656 THE Noms! Ir.   
   
 utterance. 5 And there were dwelling at Jerusalem Jews,   
   
   
 rounded by various difficulties. (1) Was them to be drunken, (4) I would not conceal   
 this speaking in various languages a gift the difficulty which our minds find in con-   
 bestowed on the disciples for their use ceiving a person supernaturally endowed   
 afterwards, ov was it a mere sign, their with the power of speaking, ordinarily and   
 utterance being only us they were mouth- consciously, a language which he has never   
 pieces of the Holy Spirit? The latter learned. But there is to my mind zo such   
 seems certainly to have been the case. It difficulty, couceiving a man to be moved   
 appears on our nurrative, even as the to utterance of sounds dictated by the Holy   
 Spirit gave them utterance. But, it may Spirit. And the fact is clearly laid   
 he objected, in that ease they would not by St. Paul, that the gift of speaking in   
 themselves understand what they said. tongues, and that of inéerpreting, were   
 T answer, that we infer ¢his very fact from wholly distinct. So that the above diffi-   
 1 Cor. xiv.; that the speaking with tongnes culty finds no place here, nor even in the   
 was often found, where none could inter- case of a person both speaking and in-   
 pret what was said. And besides, it would terpreting: see 1 Cor. xiv. 13.—On the   
 appear from Peter’s speech, that such, or question whether the speaking was neces-   
 something approaching to it, was the case sarily always in a foreign tongue, we have   
 in this instance. He makes no allusion to no data to guide us: it would seem that   
 the things said by those who spoke with it was; but the conditions would not   
 tongues; the hearers alone speak of their absolutely exclude rhapsodical and un-   
 declaring the wonderful works of God. intelligible utterance. Only there is this   
 So that it would seem that heve, as on objection to it: clearly, languages were   
 other occasions (1 Cor. xiv. 22), tongues spoken on this oceasion,—and we have no   
 were for a sign, not to those that believe, reason to believe that there were two dis-   
 but to those that believe not. If the first tinct kinds of the gift. (5) 1t would be   
 supposition be made, that the gift of speak- quite beyond the limits of a note to give   
 ing in various languages was bestowed on any adequate history of the explanations of   
 the discipies for their after-use in the passage. A very short summary must   
 ing the Gospel, we are, I think, running suffice. (a) The idea of a gift of speaking   
 counter to the whole course of Seripture in various languages having been conferred   
 und the evidence of the early fathers on Sor the dissemination of the Gospel, ap-   
 the subject. There is xo trace whatever pears not to have originated, until the gift   
 of such a power being po cd or exercised of tongues itself had some time disappeared   
 by the Apostles (see ch. xiv. 14) or by from the Church. Chrysostom adopts it,   
 those who followed them. I believe, there- and the great majority of the Fathers and   
 fore, the event related in our text to have expositors. (4) Some, both in ancient and   
 been a sudden and powerful inspiration of in modern times, have supposed that the   
 the Holy Spirit, by which the disciples miracle consisted in the multitude hearing   
 uttered, not of their own minds, but as in various lauguages that which the be-   
 mouth-pieces of the Spirit, the praises of lievers spoke in their native tongue: that   
 God in various languages, hitherto, and one language was spoken, but many were   
 possibly at the time itself, to then. heard. To this it may be replied, as is   
 (2) How is this “speaking with other done by Gregory Nazianzen, that “thus   
 tongues” related to the “speaking with the miracle would be wrought, not on   
 tongues” (or, “with a tongue”) afterwards the speakers, but on the hearers.” ‘This   
 spoken of by St. Paul? I answer, that view, besides, would make a distinction   
 they are one and the same thing. See this between this instance of the gift and those   
 further proved in notes on 1 Cor. xiv. subsequently related, which we have scen   
 Meantime I may remark, that the two are does not exist. On the courses taken by   
 inseparably connected by the following the modern German expositors, see note in   
 links, —ch. x. 46, xi. 6,—in which my Greck Test. even as (i.e. ‘in such   
 last we have the same juxta-position of measure and manner in each case as’) the   
 speaking with tougues and prophesying a8 Spirit granted to them to speak (bestowed   
 afterwards in 1 Cor, xiv. 1—5 fh (3) on them utterance)] The words rendered   
 Who were those that partook of this gift? gave them utterance have been supposed   
 I answer, the whole assembly of believers, here to imply that they uttered short   
 from Peter’s application of the prophecy, ejaculatory sentences of praise. But this   
 vv. 16 ff. It was precisely the case sup- seems to be unfounded: and our word to   
 posed in 1 Cor. xiv. The unlearned and utter, to speak out, seemsexactly to render   
 unbelievers of that passage were represented it. Their utterance was none of their own,   
 by the others of our ver. who pronouneed but the simple gift and inspiration of the