

The Law of the Body of Christ

by Stephen Kaung

The sermon emphasizes the importance of love as the law of the body of Christ, and how it is more important than gifts, which are just channels through which Christ may be imparted.

Duration: 1:04:09

Scripture: 1 Corinthians 13:1

Topics: "Body Of Christ"

Description

In this sermon, the speaker emphasizes the importance of love in the life of believers. He starts by discussing the qualities of love and how it is often misunderstood as being positive and aggressive. The speaker then highlights the value of love by comparing it to spiritual gifts, stating that without love, these gifts are meaningless. He also emphasizes the need for believers to walk in the way of love in order to live the body life and develop character. The sermon concludes with a reference to Peter's question about forgiveness, highlighting the importance of suffering long and forgiving others.

Transcript

Do you please turn to 1st Corinthians chapter 12, 1st Corinthians chapter 12 verse 31, chapter 12 verse 31. The desire earnestly the greater gifts, and yet show I unto you a way of more surpassing excellence. If I speak with the tongues of men and of angels, but have not love, I am become sounding brass or a clanging cymbal.

And if I have 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. And if I shall dole out all my good in seed, and if I deliver up my body that I may be burned, and have not love, I profit nothing. Love has long patience, is kind, love is not a mule of others, love is not insolent and rough, is not puffed up, does not behave in an unseemly manner, does not seek what is its own, is not quickly provoked, does not incite evil, does not rejoice at iniquity, but rejoices with the truth, bears all things, believes all things, hopes all things, endures all things.

Love never fails, but whether prophecies, they shall be done away, or tongues they shall see, or knowledge, it shall be done away. For we know in part, and we prophesy in part, and when that which is perfect has come, that which is in part shall be done away. When I was a child, I spoke as a child, I felt as a child, I reasoned as a child, when I become a man, I have done with what belonged to the child, for we see now through a dim window obscurely, but then face to face, now I know partially, for then I shall know according as I also have been known, and now abide, faith, hope, love.

These three things, and the greater of these is love. Follow after love, and be amulous of spiritual, but rather that ye may prophesy. Let us look to the Lord.

Our Heavenly Father, we do praise and thank thee for thy great love towards us. Thou has demonstrated it to us as we partake of the Lord's table. O Father, how we praise and thank thee thou dost love us so much, as to give thy only begotten Son to us.

We do praise and thank thee that we may gather here at this moment to read thy word, and we remember that thou art the living word. We ask that thy Holy Spirit will quicken thy word to us, that we may gain thee, and thou may gain us. We commit this time into thy hand.

Give us the spirit of wisdom and revelation in thy presence, amen. I think we all know that 1st Corinthians chapter 13 is a great chapter on love. I remember when I was newly saved back in 1930.

Within a few months, a few of us young people were asked to speak in a church gathering on this chapter. How we divided a chapter into four parts and everyone put on one section. At that time, it seemed that we knew all about that chapter.

I wonder if any one of us here has the same kind of feeling. It is a chapter that we are so familiar with. It is a chapter that we think we know all about it.

It is a chapter on love. But love is of such boundless, limitless boundary, that you just cannot define love, circumscribe it, put it in a chapter. And oftentimes our understanding of this chapter is partial, not full.

And the reason is, we take that chapter out of its context. There is a saying which I like very much. A text out of context is a pretext.

Now if we take a text out of its context, it becomes a pretext. In other words, we can use it for any purpose. So in studying the Word of God, it is of tremendous importance that we do not take the text out of its context.

And that is the reason why at the very beginning we read the last verse of the preceding chapter and the first verse of the succeeding chapter. You know when the Word of God was given to us, it had no chapters, no verses, not even punctuation. And this matter of dividing into chapters and verses came later for convenience sake.

But sometimes it breaks the thought of the Holy Spirit. Now in the preceding chapter, chapter 12, we mentioned last, last day, that it is a chapter on the body. Paul said concerning the spiritual, concerning spirituality.

When you enter into the realm of the spirituals, of spiritualities, the one thing that is basic is the body of Christ. Now how do we come into the body of Christ? In 1 Corinthians chapter 12, verse 13, it said, In one spirit ye were baptized into one body, whether Jews or Greeks, whether freemen or bondmen, and ye were all made to drink of one spirit. We came into the body of Christ through the baptism in the Holy Spirit.

We were baptized in one spirit into one body. When we believe in the Lord Jesus, the Holy Spirit not only regenerated us, that is to say, he that is born of the Spirit is spirit. The Holy Spirit did something to us individually.

He put life in us. He gave us a new spirit. And the Holy Spirit himself dwells in our spirit.

It is very personal. But at the same time, the Holy Spirit did something to us in a corporate way. Because in one spirit you were baptized into one body.

So at the time of our conversion actually, two things happened at the same time. So far as your individual experience is concerned, or so far as it is personal, you are born again by the Spirit. But so far as the corporate aspect is concerned, the Lord Jesus the head has baptized you into his body.

So ye were in one spirit, ye were. It doesn't say ye shall be. Ye were baptized into one body.

Now I want to reemphasize it because there is so much confusion today concerning baptism in the Holy Spirit. I think the confusion comes mostly because of a misunderstanding of terms. I'm not quarreling with experience.

So far as the term baptism in the Holy Spirit is concerned, it is something that was done once and for all. On the day of Pentecost and in the house of Cornelius. In the day of Pentecost the Jews were baptized in one spirit into the body.

In the house of Cornelius the Gentiles were baptized in the Holy Spirit into the one body. And if you consider the scripture, in the New Testament there are only seven passages that the word baptism in the Holy Spirit are used. Only seven passages.

Four in the gospel. They are parallel. John the Baptist prophesied that he baptized people with water, but there will be one coming and he shall baptize you in the Holy Spirit.

Then in Acts 1, before the ascension of our Lord Jesus, he said, ye shall be baptized in the Holy Spirit not many days. So these five verses were prophecies concerning baptism. Then of course the fulfillment of that baptism, the word baptized or baptism were used only concerning what happened on the day of Pentecost and again in the house of Cornelius.

As a matter of fact on the day of Pentecost even that word baptized was not used. But because the Lord prophesied not many days from now ye shall be baptized, therefore we know it is a fulfillment. And also in chapter 11 when Peter related what happened in the house of Cornelius, he said the Lord baptized them in the Holy Spirit just as he did with us.

So we know that these two instances are the fulfillment of the baptism. Aside from these six passages there is only one more passage in the scripture, in Ephesians, no in 1 Corinthians chapter 12, where the meaning of baptism in the Holy Spirit was explained. And it said in one spirit ye were baptized into one body.

So dear brothers and sisters, let us see that we are now in the body of Christ. The reason why we are in the body of Christ is because we have been baptized in the Holy Spirit. This is a fact that we need to recognize.

But even though Christ the head has already baptized us into the one body, it was something done. And yet so far as our personal appropriation is concerned, probably many have not entered into that reality. And that is the reason why you find in the book of Acts, another word is being and the word is feeling.

Baptism is coherent. Feeling is individual, personal. So personally we need the feeling of the Holy Spirit.

And the feeling of the Holy Spirit is not something that you have not had. It is just an appropriation of what the Lord has already given to you. You remember in Ephesians chapter 1 verse 3 said, thank ye unto God who has blessed us with every spiritual blessing in the heavenly in Christ Jesus.

So when individually you experience the feeling of the Holy Spirit, it is just an appropriation by faith of what Christ has already done to the church. It is not something entirely new. It is a new experience to you, but it is not a new thing.

But individually through the feeling of the Holy Spirit you enter into the reality of the body. And it is at that time that the gifts that the Holy Spirit gives to members of the body of Christ are being activated. Now just think for a moment.

When you are born, you are born with a body. And this body has many members. And every member has already had a gift in it.

You are born with eyes and the gift of the eyes is seeing. You are born with ears and the gift of the ears is hearing. It is not that after you grow up then you begin to receive the gift of seeing or then you receive the gift of hearing.

No, the gifts are with the body. That is dormant. It is not used.

It is not being known. It is not functioning. But through the feeling of the Holy Spirit these gifts that have been dormant in the members of the body of Christ are activated.

Therefore you become functioning members of the body of Christ. Now this is not what I am going to share this morning. I just explain a little bit because last Sunday you raised some questions.

There is much to say about this. It will occupy more than one session but I cannot do it. But I just want to explain it in the simplest way concerning what Christ has done and concerning what we must experience individually.

Experience the Holy Spirit individually. But anyway, in chapter 12 you have the body. And in the body you have the manifestations of the Holy Spirit.

Now gifts are manifestations of the Holy Spirit. In other words, the Holy Spirit is in the body. And he wants to express himself through these gifts.

He gives gifts to each member. Every member has a spiritual gift or gifts. There is no member that has not spiritual gifts.

All that is needed is to be activated. You know, the Holy Spirit has given to each member according to his pleasure gifts. And these gifts are the manifestations of the Holy Spirit.

In other words, they are not your manifestation or my manifestation. They are not to manifest you or manifest me. They are the manifestations of the Holy Spirit.

And the manifestations of the Holy Spirit are for one purpose. For the building up of the body of Christ. So far as these gifts are concerned, we cannot say this gift is greater than the other gifts.

Why? Because these are all manifestations of the Holy Spirit. How can you say that this manifestation is greater than the other manifestations when it is all the manifestations of the Holy Spirit? So far as gifts are concerned, in other words, the gifts themselves do not have any degree of great or small. I hope brothers and sisters will remember this.

But why is it that Paul, at the end of chapter 12, he says, desire earnestly the greater gifts. Now remember, this desiring earnestly the greater gifts does not mean that some gifts are greater than some other gifts in itself. It only means those gifts that will contribute more to the building of the body of Christ are considered as greater gifts.

Not in the gifts themselves, but in the contribution that these gifts will give to the building of the body of Christ. And this is why it says, seek earnestly the greater gifts. In other words, what you have in view is the body of Christ.

Therefore we need to have a mentality, not the mentality of a child seeking only for these gifts that will build up yourself, but the mentality of the grown up that you will seek for these gifts that will build up the body of Christ. Then of course, in chapter 14, you will find these gifts in operation in the body. But before these gifts are operating in the body, here you will find chapter 13 is being put between.

In other words, here is the body, and in the body these gifts. And there you will find these gifts are being operating for the building up of the body. Now in order that the purpose of the building of the body may be realized, there is an excellent way that we have to walk in it.

If we do not walk in this excellent way, then these gifts may end up in destroying the body instead of building up the body. And that is what you will find in the church in Corinth. The church in Corinth was very rich in gifts.

They were not in any way lacking in any gifts. And yet you will find with all these gifts exercising, eagerly exercising, the result was the body was destroyed. Therefore, here you will find the more excellent way.

The more excellent way of exercising these gifts. And this is a chapter on love. What is love? Love is the life of the body.

Love is the law of the body. Love is not a gift. No, you cannot say, now, someone God gave him the gift of love, therefore he can love.

Now God has not given me the gift of love, so I just cannot love. Now with gift you can say that, with love you cannot say that. Why? Because love is not a gift.

Love is grace. There is a difference between grace and gift. Gift is something that God gives to each one of us, severally, differently.

But grace is his giving himself to us. Gift is something that God gives to you, a skill, an ability, that you may function as a member of the body of Christ. But grace is not something that he gives to you as an ability or skill.

Grace is his giving himself to you as your life. Love is grace. It is not gift.

God is love. He gives himself to us. And giving himself to us as grace, it is impartial, it is free for all, it is universal.

Therefore no one can say, I haven't been given love as a gift, because God's grace is impartial, freely given and universal. Gift is the power of the Holy Spirit. Love is the very life of Christ.

Gift is to function. Love is to live. We live by love, not by gift.

But we function with gift. So how important it is, when we see the body of Christ, that we realize the very life of the body, the very law in the body is love. If love is lacking, no matter how much gift, how many gifts we have, the body cannot live.

It will not be built up. On the contrary, it will be destroyed. So that's the reason why we find this chapter is so important.

It is a chapter on love as the very life of the body. It is a chapter on love as the way of life we must live as members of the body. If we do not live, do not walk in the way of love, then we will never be able to live the body life.

So how important it is for us to realize this. This chapter is roughly divided into three parts. The first part is chapter 13 verse 1 through verse 3. And there you will find, it shows us the value of love.

The apostle compares love with gift. If I speak with the tongues of man and of angels, but have not love, I become sounding breath or a clanging cymbal. Tongues of man and even of angels.

Now the Corinthian believers, to them tongues is the greatest gift. Why? Because it is so supernatural. It really makes you feel that you are someone else.

And that's the reason why with the Corinthian believers they covered tongues more than anything else. But Paul says, if I speak with the tongues of man and even of angels, but if I do not have love, I am just making noise. That's all.

There is absolutely nothing in it. Now brothers and sisters do remember this. What is gift? Gift is a channel through which Christ may be imparted.

Gift itself is not a substance. Gift is just an ability, a skill. That by way of gift, something, the substance may be imparted.

And the substance is life, is Christ. You know, whatever gift you may have, whether it is tongue, or whether it is prophecy, or whether it is healing, or whether it is faith, or whether it is doing wonders, now whatever gift it may be, it is not the gift that builds up people. It is the substance through the gift that builds up people.

It is the impartation of Christ. We learn to impart Christ to other people. And the impartation of Christ is great, is love.

If we do not have love, in other words, if we do not have the measure of Christ in us. Now, even if you speak with tongues of men and of angels, these are just high-sounding words, like clanging cymbals, make lots of noise, sweet words, lusty words, eloquent words, good words, mystical words, but there is no substance in it. No substance.

So it does not build up the body. You need love. And then, when these gifts are exercised, the love, the substance, the life of Christ within you is able to be imparted.

Now, without gifts, you may have a great measure of Christ within you, but you are not able to share it with other people. There is no way Christ is being present within you. In order that you may help other people, you may minister to other people, you need these gifts, because these are channels, skills, abilities.

But don't make a mistake, thinking that these gifts, by themselves, build up the body of Christ. They do not. It is love.

It is Christ being imparted through these gifts that builds the body of Christ. And that is the reason why, if I speak with the tongues of men and of angels, and have not love, I'm just a clanging cymbal, making lots of noises, but it's all as good. Nothing is impossible.

And if I have prophecy and know all mysteries and all knowledge, and if I have all faith so as to remove mountains but have not love, I'm nothing. Now, prophecy is that you have an insight into the very mind of God. You know what God is thinking.

You know what God is thinking concerning a particular situation, what he wants to say, what he desires. Just prophesy. Why? If I have prophecy, and if I know all the mysteries and all knowledge, not only prophecy, but knowledge, mysteries.

I know all these things. Oh brothers and sisters, how much higher we will say. This will be efficient.

If speaking with the tongues of men and of angels is first Corinthians, then certainly prophecy and mysteries and knowledge, that will be efficient. Now, if we are on the ground of efficiency, my, we must be somebody. But, say it, I'm nothing.

If you do not have love, you are absolutely nothing. And more than that, added to it, even if you have such faith, you can remove mountains. My, you can not only talk, but you can act.

You have such faith to remove mountains. How do you desire for it? I can not forget when people asked George Muller, Mr. Muller, you must have the gift of faith. Why? Because as a foreigner, he was a German, he went to England, and just by prayer, he supported thousands of orphans.

He never told people the need, just on his knees before God. Oh, I hope you will read about him. In his lifetime, he can trace the answer to his prayer.

From the beginning to the end, recorded half a million. So people say, Mr. Muller, you must have the gift of faith. And Brother Muller and Saint say, no, I don't have the gift of faith, I have the grace of faith.

Brothers and sisters, we may have all these things, but if we do not have love, we are nothing. There is no substance. Often times we may speak so loftily, we may delve into mysteries, as if we really are the people who know.

Sometimes we may even be able to do great things. But dear brothers and sisters, don't be mistaken. If we do not have love, we are nothing.

Then you find, Paul enters into the realm of really good deeds. If I go out all my things to the poor, I give everything away to the poor. And even I am willing to be burned, my body to be burned to be a martyr.

All brothers and sisters, certainly we will say, if a person can do that, he must have love. No, not necessary. Some people do these things because they want to get a name.

You remember Ananias and Sapphira in the book of Acts? How they sold their property, they gave, but not out of love, out of name. They wanted people to feel how spiritual they are. Not in tongue, not in knowledge, not in prophecy, not in faith, not in giving away everything, not in even letting ourselves be burned, but in love.

No, it doesn't mean that God does not want us to have all these things. God does not want us to do all these things. It doesn't mean that God despises these gifts.

Not at all. Because gifts are the manifestations of the Holy Spirit. It only means that if you do not have love, then these things are nothing.

Put it in another way. If there is love, and love is behind tongues, love is behind prophecy, love is behind knowledge, love is behind mystery, love is behind faith, love is behind giving away everything, love is behind giving even your body sacrificially, then you find all these things are for the building of the body of Christ. So in these three verses we are shown the value.

Then in the next few verses, from verse 4 to verse 7, we have the qualities of love. The qualities of love. Love is not something nebulous.

Love here is not just an emotional thing. Love can be just an emotion. But this love is life, is a nature, is a character.

It is more than an emotional thing. Now sometimes we consider love as an emotional expression. Your love or your faith, you know, just as one of our emotional expressions.

Now it is involved, but the love here is deeper than an emotion. The love here is a life. And because it is the life of God, therefore the nature of that life is love.

And this nature needs to be developed into character. On the one hand, dear brothers and sisters, we all have that love. It has been given.

We all have the life of Christ in us. And the life of Christ in us has the nature of love. We all have it.

But on the other hand, we don't have it. We have it as a nature, but we do not have it as a character. Character must be developed.

This nature that is within us, we must let this nature be developed into character. And we know the developing of a character takes time. When a character is developed, you need diligence.

You have to go through something to have it developed. So the qualities of love we find in the life of our Lord Jesus. Because love to Him is more than a nature.

Love to Him is His character. But so far as we are concerned, we are in the process of having this nature developed into character. And we need to be diligent.

If we are not diligent, it will not be developed into character. Love has long patience. Or in some verses said, love suffers.

I often wonder before, when I read this chapter, I could not understand it. I felt that if I am going to write a chapter on love, certainly I will not write it this way. Suppose you are going to write a chapter on love.

To define what love is. What are its qualities. Now what will you do? Probably you will think that well, what is love? Love is giving.

Giving yourself, that is love. In other words, our concept of love is it must be positive. It must be aggressive.

It must be something going out. But when you read this chapter, you will find the first quality of love is suffers love. So negative.

Can this be a great chapter on love when it begins in such a negative way? Not until the Lord shows you that He is not trying to give you a chapter on love as such. It is a chapter on love in the body. So far as the body is concerned, love is the law of the body.

But when love is expressed in the body, the first way it is expressed is in love suffers. Dear brothers and sisters, God has put us together as members of the body of Christ. We are not a congregation only.

A congregation is the congregate of a number of people. When they congregate, they are together. When the meeting is over, they scatter.

But a body, whether the body is in session or not in session, the members of the body, they are never being separated. In other words, God has put us in the body as members one of another and we are members so close. Not just fixed by one another as members of the congregation, but we are literally interrelated, built together in the body.

Now because we are all members of the body, we are so close together. God has put us together in such an infinite way. Therefore you will find invariably, you will find.

Other members of the body sometimes, well not only sometimes, but often times, will in a way hurt you. Not as you like it. They may say something that you may like to hear.

They may do something to you that you do not like. They are all different. Therefore there are something in them you don't like.

Here you will find God has put us together in such a way that the only way we can be together is to suffer. If you don't want to suffer, get out of the body. But you cannot get out.

That's the problem. Love suffers. Do nothing because you give.

You do something to your brothers and sisters, therefore you love them. Oh no. If you really love, it is just measured by how much you can suffer your brothers and sisters.

Peter came to the Lord. Lord I suffer my brother seven times. Isn't that enough? Now I often think who is Peter's brother? Angels.

Now if I know human nature, I will say Peter thought that his brothers sinned against him, but actually probably it was Peter who sinned against angels. Peter was impetuous, hot-tempered, quick-tempered, and angel was quiet. He noticed very little things.

Often times it is those that are really quick and hot usually sin against the one who is quiet, cautious and notices very little things. But the feeling is with Peter, his brother sinned against him. And how often will

you do the same thing? Now how many times will you suffer? Now with Peter to suffer his brother seven times, now that's a miracle.

So Peter thought so highly of himself. Oh he thought he had done well you know. So he came to the Lord and said now Lord I suffer my brother seven times, I forgive him.

Now is that enough? In other words he was waiting for the Lord to recommend him and said now Peter you have done well. Now you can lose your temper. No the Lord said I do not say seven times, I say seventy times seven.

Now when the Lord says seventy times seven it doesn't mean that it is four hundred and ninety times. Because if it is seventy times seven you forget to count. In other words you suffer long.

There is no limit there. Look at our Lord Jesus, how he suffered. Dear brothers and sisters let us be very practical.

As John said do not love in tongues and in words but in deeds and in truth. If we profess that we really love one another just think how much you are able to bear with your body. You can find every time the body is mentioned in the Bible invariably you find there is expectation for us to bear and to bear with one another and to love one another.

Why? Because the body cannot exist without it. It is the very life of the body. Bear with one another.

Forbear with one another. Forbid one another. Forget what wrongs of God and the system have done to you.

Suffer. Suffer materially. Love suffers long and is time.

You know love suffers long that is receiving. You receive from your brothers and sisters all the evil, hurt and harm but you are willing to accept it. Not grudgingly but willingly.

Then you repay them with kindness. It is not that you suffer long and that is the end of it. You suffer long and then you do something positive to your brothers and sisters.

Be kind to them. Look at our Lord Jesus. When they crucify him on the cross.

How they mock him. How they crucify him. But he said father forgive them for they know not what they do.

That is kindness. According to the law of Moses. An eye for an eye.

Life for life. But according to the life of Christ. Love suffers life.

Can we be kind to our brothers and sisters. At whose hands we suffer so much. And that is love.

Love is not amulet of others. Is not jealous. Love invades you.

When we see our brothers and sisters blessed by the Lord. Used by the Lord. In a way that he has not blessed you and has not used you.

Are you jealous? Are you not thinking that it should be mine. It should not be his or hers. Love is nothing.

Because if one member is glorified. The whole body is yours. No member of the body can be jealous of the other member.

Jealous to the extent of striking. I strike. You know.

Probably the ears will say well I am not with the eye so I strike. I won't hear anymore. I am jealous of the eye.

Not at all. The ear rejoices that the eye can see. Love is nothing.

Love is not insulm and rest. It is not boasting. It is not proud of itself.

It is not vainglorious seeking for its own glory. Love is not papa. Does not behave in an unseemly manner.

In other words love is not rude. You know sometimes we think I'll speak the truth in love. I am speaking the truth in love but actually we are very rude.

Sometimes we think I am being frank. But we are not friends. Now I do not mean that we should be so pretentious, hypocritical.

You know. Not at all. But love considers.

Love can be frank but it will never be rude. It never does anything unseemly. Love does not seek for itself.

Love is not self-centered. It is seeking for the body. Not for itself.

It is not quickly provoked. Now the word quickly is not in the original. Sometimes you say I am not quickly provoked.

I am provoked but I am not quickly provoked. You know. But the word quickly is not in the original.

Is not provoked. In other words you may be provoked but you are not provoked. Why are we so easily provoked? It is because our pride is pride.

Does not incite evil. You do not think evil of other people. You are not suspicious.

You do not account people's evil. You do not incite evil. Does not rejoice in iniquity but rejoices with it.

Now it does not mean because you do not incite evil therefore you are blind. Not at all. You become indulgent.

Not at all. Rejoices with the truth but do not rejoice with the iniquity. Bears all this.

The word bears means cover. You do not try to as it were break the roof and proclaim sin. You cover all this.

You know just like the two sons. The three sons of Noah. You remember? Sam, Ham and Jephthah.

And Ham was cursed because he saw his father naked and he broke after him. He made a friend of his father. But the two other sons they took their clothes and they walked backwards.

They did not want to see. Bears all this. Believes all this.

Have faith in your brothers and sisters. Now often times you come to a sense you just cannot believe any more. We must not only believe in the Lord we must believe in our brothers and sisters.

The reason why we can believe is there is Christ in it. Hope of it. Hope against hope.

Sometimes you know you feel that certain brothers and sisters are hopeless. And maybe you think you are hopeless too. But hope of it and endure it.

Dear brothers and sisters that is love. These are the qualities of love. These are the things that ought to be practiced in the body.

And if they are not practiced in the body the body cannot live. No matter how many gifts there are the body cannot live. Or how we live.

But thank God that love is in us. The only thing is how we develop. How? By the Holy Spirit.

The Holy Spirit who dwells in us looks to it that the life of Christ love may be developed in each one of us. If only we cooperate with the Holy Spirit. Then the nature of God will be developed into character.

And again I say the developing of a character takes time. It will be tested. It has to go through fire and water in order to have it developed.

Then finally you find from verse 8 to verse 13 it shows us that love whether it is time it will cease. Whether it is practice it will cease. Whether it is knowledge it will cease.

But love continues into eternity. One day we need not speak in tongues because all believe. One day you do not need to practice us because everything is fulfilled.

One day you do not need knowledge because we can know Him as we are known by Him. All these things will pass away. They are temporal.

But love is eternal. It never vanishes. Whether it is time or practicing or knowledge they are all.

You only know a little bit. But love is the perfection of all things. The more we are filled the more we grow.

It is true. We have to wait until that day when the perfect guy comes and we shall see him face to face. Then we will drop all these childish things and childish thinking and reasoning and be grown up.

Fully grown up. But even today we are in the process. So let us follow.

In other words love is the way. We have to walk in it. And as we walk in it then you will find all these gifts that the Holy Spirit gives to His people.

Will be properly used for the healing of the body. For me the Lord. Our Heavenly Father we do praise and thank Thee.

Because Thou has put us in the body. And it is Thy will that we should be functioning manly. Not just sitting there passively.

But we may function according to the gifts that Thou has given to each of us. For the building up of the body. But more we do praise and thank Thee that Thou does remind us for the proper functioning of these

gifts we have to follow after love.

For we do pray that the grace of God may so heal us that all these gifts may untie the building up of the body of Christ. We ask Thee my precious Lord.

Audio: <https://sermonindex1.b-cdn.net/1/SID1691.mp3>

Source: <https://sermonindex.net/speakers/stephen-kaung/the-law-of-the-body-of-christ/>

Grow in Your Walk with Christ

Listen and read messages that will stir your heart for Christ and point you to deeper repentance and devotion.

- 50,000+ Sermons from speakers past and present
- 3,900+ Classic Christian Books freely readable online
- 1,200+ Bible Translations and Commentaries
- Over 450k forum posts — Join our vibrant online Christian forum

www.sermonindex.net