218 I. CORINTHIANS. XIII.   
 AUTHORIZED VERSION REVISED.   
 love envieth not; love vaunteth not AUTHORIZED VERSION.   
 itself, is not puffed up, 5 doth not be-   
 eux have itself unseemly, \* sceketh not its vaunteth not itself, is not   
 own, is not easily provoked, imputeth puffed up, \* doth not be-   
 ftsx8 not the evil; 6 frejoiceth not at un- have itself unseemly, seek-   
 g2Jomn4, righteousness, but Srejoiceth with the eth not her own, is not   
 hfomzet. truth; 7beareth all things, believeth easily provoked, thinketh   
 2 Timi ]] things, hopeth all things, endureth no evil; ° rejoiceth not in   
 all things. 8 Love never faileth : but|faiteth: but whether there   
 whether there be prophesyings, they the truth; 7 beareth all   
 shall be done away; whether there things, believeth all things,   
 be tongues, they shall cease ; whether hopeth all things, endureth   
 there be knowledge, it shall be done all things. ® Charity never   
 foh. viii 91 For we know in part, and be prophecies, they shall   
 fail; whether there be   
 tongues, they shall cease ;   
 whether there be know-   
 ledge, it shall away.   
 9 For we know in part,   
 away.   
   
 jealousy’ both are included under it. spread among men (as opposed to un-   
 vaunteth not itself] The word in the righteousness) of the Truth of the Gospel,   
 original is universal one; a good defini- and indeed of the Truth in general,—in   
 tion of its meaning is given by Basil, as opposition to those who (Rom. i. 18) “hold   
 including “all that a man takes upon him- down the truth in unrighteousness,’—who   
 self, not from duty or necessity, but for (2 Tim. iii. \* withstand the truth’ 7.]   
 the sake of self-exaltation.” An equivalent all things, i.e. things which can be borne   
 English expression would perhaps be, dis- with a good conscience, and this applies to   
 plays not itself. 5.] doth not behave all four things mentioned: all things, viz.,   
 itself unseemly appears to be general, which can be borne, believed, hoped, or   
 without particular reference to disorders endured. \_ beareth] The verbis the same   
 in public speaking with tongues. its as that in ch. ix. where scenote. Some   
 own] Love is so personified, here to be would render it here “covers,” but the   
 identified with the possessing the grace, variation in sense from ch. ix. is needless.   
 who does not seek his own: see ch. x. 33. believeth] viz. without suspicion of   
 imputeth not the evil] “not only another. hhopeth] viz. even against   
 plots no evil, but does not even suspect hope—hoping what is good of another,   
 any against the beloved person,” Chry- even when others have ceased to do so.   
 sostom: and this is better and more ac- endureth] viz. persecutions and   
 cordant with the sense of the verb used, distresses inflicted by others, rather than   
 than the more general rendering, ‘ thinketh shew an unloving spirit to them.   
 no evil’? And we must not overlook the 8—12.] The eternal abiding of love when   
 article, seems here to have the force other graces have passed away. By   
 of implying that the evil actually exists whether, whether, whether, the general   
 ‘the evil’ which is,—but Love does not idea, gifts, is split into its spectes—be   
 impute it. So Theodoret: “It forgives there prophesyings—be there (speakings   
 those who have erred, having no suspicion in) tongues, be there knowledge.—Chry-   
 that they have done so with bad motive.” sostom and others understand the two first.   
 6.] rejoiceth not at (the) futures, shall be done and shall cease,   
 ness, i.e. at commission by others, as is of thetime when, the fuith every where   
 the habit of the unloving world. dispersed, these gifts should be no longer   
 rejoiceth with the truth | Most Commenta- needed. But unquestionably thetime alluded   
 tors, as the A.V, altogether overlook the to is that the coming of the Lord: see ver.   
 force of the verb and the altered construc- 12. and this al/ these, to thelast   
 tion, and render ‘rejoiceth in the truth? (knowledge) only. The two first,   
 but the rendering in the text is the only ings and tongues, shall be absolutely super-   
 one which preserves the force of the words: seded: knowledge relatively: the imperfect,   
 rejoices with the Truth, the Truth being by the perfect. 9,10.) Reason given;   
 personified, and meaning especially the —that our knowledge and our prophesying