XIV.   
 226 I. CORINTHIANS.   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 tAndthusis all: 25 +the secrets of his heart are judged of all: 75 and thus   
 ‘omitted all manifest; and so falling down are the secrets of his heart   
 our oldest made manifest; and so   
 on his face he will worship God, | falling down on his face   
 nyasvit, declaring that ™ God is in you of a he will worship God, and   
 truth. 6 How is it then, brethren ? report that God is in you   
 whenever ye come together, each of a truth. \*6 How ts it   
 ayer g. che one of you hath a psalm, "hath a then, brethren? when ye   
 doctrine, hath a revelation, hath a cone together, every one of   
 och, xi tongue, hath an interpretation. ° Let you hath a psalm, hath a   
 doctrine, hath a tongue,   
 2 Gor. xii, hath a revelation, hath   
 Eph. iv. all things be done unto edification, |» interpretation. Let all   
 27 Tf any man speaketh in an [un- things be done unto edify-   
 known] tongue, [let it be] by two, ing. 77 If any man speak   
 or at the most by three, and that in in an unknown tongue, let   
 turn ; and let one interpret. it be by two, or at the   
 if there be no interpreter, let But most by three, and that by   
 course; and let one in-   
 terpret. 78 But if there   
   
 phecy in its greatest the con- fascination described as exercised by So-   
 version of the unbeliever ; but the private crates over his hearers by the ‘   
 persons were first before, becanse the and ‘judgment’ of his questions in the   
 stress there was on the unprofitableress of Athenian market-place. Grote’s Hist. of   
 tongues, not only to the unbeliever, but to Greece, 609~611.” Stanley.   
 the “plain men” also), he is convicted 26—35.] Regulations respecting the ex-   
 by all (the inspired discourse penetrating, ercise of spiritual in the assemblies.   
 as below, into the depths of his heart,— 26.) The rule for aii, proceeding on   
 by all, by each in turn): he is searched the fact of each having his gift to con-   
 into by all (each inspired speaker opening tribute when they come together: viz.   
 to him his character) the hidden things of that all things must be done with a view   
 his heart become manifest (those things to edification. Literally, whenever ye   
 which he had never before scen are re- happen to be assembling together : pre-   
 vealed,—his whole hitherto unrecognized sent vividly describes each coming with his   
 personal character laid out. Instances of gift, eager to exercise it. a psalm]   
 such revelations of a man to himself by most probably a hymn of praise to sing in   
 powerful preaching have often occurred, the power of the spirit, as Miriam, De-   
 even since the cessation of the prophetic borah, Symeon, &e. See ver. 15.   
 gift): and thus (thus convicted, searched, a dostrinal an exposition of doctrine or   
 revealed to himself:—in such a state of moral teaching: belonging to the gift of   
 mind) having fallen on his face he will prophecy, as indeed do also psalm and re-   
 worship God, announcing (by that his act, velation, the latter being something re-   
 which is a public submission to the divine vealed to him, to be prophetically uttered.   
 Power manifest among you: or, but not. @ tongue, i.e. an act of speaking in   
 so well, by declaration of it words) tongnes: see vv. 18, 22. an inter-   
 that of a truth (implying that previously pretation] Sce below, and ver. 5.   
 he had regarded the presence of God among, Let all things be done unto edification]   
 them as an idle tale; or, if plain Chris- ‘THE GENERAL RULE, afterwards applied to   
 tian, had not sufficiently it) God is the several gifts: and 27, 28.) to the   
 among you (or in each of you: by His speaking with tongues. 27.) by two   
 Spirit).—In this last the “«pri- (at each time, i.e. in one assembly: not   
 vate person” is thrown into the back- more than two or three might s;   
 ground, and (see above) the greater with tongues at each meeting), or at the   
 ment of prophecy, the conviction and con- most three, and by turn (one after an-   
 version of the unbeliever, chietly in other, not together); and let one (some   
 “ For a similar effect the disclosure of a one who has the gift,—and not more than   
 aian’s secret self to himself, compare the one) interpret (what is said in tongue).