

Scott's practical observations on verses 8-13 are to the same purport.

On verse 9 he says:

"He hints that these gifts are adapted only to a state of imperfection. Our best knowledge and our greatest abilities are at present, like our condition, narrow and temporary."

On verse 10 he adds:—

"He takes occasion hence to show how much better it will be with the Church hereafter than it can be here."

Macknight, Henry, and others have given a similar interpretation. Mr. Barnes, of Philadelphia, departs very little from the beaten path, and, on verse 10 observes:—

"The sense here is that in heaven,—a state of absolute perfection,—that which is 'in part,' or which is imperfect, shall be lost in superior brightness. All imperfection will vanish. And all that we here possess that is obscure, shall be lost in the superior and perfect glory of that eternal world. All our present unsatisfactory modes of obtaining knowledge shall be unknown. All shall be clear, bright, and eternal."—See *Barnes in loco*.

From the above quotations, which might have been much extended, it will be seen, even without the trouble of further reference to the respective authors, that their opinions nearly correspond; the difference being more in expression than in thought. The following may be considered a fair summary of what has been advanced:—That the apostle, from the 9th verse to the end of the chapter, treats of the imperfection of human knowledge in our probationary state, as compared with our attainments in a future and heavenly state of existence. Our knowledge here is represented as that of infancy; but hereafter it shall be that of mature understanding. Now, (that is in this life,) we are said to see through a glass darkly,—dimly, imperfectly; but then, (that is, in heaven,) face to face,—openly, clearly, fully.

Against this interpretation there lie several objections.

1. It seems to destroy the unity of the apostle's argument, and implies a sudden transition from one theme to another, without necessity or advantage.

2. It makes the apostle introduce what we cannot but regard as an inappropriate illustration of his evident design and general argument.

3. It is not consistent with itself; and, if pursued, proves more than the Scriptures warrant respecting the heavenly state.

On the first objection, we ask the reader to compare the subjects treated of in the 12th and 14th chapters respectively, and it will be perceived that they are a continued argument taken together; and from the general bearing of the 13th chapter, it would seem requisite to carry out the suggestion or purpose expressed in the last verse of the 12th chapter. Our reason for the second objection may be discerned in the following remarks: The main design of St. Paul in the Epistle is to correct the evils existing