I. CORINTHIANS. XIV.   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION,   
 verily givest thanks well, but the   
 verily givest thanks well,   
 other is not edified. 18 J thank but the other is not edified.   
 ty igomitted God, I speak in t an [unknown] 18 [thank my God, I speak   
 mod ncent tongue more than ye all: 29 yet with tongues more than ye   
 ‘akvee in the assembly I had rather speak all: }9 yet in the church I   
 ae ee five words with my understanding, had rather speak five words   
 potrrebe that I may instruct others also, than with my understanding,   
 ; ten thousand words in an [unknown] that by my voice I might   
 bPscxxxi2 tongue, ° Brethren, "be not chil- teach others also, than ten   
 thousand words in an un-   
 known tougue, 2° Brethren,   
 8 dhe in your understanding: how- be not children in under-   
 ae beit in malice ‘be as (balk, but in standing: howbeit in malice   
 ange Fils. your understanding be full grown be ye children, but in un-   
 21 In the ies it is written, derstanding be men. ™\ In   
 1 Pet. 2. With men of other tongues and the law it is written, With   
 tSeguretdet with lips of t others will I speak men of other tongues and   
 k Isa. unto this people; and yet for all other lips will I speak unto   
 1,12. that will they not hear me, saith this people; and yet for   
 22 So then the tongues all that will they not   
 hear me, saith the Lord.   
 2 Wherefore tongues are   
 the Lord. for a sign, not to them   
 that believe, but to them   
   
 unknown tongue, as ridiculously practised are thus quoted. The context of the pas-   
 in the church of Rome. 17.] well is sage quoted is thus: The scoffers in   
 not ironical, but concessive; it is not the Jem (see ver. are introduced as scorning   
 act of thanksgiving in a tongue that the the simplicity of the divine commands,   
 Apostle blames, for that is of itself good, which were line upon line, upon pre-   
 being dictated by the spirit: but the doing cept, as if children (vv. 9, 10). Jehovah   
 it not to the edification of others. threatens them that, since would not   
 the other] the private man spoken of hear these simple commands, He would   
 18, 19.] Declaration of his own feeling speak to them by men of other tongues,   
 on the matter, highly endowed as he was viz. the Assyrians, their —Here, as   
 with the gift.—1 thank God I speak with in many other cases, the historical is   
 a tongue (have the gift of speaking with not so much considered, as the aptness of   
 tongues) more than you all. 19. the expressions used for illustrating the   
 in (the) assembly, ‘in the congregation.’ matter in hand; viz. that belief’ not   
 This is the bestrendering here, wherever be produced in the unbelieving by speakin   
 there is a chance of the word church being to them in strange tongues. With   
 mistaken as meaning a building. 20.) (literally, in the person of) men of other   
 With this exhortation he concludes this tongues: A. V., and Hebrew, have it with   
 part of his argument, in which he reproves another tongue; and it is placed second.   
 the folly of displaying and being anxious ‘The Apostle personities it, gives it the   
 for a gift in which there was no edifica- prominence. in (as speaking in,   
 tion. Bengel remarks that the address, as the organ of speech) lips of others   
 Brethren, carries with it kindness and (strangers, see ref. Hebrew, ‘in (by)   
 meekness, in your understanding] stammerers of lip: A.V. ‘with stammer-   
 as this preference would shew you to be. ing lips? unto this people] in Isa.   
 21—25.) By a citation from the the Israelites: here taken generally for   
 Old Test. he takes occasion to shew that the unbelieving world. for all that   
 tongues are a sign to the unbelieving only: they will not hear me] This is the point   
 and that even for them they are Prot of the passage for St. Panl’s argument:   
 in comparison wi ith 21. see yer. 23:—“for them, and not for u:   
 the law is here the wider sense, in ae but even for them, protitless in main :   
 &. 84; xii. 34; xv. ;—where the Psalms —not even under such circumstances will