

## Chapter 14

*Against their vaine childishnes, that thought it a goodly matter to be able to speake (by miracle) strange languages in the Church, <sup>a</sup>preferring their languages before prophesying, that is opening of mysteries: he declareth that this giift of languages is inferiour to the giift of prophecy. 26. Giuing order also how both giifts are to be vsed; to wit, the Prophet to submit himself to other Prophets: & the Speaker of Languages not to publish his inspiration, vnles there be an Interpreter. 34. Provided alwaies, that women speake not at al in the Church.*

**F**ollow Charitie, earnestly pursue spiritual things: but <sup>1</sup>rather that you may prophecy. <sup>2</sup> For he that speaketh with tongues speaketh <sup>1</sup>not to men, but to God: for no man heareth. But in spirit he speaketh mysteries. <sup>3</sup> For he that prophesieth, speaketh to men vnto edification, & exhortatiō, & cōsolation.

<sup>4</sup> He that speaketh with tongues, edifieth himself; but he that prophesieth, edifieth the Church. <sup>5</sup> And I would haue you al to speake with tongues, but rather to prophecy. For greater is he that prophesieth, then he that speaketh with tongues: vnlesse perhaps he interpret, that the Church may take edification. <sup>6</sup> But now, Brethren; <sup>1</sup>if I come to you speaking with tongues, what shal I profit you, vnlesse I speake to you either in reuelation, or in knowledge, or in prophesie, or in doctrine? <sup>7</sup> Yet the things without life that giue a found, be it pipe or harpe, vnlesse they giue a distinction of founds, how shal that be knowen which is piped, or which is harped? <sup>8</sup> For <sup>1</sup>if the trumpet giue an vncertaine voice, who shal prepare himself to battel? <sup>9</sup> So you also by a tongue vnlesse you vtter manifest speech, how shal that be knowen that is said? for you shal be speaking into the aire. <sup>10</sup> There are (for example) fo many kinds of tongues in this world, & none is without voice. <sup>11</sup> If

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<sup>a</sup> Much like to some fond Linguists of our time, who thinke themselves better thē a Doctour of Diuinitie that is not a Linguist.

then I know not the vertue of the voice, I shal be to him to whom I speake, barbarous; and he that speaketh barbarous to me. <sup>12</sup> So you also, because you be emulatours of spirits: seeke to abound vnto the edifying of the Church. <sup>13</sup> And therefore he that speaketh with the tongue, let him pray that he may interpret. <sup>14</sup> For if I pray with the tongue, my spirit praieith, but my vnderstanding is without fruit.

*idiotæ.* <sup>15</sup> What is it then? I wil pray in the spirit, I wil pray also in the vnderstanding: I wil sing in the spirit, I wil sing also in the vnderstanding. <sup>16</sup> But if thou bleffe in the spirit, he that supplieth the place <sup>a)</sup> of the vulgar how shal he say, Amen, vpon thy bleffing? because he knoweth not what thou saiest. <sup>17</sup> For thou indeed giuest thanks wel, but the other is not edified. <sup>18</sup> I giue my God thanks, that I speake ‘with the tongue of you al.’  
*with tongues more thē you al.* <sup>19</sup> But in the Church I wil speake fiue words with my vnderstanding that I may instruct others also; rather then ten thousand words in a tongue. <sup>20</sup> Brethren, be not made children in sence, but in malice be children, and in sence be perfect. <sup>21</sup> In the Law it is written:  
*Ej. 28, 11.* *That in other tongues and other lippes I wil speake to this people: and neither so wil they heare me, faith our Lord.* <sup>22</sup> Therefore languages are for a signe not to the faithful, but to infidels: but prophecies, not to infidels, but to the faithful. <sup>23</sup> If therefore the whole Church come together in one, and al speake with tongues, and there enter in vulgar persons or infidels, wil they not say that you be mad? <sup>24</sup> But if al prophecie, and there enter in any infidel or vulgar person, he is conuincd of al, he is iudged of al. <sup>25</sup> The secrets of his hart are made manifest, and so falling on his face he wil adore God, pronouncing that God is in you indeed.

<sup>26</sup> What is it then, Brethrē? when you come together, euery one of you hath a psalme, hath a doctrine,

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<sup>a</sup> By this word are meant al rude vnlearned men, but specially the simple which were yet vnchristned, as the Catechumens, which came in to those spiritual exercises, as also infidels did at their pleasures.

hath a reuelation, hath a tongue, hath an interpretation: let al things be done to edification. <sup>27</sup> Whether a man ſpeake with tongue, by two, or at the moſt by three, and <sup>28</sup> in courſe, and let one interpret. <sup>29</sup> But if there be not an interpreter, let him hold his peace in the Church, and ſpeake to himſelf and to God. <sup>30</sup> And let Prophets ſpeake two or three, and let the reſt iudge. <sup>31</sup> But if it be reuealed to another fitting, let the firſt hold his peace. <sup>32</sup> For you may al prophecie one by one: that al may learne, and al may be exhorted: <sup>33</sup> and the ſpirits of prophets are ſubiect to prophets. <sup>34</sup> For God is not the God of diſſention, but of peace: as alſo in al the Churches of the Saints I teach.

*1. Tim. 2, 12.*

<sup>34</sup> Let women hold their peace in the Churches: for it is not permitted thẽ to ſpeake, but to be ſubiect, as alſo the Law faith. <sup>35</sup> But if they liſt learne any thing, let them aſke their owne husbands at home. For it is a foule thing for a woman to ſpeake in the Church. <sup>36</sup> Or did the word of God proceed from you? came it vnto you only? <sup>37</sup> If any man ſeeme to be a Prophet, or ſpiritual, let him know the things that I write to you, that they are the commandements of our Lord. <sup>38</sup> But if any man know not, he ſhal not be knowen. <sup>39</sup> Therefore, Brethren, be earneſt to prophecie: and to ſpeake with tongues prohibit not. <sup>40</sup> But let al things be done honeſtly and according to order among you.

*Gen. 3, 16.*

## ANNOTATIONS

1 Rather prophecie.) The giſt of prophecyng, that is, of expounding the hard points of our religion, is better then the giſt of ſtrange tongues, though both be good.

2 Not to men.) To talke in a ſtrange language, vnknown alſo to himſelf, profiteth not the hearers, though in reſpect of God who vnderſtandeth al tongues and things, and for the myſteries which he vttereth in his ſpirit, and for his owne edification in ſpirit and affection, there be no difference: but the Prophet or Expoſitor treating of the ſame matters to the vnderſtanding of the whole aſſembly, edifieth not himſelf alone but al his hearers.

6 If I come.) That is, if I your Apoſtle, and Doctour ſhould preach to you in an vnknown tongue, and neuer vſe any kind

A paraphraſtical expofition of this Chapter concerning vnknown tongues.

of expofition, interpretation, or explication of my ftrange words, what profit could you take thereby?

8 If the trumpeter.) As the Trumpeter can not giue warning to or from the fight, vnles he vse a diftinct & intelligible found or ftroke knowen to the fouldiars: euen fo the Preacher that exhorteth to good life, or dehorteth from finne, except he doe it in a fpeech which his hearers vnderftand, can not attaine to his purpofe, nor doe the people any good.

13 Let him pray that.) He that hath only the giift of ftrange tongues, let him pray to God for the giift of interpretation; that the one may be more profitable by the other. For, to exhort or preach in a ftrange tongue was not vnlawful nor vnprofitable, but glorious to God, fo that the fpeech had been either by himfelf, or by another, afterward expounded.

14 My fpirit praieth.) Alfo when a man praieth in a ftrange tongue which himfelf vnderftandeth not, it is not fo fruitful for inftruction to him, as if he knew particularly what he praied. Neuertheles the Apoftle forbiddeth not fuch praying neither, confeffing that his fpirit, hart, and affection praieth wel towards God, though his mind & vnderftanding be not profited to inftruction, as otherwife it might haue been if he vnderftood the words. Neither yet doth he appoint fuch an one to get his ftrange praier tranflated into the vulgar tongue, to obtaine thereby the forefaid inftruction. See the *Declaration following of this Chapter.*

22 A figne.) The extraordinarie giift of tongues was a miraculous figne in the primitiue Church, to be vfed fpecially in the Nations of the Heathen for their conuerfion.

23 Infidels.) In the primitiue Church, when Infidels dwelt neer or among Chriftians, and oftentimes came vnto their publike preaching & exercifes of exhortation and expofition of Scriptures and the like: it was both vnprofitable and ridiculous to heare a number talking, teaching, finging Pfalmes, & the like, one in this language, & another in that, al at once like a black-faunts, and one often not vnderftood of another; fometime not to themfelues, and to ftrangers or the fimple ftanders by, not at al. Where otherwife if they had fpoken either in knowen tongues, or had done it in order, hauing an expofitour or interpreter withal, the Infidels might haue been conuincid.

26 A Pfalme.) We fee here that thofe fpiritual exercifes confifted fpecially, firft, in finging or giuing forth new Pfalmes or praiers and lauds: fecondly, in Doctrine, teaching, or reading lectures: thirdly, in Reuelations of feeret things either prefent or to come: fourthly, in fpeaking tongues of ftrange Nations: laftly, in tranflating or interpreting that which was faid, into fome common knowen language, as into Greek, Latin, &c. Al which giifts they had among them by miracle from the Holy Ghofit.

Of what fpiritual exercife the Apoftle fpeaketh.

27 In courfe.) Al thefe things they did without order, of pride and contention, they preached, they prophecied, they

The diforders in the fame.

praised, they bleffed, without any feemly respect one of another, or obferuing of turnes and entercourfe of vttering their guifts. Yea women without couer or veile, and without regard of their fexe or the Angels, or Priests or their owne husbands, malapertly fpake tongues, taught or prophecied with the reft. This was then the diforder among the Corinthians, which the Apoftle in this whole chapter reprehendeth and fought to redrefse, by forbidding women vtterly that publike exercife, and teaching men, in what order and courfe as wel for fpeaking in tongues, as interpreting and prophecying it should be kept.

34 Let women hold their peace.) There be, or were, certaine Heretikes in our Countrie (for fuch euer take the Scriptures diuerfely for the aduantage of time) that denied women to hold lawfully any kingdom or temporal Soueraignty: but that is falfe and againft both reafon and the Scriptures. This only in that fexe is true, that it is not capable of holy orders, fpiritual Regiment or Cure of foules: and therefore can not doe any function proper to Priests and Bishops: nor fpeake in the Church, and fo not preach, nor difpute, nor haue or giue voice deliberatiue or definitiue in Councils and publike Affemblies, concerning matters of Religion, nor make Ecclefiastical lawes concerning the fame, nor bind, nor loofe, nor excommunicate, nor fufpend, nor degrade, nor abfolue, nor minifter Sacraments, other then Baptifme in the cafe of mere neceffitie, when neither Priest nor other m̃ã cã be had: much leffe prefcribe any thing to the Clergie, how to minifter thẽ, or giue any man right to rule, preach, or execute any fpiritual function as vnder her & by her authoritie: no creature being able to impart that wherof itfelf is incapable both by nature & Scriptures. This Regiment is exprefly giuen to the Apoftles, Bishops, and Prelates: they only haue authoritie to bind and loofe, *Mat. 18.*: they only are fet by the Holy Ghoft to gouerne the Church, *Act. 20.*: they only haue cure of our foules directly, and muft make account to God for the fame, *Hebr. 13.*

Women may haue any temporal Soueraignty, but no Ecclefiastical function.