Holy Spirit : see above.   
  
**5.**] De Wette  
maintains that these **dwellers at Jerusalem**  
cannot have been persons sojourning for  
the sake of the feast, but *residents* : but  
see above on ver. 1. I see no objection to  
including *both residents and sojourners* in  
the term, which only specifies their *then*  
residence.   
  
**devout men**] Not in reference   
to their having come up to the feast,  
nor to their dwelling from religious motives  
at Jerusalem, but stated as imparting a  
character and interest to what follows.  
They were not merely vain and curious  
listeners, but men of piety and weight.  
  
  
**out of every nation under heaven**]  
Not perhaps used so much *hyperbolically*,  
as with reference to the significance of the  
whole event. As they were samples each  
of their different people, so collectively  
they represented all the nations of the  
world, who should hear afterwards in their  
own tongues the wonderful works of God.  
  
  
**6.**] Whatever **this sound** (literally,  
**voice**) may mean, one thing is clear,—that  
it *cannot* mean, ‘ *this rumour*’ (‘*when this  
was noised abroad*,’ A. V.): which would  
be unexampled. We have then to choose  
between two things to which the word  
**voice**, or **sound**, might refer :—(1) the  
“*sound as of a mighty rushing wind*” of  
ver. 2, which would hardly be used of a  
speaking which was *still going on* when  
the multitude assembled;—and (2) *the  
speaking with tongues* of ver. 4. To *this*  
reference, besides the objection just stated,  
there is also another, that the voices of a  
number of men, especially when diverse as  
in this case, would not be indicated by the  
singular number, **voice**, but by *voices*:  
comp. St. Luke’s own usage, even when  
the voices cried out *the same thing*, Luke  
xxiii. 23, “They were instant with loud  
*voices*, requiring that he might be crucified.   
And the *voices* of them and of the  
chief priests prevailed.” And when he  
uses the singular, he explains it, as in ch.  
xix. 34, “ All with one voice . . . cried out.”  
So that we may safely decide for the *former  
reference*. The *noise of the rushing mighty  
wind* was heard over all the neighbourhood,  
probably over all Jerusalem.   
  
**the multitude**]   
including the scoffers of ver. 13, as  
well as the pious strangers: but these latter  
only are here regarded in the description  
that they **were confounded**, and that **every  
man heard** &c. On these latter words, see  
above on ver. 4. Each one heard **them  
speaking**—i.e. either *various disciples  
speaking various tongues, each in some one  
only:* or *the same persons speaking now  
one, now another, tongue*. The former is  
more probable, although the latter seems to  
agree with some expressions in 1 Cor. xiv.,  
e.g. ver. 18.   
  
**were confounded**] The  
same word, both in the LXX and in our  
English version, is used in Gen. xi. 9.  
  
  
**7.**] They were not, literally, *all* Galilæans ;  
but certainly the greater part were so,  
and all the Apostles and leading persons,  
who would probably be the prominent  
speakers.   
  
**8—11.**] As regards the *catalogue*   
here given,—of course it cannot: have  
been thus delivered as *part of a speech by  
any hearer on the occasion*, but is inserted  
into a speech expressing the general sense  
of what was said, and put, according to  
the usage of all narrative, into the mouths  
of all. The words **in our own tongue**  
(literally, **dialect**), **wherein we were born**  
are very decisive as to the nature of the  
miracle. The hearers could not have thus  
spoken, had *they* been *spiritually uplifted*  
into the comprehension of some *ecstatic  
language* spoken by the disciples. *They*  
were not spiritually acted on at all, but  
*spoke the matter of fact* : they were surprised   
at each recognizing, so far from his  
country, and in the mouths of Galilæans,  
his own native tongue.   
  
**9. Parthians**]  
The catalogue proceeds from the N. E. to  
the W. and S. Mede notices, that it  
follows the order of the three great dispersions   
of the Jews, the Chaldæan, Asyrian,   
and Egyptian.   
  
**Medes**] Media,