

# 1 COR. 12:1 – 13:13

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## C. Exercise of Spiritual Gifts (12:1 – 14:40)

1. The presence of the Spirit in one's life is a function of one's relationship with Christ (12:1-3)

a. Paul now turns his attention to the matter of spiritual manifestations or spiritual gifts, a subject about which the Corinthians were apparently showing some ignorance. As v. 2 suggests, this kind of ignorance was nothing new for them. As they now recognized, when they were pagans their ignorance about such things had helped to lead them astray by leading them to the worship of "dumb" idols (a standard pejorative reference to idols).

b. Out of his desire to inform them about spiritual manifestations, Paul first makes clear that the test for who has the Spirit of God is who is a Christian.

(1) The statement that no one who denounces Jesus *speaks by* the Spirit is a way of saying that no such person *has* the Spirit, and the statement that everyone who confesses Jesus' lordship *speaks by* the Spirit is a way of saying that all such people *have* the Spirit.

(2) Paul dichotomizes the world into opponents and disciples, which probably squared with their experience (i.e., no one was neutral about Christ), to make the point that the presence of the Spirit in one's life is a function of one's relationship with Christ. As Paul says in Rom. 8:9, "And if anyone does not have the Spirit of Christ, he does not belong to Christ."

(3) This understanding ties these verses to what follows much better than does the view that Paul is here giving a test for distinguishing between true and false prophetic utterances.

(a) Verses 4-11 have nothing to do with the way true and false spiritual manifestations may be detected but with the fact that the one Spirit provides a diversity of spiritual gifts.

(b) It appears that there were some in Corinth who had made the possession of the gift of tongues (and possibly some other gifts) the acid test of one's spirituality, the essential evidence of the Spirit. In 12:1-3 Paul points out that the Spirit is the possession of all who are in Christ, and he reinforces this in 12:4-11 by making clear that the Spirit's gifts are too diverse to permit any one gift or group of gifts to serve as the exclusive sign of the Spirit's presence.

(4) Here's how a couple of scholars express the idea:

(a) David Garland (p. 561):

Causal readers who come to chapter 12 only to learn about spiritual gifts are tempted to skip over the difficult opening verses, but they are crucial for understanding Paul's intention for the entire passage. They introduce the topic and provide a thesis statement. The topic is the spiritual ones (gifts), and the thesis is that all Christians are spiritual. In this introduction, Paul contrasts the Corinthians' religious past with their spiritually transformed present as Christians and affirms that everyone who confesses that Jesus is Lord is directed by the Holy Spirit. This affirmation heads off any claim that some are more spiritual than others because they show evidence of having the more electrifying and exciting spiritual gifts.

(b) Wolfgang Schrage (from Garland p. 573):

Since Paul is concerned to refute those Corinthians who claim their gift of glossolalia is a special, perhaps unique, demonstration of spirit possession, he opens his response in vv 1-3 by presenting a radically different perspective. Noting the simple baptismal confession, Jesus is Lord, can only be uttered under the influence of the Holy Spirit (v 3b), Paul undermines any pneumatic elitism. All Christians make this confession, thus all Christians, not a tongue-speaking few, are *pneumatikoi* [spiritual ones].

2. The Spirit's gifts are too diverse to permit any one gift or group of gifts to serve as the exclusive sign of the Spirit's presence (12:4-11)

a. In vv. 4-6 Paul stresses that diversity within unity belongs to the character of God himself. The one Triune God manifests himself in a great variety of gifts, ministries, and workings. God is in no way a "one note song."

b. To each one a particular manifestation of the Spirit is given, depending on what is needed for the common good. In other words, there is no universal gift of the Spirit. One person gets one kind of gift/ministry/working and another person gets another.

(1) Paul's comments raise for us the question of whether the Spirit is still choosing to give the same gifts he gave to the Corinthians, but Paul is not talking about that. He is seeking to correct problems with the Corinthians' understanding and exercise of the spiritual gifts they were given; he is not discussing whether and when some or all of those gifts would pass away.

(2) Now, I do not believe the Spirit is choosing today to give to the church all the same gifts he gave to her in the first century. Specifically, I do not believe the Spirit still is bestowing on Christians the ability to perform miraculous or

supernatural acts. As I understand Scripture, those gifts have ceased. That understanding, however, comes not from a direct discussion of that subject in Scripture but from putting together a number of things that are said in different places in Scripture.

(3) Rather than take a two-week detour from Paul's train of thought to explain why I believe certain gifts have passed, I posted this week on my web site a 16-page paper titled "Some Thoughts on the Cessation of Miraculous Gifts." I there try to explain my view of this subject. Included in that paper is an explanation of why I think tongues were human languages rather than gibberish and an explanation of why I do not believe that the Spirit's giving of miraculous gifts in the first century was restricted to those on whom the apostles had laid their hands. Some would disagree with me on that last point, but we come out at pretty much the same place in terms of the cessation of miraculous gifts; we just get there in a different way.

(4) The URL for my website is <http://members.cox.net/theoutlet>. You'll find the paper in the section "Miscellaneous Bible Studies."

(5) Now, if you don't have access to the internet and would like to read the paper, let me know that you'd like a copy and I'll see if Renda can print some for next week. Alternatively, you can get the tapes from the two classes I did on this subject last fall. They were the classes on 10/1 and 10/8 in the series The Biblical Basis for Some of Our Beliefs.

c. Paul lists in vv. 8-10 a variety of ways in which the Spirit is manifested in the church simply to illustrate the broad range of the one Spirit's activities.

(1) Word of wisdom and word of knowledge – A Spirit-inspired utterance characterized by wisdom or knowledge. As some have said, it is "God – given insight into the mysterious purposes and workings of God in and through Jesus Christ" (Garland p. 581, quoting Soards). The former may have been more practical and the latter more theoretical or doctrinal, but one cannot be sure.

(2) Faith – "Since faith is not given to everyone, it must refer to a special endowment and not saving trust that is required of all Christians" (Garland p. 581). This probably refers to a supernatural conviction that God will act in a special way in a specific instance, a conviction that he will do something for which there is no objective revelation.

(3) Gifts of healings – This refers to the power to supernaturally heal someone. The plural suggests that there was either a variety of healing gifts or that each instance of healing was a separate gift.

(4) Workings of miracles – This refers to various displays of divine power. The plural probably suggests the same type of options as in the preceding paragraph.

(5) Prophecy – This refers to the oral delivery of a Spirit-inspired message from God. The prophet was God's mouthpiece.

(6) Discernments of spirits – This is the supernatural ability to distinguish the work of demonic forces from the work of the Holy Spirit, including distinguishing false prophets from true.

(7) Kinds of tongues – This is the Spirit-inspired ability to speak in a language one did not know. An example is given in Acts 2:5-11. As you can see from the online article I mentioned, I do not subscribe to the view that it was gibberish or some kind of non-human language.

(8) Interpretation of tongues – This is the Spirit-inspired ability to translate into one's own language the foreign language uttered by the tongue speaker. Note that tongues and interpretation of tongues occurs last in Paul's list. He probably did this because his readers were far too prone to exalt this one gift.

d. Verse 11 sums up the point thus far: The one and the same Spirit works all these things, distributing individually to each one as he wills.

(1) The Spirit is sovereign in this matter; he gives the gifts as he chooses. So just because someone does not possess a certain gift does not mean he is any less spiritual.

(2) The point is the same for us. Even though the Spirit is no longer choosing to give miraculous gifts, he still gives different gifts to different Christians as he sees fit. So no one gift or group of gifts can be made the acid test of spirituality or the basis for looking down one's nose at those who do not possess it.

### 3. Body of Christ analogized to human body (12:12-30)

a. Just as a human body is a unity made up of many diverse members, so it is with the body of Christ (12:12-14)

(1) To press the point about the diversity that exists within the church, Paul adopts a common analogy from antiquity and applies it to the Corinthian situation. The NIV omits the beginning "For," which shows that this is an explanation of the point made in vv. 4-11, and wrongly splits v. 14 from the paragraph.

(2) Paul says in v. 12 that just as the human body is a unity made up of many diverse members, so it is with the body of Christ. Verses 13 and 14 then elaborate on the two elements of unity and diversity. This is evident from the fact both verses begin with the identical and rather unusual phrase "For indeed," a cue that is obscured in the NIV.

(3) Verse 13 explains the basis of their unity, how they, though many, are in fact a body. The answer is that they all have received the Spirit. He says, "For indeed, we were **all** baptized in/with (not 'by' – same preposition as in all the other references to baptism in/with the Spirit – Mat. 3:11; Mk. 1:8; Lk. 3:16; Jn. 1:33; Acts 1:5, 11:16) one Spirit so as to become (*eis* taken as purposive) one body" and then repeats that concept in a piece of Semitic parallelism, "and in one Spirit **all** were caused to drink (or all were watered or drenched)." (A similar understanding would result from taking *kai* in the last clause of the verse epexegetically.)

(a) His point is that *all* who are in Christ, whether Jew or Greek, slave or free, comprise a unity because they have all received the one Spirit. That is how they became a body. *All* Christians have been baptized in/with the Holy Spirit.

(b) This reception of the Spirit, this being "baptized in/with the Spirit," takes place, of course, the moment one becomes a Christian. As Paul suggested in 12:3 and made clear in Rom. 8:9, there is no such thing as a Christian without the Spirit.

[1] Garland writes (p. 591): "[T]he point [of 12:13] is that the Spirit saturates the church body and that all Christians are imbued with the same Spirit. It occurs at their conversion when they confess Jesus as Lord and are placed by the Spirit in Christ's body, in which they become interdependent limbs and organs."

[2] He also states (p. 592):

The purpose of this experience of the Spirit is to form the Corinthians into one body (Fee 1987: 606). . . . Baptism washes away the ethnic and sociological barricades that previously separated and alienated them. It may seem surprising in a discussion of the diversity of gifts that Paul brings up the issue of their social diversity, but this is not simply a vestige of a baptismal confession, because their social stratification is a contributing factor in their division. Racial prejudice and social stereotypes are supposed to be submerged and put to death in baptism, but all too frequently these evils survive the experience, dry themselves off, and form cankers on the body.

(c) Since Christian baptism is the moment that a person becomes a Christian, it should not surprise us to find Peter in Acts 2:38 telling the crowd on the Day of Pentecost to "repent and be baptized . . . in the name of Jesus Christ, so that your sins may be forgiven, and you will receive the gift of the Holy Spirit." When one submits to Christian baptism one concurrently is "baptized in/with the Spirit," meaning one receives the Holy Spirit as a gift.

(d) Leaving Paul's train of thought for a moment, on two occasions after Pentecost the gift of the Spirit was separated from Christian baptism. Both times it was done for a specific reason.

[1] The baptized Samaritans in Acts 8 did not receive the Spirit until Jewish apostles from the Jerusalem church came to Samaria. This was done to teach the Samaritans that the Jews were the true Messianic community, the ones through whom and to whom the Messiah first came. (Philip, being a Hellenistic Jew, would not send a clear message in that regard.) The purpose was to prevent the Samaritans from starting a competing Samaritan church as they had done with Judaism. The believing Jews were God's olive tree and the Samaritans were wild shoots that were grafted into that tree (see, Rom. 11:11-24 regarding Gentiles). I discuss this in "Some Thoughts on the Cessation of Miraculous Gifts."

[2] The Gentiles in Acts 10 received the Spirit before being baptized to show the Jewish Christians present that even Gentiles who believed could not be refused Christian baptism (note Peter's question, "Can anyone keep these people from being baptized with water?").

(e) The notion that being baptized in/with the Spirit refers to some kind of special endowment of the Spirit that takes place after conversion is flatly contradicted by this verse. This is recognized by a wide range of scholars including F. F. Bruce, D. A. Carson, James D. G. Dunn, Gordon Fee, Craig Blomberg, John Stott, Frederick Dale Bruner, Thomas Schreiner, David Garland, Anthony Thiselton, Rick Oster, Herman Ridderbos, George Eldon Ladd, Donald Guthrie, Wayne Grudem, and Thomas Oden. As Thiselton states, "Any theology that might imply that this one baptism in 13a in which believers were baptized by [or in] one Spirit might mark off some postconversion experience or status enjoyed by only some Christians attacks and undermines Paul's entire argument and emphasis."

(f) The notion that being baptized in/with the Spirit refers to some kind of special endowment of the Spirit that causes one to speak in tongues, rather than to the "ordinary" reception of the Spirit at conversion, comes from the fact those who were baptized in/with the Spirit in Acts 2 (Jews) and 10 (Gentiles) immediately spoke in tongues. This has led some to equate being baptized in the Spirit with tongue speaking, who then use that understanding to conclude that the Samaritans in Acts 8 (tongues possibly implied) and John's disciples in Acts 19 also were baptized in/with the Spirit. I think that misses the mark.

[1] I believe the people in these verses received the same gift of the Holy Spirit that every Christian receives, the baptism in/with the Spirit of which Paul speaks, but that in their case that event was accompanied by the gift of tongues (and the prompting to use it) because their conversions marked the first extension of the gospel to a new, definable group. (Note that each of these events involved multiple conversions of members of a group rather than conversions of single individuals.) The giving of the Spirit to these group representatives signified the availability of the gospel's blessings to all members of the group (note Acts 11:18, 15:8) and thus was specially verified by miraculous manifestations.

[2] The availability of these blessings having been confirmed, there is no hint that subsequent conversions within the groups were accompanied by such manifestations (see, e.g., Acts 4:4, 5:14, 8:25 [conversions implied], 8:38-39, 9:17-18, 11:20-21, 13:12, 13:48, 14:1, 14:21, 16:15, 16:32-33, 17:12, 17:34, 18:8, 22:16). That is why Peter referred all the way back to the events of Pentecost when explaining his experience at Cornelius's house (Acts 11:15-17). It was obviously quite rare for speaking in tongues to accompany the initial giving of the Spirit.

[3] This does not mean that later converts within a group were permanently deprived of such a gift. On the contrary, Paul and some of the Corinthians clearly exercised the gift of tongues. It simply means that those later converts did not receive such gifts (or were not moved to exercise them) at the time they initially received the Spirit.

(4) Returning to Paul's argument, verse 14 elaborates on the main point, the diversity that exists within this spiritual body. He says, "For indeed, the body is not one member but many." The body is indeed a unified whole, but it is made up of many different parts. Those seeking to make uniformity the test of the Spirit were missing the mark.

b. The body consists of *different* parts (12:15-20)

(1) The fact a foot is not a hand does not mean it's not a part of the body, and the fact an ear is not an eye does not mean that it is not a part of the body. Rather, the body consists of a multitude of *different* parts.

(2) The fact Paul has the hand and the ear expressing their alienation from the body probably reflects the alienation felt by those in Corinth without the "required" or exalted gift (i.e., tongues).

c. No part of the body is dispensable (12:21-26)

(1) No part of the body (eye/head) can say to any other part (hand/feet) that it is not needed. Again, this probably reflects the attitude of those in Corinth with the "required" or exalted gift toward those who lacked it. They saw them as unnecessary and unworthy members of the church.

(2) In the human body, the parts that seem weaker (probably internal organs) actually play a vital role; and to those parts we, in one respect, consider less honorable and unpresentable (i.e., sex organs), we give more honor and presentability by the way we protect and cover/clothe them.

(3) God composed the body in this fashion, compensating for parts that needed honor by giving it to them, so that no part would be despised. The body is not at war with itself; no part of the body thinks it would be better off without any other part. Instead, the body is a whole in which all parts have the same care for one another. There are

no outcasts or second-class children. When any part suffers, the whole suffers; when any part is glorified, the whole is glorified.

d. As with the human body, God has assigned different roles to different parts in the body of Christ (12:27-30)

(1) As the body of Christ, the same principle of diversity in unity applies. Just as God composed the body of different functioning parts, so he has composed the church. The individual members of the church have different roles/gifts.

(2) God made some to be apostles, some prophets, and some teachers; some were enabled to work miracles, some to heal, some to perform special acts of service, some to provide special guidance (wise counselors), and some to speak in tongues. (It is noteworthy that Paul does not limit divine manifestation, the Spirit's gifts, to the overtly supernatural; he includes the gifts of "helps" and "guidances" in the list.)

(3) The emphasis is on the fact that only some, not all, are given certain roles/gifts. This is clear from vv. 29-30 where the rhetorical questions expect a negative answer, e.g., "Not all are apostles, are they?" Contrary to the Corinthian exaltation of tongues, all are to be appreciated for their contribution to the whole. No gift is any less a work of the Spirit, and no gift is unnecessary. All are blended into a harmonious whole.

(4) Now what does all this say about the attitude of so many in our culture that one can be right with Christ while having nothing to do with his church? You've heard it – "I love God; it's 'organized religion' I avoid." As Craig Blomberg remarks (p. 254):

All of Paul's emphasis on unity within diversity calls into question the behavior of a growing numbers of Americans who claim to be religious, believe in God and even Christ, and yet drop out of organized church life or at least fade to its periphery. In a land still heavily influenced by a heritage of rugged individualism, believers need to work ever harder to demonstrate that Christianity is not a merely personal religion but fundamentally corporate. Even evangelical language for conversion betrays this bias: a "*personal* relationship with Jesus Christ." That is the necessary starting point, but we dare not stop until that relationship leads to intimate *interpersonal* relationships with other Christians.

#### 4. Exhortation to be zealous in exercising the "greater gifts" (12:31)

a. Even though God has given different roles/gifts to the various members of the church and all are to be appreciated for their contribution to the whole, Paul exhorts them to be zealous *with regard to* the "greater gifts." (My understanding of this verse and 14:1 was influenced significantly by Willem van Unnik's article "The Meaning of 1 Corinthians 12:31" in *Novum Testamentum* 35 [1993] 142-159.)

(1) Nothing he said about no gift being less spiritual or unnecessary means that no gifts are more valuable, particularly in an assembly setting. He phrases it this way because the Corinthians no doubt saw tongues as the premier gift. In chapter 14 Paul is going to reject that notion by defining greater in terms of edifying effect.

(2) I do not believe that Paul is urging them to strive to *acquire* the greater gifts. Rather, I think he is urging them to be especially conscientious in *exercising* those particular gifts because, as he will explain in chapter 14, they are more valuable for building up the church. In other words, the sense of "be zealous for" is the same as when it is said that one is "zealous for" the law.

b. Before elaborating on the charge that they zealously exercise the greater gifts, Paul sets forth a way that is far more important for the life of the church than the exercise of any spiritual gift, even the greater ones. It is the way of love.

#### 5. Discussion of love (13:1-13)

a. Love, not some spiritual gift, is the indispensable quality in a Christian's character (13:1-3).

(1) The root issue regarding their spiritual gifts is whether love is radiated in their exercise. As Garland writes (p. 608):

Far from being a displaced hymn singing the praises of love as a virtue, chapter 13 is a call to a way of life that addresses real problems in the church. The purpose is to debunk "self-centered spirituality" (Thiselton 2000: 1028) and to exhort the Corinthians to pursue love (Spicq 1965: 141). . . . Godet (1887: 237) eloquently gets at the heart of the matter: "Experience proves that a man, after opening his heart with faith to the joy of salvation, may soon cease to walk in the way of sanctification, shrink from complete self-surrender, and, while making progress in mystical feeling, become more full of self and devoid of love for others than he ever was." Paul reminds the Corinthians that love, not spiritual gifts, is the marrow of their Christian existence.

(2) The point of these three verses is that love, not some spiritual gift, is the indispensable quality in a Christian's character. No gift or deed, however spectacular or costly, is of any value in the eyes of God if performed by one devoid of love. Those who do not love are without spiritual status in the kingdom of God, regardless of what they may do.

(3) Paul pointedly opens with a reference to tongues because that is where the problem was. When he says "If I speak in the tongues of men and of angels," he is not claiming that they spoke in anything other than human languages. He is speaking about himself, not them, and refers to tongues of angels simply to stress the point

that being spiritually empowered to speak another language, even if it be the grandest of all languages, will not impress God if the one speaking it lacks love.

(a) In the sentence, "If I fight with the strength of men and of angels but cannot recognize my enemy, it profits me nothing," the reference to angels clearly is hyperbole to stress the importance of knowing the enemy. It need not mean that I actually fight with the strength of angels. Likewise, when Paul says "If I speak in the tongues of men and of angels but do not have love, I am a noisy gong or a clanging cymbal," the reference to angels is hyperbole to stress the importance of love. It need not mean that he actually spoke in angel language. (Then again, it may be that "human language" is also the language of angels [e.g., Lk. 2:13-14; Rev. 5:11-12], and Paul characterizes the gift of tongues in this grand fashion to emphasize the importance of love.)

(b) The hypothetical nature of what Paul is saying is apparent from the fact he says "And if I have prophecy and know *all* mysteries and *all* knowledge . . ." As 13:9, 12 make clear, Paul is well aware that in this life we will not have complete knowledge. His point is that *even if* he were to be given this complete knowledge, that gift would not benefit him in the eyes of God if he lacked love.

b. Practical description of the love he's talking about (13:4-7)

(1) In these four verses Paul provides a practical description of the love he is talking about. It is not an emotion or a sentiment but an array of behavior, a whole way of relating to other people. To quote Garland again (p. 616), "Love is dynamic and active, not something static. He is not talking about some inner feeling or emotion. Love is not conveyed by words; it has to be shown. It can be defined only by what it does and does not do." Their conduct with regard to gifts was apparently exposing a lack of such love.

(2) Positively, Paul says that love is patient and kind.

(a) Patience includes the endurance of injuries without retaliation. For instance, Prov. 19:11 in the LXX reads, "A man's wisdom gives him patience; it is his glory to overlook an offense." This is a message the "inferior" undoubtedly needed to hear.

(b) Kindness, of course, refers to actively doing good on behalf of another, responding to them with a tender heart. Those with feelings of superiority especially needed to internalize this.

(3) Negatively, Paul says that love:

(a) does not envy or brag – This was especially relevant to the "inferior" and the "superior," respectively.

(b) is not puffed up or rude – Thinking too highly of oneself and treating others shamefully.

(c) does not seek its own things – Rather than self satisfaction, it seeks the good of others.

(d) is not easily angered – There is not a hostility just below the surface that is waiting for an offense at which to take umbrage.

(e) does not keep a record of evil – It does not nurture or cling to grievances but seeks to heal them as soon as possible; it seeks reconciliation, not to prolong estrangement.

(f) does not delight over injustice/wrongdoing but rejoices together in the truth – It does not delight when another becomes the victim of injustice; rather, it rejoices with that person when the truth comes out. Alternatively, it does not delight when another succumbs to wrongdoing; rather, it rejoices with that person as he lives in the truth of the gospel.

(4) Again speaking positively, Paul says that love:

(a) puts up with and endures all things – For the benefit of the other person (see 9:12). Love pays a price to benefit its object.

(b) believes and hopes in all things (i.e., always) – It always believes that its object is not beyond help and hopes that its object will be blessed. Love does not write the other person off. Even "tough love" is done in the hope of blessing its object.

c. Love is superior to spiritual gifts (13:8-13)

(1) The point of this paragraph is that love is superior to the spiritual gifts because the gifts are only for now whereas love is both for now and forever, for both today and the eternal state.

(a) Love never ends, but prophecies, tongues, and miraculous knowledge, and presumably other gifts, will not proceed into the eternal state. That is the point beyond which they cannot go.<sup>1</sup>

(b) Paul's concern is to establish that the gifts will not be part of the eternal state, not to pinpoint when they will pass. He knows that the giving of

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<sup>1</sup> Others take 13:10 to refer to the full revelation of doctrine that is to be found in the N.T. Scriptures or to the acquisition of love or maturity by the church. However, the vast majority of commentators understand the verse to refer to the consummation at the return of Christ (e.g., Conzelmann, Carson, Mare, Fee, Schrage, Oster, Blomberg, Thiselton, Garland).

the gifts is according to the will of the Spirit, so he is not saying that they must continue until the final state. He simply is saying that they cannot continue beyond that point. In other words, that is the outside limit of their existence. For example, if one said, "If there are trees in Jerusalem they will be consumed at the Second Coming because they are ill suited for existence in the eternal state," one would not necessarily be asserting that trees would not vanish from Jerusalem before then (e.g., through war or disease).

(c) The gifts will not proceed into the eternal state because they are partial expressions of the end glory. They are only suited for the overlap of the ages, for this time of the now and the not yet. These gifts, about which the Corinthians were so proud, are fine for our childhood (ouch!), our time on this side of the consummation, but they will have no place in our adulthood, our experience of the final state. Then we will have full knowledge, full understanding, and ultimate communion. There will be no need for the lesser knowledge, understanding, and communion reflected in the gifts.

(2) In the present life of the church, the well known triad of faith, hope, and love continue to be present, but the greatest of these is love because it will continue in the eternal state.

(a) Paul mentions faith and hope in conjunction with love because these three constituted a stock formula in early Christian preaching. In other words, they were seen as a unit.

(b) Since, in the sense in which they were used in the triad formula, faith and hope were restricted to the present age, Paul wants to clarify that the same is not true of love.

[1] In 2 Cor. 5:7 Paul contrasts faith with the final glory in the words "for we walk by faith not by sight." See also, Heb. 11:1 where faith is "the conviction of things not seen."

[2] In Rom. 8:24 Paul says that we were saved in the hope of the resurrection and then adds, "But hope that is seen is no hope at all. Who hopes for what he already has?"