I. CORINTHIANS.   
 1S—24.   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 that believe not: but pro- are for a sign, not to them that   
 phesying serveth not for believe, but to unbelievers: but pro-   
 them that believe not, but phesying is not for unbelievers, but   
 for them which believe. for them that believe.   
 23 Tf therefore the whole fore the whole church be Tf met to-   
 church be come together gether, and all speak with tongues,   
 into one place, and all and there come in private persons,   
 speak with tongues, and or unbelievers, 'will they not say tactsii is,   
 there come in those that that ye are mad?   
 are unlearned, or unbe- jphesy, and there come in an un-   
 lievers, will they not say believer or a private person, he is   
 that ye are mad? \*\* But \* But if all pro-   
 if ali prophesy, and there   
 come in one that believeth   
 not, or one unlearned, he   
 is convinced of all, he isjeonvicted by all: he is judged by   
   
   
 they listen to me: even this sign will be case = if then....—The first case put   
 for them ineffectual. 22.] So then, viz. answers to the former half of ver. 22: the   
 according to the words of the foregoing second, to the latter.—The supposition is.   
 prophetic: passage. the tongues, in this: that all the (Corinthian) church is.   
 the then acceptation of the term. He is assembled, and all its speak with   
 not interpreting the prophecy, nor alluding tongues (not in a ¢umultuary manuer—   
 to the tongues there spoken of, but returns that is not part of the present hypothesis,   
 back to the subject in hand—the tongues for if it were, it must apply equally to   
 about which his argument was concerned : ver. 24, which it clearly but that   
 are for a sign: but there is no all have the gift, are ix dura exercising   
 emphasis on the words,—the meaning being it then private persons, ‘plain beli   
 mueli the same as if “for a sign” were ers,’ persons unacquainted with the gift   
 omitted, and it stood “so then the tongues and its exercise, come in. It is obvious   
 are not for,” §c. Not seeing this, Com- that the hypothesis of ald being assembled,   
 mentators have differed widely about the and all having the gift, not be pressed.   
 meaning of the word sign. But all dwelling to infer that no such private person could   
 on this word would introduce an element be found: no one hypothesizes thus rigidly.   
 foreign to the ‘argument, which is, that If any will have it so, then, as Meyer,   
 tongues are ( sign) for the unbelieving, we may suppose the private persons to   
 not for the believing. not to them come from another congregation: but the   
 that believe, but to unbelievers, i.e. ‘men whole difficulty to me mere trifling.   
 who do not believe;’ not, as Neander, The private person plainly cannot be an   
 and others, ‘men who will not believe ;’ unbeliever, for his case is separately men-   
 the word “unbelievers” must be kept to tioned. Such plain men, or perhaps a   
 the same sense through this whole passage, company of unbelievers, have come in :—   
 and plainly by ver. 23, it is not one who they have no understanding of what is   
 will not believe, an unbeliever, open to going on: the ‘¢ongues’ sound to theman   
 conviction. The mistake has been oeca- unmeaning jargon; and they come to the   
 sioned by regarding those to whom the conclusion, «These men are mad ;’ as   
 prophecy was directed, snd interpreting men did infer, on the day of Pentecost,   
 Paul by Isaiah, instead of by himself. that the speakers were drunken.   
 Propheey, i.e, inspired and intelligent 24.] But if all (see above) prophesy (i.e.   
 exposition of the word and doctrine, was intelligibly forth, in the power of the   
 eminently for believers, but, as below, Spirit, the Christian word and doctrine),   
 would be also profitable to unbelievers, and there enter any (singular now, setting   
 furnishing a token that God was truly forth that this would be the effect ix any   
 among his assembled servants. case: plural before, to shew that however   
 23—25.] Instances given of the opera- many there might be, not one could appre-   
 tion of both on the ungifted or the un- ciate the gift) or plain man (the   
 believer. 23.) therefore following up unbeliever is mentioned first now, because   
 the axiom just laid down, by supposing a the great stress is on the power of pro