

1 CORINTHIANS 13 | *Agape: the Most Excellent Way*

1. Big Questions.

- a. What is our purpose in life?
- b. Given we were created in the image of God, what was our original purpose, and can we get back to it?
- c. What does Christian maturity look like? What does it look like when we've "arrived"?

2. The Excellence of Agape (1 Co 12:31).

- a. Interrupting the topic of spiritual gifts, Paul focuses the Corinthians' attention on ἀγάπη, which he describes as "the most excellent way" (v. 31).
 - (1) ὑπερβολήν: "exceeding to an extraordinary degree a point on a scale of extent" (BDAG, 1032).
- b. Love is a cheap word, if not carefully defined.
 - a. "I love my wife. I love my dog. I love working out. I love when it rains. I love chocolate ice cream. I love Seinfeld reruns."
 - b. "There is no action so evil that it cannot and will not be said to be motivated by love."¹
 - c. "We have a critical need for a biblical, rather than cultural, understanding of love."²
 - d. So let's define love.
 - a. Four biblical terms.
 - (1) אהב:
 - (a) **Ge 22:2** 2 He said, Take your son, your only son Isaac, whom you love (אהב), and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I shall tell you.
 - (b) **Ge 24:67** 67 Then Isaac brought her into the tent of Sarah his mother and took Rebekah, and she became his wife, and he loved (אהב) her. So Isaac was comforted after his mother's death.
 - (2) אהבה:
 - (a) **Ge 19:19** 19 Behold, your servant has found favor in your sight, and you have shown me great loyal love (אהבה) in saving my life. But I cannot escape to the hills, lest the disaster overtake me and I die.
 - (3) φιλέω:
 - (a) **Mt 6:5** 5 And when you pray, you must not be like the hypocrites. For they love (φιλέω) to stand and pray in the synagogues and at the street corners, that they may be seen by others. Truly, I say to you, they have received their reward.
 - (b) This term is used only four times outside the gospels.
 - (4) αγαπάω:
 - (a) **Mt 5:43-45** 43 You have heard that it was said, You shall *love* your neighbour and hate your enemy. 44 But I say to you, *Love* your

¹ Herbert Schlossberg, *Idols for Destruction*, 47.

² Dallas Theological Seminary, Spiritual Formation curriculum.

enemies and pray for those who persecute you, 45 so that you may be sons of your Father who is in heaven.

- b. Four terms for love in Greek.³
 - (1) Storge: affection between members of a family.
 - (2) Eros: romantic love between people who are “in love.”
 - (a) Picture two lovers staring at each other.
 - (3) φίλος: friendship love, based on affinity.
 - (1) Picture two friends tramping side by side on a trail.
 - (b) “Love does not consist in gazing at each other but in looking outward together in the same direction.”⁴
 - (4) ἀγάπη: care and concern for the ultimate wellbeing of another, even to the point of laying down one’s life for him or her.
- c. Personal and impersonal love.
 - (1) Personal love emphasises the object and is conditional. It corresponds with ἔρως, eros, and φίλος.
 - (2) Impersonal love emphasises the subject and is unconditional. It corresponds with ἁγάπη and ἀγάπη.
- (5) Agape love is more important than any spiritual gift.
 - (a) We are to major in love with a minor in X, with X being our gift/ministry/ impact portfolio.
 - (b) “Agape is the circulatory system of the body of Messiah.” It provides the oxygen necessary for each member of the body to function optimally.

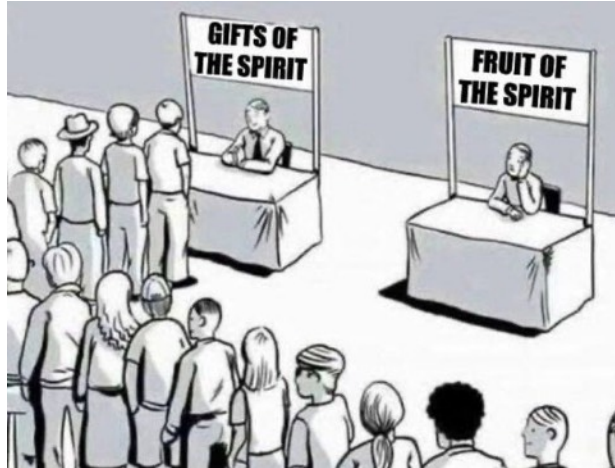
3. The Necessity of Agape (1 Co 13:1-3).

- a. Without love:
 - (1) Speaking in angelic or human languages is just noise (v. 1).
 - (a) Notice Paul mentions tongues last in 1 Co 12:28 and first in 1 Co 13:1. He is definitely wants to calm down the Corinthians’ over-enthusiasm about speaking in foreign languages.
 - (b) Here is another indication Paul regards “tongues” as actual languages.
 - (c) Gongs and cymbals were used in popular pagan cults in Corinth.
 - (d) Illustration: have a teenager makes some noise with music instruments, or several members of the audience speak in a foreign language all at once.
 - (e) Without love, there is no melody, no harmony in the body of Christ.
 - (2) The highest degree of prophecy is nothing (v. 2a).
 - (3) The highest degree of knowledge is nothing (v. 2b).
 - (4) The highest degree of faith is nothing (v. 2c).
 - (5) The highest degree of poverty is nothing (v. 3a).
 - (6) The highest degree of martyrdom is nothing (v. 3b).
 - (a) All of these great religious accomplishments are spoken of with hyperbole.
 - (b) There is no reward for the greatest of religious acts if not done with an agape love motivation.

³ See C. S. Lewis, *The Four Loves*.

⁴ Antoine de Saint-Exupery.

- 1) “The most lavish exercise of spiritual gifts cannot compensate for lack of love.”⁵
- (7) The fruit of the Spirit is far more important than any gift of the Spirit.
 - (a) “Who we are is more important than what we do.”⁶
 - (b) In a megachurch, you can identify gifted people, but you know nothing about his or her character.



4. The Practice of Agape (1 Co 13:4-7).

a. Love (ἀγάπη):

- (1) Is patient (μακροθυμέω)(v. 4a).
 - (a) μακροθυμέω: to bear up under provocation without complaint, *be patient, forbearing*” (BDAG, 612).
- (2) Kind (χρηστεύομαι) (v. 4b).
 - (a) χρηστεύομαι: “kind, loving, merciful” (BDAG, 1089).
- (3) Does not envy (ζηλώω) (v. 4c).
 - (a) “[T]o have intense negative feelings over another’s achievements or success, *be filled w. jealousy, envy*” (BDAG, 427).
 - (b) **Ac 7:9** 9 And the patriarchs, *jealous* of Joseph, sold him into Egypt; but God was with him.
- (4) Does not boast/gloat (περπερεύομαι) (v. 4d).
 - (a) περπερεύομαι: “to hear praise on oneself, *behave as a πέρπερος* (‘braggart, windbag’)...” (BDAG, 808).
- (5) Is not arrogant (φυσιώω) (v. 4e).
 - (a) φυσιώω: “lit. ‘blow up, inflate’ fr. φῦσα (orig. ‘pair of bellows’, then var. ‘wind, blast’, etc.) fig. to cause to have an exaggerated self-conception, *puff up, make proud*” (BDAG, 1069).
- (6) Is not rude (ἀσχημονέω) (v. 5a).
 - (a) ἀσχημονέω: “the noun σχῆμα refers to someth. that has a pattern or form, freq. of a type that the public considers standard or laudable; to act contrary to the standard=*behave disgracefully, dishonorably, indecently*” (BDAG, 147).

⁵ F. F. Bruce, *1 and 2 Corinthians*, 124.

⁶ Tim Keller.

- (7) Does not insist (ζητέω) on its own way/strive for the upper hand (v. 5b).
- (a) ζητέω: “to devote serious effort to realize one’s desire or objective, *strive for, aim (at), try to obtain, desire, wish (for)...*wish for, aim at...*strive for one’s own advantage*” (BDAG, 428).
 - (b) These first five negatives really characterise the Corinthians.
- (8) Is not irritable (παροξύνω) (v. 5c).
- (a) παροξύνω: “to cause a state of inward arousal, *urge on, stimulate, esp. provoke to wrath, irritate*” (BDAG, 780).
- (9) Does not keep a record (λογίζομαι) of wrongs (v. 5d).
- (a) λογίζομαι: “to determine by mathematical process, *reckon, calculate*, freq. in a transf. sense...*count, take into account* τὶ *someh.* ἡ ἀγάπη οὐ λογίζεται τὸ κακὸν *love keeps no score of wrongs*” (BDAG, 597).
 - (b) **Pr 10:12** 12 Hatred stirs up strife, but *love* covers all offences.
 - (c) Love doesn’t bear a grudge.
 - (d) Love doesn’t gossip or talk behind others’ backs.
 - (e) Love speaks up for the absent.
- (10) Does not rejoice at unrighteousness (v. 6a).
- (a) Love doesn’t smile at everything.
 - (b) Love is not a container in which we are allowed to pour anything we want (cf. the LGBTQ movement).
- (11) Co-rejoices (συγχαίρω) with the truth (τῆ ἀληθείᾳ) (v. 6b).
- (a) Love is courageous enough to face the truth and tell the truth.
 - (b) Love is full of joy when truth prevails.
 - (c) Love is an ally of the truth. This includes philosophic truth, scientific truth, and moral truth. Remember truth is defined by the biblical worldview.
 - (d) **Eph 4:15-16** 15 Rather, speaking the *truth* in *love*, we are to grow up in every way into him who is the head, into Messiah....
- (12) Passes over in silence (στέγω) all things (v. 7a).
- (a) στέγω: “[T]o keep confidential, *cover, pass over in silence...*, so perh. ἡ ἀγάπη πάντα στέγει 1 Cor 13:7 of love that throws a cloak of silence over what is displeasing in another person...to bear up against difficulties, *bear, stand, endure...* ‘Love Springs No Leak’...” (BDAG, 942).
 - (b) Love puts up with idiosyncrasies.
 - (c) Love covers over unworthy things.
 - (d) Love brushes off minor irritations.
 - (e) Love takes people off to the side to correct them.
 - (f) Love “throws a kindly mantle” over others’ faults.
- (13) Believes (πιστεύω) all things (v. 7b).
- (a) Love gives others, including enemies, the benefit of the doubt.
 - (b) Love believes the best about others, including one’s enemies.
 - (c) Love puts a favourable light on others’ actions.
 - (d) Love is ready to make excuses for others.
- (14) Hopes (ἐλπίζω) all things (v. 7c).
- (a) ἐλπίζω: to look forward to *someh.*, with implication of confidence about *someh.* coming to pass, *hope, hope for*” (BDAG, 319).

- (b) Love is optimistic about the future, including whether people will be saved, or whether one's nation will turn to biblical Christianity.
- (15) Endures (ὑπομένω) all things (v. 7d).
 - (a) ὑπομένω: “to maintain a belief or course of action in the face of opposition, *stand one's ground, hold out, endure*” (BDAG, 1039).
 - (b) Love doesn't give up on people.
- b. Comments.
 - (1) Love's activity is multifaceted.
 - (2) My brother and his wife display agape to their little girl Abby, who just turned two.
 - (3) The world mimics Christian love, but with a very different motivation. Consider Dale Carnegie's nine principles. The activity of love does influence people. It does win hearts and minds.⁷
 - (4) We see love's activity most clearly in the life of Jesus, who is the exact representation of the Father. Let's read this paragraph again, substituting Jesus for agape. Can we substitute our name for agape?
 - (5) The Christian life is a supernatural way of life that demands a supernatural way of execution.
 - (a) Jesus is the root, agape is the fruit.

5. The Permanence of Agape (1 Co 13:8-12).

- a. Compared to ἀγάπη, which never falls (v. 8a):
 - (1) Prophecies will be brought to an end (καταργέω, pass.) (v. 8b).
 - (a) καταργέω: “to cause someth. to come to an end or to be no longer in existence, *abolish, wipe out, set aside*” (BDAG, 525).
 - (2) Foreign languages will cease of themselves (παύω, mid.) (v. 8c).
 - (a) παύω: “to cease doing someth., *stop (oneself), cease, mid.*” (BDAG, 790).
 - (b) Foreign languages will fade away before prophecies and knowledge are brought to an end.
 - (c) Paul now stops discussing foreign languages, but the continues to discuss prophecy and knowledge.
 - (d) Church history records foreign languages did peter out after the apostolic age.
 - (3) Knowledge will be brought to an end (καταργέω, pass.) (v. 8d).
- b. These phenomena are useful only temporarily (v. 9).
- c. When the perfect (τὸ τέλειον) [spiritual maturity] comes, prophecy and knowledge will be brought to an end (καταργέω, fut. pass.) (v. 10).
 - (1) τέλειος: “pert. to meeting the highest standard...*perfect*...of persons who are fully up to standard in a certain respect and not satisfied with half-way measures *perfect, complete, expert*...pert. to being mature, full-grown, mature, adult... pert. to being a cult initiate, *initiated*. As a t.t. of the mystery religions, τέλειος refers to one initiated into mystic rites...pert. to being fully developed in a moral sense...of humans *perfect, fully developed*...” (BDAG, 995-996).

⁷ Dale Carnegie, *How To Win Friends and Influence People*, 268-269.

- (a) **1 Co 2:6** 6 Yet among the mature (τέλειος) we do impart wisdom, although it is not a wisdom of this age or of the rulers of this age, who are doomed to pass away.
 - (b) **1 Co 14:20** 20 Brothers and sisters, do not be children in your thinking. Be infants in evil, but in your thinking be mature (τέλειος).
 - (c) **Eph 4:13** 13 ...Until we all attain to the unity of the faith and of the knowledge (ἐπίγνωσις) of the Son of God, to mature (τέλειος) adulthood, to the measure of the stature of the fulness of Messiah....”
 - (d) **Php 3:15** 15 Let those of us who are mature (τέλειος) think this way, and if in anything you think otherwise, God will reveal that also to you.
 - (e) **Col 1:28** 28 [Jesus] we proclaim, warning (νουθετέω) everyone and teaching everyone with all wisdom, that we may present everyone mature (τέλειος) in Messiah.
- (2) τελειότης: “*perfection, completeness...Of maturity in contrast to the stage of elementary knowledge...*” (BDAG, 996).
- (a) **Col 3:14** 14 And above all these put on love (ἀγάπη), which is the uniting bond of maturity (σύνδεσμος τῆς ἁτελειότητος).
 - 1) σύνδεσμος: “of the fastenings that hold the various ships together; ... *ligaments of the body*” (BDAG, 966).
 - (b) **Heb 6:1** 1 Therefore let us leave the elementary doctrine of Messiah and go on to maturity (τελειότης)....
- (3) ἀγάπη = τελειότης = ἐπίγνωσις. There is a close connection between love and maturity.
- (a) **Mt 5:43-48** 43 You have heard that it was said, You shall *love* your neighbour and hate your enemy. 44 But I say to you, *Love* your enemies and pray for those who persecute you, 45 so that you may be sons of your Father who is in heaven. For he makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust. 46 For if you *love* those who *love* you, what reward do you have? Do not even the tax collectors do the same? 47 And if you greet only your brothers, what more are you doing than others? Do not even the Gentiles do the same? 48 You therefore must be perfect, as your heavenly Father is perfect.
 - (b) The perfect most likely is not:
 - 1) The completed canon of Scripture.
 - a) **Jud 3** 3 Beloved, although I was very eager to write to you about our common salvation, I found it necessary to write appealing to you to contend for the faith that was once for all delivered to the saints.
 - 2) Rapture/Jesus’ second coming/new heavens and earth.
- d. As an illustration, when we are children, we speak, think, and reason like a child, but when we become a man we give up childish ways (v. 11).
- (1) Children preoccupy themselves with things of very temporal value. It’s cute, for awhile, but you wouldn’t want your adult children doing it.
 - (2) Spiritual gifts are children’s toys compared to faith, hope, and love, which are the concerns of adults.
 - (a) Speaking in tongues are duplos, prophecy and knowledge are legos, but agape is forever.

- (3) When a building is being constructed, the scaffolding is necessary. When the building is completed, the scaffolding is removed.
- e. Now [as immature believers] we see in a mirror dimly, but then [in maturity] we will see face to face (v. 12a).
- (1) When we reach spiritual maturity, agape, we will see face to face.
- (a) **2 Co 3:16-18** 16 But when one turns to the Lord [Jesus], the veil is removed. 17 Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. 18 *And we all, with unveiled face, beholding the glory of the Lord [Jesus], are being transformed into the same image from one degree of glory to another.* For this comes from the Lord who is the Spirit.
- (b) “We reflect his glory when we love, not when we chase after gifts for our glory. One day we will reflect his glory, not as we do now, poorly. But until then should we not try and do a better job. I wonder if this does not reflect better the argument of Chapter 13 than most interpretations. The revelation gifts will one day end when they are no longer needed, because the full revelation have been completed. The sign gifts that support this revelation will cease because they will have done their job. Paul does not know when that will be on the timeline. We need to grow up and become adults in the faith and not continue to like little child still playing with the toys. Adults in the faith reflect the glory of God, in love towards God, in love towards God’s people, and in love towards those that God wants to save. One day we will do that perfectly. Until then Pauls calls us on.”⁸
- f. Now [in our immaturity] we know (γινώσκω, pres.) in part, but then [in maturity] we shall fully know (ἐπιγινώσκω, fut.) as we were fully known (ἐπιγινώσκω, aor.) (v. 12b).
- (1) ἐπίγνωσις is superior to γνῶσις. ἐπιγινώσκω is superior to γινώσκω.
- (a) γνῶσις: “comprehension or intellectual grasp of someth., *knowledge* as possessed by God...and humans...the content of what is known, *knowledge, what is known*” (BDAG, 203).
- (b) ἐπίγνωσις: “*knowledge, recognition* in our lit. limited to transcendent and moral matters” (BDAG, 369).
- 1) **Ro 10:2** 2 For I bear them witness that they have a zeal for God, but not according to knowledge (ἐπίγνωσις).
- 2) **Eph 1:17** 17 ...That the God of our Lord Jesus Messiah, the Father of glory, may give you the Spirit of wisdom and of revelation in the knowledge (ἐπίγνωσις) of him....
- 3) **Eph 4:13** 13 ...Until we all attain to the unity of the faith and of the knowledge (ἐπίγνωσις) of the Son of God, to mature manhood, to the measure of the stature of the fulness of Messiah....
- a) We leave no one behind (like the U.S. Marines) in our advance to maturity.
- 4) **Php 1:9** 9 And it is my prayer that your love (ἀγάπη) may abound more and more, with knowledge (ἐπίγνωσις) and all discernment (αἴσθησις), 10

⁸ Steve Reardon.

so that you may approve what is excellent, and so be pure and blameless for the day of Messiah....

- 5) **Col 1:10** 10 ...So as to walk in a manner worthy of the Lord [Jesus], fully pleasing to him, producing fruit in every good work and increasing in the knowledge (ἐπίγνωσις) of God....
 - 6) **Col 3:10** 10 ...And have put on the new self, which is being renewed in knowledge (ἐπίγνωσις) after the image of its Creator.
 - 7) **2 Pe 1:2-3** 2 May grace and peace be multiplied to you in the knowledge (ἐπίγνωσις) of God and of Jesus our Lord. 3 His divine power has granted to us all things that pertain to life and godliness, through the knowledge (ἐπίγνωσις) of him who called us to his own glory and excellence, 4 by which he has granted to us his precious and very great promises, so that through them you may become *partakers of the divine nature*, having escaped from the corruption that is in the world because of sinful desire. 5 For this very reason, make every effort to supplement your faith with moral excellence, and moral excellence with knowledge (γνῶσις), 6 and knowledge (γνῶσις) with self-control, and self-control with patient endurance, and patient endurance with godliness, 7 and godliness with brotherly affection (φιλαδελφία), and brotherly affection (φιλαδελφία) with love (ἀγάπη). 8 For if these qualities are yours and are increasing, they keep you from being ineffective or unfruitful in the knowledge (ἐπίγνωσις) of our Lord Jesus Messiah.
- (c) ἐπιγινώσκω: “*know exactly, completely, through and through τὶ someth. ...to ascertain or gain information about someth. ...learn, find out...learn to know...notice, perceive, learn of, ascertain...to indicate that one values the person of another, acknowledge, give recognition to...to come to an understanding of, understand, know*” (BDAG, 369).
- (d) As immature believers, we have γνῶσις of God, which is partial. But as mature believers, who have learned to love as he loves, we have ἐπίγνωσις of God, just as God has ἐπίγνωσις of us.
- 1) **Jn 14:21** 21 Whoever has my commandments and keeps them, he it is who *loves* me. And he who *loves* me will be *loved* by my Father, and I will *love* him and *manifest myself to him*.
 - 2) **Jn 17:3** 3 And this is eternal life, that they know you, the only true God, and Jesus Messiah whom you have sent.

g. Comments.

- (1) Love is permanent. Spiritual gifts are temporary.
 - (2) The gifts of the Spirit are temporary, but the fruit of the Spirit is eternal.
 - (3) Spiritual gifts are child’s play. The fruit of the Spirit is what adults do.
 - (4) The Corinthians are far from ἀγάπη, τελειότης, and ἐπίγνωσις.
 - (5) We know we’ve “arrived,” when our lives look like 1 Co 13:4-7.
 - (6) In heaven, our primary pursuits will be agape and ἐπιγινώσκω. The exciting thing is we have begun that pursuit now.
- (a) **Php 3:10-16** 10 ...That I [Paul] may know [Jesus] and the power of his resurrection, and may share his sufferings, becoming like him in his death, 11 that by any means possible I may attain the resurrection from the dead. 12 Not

that I have already obtained this or am already perfect (τέλειος), but I press on to make it my own, because Messiah Jesus has made me his own. 13 Brothers and sisters, I do not consider that I have made it my own. But one thing I do: forgetting what lies behind and straining forward to what lies ahead, 14 I press on toward the goal for the prize of the upward call of God in Messiah Jesus.

- (b) **Eph 4:15-16** 15 Rather, speaking the *truth* in *love*, we are to grow up in every way into him who is the head, into Messiah, 16 from whom the whole body, joined and held together by every joint with which it is equipped, when each part is working properly, makes the body grow so that it builds itself up in *love*.

6. The Preeminence of Love (1 Co 13:13).

- a. By contrast, the three theological virtues—faith, hope, and love—remain forever (v. 13a).
- (1) μένω: “to continue to exist, remain, last, persist, continue to live” (*BDAG*, 631).
 - (2) The four cardinal virtues are prudence, justice, courage, temperance. The three theological virtues are: faith, hope, and love.
 - (3) Faith goes with phase one, hope goes with phase three, and love goes with phase two. Love, our primary preoccupation, is bounded by faith and hope. We often find these three virtues together in the New Testament.
- b. The greatest of the three theological virtues is ἀγάπη. Love is truly supreme.
- (1) God is love. His essential activity is love.
 - (2) We are most like God when we love.
 - (3) The *shema*.
 - (a) **Dt 6:5** 5 You shall *love* Yahweh your God with all your heart, with all your soul, and with all your might.
 - (4) The two great commandments.
 - (a) **Mt 22:35-40** 35 And one of them, a lawyer, asked [Jesus] a question to test him. 36 Teacher, which is the great commandment in the Torah? 37 And he said to him, You shall *love* the Lord your God with all your heart, with all your soul, and with all your mind. 38 This is the great and first commandment. 39 And a second is like it: You shall *love* your neighbour as yourself. 40 On these two commandments depend all the Torah and the Prophets.
 - (5) The fulfilment of the Torah.
 - (a) **Ro 13:8-10** 8 Owe no one anything, except to *love* each other, for the one who *loves* another has fulfilled the Torah. 9 For the commandments, You shall not commit adultery, You shall not murder, You shall not steal, You shall not covet, and any other commandment, are summed up in this word: You shall *love* your neighbour as yourself. 10 *Love* does no wrong to a neighbour. Therefore *love* is the fulfilling of the Torah.
 - (6) The fruit of the Spirit.
 - (a) **Ga 5:22-23** 22 ...The fruit of the Spirit is *love*, joy, peace, patience, kindness, goodness, faithfulness, 23 gentleness, self-control. Against such things there is no law.
 - (7) The new commandment.

- (a) **Jn 13:34-35** 34 A new commandment I give to you, that you love one another. Just as I have loved you, you also are to love one another. 35 By this all people will know that you are my disciples, if you have love for one another.
- (8) The greatest love.
 - (a) **Jn 15:12-17** 12 This is my commandment, that you love one another as I have loved you. 13 Greater love has no one than this, that someone lay down his life for his friends. 14 You are my friends if you do what I command you. ... 17 These things I command you, so that you will love one another.
 - 1) Love is the key to growing a church.
- (9) In heaven, the need for love will continue, while the need for faith and hope will diminish.
- c. Comments.
 - (1) ἀγάπη is the heart of the biblical worldview. See *Six Dominant Worldviews*.
 - (a) In atheism, there is no such thing as love.
 - (b) In pantheism, there is no real “other” to love.
 - (c) In theism, love between God and man, and between men, is truly possible.
 - (2) ἀγάπη, not sovereignty, is the chief attribute of the Trinity.
 - (a) In strict monotheism, God has no one to love before he creates the universe.
 - (b) In trinitarian monotheism, the three persons of the Trinity love one another infinitely and eternally with or without a created universe.

7. Application.

1 Corinthians 16:14 14 Let all that you do be done in love.

1 Corinthians 16:24 24 My love be with you all in Messiah Jesus. Amen.

2 Corinthians 2:4 4 ...I wrote to you out of much affliction and anguish of heart and with many tears, not to cause you pain but to let you know the abundant love that I have for you.

- (1) We are to stir up one another to love.
 - (a) **Heb 10:24** 24 And let us consider how to stir up one another to love and good works....