(utterance of divine things) are but *partial*,  
embracing *but a part*: {10} but when that which  
is *perfect* (entire—universal) shall have  
come, this *partial* shall be abolished—  
superseded. See Eph. iv. 11–13, where  
the same idea is otherwise expressed.

**11.**] *Analogical illustration of ver.* 10.

The **child** (or *babe*) and the *perfect*  
are used in contrast, ch. ii. 6; iii. 1; xiv.  
20.

**I spake, I thought** (*was minded,*  
or *felt*), **I reasoned** (or *judged*). There  
can hardly be an allusion, as some think,  
to the *three gifts*, of *tongues* (I *spoke*),  
*prophesy* (I *thought*, which suits but very  
lamely), and *knowledge* (I *reasoned*).

**now that I am become a man, I have  
brought to an end the ways of a child:**not, as A.V., ‘*when I became a man I put  
away....*,’ as if it were done *on a set*  
*day*;—this rendering is ungrammatical.

**12.**] *Contrast between our present sight  
and knowledge,—and those in the future  
perfect state.*

**For** justifies the analogy  
of the former verse: for it is just so with  
*us*.

**now**, in our *present condition,*  
until the Lord’s coming.

**in a glass**]  
literally, **through a mirror:** i.e. *according  
to the popular illusion*, which regards the  
object, really seen *behind* the mirror, as  
seen *through it*. We must think, not of  
our mirrors of glass, but of the imperfectly-  
reflecting metallic mirrors of the ancients.

**obscurely**] literally, **in an enigma.**  
There is a reference to the Septuagint  
version of Numb. xii. 8, “I will speak to  
him mouth to mouth, apparently, and not  
**by enigmas.**” We are almost obliged in  
an English version to take the words adverbially,   
—‘*enigmatically*’ (so A.V.,  
‘*darkly*’): but the strict propriety of the  
expression is thus disguised. “*In an  
enigma*” means, ‘*in a dark discourse,*’ viz.  
*the revealed word*, which is *dark*, by comparison   
with our future *perfect knowledge.*

**then**, i.e., “*when that which is perfect   
is come;*” ver. 10, “*at the Lord’s  
coming, and after.*”

**face to face**]  
literally, **face towards face**, i.e. by immediate   
intuition: so Gen. xxxii. 30.

**I shall thoroughly know even as I was**(during this life: he places himself *in that  
state*, and uses the aor. as of a thing  
gone by) **thoroughly known.**—In this  
life we *are known by* God, rather than  
*know* Him: see Gal. iv. 9; ch. viii. 3, note.  
—The sense of this important past tense  
must not be forced, as in A. V., to a  
*present.*

**13.**] *Superiority of Love to the other  
great Christian graces.*—Some gifts shall  
pass away,—but *these three* great graces  
*shall remain for ever,*—FAITH, HOPE,  
LOVE. *This is necessarily the meaning,—*and *not that love alone shall abide for  
ever, and the other two merely during the  
present state.* For (1) the words **but  
now** do not mean in this present state,  
as opposed to what has just been said,  
ver. 12,—but *as things have been shewn  
to be*,—at this stage of our argument:  
—and the inference from them is just  
the contrary of that implied in the other  
rendering: viz. that *since tongues, prophesyings,   
knowledge, will all pass away,*