216 I. CORINTHIANS. XII. 30, 31.   
 AUTHORIZED VERSION REVISED.   
 all apostles? are all prophets? are ‘| VERSION.   
 all teachers? are all [workers of]   
 miracles? 30 Have all gifts of heal- all apostles? are all pro-   
 ings? do all speak with tongues? phets? are all teachers?   
 peh.siv.1,32. all interpret? 31 But P desire are all workers of mira-   
 taller earnestly the t greatest gifts: and cles? 3° Have all the gifts   
 of healing? do all speak   
 with tongues? do all in-   
 terpret? 3 But covet ear-   
 nestly the best gifts: and   
 thorities. moreover I shew unto you a more yet shew I unto you a more   
 excellent way. excellent way.   
 XIII. 1 Though I speak with the XUIT. } Though I speak   
 tongues of men and of angels, yet with the tongues of men   
 and of angels, and have   
 have not love, I am becume as not charity, I am become   
   
   
 intention in placing this /as¢ in but will shew you an eminent,” i.e. a more   
 J am persuaded that we must not seek for exalted “way, one which leads to all gifts   
 classified arraugement: here, as above, that are: he meaas, the way of love.”   
 vv. 7—11, it seems rather suggestive than Cuap, XIII. 1—13.] THE panreyric   
 : the gifts of healings uaturally oF Love, as the principle without which   
 ing the kelpings,—and those again, all gifts are worthless (1—8): its attri-   
 ances to carry out the work of butes (4—7): its eternity (8—12): its   
 the church, as naturally bringing in the superior dignity to other great Christian   
 governings, the rule and guidance of it. graces (13).— This may,” says Meyer,   
 29, 30.) The application of the “without impropriety be ‘called \*a Psalm   
 questions already asked vv. 17—19. of Love:’”—the “Song of Love” of the   
 29. miracles] The words [workers of], New Test. (see Ps. xlv. title). “On each   
 supplied in the English text, have no re- side of this the tumult of argument   
 presentative in the original. The Apostle and remonstrance still rages: but within   
 has above placed the concrete, apostles, it allis the sentences move in almost   
 prophets, teachers, in apposition with mi- rhythmical melody: the imagery unfolds   
 raculous powers, and gifts of and itself in almost dramatic propriety: the   
 now proceeds with the same arrangement language arranges itself with almost rhe-   
 till he comes to gifts of healings, which torical accuracy. We can imagine how the   
 being too palpably unpredicable of persons, Apostle’s amanuensis must have paused to   
 gives rise to the change of construction, look up in his master’s face at the sudden   
 have all of healings. 31.) But change of his style of and seen his   
 (he has been shewing that all gifts have conntenance lighted up as it had heen the   
 their value: aud that all are set in the face of an angel, as the sublime vision   
 church by God: some however are more of divine perfection passed before him.”   
 valuable than others) do ye aim at the Stanley. 1.] Though I speak (or,   
 greater gifts (greater is explained ch. should speak) supposes a case which never P   
 5). This exhortation is with has been exemplified : even if I can speak.   
 ver. 11: but, as we look for the divine with the tongues of men and of   
 blessing on tillage and careful culture, so angels] “See where he sets ont: first be- —   
 we may look for the aid of the Spirit on ginning with that which seemed to them so   
 carefully cultivated powers of the under- great and wonderful, the gift of tongues.”   
 standing and speech: and we may notice Chrysostom. It is hardly to under- —   
 that the greater gi those of prophecy stand tongues here of any thing but articu-   
 and teaching, consisted in the inspired late forms of speech: i.e. languages. See   
 exercise of the faculties, in which note on Acts ii, 4.—Of men (generic) and   
 culture and diligence would be useful ac- of angels (generic): i.e. of ‘all men and   
 cessories. and moreover] besides ex- alt angels,’ whatever those tongues may   
 horting you to emulate the greatest gifts. be. love] Love fo all, in its most   
 Literally, an eminently excellent general sense, as throughout the chapter:   
 way, viz. of emulating the greatest gifts: no distinction being here drawn between   
 —so Theophylact: “and herewith if ye love to man and to God, but the gene-   
 aust at all events be ambitious of gifts, I ral principle dealt with, from which both