

Intro

~ G. Campbell Morgan said that examining this chapter is like dissecting a flower to understand it. If you tear it apart too much, you lose the beauty.

~ Alan Redpath said one could get a spiritual suntan from the warmth of this chapter!

~ This chapter should be read in one breath. If you halt in the reading of it you seem to miss a great deal.

~ As we read these descriptions love is all of these

~ these aren't a pick and choose case...love is collectively all of these things

~ God's agape love can be all of these things at the same time

~ The different words for love in classical Greek

1 Eros was one word for love. It described, as we might guess from the word itself, erotic love. It refers to sexual love. This word doesn't appear in the New Testament. Wuest says it's a, "passion seeking satisfaction." Wuest also says this was, "the love children have to their mother."

2 Storge was the second word for love. It refers to family love, the kind of love there is between a parent and child, or between family members in general. It's a natural affection you have for others. Paul takes the word and demonstrates it in the negative how people have lost natural affection in Rom 1:31 and 2 Tim 3:3

- Rom 1:31 Without understanding, covenantbreakers, without natural affection, implacable, unmerciful:
- 2 Tim 3:3 This know also, that in the last days perilous times shall come. 2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, 3 Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, 4 Traitors, heady, highminded, lovers of pleasures more than lovers of God

3 Philia is the third word for love. It speaks of a brotherly friendship and affection. It is the love of deep friendship and partnership. It might be described as the highest love of which man, without God's help, is capable of. Used 45 times in its various forms. It's a love you have for another who has the same things in common as you.

- 1 Thess 4:9 But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another.

4 Agape is the fourth word for love. It is a love that loves without changing. It is a self-giving love that gives without demanding or expecting re-payment. It is love so great that it can be given to the unlovable or unappealing. It is love that loves even when it is rejected. Agape love gives and loves because it wants to; it does not demand or expect repayment from the love given. It gives because it loves, it does not love in order to receive. According to Alan Redpath, we get our English word agony from agape. "It means the actual absorption of our being in one great passion." (Redpath) Strictly speaking, agape can't be defined as "God's love," because men are said to agape sin and the world (Joh_3:19, 1Jn_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. v. We can read this chapter and think that Paul is saying that if we are unfriendly, then our lives mean nothing. But agape isn't really friendliness; it is self-denial for the sake of another.

- John 3:16

~ In Romans 12:9,10 Paul pulls these last three Greek words for love together and we see their different uses

~ Rom 12:9,10 Let love (agape) be without dissimulation. Abhor that which is evil; cleave to that which is good. 10 Be kindly affectioned (philstorgos) one to another with brotherly love (Philadelphia); in honour preferring one another

~ It is important to understand the difference between the words, and why the apostle Paul chose the Greek word agape here. The Corinthians needed Agape love because agape love has the most expressions that glorify God

V 4-8 There are 16 descriptions of God's love

V4 Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

~ The value of these expressions of love is seen when they're needed because they're being pushed to the brink, pushed by people that are unloving, tested by unkind people.

~ These are qualities that the Corinthian church to possess towards Paul and each other in the church. While they possessed all the gifts those gifts had no spiritual power and enablement because they weren't expressed in love

~ We must remember that spiritual giftedness doesn't guarantee spirituality

The church of Corinth needed the wisdom of God's love in their relationships toward each other and Paul
~ But Paul was not interested solely in the way we act toward one another. He was also concerned with the way we feel toward one another. He wanted the Corinthians to begin to care for one another, and he wanted their actions to flow from a true feeling of love. Hypocrisy was not an option.

Holman New Testament Commentary - Holman New Testament Commentary – I & II Corinthians.

~ If we take a coin it has longsuffering on one side and the other side has kindness

~ These two go together

Text

1. Love suffers long – Love is patient and slow to wrath
 - Love is slow to lose its patience
 - God's love has a long fuse
 - This word means to be long tempered
 - It's from 3116 makrothumos (adverb). This word comes from makros (3117) meaning long, distant, far off and thumos (2372) which means passion, breathing hard, fierce, wrath, indignation. This word thumos comes from thyo (2380) to rush, breathe hard, blow smoke, fire. It also means to slaughter and to kill. It was used in the sense of killing a sacrifice.
 - We've seen shows where someone has a stick of dynamite and sometimes the fuse is long and sometimes its short. Love has a long fuse
 - Barclay "The Greek word (makrothumein, G3114) used in the New Testament always describes patience with people and not patience with circumstances. "
 - Whether the Holy Spirit chose to put this word first in the list of descriptions may be due to the fact that this the most volatile and militant action that is opposite of love
 - When someone is angry they have blown their fuse and we may have witnessed it
 - Chrysostom said that it is the word used of the man who is wronged and who has it easily in his power to avenge himself and who yet will not do it. It describes the man who is slow to anger and it is used of God himself in his relationship with men. In our dealings with men, however refractory and however unkind and hurting they are, we must exercise the same patience as God exercises with us. (multiple authors)
 - Our world sees these qualities of love as weakness. God' love which is patient is not the sign of weakness but the sign of strength
 - Aristotle taught that you should avenge yourself so Paul corrects the Greek thinking that's been passed down to these Corinthians
 - Paul in writing to the church in Rome speaks about patience in Romans but adds to
 - longsuffering to those who annoy us and hurt us.
 - ~ the capacity to be wronged and not retaliate. The Corinthian church had many members who had been wronged (e.g., in lawsuits [1 Cor. 6:8] and the poor at communal meals [11:21-22]). The response of love to these wrongs would be a display of kindness and goodness. *The Bible Knowledge Commentary*
 - One must be careful to distinguish patience from indifference. Patience bears with an offense, but indifference ignores it altogether. When an offense takes place that is harmful or destructive to oneself or to others, it must not be entirely overlooked. Paul, for instance, loved the Corinthians. He patiently bore with them and worked with them slowly and carefully to edify them and honor Christ.
 - Holman New Testament Commentary - Holman New Testament Commentary – I & II Corinthians.
 - Makrothumia (3115) - It denote slowness to anger or passion; longsuffering, patient endurance, forbearance. It is opposed to haste; to passionate expressions and thoughts, and to irritability. It denotes the state of mind which can bear long when oppressed, provoked, calumniated, and when one seeks to injure us; compare Rom_2:4; Rom_9:22; 2Co_6:6; Gal_5:22; Eph_4:2; Col_3:12; 1Ti_1:16; 2Ti_3:10; 2Ti_4:2; 1Pe_3:20; 2Pe_3:15.
 - 2 Cor 6:6 Paul proved himself the minister of Christ by longsuffering and kindness that the ministry be not blamed
 - Gal 5:22 Longsuffering is a fruit of the spirit
 - Eph 4:2 Paul begs the Ephesians to walk worthy of their calling in lowliness, meekness and longsuffering towards one another
 - Col 3:12 Paul asks the Colossians to put on longsuffering. To forbear and forgive one another

- 2 Tim 3:10 Paul tells Timothy that Timothy knew Paul's doctrine, manner of life, purpose, faith, longsuffering, charity and patience
- 2 Tim 4:2 Paul charges Timothy to preach the word; be instant in season and out of season, to reprove, rebuke, exhort with all longsuffering and doctrine
-
- Makrothumeo (3114)
 - Matt 18:26,29 the servant asked his Lord (ruler) to have patience and he would repay the debt
 - 1 Thess 5:14 Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men.
 - Heb 6:15 Referring to Abraham, "And so, after he had patiently endured, he obtained the promise."
 - Js 5:7,8 Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.
 - 2 Pet 3:9 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.
- Areas in which we can demonstrate longsuffering
 - Spouse, children, co-workers, family members, at the store, restaurant, church members
- Examples of love having a long fuse – Moses leading 2 million Israelites for 40 years through the wilderness, David when Shiimei cursed and threw stones and dirt at David and his men (2 Sam 16:5-13), Jesus with his disciples
- Love suffers long and is patient

These two go together because if we're patient we can also be kind

2. Love is kind – Good, pleasant, gracious

- chrēsteuomai = to show oneself useful, that is, act benevolently (only occurrence)
- The word used here denotes to be good-natured, gentle, tender, affectionate. Love is benignant. It wishes well. It is not harsh, sour, morose, ill-natured. Tyndale renders it, "is courteous." The idea is, that under all provocations and ill-usage it is gentle and mild.
- This word kindness accompanies the word patience. If we're patient were also able to be kind
- Kindness doesn't offer backhanded compliments
- One of the reason God crushes us and breaks us in life is so we can learn to be kind to others
- Kindness doesn't belittle others
- Kindness is polite to clerks at the gas station and store
- kindness refers to the manner in which a person treats others.
- Holman New Testament Commentary - Holman New Testament Commentary – I & II Corinthians.
- To be patient is a choice
- Gal 5:22 Kindness is a fruit of the spirit
- Occasionally, however, kindness must take the form of a careful rebuke designed to bring about a good result. Paul demonstrated this as he dealt kindly, but firmly, with the Corinthians. Jesus' own life demonstrated such kindness (Luke 13:15-17).
- Holman New Testament Commentary - Holman New Testament Commentary – I & II Corinthians.

We have a few occasions when longsuffering and kindness are used together

~ Rom 2:4 Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

~ 2 Cor 6:6 Paul proved himself the minister of Christ by longsuffering and kindness that the ministry be not blamed. (2Co 6:3 Giving no offence in any thing, that the ministry be not blamed: 4 But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, 5 In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; 6 By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned

~ Gal 5:22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith