

1 Corinthians chapter 13, verses 9 through 13, chapter 13, verses 9 through 13. Now, throw verse 8 in with that as well. And this is the section of the Bible that gave rise to what we call cessationism. I've used that word in here before, cessationism.

That's where all of that comes from, but the truth is, this is the only section of the Bible that you need in order to disprove cessationism. You get that? The chapter that gave rise to cessationism is actually the only chapter you need to disprove cessationism. What is cessationism?

Maybe you're wondering that. you, haven't heard us use that word before. So stationism is the belief that the gifts of the Spirit ceased to be an operation in the church with the passing of that first generation of the church. So it was the belief that the spiritual gifts were only needed to get the church started, to help them establish doctrine, to give them the final canon of Scripture that included the New Testament, and then it was something at that point that was discarded and then not used by any future generation of the Church.

This misunderstanding of the Scripture has infected those under the umbrella of Calvinism, so that would be churches like the Baptist Church, the Presbyterian Church, some of the Methodist churches. This would include some big names of folks that we respect, John MacArthur, Paul Washer, Vaudebacca, big names, and these are folks, these are organizations that have got a lot of stuff right. These are people that have got a lot of stuff right, but when it comes to their understanding of the gifts of the Spirit, they have that wrong, and I'm not ashamed to say that. It should not discredit the wonderful things that those ministries do provide for us.

We're just simply making a line in the sand here and saying this, the teaching of cessationism is not something that we here at Anchorage Fellowship can get on board with. Now as an interesting experiment if you want to find out which of your friends on social media or are cessationists. All you have to do is share a link for this video. They will know just by the title what it is and they will announce it to you.

Believe me they will that they are a cessationist. You might have a fight on your hands. They get pretty animated about this. Church, we're going to study this section carefully and it is my hope that we will show how undeniable this is to those that approach the Scriptures in a level-headed way.

That should be us. That's our tagline here at Anchored Fellowship, that if you approach this from a Scripture study in a level-headed way without a predisposition toward a belief, without an afford-accomplished indoctrination if you just take what the scriptures are teaching here. I believe that when we come to the end of this section today that you're going to understand that God never intended for the spiritual gifts to cease operating in the church at any point on this side of pre-Rapture church history. That in fact God intended the spiritual gifts for this purpose to exist in the church until he returns.

So Paul didn't just teach us that the spiritual gifts have an expiration date. Remember he started this in verse 8. He started to show us this, that the gifts of the Spirit have an expiration date. But that's not the only thing he taught us in this chapter.

this chapter, in these remaining 9, 10, 11, 12, 13, 5 verses, he's given us the actual timing for the cessation of the gifts. So, by the time we're done, we'll know what the expiration date is for the gifts of the Spirit. Now, we've already studied verse 8 together last Sunday, so verse 9 is officially where we're going to begin today. It's We're going to begin to start digging at some new ground, but we will need to reference verse 8.

I already needed to do that just in my introduction. So let's go ahead and start with rereading verse 8, and then we'll continue on and we'll start reading new ground in verse 9. If they don't have time to throw

that up, that's fine. I didn't warn them about this stuff.

They're used to just dealing with me, never know what I'm going to do. So verse 8 said this, agape never ends. As for prophecies, they will pass away. As for tongues, they will cease.

As for knowledge, it will pass away. And last week we proved logically that Paul's references to these three things, prophecy, tongues, and knowledge, that these were only referring to the spiritual gifts, the spiritual gift of prophecy, the spiritual gift of knowledge, the spiritual gift of tongues. He was only referring to the gifts of the Spirit and not the conventional counterparts. That made total sense to us, right?

Because how is it possible that prophecy altogether could end? How is it possible that tongues altogether could end? How is it possible for knowledge altogether to end if it did? We wouldn't even know it.

We wouldn't have any knowledge. So obviously We're speaking about specifically gifts of the Spirit here. He's taken three of the spiritual gifts, and He's telling us in verse 8 that again, they have an expiration date. The day is coming when the gifts of the Spirit will cease.

And if you're trying your hardest to misunderstand all of this, then you could take that three mention there, those three mentions as representatives of just those three. or you can take it as representatives of the whole. In other words, you can be very literal and say, Paul, he's the only talking about the cessation of these three gifts. Or you can do as I do, which I believe, yes, I'm very certain is the biblical intention.

You take it as these three representative of the gifts of the spirit as a whole. I'll show you all of that as we go through this, but he's taken these three gifts And we're going to set this straight right away that by the time we're done reading, it will be easily understood that these three gifts in verse 8 are indeed representative of all of the spiritual gifts. Therefore, let me just give you a real concise and broader statement. Here's the point of the Apostle Paul in verse 8, here's what he's saying, the spiritual gifts will cease.

The day is coming when the spiritual gifts will cease. Now let's start digging at the new ground. This is verse 9. For we know in part and we prophesy in part.

That is the gift of knowledge and the gift of prophecy. The gift of knowledge and the gift of prophecy. Those are partial or imperfect spiritual gifts. Who would argue with that, right?

Has anyone ever shared a word of prophecy with you or a word of knowledge with you and told you everything that there is to know about the Lord? Has anyone ever done that? No, of course not because these are partial gifts. These are imperfect gifts.

Likewise, the gift of prophecy, the other gifts as well, they all work the same way. They're partial and imperfect. So as long as we're living on this earth, on this side of heaven, even with the gifts of the Spirit, we still are only going to know a portion of what there is to know about Father, Son, Holy Spirit, angels, salvation, spiritual life, the kingdom of God, heaven, you name it. We're only going to ever know a portion of it in these earthly bodies.

David said in Psalm chapter 145 verse 3, his greatness is unsearchable. It's inscrutable. It's unknowable. That is a well you can only tap but you can't consume, not fully.

You can tap and you can start drinking but you can't consume that well. I'll put it like this in Ephesians chapter 2 verse 7, he said, that in the ages to come, he, the Father, might show the exceeding riches of

his grace in his kindness toward us in Christ Jesus. Did you catch that? The word ages specifically?

Did you notice it's plural? If he would have said, in the age to come, the Father is going to reveal the fullness of the riches of Christ to us, then we might be tempted to say, okay, in a moment of time, that is, when we enter into eternity, we're going to instantly know all of the depth and all of the riches of God, of Christ. But he said, ages, plural. In the ages to come.

You know what that means? You realize what that means. That means that, you know, eight billion years into our eternity, the Father is still going to be revealing stuff to us about the Son. The Father is still going to be revealing knowledge to us about His greatness, Psalm 145.

So it's a never-ending learning process. There's never going to be a point where we graduate from that class and get our degree in the riches of Christ, You know, bachelor's degree, master's degree in the riches of Christ. That's never going to happen. These revelations are going to continue to come and it's a good thing because otherwise some might think that we're going to get to heaven and it's going to, you know, we're going to be saying things like, oh goodness, it's again, Lord, you're teaching us this.

We've been studying this for the last 14 trillion years. Isn't there something else we can look at? Arlen taught us this stuff on earth. We're still going over it.

well is never going to run dry. We're never going to exhaust the inexhaustible. Until then, as to Paul's point here, we'll be working with very limited revelation, very limited knowledge, very little spiritual experience. And we just got a drop in the bucket.

That's why David had to say taste and see that the Lord is good. You can get a taste of it, absolutely, but it's going to be severely limited while we're on the earth. Verse 10, but, but, that's always a great pivotal word in the Scripture, isn't it? But when the perfect comes, the partial will pass away.

So verse 8, we've already realized that the spiritual gifts have an expiration date. There's a shelf life to them. Verse 10, what's verse 10? Verse 10 is the expiration date itself.

Paul has just told us when it is, in fact, that the spiritual gifts will cease to be needed, and thus cease to be operated within the church. And that would be what? When do the spiritual gifts these the spiritual gifts these when the perfect comes okay so right now spiritual gifts they only give us partial glimpses of the real thing again partial prophecy just bits and pieces that we learn as we go partial knowledge learning bits and pieces as we go as we walk with the Lord partial healing Isn't that true? Because even if like you had a disease and through a gift of the Spirit you were healed completely and entirely this morning.

Guess what? You're gonna probably get sick again at some point in your life. You might get some other disease at some point in your life and barring your survival until the rapture, you're gonna die. You're gonna eventually die in the flesh.

We can't call that a complete healing just when you receive a gift of healing that's even the gifts of healing are Partial you see that they're imperfect. These are things that get us through But they're not the end products or the end experiences They were actually looking for our day Partial experiences partial glimpses So when the perfect comes We won't need the partial anymore. Whatever the perfect thing is, right? When that comes, we know, okay, we're done with this stuff.

We're done with speaking in tongues. We don't need it anymore. What is speaking in tongues? That is the Holy Spirit helping you pray to the Father.

That's the Holy Spirit helping you get that deep stuff from your spirit out and communicated to the Father. We won't need that anymore. We talked about this last week knowledge words of knowledge that gift We won't need that anymore. We'll be staring that all down face-to-face.

We'll be experiencing it fully and completely so Big question. What's the perfect thing? What is this perfect thing? That is coming that is going to make the gifts of the spirit completely obsolete well For the countless, yes.

I heard the answer. For the countless ages prior, this was always understood by Bible commentators. I don't know if they were smarter back then than we are now, but this was always understood. They just understood that prior to the 20th century, this was speaking undoubtedly about the return of the perfect one and the ushering in of His perfect Kingdom.

Therefore, for you and I, the perfect state, the perfect spiritual state. That was always understood. And during the 19th century, when people thought they were smarter than they were, I guess, and in the 19th century, there arose was this belief of cessationism. And we know why it happened.

We know why cessationism became a belief. You know who we have to blame for that? Rabid Pentecostals, the people you know I love to pick on. They caused this because at the same time in the early 1900s, there was this rise of rabid Pentecostalism.

Looking outside of the church of Corinth, that was something that had not happened in the history of the church until, well, it would be the 20th century, the early 1900s. So Cestationism was a response to rabid Pentecostalism. It was the, and you can sympathize with the cause, I'm sure, it was the unease with seeing how out of control, rabid Pentecostalism was becoming, it was a desire to reign that back in. And because it was an abuse, unfortunately, at times it's more than just wanting to reign it back in.

It's saying, okay, if this kind of stuff is going to happen, we just, we need this to stop completely. And so in an attempt to quell what was happening in in rabid Pentecostalism, this belief of gestationalism arose, and they used the verse that we just read, verse 10, as their pretext for their belief. They used this verse to support that, but they had to change what the perfect was, because you can't say that the Lord in his return and the ushering in of the perfect kingdom, you can't say that's the perfect that's coming if you're going to also say on the other hand that the gifts of the spirit have ceased to operate because Paul has called for them both to be in the same spot on the same timeline. So all that you can do is change what it is that the perfect actually is.

And so they did that by saying that the perfect that Paul was talking about here is not the coming of the Lord and the coming of the perfect kingdom and the perfect Christian faith, but that the coming of the perfect must be about the full canonization of the Holy Scriptures. And that was the perfect help for them because then they could say, see once the New Testament was completed in its writing and canonized into Scripture, then we no longer needed the gifts of the Spirit because we had the Word, the Word of God. You see how they get away from that? It's a very teetering position to be in that does not even stand up to the scrutiny of the section of verses from whence it arose, right here in this section.

The problem with that viewpoint is that it's an arbitrary definition. It's taking a word from the Bible and it's saying, okay, here's what we're going to say. It means. It's a completely arbitrary choice.

You will not find anywhere else in this section of the Bible nor anywhere else in the Scriptures any kind of proof that would lead you in this direction to believe what What the cessationists teach about what the perfect is. If you just contrary wise look down at verse 12, we do have a justification for our belief that the perfect thing that we're waiting for is the coming of Christ in His kingdom. If you look down at that verse, there's our justification. What does it look like when the perfect comes?

We're going to see Him face to face. Right there's your definition. But there's your justification right there disproves the timeline for the cessationist. So it's then and only then, once Christ comes and the kingdom is in its full shape on the earth, it's then and only then that we won't need the gift of prophecy, the gift of knowledge, gift of wisdom.

You won't need to talk in tongues anymore. You can praise the Lord perfectly in that state. We've already read it as the subtext, Ephesians chapter 2 verse 7, the Father Himself is going to be teaching us. So we won't need the speaking gifts, the utterance gifts, we won't need any of that, it becomes very obvious that all of that at that point becomes obsolete.

We don't need the knowledge gifts, the wisdom gifts, the prophecy gifts, He is teaching us. We won't need the gifts of healing because why? Because there's no pain or sickness there. won't need the gift of encouragement.

Why? Well, because there's no tears in heaven. Oh, well, here we go again. Another song reference.

It's two weeks straight. What's happening here? At least I'm picking better song choices this week, right? Last week it was Tina Turner and Meat Loaf.

Last week it was that. At least this This week it's air-clapped and that's better, I think, no tears in heaven. But you should see now what we're reading does not build a case for cessationism. It does not support cessationism.

It actually proves how legitimate our need and how vital it is for the church to operate in the gifts of the Holy Spirit until he comes, until this is all done. church age as we know it. We still need these gifts badly. So my conclusion, the Apostle Paul was not a cessationist.

What about the other apostles? If you're one of those people, I've never understood these people. They'll say, well that was just Paul. You don't like something Paul said, you can say, well that was just Paul.

Paul said that. Paul was writing the scriptures. Even the Apostle Peter acknowledged that. He called what Paul was writing in his epistles the scriptures.

So what did the other Apostle say though, just to kind of play on your side here as an advocate for you, if you don't want to take what Paul said, how did the other Apostles feel about it? Well, we know exactly how the Apostle Peter felt about it. You can turn to Acts chapter 2 and you can read from Peter's own mouth what he believed about this in his very first sermon right after the day of Pentecost well pardon me right on the day of Pentecost right after the initial baptism with the Holy Spirit and keep in mind that when Paul made or pardon me when Peter made this statement in his sermon he was defending the people who were exercising one of the gifts that evidenced itself from the baptism with the Holy Spirit, and that would be, you know, it all too well, the gift of tongues. So Peter was defending the gift of tongues, and here's what he said in verse 38 and 39.

He said, repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit. So he's saying, you're going to be, if you'll do this, the Holy Spirit will baptize you as well in his power. Keep in mind he's defending the gift of tongues. So what he's doing is he's also saying you'll also receive the gifts of the Holy Spirit that come as evidences of being baptized with the Holy Spirit, right?

And then he says in verse 39, for the promise that is the promise of the baptism with the Holy Spirit and the consequential gift of the Spirit, for So the promise is for you, present generation, and for your children, the next generation, and watch this, and for all who were far off. That means every Christian

generation to come. Peter said that. Who are the gifts of the Spirit?

Who is the baptism with the Holy Spirit and the gifts of the Spirit for? for every Christian that ever lived after Acts chapter 2 when the 120 were initially baptized with the Holy Spirit and given the gifts of the Spirit. So, Anchored, you tell me, was the Apostle Peter a cessationist? No, he wasn't.

Paul was not, Peter was not, you can be sure none of the Apostles were cessationists and Anchored Fellowship should not be cessationists either. He prophesied spirit baptism, he prophesied spiritual gifts to the present generation, the next generation, and all future generations of Christians. That's us right here today. So in a statement, plain and simple, for your consumption, cessationists are wrong.

We love them, you know, absolutely love them, but they are wrong. we do not want to make that mistake. None of the gifts of the Spirit have ceased to operate within the church. We still need the spiritual gifts, and we will need them until the Lord returns.

Verse 11, when I was a child, I spoke like a child. I thought like a child. I don't know why I'm talking like a child. I reasoned like a child when I became a man.

I gave up childish ways. And I will get there someday. I'm getting better as time goes. I'm filtering my jokes more.

So it's working. Whatever you're praying, it's working. Now on the surface, this may look like a little sermon about Christian maturity. It is not.

Now again, just as I told you last week, that doesn't mean the statement is true when you're using it in that context. I shared with you last week all of these verses, pluck out, and they are all true. So the statement is true if you're applying it to Christian maturity, but as you know, I think hopefully well from last week, Paul didn't intend for any of this to be disconnected from the context of the spiritual gift. So we want to look at this verse in the context of the spiritual gift.

We have to keep it relative to his topic, the spiritual gift. And when we do that, that finally unlocks our understanding for this passage. For all of this, I told you last week you're going to have a difficult time reading down through 1 Corinthians 13 and making sense of what will seem like the chaos of it all to you without keeping it attached to the context of spiritual gifts. It's just going to feel like Paul's all over the place.

He's talking about love. Now he's talking about prophecy. Now he's talking about Christian maturity. What in the world is he doing?

Well, in the context of the spiritual gifts, attaching it to that. What we have here in verse 11 is that being a child, speaking like a child, thinking like a child, and reasoning like a child. In Paul's comparison, that is the church's present condition. He said it, I didn't.

Our present condition, as Paul drops back and looks from the scope of all eternity, what we are now as compared to what we're going to be in heaven, if you use the church like this, it's basically like we're walking and thinking and talking like children right now because of how limited and partial everything is for us, even with the gifts of the Spirit and the day is going to come where we mature into what we're actually going to be. That's what Paul's doing here. So he's referring to basically the church right now as having training wheels and that one day we're going to be able to take those training wheels off. That's the spiritual gifts.

Those are our training wheels right now. Or how about this? When you're a child, you are too young at like six or eight years old to drive an actual vehicle, like an actual car or truck. So if you're a little bit

spoiled, your mom and dad, they go out and buy you an electric power wheels, Hummer, or whatever, a Barbie Jeep.

And it's not the same thing, is it? It gets you close, it looks like it, it moves, and you don't have to, you know, flint stone it. You don't have to use your feet to move it. It's got a motor, it's got a gas pedal, a brake.

It looks like a Hummer, It looks like a pink Jeep, why anyone would want a pink Jeep is beside me, beyond me, but I don't know. As the case may be, it may look close, it's in the ballpark, but it's not the same thing. You grow up, when you become 16 years old, usually, you go out, you do the work, you get your license, you pass the test, and you got them by your first real vehicle. Again, if you're spoiled, mom and dad bought that for you.

That's awesome. That's wonderful. everyone gets that. I didn't get to power wheels when I was young, still a sore spot, but they did buy me my first vehicle for Bronco II.

I love that thing. One of the most susceptible vehicles to roll over, so I'm not sure how much they cared about my safety, but I loved that vehicle and I didn't roll it. And once you grow up and you get your license, mature you get a real vehicle. Tell me, don't things change?

What do you do with your power wheels? What do you do with your Barbie Jeep? You don't run that to town, do you? Like, well, I'll give the Bronco to a break today.

I'll take the Barbie Jeep. No, you get rid of it. You're done with it. You give it to some kid.

You sell it. It was a toy for you at some point in your life. It was something you needed in your immaturity to pretend, you know, driving around in the grass. If you were visiting the shopping mall and the grocery stores, but when you grow up and you get a real vehicle, you stop, well, you give up on the Power Wheels Hummer and the Barbie Jeep, because you got the real thing now.

It's a great illustration and don't misunderstand here, Paul is not trying to say that the spiritual gifts are just toys for the spiritually immature. It's just stuff for the spiritually stunted to play with. He's not saying that. His case has always been all along that the spiritual gifts are vital.

They are crucial. They are absolutely mandatory for the church because But the best things we have right now outside of the scriptures to teach us about God and to draw us to Him and to keep us encouraged and to keep us healed, they're the best that we got. So they're invaluable to the church, they're not just toys, but in the big step back global compare of things, in the big scope of things, they're the training wheels we still need that one day we're going to get rid of, they're the power wheels right now that we have that one day we're going to get rid of. So verse 12, for now we see in a mirror dimly but then face to face.

Mirror is the Greek word, it's optron and it should be translated as mirror. So if you've read the King James Version before where it says glass, looking into a glass dimly if you're wondering where they got that like why did they say glass if the word means mirror well that's because in the 13th century when the king James version was translated they didn't call them mirrors they called them looking glasses they were glasses that you looked into and that you could see your reflection with so proper translation for a modern person mirror. We're talking about mirrors here. Yes, mirrors existed in Paul's day in the first century AD.

Well, kind of. They weren't like the mirrors that we have today. They were pretty different. The mirrors we have today are glass with a silver backing and the reflection that it throws back is, I mean, it's perfect basically.

You can see a perfect reflection in a modern-day mirror. Their mirrors were not like that. Their mirrors were essentially very finely polished metal. So just to get an idea of this, go home later, pick up your stainless steel frying pan, look at the backside of it and see your reflection.

That's what they were dealing with. So when they would look at their quote-unquote mirrors, their polished metals, would they see their reflection? Yeah, I mean kind of, but not very clearly. That's Paul's point.

It was blurry. It was distorted. You wouldn't want to look at a mirror like that to make sure your calic wasn't sticking up or that you, you know, maybe had a booger in your nose because with a mirror like that, you go to church and everyone sees your Catholic in your boogers. That's Paul's point.

Now, if they had mirrors back then like we do today, Paul would have never used this as a metaphor because you can see a perfect reflection in a modern-day mirror. But theirs were imperfect. You would look in that mirror and you'd kind of see yourself. Maybe that's better, I think, the older you get.

The more you want to mirror like that, as you can sort of, your brain, it's real good at filling in the blanks of what you can't see, and you can remember yourself at 20 and 25. Yeah, but what was I even talking about here? I lost my, I lost my place. So, yeah, if Corin's had mirrors as good as we do, then Paul wouldn't have made this statement right.

So, this would be, and make sure you don't miss this, this would be operating the gifts of the Holy Spirit in hopes of seeing the reflection of Christ. That's what this is. as Paul uses it. It's not us looking in a mirror to see our own reflection.

The way he's using this is us looking in a mirror to try to see the reflection of Jesus. And the mirror here are the spiritual gifts. So as we use the spiritual gifts, are we giving a reflection of Jesus the face of Christ? Yes, we are.

But it's very blurry. It's very distorted. We're not seeing things perfectly because as we studied last week, there is a weak link in the gifts of the Spirit. When they're delivered to us, they are packaged perfectly by the Holy Spirit, but they're put in imperfect vessels.

So even the gifts of the Spirit, though they're perfect in and of themselves, once they hit right here, this heart, this brain, mouth. They become imperfect expressions that try to capture the reflection of Jesus. So imperfect attempt at trying to capture the reflection of Jesus. So again, he's just illustrating that through the spiritual gifts, our knowledge and our experience is going to be partial and imperfect.

That's all he's saying here. And though it makes me very uncomfortable to say it, the same is true even for the Bible. Now, don't get me wrong. The Bible is a perfect Bible.

It is inerrant, infallible in its original manuscripts. I can't say that about translations, but in its original manuscripts it is inerrant and infallible. It is everything that we need right now in this life, on this side of eternity. But is it everything?

No, of course it's not everything. We just read it in Ephesians chapter 2 verse 7. This isn't the be-all-end-all of knowledge about God and all things spiritual, He's going to be teaching us that for eternity to come. This is all we need now.

But it's not the perfect, it's not the perfect that we're going to get one day. For example, and I just asked you the question, did God create life on other planets? Go ahead and answer me if you can. You can't answer me because you don't know.

You can make a guess. Well, God didn't tell us in the Bible, so there must not be aliens. There must not be life on other planets. We must be it.

Well, how do you know God just didn't show that side of his face to you? You're seeing his face dimly through the scriptures, through the gifts of the Spirit. You don't know all of him. You don't know all that there is to know.

He may have another planet out there where he's got a people group that didn't fall to sin and therefore he's got his own covenant with those folks. You have no idea. Now, I'm not advocating that aliens are real. I'm not saying that.

I don't really have an opinion on it because it's pointless to do that. God didn't tell us to one way or the other. It's part of the face of God that we have not seen yet. Have I made my point?

It's all just an imperfect mirror for trying to see the face of Jesus. But one day, as we read, we're going to see Him face to face, face to face, in all of His depth, in all of His glory. Isn't that going to be a wonderful day, church? No more trying to see what Jesus looks like through the Scriptures and through our gifts of prophecy, but staring Him right in the beautiful saving face.

Reading on in verse 12. Now I know in part, then I shall know fully, even as I have been fully known. So same thing here, only with the qualifier this time that Paul has added. It doesn't mean that when we get to heaven we're going to have omniscience in our eternal state.

It doesn't mean that. The angels don't have omniscience. In fact, omniscience is something particularly that makes God God, so we shouldn't go to heaven expecting omniscience, but we should go to heaven expecting a perfect knowledge for us. So this is just the basic statement that when we see him, when we get to heaven, we will know him as intimately and thoroughly as he knows us.

It would be like going from the dark ages to 2025 AI. It's going to be a tremendous leap forward in our knowledge of the things of the Lord. It would be one giant leap for mankind, the one giant leap for mankind that Neil Armstrong was talking about when he was filming there on the set in Arizona, staging the moon light. What?

I'm just giving you... No, I'm kidding about that too. Did we land on the moon in a lunar module made of tinfoil? Maybe.

Were we able to somehow stream audio from the moon back to the Earth in the 1960s? Maybe. But I have a difficult time believing that. I still have a difficult time getting audio signal when I'm talking to people on the phone.

on the phone. Anyway, enough about conspiracy theorists. Verse 13 and let's finish this up. So now, faith, hope, and love abide.

These three, but the greatest of these is love. Faith is the internal evidence of things not yet seen. Havers chapter 11 verse 1. Bible defines faith for us.

The internal evidence of something not yet seen. Hope is the confident expectation of God's promises rooted in his faithfulness, knowledge of his faithfulness, and that you could write down Hebrews chapter 6 verses 18 and 19. What is love? Baby, don't don't hurt me.

Don't hurt me. No more. Okay, the last really lame ancient song reference we're done with that. You can thank the Lord for that we're done.

But what is love? What is the *agapé*? A *agapé* is willful, selfless, sacrificial, unconditional, perfect love. What's the scripture reference to define that?

1 Corinthians chapter 13. That's the scripture reference. That's the definition of *agapé*. So faith, hope, and love.

Look at this real quick and then we're done. Faith, hope, and love. Are those spiritual gifts? They're not.

They're not spiritual gifts. There is a spiritual gift called the gift of faith. We don't read anything about a spiritual gift called the gift of hope. But it wouldn't matter.

That's not how Paul is using this. Faith, hope, and love. These aren't spiritual gifts. These are Christian virtues or attributes.

These are attributes that should belong to the Christian. Spiritual gifts are tools for ministry, but Christian attributes are the enduring qualities of the Christian life. So that's the big difference here. Three attributes, faith, hope, and love.

And even though these aren't spiritual gifts, even though these are Christian attributes, this works the same exact way as it does with the spiritual gifts when you compare them to *agapé*. It works the exact same way. Right now, we need all three of these things to live the Christian life. We need faith, we need hope, and we need love.

That's what Paul means when he says, these three abide. saying these three Christian attributes are present in the life of a believer faith, hope, and love. And then Paul says, but the greatest of these is love. What do you think he means by that?

He means the exact same thing he meant when he was comparing the spiritual gifts with love. What was this meaning there? When you compare the spiritual gifts with *agapé*, we know that the gifts are going to cease to one day. We won't even need them, but *Agapé*, it's always going to be with us.

That's going to be the eternal state. Well, now he does the same thing with these three major Christian attributes. He stacks up faith, hope, and love, and he concludes the same thing. He's saying one day we won't need faith and we won't need hope anymore.

But we're going to live in the perpetual state of love. So *Agapé* is the one attribute that out endures even the other Christian attributes. Why won't we need faith when the perfect comes? Because biblical faith means you're believing for something that you haven't seen yet.

When you get to heaven, when you see the Lord face to face, you're staring at it. You're staring at the focus of all your faith. You don't have to faith it anymore. You're looking at Him, everything He's promised, everything you were faithing through when the perfect comes and we're with the Lord, our current faith is going to be realized, completely satisfied, completely fulfilled so we won't need faith anymore.

What about hope? Why won't we need hope when the perfect comes? Because biblical hope is the certain expectation of coming good. It's knowing that good is on your horizon in the future.

And when we're with the Lord, staring Him down face to face, you found the good. You found all of the fulfillment of the promises. There's nothing more to hope for. You've arrived at that point, so you don't need faith anymore.

don't need hope anymore. But what about agape? Agape is never satisfied. It's not something you can attain like, oh, boom, there it was.

I attained agape. Now I'm done with it. Faith, you can attain and be done with it. Once you see what you were believing for, boom, you're done with it.

Hope you can, you can attain and be done with it. Whatever you were hoping for, once you get it, boom, you're done with it. Agape is not like that. Agape is completely different.

So Paul says Agape wins everything. You get to the core of it. You get to the center of it. And it's all about love.

It's all about the Agape love of Jesus Christ.