5—13. I. CORINTHIANS. 219   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 and we prophesy in part.|we prophesy in part. 10 But when   
   
 10 But when that which is that which is perfeet is come, + that ttenis   
 perfect is come, then that which is in part shall be done away. omitted all   
 which is in part shall be When I was a child, I spake as a our oldest   
 done away. \'' When I child, I thought as a child, I rea- MSS.   
 was a child, I spake as a soned as a child: + now that I   
 child, I understood as a become a man, I have done away t butis   
 child, I thought as a child: the things of the child. AMT nitted in   
 but when I became a man, know we see in a glass, obscurely ; 2% i,18,   
 I put away childish things. but then 'face to face: now I 2 know imatt-xvii.   
 1 For now we see through   
 @ glass, darkly ; but then   
 face to face: now I know 10. 1 John   
 tn part; but then shall I in part ; but then shall I know fully st   
 know even as also I am even as also I was fully known.   
 known. 13 And now abideth 18 But now there abideth faith, hope,   
 faith, hope, charity, these love, these three; and the greatest   
 three; but the greatest of of these is love.   
 these is charity.   
   
   
 (utterance of divine things) are partial, an English version to take the words ad-   
 embracing but a part: but when that which verbially, — ‘enigmatically’ (so A. V.,   
 is perfect (entire—universal) shall have darkly’): but the strict propriety of the   
 come, this partial shall be abolished— expression is thus disguised. “Jn an   
 superseded. See Eph. iv. 11—13, where enigma” means, ‘in a dark discourse,’ viz.   
 the same idea is otherwise expressed. the revealed word, which is dark, by com-   
 11.] Analogical illustration of ver. 10. parison with our future perfect knowledge.   
 The child (or babe) and the perfect then, i.e., “when that which is per-   
 are used in contrast, ch. ii. iii. xiv. Sect is come ;” ver. 10, “at the Lord’s   
 20. I spake, I thought (was sinded, coming, and after.” face to face}   
 or felt), I reasoned (or judged). There literally, face towards face, i.e. by im-   
 ean hardly be an allusion, as think, mediate intuition: so Gen. xxxii.   
 to the three gifts, of tongues (I spoke), I shall thoroughly know even as I was   
 prophesy (I thought, which suits but very (during this life: he places himself in   
 Jamely), and knowledge (I reasoned). state, and uses the aor. as of a thing   
 now that I am become a man, I have gone by) thoroughly known.—In this   
 brought to an end the ways of a child: life we are known by God, rather than   
 not, as A. V., ‘when I became a man I put kaow Him: see Gal. iv. 9; ch. 3, note.   
 away...., as if it were done on a set —The sense of this important past tense   
 day ;—this rendering is ungrammatical. must not be forced, as in A. V., to a   
 12.] Contrast between our present sight present.   
 and knowledge,—and those in the future 13.] Superiority of Love to the other   
 perfect state. For justifies analogy great Christian graces.—Some gifts shall   
 of the former verse: for it is so with pass away,—but these three great graces   
 us. now, in our present condition, shall remain for ever,—FAITH, HOPE,   
 until the Lord’s coming. ina glass] LOVE. This is necessarily the meaning,—   
 literally, through a mirror: i.e. according and not that love alone shall abide for   
 to the popular illusion, which regards the ever, and the other two merely during the   
 object, really seen behind the mirror, as present state. For (1) the words but   
 seen through it. We must think, not of now do not mean in this present state,   
 our mirrors of glass, of the imperfectly- as opposed to what has just been said,   
 reflecting mirrors of the ancients. ver. 12,—but as things have been shewn   
 obscurely] literally, in an enigma. to be,—at this stage of our argument:   
 There is a reference to the Septuagint —and the inference from them is just   
 version of Numb. xii. 8, “I will speak to the contrary of that implied in the other   
 him mouth to mouth, apparently, and not rendering: viz. that since tongues, pro-   
 by enigmas.” We are almost obliged in phesyings, knowledge, will all pass away,