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Two Sermons preached by Pastor J.W.Tyler,  
on Monday, May 28, 1973.

Afternoon Lesson. Ephesians 4.

And when the day of Pentecost was fully come, they were all with one accord in one place. Acts 2.1.

We may say with assurance that the subject is relevant and highly harmonious with the season at which we meet. We are here to celebrate the return of our beloved Saviour after His sufferings and bitter death and glorious Resurrection, - His return to glory on high. We therefore rejoice that Christ is delivered out of all His afflictions and sitteth at the right hand of God, adored by the heavenly host and on this planet. It is truly remarkable to observe the language used by the writer of The Acts, St Luke, the beloved physician, as he narrates and describes beautifully the glorious event and what was consequent to and subsequent on. This was prophesied in the Psalms by David when he saw by precious faith the Ascension of Christ. "Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them." (Psa.68.18)

I wish to frame a sentence for your deep exercise of soul and your consideration. Pendant on His exaltation into the heavens and the filling of all things there were divine gifts distributed and bestowed on men and women on this planet. Outstanding was the gift of the Holy Ghost. I put it to you, and I have already received the inquiry, People have said; "You speak of the baptism or the anointing of the Spirit. Surely the disciples received the Spirit before Pentecost?" I will seek to give an exposition of this. Certainly everyone called by divine grace from Adam and Eve's new creation, through all the ages before the Advent of Jesus Christ received the Spirit as of regeneration, of conviction, grace and supplication, or there would have been no life, no prayer, no conviction of sin, no revelation of Christ. Then we go on to the first Advent. Christ commenced to call His chosen disciples, and when He called them it was an act of the Trinity; Father, Son, and Holy

Ghost, and they received the Spirit. For instance, the Lord said to His ~~disciples~~ disciples; "Whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (Matt. 16.15-17), so he had received the Spirit. After the Resurrection we read that He breathed on them, and said, "Receive ye the Holy Ghost." (John 20.22) So all the saints of God from the beginning to Pentecost had received the operations and influences and known the indwelling of the Spirit. How does this harmonise with such a Scripture? In the closing hours before Christ ascended St Luke narrates that He said to His disciples; "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." (Luke 24.49) Here again in Acts 1, the Spirit fills the scene, exalting Christ as in the gospels Christ exalted the Father. He said to His disciples; "For John truly baptised with water; but ye shall be baptised with the Holy Ghost not many days hence." I place before you these two facts and you say; "How do they harmonise?" The gift of the Holy Ghost at Pentecost was; "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." So the difference is a difference that often arises in the Kingdom; not a difference of the nature or character: it is in degree. I hope this will be clear to inquiring souls.

Let us go upward and ascend to the Kingdom itself. The difference is of degree mainly. It is the same love, joy, peace, rest, only in a glorious degree; you are of course, delivered from a body of sin and death. In the Sanctuary you know the enjoyment of love: you have peace passing understanding. It is the same in heaven. It is the same Blessed Saviour,- "this same Jesus" you will see in heaven. You have fleeting glimpses of Him through the lattice of the gospel, then 'face to face.' The only difference is of degree. So when the day of Pentecost was fully come what took place was the baptism of the Spirit: they were completely immersed in the Holy Ghost and there was the anointing; they were filled with the Holy Ghost. They were authorised and made able,

faithful and skilled, with divine authority to go forth as apostles in His Name.

Let me postulate further. How do these truths you have come to remember affect you? You will ask yourself; "What is my position? Have I been taught to tarry in Jerusalem, or do I know the baptism of the Spirit? Have I received the holy anointing? am I filled with the Holy Ghost? These are questions of high priority in the spiritual life. You may say to me; "we are not all ministers of the gospel." No; you are all the Lord's servants. "Let me Thy servant be." Your life is to be a life of service: as a servant and as a child. So somewhere in the line of your spiritual life you have either experienced or you will experience the outpouring of the Holy Spirit. I should like to know your response because this is one of the most remarkable experiences ever known on the face of the earth. How many in the Sanctuary are saying you humbly trust you find yourself in the category where you are tarrying in the city of Jerusalem "until ye be endued with power from on high."? What took place was pendant on all the Lord had accomplished when He ascended on high and received gifts for men and poured out the Holy Ghost. You know from the Scripture of truth the Holy Ghost is declared to be a Person, co-equal and co-eternal with the Father and the Son. You will also appreciate and know you may distinguish between a person and an influence. Where a person is there will be an influence. So it is wonderful to know the influence of the divine Person, the Holy Ghost. You have the word; "Quench not the Spirit." (1 Thess.5.19) It is not the Person is quenched; it is the influence of the Person. This would be a good exercise for the more advanced in the Kingdom, you who seek to evaluate and discern. Do you in worship as you bow your knees, worship the Holy Ghost as a Person and plead with the Father and the Son to send Him, that you may know His indwelling and all the holy influences, graces and operations, and know the baptism of the Spirit? An exceedingly rich subject this is; vital and precious. It is much to be graciously coveted. the gift of the Spirit. You may have met in the Sanctuary and assembled for worship over a number of years, and you have been deeply concerned about your state. One day a supremely powerful, glorious experience

comes over you and you have never known anything like it. It is a divine power; the overshadowing of the Spirit. You are a new creature, and an amazing change is wrought in you. You will not doubt: you cannot when you are filled with the Holy Ghost. A celestial, divine, glorious power fills your soul. It will cause you to long to go to be with Him, - to be with Christ which is far better. (Phil. 1.23) Your speech, spirit, motives, ambitions are all changed: you are the Lord's servant. Let me ask you before I pass on: has this taken place with you? have you known the baptism of the Spirit? Have you felt a divine ecstasy in your soul? This is the meaning of Pentecost.

I will take a further step. The word is so rich I seek to hang on every syllable. Pentecost is a Greek word which has a distinct meaning, fifty. Why 'the day of Pentecost?' and why 'when it was fully come?' why? Because it was fifty days after the Resurrection; ten days after the Ascension; that is why. Now you see the glory that shines. He was with His disciples forty days; ten days afterwards this took place. The feast was already in existence because Pentecost was one of the great feasts of the Jews, and what is wonderful is, it was fifty days after the Passover. What did the Jews observe? A vast number had converged on Jerusalem for the feast, - there was a greater feast than this. Let me name the meaning of this feast of the Jews. Three things were celebrated and God thanked for. First, the giving of the law; His holy law on Sinai. Whatever people say concerning the law of God you would never have Pentecost without it. Sinai was a revelation of the justice of God. You would never have had the day of Pentecost unless justice had been satisfied in your behalf. The holy law of God was not dispensed with: it was magnified and honour restored to it by the Saviour. There is experimentally a preparatory work of the Spirit before you can have Pentecost. You will know the law and justification.

So the first thing in this feast of the Jews was the giving of the law on Sinai. You will come to love the justice of God; the law to which Christ restored honour. You will hate yourself but you will value that fact. Do you thank God for His law? The spiritual use of the law is as a schoolmaster, to bring us to Christ. You know condemnation and

your sin because of the law. You could not be convinced of sin if there is no law. The law is holy: I am unholy. The law shows me the just character of God. I bless God that my salvation relates to Christ as my Surety restoring honour to the law. Secondly, the Jews celebrated their deliverance from Egypt. Have you this to celebrate to day? Could you say

"Amazing grace! (how sweet the sound!)

That saved a wretch like me;

Who once was lost, but now am found;

Was blind, but now I see." (198) ?

This is your spiritual birthday; the Lord delivered you; brought you out of bondage, death and ruin. Have you this to celebrate at this feast? Thirdly, ~~Pentecost~~ the Passover being the time of the corn harvest in the Holy Land, they brought the first-fruits and dedicated them; and they did not begin the harvest until they had dedicated them.- "Christ the firstfruits; afterward they that are Christ's at his coming." (1Cor.15.23) You celebrate the Resurrection of Christ and His Ascension, and they that are Christ's at His coming. Precious fruits will be raised, and you will be raised from the tomb. You see how beautifully harmonious it all is. Christ had risen and ascended.

I want to dwell on one word,- day; the day of Pentecost. So, day. We recognise the beneficial wisdom and goodness of God in the cycle of twenty-four hours in giving us so many hours of comparative darkness so we should rest from our labours and enter the process of creation no one has ever been able to define,- sleep. Brilliant brains have studied it: it dazzles and confounds the greatest minds. You fall asleep and the healing process takes place. You are revived and restored; your wounds are healed. It is a marvellous process. I shall use night in a different context: the fall of man; the dark night of God's wrath and curse on the human race. What a night we are in! a night of darkness in the earth, a night of superstition, idolatry, vice. When you are born again and brought under the law it is a dark night. You are a lost sinner: there is no rest because you are in torments, expecting to drop into hell. It is wonderful to find in the Scriptures the term, day, dawn, the sun-rising. How wonderful to have a day. I will name to you how we may define

day doctrinally and in experience. First, when Christ was born, what a day! "The dayspring from on high hath visited us." (Luke 2.78) "to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace....To give knowledge of salvation unto his people by the remission of their sins." What a day!- the Day Star; the bright and morning Star. There was darkness over all the earth when He died though it was the time of day. O the inexpressible agony of our Saviour when He died and was buried! When He rose on the third day, what a day! The Lord is risen. What a day! When He "ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them." and on this particular occasion when He sent forth His Spirit, what a day! The gospel day had begun. We are still living in the gospel day, and we shall until His Second Advent. Amen.