

CHAPTER THIRTEEN

61. What is the significance of Paul's impersonal reference to gifts?
62. What is meant by "helps"?
63. What background illustrates the meaning of "governments"?
64. To whose work did "governments" refer?
65. What was the basis of determining what the greater gifts were?
66. What was the most excellent way?

For Discussion

1. How do the reported cases of faith healing today compare with the Scriptural facts about miraculous healing?
2. Which, in your opinion, would have the greater effect on the unconverted world today, a miracle of physical healing or the miracle of a transformed life (Rom. 12:1-2).

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Analysis

- A. In a series of conditional statements with their conclusions, Paul argues for the necessity of following the most excellent way of love as a means of avoiding schism over spiritual gifts (1-3).
 1. He assumes the possibility of using the gifts of tongues—the ability to communicate in foreign languages or even to use language that is on the angelic level—without being controlled by love; as a result, he says, "I have become echoing brass or a noisy cymbal."
 2. He assumes the possibility of using the gift of prophecy, and having knowledge of all mysteries, and having the gift of knowledge without love as the controlling factor; as a result, he says, "I am nothing."
 3. He assumes that he might go so far as to dole out all his goods to feed the poor or even suffer martyrdom and still not have love; as a result, he says, "I gain nothing."
- B. Paul explains what love does and what it does not do (3-7).
 1. He mentions two things that it does:
 - a) Love suffers long.
 - b) Love is kind.
 2. He lists a series of things that love does not do:
 - a) It doesn't cause one to be filled with jealousy.
 - b) It doesn't cause one to brag.
 - c) It isn't puffed up with arrogance and pride.
 - d) It doesn't behave unbecomingly.
 - e) It doesn't seek its own things.
 - f) It doesn't become irritated.

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- g) It doesn't count evil.
 - h) It doesn't rejoice over wrongdoing, but rejoices with the truth.
3. He indicates what love does in relation to all things:
- a) It covers all things.
 - b) It believes all things.
 - c) It hopes all things.
 - d) It endures all things.
- C. Paul points out the enduring quality of love—the most excellent way—in contrast to the transitory nature of the spiritual gifts (8-12).
1. He declares that love never fails, but the gifts which are transitory will pass away.
- a) Whether these gifts be prophecies, tongues or knowledge, they will pass away.
 - b) He shows why this must be: We know in part and we prophesy in part.
 - c) These transitory gifts that are in part will pass away when the perfect (completed) thing comes.
2. He illustrates the meaning of this contrast.
- a) He does so by referring to the time when he was a child and to the time when he had become a man.
 - (1) When he was a child, he spoke, felt, and thought as a child. This corresponds to the time when the church had spiritual gifts—tongues, prophecy, and knowledge.
 - (2) After he had become a man, he put away things that belonged to childhood. This corresponds to the transitory spiritual gifts that were abolished when the perfect revelation came.
 - b) He does so by referring to the contrast between seeing in a mirror and seeing face to face.
 - (1) The gifts correspond to the imperfect reflection in a mirror. "Now" refers to the time when the church had these gifts.
 - (2) The completed thing (the Bible) corresponds to seeing face to face. "Then" refers to the time when the completed revelation had come.
- D. He sums up this important lesson on the most excellent way of love (13).

1. He mentions the three things that abide now: faith, hope, love.
2. He declares that of these three love is the greatest.
3. He urges them to follow after love.

Text

13:1-3. If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. 2 And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. 3 And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing.

Commentary

Necessity of the Most Excellent Way (1-3)

If I speak with the tongues of men and of angels.—Chapter thirteen is an essential part of the discussion of spiritual gifts. It is not to be taken as a separate exposition of the subject of love. In chapter twelve, Paul had indicated that schism had entered the church over these gifts. In chapter thirteen, he shows that this must be prevented by following the way of love, whether the problem be the misuse of the gift of speaking in a foreign language or the gift of prophecy or the gift of knowledge or even such things as benevolence and martyrdom. In chapter fourteen, he shows how the gift of tongues was to be made equal with prophecy in its benefit to the church. By translation, the message spoken in a foreign language could be understood by the whole church. Thus love is the controlling factor in the use of all these gifts; interpretation (translation) of tongues was the necessary accompanying gift that was designed to make the gift of tongues of equal benefit with prophecy and to keep it from becoming a source of strife and jealousy in the church.

tongues of men and of angels.—This suggests that there are two levels of language, human and angelic. Language is a means of communicating an intelligible message to intelligent beings. By tongues of men, Paul means the languages spoken by men—foreign languages in this context. By tongues of angels, he refers to angelic communication. Just what this is, we, of course, cannot say with certainty. Paul gives two suggestions: (1) In Rom. 8:26, he says that the Holy Spirit makes intercession for us with groanings or sighs that cannot be uttered. They are incapable of being expressed in human language; (2) In II Cor. 12:4, he speaks of having been caught up into Paradise where he heard "unspeakable words, which it is not lawful for a man

to utter." This only suggests that there is a level of intelligent communication that is above the human. In chapter fourteen, he also suggests that there is a level of communication that is lower than human speech—that which is communicated by such things as the bugle.

We can be sure that the gift of tongues was not "tongues of angels" for it was the ability to speak in a foreign language without previous study or knowledge. This was plainly seen on the Day of Pentecost when each one heard the message that is recorded in Acts 2 in his own native language. Neither can it be the pagan pretense that consisted in uttering speech-like sounds in ecstasy, for that was not communication. Neither is there any good evidence that the Corinthian gift of tongues was like this pagan thing, for it was the gift the Holy Spirit distributed for the benefit of the whole church. Paul used the gift and said to the church, "I would have all of you speak in tongues"—foreign languages.

but have not love.—This, then, is the point of his message: to use the gift of speaking in a foreign language or even in angelic language without being controlled by the principle of love as defined in this chapter would result in becoming as meaningless as sounding brass or a clanging cymbal. Brass or copper was the metal used to make the echoing gong or other instrument to make noise. It has the ability to repeat the sound without giving an intelligible message. Without love, this gift of the Spirit of God would become just so much noise. Clanging is the sound of men rushing to battle; it is the shout of many voices but without a message. Preaching without love is just so much noise.

Jealousy and faction in the church at Corinth over the use of the gift of tongues was effectively nullifying the message of the gospel which taught, among other things, that all in one spirit had been baptized into one body—the body of Christ.

There are two important New Testament words that are translated "love." One has to do with feelings; the other—the one that Paul uses in this chapter—while expressing feelings, can respond to the will. For example, Paul says that love is kind. We as human beings are capable of responding to God's command to be kind to one another. The first is the love of friendship; the second is the love that can include enemies. We can be kind to those who persecute us. Jesus didn't require the impossible when He said, "Love your enemies." This love was to be expressed in doing good for them. It is in this sense that God loved the world and demonstrated it by sending His Son to Calvary. This does not imply that one can have the same feeling for an enemy as

for a friend, but it may indicate that by loving the enemy he might even be changed into the kind of person for whom one could have a feeling of friendship.

And if I have the gift of prophecy.—Prophecy was speaking for God under the direction of the Holy Spirit in the language of the people, hence, no translating was necessary. Speaking in tongues—foreign languages—had to be translated for all except the foreigner who, of course, understood his own language. But to use the gift of prophecy or the other gifts mentioned in the text without love would simply mean, as the apostle put it, that "I am nothing." Where is the boasting over miraculous powers if the body of Christ is split and torn by faction rather than having its oneness preserved for the benefit of a lost world by the most excellent way of love?

know all mysteries.—A mystery, as used in the New Testament, was the message which God revealed through His inspired apostles. It would have remained a mystery forever if He had not revealed it. See comment on chapter 2:6-10.

Faith to remove mountains.—See comment on 12:9. Jesus used the expression, "faith as a grain of mustard seed" to remind His disciples that the least amount of faith in connection with the performing of miracles would enable them to move a mountain or uproot the sycamine tree. See Matt. 17:19-20 and Luke 17:5-6.

"Faith to remove mountains" does not mean mountains of trouble. It means real mountains and explains the limitless power of God that was given by the Spirit through the apostles to enable the early church to perform miracles, speak in tongues, heal the sick, and perform other acts by which the Word of God was being established (Heb. 2:3-4).

We should not confuse this with the loving trust in God and in His promises that enables the faithful Christian to victoriously face the trials of this life.

I am nothing.—The conclusions of Paul's three arguments stated in the form of conditions are significant. Without love, he says, "I am a gong, a cymbal." Without love, "I am nothing." Without love, "I gain nothing." Why should the Corinthians create strife in the church for nothing?

Text

13:4-7. Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, 5 doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; 6 rejoiceth not in unrighteousness, but rejoiceth with the truth;

7 beareth all things, believeth all things, hopeth all things, endureth all things.

Commentary

What Love Does (4-7)

Love suffers long and is kind.—If we would know the meaning of love, see it in action. Love has the quality that lasts and it is kind. These two characteristics of love if put into practice would by themselves stop most of the wrangling in churches. In all probability there were in Corinth some short-tempered men who could not look with kindness on the fact that some members of the church seemed to be more prominent than they. This was the foot saying, "Because I am not the hand, I am not of the body." We should think of the kindness of God our Saviour and be kind to one another (Titus 3:3-5; Eph. 4:31-32).

Love envies not.—Love is not jealous of the honor or success of others. But there was jealousy in the Corinthian church because one had the gift of tongues while others had gifts that were less desirable to them. But all the gifts were distributed by the same Spirit according to His will for the benefit of all the church. Love is the antidote for jealousy in the church.

Love vaunteth not itself.—Love does not brag about its gifts, possessions, honors, or accomplishments. It is this spirit of the braggart that tends to produce jealousy in a church. Bragging about ability to speak in tongues was destroying the body of Christ at Corinth. "He that glorieth, let him glory in the Lord" (I Cor. 1:31).

is not puffed up.—It isn't inflated—a thing that arrogance and pride produce. Some of the Corinthians were puffed up over position, but failed to carry out their responsibilities in the church (5:2).

doth not behave itself unseemly.—The conduct of love is not unbecoming to a Christian. Christianity is rooted and grounded in love. But much of the conduct of the church at Corinth was unbecoming to men professing to love God and claiming to be the objects of His love. They were guilty of practicing division, immorality, going to law before heathen judges, and wrangling over the possession of spiritual gifts, especially the gift of tongues. If one's conduct is unbecoming to a Christian, he needs to be shown the most excellent way, the way of love.

seeketh not its own.—Selfishness was the root of much of the trouble in the church at Corinth. "If the whole body were an eye, where were the hearing?" "The body is not one member, but many." There is

work enough and honor enough for every member of the church. Love is the axe to use to cut the root of selfishness before it bears bitterness and strife to the shame of those who call themselves the body of Christ. Paul had this to say to the Philippians, "in lowliness of mind each counting others better than himself; not looking each of you to his own things, but each of you also to the things of others. Have this mind in you, which was also in Christ Jesus" (Phil. 2:3-5). *is not provoked.*—It is not love that makes one irritable. We stand amazed at the gentleness of Jesus in situations that would have provoked most men, but He was the embodiment of love. The church at Corinth needed to be more Christlike in so many ways, especially in the use of spiritual gifts. Sharp disagreement over the relative value of tongues and prophecy was making the church appear ridiculous in the eyes of the pagan community to which it was supposed to be bringing the gospel of redemption.

taketh not account of evil.—Watch that man who sets down in his notebook every evil deed done to him whether real or imaginary for the purpose of getting even. Love is not his master. "Whether one member suffereth, all the members suffer with it; or one member is honored, all the members rejoice with it." The church needs to remember that while we were yet sinners, Christ died for us.

rejoiceth not in unrighteousness, but rejoiceth with the truth.—Is it possible that there were some in Corinth who were rejoicing over the fact that the leader of the party to which they belonged had the gift of tongues even though he might have been misusing it for personal glory? Did some rejoice in the assumption that they could practice unrighteousness with impunity because they were members of the church? Love cannot rejoice in the unrighteous conduct of misguided church members. Love does rejoice with the truth. John says, "I rejoice greatly that I have found certain of thy children walking in the truth, even as we received commandment from the Father" (II John 4).

beareth all things.—Paul spoke of bearing the hard things that he faced in his work as an apostle to the Gentiles in order to win some to Christ. The root from which the word "beareth" comes means a roof or a cover. Love wards off insults and injuries; love won't mention the unlovely traits in others; love won't remember the unkind deed, but is always ready to forgive. The church at Corinth with its imagined slights over the distribution of the spiritual needed so much to be shown the most excellent way.

believeth all things.—Some people cannot believe that there is any good in those who do not support their views or belong to their party or follow the leader they believe to be superior. Some who followed Apollos discredited every thing that Paul did. Love looks for the good in others and is willing to believe that others not only mean well but actually do some good. Some elders cannot bring themselves to believe that the deacons are really concerned about the church. Some deacons cannot believe that it is an honor to serve in the body of Christ, but long for the "promotion" to the "position" of elder. But love for the Lord, and love for His church, and love for the lost believes that it is a privilege to serve in the most inconspicuous way that Christ might be exalted and that the lost might be saved.

hopeth all things.—Gentiles once had no hope and were without God in the world (Eph. 2:12), but "in hope we were saved" (Rom. 8:24). Had some of the Corinthians forgotten these vital issues? Israel lost hope of the promised land as they faced the trials of the journey. Some of the Corinthians were saying "that there is no resurrection of the dead" (I Cor. 15:12). But love could say with Peter, "Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead" (I Pet. 1:3). Is there any wonder that the Corinthians were striving for supposed superiority in the possession of spiritual gifts instead of walking the most excellent way of love?

endureth all things.—Love is like the good soldier who stands up under every attack of the enemy. Love is the way to defeat schism in the body of Christ, for it leads to obedience to Him rather than human leaders.

Text

13:8-12. Love never faileth: but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away. 9 For we know in part, and we prophesy in part; 10 but when that which is perfect is come, that which is in part shall be done away. 11 When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away childish things. 12 For now we see in a mirror, darkly; but then face to face: now I know in part; but then shall I know fully even as also I was fully known.

Commentary

The Transitory Nature of Spiritual Gifts (8-12)

Love never fails.—When taken with the statement, "love endures all things," we see why Paul says that love never fails. To endure is to

withstand all the attacks of the enemy. Love that does that never fails. It stands up after the battle rolls on. It is like the walls of the city that never fall before the enemy assault. This fittingly introduces, by way of contrast, the transitory nature of the spiritual gifts: prophecy, tongues, and knowledge. It was not necessary for Paul to repeat the whole list for one to understand that all of the spiritual gifts were to be wiped out when the completed revelation should come.

in part . . . that which is perfect.—While spiritual gifts served a worthwhile purpose, they were, at best, only in part; they were not the complete thing. That is why they were of necessity transitory; they were to give way to that which is perfect. But what is the perfect thing? Commentators suggest that it is Christ or the perfection that will be known when He comes. But there is no reference to the coming of Christ in this context. The word translated "perfect" means "mature" when it refers to persons as in 2:6. Paul says, "We speak wisdom, however, among them that are fullgrown." When it refers to things, as in this case, it means the end or purpose achieved by the thing, complete. That which was in part must balance with that which is complete. The things that were in part, the spiritual gifts, were used of the Lord to bring the revelation of His will to man. Without the work of the inspired apostles we never would have known the "wisdom of God." The spiritual gifts given by the Spirit through the laying on of apostolic hands made it possible for others to reveal the same wisdom of God. But when this revelation was committed to writing as it was in the first century, there remained no further purpose to be fulfilled by these gifts. Therefore, when the completed revelation—the Bible—came, the things that were in part were abolished.

By walking in the most excellent way, the Corinthian church should have been able to use the gifts for the benefit of the whole church while awaiting the day when the completed revelation would be available for all to use.

When I was a child.—The apostle clearly indicates that the spiritual gifts belonged to the childhood period of the church; their possession and use were not the mark of spiritual maturity.

now that I am become a man.—As the mature man puts away childish things, the church could look to the time when it was to have the completed revelation of the Word and put away the transitory spiritual gifts.

For now we see in a mirror darkly.—The subject is still spiritual gifts. It is not a reference to time as opposed to eternity. By "now" Paul

points to the situation which existed at Corinth. They had the gift of tongues, but it was like seeing an imperfect reflection in a mirror in contrast to the perfect view possible through completed revelation in the Bible.

but then face to face.—This is not a reference to the coming of Christ when we shall see Him as He is. By "then" Paul is indicating the time when the completed revelation would be available for all.

now I know in part.—This was true of the time when the gifts were being used as opposed to the full knowledge that would be possible through the complete revelation in the Bible. It is not a reference to the partial knowledge of this life as opposed to knowledge in heaven. Context does not permit the application to heaven.

as I was fully known.—Just as God knew the needs of all men so He has given complete instruction in His Word for life and godliness (II Pet. 1:2-4).

Text

13:13. But now abideth faith, hope, love, these three; and the greatest of these is love.

Commentary

Things That Abide (13)

But now abideth.—There was no reason for the church at Corinth to feel insecure simply because they were in the childhood period of the church so far as spiritual gifts were concerned. While they were looking forward to the completed revelation of the Word of God, they were reminded that there were things that did abide—faith, hope, love.

faith.—Faith as an abiding thing is not to be confused with faith which is listed as one of the spiritual gifts, for that was a thing that would be done away. Faith in the Lord Jesus Christ whom God raised from the dead is an abiding faith. Paul said, "I know him whom I have believed, and I am persuaded that he is able to guard that which I have committed unto him against that day" (II Tim. 1:12).

hope.—Hope that is based solidly on the fact of the resurrection will abide until He comes with the clouds and every eye shall see Him (Rev. 1:7).

love.—This is the most excellent way; it was permanent; it was the greatest of the three abiding things. The apostle's advice is: "Follow after love."

Summary

In many ways, chapter thirteen is the high point in First Corinthians. Even taken alone, it is a wonderful message of practical value.

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The most excellent way should be followed by all Christians of all ages. But, like all Scripture, it should not be taken out of its context if it is to be understood. We should remember that chapters twelve, thirteen, and fourteen are a unit and should be studied together. This is seen in the closing statement of chapter twelve and the opening words of chapter fourteen. Paul closes the twelfth chapter by saying, "And moreover a most excellent way show I unto you." Then in chapter thirteen he shows the importance, the meaning, and the abiding nature of love. This he does over against the wrangling that was going on in the church at Corinth over the possession of spiritual gifts, particularly, the gift of tongues. The climax of his appeal is: "Follow after love."

In a series of conditional statements, Paul raises the question of the value of spiritual gifts such as speaking in tongues or possessing the gift of prophecy or having faith to remove mountains. He boldly declares that without love he is ineffective as a noisy gong; he is nothing; he gains nothing.

The description of love that follows is sufficient to show the church that this is the solution to their problem of strife, for love is long-suffering and kind. It possesses all those characteristics that nullify jealousy, arrogance, selfishness, irritability, and desire to repay evil for evil. It has no pleasure in wrongdoing; it rejoices with the truth. Love covers all things, believes all things, hopes all things, and endures all things. This was the divine remedy for a church that was sick because of it was torn by strife and jealousy over possession of miraculous powers, disrupted by pride in their leaders, and discredited before the community because of unchristian conduct.

The apostle then presents an explanation of the transitory nature of prophecy, tongues, and knowledge in contrast to love that abides. Three of the nine spiritual gifts are used as examples of the whole group. These, although not complete in themselves, served to bring about the completed revelation of God's will—the Bible. When the completed revelation came and was confirmed by the accompanying miraculous demonstration, the incomplete things were done away. They are likened to the things of childhood that are put away by the grown man. They were like seeing an imperfect reflection in a mirror in contrast to the complete revelation in the Bible that is like seeing face to face. They gave incomplete knowledge, but the completed revelation enables one to know "all things that pertain to life and godliness" with nothing more to be added, for God fully understands

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the needs of His people and has completely revealed His will in the Word.

As the church faced the fact that these things which were causing strife and division among them were, after all, only transitory, they were reminded that there are "things that abide." Faith, hope, and love would abide long after the "spiritual gifts" had given way to the completed revelation of God's Word. Therefore the apostle urged them to "follow after love."

Questions

1. How does Paul show the connection between this chapter and what he had written in chapter twelve?
2. How does he indicate that the thought of both chapters is completed in chapter fourteen?
3. What is the first point that he makes in this chapter?
4. Why was it necessary to begin at this point?
5. What is meant by tongues of men?
6. What is the purpose of language?
7. What is there to indicate that Paul is speaking about foreign languages in this section of the epistle?
8. What is a possible meaning of tongues of angels?
9. What suggestions does Paul give to help explain this phrase?
10. Why can we say that he was not referring to the gift of tongues when he mentioned tongues of angels?
11. Why can we say that the pagan pretense at communication with their gods was not the tongues of angels?
12. Where do we find the message that was delivered through the apostles when they spoke in other tongues as the Spirit gave them utterance? What is the content of that message?
13. Why was it unnecessary to translate that message?
14. What are the three conditional statements by which Paul argues for the necessity of following the most excellent way of love?
15. What is the result of failing to be motivated by love in each of the assumed situations?
16. What is the nature of love as Paul uses it in this chapter?
17. Give an example of Jesus' use of this same term and show how it is possible to obey His command.
18. Why was it necessary to translate the message spoken in a tongue in the church at Corinth?
19. What is faith to remove mountains?
20. Why do we say that it does not mean mountains of trouble?

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21. How does it differ from the trust in the Lord that makes for a victorious Christian life?
22. How would love in action which is longsuffering and kindness put an end to the problem at Corinth?
23. How would love put an end to the sin of jealousy in the church at Corinth?
24. Why did Paul say, "Love vaunteth not itself"?
25. What is meant by "not puffed up"?
26. Of what unseemly conduct was the church at Corinth guilty?
27. How would the principle of love overcome this problem?
28. Why did they need love that is not provoked?
29. What is meant by "taketh not account of evil"?
30. In what way were they guilty of rejoicing over unrighteousness?
31. What is meant by "beareth all things"?
32. How was this to meet the problem at Corinth?
33. What is the difference between gullibility and love that "believeth all things"?
34. What was the situation of the unconverted Gentiles so far as hope was concerned?
35. What is the basis of Christian hope?
36. Why is love the way to defeat schism in the church?
37. Why did Paul say, "Love never fails"?
38. How does this statement introduce the thought of the transitory nature of spiritual gifts?
39. In speaking of the transitory nature of spiritual gifts, why did Paul mention only three?
40. In what sense were the gifts "in part"?
41. What is meant by "that which is perfect"?
42. What does the word translated "perfect" mean when it refers to things?
43. How had Paul used the same term to refer to persons?
44. How does Paul show that the possession of spiritual gifts is not a mark of spiritual maturity, but something that belonged to the childhood period of the church?
45. To what does Paul refer when he says "now we see in a mirror darkly"?
46. What evidence is there to show that this is not a contrast between time and eternity?
47. What was to take place that was like seeing face to face?
48. To what period did he refer when he said, "now I know in part"?
49. When was he to know fully?

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50. Why did he speak of the three things that abide?
51. What is the meaning of "faith" in this context?
52. Why can it not be "faith to remove mountains"?
53. What is the basis of Christian hope?
54. Why did Paul say that the greatest of these is love?

For Discussion

1. What is to be said about division in the church today that possesses the completed revelation of God's will, the Bible?
2. What place should the "most excellent way" have in the work of evangelizing the world?

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Analysis

- A. Paul indicates that he is not discouraging the use of the gifts, but that he is arguing for the necessity of correcting the misuse of the gift of tongues (1-19).
 1. In urging the church to follow after love, he says for them to earnestly desire the spiritual gifts, especially prophecy (1-5).
 - a) Follow after love, the most excellent way explained in chapter thirteen.
 - b) In doing so, earnestly desire the spiritual gifts, especially prophecy.
 - c) He explains what is accomplished in speaking in tongues without interpretation in contrast with what is accomplished for the church through prophecy (2-4).
 - (1) He points out what is done by speaking in a tongue (2).
 - (a) One speaks not to men but to God.
 - (b) No one understands.
 - (c) In the Spirit he speaks mysteries.
 - (2) He points out what is done by prophecy (3).
 - (a) One speaks to men.
 - (b) He speaks for the edification, exhortation, and consolation of the church.
 - (3) He contrasts the effects of the two (4).
 - (a) He that speaks in a tongue edifies himself.
 - (b) He that prophesies edifies the church.
 - (4) He tells why he would prefer to have them prophesy (5).
 - (a) In so doing, he does not discourage the use of