

necessarily imply actual wind, but the sound appeared like rushing wind. Wind is a frequent Old and New Testament symbol of the divine Presence. (2 Sam. 5: 24; 1 Kings 19: 11; Ps. 104: 3; Ezek. 43: 2; John 3: 8.) *It filled all the house*; that is, the sound. It was majestic and overpowering.

V. 3. *There appeared unto them*; a visible sign of the Spirit's presence. *Tongues parting asunder* (Rev. Ver.); individual, separate tongues, the flame of fire distributing itself in separate tongues. *As of fire*; not necessarily actual fire, but resembling it. Fire, like wind, was symbolic of the divine Presence, Ex. 3: 2, and of the purifying and sanctifying Spirit of God, Ezek. 1: 13; Mal. 3: 2, 3. *It sat upon each of them*. One of the fire-like tongues sat upon each person present. The element "fire" pointed to the purifying influence of the Spirit. The tongue-like shape pointed to the gift of divine power of speech by which they were to proclaim the Gospel. (Mark 16: 17.) Separate tongues from one sheet of flame symbolized the unity of the Spirit and His diverse gifts.

II. The Gift of Tongues. 4.

V. 4. *They were all filled*; everyone present (1: 15), ordinary disciples as well as apostles. The humblest believer may have the gift of the Holy Spirit. *With the Holy Ghost*. This is the great fact. The sound and the fire were but symbols. But the gift of the Spirit was the fulfilment of the promise (Luke 24: 49). *Began to speak with other tongues*; in another language than their mother tongue. *As the Spirit gave them utterance*; imparted to them the power to speak.

III. The Wonder of the Multitude, 5-11.

V. 5. *There were dwelling at Jerusalem*; foreign Jews who were residing in the city either permanently or for the purpose of worshipping at the feast. *Devout men*; pious, God-fearing men, as Simeon, Luke 2: 25. *From every nation*. The Jews were widely scattered throughout the known world. See on vs. 9, 10.

V. 6. *When this sound was heard* (Rev. Ver.); probably referring to the rushing sound of the wind, v. 2. The reading "noised

abroad" in the Authorized Version refers to the rumor which went abroad, of the wonderful speaking with tongues. *The multitude*; the foreign Jews spoken of above. *Came together*; with eager curiosity. *Were confounded*; confused and perplexed. *Because that every man heard*, etc. Each heard his own language or dialect spoken by one or more of the disciples (v. 4).

Vs. 7, 8. *Were all amazed*. They continued to be perplexed at the strange phenomenon of men speaking in languages not previously known. *Marvelled*; gave expression to their feelings in surprised exclamations. *Are not all these Galileans?* The eleven apostles, and no doubt the majority of the others, were from Galilee. *And how hear we?* It was surprisingly strange. *Wherein we were born*; "that is, the dialect used by each one of them from childhood." (Riddle.)

Vs. 9-10. *Parthians. . . Mesopotamia*. For these and the following proper names see Bible Dictionary for the quarter, p. 166. Luke here gives the names of the countries from which the foreign Jews came to Jerusalem. This first group is in the far East, extending from the Euphrates eastward beyond the Caspian Sea. There were many Jews there, the descendants of the scattered Ten Tribes and of the Kingdom of Judah. (2 Kings 17: 6.) *In Judæa . . . Pamphylia*. This group, with the exception of Judæa, is in Asia Minor. Very many Jews were there. *In Egypt*. At Alexandria, the capital of Upper Egypt, and at Cyrene in Libya, the Jews were numerous. The Old Testament had been translated into Greek for them and was known as the Septuagint. *Jews and proselytes*; those born Jews and those converted to Judaism. *Sojourners from Rome* (Rev. Ver); Jews living at Rome as sojourners. There were many such. Rome was indeed a great centre for all religions. *Cretes*, from the island of that name, and *Arabians*, seem to have been added as an after thought.

V. 11. *We do hear them speak*; looking back to v. 8, where the sentence was interrupted by the list of names. *The wonderful works of God*; the life, death and resurrection of Jesus, and the promise of the Holy Ghost.