

41 Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.

42 And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

### THE LESSON PLAN

- I. A Crucified Christ, 14, 22, 23.
- II. A Risen Christ, 24-36.
- III. A Forgiving Christ, 24-36.

### HOME DAILY BIBLE READINGS

M.—Witnesses for Jesus, Acts 1:1-9. T.—The coming of the Holy Spirit, Acts 2:1-8. W.—Prophecy fulfilled, Acts 2:14-21. Th.—The resurrection foretold, Acts 1:22-32. F.—Three thousand converted, Acts 2:33-42. S.—The path of life, Psalm 16:1-11. S.—The promise of the Spirit of Truth, John 16:7-15.

**Primary Catechism**—Ques. 65. *What do we mean by the Ten Commandments?* A. The Ten Commandments are God's holy law.

**Shorter Catechism**—Ques. 82. *Is any man able perfectly to keep the commandments of God?* A. No

mere man since the fall is able in this life perfectly to keep the commandments of God, but doth daily break them in thought, word, and deed.

**Lesson Hymns**—Book of Praise: 102, (274), 46 (734), 58 (218), 129 (425), 136 (402), 90 (254). (The numbers of the Praise Selections in brackets are those of the new Book of Praise.)

**Special Scripture Reading**—Ps. 24. (To be read responsively or in concert by the whole School.) It is expected that each scholar will have his or her Bible, and so be prepared to take part in this reading which may form part of the opening exercise of the School.

**Lantern Slide**—For Lesson, B. 895, Peter's First Sermon at Pentecost. (Slides are obtained from PRESBYTERIAN PUBLICATIONS, Church and Gerrard Sts., Toronto. Schools desiring slides made may procure them on short notice by sending negatives, prints or photographs. Slides are colored to order.)

## THE LESSON EXPLAINED

By Rev. J. M. Duncan, D.D.

**Time and Place**—A.D. 29; Jerusalem.

The last lesson for 1919 (John 20:1-10; 21:15-19) narrated the visit of Peter and John to the tomb in which the body of the crucified Jesus had been laid, but from which it had disappeared, and the subsequent interview of the risen Lord with Peter on the shore of the Lake of Galilee. Forty days have elapsed since the resurrection of Jesus. During this period he frequently appeared to his followers. At last, the day of his ascension came. Before leaving his disciples, however, he promised that the Holy Spirit would come upon them in power. This promise was fulfilled on the Day of Pentecost. The coming of the Holy Spirit was accompanied by such wonders that the crowds from all parts of the world gathered in Jerusalem for the feast were greatly amazed. (See Acts 1:1, 2:12.)

### I. A Crucified Christ, 14, 22, 23.

V. 14. *Peter*; here, as in the Gospels, the spokesman for the apostles. But the Peter of Acts is a greatly changed man,—“changed, yet the same. He is the same in his instinctive leadership; but he has now a disciplined courage which contrasts with his impulsive self-confidence before the Passion and Resurrection.” It is a miracle of grace that one who, a few weeks before, had denied with an oath that he knew “the man,” should now, in the same place, proclaim him as the Christ (Messiah) and Saviour. Up to the close of ch. 12 Peter is the chief figure in the

Acts. *Standing up*; “having taken his stand.” This dramatic phrase marks the historian's sense of the importance of the occasion. *With the eleven*; speaking in their name and with their concurrence in what he said. *Lifted up his voice*; to reach the great crowd with his message. *Spoke forth* (Rev. Ver.); a word pointing to the importance and solemnity of the utterance. Peter's words were inspired no less than the speaking with tongues, v. 14. *Ye men of Judea*, literally, “Men, Jews,” with a touch of respect in the tone,—“fellow Jews.” *Ye that dwell*; foreign Jews and Jewish converts living at Jerusalem.

In vs. 15-21, Peter refutes the scoffing accusation of drunkenness brought against the disciples, and declares that the speaking with tongues was a fulfilment of the prophecy contained in Joel 2:28-32.

V. 22. *Ye men of Israel*; a title full of honor, meant to win the hearers by reminding them of God's covenant with their nation and preparing them for his argument that the covenant was not broken, but confirmed, in the person of Jesus. *Jesus*; our Lord's human name. *Of Nazareth*; added to make clear who was meant, Jesus being a common name. *A man approved of God*; that is, one whom God showed clearly or pointed out or specially set forth. *By mighty works* (Rev. Ver.) and *wonders and signs*; three names for the miracles of Jesus, the first pointing to the power of the person working them, the second