25—33, I. CORINTHIANS. 227   
   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 be no interpreter, let him keep silence in the church; and let   
 Keep silence in the church ; him speak to himself, and to God.   
 and let him speak to him- 29 Of prophets let two or three speak,   
 self, and to God. ? Let and Plet the others judge. 29 But pcb xt-10.   
 the prophets speak two or if a revelation be made to another   
 three, and let the other sitting by, Met the first hold his 14fhe.r.   
 judge. % If any thing be 3! For ye can .all prophesy   
 revealed to another that one by one, that all may learn, and   
 sitteth by, the first peace. be comforted.   
 his peace. 3\ For ye may ‘the spirits of prophets are subject r1Jonniv.1.   
 all prophesy one by one, to the prophets. 82 Moreover   
 that all may learn, and [a God] of confusion, but of peace,   
 all may be comforted. Sas in all the churches of the saints. »cn.xi.10.   
 32 And the spirits of the 33 For God is not   
 prophets are subject to the   
 prophets. ™ For God ts   
 not the author of con-   
 Susion, but of peace, as tn   
 all churches of the saints. |   
   
 28.] But if there be not an inter- the possession of the power) one by one   
 preter, let him (the speaker in a tongue) all to prophesy (i.e. you have power to   
 be silent in the church; but (so in ori- bring about this result—you can be silent   
ginal, i.e. let him not quench his gift, if you please), order that all may learn,   
 ut exercise it in private) him speak for and all may be comforted (or, exhorted),   
 himself and for God (i.e. in private, with 32.] And (not, for: but a parallel   
 only himself and God to witness it. Theo- assertion to the last, have power, &c.   
 phylactthinks it means, “‘sqftly quietly, and’) spirits of prophets (i.e. their own   
 to himself :’”’ does not seem to agree spirits, filled the Holy Spirit: not   
 with the conditions; the speaking being the Spirit of God within each: and so in   
 essential to the exercise the gift). ver.12: the inspired spirit regarded as   
 29—33.] Similar regulations for PRO- a spirit in @ sense—from God, or   
 PHECY. 29.] two or three, viz. at otherwise. See the distinction plainly   
 one assembling ;—not together; this is 1 John iv. 2: “In this ye know the Spirit   
 plainly prohibited, ver. 80. There is no of God: every spirit,” &c.) are subject to   
 “at the most,” as in the other case, be- prophets (i.e. to the men whose spirits   
 cause he does not wish to seem as if he they are. But very many Commentators   
were limiting this most edifying of the take the word to signify other prophets.   
 gifts. the others, i.e. prophets,—or «The gift that is thee, and the working   
“perhaps, any person possessing the gift of of the spirit which is in is subjected   
 discerning of spirits mentioned ch. xii.10 to the gift of the other, who is moved to   
 in immediate connexion with prophecy. prophesy,” Theophylact. But the com-   
 Such would exercise that gift, to deter- mand “let the “frst keep silence,” would   
 mine whether the spirit was of God: see be superfluous, if his gift in subjection   
 eb. xii. 1 John iv. 1—3. 30.] But to another),   
 if a revelation shall have been made to 33.) Reason of the above regulations.   
 another (prophet) while sitting by, let the The premiss, that the church is God’s   
 first (who was prophesying) hold his peace church, is suppressed. He is the God of   
 (give place to the other: but clearly, not peace, not confusion: therefore those as-   
 as ejected by the second in any disorderly semblies which are His, must be peacefully   
 manner: probably, by being made aware and orderly conducted. And this character   
 of it and ceasing his discourse), of God is not one dependent for its truth   
 $1, 32.] He shews that the keeping silent on preconceived views of Him:—we have a   
 Of first is impossibility, but in their proof of it wherever a church of the saints   
power to put into effect.—For ye have the has been gathered together. ‘In all the   
 Power (the primary emphasis of the sen- churches of the saints, God is a God of   
 tence is on ye can, which is not merely peace: let Him not among you be sup-   
 permissive, as A. V., ‘ye may,’ but asserts posed to be a God of confusion” I am