



1 CORINTHIANS
Chapters 13
May 27, 2009

7-16: Answers to Questions

12-14: Spiritual Gifts

15: The Resurrection of the Dead

16: Giving

1 Corinthians 12:²⁹ Are all apostles? Are all prophets? Are all teachers? Do all work miracles? ³⁰Do all have gifts of healing? Do all speak in tongues? Do all interpret? ³¹But eagerly desire the greater gifts. And now I will show you the most excellent way.

Chapter 13

1 If I speak in the tongues of men and of angels, but have not love (agapē), I am only a resounding gong or a clanging cymbal - Love is the Greek Word *agapē*.

Eros: After the god of love in Greek mythology, son of Aphrodite; thus, sensual love between the sexes, etc. Erotic. Appears nowhere in NT (OT: Proverbs, Hosea, Ezekiel.)

Phileo: Friendship among friends; kind feelings toward one another; natural affection, brotherly love. Philadelphia.

Storge: (store gay) It refers to family love, the kind of love there is between a parent and child, or between family members in general.

Agapē: This is a coined word in NT; (20X in LXX; 116 X in NT, 75 in Paul). It is a love lavished on others without a thought whether they are worthy or not. *Agape* love gives and loves because it wants to; it does not demand or expect repayment from the love given. It proceeds from the nature of the lover, not from any attractiveness in the beloved. It is a commitment, not a feeling (cf. use of *agape* and *phileo* in Jn 21:15-17). Peter couldn't get himself to use *agape* until receiving the fullness of the Spirit at Pentecost. Strictly speaking, *agape* can't be defined as "God's love," because men are said to "*agape*" sin and the world (John 3:19, 1 John 2:15). But it can be defined as a sacrificial, giving, absorbing, love. The word has little to do with emotion; it has much to do with self-denial for the sake of another. And the fruit of the Spirit is *agape*.

2 If I have the gift of prophecy and can fathom all mysteries and all knowledge, and if I have a faith that can move mountains, but have not love, I am nothing – Prophecy - Cf. John 11:49-51. Faith - "Moving mountains" was a Jewish proverb which had the idea of making the impossible possible. (SB vol 1, p.759). And Jesus, remember, also used that proverb to teach about faith (Matt. 17:20; 21:21; Mark 11:23).

4 Love is patient, love is kind. It does not envy, it does not boast, it is not proud - Patient - Patience is often used of God in the Bible (Lk 18:7; 2 Pet 3:9; Rom 2:4; 9:22, Matt. 5:38-48; 18:23-35; 2 Cor. 6:6; Gal. 5:22; Eph. 4:2; Col. 3:12-14; 2 Tim. 2:24; 3:10; Jas. 1:19.) Throughout the Scriptures God is described as patient because he does not immediately punish those who offend him

(Exod. 34:6; Num. 14:18; Pss. 86:15; 103:8; 145:8; Neh. 9:17; Joel 2:13; Jonah 4:2; Nah. 1:3; Rom. 2:4; 9:22; 1 Tim. 1:16; 1 Pet. 3:20; 2 Pet. 3:9,15). **Kind** – When we have and show God's love, it will be seen in simple acts of kindness. Patience and kindness go together. Kindness is an aspect of the fruit of the Spirit which comes out of *agape* (Galatians 5:22). **Does Not Envy** – Envy is one of the least productive and most damaging of all sins. Love doesn't resent it when someone else is promoted or blessed. This *agape* love is willing for other to be preferred over self. Envy murdered Abel (Genesis 4:3-8). Envy enslaved Joseph (Genesis 37:11, 28). Envy put Jesus on the cross: *For he knew that they had handed Him over because of envy* (Matthew 27:18). Love is content with its lot. John the Baptist: "He must increase, but I must decrease" (John 3:30). **Does Not Boast** –The meaning seems to be "bragging without foundation." It does not have to have the limelight. Sinful bragging can be seen in the Corinthians claims to be "of Paul," "of Cephas," "of Apollos," and "of Christ" (1:12). They also wrongly exalted themselves on the basis of their gifts and abilities (3:18-21; 4:7), while the whole congregation evidently boasted in their tolerance of sin (5:1,6). **Is Not Proud** – *Agape* is not puffed up; one who has a "big head." The Scriptures of the Old and New Testaments condemn pride as the source of much destruction and pain in the world (Deut. 8:11-14; 2 Chr. 25:19-24; 26:16-21; 32:25; Neh. 9:16-18; Job 40:11-12; Pss. 10:2-11; 86:14; 94:1-7; 119:69,78,85; 140:5; Prov. 11:2; 16:5,18; 21:4; 28:25; 29:23; Isa. 2:11-12; 3:16-17; 13:11; 28:1,3; Jer. 13:17; Ezek. 7:10-11,20; Dan. 5:20-21; Hos. 5:5; 7:10; 13:6; Amos 6:8; Mal. 3:13-15; Rom. 1:28-32; Jas. 3:14-16; 4:6,16; 1 Pet. 5:5; 2 Pet. 2:18-22; Jude 16).

5 It is not rude, it is not self-seeking, it is not easily angered, it keeps no record of wrongs - Is Not Rude – The Septuagint uses the word four times to mean "be naked" (Ezek. 16:7,22,39; 23:29) and once to mean "degradation" for receiving a terrible beating (Deut. 25:3). *Agape* is not rude or strange or weird. Cf. Romans 12:10; Philippians 2:4 **Is Not Angered** - The word "easily" does not appear in any Greek manuscripts. It simply reads: "*Agape*" is not angered. The Greek *paroxunō* means to arouse to anger and is the origin of the English *paroxysm*: a convulsion or sudden outburst of emotion or action. Moses was kept from the Promised Land because he became provoked at the people of Israel (Numbers 20:2-11). There is a place for righteous anger. Jesus was angered at the moneychangers (John 2:14-17). **It Keeps No Record Of Wrongs** – The Greek *Logizeshthai*, means not "keeping of accounts"; it's a bookkeeping term. Jesus came to remember our sins no more. Cf. Hebrews 8:12.

6 Love does not delight in evil but rejoices with the truth - Love is never glad when others go wrong; it does not delight in exposing the weaknesses of other people.

9 For we know in part and we prophesy in part, ¹⁰but when perfection (telos) comes, the imperfect disappears – Some say "when perfection comes" means when the canon of scripture was completed (perfection). But, perfection cannot be completed until Christ's return, the resurrection of the dead (Chapter 15!), and the final consummation (1 Cor 2:6; 14:20; Eph 4:13; Phil 3:15; Col 1:28; 4:12).

1 Corinthians 15:²⁴ Then the end (telos) will come, when He hands over the kingdom to God the Father after He has destroyed all dominion, authority and power. NIV