in its greatest achievement, the *conversion   
of the unbeliever;* but *the private  
persons* were first *before*, because the  
stress there was on the unprofitableness of  
tongues, *not only to the unbeliever, but to*  
the *“plain men”* also), **he is convicted  
by all** (the inspired discourse penetrating,  
as below, into the depths of his heart,—  
by *all*, i.e. by each in turn): **he is searched  
into by all** (each inspired speaker opening  
to him his character): **the hidden things of  
his heart become manifest** (those things  
which he had never before seen are revealed,—his   
whole hitherto unrecognized  
personal character laid out. Instances of  
such revelations of a man to himself by  
powerful preaching have often occurred,  
even since the cessation of the prophetic  
gift): **and thus** (thus convicted, searched,  
revealed to himself:—in such a state of  
mind) **having fallen on his face he will  
worship God, announcing** (*by that his act,*  
which is a public submission to the divine  
Power manifest among you: or, but not.  
so well, *aloud,* by declaration of it in words)  
**that of a truth** (implying that previously  
he had regarded the presence of God among,  
them as an idle tale; or, if a plain Christian,   
had not sufficiently realized it) **God is  
among you** (or in each of you: by His  
Spirit).—In this last description the “*private   
person*” is thrown into the background,   
and (see above) the greater achievement   
of prophecy, the conviction and conversion   
of the unbeliever, is chietly in view.  
“For a similar effect of the disclosure of a  
man’s secret self to himself, compare the  
fascination described as exercised by Socrates   
over his hearers by the ‘conviction”  
and ‘judgment’ of his questions in the  
Athenian market-place. Grote’s Hist. of  
Greece, 609–611.” Stanley.

**26–35.**] *Regulations respecting the exercise   
of spiritual gifts in the assemblies.*

**26.**] The rule for *all*, proceeding on  
the fact of each having his gift to contribute   
when they come together: viz.  
that all things must be done with a view  
to edification.

Literally, **whenever ye  
happen to be assembling together**: the *present*   
vividly describes each coming with his  
gift, eager to exercise it.

**a psalm**]  
most probably a **hymn of praise** to sing in  
the power of the spirit, as did Miriam, Deborah,   
Symeon, &c. See ver. 15.

**a doctrine**] **an exposition of doctrine** or  
moral teaching: belonging to the gift of  
*prophecy*, as indeed do also *psalm* and *revelation*,   
the latter being something revealed to him,   
to be prophetically uttered.

**a tongue**, i.e. an act of speaking in  
tongues: see vv. 18, 22.

**an interpretation**] See below, and ver. 5.

**Let all things be done unto edification**]  
THE GENERAL RULE, afterwards applied to  
the several gifts: and

**27, 28.**] *to the  
speaking with tongues.*

**27.**] **by two**  
(at each time, i.e. in one assembly: not  
more than two or three might speak  
with tongues *at each meeting*), **or at the  
most three, and by turn** (one after another,   
not together); **and let one** (some  
one who has the gift,—and *not more than  
one*) **interpret** (what is said in the tongue).