in A. V., ‘*seek that ye may excel* (abound  
in them) *to the edifying of the church*.’

**13.**] *Hortatory inference from the fore-  
going examples.*

**14.**] This verse  
has been explained above. It *justifies the  
necessity of thus aiming at the gift of  
interpretation.*

**my spirit**, not as in  
ver. 32, and Chrysostom, “the spiritual  
gift given to me, and moving my tongue,”  
—but as in Acts xvii. 16, **my** (own)  
**spirit**, taking himself as an example, as  
above, ver. 6: a use of the word familiar to  
our Apostle, and here necessary on account  
of “*my mind*” following, ‘When I pray  
*in a tongue*, my higher being, my spirit,  
filled with the Holy Ghost, is inflamed with  
holy desires, and rapt in prayer: but my  
*intellectual part*, having no matter before  
it on which its powers can be exercised,  
bears no fruit to the edification of others  
(nor of myself:’ but this is not expressed  
in the word “*unfruitful:*” see the usage  
of “*fruit,*” by St. Paul, Rom. i. 13; vi.  
21, 22; xv. 28; Gal. v. 22).

**15.**] **What then is (the case)**? (i.e. as our ‘*What  
then?*’ See Rom. iii. 9; vi. 15. —‘ What is  
my determination thereupon?’)—**I will  
pray with my spirit, but I will pray also  
with my mind** (i.e. will interpret my  
prayer for the benefit of myself and the  
church), &c. This resolution, or expression  
of self-obligation, evidently leads to the  
inference by and by clearly expressed,  
ver. 28, that *if he could not* pray with his  
mind, he would *keep silence.*

**I will sing**] hence we gather that the two departments   
in which the gift of tongues was  
exercised were *prayer and praise*. On the  
day of Pentecost it was confined to the  
latter of these.

**16.**] The discourse  
changes from the first person to the second,  
because the hypothesis contains an imputation   
of folly or error.

Literally. **if thou shalt have blessed in spirit**   
(“*in*” used of  
the *manner in which, the element;* not of  
the *specific instrument,* as in the last verse),  
**how shall he that fills** (i.e. is in) **the situation   
of a private man** (the word here  
used, in speaking of any business or trade,  
signifies a *lay person,* i.e., one unacquainted  
with it as his employment. Thus in state  
matters, it is *one out of office*, in philosophy,   
one *uneducated* and *rude*. So here it  
is, *one who has not the gift of speaking  
and interpreting.*—The word **situation**  
or **place** is not to be taken literally, as  
if these “*private men*” had any *separate*  
*seats* in the congregation: the expression   
is figurative) **say the** AMEN (the  
Amen which is always said: see Deut.  
xxvii. 15–26; Neh. viii. 6. From the  
synagogue it passed into the Christian  
church; so Justin Martyr says, “When  
the president has finished the prayers and  
the thanksgiving, the whole people present  
give assent, saying, Amen”) **to** (at the  
end of) **thy thanksgiving, since what  
thou sayest he knows not?**—This is, as  
Doddridge has remarked, decisive against  
the practice of praying and praising in an