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The Sabbath School

INTERNATIONAL LESSON.

First Quarter Lesson 2 Jan. 11 1902
THE PROMISE OF POWER FULFILLED—Acts 2: 1-11.

Study verses 1-21. Read Acts 2: 1-36, Joel 2: 21-32

GOLDEN TEXT—The promise is unto you and to your children.—Acts 2: 39.

SETTING OF THE LESSON.
The morning of Saturday or Sunday, May 27 or 28, A. D. 30.

Place—Jerusalem, in the upper room, where the disciples met for prayer.

THE ASSEMBLY ON PENTECOST.—V. 1. The day of Pentecost was fully come. Whence completed.

Pentecost was a harvest festival, celebrated fifty days after the pass-over. The word means fiftieth, they were all bottles. The one hundred and twenty disciples named in last chapter, including the apostles, the women, and those who believed in the resurrection of Jesus, and in his promise. With one accord in one place. The upper room in Jerusalem. During ten days from the ascension.

Character of the meeting. It was a meeting for conference, as we see in Acts 1: 15-22. It was a meeting for the transaction of necessary church business.

Fitness of the time. 1. It was called the "day of the first fruits" (Num. 28: 26), "feast of harvest" (Ex. 23: 16). The wheat-fields were then white with the harvest. It was to be a great harvest ingathering of disciples.

2. It was, according to a probable Jewish tradition, the anniversary of the giving of the law from Sinai, that ushered in the first dispensation. It was fitting that the new dispensation begin on the same day.

3. It was the day on which especially the law was to remember his deliverance from the bondage of Egypt to the freedom of the promised land, and now into the freedom of the sons of God.

4. Because this feast, being in the summer greater numbers were present in Jerusalem from all parts of the world.

A Time Preparation. All this devotion to praying, this waiting, was necessary part of the training the disciples, and their spiritual preparation for the reception of the Holy Spirit, and his work in them and through them.

THE COME OF THE HOLY SPIRIT.—Vs. 2. This was one of the greatest days in the world's history. *Amazement.* As they were praying a sound as of a rushing mighty wind, and it filled the house. Not merely the upper room this was a token that the Spirit would fill the whole church. *Others appeared.* The audible sign followed by a visible. *Cloven tongues as of fire.* Not fire, but with appearance and brightness ore, as the burning bush which Moses saw. *And it, the appearance of flame, one tongue, sat upon each of them.* Apostles, laymen, women. *And they were all filled with the Holy Ghost.* Filled can mean nothing less than the whole faculty of each man was occupied and all his being under the influence.

THE RESS FROM THIS NEW POWER.—THE NEW ERA BEGUN.—Vs. 4-11. *Can to speak with other tongues* other languages than their own Hebrew, or Aramaic (the then vernacular form of the Hebrew), Greek. Luke asserts that the apostles, if not the whole Christian assembly, received the power of speaking in foreign languages, that some of the hearers, at events, understood them. *They were dwelling at Jerusalem.* Both residents and pilgrims who came up to the Pentecost. *Devout men.* Truly religious men, waiting for the appearance of the promised Messiah. *They were the persons most likely to become Christians.* *Out of evocation under heaven.* Only a remnant portion of the Jewish people lived in Palestine during the times of our Lord and his apostles by far the largest numbers were natives from other lands. *When this was noised abroad.* As in r. v., *And when this sound was heard.* It must mean the sound of the rushing, mighty wind, or the sound of the tongues talking in the various languages. *And were confounded.* whole assembly were thrown into confusion, or the individuals were perplexed and confused the meaning of this strange phenomenon. *Every man heard them speak in his own language.* All heard, with sudden surprise. *As marvelled,* with a questioner wonder. *All.....*

Galileans. All the disciples (except Judas) were from Galilee. *In our own tongue.* Language, dialect. So, still, the Bible speaks the universal language, coming home to each soul of whatever nation or race, speaking to his individual needs, and answering to his longings and prayers. *Parthians, and Medes, and Elamites,* in the Persian Empire beyond the Tigris, and including Turkistan and Afghanistan to the border of India. Here some of the ten tribes were settled by Salmanczar. They all spoke Persian, but in different provincial forms and dialects. *Mesopotamia, i. e., "between the rivers"* Tigris and Euphrates. It includes Assyria and Babylonia, now belonging to the Turkish Empire. The language was some form of Chaldee. *Judeas.* Speaking Aramaic in a different dialect from Galilee. *Cappadocia, in Pontus, and Asia.* Not our Asia, but a small Roman province in what is now Asia Minor. *Phrygia, and Pamphylia.* Here Greek, a different dialect in each, was spoken by the educated, but the common people had their own dialects. The above five were all in Asia Minor. *Egypt,* where the language was Coptic. *Libya,* in northern Africa, the portion referred to being *Cyrene,* on the Mediterranean. Their language is not certainly known, but they must have spoken also Greek. *Rome,* with the Latin language. *Jews and proselytes, i. e.,* heathen who had accepted the Jewish religion. These terms probably include all the preceding nations. *Cretes,* from the island of Crete in the Mediterranean, now called *Candia.* They may have spoken Greek. *Arabians,* from the great peninsula which stretched between the Red Sea and the Persian Gulf. They spoke Arabic. *The wonderful works of God.* The disciples told the people of all these countries, in their own language, about God's wondrous love in sending his son Jesus to save men from sin, and bring in the glorious days foretold by the prophets.

THE EFFECTS OF THE GIFT OF THE SPIRIT.—Vs. 12-21. First Effect. The effect of this gift of the Holy Spirit upon the apostles was a wonderful change in them. They were common men no longer. Their ignorance was turned into light, their doubts into certainty, their fears into a firm and invincible fortitude, and their former backwardness into an ardent and inexhaustible zeal.

SECOND EFFECT. On the people the effect was, at first, one of intense amazement and perplexity. They could not understand the meaning till Peter explained it to them.

Third Effect. *Others mocking.* To them it was a jest all through, something to be sneered at.

Fourth Effect. There came a wonderful power upon the people, leading three thousand of them to become disciples in one day. Such a power has been often felt since, and nothing can account for it but the Holy Spirit of God.

The Art of Talking Well.
It is better to be frankly dull than pendent.

One must guard one's self from the temptation of talking shop and riding one's hobby.

Whatever sets one apart as a capital I should be avoided.

A joke or humorous story is dependent upon its freshness for appreciation. Some emotions will not bear warming over.

It is no longer considered good form to say a word against any one. An ill-natured criticism is a social blunder. Gossip, too, is really going out of fashion.

True wit is a gift, not an attainment. Those who use it aright never yield to the temptation of saying anything that can wound another in order to exhibit their own cleverness. It is natural and spontaneous. He who runs after wit is apt to catch nonsense.

Talk that has heartiness in it and the liveliness and sparkle that come of light-heartedness and innocent gaiety, is a fairly good substitute for wit.

Offer to each one who speaks the homage of your undivided attention. Look people in the face when you talk to them.

Talk of things, not persons. The best substitute for wisdom is silence.

It is a provincialism to say, yes, sir, no, ma'am, to one's equal.

Have convictions of your own. Be yourself and not a mere echo.

Never ask leading questions. We should show curiosity about the concerns of others only so far as it may gratify them to tell us.

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