1—8. I. CORINTHIANS. 221   
   
 AUTHORIZED VERSION REVISED.   
 AUTHORIZED VERSION.   
 tongue edifieth himself ; but himself; but he that prophesieth   
 he that prophesieth edifieth edifieth the church. 5 Howbeit I   
 the church. § I would that wish you all to speak with tongues,   
 ye all spake with tongues, but rather that ye should prophesy :   
 but rather that ye prophe- for greater is he that prophesieth   
 sied: for greater is he that than he that speaketh with tongues,   
 prophesieth than he that except he interpret, that the church   
 speaketh with tongues, ex- may receive edification.   
 cept he interpret, that the brethren, if I come unto you speak-   
 church may receive edify- ing with tongues, what shall I profit   
 ing. © Now brethren, if I you, except I shall speak to you   
 come unto you speaking either in ‘revelation, or in know- aver.2.   
 with tongues, what shall I ledge, or in prophesying, or in   
 profit you, except I shall   
 speak to you either by reve-   
 lation, or by knowledge, or   
 by prophesying, or by doc-   
 trine? 7 And even things teaching ? 7 And things without   
 without life giving sound, life giving sound, whether pipe or   
 whether pipe or harp, ex- harp, yet if they give no distinction   
 cept they give a distinction in the sounds, how shall that be   
 in the sounds, how shall it known which is piped or harped ?   
 be known what is piped   
 or harped? 8 For if the 8 For if the trumpet also give an   
   
   
 10. 4.) that he edifieth himself does out interpretation: see note on ch. xiii,   
 not necessarily involve his understanding if I come] Chrysostom understands   
 what he speaks: the erercise of the gift in the first person to imply ‘not even I   
 accordance with the prompting of the Spirit, myself should profit you,’ &. But then   
 may be regarded as an edification : the in- some emphatic expression, such as “JZ   
 tensity of the feeling of or praise in myself,’ would have been used.   
 which he utters the words is edifying to in revelation] The ground of “prophecy,”   
 him, though the words themselves are un- is “revelation,” and that of “teaching,”   
 intelligible. ‘This view is necessary on ac- is “knowledge :” the former being a direct   
 count of what he said edify 5, that if he - speaking in the Spirit, and the latter a   
 bnt the church. the church (i.e. the laying forth by the aid of the Spirit of   
 assembled Christians): see note on ch, xi. knowledge acquired. Thus in, as referred   
 18. 5.] He shews that it is from to revelation and knowledge, denotes the   
 no antipathy to or jealousy of the gift of internal element :—as referred to   
 tongues that he thns speaks; but (force and teaching, the external element, of the   
 of the howbeit) that he wished them ail spiritual activity.   
 to speak with tongues, but rather that 7—11.] Instances, to shew that un-   
 they should prophesy. The distinction intelligible profits nothing. Aud   
 between the wishing them all to speak first, 7—9.] from musical instruments.   
 with tongues, as the simple direct object 7] The renderings, ‘even things   
 of the wish, and his wishing that they without life’ (A. V.), or ‘things which,   
 should prophesy, as its higher and ulterior though without life, yet give sound,’ are   
 object, has been lost in the A. V. inadmissible, Literally, If they shall   
 greater] superior iz usefulness, and there- not have yielded a distinction (of musical   
 fore in dignity. intervals) in their tones, how shall be   
 6.] Example of the unprofitableness known that which is being played on the   
 of speaking with tongues without inter- flute, or that which is being played on   
 preting,—expressed in the first person as the harp (i.e. what tune is played in   
 of himself. But now] i.e. if this be either case: repetition being made to   
 $0,—viz. that there is no edification with- shew that two distinct instances are con-   
 templated, not necessarily ‘one tune, either