

# Philippians Series

Lesson #019

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Dean Bible Ministries

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# Philippians

## The Description of Love

### 1 Corinthians 13:1–8





**Php. 1:9, “And this I pray, that your love may abound still more and more in knowledge and all discernment,**

**Php. 1:10, “that you may approve the things that are excellent, that you may be sincere and without offense till the day of Christ,**

**Php. 1:11, “being filled with the fruits of righteousness which are by Jesus Christ, to the glory and praise of God.”**

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**love**

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**Php. 1:10, “that you may approve the things that are excellent, that you may be pure/unsullied and without blame till the day of Christ, ~RD**

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**ἐπίγνωσις *epignōsis* fem  
sing dat knowledge of  
a more intimate sense,  
especially toward God,  
cf., Col. 1:9–10**

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**αἴσθησις *aisthēsis*  
fem sing dat (f)  
judgment,  
perception,  
especially toward  
men**

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**pres act infin**

**to prove, evaluate,**

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**to prove, evaluate,**  
**approve, test**

**πληρόω *plēroō***  
**perf mid/pass part**  
**masc plur nom**  
**to fill; fulfill**



# **What the Bible Teaches About**

## **Understanding Biblical Love**



- 1. John 13:34–35 sets love as the ultimate indication of the fact that we are disciples, we are learning, applying, growing believers in Christ who walk by the Spirit.**
- 2. The parable of the good Samaritan is the illustration of love.  
Luke 10:25–37**
- 3. The greatest example of love. John 3:16; Romans 5:8**
- 4. 1 Cor. 13:1–8 is the description of love.**
- 5. Our passage Php. 1:9 tells us three things about love.**
- 6. Gal. 5:22 informs us that biblical love is a fruit of the Holy Spirit.**
- 7. Numerous passages in 1 John relate love to the thinking and life of the growing, maturing believer.**



**1. John 13:34–35 sets love as the ultimate indication of the fact that we are disciples, we are learning, applying, growing believers in Christ who walk by the Spirit.**

**Jn. 13:34, “A new commandment I give to you, that you love one another; as I have loved you, that you also love one another.**

**Jn. 13:35, “By this all will know that you are My disciples, if you have love for one another.” ~NKJV**

## **2. The parable of the good Samaritan is the illustration of love. Luke 10:25–37**

**Lk. 10:25, “And behold, a certain lawyer stood up and tested Him, saying, ‘Teacher, what shall I do to inherit eternal life?’”**

**Lk. 10:26, “He said to him, ‘What is written in the law? What is your reading of it?’”**

**Lk. 10:27, “So he answered and said, ‘ “You shall love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind,” and “your neighbor as yourself.” ’ ”**

**Lk. 10:28, “And He said to him, ‘You have answered rightly; do this and you will live.’ ” ~NKJV**



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**Deut. 6:5, “You shall love the LORD your God with all your heart, with all your soul, and with all your strength.”**

**Lev. 19:18, “You shall not take vengeance, nor bear any grudge against the children of your people, but you shall love your neighbor as yourself: I am the LORD.”**

**Lk. 10:28, “And He said to him, ‘You have answered rightly; do this and you will live.’ ” ~NKJV**



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**Lev. 18:4, “You shall observe My judgments and keep My ordinances, to walk in them: I am the LORD your God.**

**Lev. 18:5, “Keep My statutes and ordinances; a person will live if he does them. I am *Yahweh*.” ~HCSB**

## **What do we learn from this?**

- 1. Neither the Samaritan, the priest, or the Levite knew the Jew who had been mugged on the road to Jericho. So the application of love extends to someone that is not even known by the one who is showing love.**

**2. The recipient of the Samaritan's act of love was part of a culture that was totally hostile to the Samaritan religion and people. They would not walk through their territory, even the lawyer will not pronounce their name.**



**3. The neighbor is anyone we meet, whether we know them or not, like them or not, appreciate them or not. It is another human being.**

**4. This means that the love is not conditioned upon the behavior or likability, or any other positive factor in the one who receives it—even if the one who is shown love is an enemy or someone hostile to the one showing the love.**

**5. This love is called impersonal because it emphasizes that there is no personal connection or knowledge between the two. And unconditional because there is no positive condition on the part of the one receiving the act of love.**



**6. This is indeed a demonstration of grace. “Love” that is not based on grace, is not love.**

**3. The greatest example of love. John 3:16; Romans 5:8**

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**Rom. 5:8, “But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us.”**

**An attempted definition:**

**Love is a mental attitude toward others which desires the best for them according to the standards of God's integrity.**

**4. 1 Cor. 13:1–8 is the description of love.**

## **1 Cor. 13:1–3**

- 1. In the first seven verses Paul is going to demonstrate in one of the most beautiful pieces of prose ever written, the excellence and centrality of love to the spiritual life.**

**Love is the *sine qua non* of the Christian life.**



**2. In verse one the contrast focuses on the gift of languages in the second, the gifts of prophecy and knowledge and faith, these four are all temporary gifts.**

**3. Then in verse three it focuses on examples of pseudo-spirituality, religious activity for its own sake.**

**4. Love is the key here, the noun, rarely used outside the New Testament is *agape*, used 10× in this chapter.**

**5. The chapter appears to be an *anacoluthon*, running down a rabbit trail, but in fact it emphasizes the real issue underlying gifts. Gifts operate out of a base of love.**

**3. Impersonal/Unconditional Love for all mankind**

**2. Personal Love for God**

**1. Grace orientation**



# Anacoluthon

- And then the deep rumble from the explosion began to shake the very bones of--no one had ever felt anything like it.
- A sentence whose two pieces do not fit together grammatically



an-a-co-lu'-thon

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**6. This chapter fits the broader context introduced back in 1 Cor. 8:1. *Gnosis* knowledge makes arrogant, but love edifies.**

**8–10 Food sacrificed to idols**  
**11 order in worship,**  
**submission in authority spheres,**  
**problems in the Lord's Table**  
**12–14 problems in the gifts**

**7. This chapter skewers the Corinthian believers as much as the modern, self-absorbed, self-indulgent 21<sup>st</sup> century believer overwhelmed by emotion, biblically illiterate, theologically impoverished, and morally bankrupt, who probably never listens to good Bible teaching.**



**8. 1 Cor. 13 puts Christian service in its proper perspective.**

**1 Cor. 13:1, “If I speak with the tongues [languages] of men and of angels, but do not have love, I have become a noisy gong or a clanging cymbal.**

**1 Cor. 13:2, “And if I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, but have not love, I am nothing.**

**1 Cor. 13:3, “And If I donate all my goods to feed the poor, and though I give my body to be burned\*, but have not love, it profits me nothing.”**

**\*Burned rather than boast is the preferred reading here based on the Majority text readings.**

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## **Third Class Condition: range of nuances:**

**(a) a *logical connection* (if A, then B) in the present time  
(*present general condition or fifth-class condition*),**

**\*\**(b) hypothetical situation, and***

***(c) more probable future occurrence;***

**ἐάν (*ean*) + subjunctive, any tense; apodosis: any tense,  
any mood (present indicative for present general  
condition) (689, 696–99)**



**1 Cor. 13:1, “If I speak with the tongues [languages] of men and of angels, but do not have love, I have become a noisy gong or a clanging cymbal.”**

**1 Cor. 13:1, “Though I speak with the tongues of men and of angels, but have not love, I have become sounding brass or a clanging cymbal.”**

**λαλέω *laleo*,  
first person, singular,  
present, active, subjunctive  
to speak, to talk**

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present, active, subjunctive  
to speak, to talk**

**γλῶσσα *glōssa*  
fem plur dat “tongue,  
language”  
human languages or  
angelic languages**

**Croesus King of Lydia sent a series of queries to the Oracle to determine if he should fight the Persians. The Oracle said that if Croesus made war on the Persians, he would destroy a mighty empire.**

**“And for Incoherent Speech, it was amongst the Gentiles taken for one sort of Prophecy, because the Prophets of their Oracles, intoxicated with a spirit, or vapor from the cave of the Pythian Oracle at Delphi, were for a time really mad, and spake like mad-men; of whose loose words a sense might be made to fit any event, in such sort, as all bodies are said to be made of Materia prima.”**

**~Thomas Hobbes**



**1 Cor. 13:1, “If I speak with the tongues [languages] of men and of angels, but do not have love, I have become a noisy gong or a clanging cymbal.”**

**γίνομαι *ginomai* verb, first person, singular, perfect, active, indicative; since the whole sentence is the apodosis of a third class condition, “If I speak with the languages of men and of angels, but do not have love, I **WOULD HAVE BECOME ...**”**

**1 Cor. 13:1, “If I speak with the tongues of men and of angels, but have not love, I have become sounding brass or a clanging cymbal.”**

**χαλκὸς ἤχων *chalkos echon*, materials of bronze were acoustic resonators hence, *echon* “sounding” indicates something that produces sound. The pres ptcp indicates continuous action.  
Cymbals and other percussion instruments were used to get the attention of the gods in the mystery religions.**





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**κύμβαλον ἀλαλάζον *Kumbalon alalazon*, a musical instrument, some kind of cymbal. *Alalazon*, wailing loudly, a reverberating noise.**



**1 Cor. 13:2, “And though I have *the gift of* prophecy, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, but have not love, I am nothing.”**

**1 Cor. 13:3, “And though I bestow all my goods to feed *the poor*, and though I give my body to be burned, but have not love, it profits me nothing.”**



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**παραδίδωμι, *paradidomi*  
first person, singular, aorist, active,  
subjunctive,  
“to give up, hand over, deliver up”**

## Textual variant in v. 3

Καυχ<sup>χ</sup>ήσωμαι I might boast  
καυ<sup>θ</sup>ησωμαι I might be burned

**1 Cor. 13:3, “And though I bestow all my goods to feed *the poor*, and though I give my body to be burned, but have not love, it profits me nothing.”**

**ὠφελέω, *opheleo*  
first person, singular,  
present, passive, indicative,  
“to profit, to be useful,  
beneficial, of value”**

**1 Cor. 13:4, “Love suffers long *and* is kind; love does not envy; love does not parade itself, is not puffed up;”**

**μακροθυμέω *makrothuméō*;  
long suffering, patience,  
steadfastness; to remain  
tranquil and calm while  
waiting, to endure provocation  
without complaint. The idea  
here is also to not seek  
revenge, retribution, or  
justification when wronged.  
This is opposite to Greek  
thought which put the self first.**

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**χρηστεύομαι *chrēsteúomai*,  
to show oneself mild, to be  
kind; *chrystos*, a cognate  
noun, means something  
easy, or to be morally good  
and benevolent.  
Emphasizes a positive  
reaching out or being  
useful or helpful to  
someone else.**



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**ζηλόω *zēlóō* with the negative, to be jealous or envious; an uncontrolled outburst**

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**φυσιόω *phusióō* with the negative to be puffed up or conceited, related to the conceit or *gnosis* in 1 Cor. 8:1; the basic problem of the Corinthians**

**1 Cor. 13:5, “does not behave rudely, does not seek its own, is not provoked, thinks no evil;”**

**ἀσχημονέω**

***aschēmonéō* plus the**

**negative,**

**to be disgraced or**

**shamed, love does not**

**disgrace or shame its**

**object, or behave in a**

**rude manner**

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**self absorption, to put itself first**



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**ζητέω *zētéō* plus the negative;  
self absorption, to put itself first**

**παροξύνω *paroxúnō* plus the negative;  
to be easily angered, upset, or provoked. To be irritable with the object of love.**

**λογίζομαι *logízomai* plus the negative; in the sense of the LXX with the idea of imputing wrong doing to others, love gives the benefit of the doubt**

**1 Cor. 13:6, “does not rejoice in iniquity, but rejoices in the truth;”**

**χαίρω *chaírō*; love does not go along with evil, or overlook evil, that is sin. Love has integrity and is consistent with righteousness. Love without integrity is not love.**

**ἀδικία *adikía* sin, unrighteousness**

**συγχαίρω *sugchaírō*;  
Rejoice together**

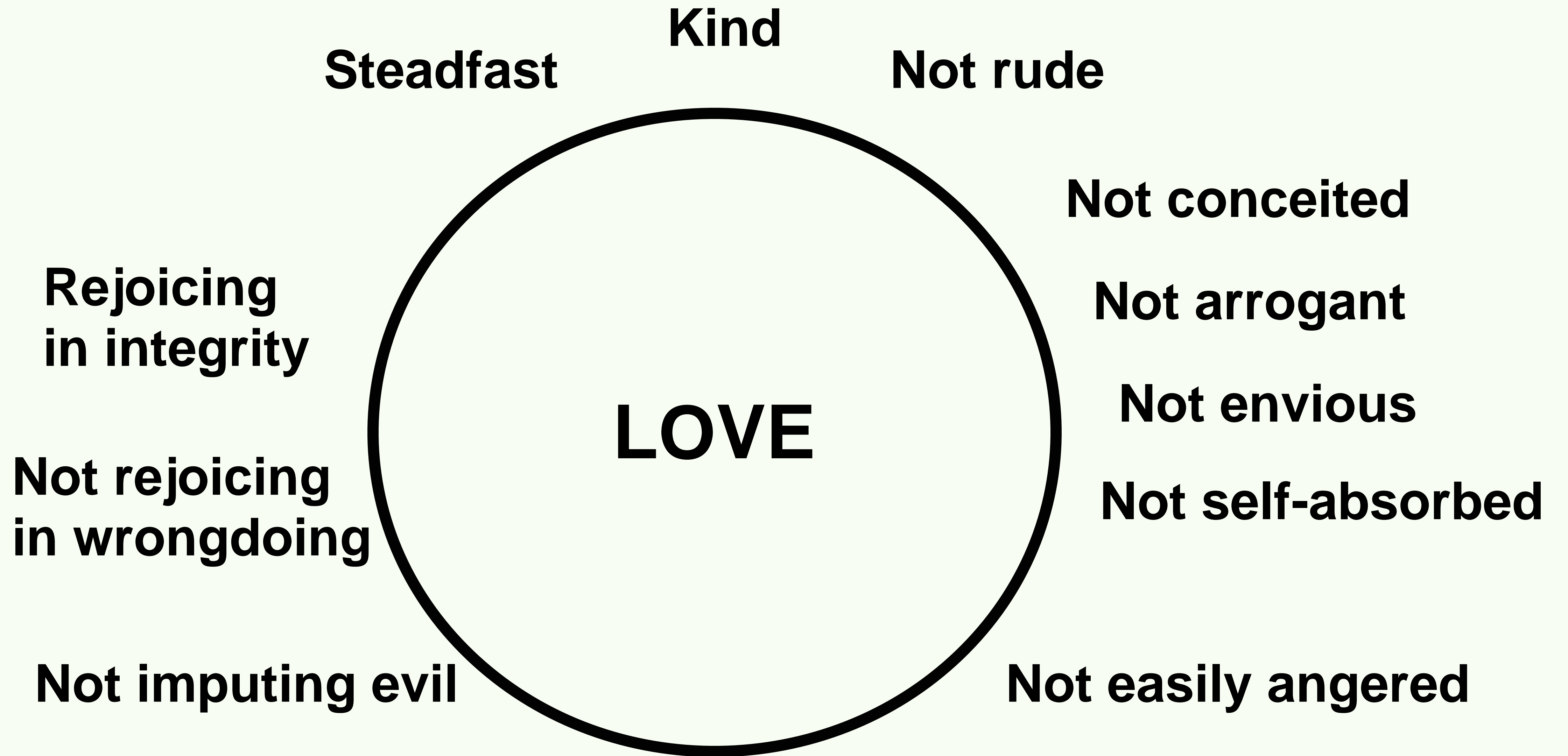
**ἀλήθεια *alētheia*  
fem sing dat  
truth, truthfulness,  
faithfulness: love has  
integrity**

**1 Cor. 13:7, “bears [always protects] all things, believes all things, hopes all things, endures all things.”**

**στέγω *stégō*;**

**To cover over in order to protect, doesn't discuss the other's flaws or faults. (I) Generally meaning to conceal, with the acc. (1 Cor. 13:7, love hides the faults of others or covers them up). Does not embarrass them. Not excusing faults, but not discussing the other's faults.**

**1 Cor. 13:8, “Love never fails.”**





### **3. The greatest example of love. John 3:16; Romans 5:8**

**John 3:16, “For God loved the world in this way—He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.”**

**Rom. 5:8, “But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us.”**