

Talent for these Times

By

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Text: "*The driving is like the driving of Jehu, the son of Nimshi for he driveth furiously*" (II Kings 9:20).

[Editor's Note: I thought it would be interesting to put up a couple of Rev. Robinson's sermons in original form. Most of them are not in good enough shape to scan like this, but this one works well as a scan. You will see typos and misspelled words and notes penciled in, some of which are illegible. Although he typed many of his sermons, the typewriter he used was quite primitive and makes the copy hard to read, especially with the aging of the paper. This one was typed on a better machine.]

TALENT FOR THESE TIMES

The kingdoms of Israel and Judah had passed to the hands of vile and wicked men who were dominated by the ruthless influence of a pagan, Baal worshipping Queen. The golden calves stood in Bethel and Dan as a symbol of a materialistic age. Not from Jerusalem where stood the temple of Jehovah, but from Jesreel, the seat of Baal worship, came the law that regulated the life of both peasant and prince alike. The high command, both church and state, were vested in one woman who since that far off day has been a symbol of vilest womanhood and deep-dyed immorality. To save such a situation from utter collapse, God had to select a man who knew nothing but duty, fear nothing but God, and who had rather die than fail. He found such a man in Jehu, the Captain of Israels army, ~~and~~ ^{and} laid the responsibility upon him ~~and~~ ^{through} ~~to~~ ^{to} him singlehanded against all of the strongly entrenched hoards of evil.

The young prophet went to him, called him into a secret chamber saying, "I have an errand for thee, Oh Captain!" He then anointed him king and fled. From that very hour, things began to happen in Israel. The foundations of evil began to tremble, Baal's prophets began to get uneasy, and a new star of hope began to rise over the horizon.

Jehu did not do like Moses, offer an excuse that he could not talk. He did not do like Gideon, complain of his family being so poor and his being the least in his family. He did not do like Saul, feign a false modesty and humility and hide when there was a job to do. But the very moment he was anointed King, he began to give orders. He realized that there was a great job to do, that God had called upon him to do it, that he would have to give an account to God for the task; thus, he put himself at God's disposal and was ready to die in the attempt.

He did not take time for a coronation; he realized that apparel, ceremony, and a throne did not make a king. There was no time for an inauguration, no time for ceremony, no time for eating and drinking. He had a divine commission, a task to perform, a work to do. He went forth in the consciousness that if God was with him ~~that~~ he could not fail.

He was quick to give the impression to every Baalite that there was a king on the throne who feared no man and who would gladly "resist unto blood striving against sin." No one knew better than he the enormity of his task to match ruthlessness with ruthlessness, wrecklessness with wrecklessness. Under this divine commission and divine anointing, Jehu was transformed from an army Captain, little known in the land, into the man of the hour, the man of destiny. A man who could chill the blood and strike terror to the heart of every one who dared to oppose him.

It is ~~in~~ my prayer that in this warrior-king, that ~~all of us~~^{all} can find an incentive to rise to the task before us and lay hold upon the opportunities that pound upon our door. Our day is no less wicked, our times no less extreme than those in question. It then follows that our task is no less important, and our mission no less divine.

Even a casual observer must realize thatk we are living in an extreme day. These times are marked by progress and acceleration, and it goes without saying that if our young people claim their place in the sun, and bear the banner of Holiness onward and upward, worthy of those who gave us the heritage, they must live extreme, disciplined lives and adopt methods that cannot be outmoded; relative methods with the indirect approach have long since become antiquated in our modern society. The whole world seems to be in a mad race with time as if in ~~an~~^{an} ~~xxxxxxx~~effort to rob destiny of its immutability.

From the foregoing context, I select one ~~se~~ntence which seems to parallel the spirit of our day. "The driving is like the driving of Jehu, the son of Nimshi for he driveth furiously." This discription of his

manner of driving is indicative of his character and disposition. And I think that it would not be straining the point to say that it is indicative of the tempo of life in Israel at that time.

Our church holds a unique position among the other churches of the world today, and it may well be said that our Pentecostal young people are more unusually situated. That is, they are more directly exposed to the lure of the world and the song of the Sirens than our older people. In High School, in College, and in their social life, unwholesome pressure is brought to bear upon them that staggers their faith and undermines their spirituality.

We must accept the fact that the general trend everywhere, even in our own churches and among our own young people is toward worldiness and away from God; and the devil has high stakes set for our young people. He is bidding for their souls at public auction on every corner and down every Broadway. There is every indication that increased pressure of an even more subtil, deceptive and diabolical nature will be coming forth from the gates of hell, to be turned loose upon our Christian Young People as the inevitable hours draws near.

We stand at a most momentous hour in the gathering twilight of the evening of time, dubious of what tomorrow holds, hesitating in what decisions to make.

To me the most feasible solution will be for us to first realize that we have the talent for the times and that we have "come to the kingdom for such a time as this."

It is no ordinary task, neither is it only a mission of peace. It is a struggle, a race, a warfare, that calls for unlimited moral courage, and fearless leadership. In a word, the job before us is to save the youth for the church and save the church from the world. To begin with a warning, let us not make the mistake of underestimating the strength, wisdom, and strategy of our enemy. We must be willing to make ourselves expendable

to the uttermost. It is an all out proposition. It is a "do or die" affair. We must further remember that we are out-numbered a thousand to one. But this is no cause for alarm when we consider the character and quality of the one that is pitted against the thousand.

It has been proven again and again that our boys and girls can hold their own in any class room, in any college or University, among the intelligency of the world. It is not an infrequent thing to find their names on the Deans List. You will also find the names of Pentecostal Holiness Young People in the list of those honored ones that compose the Who's Who in American colleges and Universities. So, if we have to match the world in wit and wisdom, we are not afraid. That is not all; above and beyond this, our christian young people have been genuinely born again. They have as an inspiration and teacher the person of the Holy Ghost that equips them for any kind of service and distinguishes them as proper sons and daughters among men. They do not have their minds befoged by tobacco smoke nor their brain dulled by alcohol. They have not had their ~~senses damaged~~ ^{saved}, upset, by frequenting the immoral movie houses. They have not wasted their substance in riotous living. Their perspective does not end with the perishable and passing joys of this world. These qualifications, with a keen consciousness that they have been called of God to a Divine task is a combination that will rock this world for God. I believe that our young people are rising to meet the issues of an atomic age, and I believe that if the extremity of the task demands it, that you can find among them the courage of David to meet the giants in the earth; the fearlessness of Daniel who could go to the lions den a thousand times easier than he could defile his conscience with the King's meat; the moral stamina of Joseph who could rot in Pharaoh's prison but could not do wrong; the faith of Noah, who could stand among the wickedness of the Antideluvian world and have the honor of being called a righteous soul

while all the world was going to Hell; the zeal of St. Paul, whose voice could be heard above the roar of the breakers of Meletum as he led 276 souls to God; and finally, the all-conquering love of Jesus Christ expressed so beautifully in the words, "Greater love hath no man than this, that a man lay down his life for his friends."

If we would rescue the raw material of youth from the grinding wheels of doom, we must wage an aggressive warfare, we must organize our efforts, mobilize our strength, sanctify our hearts, unveil our talents, and literally lose ourselves in the struggle for the cause for which Jesus died. No time to wait! No time to debate! "Rise up, let us be going."

Ours not to make reply
Ours not to reason why
Ours but to do or die.