verse 38. Be baptized, every one of you, in the name of Jesus Christ, that ye shall receive the gift of the Holy Ghost. Ah.

Like these have. For the promise is to you. The promise is to you.

and all that are far off, even as many as the Lord our God shall call. Look at that. You mean those others there that now haven't been saved till now, they can repent and get saved and have the same power? Oh, yeah, they can.

And then can they go home and tell their children, can the children have the same thing? That's what it said. You and your children. And then when the word spreads out over and outside Jerusalem and in Judea and in Samaria and so on, and as many as, and all that are far off, yeah, that's good for them too.

And what? And whosoever God ever calls to be saved, as all that are far off, the promise is to them too. Is that what it says or not? Yeah. Ah, Pentecost for everybody then.

Here's another one. Look at Acts, verse 17. This, what is this? This is that spoken by the prophet Joel.

What does it say? It comes to pass in the last days, saith God, I'll pour out my Spirit upon all places. Look at that word, days. Is it singular or plural? Is it one day, or whosoever God ever calls to be saved? A whole lot of days.

Plural. Plural. Oh, Pentecost then, as far as that, what happened is not just a day, it's a whole age.

Is that right or not? You mean the same, next day the same way? Yeah. And next day? And next week? Oh yeah. It'll come to pass in the last days.

How long? Oh, right on down through this age to the great and notable day of the Lord. So Pentecost is not just a day, what happened there is for everybody for whole age, New Testament age. Praise the Lord.

Acts 4, I mean, Ephesians 5, 18, be not drunk with wine, wherein success, but be filled with the Spirit. Well, that's what happened at Pentecost. And we're commanded, that's right, commanded not to get drunk, commanded a Christian be filled with the Spirit.

That's what they had. So Pentecost for everybody, isn't it? Oh yes. And let me, here's another word.

How can I have this power of God? How can I have the power of God? You have like they had. You know, God hasn't changed. You seek and you find.

God hasn't changed. You find, change your soul and then you reap. Back in Isaiah 44, I'll pour water on him that is thirsty, floods upon the dry ground.

I'll pour my blessing on thy seed, my spirit on thine offspring. If you want the power of God, you're going to have to say, oh God, I want to win souls. I want your power to witness.

I want to show people how to get forgiveness and salvation. Lord, if you are hungry hearted for power and thirsty, God gives the Spirit to those who are thirsty. See that? And those who ask God, those who seek the face of God.

And Acts 1:14, how'd they get that in the whole Pentecost? These all continued, Acts 1:14, with one accord, in prayer and supplication with the women and Mary the mother of Jesus and the women. Continued prayer and supplication. That's the way.

Prayer and supplication. And Luke 11, 13, if you being evil know how to give good gifts to your children, how much more should the heavenly Father give the Holy Spirit to them that ask Him. God gives the Holy Spirit in a sense of endearment of power to those that ask Him.

But the word ask is in the Greek form. Dr. Tom Lone says, I know a little Greek and a little Hebrew. He says a little Greek owns a restaurant and a little Hebrew runs a clothing store.

Well, so I know a little Greek and so a little Hebrew. And the Greek form here is in the present or continued action. So it said, God gives the Holy Spirit to those that keep on asking and pleading and asking and asking and asking.

God gives the Holy Spirit. So they waited ten days and fasted and prayed and God's power came on them. That's right.

That's right. Oh yes. And Isaiah chapter 40, He was power to the faith and to them that have no might, He increased the strength.

Even you shall faint and be weary and young men shall utterly fall, but they that wait upon the Lord shall renew their strength. They shall mount up with wings as eagles. They shall run and not be weary.

They shall walk and not faint. In Luke chapter 11, Jesus tells about a man who goes to his neighbor's house. He said, Friend, lend me three loaves.

Friend of mine, this journey has come to me and I have nothing to set before him. That's a picture of a Christian who says, I want the bread of life for a sinner, friend, for my mother, my loved ones. I want this bread.

And he then asked, Don't bother me. Who's that? And he said, I'm in bed, my children are in bed, I can't get up in the middle of the night. And then verse 8 says, I say unto you, though he will not rise and give him, because he's his friend, yet because of his opportunity he'll rise and give him as many as he needs.

And I say unto you, ask and you receive and seek and you'll find. You can have the power of God if that's what you really want with all your heart, wait on God. We say, Brother Rice, you mean waiting on God for Holy Spirit power? Aren't you afraid you'll roll on the floor and talk in them? No.

No people who want that kind get that, but those who want the power of God can have that. In that same passage, Jesus said, Which of you who have a son asks for bread, will you give him a stone? If he asks for a fish, will you offer him a serpent? He said, For asking an egg, will you offer him a scorpion? If you, then, being evil, know how to give good gifts to your children, how much more do you have than the Father give the Holy Spirit to him that asked him? Don't you see? It wants to give you power to win souls, if that's what you really want. Instead of putting on a show, something to brag about, I got it, and so on.

Instead of that, you can have the power of God. I was in Denver in a big nationwide meeting, bookstore, Christian bookstore people, and I was on telephone, and two boys leading a guest post there, they were in Levi's and tennis shoes, and unshaved, and hair uncombed and long, and little, didn't smell good. And one of these boys turned to the other and said, I got my baptism last night.

Didn't do anything fixing much of him, did it? He still, that didn't take the place of taking a bath, in his case. No, I'm not talking about some crazy stuff. I'm talking, you can have the power of God to obey the Great Commission and get the gospel out and get people saved.

You ought to have it. Oh, God give it to you. G. L. Moody once waited in New York City.

You know, the Chicago fire burned up the tabernacle he built, and the biggest Sunday school in the world, and Dr. Hiles, where G. L. Moody is in Chicago. And the tabernacle burned down. So many poor people without homes and without food.

And Mr. Moody went to New York, among friends there, and down in that little short narrow canyon, Box Street, Wall Street, in John G. P. Morgan's office, and the Board of Trade, and the Stock Market, and the business of those rich men. They gave money for these poor people in Chicago. But Mr. Moody said, my heart wasn't in the banking.

I wanted something more than that. He said, I needed the power of God. And as he walked along, his heart crying that God, the power of God came on him.

And he was so overwhelmed. The friend said, what can I do for you? He didn't have anything. Leave me alone.

And he said, get me a room where I can be by myself. And in that room alone, the power of God so overwhelmed him. He said, Lord, I'm about to die.

I've got all I can hold. But I hope I die before I ever lose this. And he set out to preach in the power of God.

He had the notes with him. He'd preached them before. And now the sermon, they had seven or eight saved.

That's pretty good. Now he preached it again and had over 200 saved. Same notes, same sermon.

And the power of God. Oh, God, give us the power of God. Let's bow our heads to pray.

Our Heavenly Father, I'm talking to a lot of people. A lot of them never did pray all night. A lot of them never missed a meal.

A lot of them, nobody ever said they're nothing but a fool. They're such fanatics for Jesus. A lot of people here maybe never saw a great flood tide.

Many, many, many people say, Oh, God, send us Pentecost again. Let Christians have power of God to win souls. Wait where their head's all about.

How many say, Brother Rice, from the Bible, I see that every Christian can have or ought to have the power of God to witness for Jesus. Let's see how many say, I see that from the Bible. Every Christian could have or ought to have the power of God to witness for Jesus.

All right, hands down. Now how many say, Brother Rice, God helping me. I'm going to ask God to help me to hunger and thirst after power.

I'm going to ask God to put his power on me. I'm going to come back again and again and beg God for power to win souls. God helping me.

I want the power of God he talked about for Christians, for everybody, to witness for Jesus. I'm setting out to seek the power of God. I'm not talking about signs.

I'm not talking about jabbering tongues. I'm not talking about you bragging your bed to other folks. I'm talking about have power to do what he plainly commanded us to do, to win souls.

How many say, God helping me. I'm going to set out to seek day by day indomitable power for soul winning. Let's see your hands.

Let's see, will you do that? That's right. God, give us grace to do, to pray. Breathe, oh God.

Somebody tonight should set out to build another Fars Hills Church. Somebody here to go out with the power of God as so many others have. Good in Jesus name.

Amen. Then sings my soul. My Savior God, goody.

How great thou art. How great. Sings my soul.

How great. Mountain. I want that mountain.

He. That little chorus before.

Source: <https://sermonindex.net/speakers/john-r-rice/the-power-of-pentecost/>

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