

has come, and all the believers are gathered in the upper room. The twelve are there, for the vacant place of the traitor has been filled; the band of women around the mother of Jesus are there; the brothers of Jesus, now no longer doubting, but believers all, are present, and a hundred more disciples, unnamed on earth, but written in heaven, are all met with one heart beating in every bosom. Suddenly a sound as if a whirlwind were sweeping down from above is heard through all the city, though not a leaf is stirred, and the sky is clear. A flash of light is seen, a flame parts in tongues of fire over every bowed head, and with it a new power enters every heart. In a moment all their ignorance and misunderstanding are swept away. The true nature of the Saviour's kingdom rushes upon each mind, as they recall in an instant all his utterances, and all the prophetic teachings of the word. Jesus of Nazareth is the divine Messiah now in a new and clear and mighty sense! At once every tongue bursts forth with the praise of God and the testimony of a new experience, while faces glow, and eyes gleam with heavenly light, and tongues speak with a strange eloquence. Outside the house there is a strange commotion. The sound of the descending Spirit has stirred the whole city, and a throng has assembled, called together by the mysterious event. In that multitude are mingled grave worshippers of every land, and speaking every tongue of earth, and with them the scoffing rabble, the skeptical Sadducee, and the lordly noble. Each is overwhelmed with wonder as he hears out of the company some one speaking in his own language the wondrous work of grace. While some recognize the hand of God, others see in the jargon of sound only an evidence of a spirit evoked by wine. Soon a silence sweeps over the throng; the twelve stand forth. Peter comes to the front, and the first Gospel sermon is preached.

EXPLANATORY AND PRACTICAL NOTES.

Verse 1. The day of Pentecost. The word Pentecost means fiftieth, and the feast was so named because occurring fifty days after the passover. It was also believed to commemorate the giving of the law on Mount Sinai, and was celebrated with the consecration to God of the first sheaf of the wheat-harvest. **Fully come.** "Was being fulfilled," is the literal rendering. The day itself had begun on the previous evening at sunset, and the occurrences of the lesson were in the early morning. **They were all.** Not only the twelve, but the hundred and twenty believers. Chap. 1. 15. 1. The laity as well as the ministry, the women as the men, may share in the baptism of power. **With one accord.** This clause is omitted in the Revised Version. Yet it doubtless tells the truth, that one heart was in the entire company. **In one place.** Probably the upper room, (1. 13.) already referred to. There is no reason for supposing that it was one of the chambers of the temple.

2. Suddenly. Without expectation or warning, for though awaiting the fulfilment of the

promise, they had no knowledge of how it should be fulfilled. 2. God's gifts of grace are ever surprises. **A sound from heaven.** There was a sound heard, as if a mighty wind were descending from heaven; yet the air was calm, for there was no whirlwind, but simply the sound as of one, an event entirely supernatural. This was the token of the coming of the Holy Ghost, like wind. 1. In his secret coming. 2. In his powerful shaking. 3. In his purifying blowing. 4. In his soft refreshing.—*Lechler.* **Filled all the house.** The invisible but felt presence pervaded the entire building and was realized by all its occupants.

3. And there appeared. There was a manifestation to the sense of sight, as well as to that of hearing. **Cloven tongue.** "Tongues parting asunder." [Rev. Ver.] Perhaps the form was an undivided root from which the tongues flared in the air over the heads of the disciples. **As of fire.** Not real fire, but an appearance as of fire, blazing but not burning, like the bush of Horeb. Exod. 3. 2. **It sat.** The fiery appearance, one, yet manifold. **Upon each.** The outward token that all were anointed with power to proclaim the Gospel, which was as a fiery tongue to all nations.

4. Filled with the Holy Ghost. A new divine power possessed them, clarifying their understanding, renewing their nature, endowing them with courage to speak and patience to endure. **Speak with other tongues.** They began to speak the praises of God, and to tell their new experience, not only in their own language, the Aramaic, but in the tongues named below, one in one tongue, another in another. They did not afterward use their language for preaching, for that was not necessary, since in all these lands Greek was the common speech of intelligent people. The miracle was to call attention to the new gospel, to excite inquiry, to show the universality of the truth, and to invest the preachers with the authority of inspiration. The tongues aroused interest, the preaching inspired conviction. **Spirit gave them utterance.** They spoke, not their own thoughts, but the words which the Spirit supplied. Perhaps they did not even understand the meaning of their own utterances.

5. Dwelling at Jerusalem. Either Jews of foreign birth who had come to reside at the holy city, or worshippers transiently at the feast. **Devout men.** Not frivolous persons, but people of piety whose testimony to the facts was unimpeachable. The word is applied in the book of Acts to worshipping Jews who were not Christians. **Out of every nation.** Then, as now, Jews were found in every land, and in every city, and there was a constant communication maintained by pilgrims with the mother-city of Jerusalem.

6. When it was noised abroad. "When the sound was heard." [Rev. Ver.] that is, the sound as of the mighty wind, heard throughout the city, and calling a throng to the spot. **Multitude came together.** Just as they would