intention in placing this *last* in rank: but  
I am persuaded that we must not seek for a  
*classified* arrangement: here, as above,  
vv. 7–11, it seems rather *suggestive* than  
*logical:* the *gifts of healings* naturally  
suggesting the *helpings*,—and those again,  
the assistances to carry out the work of  
the church, as naturally bringing in the  
*governings*, the rule and guidance of it.

**29, 30.**] *The application of the  
questions already asked* vv. 17–19.

**29. miracles**] The words [*workers of*],  
supplied in the English text, have no representative   
in the original. The Apostle  
has above placed the concrete, *apostles,  
prophets, teachers,* in apposition with *miraculous   
powers,* and *gifts of healings*; and  
now proceeds with the same arrangement  
till he comes to *gifts of healings*, which  
being too palpably unpredicable of persons,  
gives rise to the change of construction,  
**have** *all gifts of healings.*

**31.**] **But**  
(he has been shewing that *all* gifts *have  
their value:* and that all are *set in the  
church by God: some* however are *more  
valuable* than *others*) **do ye aim at the  
greater gifts** (*greater* is explained ch. xiv.  
5). This exhortation is not inconsistent with  
ver. 11: but, as we look for the divine  
blessing on tillage and careful culture, so  
we may look for the aid of the Spirit on  
carefully cultivated powers of the understanding   
and speech: and we may notice  
that the greater gifts those of *prophecy*  
and *teaching*, consisted in the *inspired  
exercise of the conscious faculties*, in which  
culture and diligence would be useful accessories.

**and moreover**] besides exhorting   
you to emulate the greatest gifts.

Literally, **an eminently excellent  
way**, viz. *of emulating the greatest gifts:*  
—so Theophylact: “and herewith if ye  
must at all events be ambitious of gifts, I  
will shew you an eminent,” i.e. a more  
exalted “way, one which leads to all gifts  
that are: he means, the way of love.”

**CHAP. XIII. 1–13.**] THE PANEGYRIC  
OF LOVE, *as the principle without which  
all gifts are worthless* (1–8): *its attributes*   
(4–7): *its eternity* (8–12): *its  
superior dignity to the other great Christian  
graces* (13). —This may,” says Meyer,  
“without impropriety be ‘called a Psalm  
of Love:’”—the “Song of Love” of the  
New Test. (see Ps. xlv. title). “On each  
side of this chapter the tumult of argument  
and remonstrance still rages: but within  
it all is calm: the sentences move in almost  
rhythmical melody: the imagery unfolds  
itself in almost dramatic propriety: the  
language arranges itself with almost rhetorical   
accuracy. We can imagine how the  
Apostle’s amanuensis must have paused to  
look up in his master’s face at the sudden  
change of his style of dictation, and seen his  
countenance lighted up as it had been the  
face of an angel, as the sublime vision  
of divine perfection passed before him.”  
Stanley.

**1.**] **Though I speak** (or,  
**should speak**) supposes a case which never P  
has been exemplified : **even if I can speak.**

**with the tongues of men and of  
angels**] “See where he sets ont: first beginning   
with that which seemed to them so  
great and wonderful, the gift of tongues.”  
Chrysostom. It is hardly possible to understand   
tongues here of any thing but *articulate   
forms of speech:* i.e. *languages*. See  
note on Acts ii, 4.—**Of men** (generic) **and  
of angels** (generic): i.e. of *‘all* men and  
*all* angels,’ whatever those tongues may  
be.

**love**] LOVE *to all,* in *its most  
general sense*, as throughout the chapter:  
no distinction being here drawn between  
love to *man* and to *God*, but the *general   
principle* dealt with, *from which both*