This would refer to acts that violate revealed truth, but also acts that fail to follow truth (cf. James 4:17). Godly love must reject such things that do not comply with God's will and delight in all things that conform to the truth of God's word.

7. "Bears all things" – The Greek for **"bears"** is the word *stegei* (στέγει) meaning – "*To cover;* 1. *to protect or keep by covering , to preserve:* 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, 586). 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*" (ibid.).

"Believes all things, hopes all things" – The idea here is not that love is gullible, but rather that godly love hopes for and expects the best. Paul is not for a moment teaching that Christians should literally believe all things as truth. This would be not only naïve but immoral. Paul's emphasis is that just as love will not imagine evil intent on the part of another (**"thinks no evil"** vs. 5) it will try to assume that someone else has proper motives. This is the contrasting attitude one must have who does not assume the worst.

"Endures all things" – What is the difference between being **"longsuffering"** (in verse 4) and endurance in this verse? Findlay tells us that *hupomenei* (ὑπομένει) rendered **"endures"** in verse 7 – "signifies patience in respect of adverse and afflictive *circumstances*" whereas **"longsuffering"** in verse 4 involves being – "Patient towards injurious or provoking *persons*" (2.899).

8. "Love never fails" – This simple phrase has been included at the beginning of a verse that turns the focus back to the broader subject of miraculous spiritual gifts that runs through chapters 12-14. Properly, however, it offers one final quality to help us define **"love"**—it **"never ends"** (ESV). A love that is grounded upon the principles described in these verses will endure. The love God exemplifies towards us in the gospel of Jesus Christ will never come to an end.

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Welcome Visitors

ISSUE 18.27
BULLETIN OF THE OLSEN PARK CHURCH OF CHRIST
July 3, 2016

Faithful Sayings



Services
Sunday: 9:00 AM
10:00 AM
11:00 AM
Wednesday: 7:00 PM

Elders:
Pat Ledbetter
Jeff Nunn

Deacons:
Steve Dixon
Ryan Ferguson
Arend Gressley
Ben Hight
Blake McAlister
Brady McAlister
Walker McAnear
Sam Nunn
Lance Purcell
Rusty Scott
Justin Smiley
Trevor Yontz

Evangelist:
Kyle Pope

Love Defined
Notes on 1 Corinthians 13:4-8
By Kyle Pope

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 *agapē* (ἀγάπη) defined as *"Affection, good-will, love, benevolence "* (Thayer, 4) also *"Love, generosity, kindly concern, devotedness"* (Moulton, 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 *philos* (φίλος). Thayer writes in reference to this distinction that *agapaō* (the verb form) "properly denotes a love founded in admiration, veneration, esteem" while *phileō* "denotes an inclination prompted by sense and emotion" (653). Kittel's writes – "*phileō* is never used for love of God, and neither it nor *agapaō* ever denotes erotic love" (Kittel (Abridged), 1263-1264).

"Suffers long" – The Greek here is *makrothumei* (μακροθυμεῖ). 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 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"** (NKJV).

If love is longsuffering (or patient) that tells us it holds firmly through great difficulty. Even though it may face disappointment or dissatisfaction the kind of love Paul encourages in this text continues through such hardships. Romans 2:4 lists **"long-suffering"** as a quality God displays towards mankind as He grants to them the opportunity for repentance.

"And is kind" – The Greek for **"kind"** here is *chrēsteuetai* (χρηστεύεται) meaning – *"To show one's self mild, to be kind, use kindness "* (Thayer, 671). This is the only place in Scripture where this word is used. Paul is not saying that love never demands a "stern hand," but rather that even sternness must always possess a disposition that is considerate. Tyndale rendered this word **"corteous"** (i.e. *courteous*).

"Love does not envy" – The Greek for **"envy"** here is *zeloi* (ζηλοῖ) 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, 181). The King James Version renders this word *zeal* (6 times), *indignation* (2 times), *envy* (6 times), *fervent mind* (1 time), *jealousy* (1 time) and *emulations* (1 time).

While Paul teaches here that love **"does not envy"** it is clear that there are times godly love should be 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"** (2 Corinthians 11:2). Sometimes love may stir zeal but not envy.

"Love does not parade itself, is not puffed up" – The Greek for **"parade itself"** is *perpereuetai* (περπερεύεται) 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* (φυσιοῦται) meaning – *"To inflate, puff up;* metaphorically *to inflate with pride and vanity;* Passively *to be inflated with pride, to be proud, vain, arrogant"* (Moulton, 431) also to *"...put on airs "* (BAGD, 869). Tyndale and the Great Bible put this **"swelleth not."** The New American Standard Bible has, **"Is not arrogant".** Vincent tells us that the distinction between these two characteristics is that the first word "denotes outward display" while the second describes a person's "inward disposition" (3.264).

5. "Does not behave rudely" – The Greek here for "rudely" is *aschēmonei* (ἀσχημονεῖ) meaning – *"To behave in an unbecoming manner, or indecorously; to behave in a manner open to censure "* (Moulton, 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 defines proper and improper corporal punishment of a criminal (Deut. 25:3). Four refer to nakedness (Ezek. 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, 394). This is talking about behavior that is not *good form* or that does not maintain a *good appearance*. Behavior that is embarrassing to another person is not loving, nor is behavior that causes someone to be humiliated in the presence of others.

"Does not seek its own" – The Greek for **"it's own"** is *ta heautēs* (τὰ ἑαυτῆς) literally, "the things of herself (or itself)." In the Greek *agapē* is a feminine noun as is brought out in the King James Version, which puts this, **"seeketh not her own."**

There is an irony in this. When love is demonstrated unselfishly it actually blesses the one who gives it the most! The selfish soul rarely finds satisfaction in the love shown toward him or her. In some ways the truth is when love does not **"seek it's own things"** (LO, YLT) it actually finds them! This is much 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* (παροξύνεται) defined – *"Passively, to scorn, despise; to provoke, make angry, to exasperate; to burn with anger"* (Thayer, 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) we see there are times when love **"is not provoked"** and times when it must be. The King James Version added a subtle qualifier in rendering this, **"Is not easily provoked."** This may well be the idea in our text.

"Thinks no evil" – The Greek for "thinks" here is *logizetai* (λογίζεται). 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, 379).

The earlier translations (Tyndale, Great Bible, Geneva Bible, Bishop's Bible, and King James Version) rendered this, **"Thinketh no evil"**). More recent translations bring out another angle (American Standard – **"Taketh not account of evil"**; New American Standard – **"Does not take into account a wrong suffered"**; New International Version – **"It keeps no record of wrongs"**). To love someone means that we are willing to set aside wrongs they may have done to us in the past, rather than keeping a tally of past disappointments.

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 true and honest but it refers to revealed, Divine truth. Love as the Holy Spirit is commanding it delights in the way of truth revealed by a loving Creator.

The word for **"iniquity"** is the Greek word *adikia* (ἀδικίᾳ) meaning *"wrongdoing ...misdeeds...unrightoeusness, wickedness, injustice*" (BAGD, 17).