*jealousy:*’ both are included under it.

**vaunteth not itself**] The word in the  
original is an universal one; a good definition   
of its meaning is given by Basil, as  
including “all that a man takes upon himself,   
not from duty or necessity, but for  
the sake of self-exaltation.” An equivalent  
English expression would perhaps be, **displays   
not itself.**

**5.**] **doth not behave  
itself unseemly** appears to be *general*,  
without particular reference to the disorders  
in public speaking with tongues.

**its own**] Love is so personified, as here to be  
identified with the man possessing the grace,  
who does not seek **his** *own:* see ch. x. 33.

**imputeth not the evil**] “not only  
plots no evil, but does not even suspect  
any against the beloved person,” Chrysostom:   
and this is better and more accordant   
with the sense of the verb used,  
than the more general rendering, ‘*thinketh  
no evil.*’ And we must not overlook the  
*article*, which seems here to have the force  
of implying that the evil actually exists;  
‘*the evil*’ which is,—but Love does not  
impute it. So Theodoret: “It forgives  
those who have erred, having no suspicion  
that they have done so with bad motive.”

**6.**] **rejoiceth not at (the) unrighteousness**,   
i.e. at its commission by others, as is  
the habit of the unloving world.

**rejoiceth with the truth**] Most Commentators,   
as the A.V, altogether overlook the  
force of the verb and the altered construction,   
and render ‘*rejoiceth in the truth*:’  
but the rendering in the text is the only  
one which preserves the force of the words:  
**rejoices with the Truth**, *the Truth* being  
**personified, and meaning especially** *the*  
*spread among men* (as opposed to *unrighteousness*)   
of *the Truth of the Gospel,*  
and indeed of *the Truth in general*,—in  
opposition to those who (Rom. i. 18) “*hold  
down the truth in unrighteousness,*” —who  
(2 Tim. iii. 8) “*withstand the truth*.”

**7.**] **all things**, i.e. all things *which can be borne*  
*with a good conscience*, and this applies to  
*all four* things mentioned: all things, viz.,  
which can be borne, believed, hoped, or  
endured.

**beareth**] The verb is the same  
as that in ch. ix. 12, where see note. Some  
would render it here “*covers,*” but the  
variation in sense from ch. ix. is needless.

**believeth**] viz. without suspicion of  
another.

**hopeth**] viz. even against  
hope—hoping what is good of another,  
even when others have ceased to do so.

**endureth**] viz. persecutions and  
distresses inflicted by others, rather than  
shew an unloving spirit to them.

**8–12.**] *The eternal abiding of love when  
other graces have passed away.*

By **whether, whether, whether,** the general  
idea, **gifts**, is split into its *species*—**be  
there prophesyings—be there** (speakings  
in) **tongues, be there knowledge.**—Chrysostom   
and others understand the two first  
futures, **shall be done away, and shall cease,**  
of the time when, the faith being every where  
dispersed, these gifts should be *no longer  
needed*. But unquestionably the time alluded  
to is that of *the coming of the Lord:* see ver.  
12. and this applies to *all these*, not to the last  
(*knowledge*) only. The two first, **prophesyings**   
and **tongues**, shall be *absolutely* superseded:   
**knowledge** *relatively*: the imperfect,  
by the perfect.

**9, 10.**] {9} *Reason given;*  
—that our knowledge and our prophesying