*spring.* The ‘*caritas*’ of the Latin versions   
has occasioned the rendering ‘*charity*’  
in most modern versions. Of this word  
Stanley remarks, “The limitation of its  
meaning on the one hand to mere almsgiving,   
or on the other to mere toleration,  
has so much narrowed its sense, that the  
simpler term ‘Love,’ though too general  
exactly to meet the case, is now the best  
equivalent.”

**I am become**] the case  
supposed is regarded as present: ‘if *I can  
speak ....I am become.*

**sounding  
brass**] Brass of any kind, struck and yielding  
a sound: i.e. something insensible and inanimate.   
No particular musical instrument  
seems to be meant.

**cymbal**] “Cymbals,”   
says Josephus, “were large broad  
plates of brass.” The Hebrew name for them  
is most expressive, “*Tzeltzelim.*” There  
appear to have been two sorts, mentioned in  
Ps. cl. 5, “*sweet* (well-tuned) *cymbals,*”  
and “*loud* (high-sounding) *cymbals.*”  
Winer thinks the former answered to our  
*castagnettes*, the latter to our *cymbals*.  
The larger kind would be here meant.

**2.**] **all mysteries** are all *the secrets*  
*of the divine counsel,*—see Rom. xi. 25  
(note); xvi. 25. The knowledge of these  
would be the perfection of the gift of prophecy.

**all faith** (literally, **all the  
faith**) hardly, as Stanley, implies, ‘*all the  
faith in the world,*’ but rather, ‘all the  
faith required to,’ &c.; or perhaps the  
article conveys the allusion to our Lord’s  
saying, Matt. xvii. 20; xxi. 21, ‘all that  
faith,’ so as, &c.

**3.**] “The true and  
most significant sense is ‘though I dole  
away in mouthfuls all my property or  
estates.’ Who that has witnessed the almsgiving   
in a Catholic monastery, or the  
court of a Spanish or Sicilian bishop’s or  
archbishop’s palace, where immense revenues   
are syringed away in farthings to  
herds of beggars, but must feel the force  
of the Apostle’s half-satirical expression?”  
MS. note by Coleridge, quoted by Stanley.

**give up my body that I may  
be burned**] So in Dan, iii. 28, “they yielded  
their bodies,” the Septuagint has, “to the  
burning,” but the Hebrew and A. V.  
omit this. See also 2 Macc. vii. 37. He  
evidently means in *self-sacrifice*: for country,   
or friends. Both the deeds mentioned  
in this verse are such as ordinarily are held  
to be the fruits of love, but they may be  
done *without it*, and if so are worthless.  
The variation indicated in the margin is  
the reading of three of our oldest MSS. It  
differs only by one letter from that in the  
text: the verb for “*be burned*” being  
“*kauthesōmai*,” that for “*boast*” being  
“*kauchesōmai.*” It is not easy to decide  
between the two. The objection to “*that  
I may boast*” seems to be that it introduces  
an irrelevant and confusing element, a  
*boastful motive*, into a set of hypotheses  
which put forward merely an act or set of  
acts on the one side, and the absence of  
love on the other, and indeed, worse still,  
that it makes an hypothesis which would reduce   
the self-sacrifice to nothing, and would  
*imply* the absence of love; and so would  
render the “*yet have not love*” unnecessary.

**4–7.**] *The blessed attributes of love.*

**4.**] longsuffering is the negative side,  
**kindness** the positive, of a loving temper:  
the former the withholding of anger; the  
latter, the exercise of kindness.

**envieth not**] the word in the original  
means more,—‘*knows neither envy nor*