

Pentecost

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[0 : 00] Let us now turn to the portions of scripture which we read. We shall read again in chapter 2 at the beginning. Chapter 2 of the Acts of the Apostles at the beginning.

And when the day of Pentecost was fully coming, they were all with one accord in one place. And suddenly there came a sound from heaven.

As of a mighty rushing wind. And it filled all the house where they were sitting. There appeared unto them cloven tongues like a fire.

And it was upon each of them. And they were all filled with the Holy Ghost. And began to speak with other tongues as the Spirit gave them mattering. This morning we were speaking of the atonement rendered by Christ.

And in these chapters we have the first outpourings of the Spirit of God after the resurrection.

[1 : 09] which Christ sent upon his disciples to consolidate the church and to expand it to other countries as well as to Palestine.

The Acts of the Apostles were written by Luke. Luke. Luke has been garlick, Luke in English.

Luke was a physician himself. And when you read the Gospel according to Luke, you will see that he gives special attention to the healing of those who are in families and to diseases and even to the raising of the dead and the way in which Jesus sometimes touched even those who were lepers.

And yet was never contaminated by any of these diseases. And he begins the Acts by reminding them that he was the writer of Luke.

He says, The former treatise have I made, O Theophilus, of all that Jesus he can go to do and to teach. We don't know whether Theophilus was a special friend of his or whether he's simply every Christian.

[2 : 31] Because Theophilus simply means a friend of God. He is God, Philip, love or a friend. He is a friend of God.

And certainly we may conclude that he had many of his friends and some notable friends, being a physician himself.

And that he might be writing it for a special individual, we don't know. But if so that individual would die probably when he died himself.

But our friends of God will exist down to the end of the world. We don't need to think that though in the present day things look very gloomy for the Church of Christ.

That Christ is going to let the world overcome his own Church. I personally believe that there are more Christians in the world today than there ever was before.

[3 : 34] And that the Church of Christ has expanded to other countries where not so very long ago they had never heard that he existed.

And that people are going out there with the word of God, putting their lives in danger because of the love they have for the word and for the love they have for the Lord and especially for those who know him not.

Not that they don't believe in the word and that they don't believe that Christ will take in his own. The word is very careful in these points.

None of us will be lost in the day when he shall make up his steward. But he tells them, he begins this and says that until the day in which he was taken up, after that he, through the Holy Ghost and the divine commandment, and to the apostles whom he had chosen.

That is when he was taken up at his ascension. He showed himself after his passion, that's after his suffering, by many infallible proofs being seen over the forty days of speaking of the things pertaining to the kingdom of God.

[4 : 49] We don't know how many appearances Christ made. We know those that are recorded. There are ten recordings, I think, in the Gospel, of Christ's appearance after his resurrection.

Some to individuals, some to as many as five hundred. More than five hundred. And five hundred converts in three years.

It's a lot. Though we can see we have more than that coming as we study the outpouring of the Holy Spirit.

We're not saying that all the Christians in Palestine were in Galilee where the five hundred met. Or over five hundred, slightly over five hundred perhaps.

But we are saying that his ministry was very successful so far as Congress was concerned also. But when we think of it, think that thousands were following him.

[5 : 55] You remember after the four thousand and the five thousand, which he said, does not include, that number does not include women and children.

It is frequent that the feeding of the five thousand was the feeding of ten thousand. With the women and children that were following as well as the maids.

Five thousand men and four thousand men. That's ten thousand probably and eight thousand or about that. Of course, in these big gatherings, the women were not in the minority.

And we see that he had a tremendous following both in Palestine and both in Jerusalem and in Galilee. Though he was a Galileean himself.

That is a Galileean by nurture, but not by birth. He was born of course in Bethlehem. And we see that he appeared ten times to them before his last appearance at his ascension.

[7 : 03] So Luke is giving us here a picture of what happened when he ascended. And being assembled together with them commanded them that they should not depart from Jerusalem, but wait for the promise of the Father which saith he, ye have heard of me.

That is the promise of the Holy Spirit. He told them that he would send them the Holy Spirit after he was gone. He's not telling them when and how long they have to wait they don't know.

But even at this time we see how far back the apostles were in understanding what Christ was saying to them. It was just speaking to them as a picture speaks to children.

They have to use words that they can understand and pictures perhaps when they don't understand words. Well so here they ask him then, when they therefore were come together they asked him and said, Lord will thou at this time restore again the kingdom to Israel.

This is what the Jews even of the present day hope. There are far more Jews in the world than is generally realized. Palestine has only a very small number of Jews even after all the exit from Russia.

[8 : 38] They have only a very small number of Jews and a millionth of Jews throughout the world. But they are all hoping that this will take place which the apostles also expected that they would as a country rule the world.

Many of them rule the world through the money that they have gained in the various Gentile countries. And they have a strong influence on the economic situation in the United States and Russia everywhere throughout the world.

They have a tremendous influence which few people know on the economic situation. And he doesn't answer them directly but he says it's not for you to know the times of the season which the father has put in his own hands.

But he shall receive power after that the Holy Grace shall come upon you. And he shall be witnesses unto me both in Jerusalem and in all Judea and in Samaria and unto the uttermost part of the earth.

And of course the testimony of the apostles has gone out to the uttermost part of the earth. Not that the gospel has reached all nations. There are some places that I have never heard that Christ came into the world.

[10 : 03] But it will eventually not only reach there but the efficacious. For the church of Christ is to be made up of all nations, not merely of Jews.

And it's not our birth or our heritage but the fact that we are born again by the Holy Spirit of God.

And then we see that, And when they have spoken these things while they beheld, he was shaken up and a cloud received them after the session while they looked steadfastly.

He thought heaven he went up, behold two men stood by him. In white the palace, the men of Galilee, why stands he gazing up into heaven?

And this is Jesus which was taken up and he went up into heaven. And so can we like manner as we have seen him go up into heaven. So there, this was in the, on Olivet, the church of God, about a thousand yards from Jerusalem.

[11 : 06] A small place where he beheld Jerusalem. And declared even the end of the world what would happen at the end of the world as he sat.

As the disciples pointed out to him. And the buildings from Jerusalem itself. And we see that it's from there that he, it wasn't from Galilee where the 500 were, but from Olivet in Jerusalem that the ascension to place.

And of course they were looking up, looking up wondering if, when he went after the strike, wondering if he would appear again. He didn't know too well what was happening. They didn't realize that this was his last visit to them.

In that form, the form of this glorious body. Or, as he had four anointings, so he had four stages of ascension, if we may put it that way.

Now we see that he's going up here to sit in the right hand of the Father. The ascension in the right hand of the Father. Where he enters into his glory and his human nature, being glorified and in his various offices, being seen by the church triumphant.

[12 : 31] And of course will be seen by, as I was saying today, by members of his church which have not yet. And as they looked up, they were interrupted by two angels, who spoke to them, dressed in white upon them.

You always wonder why the angels were dressed, or why they don't believe they were wearing any clothing up in heaven. And Jesus was dressed too every time they saw him.

They didn't seem they knew that he was clothed. But that was for their accommodation and not for his. And these two men, they say to him, say to them, why do you stay up into heaven?

They gave them a promise, why do you say to them? Because this same Jesus will come just as he attained it. Just as he attained it.

He didn't tell them when, of course. He don't know when. He himself said when he was on earth that no one knew that except the Father.

[13 : 43] He said when he speaks like that about his own knowledge and the Father. Of course he's not referring there to his knowledge that the second person of the Trinity, for the second person of the Trinity knows all things.

The same divine nature of the Father. But it yet hasn't been revealed to his human nature. And what not to be revealed to them? We don't know when Christ will come again.

Although he gave in the 24th, 24th chapter of Matthew, you'll find there many things that have to take place and that will take place at the end.

And many of these things are yet to take place. That he will come again. And this is something that they would have to remember. That Jesus is coming again.

And that all people will be gathered before him when he comes again. So they go on, they return to Jerusalem. So ye men of Galilee, why stand ye up?

[14 : 52] This same Jesus which was taken up from you into heaven shall we so come in life manner as ye have seen him go into heaven. We have three appearances of Christ after this which are perhaps a little bit difficult to understand.

We have the vision of Stephen. He beheld Christ as if we were waiting for him, standing. As if we were waiting for him to arrive in that is for a soul.

Of course Stephen didn't go up in his body but he saw. And the young man who was holding the clothes of those who were stoning Stephen, he had a vision of Christ also.

Paul, Saul as he was then. A vision of the glory of Christ. Have I not seen the Lord? The glory of Christ which was brighter than the sun at midday.

That is the sun at midday was darkened as if it were by the glory of Christ as he appeared to him. And you know the story and the result of that vision which he had of Christ.

[16 : 08] Whether the human nature of Christ left the session at the right hand of the Father to reveal himself to Paul, I don't know.

Don't know quite the nature of these things because you don't know. Well we're not able sufficiently to understand what was taking place.

Certainly the apostle himself was absolutely certain that he saw the Lord. It was the claim for his apostleship that he saw the Lord.

And again we have the vision given to John in the Apocalypse or in Revelation. That is what the word Apocalypse means, Revelation.

Revelation which he had of the Lord Jesus himself speaking to him. And then of an angel. And then the vision which he had of heaven. That's all the appearances so far as we know that took place of our Lord after his ascension.

[17 : 23] After his ascension. And the apostles then, when Jesus, when the angels said back to them, they returned to Jerusalem.

They were told by the Lord that they should stay there until the power would come from on high. That's the Holy Spirit. Till he would come from on high. And they returned there.

And the first thing they did, guided by that Spirit, there were 120 of them peasants. Not in the temple. At this time they were not yet in the temple.

They were in the upper room. So far as we can see it's in the upper room that this incident took place. And in the upper room we see that Peter got up and explained to them that a new apostle must be appointed instead of Judas Iscariot.

And you remember that I didn't read that Matthias was chosen by the apostles as the 12th man instead of Judas Iscariot.

[18 : 38] And they continued there for another 10 days. The ascension took place 40 days after the resurrection.

And 10 days after that we see the outpouring of the Spirit of God. 120 people were present there. I don't know how many are here tonight.

But they were in a small room, in an upper room. They had to... Cataluigi or...

or... guest houses that were told a lot. Especially at the times of the Passover. When so many people came from all over the world to leave the Passover.

And that's what had taken place. The Passover was of course when Christ died at the time of the Passover that they were... that he was killed.

[19 : 37] And here we have Pentecost, 10 days after the ascension. And there was for many present. For many people present here in this room.

120 in a... probably in a small place like a hotel or like a boarding hill. And they were there in prayer after the choice of the...

the 12th apostle in the place of Judas Iscariot. They were there united in prayer. And all of one mind.

But they didn't know when the Spirit was coming. And they don't seem to have guessed. Because the coming of the Holy Spirit of God appears to have been totally unexpected.

Except that they were all of one mind which is the sign of the presence of the Spirit already. Of course every Christian there had the Spirit in their hearts. You know that the Holy Spirit is present in the heart of every Christian.

[20 : 43] We are the temple of the Spirit. But that is not what is meant by the coming of the Holy Spirit here. But the effusion of the power of the Spirit that is going to come forth when he will suddenly come in the midst.

That is what is meant by the coming of the Holy Spirit. Every Christian has the Holy Spirit in his heart. It is through the Holy Spirit that Christ did all his miracles, did all his work on people. Everything when he was in the flesh. He was the agent. It is the Holy Spirit that is the Holy Spirit that dwells in our heart and that enlightens our minds and leads us into the knowledge of Christ as we read the word of God.

And that word is so deep that no matter how long you have been studying it there is plenty there yet which you have never learned.

I have been studying it now for 60 years I suppose. And I am still learning practically every day something new in the word of God.

[21 : 55] I don't mean of the letter. And the word of God there is nothing compared with the word of God. Because it is the sword of the Spirit.

Other books are very useful. And especially of these theologians who have gone into the various subjects. But they cannot replace the word of God.

The word of God accommodates itself to the weakest Christian. To the weakest Christian. And that's because it is the sword of the Spirit of God.

The sword of the Spirit of God. Although the Spirit came down with power. It was through the preaching of Peter. And the apostles. They all started preaching. That the conversion spoke place. But the Spirit was accompanying the preaching. The Spirit of God was accompanying the preaching. So as we look at chapter 2 we see what happened.

[23 : 01] When the day of Pentecost was fully come. Pentecost means 50. The 50th day after the resurrection. They were all with one accord in one place.

Now we see the way it took place. The manner. Suddenly. All of a sudden. Which implies that they didn't really expect it. They were of one mind.

In one place. And probably crowded in that place. Suddenly. There was this. As of a rush of mighty wind.

Strange thing. It didn't blow any hats away. Or blow anything away. Or take the roof off the house. Or anything. No effect. Effect like that. It was a rush of mighty wind.

Something like that. What the seekers saw. In the valley of the tripod. And. Born going to Paul. The power of the Spirit of God.

[24 : 01] Is experienced by them. In a way in which they never experienced it before. You remember that Jesus. Blew the Spirit of God. On his disciples.

After his resurrection. But that was not what was happening here. This was a special effusion. This was something. That was not going to take place. Down through the Gage.

It was for the establishing. Of the Church of Christ on earth. Although we find something similar to it. Again in the Corinthians. That was also temporary.

And has passed away. But this. Is going to leave its mark. Suddenly. Ah. There came a sound from heaven. Of a rushing mighty wind.

Ah. This wind came. As if it were from heaven. Surely as it came down from heaven. Everyone would look up. There are no time for that. You think of.

[24 : 59] A giant picture. Of what was taking place. The Holy Spirit came down. And with it. Tongues of fire. Cloven tongues of fire. And rested on each one of them.

Rested on each one of them. That's what we have here. A rushing mighty wind. It filled the house. Where they were sitting. And there appeared unto them. Cloven tongues. Lashed as a fire.

And it sacked upon each of them. So that everyone would see. The cloven tongue on the other. But perhaps not see his own. Cloven tongue on the head.

But because of the power that was with it. Everyone would feel it in his heart. It wasn't merely fire. In the center fire. And the Baptist had said that he would baptize.

That Jesus would baptize with the Holy Spirit and with fire. And here is the accomplishment of it. Cloven tongues. Cloven means simply that they were going out in tongues like that.

[26 : 03] Separating. Dividing into tongues. And resting on each one of them. They would feel what was taking place. They would see it on others.

They would be stood in the inner man. Because it wasn't merely on their head that the spirit rested. But also in their hearts. It's a wonderful thing to know the presence of the spirit of God in your heart. Although the Christian has the spirit of God in his heart. He doesn't feel the spirit of God in his heart. But on occasion. But there are times when he does.

And there is nothing experimentally that I know of that is so pleasant as the presence of the spirit of God. The presence of the spirit of God.

But it is the worst of the spirit to take of the things of Christ and apply them to our soul. It professes us in the inner man. And every grace in the heart becomes immediately active.

[27 : 08] Faith is going to the object of faith. Christ Jesus, O Lord. The first thing that faith would do is to think of this as coming from the one who ascended. And so is love for faith.

Worketh by love. And so is love. And so is love. Everything that they, any doubt that they had would have been gone. When would have gone when they saw, when they felt this power coming into their hearts.

The spirit of God taking the things of Christ and applying them to their hearts. Find them to their hearts. Of course it is by the spirit of God that every soul is brought to life.

It is not Christ. It is not the preacher. It is not even the word. The spirit can bring to life without the word. There are many people who believe that the spirit cannot bring to life without the word.

But that is not true because John the Baptist was brought to life without the word. He was a Nazarite from the womb and so was Samson. And I believe Moses was also on one or two moves

but that is by the way.

[28 : 15] But we are certain of Samson and of John the Baptist being Nazarite from the womb. And when a person is a Nazarite from the womb, then he is regenerated before he is born.

And before he has any ability to lay hold of the word of God or of anything that could comfort him as to what is happening to him.

But generally speaking, the word is the primary means used by the spirit of God. It is the sword of the spirit. The word of God is the sword of the spirit.

And they must have felt, they all began speaking with tongues. We don't see them all speaking, but they all began speaking with tongues.

You see here, And there appeared unto them cloven tongues as of fire, and they sat upon each of them. It was an unusual experience and perhaps they would never have it again.

[29 : 17] And they were all filled with the Holy Ghost and began to speak with other tongues as the spirit gave them utterance. So that all began to speak as the spirit gave them utterance.

It had that effect on them. They couldn't keep it in their hearts. It wasn't merely a matter of healing. They had to break forth in praise probably of the one who sent down this power from on high, that they may give witness to others, that they may give a testimony to others of what had taken place. And then we are told what went on in Jerusalem. And the various countries from which the people came to Jerusalem.

And of course they didn't come into the upper room, these people. This clearly shows us that they were filled with the spirit, that they must have gone outside and given a testimony to those who were around.

And we know that many gathered there, but no less than 3,000 souls were converted there at that day. 3,000. You see that later on in the chapter.

[30 : 29] 3,000 souls were added to the church. We rejoice when we see one. We rejoice more when we see an awakening that brings in many of our youth and many of those who have been perhaps far astray.

That is the work of the spirit. And it is choice. It is not ours. We cannot convert them. We would if we could, but we cannot. The only one who can do that is the spirit of God.

And these, there were people from all over, from the north of Africa, from Rome, from Greece, from everywhere. Proselytes mostly. But many of them, Gentiles were a merciless.

When we say proselytes, these were Gentiles who were joining in with the Jews in their worship. They were from all of them. I think 15 places are mentioned there from which these proselytes came.

And they rushed when they heard. They heard, apparently heard, this rushing of the mighty wind. And then they saw, heard these people speaking. But when they began to address these people, the thrust around them, it appears that only the apostles spoke.

[31 : 49] But they say, are they not all Galileans? They knew them by their twang, if I may put it that way. You know that Peter's twang gave them away in the hall.

That he, they knew that he was a Galilean because of his twang. And so, here, their form of speech gave them away.

That they were Galileans. They were not ashamed of that. But that's where Jesus was brought up, though he was born in Bethlehem. He was, generally speaking, sort of, as a Galilean.

And there's a difference of speech between various places, even between Shobos and Carnival. And between the other districts and Ness. And we find various places in the islands.

You can tell almost immediately when a point man begins to speak to his amazing. And you notice at once, some sheeple has given him away from where he originates.

[32 : 53] Well, so were these men, and not all these Galileans. They were Galileans. But the power they had did not come from Galilee. But it came from the man of Galilee.

It came from the one who was sitting on the right hand of the farm. Oh, how little do we realize, and how little they realize, the glory of the one who was on the right hand.

As he sat down there in our human nature. As all the saints of the Old Testament from Adam downwards, through the ages, gathered around to see him.

And that was the hope. That was the hope of their faith. Right down through the centuries. And many that have gone there since have added to that glory.

With the angels, as I was telling you today, of a hundred thousand. Thousands of thousands. Ten thousand times ten thousand. Ten thousand. A hundred million. And over a hundred million.

[33 : 59] And thousands of thousands. That's attitude. Angels there beholding. Something they were wanting to see. And had never seen before. This man.

Glorified. With his glorified human nature. With the offices that were given to him. With a prophet and a priest and a king.

As he prayed in the intercession. What was going on. Because it's on the basis of his atonement. That the outpouring of the spirit took place. This was the result of his intercession.

On the right hand of the pound. Of course. His kingly of us was exercised. Also we had to use his power. To guard these people. And to uphold.

Of course the universe as a whole. We see many pictures today. On television. Of galaxies. And galaxies. Which they had never even heard of.

[35 : 01] Galaxies. Which takes. Perhaps a million years. Before its life will reach the earth. That is no proof. That the end of the world. Won't come before. The end of a million years.

For we don't know whether. God meant the light of that galaxy. To reach us here. The galaxy in which we are. Is a huge one.

On its own. But there are many other galaxies. Let not these things interfere with you three. There shall person reign in you. As all these things in his hand.

He is the king of the universe. He knows. As not God created them all. He created all things. In six days.

All things in six days. And pronounced them all very good. There are some difficulties perhaps. With the six days creation. Because of the way in which people are dealing with that subject today.

[36 : 02] That there must have been creation. Long before the six days. But the question arises there. Is it the word of God that becomes the rule of life?

Or. Usefully. Is deep mind of scientists. Who don't believe in the word of God. The fact that Dr. Chambers was led astray.

Remember that he had studied astronomy a great deal before he was converted. Dr. Chambers was a long time in ministry before he was converted. But that. But that.

The fact is that. Moses when God revealed to him. The ten commandments. He added that. To the fourth in particular.

That God created all things in six days. God created. And that was a long time after the creation. Not nearly what he said in chapter one.

[37 : 00] What he said in chapter 20 of Exodus. As he gave him the law. And so here we see.

The power that can come. From the one on the right hand. The great thing is that this one on the right hand. That he.

Is sympathetic. Even with the weakest Christian. He doesn't merely represent the apostles. He doesn't merely represent the church in its glory where it's strong.

And every Christian. Is united to Christ by faith. Christ dwells in his heart. How? By the Holy Spirit of God. This is the way in which Christ dwells in the heart.

By the Holy Spirit of God. And we see. Then what took place. We see. Peace is standing up. This was at nine o'clock in the morning.

[38 : 01] The third hour. All this had taken place early in the morning. And of course when they saw. These Galileans. And when they were so mocked. Though they were experienced.

They were hearing and seeing things that they never saw in their lives before. Because they were Galileans. As anything. Any good. Out of Galilee. As they told Nicodemus when he protested about Christ.

Being tried. Before they heard a testimony from himself. Any good come out of Nazareth. Well here. We see.

That. These people. That. Though they mocked. They couldn't refuse the fact that something miraculous had taken place.

A rushing mighty wind. They felt its power. They heard its noise. They saw the change in these men. But what about the thousands that are hearing them in their own language?

[38 : 59] It's very difficult to understand what is meant here. The apostles. Preaching. Preaching. Preaching into the power of the Spirit of God.

Naturally they would preach in the Galilean tongue. Because that's what they say. And they know it all Galileans. But they were all hearing them in their own languages.

Preaching. They said. There was no one here. There was no one here. Who had no English. He couldn't understand a word of us. And. One would expect the same laws to apply there.

But they did not apply. Christ is not under any laws. How far as these things are concerned. He has the power. Now we see the speaking of tongues later on among the Corinthians, but this is not the same as that which was experienced by the Corinthians.

The speaking of tongues with the Corinthians, no one could understand what the person was saying unless there was an interpreter. This did not need an interpreter. Everyone understood what Peter was saying in the sermon that he had made that is given to us in chapter 2.

[40 : 11] He knew that he was talking about the Lord Jesus Christ and about his ascension and about his promise of sending the Holy Spirit and that they were experiencing this and he calls them to repentance.

Surely if he was calling them to repentance it is our duty also to call them to repentance. And he also expresses this fact that this was part of the determined counsel of God, the counsel which the Lord Jesus had entered before the foundation of the world.

His things were far ordained and happened at the right time, at the time when the wisdom of God saw it fit to reveal his power through his apostles.

And as they were able to confess so many in the first few days, 3,000 here, 5,000 later, we see the power that they had and that they exercised.

They weren't afraid of any men, of any opposition. They were ready to go to prison, ready even to die for the message of the gospel.

[41 : 25] No wonder they felt the power of Christ in their hearts and the Spirit of God was enlightening their minds. They were beginning to see something that they never saw before.

Would thou at this time restore the kingdom to Israel? There will be no such restoration in that sense. We know that there will be a return of the Jews sometime before the end, that they may be falling away after that as well.

But that is not what is meant here. The power of the Spirit of God is now going forth as he said to himself before he ascended.

All power is given unto me in heaven and on earth. Go forth, teach ye all nations. Make disciples of all nations. That's what the word means in teaching there.

Make disciples of all nations. And baptizing them in the name of the Father and of the Son and of the Holy Spirit, one God.

[42 : 30] And the great promise. Lo, I am with you always. Even unto the end of the world. Can you not see the strength of the Christian?

Can you not see the safety of the Christian? Lo, I am with you always. How is he with us? Through the Holy Spirit that is in the heart of every Christian.

It is the Holy Spirit that guides and directs us, that shentens us. This is the power that can bring to life. This is the power. It is the Spirit alone that can take on the things of Christ and try it to us.

Oh, wouldn't it be great to be among these people that day? To feel the power of the Spirit of God.

To see the repentance of these people as they realized that they had crucified the Lord of glory.

As they manifested their tears of repentance. But above all, then love for the Lord Jesus as they received a new heart through the power of the Holy Spirit.

[43 : 35] May God bless these words to us. Let us pray. O Lord, we thank thee that thou art still the same.

And that the power that thou hast cannot be increased. That thou hast infinite power. That thou hast infinite attributes.

And the infinitude of these things we cannot understand. But blessed be thy name that thou art able to pour down thy spirit from on high. To quicken and encourage thy people as they journey through the wilderness.

Thou knew experimentally the difficulties of going through the wilderness. And so to thy people.

Thou hast made in all points like them to us.

Bless us all, O Lord, that we may meditate more and more on the things which thou hast revealed to us in thy own mind. And apply to our hearts and lives. And so we live unto thee until the day breaks and the shadows flee away.

[44 : 37] Pardon soon for the Redeemer soon.