**28.**] **But if there be not an interpreter,   
let him** (the speaker in a tongue)  
**be silent in the church; but** (so in original,   
i.e. let him not quench his gift,  
*but* exercise it in private) **let him speak for  
himself and for God** (i.e. in private, with  
only himself and God to witness it. Theophylact  
thinks it means, “*softly and quietly,  
to himself:*” which does not seem to agree  
with the conditions; the *speaking* being  
essential to the exercise of the gift).

**29–33.**] *Similar regulations for* PROPHECY.

**29.**] **two or three,** viz. *at  
one assembling;*—not *together;* this is  
plainly prohibited, ver. 30. There is no  
“*at the most,*” as in the other case, because   
he does not wish to seem as if he  
were limiting this most edifying of the  
gifts.

**the others**, i.e. prophets,—or  
perhaps, any person possessing the gift of  
discerning of spirits mentioned ch. xii. 10  
in immediate connexion with prophecy.  
Such would exercise that gift, to determine   
*whether the spirit was of God:* see  
ch. xii. 3; 1 John iv. 1—3.

**30.**] **But  
if a revelation shall have been made to  
another** (prophet) **while sitting by, let the  
first** (who was prophesying) **hold his peace**  
(give place to the other: but clearly, not  
as ejected by the second in any disorderly  
manner: probably, by being made aware  
of it and ceasing his discourse),

**31, 32.**] He shews that the keeping silent  
of the first is *no impossibility*, but *in their  
power to put into effect.*—**For ye have the  
power** (the primary emphasis of the sentence   
is on **ye can**, which is not merely  
permissive, as A.V., ‘*ye may,*’ but asserts  
the *possession of the power*) **one by one  
all to prophesy** (i.e. you have power to  
bring about this result—you can be silent  
if you please)**, in order that all may learn,  
and all may be comforted** (or, **exhorted**).

**32.**] **And** (not, for: but a parallel  
assertion to the last, ‘ye have power, &c.  
*and*’) **spirits of prophets** (i.e. *their own  
spirits*, filled with the Holy Spirit: not  
the Spirit of God within each: and so in  
ver.12: the inspired spirit being regarded as  
a **spirit** *in a peculiar sense*—from God, or  
otherwise. See the distinction plainly made  
1 John iv. 2: “In this ye know the **Spirit**  
of God: every **spirit**,” &c.) **are subject to  
prophets** (i.e. to the men whose spirits  
they are. But very many Commentators  
take the word to signify *other prophets*.  
“The gift that is in thee, and the working  
of the spirit which is in thee, is subjected  
to the gift of the other, who is moved to  
prophesy,” Theophylact. But the command   
“let the *first keep silence,*” would  
be superfluous, if his gift was in subjection  
to *another*).

**33.**] *Reason of the above regulations.*  
The premiss, *that the church is God’s  
church*, is suppressed. He is the God of  
peace, not confusion: therefore those assemblies   
which are His, must be peacefully  
and orderly conducted. And this character  
of God is not one dependent for its truth  
on preconceived views of Him:—we have a  
proof of it wherever a church of the saints  
has been gathered together. ‘*In all the  
churches of the saints*, God is a God of  
peace: let Him not *among you* be supposed   
to be a God of confusion” I am