220 I. CORINTHIANS: XIV.   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 XIV. 1 Follow after love, yet XIV. } Follow after   
 desire earnestly spiritual gifts, but charity, and desire spi-   
 ach. > chiefly that ye may prophesy. ritual gifts, rather that   
 ‘b xi. 2 For he that °speaketh in an [un- ye may prophesy. \* For   
 25, 20. known] tongue speaketh not unto he that speaketh in an n-   
 © Acts ii. men, but unto God: for no one known tongue speaketh not   
 x. 48. understandeth [him], but in the unto men, but unto God:   
 spirit he speaketh mysteries. \for no man understandeth   
 he that prophesieth speaketh unto him; howbeit in the spirit   
 and exhortation, he speaketh mysteries.   
 4+ He that speaketh 3 But he that prophesieth   
 in an [unknown] tongue edifieth speaketh unto men to edifi-   
 men edification, cation, and exhortation,   
 and comfort. and comfort. \* He that   
 speaketh in an unknown   
   
   
 we have left buf THESE THREE. (2) From Hope which will there for ever subsist,   
 the position of the verb abideth, it has a will be sustained in, and overshadowed   
 strong emphasis, and carries the weight of by, the all-pervading superior element of   
 the clause, as opposed to the previously- eternal Love.   
 mentioned things which shall be away. Cuap. XIV. 1—25.] Demonstration of   
 (3) From the expression, these three, a THE SUPERIORITY OF THE GIFT OF PRO-   
 eminence is obviously pointed out for faith, PHECY OVER THAT OP SPEAKING WITH   
 hope, and love, distinct from aught which TONGUES. 1.] Transition from the   
 has gone before.—This being the plain sense parenthetical matter of the last chapter to   
 of the words, how can faith and hope be said the subject about to be resumed. Pursue   
 to endure to eternity, faith will lost after Love (let it be your great aim,—im-   
 in sight, hopein fruition? With hope, portant and enduring as that grace has   
 there is but little but one place shewn to be): meantime however (during   
 has inscribed over its portals, Leave hope that pursuit ; making that the first thing,   
 behind, all ye that enter here.” New glo- take up this as a strive for spiritual   
 ries, new treasures of knowledge and of gifts (gifts is not expressed in the Greek:   
 love, will ever raise, and nourish, blessed see note on ch. xii, but more (more than   
 hopes of yet more and higher,—hopes which spiritual gifts in general: i.e. more for   
 no disappointment will blight. But how this than for others; chiefly) that ye may   
 can faith abide,—faith, which is the evi- prophesy.   
 dence of things zot seen,—where all things 2—20.] Prophecy edifies the BRE-   
 once believed are seen? In the form of. THREN more than speaking with tongues.   
 holy confidence and trust, faith will abide 2.] For he that speaketh in a tongue,   
 even there. The stay of all conscious speaketh not unto men; but unto God: for   
 created being, human or angelie, is noone understandeth him (literally,   
 ence ox God: and where the faith which him: but obviously it is meant, hears with   
 comes by hearing is out of the question, intelligence: i.e. as a general rule, the   
 the faith which consists in trusting will assembly do not understand him; some,   
 the only faith possible. Thus Hope will who have the gift of interpretation of   
 remain, as anticipation certain to be ful- tongues, may,—but they are the excep-   
 filled: Faith will remain, as trust, entire tion), (opposed to no one understandeth   
 and undoubting :—the anchor of the soul, him) in the spirit (in his spirit, as op-   
 even where no tempest comes. See this posed to in his understanding: his spirit   
 expanded and further vindicated in my is the organ of the Holy Ghost, but his   
 Quebec Chapel Sermons, Vol. i. Serm. viii. understanding is unfruitful; vv. 14, 15)   
 The greater (or iu English, greatest) he speaketh mysteries (things which are   
 of these,—not ‘greater than these.’ “The hidden from the hearers, and sometimes   
 greater,” as De Wette beautifully remarks, also from himself). 3.] But (on the   
 “because it contains in itself the root of other hand) he who prophesieth speaketh   
 the other two: we believe only one whom to men edification (genus), and (species)   
 we love,—we hope only that which we exhortation, and (species) consolation. See   
 love.’ And thus the forms of Faith and the definition of given on ch. xii.