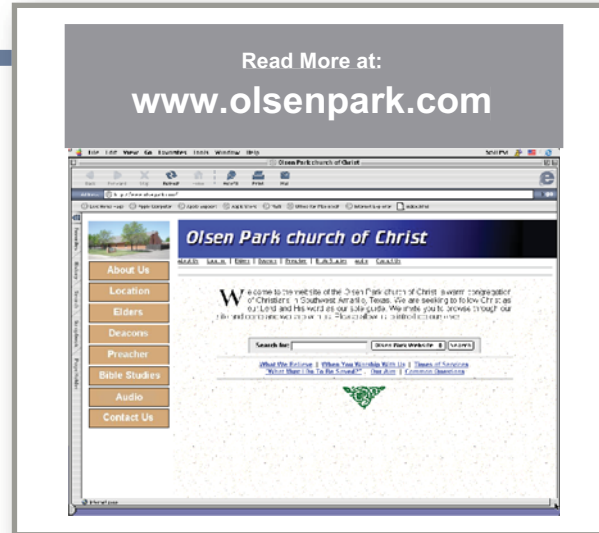


Love Defined (Cont. from pg. 3) 2. *to cover over with silence; to keep secret; to hide conceal...* 3. *by covering to keep off something which threatens, to bear up against, hold out against, and so to endure, bear, forbear*" (Thayer, p.786). Thayer notes that this phrase in 13:7, "Is explained by some, *love covereth* [so R.V.(that is ASV) in the margin], that is hides and excuses, the errors and faults of others; but it is more appropriately rendered (with other interpreters) *beareth*" (p. 586).

"believes all things, hopes all things," The idea is that love hopes for and expects the best. Paul is not for a moment suggesting literally that a Godly love believes all things as truth. This would be not only naive but immoral. Paul's emphasis is the notion that just as love will not imagine evil intent on the part of another ("**thinks no evil**" vs. 5) it will assume that someone else has proper motives.

"endures all things." — What is the difference between "longsuffering" (in verse 4) and endurance here? Nicoll suggests that *hupomenei* rendered "endures" in verse seven, "signifies patience in respect of adverse and af-



flictive *circumstances* " whereas "longsuffering" in verse 4 involves being, "Patient towards injurious or provoking *persons*" (Vol. II. p. 899).

8. "Love never fails." — A love that is grounded upon the principles described in these verses will endure.

By Kyle Pope

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Services

Sunday: 9:30 a.m.
10:20 a.m.
6:00 p.m.
Wednesday: 7:00 p.m.

Elders:

Ken Ford
Charles Kelley
Pat Ledbetter

Deacons:

Dean Bowers
Eddie Cook
Bill Davis
Pat Goguen
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Love Defined: Notes on 1 Corinthians 13:4-8

The apostle Paul, by the direction of the Holy Spirit does us a great service in the thirteenth chapter of his first epistle to the church in Corinth. Though much of the chapter shows the relationship of love to spiritual gifts, in verses 4-8 Paul gives us a powerful definition of what love is. Let's take a look at exactly what Paul is commending to us in these verses:

4. "Love" "Love" here is the Greek word *agape* defined as "*Affection, good-will, love, benevolence* " (Thayer, p. 4)

also "*Love, generosity, kindly concern, devotedness* " (Moulton, p. 2). The first three English translations (Tyndale, 1535; Great Bible, 1540; Geneva, 1562) all rendered this "love". The two successive translations (Bishop's Bible, 1602; King James, 1611) used instead "charity." This may

have been in an attempt to bring out the subtle distinction that appears to exist between this word and the similar word in Greek *phile*. Thayer writes in reference to this distinction that *agapao* (the verb form) "properly denotes a love founded in admiration, veneration, esteem" while *phileo* "denotes an inclination prompted by sense and emotion" (p. 653). Kittel claims "*phileo* is never used for love of God, and neither it nor *agapao* ever denotes erotic love" (Little Kittel, p. 1263-1264).

"suffers long" The Greek here is *makrothumei*. This word is a compound of the Greek words for "long" and the word for "suffering" [or "passion"]. This word is rendered "patient" three times in James 5:7,8 which reads, "**Therefore be patient, brethren, until the coming of the**

Love Defined (Cont. from pg. 1) Lord. See how the farmer waits for the precious fruit of the earth waiting patiently for it until it receives the early and latter rain. You also be patient. Establish your hearts, for the coming of the Lord is at hand.”

If love is longsuffering (or patient) it hold’s firmly through great difficulty. Even though it may face disappointment or dissatisfaction, the love which Paul describes in this text continues through such hardships. Romans 2:4 lists “long-suffering” as a quality which God displays towards mankind in the hopes of their repentance.

“and is kind;” The Greek for “kind” here is *chresteuetai* meaning—“*To show one’s self mild, to be kind, use kindness*” (Thayer, p. 671). This is the only place in scripture that this word is used. Paul does not suggest here that love never requires a “stern hand,” but rather that it must always possess a disposition that is considerate. Tyndale rendered this word “corteous” (courteous).

“love does not envy” The Greek for envy is *zeloi* meaning—“*In a good sense, generous rivalry; noble aspiration; in N.T. , zeal, ardour in behalf of, ardent affection ...In a bad sense, jealousy, envy, malice...indignation, wrath*” (Moulton, p. 181). The King James version renders this word “zeal” (6), “indignation” (2), “envy” (6), “fervent mind” (1), “jealousy” (1) and “emulations” (1).

While Paul teaches here that love “does not envy” it is clear that there are times it is zealous. When Paul himself feared that the Corinthians were turning from the truth he used this word, writing — **“For I am jealous for you with**

godly jealousy. For I have betrothed you to one husband, that I may present you as a chaste virgin to Christ” (II Corinthians 11:2). Sometimes love stirs up this very feeling.

“love does not parade itself, is not puffed up;” The Greek for “parade itself” is *perpereuetai* meaning—“*To boast one’s self [A.V. vaunt one’s self]*” (Thayer, p. 507). The New American Standard Bible renders this, **“Love does not brag.”** The New International Version has, **“It does not boast.”** The Greek for “puffed up” is *phusioutai* meaning—“*To inflate, puff up; metaphorically to inflate with pride and vanity; Passively to be inflated with pride, to be proud, vain, arrogant*” (Moulton, p. 431) also to “*...put on airs*” (Bauer, Arnt & Gingrich. p. 869). Tyndale and the Great Bible had, **“swelleth not.”** The New American Standard Bible has, **“Is not arrogant.”** Vincent says the distinction between these two characteristics is that the first word “denotes outward display” while the second describes “inward disposition” (Vol. III, p. 264).

5. “does not behave rudely,” The Greek here for “rudely” is *aschemonei* meaning —“*To behave in an unbecoming manner, or indecorously; to behave in a manner open to censure*” (Moulton, p. 58). The King James version and the American standard version rendered this phrase, **“Doth not behave itself unseemly.”** The Septuagint used this word in five passages. One in reference to proper and improper corporal punishment of a criminal (Deuteronomy 25:3). Four in reference to nakedness nakedness (Ezekiel 16:7, 22, 39, & 23:29). The root

of this word is the Greek word *schema* meaning —“*Fashion, form; fashion, external show; guise, appearance*” (Moulton, p. 394). The idea refers to that which is not “good form” or “good appearance.” Behavior that is embarrassing to another is certainly not loving. Nor is behavior that causes one to be humiliated in the presence of others.

“does not seek its own,” The Greek for “it’s own” is *ta heautes* literally — “the things of herself (or itself)”. In the Greek *agape* is a feminine noun as is brought out in the King James version.

There is a paradox in this. When love is demonstrated unselfishly it blesses us the most. The selfish soul rarely finds satisfaction in the love bestowed back upon itself. It might be said then that when love does not “seek it’s own things” it actually finds them! This is somewhat like what Jesus taught, **“Give, and it will be given to you: good measure, pressed down, shaken together, and running over will be put into your bosom. For with the measure you use, it will be measured back to you”** (Luke 6:38).

“is not provoked,” “Provoked” in the Greek is *paroxunetai* defined as—“*Passively, to scorn, despise; to provoke, make angry, to exasperate; to burn with anger*” (Thayer, p. 490). This word is used only twice in the New Testament here and in Acts 17:16 which reads, **“Now while Paul waited for them at Athens, his spirit was provoked within him when he saw that the city was given over to idols”.** Here (much like “envy” in verse 4) there are times when love “is not provoked” and times when it

must be. The King James added a subtle qualifier in rendering this, **“Is not easily provoked”.** This may be the idea.

“thinks no evil;” The Greek for “thinks” here is *logizetai*. This word may be defined—“*1. To reckon, count, compute, calculate, countover; ... 2. To reckon inwardly, count up or weigh the reasons, to deliberate,... 3. By reckoning up all the reasons to gather or infer...*” (Thayer, p. 379).

The earlier translations (Tyndale, Great Bible, Geneva Bible, Bishop’s Bible & King James) rendered this, **“Thinketh no evil.”** More recent translations bring out another angle. American Standard has, **“Taketht not account of evil”;** New American Standard reads, **“Does not take into account a wrong suffered,”** and the New International has, **“It keeps no record of wrongs.”**

6. “does not rejoice in iniquity, but rejoices in the truth;” Godly love does not greet, derive joy from, or welcome that which is wrong, but rather it rejoices with that which is true. “Truth” here includes not simply that which is honest but revealed, Divine truth as well.

The word for “iniquity” in Greek is *adikia* meaning “*wrongdoing ...misdeeds ...unrighteousness, wickedness, injustice*” (Bauer, Arnt & Gingrich). These are deeds which violate revealed truth. Godly love must reject such things delighting in the truth of God’s word.

7. “bears all things,” The Greek for “bears” is the word *stegai* meaning—“*To cover; 1. to protect or keep by covering , to preserve:*