week, in conformity with her observance   
of Easter on that day. If we take  
the second day of the Passover as *Sunday*,  
*the* 17*th of Nisan*, which some have inferred  
from John xviii. 28, the day of Pentecost  
will fall on the *first day* of the week.  
  
  
**they were all together in one  
place**] Not the Apostles only, nor the  
hundred and twenty mentioned ch. i. 15;  
but *all the believers in Christ*, then congregated   
at the time of the feast in Jerusalem.   
The former is manifest from ver.  
14, when Peter and the eleven stand forward   
and allude to the rest **as** **these**:  
and the latter follows on the former being  
granted. Both are confirmed by the universality   
of the promise cited by Peter, ver.  
17 ff. See Chrysostom below, on ver. 4.  
  
  
**together**: the other but not so well  
supported reading, “*with one accord*,” implies   
more, viz. that their *purpose*, as well  
as their locality, was the same.   
  
**in  
one place**] *Where?* evidently *not in the  
temple, or any part of it*. The improbability   
of such an assemblage, separate  
and yet so great, in any of the rooms  
attached to the temple,—the words “*all  
the house*”’ in ver. 2 (where see note),—the  
notice, that “*the multitude came together*,”  
ver. 6,—the absence ot any mention of  
the temple,—all these are against such a  
supposition. Obviously no *à priori*   
consideration such as Olshausen alleges, that  
“thus the solemn inauguration of the  
Church of Christ becomes more imposing   
by happening in the holy place of  
the Old Covenant,” can apply to the enquiry.   
Nor can the statement that they  
were “*continually in the temple*,” Luke  
xxiv. 53, apply here (see above on ch. i.  
13); for even if it be assumed that the  
hour of prayer was come (which it hardly  
could have been, seeing that some time  
must have elapsed between the event and  
Peter’s speech), the disciples would not  
have been assembled separately, but would,  
as Peter and John, in ch. iii. 1, have gone  
up, mingled with the people. See more  
below.   
  
**2.**] The words of the description  
could not be better rendered than in A. V.,  
**a sound as of a rushing mighty wind**. It  
was the sound as of a violent blowing, borne  
onward, which accompanied the descent of  
the Holy Spirit. To treat this as a natural  
phænomenon,—even supposing that phænomenon   
*miraculously produced*, as the earthquake   
at the crucifixion,—is contrary to  
the text, which does not describe it as *a  
sound of a rushing mighty wind*, but *a sound***as** *of a rushing mighty wind*. It was the  
*chosen vehicle* by which the Holy Spirit  
was *manifested to their sense of hearing*,  
*as by the tongues of fire to their sense of  
seeing.*   
  
**it filled all the house**]   
Certainly Luke would not have used this  
word of a *chamber in the Temple*, or of  
*the Temple itself*, without further explanation.   
Our Lord, it is true, calls the Temple  
“*your house*,” Matt. xxiii. 38,—and Josephus   
informs us that Solomon’s Temple was  
furnished with thirty small *houses* (or  
rooms), and that over these were other  
*houses* ; but to suppose either usage here,  
seems to me very far-fetched and unnatural,  
  
  
**3. cloven tongues like as of fire**] They  
were *not of fire*, as not possessing the burning   
power of fire, but only *as it were of fire,  
in appearance like that element.*   
  
**it sat**,  
viz. *the appearance*; not *the Spirit*, nor  
*the tongue*, but the *appearance* described  
in the preceding clause. I understand the  
word **sat** as usually interpreted, **lighted on  
their heads**. This also was no effect of  
natural cause, either ordinarily or extraordinarily   
employed: see on ver. 2.  
  
  
**4.**] On the word **all**, Chrysostom says, “The  
Evangelist would not have said *all*, the  
Apostles being there, had not the rest also  
been partakers.”   
  
**began to speak with  
other tongues**] There can be no question  
in any unprejudiced mind, that the fact  
which this narrative sets before us is, that  
the disciples began to *speak in* VARIOUS  
LANGUAGES, viz. *the languages of the  
nations below enumerated, and perhaps  
others*. All attempts to evade this are connected   
with some forcing of the text, or  
some far-fetched and indefensible explanation.   
This then being laid down, several  
important questions arise, and we are surrounded