



Smithsonian Institution

National Museum of African American History and Culture

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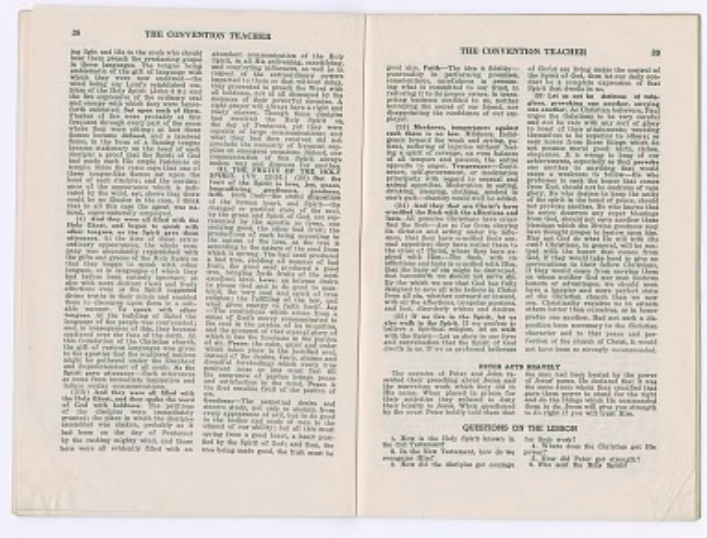
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bringing light and life to the souls who should hear them preach the everlasting gospel in those languages. The tongue being emblematic of the gift of language with which they were now endowed - the wind being our Lord's established emblem of the Holy Spirit (John 3:8.) and the fire expressive with which they were henceforth animated. Sat upon each of them. Flashes of fire were probably at first frequent through every part of the room where they were sitting; at last these flames become defined, and a lambent flame, in the form of a flaming tongue became stationary on the head of each disciple: a proof that the Spirit of God had made each His ample residence of temple. Since the verse says that one of these tongue-like flames sat upon the head of each disciple; and the continuance of the appearance which is indicated by the word, sat, shows that there could be no illusion in the case, I think that in all this case the agent was natural, super-naturally employed.

(4) And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. At the time of these extraordinary appearances, the whole company was abundantly replenished with the gifts and graces of the Holy Spirit so that they began to speak with other tongues, or in languages of which they had before been entirely ignorant; as also with more distinct views and lively affections even as the Spirit suggested divine truths in their minds and enabled them to discourse upon them in a suitable manner. To speak with other tongues. At the building of Babel the language of the people was confounded; and, in consequence of this, they became scattered over the face of the earth. At this foundation of the Christian church, the gift of various languages was given to the apostles that the scattered nations might be gathered under the Shepherd and Superintendent of all souls. As the Spirit gave utterance - Such utterances as come from immediate inspiration and induce ocular communications.

(31b) And they were all filled with the Holy Ghost, and they spake the word of God with boldness. The petitions of the disciples were immediately granted; the place in which the disciples assembled was shaken, probably as it had been on the day of Pentecost by the rushing of mighty wind, and those here were all evidently filled with an abundant communication of the Holy Spirit, in all His enlivening, sanctifying, and comforting influences, as well as in respect of the extraordinary powers imparted to them so that without delay, they proceeded to preach the Word with all boldness, not at all dismayed by the menaces of their powerful enemies. A right prayer will always have a right and ready answer. Though these disciples had received the Holy Spirit on, the day of Pentecost, yet they were capable of large communications; and what they had then received did not preclude the necessity of frequent supplies on emergent occasions. Indeed, one communication of this Spirit always makes way and disposes for another.

III. THE FRUITS OF THE HOLY SPIRIT. (VV. 22-26.) (22) But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith. Both flesh - the sinful disposition of the human heart, and the Spirit - the changed or purified state of the soul, by the grace and Spirit of God, are represented by the apostle as trees, one yielding good, the other bad fruit; the productions of each being according to the nature of the tree, as the tree is according to the nature of the seed from which it sprung. The bad seed produced a bad tree, yielding all manner of bad fruit; the good seed produced a good tree, bringing forth fruits of the most excellent kind. Love: an intense desire to please God and to do



good to mankind; the very soul and spirit of true religion; the fulfilling of the law, and what gives energy to faith itself. Joy - The exultations which arises from a sense of God's mercy communicated to the soul in the pardon of its iniquities, and the prospect of that eternal glory of which it has the foretaste in the pardon of sin. Peace: the calm, quiet and order which takes place in the justified soul, instead of the doubts, fears, alarms and dreadful forebodings which every true penitent more or less must feel till the assurance of pardon brings peace and satisfaction to the mind. Peace is the first sensible fruit of the pardon of sin.

Goodness - The perpetual desire and sincere study, not only to abstain from every appearance of evil, but to do good to the bodies and souls of men to the utmost of our ability; but all this must spring from a good heart, a heart purified by the Spirit of God; and then, the tree being made good, the fruit must be

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good also. Faith - The idea is fidelity - punctuality in performing promises, conscientious, carefulness in presuming what is committed to our trust, in restoring it to its proper owner, in transacting business confided to us, neither betraying the secret of our friend, nor disappointing the confidence of our employer.

(23) Meekness, temperance: against such there is no law. Mildness. Indulgence toward the weak and erring, patient, suffering of injuries without feeling a spirit of revenge an even balance of all tempers and passion, the entire opposite to anger. Temperance - Contenance, self-government, or moderation principally with regard to sensual and animal appetites. Moderation in eating, drinking, sleeping, clothing, modest in one's gait - chastity could well be added.

(24) And they that are Christ's have crucified the flesh with the affections and lusts. All genuine Christians have crucified the flesh - Are so far from obeying its dictates and acting under its influence, that they have crucified their sensual appetites; they have nailed them to the cross of Christ, where they have expired with Him - The flesh, with its afflictions and lusts is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. By the which we see that God has fully designed to save all who believe in Christ from all sin, whether outward or inward, with all the affections, irregular passions, and lust disorderly wishes and desires.

(25) If we live in the Spirit, let us also walk in the Spirit. If we profess to believe a Spiritual religion, let us walk with the Spirit - Let us show in our lives and conversation that the Spirit of God dwells in us. If we as professed believers of Christ are living under the control of the Spirit of God, then let our daily conduct be a complete expression of that Spirit that dwells in us.

(26) Let us not be desirous of vainglory, provoking one another, envying one another. As Christian believers, Paul urges the Galatians to be very careful and not be vain with any sort of glory to boast of their attainments; vaunting themselves to be superior to others; or seek honor

from those things which do not possess moral good: birth, riches, eloquence. It is wrong to brag of our achievements, especially as they provoke one another to anything that would cause a weakness to follow - He who professes to seek the honor that comes from God, should not be desirous of vain glory. He who desires to keep the unity of the spirit in the bond of peace, should not provoke another. He who knows that he never deserves any super blessings from God, should not envy another these blessings which the Divine goodness may have thought proper to bestow upon him. May not God do what He will with His own? Christians, in general, will be content with the honor that comes from God, if they would take heed to give no provocations to their fellow Christians, if they would cease from envying them on whom neither God nor man bestows honors or advantages, we should soon have a happier and more perfect state of the Christian church than we now see. Christianity requires us to esteem others better than ourselves, or in honor prefer one another. Had not such a disposition been necessary to the Christian character and to that peace and perfection of the church of Christ, it would not have been so strongly recommended.

PETER ACTS BRAVELY

The enemies of Peter and John resented their preaching about Jesus and the marvelous work which they did in His name. When placed in prison for their activities they refused to deny their loyalty to Jesus. When questioned by the court Peter boldly told them that the man had been healed by the power of Jesus' name. He declared that it was the same Jesus whom they crucified that gave them power to stand for the right and do the things which He commanded them to do. Jesus will give you strength to do right if you will trust Him.

QUESTIONS ON THE LESSON

1. How is the Holy Spirit known in the Old Testament?
2. In the New Testament, how do we recognize Him?
3. How did the disciples get courage for their work?
4. Where does the Christian get His power?
5. How did Peter get strength?
6. Who sent the Holy Spirit?

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