we have left *but* THESE THREE. (2) From  
the position of the verb **abideth**, it has a  
*strong emphasis*, and carries the weight of  
the clause, as opposed to the previously-  
mentioned things which *shall be done away.*  
(3) From the expression, **these three**, a *preeminence*   
is obviously pointed out for *faith*,  
*hope*, and *love*, distinct from aught which  
has gone before.—This being the plain sense  
of the words, how can *faith* and *hope* be said  
to endure to eternity, when faith will be lost  
in sight, and hope in fruition? With *hope*,  
there is but little difficulty: *but one place*  
has inscribed over its portals, “*Leave hope  
behind, all ye that enter here.*” New glories,   
new treasures of knowledge and of  
love, will ever raise, and nourish, blessed  
hopes of yet more and higher,—hopes which  
no disappointment will blight. But how  
can *faith* abide,—faith, which is the evidence   
of things *not seen*,—where all things  
once believed are seen? In the form of.  
*holy confidence and trust*, faith will abide  
even there. The stay of all conscious  
created being, human or angelie, is *dependence   
on God:* and where the faith which  
*comes by hearing* is out of the question,  
the faith which *consists in trusting* will be  
the only faith possible. Thus *Hope* will  
remain, as anticipation certain to be fulfilled:   
*Faith* will remain, as trust, entire  
and undoubting:—the anchor of the soul,  
even where no tempest comes. See this  
expanded and further vindicated in my  
Quebec Chapel Sermons, Vol. i. Serm. viii.

**The greater** (or in English, **greatest**)  
**of these**,—not ‘*greater than these.*’ “The  
greater,” as De Wette beautifully remarks,  
“because it contains in itself the root of  
the other two: we believe only one whom  
we love,—we hope only that which we  
love.’ And thus the forms of Faith and  
Hope which will there for ever subsist,  
will be sustained in, and overshadowed  
by, the all-pervading superior element of  
eternal Love.

**CHAP. XIV. 1–25.**] *Demonstration of*  
THE SUPERIORITY OF THE GIFT OF PROPHECY   
OVER THAT OP SPEAKING WITH  
TONGUES.

**1.**] *Transition from the  
parenthetical matter of the last chapter to  
the subject about to be resumed.* **Pursue  
after Love** (let it be your great aim,—important   
and enduring as that grace has been  
shewn to be): **meantime however** (during  
that pursuit ; making that the first thing,  
take up this as a second) **strive for spiritual  
gifts** (*gifts* is not expressed in the Greek:  
see note on ch. xii, 1), **but more** (more than  
spiritual gifts in general: i.e. more for  
this than for others; **chiefly**) **that ye may  
prophesy.**

**2–20.**] *Prophecy edifies the* BRETHREN   
*more than speaking with tongues.*

**2.**] **For he that speaketh in a tongue,  
speaketh not unto men; but unto God: for  
noone understandeth him** (literally, **heareth  
him:** but obviously it is meant, hears with  
intelligence: i.e. as a *general rule,* the  
assembly do not understand him; some,  
who have the gift of interpretation of  
tongues, may,—but they are the exception),   
**but** (opposed to **no one understandeth  
him**) **in the spirit** (in his spirit, as opposed   
to in his understanding: his spirit  
is the organ of the Holy Ghost, but his  
understanding is unfruitful; see vv. 14, 15)  
**he speaketh mysteries** (things which are  
hidden from the hearers, and sometimes  
also from himself).

**3.**] **But** (on the  
other hand) **he who prophesieth speaketh  
to men edification** (genus), **and** (species)  
**exhortation, and** (species) **consolation.** See  
the definition of *prophecy* given on ch. xii.