228 I. CORINTHIANS. XIV. 34—40.   
   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 titimiin, 34\*Let your women keep silenee in %! Let your women keep   
 the churches: for it is not permitted silence in churches: for   
 unto them to speak, but "to be in it ts not permitted unto   
 ; subjection, as the \*law also saith. them to speak; but they   
 ; 85 And if they wish to learn any are commanded fo be under   
 thing, let them ask their own hus- obedience, as also saith the   
 bands at home: for it is a shame law. % And if they will   
 learn any thing, let them   
 ask their husbands at home:   
 teoowerin for ta woman to speak in the | for it a shame for women   
 a church. °6 What? did the word of} to speak in the church.   
 God come forth from you? or came 36 What? came the word   
 y2Ger-x7-, it unto you alone? 87 ¥If any man | of God out from you? or   
 thinketh himself to be a prophet, or came it unto you only?   
 spiritual, let him acknowledge that 37 If any man think him-   
 the things that I write unto you are self to be a prophet, or   
 t8eowzt the Lord’s +commandment. $8 But spiritual, let him acknow-   
 émtcom if any man is ignorant, let him be ledge that the things that   
 mandment. , I write unto you are the   
 commandments of the Lord.   
 33 But if any man be igno-   
 ignorant. 39 Wherefore, brethren, rant, let him be igno-   
 rant. 3% Wherefore, bree   
   
 compelled to depart from the majority of any thing, are we not to ask?? The stress   
 modern critics of note, who join these is on learn. their own, confining   
 words, “As in all the churches of the them to their own husbands, to the ex-   
 saints,’ with what follows,—and to adhere clusion of other men. a shame] Sce   
 to the common arrangement of this latter ch. xi. 6: indecent, bringing deserved re-   
 clause. My reason is, that taken as he- proach.   
 ginning the next paragraph, the clause 36—40.] GxnEraL ConcLusion: the   
 would be harsh beyond example, and super- unseemliness and absurdity of their pre-   
 fluous, as anticipating the reason about tending to originate customs unknown to   
 to be given, “for it is not Kec. other churches, as if the word of God first   
 Besides which, it is more in accordance went forth from them: and the enforce-   
 with St. Paul’s style, to place the main ment of his apostolic authority. Then,   
 subject of a new sentence first, 1 ‘Tim. a summary in a few words of the purport   
 iii. 11, 12; and we have an example of of what he has said on the spiritual gifts,   
 reference to general usage coming in last, and a repetition, in another form, of the   
 in aid of other considerations, ch. 16: fundamental precept, ver. 26.   
 but it seems unnatural that it should be 36.] This question seems to refer to ald   
 placed first the very forefront a matter the points of church custom which he has   
 on which he has so much to say. been noticing, and to be inseparably con-   
 34, 85.) Regulation prohibiting women nected with what follows,—the recognition   
 to speak publicly in the church, and its of his apostolic orders, as those of God.   
 grounds. 34. but [supply, i is or- 87.] spiritual, i.e. one spiritually   
 dered them] to be in subjection] The endowed : not quite as in ch. ii,   
 same construction, where a second verb the things which I am writing, viz. ‘these   
 must be supplied from the context, occurs regulations which 1 am now making.’   
 1 Tim. iv. 3. See there. the law] the Lord’s, emphatic: the Lord’   
 See reference. Their speaking in public [commandment]: carrying His authority.   
 would be of itself’ act of ixdependence ; No more direct assertion of can   
 of teaching the assembly, and among others be uttered than this. ‘ Paul stamps here:   
 their own husbands. \_35.] prohibits the seal of apostolic authority : and on   
 another kindred irregularity—their asking that seal is necessarily Christ.’ Meyer.   
 questions publicly. They might say in 38. let him be ignorant] implying   
 answer to the former command to keep both the hopelessness of reclaiming such   
 silence, ‘But if we do not understand an one, and the little which his op-,