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is that whenever Jesus used it it was always possible for those who heard to misunderstand Him, while believing that they understood. Jesus availed Himself of the inherent ambiguity of the name (cf. the example above, Mk 2¹⁰). Even if 'the man' was a familiar Messianic title, where nothing Messianic marked the context or the occasion, men might readily mistake His meaning, and where the Messianic reference was clear, that Jesus meant Himself was not so clear. Fiebig finds the use of the name by Jesus historical, and is clearly right. His lucid discussion of the various passages makes this view more easy to hold and defend. Wellhausen, in the latest edition of his history (1901), still agrees with Lietzmann. The verdict of the future will decide against him.

Why did Jesus choose this title? It was not unknown, but admitted ambiguity. It was in its origin particularistic, but not so much so as Son

of David. It involved more of what Jesus intended the Messiah to be, e.g. a judge to every human soul. He could develop it as it suited Him, as it was in His time a variable and fluid term. The conception of 'suffering' is an original addition. Again, it was an exalted name—a fit expression for the lofty consciousness of Jesus, placing Him in the company of God rather than of man. Finally, Jesus saw, in Dn 7¹³, as it were, the sign of His calling to which He was to be obedient unto death, a true ἀρχηγός τῆς πίστεως.

The passages where the name occurs in the Fourth Gospel agree in usage with the Synoptics, and bring out into clear relief the pre-existence involved in the expression. A discussion of these and references to the rest of the New Testament literature conclude this interesting and clearly written essay.

The Great Text Commentary.

THE GREAT TEXTS OF THE ACTS OF THE APOSTLES.

ACTS II. 1-4.

'And when the day of Pentecost was now come, they were all together in one place. And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance' (R.V.).

EXPOSITION.

'And when the day of Pentecost was fully come.'—Literally, 'was now being fulfilled,' i.e. it had begun, but was not yet past. This day was one of the three great festivals when the law required the attendance of all Israel at the temple, and Jerusalem would be thronged with pilgrims. As the Passover fell rather early for the navigation season, Jews from the West especially would prefer to make their pilgrimage at the time of Pentecost, as we find St. Paul doing later on. Pentecost was also called the Feast of Weeks, because it fell seven (i.e. a week of) weeks after the Passover. To be exact, it was the fiftieth (Greek *pentecoste*) day after the offering of the sheaf of the first-fruits of the harvest during the feast of unleavened bread.—RACKHAM.

'Together in one place.'—Rather 'together in com-

pany,' or 'in fellowship'; see 1¹⁸ 2⁴⁴⁻⁴⁷. Emphasis on mere unity of place seems superfluous.—BARTLET.

'A sound as of the rushing of a mighty wind.'—Literally, 'a sound as if a violent gust were being borne along.' St. Chrysostom rightly emphasizes the *ὡς*, so that the sound is not that of wind, but *as* of the rushing of a mighty wind (so, too, the tongues are not of fire, but *as of fire*). The words describe not a natural but a supernatural phenomenon.—KNOWLING.

'It filled all the house.'—For the hundred and twenty must have occupied more than one chamber.—RACKHAM.

'Where they were sitting.'—A Hebraism for 'were dwelling,' or 'abiding.'—COOK.

'Tongues parting asunder.'—The present part. denotes a process seen in actual operation.—RENDALL.

THE fire-like appearance, originally one, broke up into tongues of flame, as it were, and distributed itself among those assembled, and sat upon each one of them. The phenomenon is taken in the narrative to symbolize the gift of tongues described in the next verse, namely, as one in source and essence, but various in manifested forms.—BARTLET.

'And they were all filled with the Holy Spirit.'—There is some danger of forgetting that this was the main fact, of which the 'speaking in tongues' was but a *transitory* consequence.—PAGE AND WALPOLE.

I SEE no warrant in Scripture for the very common impression that the Holy Spirit was now first given to the Church. The language here employed is also used of

Elisabeth (Lk 1⁴¹), Zacharias (Lk 1⁶⁷), and John the Baptist (Lk 1¹⁵), and in the O.T. there is repeated mention of the influence of the Holy Spirit on the minds of prophets and others (Nu 11^{25, 26} 24^{2, 3}, 1 S 10¹⁰ 19²⁰, 2 S 23², 2 Ch 20¹⁴, Neh 9³⁰, Is 48¹⁶, Ezk 2² 3²⁴ 11⁵, Zec 7¹², Mt 22¹⁹). That which is peculiar in this event is that (1) now for the first time *all* were filled with the Holy Spirit, not merely the apostles, but the entire Christian assembly; and (2) the influence was not occasional and transient, but abiding. That which distinguishes the N.T. from the O.T. dispensation is that under the O.T. dispensation the Holy Spirit guided a few prophets, who thus became the inspired leaders of the people, while under the N.T. dispensation He is given to all. Thus Moses' prayer is fulfilled (Nu 11²⁹), the Lord puts His Spirit upon all His people (Ac 4³¹ 10⁴⁴, Ro 8¹⁴, 1 Co 3¹⁶ 12⁷⁻¹¹, Gal 5^{16, 18}, Eph 3¹⁶⁻¹⁹).—ABBOTT.

'And began to speak with other tongues.'—*Began* conveys the twofold idea that what is here received happened for the first time, and that it was afterwards repeated or continued.—ALEXANDER.

'With other tongues.'—Called 'new tongues' in Mk 16¹⁷. It means languages which they had not known before, and from the history it would appear that some of the company spake in one and some in another language, for the crowd of foreigners, when they come together, all find somebody among the speakers whom they are able to understand.—FARRAR.

'As the Spirit gave them utterance.'—The word (*ἀποφθέγγονται*) is peculiar to Acts (cf. 5¹⁴ 26²⁹); in the LXX it is used not of ordinary conversation, but of the utterances of prophets (cf. Ezk 13⁹, Mic 5¹², 1 Ch 25¹).—KNOWLING.

CRITICAL NOTE.

THE literature of the Gift of Tongues (Ac 2⁴) is voluminous. The following are accessible and worth consulting:—Weizsäcker, *Apostolic Age*, ii. 271 ff.; McGiffert, *Christianity in the Apostolic Age*, 50 ff., 521 ff.; Wright, *Some N.T. Problems*, 277 ff.; Robertson in Hastings' *Dictionary of the Bible*, iv. 793 ff.; Henson, *Godly Union and Concord*, 55 ff.; also the commentaries on Ac 2, especially Meyer-Wendt, Knowling, Rackham, Bartlet, and on 1 Co 12, 14, especially Meyer-Heinrici, Stanley, Godet, Edwards, Ellicott.

THE SERMON.

The General Preparation for Pentecost.

By the Rev. R. H. Lovell.

When the Church of Christ is to do some great thing every precaution should be taken against failure. There should be plan, force, method. God planned this great inauguration at Pentecost, even as to minor details. (1) The day and time were chosen. It was the harvest festival. (2) It was the best time for travelling and for open-air preaching. (3) It was the best attended feast of the year. (4) It was the only feast at which all

the sacrifices were offered. (5) It was the largest union of diverse nationalities. (6) The disciples were not only met together with one heart, but (7) they were all in one place, not one has a prior engagement, promising to be with them in spirit. (8) They all had the gift in fulness.

The Special Preparation.

By the Rev. Andrew Murray.

The disciples were specially trained for Pentecost. Wherein consisted their preparation for the baptism of the Holy Spirit?

1. They were men who had forsaken all to follow Jesus. I am not speaking of forsaking *sin*,—that is forsaken at conversion,—but of absolute surrender of everything.

2. They were intensely attached to Jesus. Some forsake all for the sake of their religion—and it may be a false religion; some for the sake of their fellow-men. We must forsake all for Jesus' sake, for personal love to Him and joy in Him.

3. They were men who had been led to despair of themselves. They gave up their nets at the beginning of the three years with Jesus, themselves at the end. To be filled with the Spirit we must first die to self.

4. They were men who had accepted the promise of the Spirit in faith. He said, 'Ye shall be baptized with the Holy Ghost.' They could not tell what He said. But they took His word for it and waited. Say, 'This promise is for *me*.' A promise from God is as much as a fulfilment.

5. On the strength of the promise they waited in united prayer. Look to God, and *expect God to do something*.

The Day of Pentecost.

By the Rev. John Morgan, M.A.

1. They waited for it. They waited in prayer. They waited with one accord in one place.

2. Two signs were associated with the gift of spiritual power that day. (1) The first sign met the ear. It was a thundering voice to Moses, a great strong wind and earthquake to Elijah, a rushing heavenly hurricane to the disciples. It suggests irresistible and overwhelming force; and the movement is downward, manward, a gracious bestowment of God's own hand. 'It is the Spirit that quickeneth; the flesh profiteth nothing.' (2)

The second sign appealed to the eye. Fire represents the life-giving energy and consecrating power of the Holy Ghost. But these spires of flame were an investment of power—promised power—to qualify them to be Christ's faithful and true witnesses.

3. Behind these signs was the thing signified—'they were all filled with the Holy Ghost.' (1) They were *filled*. It suggests many vessels, all empty at first, all filled at last. Of all sizes, they are filled to the brim. 'The whole nature,' as Dr. Maclaren phrases it, 'filled with Him will flame with new brilliance, like a bit of black carbon in a stream of electricity.' (2) They were *all* filled. High as this dignity is, it is conferred on every single true member of the Christian Church, and sanctions the royal priesthood of all believers.

4. The *manifestation* of the power enabled them to begin evangelizing the world at once. Although in its special form temporary and provisional, it has been prophetic. In the end of the nineteenth century there is hardly a tribe of earth's heathen millions that has not among them some Christian teacher who is trying to reduce their rude language to written form, and to give them in their own mother tongue the Bible and the Gospel.

ILLUSTRATIONS.

IT has been said, whether by poetry or science matters not, that there is a certain point in the upper air, in which all the discordant sounds of the earth—the rattle of wheels, the chime of bells, the roll of the drum, the laugh of the child—meet and blend in perfect harmony. Surely it is more than a pleasant conceit, that when once lifted up in fellowship in Christ Jesus we meet in a high and heavenly place where all things are gathered together in one.—W. ADAMS.

IT may be a profitable exercise for us to note the intimate connexion between the divine promise and men's prayers. It might appear as if the promise superseded the necessity for the prayer. But it is emphatically the other way. The promise is the warrant for prayer; and prayer is the condition of its fulfilment. 'I the Lord have spoken it, and I will do it. Thus saith the Lord God, I will yet for this be inquired of by the house of Israel, to do it for them.'—J. MORGAN.

I KNOW a man of great wealth, who lives in a fine mansion-house, surrounded by every element and influence fitted to make life a luxury and delight; and yet that man is miserable, and drags out a dwarfed and wretched existence. He lives in two rooms, and denies himself the ordinary com-

forts of existence, lest he come to want and die in the work-house.—J. MORGAN.

BLESSED be the hour when that tongue of fire descended from the Giver of speech into a cold world. Had it never come, my mother might have led me, when a child to see slaughter for worship, and I should have taught my little ones that stones were gods.—W. ARTHUR.

SOME two or three years ago a young lady missionary came out to South Africa, and she spoke so much of the blessing she had received at Keswick. She told me how, from a child, she had loved the Lord, and been educated in a godly home. I said to her, 'What then is the difference between the life you then led and the life you entered upon afterwards?' Her answer was simple and ready and bright, 'It is just this,' she said, '*the personal fellowship with Jesus.*'—A. MURRAY.

WHEN the Spirit of God fills a man he speaks so as to be understood. If my friend talks in a Latinized style to a company of costermongers, I will warrant you the Holy Ghost has nothing to do with him. If a learned brother fires over the heads of his congregation with a grand oration, he may trace his elocution to Cicero and Demosthenes, but do not let him ascribe it to the Holy Spirit, for that is not after His manner.—C. H. SPURGEON.

FIRE is always a sign of the divine presence. So it was at the burning bush and throughout the Old Testament. Pagan writers also recognized the symbol, as when Virgil describes the portent which appears to Æneas (*Æn.* ii. 682-4, Conington's trans.)—

Between us while Iulus stands
'Mid weeping eyes and clasping hands,
Lo, from the summit of his head
A lambent flame was seen to spread,
Sport with his locks in harmless play,
And grazing round his temples stay.—

R. B. RACKHAM.

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