

some after hearing the sound of an explosion, or a falling building. **Were confounded.** They could not account for the strange noise, and were still more perplexed as they heard the strange testimonies. 3. The work of the Spirit is always a mystery to the natural mind. **Speak in his own language.** The multitude was made up of all classes, good and bad, worshippers and scoffers, and contained many nationalities and languages, just as may yet be seen in an Oriental city, where every race dwells by itself and retains its own traits. Yet each foreigner could recognize his own tongue as spoken by some one among the hundred and twenty disciples. 4. Every soul finds that the gospel has a message to itself, and suited to its own peculiar need.

7, 8. Amazed. The word here is the root of the word ecstasy, and expresses "being out of one's normal condition," "beside oneself with wonder." **Are not all... Galileans?** Not that all the disciples came from Galilee, a province where the dialect was peculiar, (Matt. 26. 67-73,) but that the most of them were of that region, and nearly all of the twelve apostles. **How hear we.** That fishermen and rustics should in a moment become linguists was impossible without divine intervention. **Our own tongue.** The Jews who had lived for centuries in foreign lands had lost their own language, though they retained their own religion and customs. Hence, in Jerusalem there were synagogues for people of various nationalities. Chap. 6. 9.

9. Parthians. People east of the Euphrates, from an empire the rival of Rome. **Medes and Elamites.** One on the south of the Caspian Sea, the other on the north of the Persian Gulf. **Mesopotamia.** The great plain, the early home of the race, between the Euphrates and the Tigris rivers. **Judea.** Named because the Jewish dialect was also spoken by the disciples and heard by the crowd. **Cappadocia.** A great province in Asia Minor, south of Pontus, which lay south of the Black Sea. **Asia.** In the New Testament, referring to the western portion of the peninsula of Asia Minor, having Ephesus as its principal city.

10, 11. Phrygia. The great interior province of Asia Minor, east of "Asia." **Pamphylia.** A southern province of Asia Minor, lying between the Taurus mountains and the Mediterranean. **Libya.** West of Egypt, on the southern shore of the Mediterranean, having Cyrene as its metropolis. **Strangers of Rome.** Roman Jews residents in Jerusalem. **Proselytes.** People who had renounced idolatry and accepted Judaism. **Cretes.** People from the island of Crete, south of Greece. **Arabians.** Jews from the cities of Arabia, south of Palestine. **Wonderful works of God.** Their utterances were rhapsodies of praise to God for redemption through Christ, of whose power a new view had dawned upon them. 5. Praise is the language of the new birth in Christ.

12, 13. Amazed.... in doubt. The words express the utter impossibility of the be-

holders to account for the strange scene. **What meaneth this?** Literally, "what will this be?" as if they saw in it the foreshadowing of some great result. **Others mocking.** The pious foreign Jews were but a part of the throng, which had its share, as all crowds do, of a lower and baser element. **Full of new wine.** Probably this should read "sweet wine," as the new wine would not be made before August, and this was in June; and the charge was of drunkenness, which new wine would not produce. They thought the excitement, the confusion, and the sounds which to them were like babble, (for they could not understand the languages,) were the indications of intoxication. 6. How easily some superficial observers can account for the Gospel and its manifestations!

14. Peter. The natural leader and spokesman. **Standing up with the eleven.** They stood around, as approving his words. **Spake.** [Rev. Ver.] "Spake forth." The word expresses a set utterance, and is the one used in ver. 4, indicating that Peter's address was also under the influence of the Spirit. **Ye men of Judea.** The ordinary opening of a set discourse.

15, 16. Not drunken. He dismisses the accusation in a single sentence, having more important subjects. 7. A hint to preachers not to waste time in controversy, but to utter God's message of salvation. **Third hour.** Nine o'clock on a sacred day. When all law-abiding Jews would be found fasting. **Spoken by the prophet Joel.** Eight hundred years before, the prophet had predicted this very scene. Peter shows that Jesus, in their day, had fulfilled the prophecies of the Old Testament, and, though crucified, was their Messiah.

GOLDEN TEXT.

And they were all filled with the Holy Ghost. Acts 2. 4.

OUTLINE.

1. The Tongue of Fire, v. 1-3.
2. The Tongue of Speech, v. 4.
3. The Tongue of Wonder, v. 5-13.
4. The Tongue of Power, v. 14-16.

Time.—A.D. 30, ten days after the ascension of Jesus.

Place.—Jerusalem.

Connecting Link.—Matthias chosen as one of the apostles. Acts 1. 15-26.

Explanations.—**Day of Pentecost.**—A day fifty days after the passover, when a feast was kept in memory of the giving of the law on Mount Sinai. **They were all.**—The disciples of Jesus, numbering one hundred and twenty. **One accord.**—With one heart, purpose, and prayer. **A sound from heaven.**—From above, as if falling from heaven. **Cloven tongues.**—Fire in the form of tongues, to show that the Gospel was to be like a tongue, speaking to men. **Sat upon each.**—As a sign that all received the blessing of power. **Filled with the Holy Ghost.**—Their heart with joy and their tongues with testimony by the power of God. **Speak with other tongues.**—Pro-