

The Necessity of Love in Spiritual Gifts --- 1 Corinthians 13:1-8, 13

July 26, 2020

If I speak with the tongues of men and of angels, but do not have love, I have become a noisy gong or a clanging cymbal. 2If 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 do not have love, I am nothing. 3And if I give all my possessions to feed the poor, and if I surrender my body to be burned, but do not have love, it profits me nothing.

4Love is patient, love is kind and is not jealous; love does not brag and is not arrogant, 5does not act unbecomingly; it does not seek its own, is not provoked, does not take into account a wrong suffered, 6does not rejoice in unrighteousness, but rejoices with the truth; 7bears all things, believes all things, hopes all things, endures all things.

8Love never fails; but if there are gifts of prophecy, they will be done away; if there are tongues, they will cease; if there is knowledge, it will be done away.

13But now faith, hope, love, abide these three; but the greatest of these is love.

Introduction

It seems to me as each month passes that we are seeing the time drawing near for the Church in America to be tested. Culture is changing rapidly in many arenas in America at the present time. Make no mistake, there is coming a time in which the Church will be confronted with a clear choice of obeying Christ alone or waffling in order to appease some call to compromise.

In the first 300 years of the early Church, Christians were not so much persecuted for worshipping Christ. They were persecuted because they would not acknowledge devotion to Caesar by offering a pinch of incense to him. They were seen as stubborn, religious fanatics. They did not participate in the secular mindset of the day.

When we get to Romans 13, we will focus on the responsibility of the Church to be subject to government and what all that entails. However, I believe the subject of the devotion of the Church to exercise spiritual gifts to the glory of Christ is of equal importance. How will you respond to your fellow brothers and sisters in the midst of persecution? Will you be selfless in preferring others, taking care of their needs, or will you act selfishly by protecting your own self-interests?

Philippians 2:1-4 *Therefore if there is any encouragement in Christ, if there is any consolation of love, if there is any fellowship of the Spirit, if any affection and compassion, 2make my joy complete by being of the same mind, maintaining the same love, united in spirit, intent on one purpose. 3Do nothing from selfishness or empty conceit, but with humility of mind regard one another as more important than yourselves; 4do not merely look out for your own personal interests, but also for the interests of others.*

In God's providence, I am thankful that we are studying a vital portion of Scripture in Romans 12 concerning the selfless exercise of spiritual gifts.

Read with me Romans 12:4-6. *“For just as we have many members in one body and all the members do not have the same function, 5so we, who are many, are one body in Christ, and individually members one of another. 6Since we have gifts that differ according to the grace given to us, each of us is to exercise them accordingly”*

Our study of Romans has brought us to the subject of spiritual gifts. We have been studying this subject for a number of weeks. We have expanded our study to include another important text, i.e. 1 Corinthians 12. So far we have considered gifts such as word of knowledge and word of wisdom, faith, healings, effecting of miracles, prophecy, distinguishing of spirits, kinds of languages, and interpretation of languages.

The Necessity of Love in Spiritual Gifts

We will be considering other gifts as we return to Romans 12. However, before leaving 1 Corinthians, I want to consider Paul's climatic statement concerning spiritual gifts in 1 Corinthians 13, namely the absolute necessity of love. This primary factor of the demonstration of love, as we minister to one another in our giftedness, cannot be overstated. We strive to love one another as Christ has loved us.

God's love for us impacts us in a variety of ways. One crucial way is that the love which God demonstrates towards us serves as an example concerning how we are to love one another.

1 John 4:9-11 *By this the love of God was manifested in us, that God has sent His only begotten Son into the world so that we might live through Him. 10In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins. 11Beloved, if God so loved us, we also ought to love*

one another.

In 1 Corinthians 13, Paul reveals the most basic ingredient of the Church, the highest motive for functioning in the Church, and one of the greatest needs in the Church. This most basic, highest motive and greatest need is for believers to love one another as Christ loved us.

Let's read 1 Corinthians 13:1-8, 13 together. *If I speak with the tongues of men and of angels, but do not have love, I have become a noisy gong or a clanging cymbal. 2If 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 do not have love, I am nothing. 3And if I give all my possessions to feed the poor, and if I surrender my body to be burned, but do not have love, it profits me nothing. 4Love is patient, love is kind and is not jealous; love does not brag and is not arrogant, 5does not act unbecomingly; it does not seek its own, is not provoked, does not take into account a wrong suffered, 6does not rejoice in unrighteousness, but rejoices with the truth; 7bears all things, believes all things, hopes all things, endures all things.*

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Jesus said that one way that the Church glorifies the person of Jesus Christ is by their love for one another. Demonstrating love for each other was not given as a suggestion; Jesus commanded His church to show love for one another.

John 13:34-35 *A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another. 35By this all men will know that you are My disciples, if you have love for one another.*

1 Corinthians 13 provides us with tangible ways that we can demonstrate love for one another. I want to point your thinking to what Paul writes in this vital chapter. Paul, in this context, has been addressing the mayhem and chaos present in the Corinthian church. There were divisions in the Church. Members were not caring for one another.

For example, some ate meat sacrificed to idols not caring how that would affect new believers coming out of idol worship. Selfishness was rampant at their gatherings for the Lord's Supper. Some were even getting drunk at the meal. In chapter 12, Paul addressed their selfish use of spiritual gifts. Many were only concerned about drawing attention to self instead of edifying others.

Paul emphasizes that the Church functions like a human body. There are many, diverse parts of the human body with a variety of functions. But the body is one unit. There are two major themes that weave in and out of chapter 12. One is unity, and the other is diversity.

John MacArthur writes this concerning 1 Corinthians 12, “The diversity of the Church is a God-ordained means of bringing the fellowship to oneness, but unless each diverse member recognizes and accepts his part in the whole body, diversity will divide rather than unite, destroy rather than build up, bring discord rather than harmony, and result in self-serving rather than self-giving.”

I want to consider just the last few verses in chapter 12 that lead up to chapter 13. Verse 21 states, *“And the eye cannot say to the hand, ‘I have no need of you’; or again the head to the feet, ‘I have no need of you.’”* This is an example of a superiority mindset. No part of the human body can exist on its own. The body is designed to work together. No part can think that it can operate separate from the rest of the body.

Paul continues to drive this point home in verse 22. *“On the contrary, it is much truer that the members of the body which seem to be weaker are necessary;”*

“On the contrary” introduces a strong contrast. Not only is the previous verse not true, but also the opposite is the case that every member is important and is dependent on other members. For example, the heart seems weaker because it is out of sight and protected by our rib cage, but it plays a vital role in the members. The heart could rightly tell the head, “You are pretty important with the sight, smell, taste, speech, hearing, thinking, but if I go we all go.”

Paul further says in verse 23, *“and those members of the body, which we deem less honorable (insignificant), on these we bestow more abundant honor and our unseemly members (unpresentable parts) come to have more abundant seemliness (modesty).”*

Essentially Paul states here that those parts that seem to be insignificant we treat with special care, i.e. those parts that we cover with clothing. Those parts have a vital function in the body, but their function is more private. These parts do not have a function that is public and up front. Although they function in modesty, their role is critical.

And Paul says in verse 24, *“whereas our seemly members (presentable parts) have no need of it. But God has so composed the body, giving more abundant honor to that member which lacked,”*

Our presentable parts have no need to be treated with modesty. The main issue is that God has so arranged the physical body (and the Church body) in such a way that every member, no matter whether they are up front and seen or whether they are behind the scenes, is important and plays vital role.

Notice in verses 6,11,18, and 28, it is God who has done it. So a superiority mindset has no basis for pride. And the person who is discontent, wanting a different gift, finds himself arguing with God's wisdom and sovereign plan.

God has made each member a unique blend of abilities and gifts. You may have one gift, and you may have many. You are a unique blend that makes you have the spiritual gift of being you. Yogi Munger has the spiritual gift of being Yogi. Katelyn Gustafson, Aaron Quinn, Julie Baerg, or Pam and Dan Bonin—all have a unique blend of gifts that make them vital to the working of the body. Individual members are to honor other members. The bottom line is that the members take care of one another. They demonstrate love for one another.

Why has God constructed the Church after the imagery of a physical body? Verse 25 explains, *“that there should be no division in the body, but that the members should have the same care (same anxiety) for one another.”*

So that . . . tells us why God has created diversity. He has done so in order for there to be inter-dependence. Only by unity can there be progress. He has made the body in such a way that division, jealousy, competitiveness only hurts the body. The body is made intrinsically to function as a unit. It will not operate correctly if the members do not cooperate. No member can afford to think of himself as irrelevant; nor can anyone think of himself as independent with no need of others.

But that the members may have the same anxiety for one another

Members are to have the same intense concern for one another as they do for themselves. Trouble in one member causes problems for the whole body. For example, I was playing softball this past Monday. It seems once a year when I play softball, I pull a muscle in my leg, and this past week was “pull a muscle week” for me. I was running towards first base when I pulled a hamstring. My whole body knew it at once. I could not run for the rest of the game. This past week at home my whole body had to slow down so my leg can heal.

Verse 26 *And if one member suffers, all the members suffer with it; if one member is honored, all the members rejoice with it.*

Have you ever hit your thumb with a hammer? What is your response? What

does the rest of your body think? Not, “Ah, that poor thumb, got in the way of the hammer, mmmm. Boy, I bet that hurts. Hope it gets better.” Or worse yet, “I bet that thumb won’t do that again.” No that is not the body's response. The whole body gets involved. You start jumping around. Your other hand grabs it. The whole body stops; the feet march the whole body to the freezer; and the hands get some ice and tend to the thumb.

In verses 24-26, Paul emphasizes unity and diversity with the illustration of the human body. Then he turns to the Church as the body of Christ.

Verse 27 You are the body of Christ and individually members of it.

All that Paul has said concerning the human body is true of the Church, the body of Christ. Again, Paul reiterates unity and diversity. We are part of the one body of Christ; and yet, we are diverse members of the one body.

Notice Paul does not say, “You ought to be a body or you ought to function as a body”, but he says you are a body. Because of sin we do not always function as a whole; nonetheless, unity is our goal. It is a spiritual reality that we form the body of Christ and in a sense we work out that spiritual reality in our lifetime. We are the body of Christ, and we are working out that truth.

Instead of talking about body parts like the head or hands, Paul next talks about functions in the Church in verse 28. *And God has appointed in the church, first apostles, second prophets, third teachers, then miracles, then gifts of healings, helps, administrations, various kinds of tongues.*

Paul mentions these gifts in order of rank and place in the Church. He makes this clear by numbering them first, second, third, and so on. For example, apostles and prophets form the foundation of the Church. Ephesians 2:19-22 makes clear that the apostles and prophets are critical to the Church which is portrayed as a spiritual building.

Ephesians 2:19-22 “. . . you are fellow citizens with the saints, and are of God’s household, 20having been built on the foundation of the apostles and prophets, Christ Jesus Himself being the corner stone, 21in whom the whole building, being fitted together, is growing into a holy temple in the Lord, 22in whom you also are being built together into a dwelling of God in the Spirit.”

So apostles and prophets are first. Next are teachers. It would have been shocking to the Corinthians to find the gift of teaching put before miracles, healings and tongues. The Corinthians wanted the showy gifts.

Is the Church so different today? Are not many today searching for miracles, healings, tongues and place them higher than the communication of the Word of God? People want the showy gifts. But Paul makes it clear that the gifts that edify the Church are the higher gifts.

Paul further says in verses 29 and 30, “*All are not apostles, are they? All are not prophets? All are not teachers? All do not work miracles? ³⁰All do not have the gifts of healings? All do not speak in tongues? All do not interpret?*”

Paul asks rhetorical questions and the answer is obvious. All are not the same member. If all were prophets, there would be no body. It is obvious that we all do not have the same gifts.

Some teach that a person must speak in tongues in order to evidence the coming of the Spirit at salvation. I have never heard the response to this verse from people who teach that everyone should speak in another language when saved. This text makes clear that speaking in a different language was not given to everyone and thus cannot be a sign of the coming of the Holy Spirit. Furthermore—for the third time, tongues are listed last in each of the lists that refer to tongues. Paul is emphasizing that the gifts that the Corinthians so long for are the least in rank and least able to edify the Church.

Here Paul closes his important discussion on the unity and diversity of the body of Christ. He has taught us that we are unified as a body because we share the same Spirit. He has also warned us that the mindset of superiority and inferiority works against unity.

Now Paul goes a significant step further in chapter 13 and says, “instead of comparing yourself with each other, you need to love each other.” Verse 31 of chapter 12 is an important transitional statement. “*But you earnestly desire the greater gifts. And I show you a still more excellent way.*”

The first part of this verse may be translated **either** “but earnestly desire the greater gifts,” **or** “but you earnestly desire the greater gifts.” The proper translation answers this question: Is the first part of verse 31 an indicative statement, or is it an imperative command?

This phrase has the same form in the Greek to express either a command or a statement of fact. The context informs us how it is to be translated. It can be translated as a command: “Earnestly desire the greater gifts”; or as a statement of fact: “You earnestly desire the greater gifts.”

The imperative mood is a command, i.e. do this. Many Bible versions translate this as an imperative, i.e. “earnestly desire greater gifts.” However this goes against the immediate context in which Paul has been reprimanding them for desiring different gifts than what they have. Paul’s whole thrust has been to show the Corinthians that each gift is significant. It would be extremely odd for him to turn around and command them to earnestly seek a different gift or an additional gift than they already have.

The indicative mood is a statement of fact. It describes what is. This would best be translated as an indicative, i.e. “but you are earnestly desiring the greater gifts.” Essentially, Paul says, “All are not apostles, are they? All do not have the ability to perform miracles, right? But you are jealous for these showy gifts.”

The word translated “earnestly desire” is translated in many parts of the Bible as a negative action of jealousy. In fact, just a few verses later in 1 Corinthians 13:4 we read, “*Love is patient, love is kind, and is not jealous; love does not brag and is not arrogant.*” This is the same Greek word. So Paul is saying here that the Corinthians are “jealous” for the showy gifts.

The indicative mood that states a fact provides a better explanation for his next statement—*But I show you a far excelling way More excellent way* means surpassing or outstanding quality; beyond measure, utterly, to the extreme; a way which surpasses all others; beyond all comparison; far beyond one's ability to know.

Paul says, “You Corinthians are self-absorbed but I will show you the real guts of exercising gifts in the Church.” With that, he launches into a section concerning the attitude which is the driving force that energizes the gifts. This indispensable attitude that energizes spiritual gifts is love.

As we consider Paul's exhortation concerning love, we need to understand some truths that the Bible teaches about love. One of the attributes of God is love. Love describes the character of God.

Agape (love) is one of the rarest words in ancient Greek literature, but one of the most common in the New Testament. Unlike our English word for love, it never refers to romantic or sexual love. Most people, including many Christians, seem to think of love only in terms of nice feelings, warm affection, romance and desire. But this self-giving love, love that demands something of us, is a love that is more concerned with giving than receiving, and it is very rare.

This love, above all else, is sacrificial. It is sacrifice of self for the sake of others,

even for others who may care nothing at all for us and who may even hate us. It is not a feeling but a determined act of will, which always results in determined acts of self-giving.

One lexicon describes agape like this, "Love is the willing, joyful desire to put the welfare of others above our own. It leaves no place for pride, vanity, arrogance, self-seeking, or self-glory."

This love characterizes God. God demonstrates His love throughout the Bible by His actions. It was not intrinsic good within man that summoned love from God. We see this in Romans 5:8, *"But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us."*

I believe the primary hindrance to our comprehending God's love is our lack of understanding two things: 1) the holiness of God; and 2) the sinfulness of man. We know little of how God is offended at the rebellion of man. Furthermore, we know little about how rebellious and desperately wicked man is; therefore, we are next to clueless about how God has manifested His love for us in that, while we were sinners and His enemies, He died the death that we deserve.

John 3:16 For God demonstrated His love in this way, that He gave His only begotten Son, that whoever believes in Him should not perish, but have eternal life.

In short, God is characterized by love. And it is on the foundation of the very character of God, and on how He has demonstrated His love, that we are called to love one another.

1 John 4:7-12 Beloved, let us love one another, for love is from God; and everyone who loves is born of God and knows God. 8The one who does not love does not know God, for God is love. 9By this the love of God was manifested in us, that God has sent His only begotten Son into the world so that we might live through Him. 10In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins. 11Beloved, if God so loved us, we also ought to love one another. 12No one has beheld God at any time; if we love one another, God abides in us, and His love is perfected in us.

1 John 4:20,21 If someone says, "I love God," and hates his brother, he is a liar; for the one who does not love his brother whom he has seen, cannot love God whom he has not seen. 21And this commandment we have from Him, that the one who loves God should love his brother also.

It is tragic that in many churches today, as in the Corinthian church, the love that is basic to Christian character is not reflected in the members or the ministry of a church. In Corinth, spiritual gifts were present, and right doctrine was present; but, love was absent. It seems that it is easier to be doctrinally orthodox than to be loving.

In Revelation 2:2-4 Jesus addresses one of the seven churches testifying, *"I know your deeds and your toil and perseverance, and that you cannot endure evil men, and you put to the test those who call themselves apostles, and they are not, and you found them to be false; (this church knew doctrine and weeded out sinful people) and you have perseverance and have endured for My name's sake, and have not grown weary. But I have this against you, that you have left your first love [first love for the Lord and for one another]."*

God demands that His people be characterized by love. It has been that way from the beginning, even with the Jews. We read this in Deuteronomy 10:12, *"And now, Israel, what does the LORD your God require from you, but to fear the LORD your God, to walk in all His ways and love Him, and to serve the LORD your God with all your heart and with all your soul."*

Jesus said in John 13:34-35, *"A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another. By this all men will know that you are My disciples, if you have love for one another."*

John 15:12-13 *This is My commandment, that you love one another, just as I have loved you. Greater love has no one than this, that one lay down his life for his friends.*

The test of a healthy church is not how many people there are. The test is how well do they love one another. How are they exhibiting the fruit of the Spirit, the first being love? This is the Church that God desires and that is pleasing to God. God's desire for the Church is reflected in the numerous Scriptural mandates to love. Following are a number of verses throughout the New Testament that reiterate this truth.

Romans 12:9-10 *Let love be without hypocrisy. Abhor what is evil; cling to what is good. Be devoted to one another in brotherly love; give preference to one another in honor;*

Ephesians 4:1-3 *I, therefore, the prisoner of the Lord, entreat you to walk in a manner worthy of the calling with which you have been called, with all humility and gentleness, with patience, showing forbearance to one another in love,*

3being diligent to preserve the unity of the Spirit in the bond of peace.

When everyone operates in their giftedness, Ephesians 4:16 says that it causes the growth of the body for the building up of itself in love.

Ephesians 5:1-2 Therefore be imitators of God, as beloved children; 2and walk in love, just as Christ also loved you, and gave Himself up for us, an offering and a sacrifice to God as a fragrant aroma.

Philippians 2:2-4 . . . make my joy complete by being of the same mind, maintaining the same love, united in spirit, intent on one purpose. 3Do nothing from selfishness or empty conceit, but with humility of mind let each of you regard one another as more important than himself; 4do not merely look out for your own personal interests, but also for the interests of others.

Colossians 3:12-14 And so, as those who have been chosen of God, holy and beloved, put on a heart of compassion, kindness, humility, gentleness and patience; 13bearing with one another, and forgiving each other, whoever has a complaint against anyone; just as the Lord forgave you, so also should you. 14And beyond all these things put on love, which is the perfect bond of unity.

1 Thessalonians 4:9 Now as to the love of the brethren, you have no need for anyone to write to you, for you yourselves are taught by God to love one another;

1 Peter 1:22 Since you have in obedience to the truth purified your souls for a sincere love of the brethren, fervently love one another from the heart,

1 Peter 4:8-10 Above all, keep fervent in your love for one another, because love covers a multitude of sins. 9Be hospitable to one another without complaint. 10As each one has received a special gift, employ it in serving one another, as good stewards of the manifold grace of God.

1 John 2:10-11 By this the children of God and the children of the devil are obvious: anyone who does not practice righteousness is not of God, nor the one who does not love his brother. 11For this is the message which you have heard from the beginning, that we should love one another;

1 John 2:15-18 We know that we have passed out of death into life, because we love the brethren. 16We know love by this, that He laid down His life for us; and we ought to lay down our lives for the brethren. 17But whoever has the world's goods, and beholds his brother in need and closes his heart against him, how

does the love of God abide in him? 18Little children, let us not love with word or with tongue, but in deed and truth.

1 John 3:23 And this is His commandment, that we believe in the name of His Son Jesus Christ, and love one another, just as He commanded us.

I even deleted some of the texts so as to not over do it. Love is a major theme running throughout the Scriptures. It is an attribute of God. It characterizes who He is. He demonstrates His love through His action of self sacrifice. This provides the foundation for our study of this great 13th chapter of 1st Corinthians.

This chapter is an oasis in a desert of problems. As I said, Paul has addressed multiple problems that existed in the church at Corinth (wrong attitudes, wrong behavior, wrong use of the gifts), but now he turns his attention to a more positive note. It is like a breath of fresh air.

Here Paul reveals the proper motive of Christian service. He unveils the power that energizes the gifts of the Holy Spirit, which is the manifestation of love. It is love that corrects feelings of inferiority and resenting that you do not have a more noticeable gift. It is love that counteracts the wrong thinking of superiority knowing that you are so gifted to serve others.

Where as we are commanded to love in many other texts, here love is spelled out for us. And we are in great need for love to be spelled out. Our generation has lost touch with what love is. I can remember a song that was popular when I was a teenager. "What's love, what's love got to do with it? What's love but a second hand emotion. Who needs a heart when a heart can be broken?"

In coming near our conclusion, I want to just introduce to you the first verse of chapter 13. Paul begins with the least of the gifts, tongues. For the Corinthians, the showy gifts were the most sought after. The focus of the first three verses is the result of the lack of love.

1 Corinthians 13:1 If I speak in the languages of men and of angels, but do not have agape, I have become a noisy brass gong or a clanging symbol.

If I speak in the languages of men and of angels The way this is written makes clear that, in the first three verses, Paul is speaking in hypothetical and exaggerated language. In each case, Paul begins with the actual and moves to the hypothetical. The languages of men being the actual and moving on to the hypothetical which is the languages of angels. The actual being prophecy which moves to the exaggeration of knowing all mysteries and having all knowledge.

Paul ends this portion with both hypothetical and exaggerations—removing mountains and giving one's life to be burned.

I must stop a moment to mention although some would say that tongues are an angelic language, this is not Paul's intention. They miss the point that Paul is exaggerating in this passage. The fact that Paul begins by referring to the tongues of men shows that the gift of kinds of languages involved the tongues of men.

This gift like all others was given for the good of the body, to edify the body. One would stand up and speak in a language he or she had not known previously, and another who had not learned that language would interpret and all would be edified. Paul makes clear in chapter 14 that the Corinthians were not taking turns and did not care if the tongues was being interpreted. They were acting outside of love.

But do not have agape . . . so far from doing any one any good The focus here is that I am doing nothing for others. No distinction is made between love for God and love for others; both are in view. Without Christian love, everything else is nothing. If we are not motivated out of love for God and love for others, then any gift that we exercise profits nothing to the one using it and ultimately throws the body into chaos.

I have become a noisy brass gong or a clanging symbol This refers to a gong which has no meaning to its sound. It is just a piece of clattering brass making a senseless noise. It is not the old iron triangles calling people to eat. It is just a gong with no meaning.

A clanging symbol . . . is an example of onomatopoeia where the pronouncement of the word sounds like its meaning, i.e. pop, buzz, hum, etc. ἀλαλάζον . . . lalala.

Gongs and cymbals were used in pagan worship during the time of Paul much like Tibetan gongs today. Paul is comparing the uselessness of tongues without love with the noise made in heathen worship. If we use any gift to achieve selfish, self-exalting ends then no matter how gifted we may be, we are not acting in love. If the issue always comes back to me, I, myself and not others, then I am just making a lot of noise.

Conclusion

Having a spiritual gift does not make you spiritual. Having a spiritual gift does

not replace love. Without love, which is the first fruit of the Spirit, the gifts of the Spirit cannot operate except in the flesh in which case they become counterproductive.

Jesus came to die to save from the wrath to come. He saved us from the consequence of sin, from the power of sin, and will some day take us from the presence of sin. We are transformed by resurrection power to live a new life and to love in a supernatural way. One evidence of our salvation is the ability to love as He loved.