unknown tongue, as ridiculously practised  
in the church of Rome.

**17.**] **well** is  
not ironical, but concessive; it is not the  
act of *thanksgiving in a tongue* that the  
Apostle blames, for that is *of itself good,*  
being dictated by the spirit: but the doing  
it *not to the edification of others.*

**the other**] the *private man* spoken of before.

**18, 19.**] *Declaration of his own feeling  
on the matter, highly endowed as he was  
with the gift.*—**I thank God I speak with  
a tongue** (have the gift of speaking with  
tongues) **more than you all.**

19.] **in (the) assembly,** ‘in the congregation.’  
This is the best rendering here, and wherever  
there is a chance of the word *church* being  
mistaken as meaning a *building.*

**20.**] With this exhortation he concludes this  
part of his argument, in which he reproves  
the folly of displaying and being anxious  
for a gift in which there was no edification.   
Bengel remarks that the address,  
**Brethren,** carries with it kindness and  
meekness.

**in your understanding**]  
as this preference would shew you to be.

**21—25.**] By a citation from the  
Old Test. he takes occasion to shew that  
tongues are a sign *to the unbelieving only:*  
and that *even for them* they are profitless  
in comparison with prophecy.

**21.**] **In  
the law** is here in the wider sense, as in John  
x. 84; xii. 34; xv. 25;—where the *Psalms*  
are thus quoted. The context of the passage   
quoted is thus: The scoffers in Jerusalem   
(see ver. 14) are introduced as scorning  
the simplicity of the divine commands,  
which were line upon line, precept upon precept,   
as if to children (vv. 9, 10). Jehovah  
threatens them that, since they would not  
hear these simple commands, He would  
speak to them by men of other tongues,  
viz. the Assyrians, their captors.—Here, as  
in many other cases, the historical sense is  
not so much considered, as the aptness of  
the expressions used for illustrating the  
matter in hand; viz. that belief would not  
be produced in the unbelieving by speaking  
to them in strange tongues.

**With** (literally, in: in the person of) **men of other  
tongues**: A. V., and Hebrew, have it *with  
another tongue;* and it is placed *second*.  
The Apostle personifies it, and gives it the  
prominence.

**in** (as speaking in, using  
as the organ of speech) **lips of others**  
(strangers, see ref.). Hebrew, ‘*in* (by)  
*stammerers of lip*:’ A.V. ‘*with stammering lips.*’

**unto this people**] in Isa.,  
*the Israelites:* here taken generally for  
the unbelieving world.v

**for all that  
they will not hear me**] This is the point  
of the passage for St. Paul’s argument:  
see yer. 23:—“for them, and not for us:  
but even for them, protitless in the main:”  
—*not even under such circumstances will*