10.

**4.**] **that he edifieth himself** does  
not necessarily involve his *understanding*  
what he speaks: the *exercise of the gift* in  
accordance with the prompting of the Spirit,  
may be regarded as an *edification*: the intensity   
of the feeling of prayer or praise in  
which he utters the words is edifying to  
him, though the words themselves are unintelligible.   
This view is necessary on account   
of what is said in ver. 5, that if he  
can *interpret,* he can edify not only himself  
but the church.

**the church** (i.e. the  
assembled Christians): see note on ch, xi.  
18.

**5.**] He shews that it is from  
no *antipathy* to or *jealousy* of the gift of  
tongues that he thus speaks; but (force  
of the **howbeit**) that he *wished them all  
to speak with tongues, but rather that  
they should prophesy.* The distinction  
between the wishing *them all to speak  
with tongues*, as the simple direct object  
of the wish, and his wishing *that they  
should prophesy*, as its higher and ulterior  
object, has been lost in the A.V.

**greater**] superior *in usefulness,* and therefore   
*in dignity.*

**6.**] *Example of the unprofitableness  
of speaking with tongues without interpreting,*—expressed in the first person as  
of himself.

**But now**] i.e. *if this be  
so*,—viz. that there is no edification without   
interpretation: see note on ch. xiii. 13.

**if I come**] Chrysostom understands  
the first person to imply ‘not even *I  
myself* should profit you,’ &c. But then  
some emphatic expression, such as “*I  
myself,*’ would have been used.

**in revelation**] The ground of “*prophecy*,”  
is “*revelation*,” and that of “*teaching*,”  
is “*knowledge*:” the former being a *direct  
speaking in the Spirit*, and the latter a  
*laying forth by the aid of the Spirit* of  
knowledge acquired. Thus **in**, as referred  
to *revelation and knowledge*, denotes the  
*internal element*:—as referred to *prophecy*  
and *teaching*, the *external element*, of the  
spiritual activity.

**7–11.**] *Instances, to shew that unintelligible   
discourse profits nothing.* And  
first,

**7–9.**] *from musical instruments.*

**7.**] The renderings, ‘*even* things  
without life’ (A.V.), or ‘things which,  
though without life, yet give sound,’ are  
inadmissible.

Literally, **If they shall  
not have yielded a distinction** (of musical  
intervals) **in their tones, how shall be  
known that which is being played on the  
flute, or that which is being played on  
the harp** (i.e. *what tune is played* in  
either case: repetition being made to  
shew that two distinct instances are contemplated,   
not necessarily ‘*one tune, either*