

fire-like appearance presented itself at first, as it were, in a single body, and then suddenly parted in this direction and that, so that a portion of it rested on each of those present.

4. Filled with the Holy Ghost.—The “tongues of fire” which rested on the heads of the apostles offered no vain show. It was a sign, and the fact indicated by that sign was at once known to be a reality by that which at the same moment of time took place within them.

5. Dwelling—whether for a season or permanently. No doubt many of the Jews in question had fixed their abode at Jerusalem, as it was always an object of desire with those of them who lived in foreign countries to return and spend the close of life in the land of their fathers.

6. The multitude—i.e. neither the multitude accustomed to assemble in the temple, from which some have drawn an inference as to the scene of these events, nor the multitude ready to assemble on such occasions, or what we call the “mob;” but the large body of foreign Jews described in the preceding verse, and providentially provided as witnesses of this great miracle.

7. Are not all these Galileans? It is observable that we have here another instance in which the apostles are recognized as Galileans by their dialect.

8. This unity of language illustrates the unity of the Christian Church. For more than eighteen hundred years retrospect discerns a line of men weaving amid manifold diversity a deep inward likeness.

9. This list of nations is here given to show the divers tongues represented and spoken there, which would also show the extent of the miracle.

10. Phrygia and Pamphylia.—These were also two provinces of Asia Minor. The language of all these places was doubtless the Greek, more or less pure.

11. Crete. Crete, now called Cania, is an island in the Mediterranean, about two hundred and fifty miles in length. The language spoken there was probably the Greek.

LESSON III. APRIL 16, 1875.

PETER'S DISCOURSE. ACTS 2; 12-28.

(A. D. 83.)

1. Amazed—describe the consternation at the occurrence in general; in doubt—their perplexity at being unable to account for it.

12. Among those who scoffed may have been some of the native inhabitants of the city, who not understanding the foreign language spoken regarded the discourse of the apostles as senseless because it was unintelligible to them.

13. The address embraces the following points, though interwoven somewhat in the discussion: first, defence of the character of the apostles (14, 15); second, the miracle explained as a fulfilment of prophecy (16-21) third, this effusion of the spirit, an act of the crucified, but now exalted Jesus (30-33) and fourth, his claim to be acknowledged as the true Messiah (21-29 and 34-36).

14. For these are not drunken, etc.—The word “these” here includes Peter himself, as well as the others. The charge doubtless extended to all.

15. The negative defence is followed by the positive. The sum of it is; this is not intoxication but inspiration.

16. The last days—or the closing period of the world, were the days of the Messiah. It does not appear from this, and it certainly is not implied in the expression, that they supposed the world would then come to an end. Their views were just the contrary. They anticipated a long and glorious time under the dominion of the Messiah.

17. And on my servants.—The persons on whom these gifts were to be conferred are their sons and daughters, their aged men and youths, their male and female servants.

18. Shall be saved.—In Hebrew, shall be delivered, i. e. from impending calamities. When they threaten, and God is coming forth to judge them, it shall be that those who are characterized as those who call on the Lord, shall be delivered.

19. Approved of God.—It is universally agreed that Peter here introduces a new topic, namely, that in which he asserts and proves the Messiahship of Jesus.

20. By the determinate counsel.—By the definite (will) plan of God, or in accordance with that plan God works according to a plan. This properly puts a new aspect upon it the subject of these Jews, to whom the cross was an offence.

21. Raised up.—The word here used is the same which in the substantive form means “resurrection” and it is the raising up from the dead that is here referred to as is also plain from the connection.