

Ephesians Series

Lesson #189

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Dean Bible Ministries

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Qualities of Christian Love
John 13:34, 35: 1 Corinthians 13:1–7



EPHESIANS

THE WEALTH, WALK
& WARFARE
OF THE BELIEVER

We have learned so far about love:

- **The pattern for understanding love is the Cross.
John 3:16; Rom. 5:8; 1 John 4:9**
- **Love for God is measured by obedience, not emotion.**
- **Love for God motivates the believer to press on to spiritual maturity.**

Last time we:

- **Understood two types of love: “Biblical Love for All Mankind” and “Christian Love for One Another.”**
- **Christian love is developed as part of the fruit of the Spirit, and thus is not something we develop on our own.**
- **Love for God the Father is a result of spiritual growth and in turn motivates us to love others and one another.**
- **Learned a definition of Christian love.**

An attempted definition of Christian love:

Love is a mental attitude toward others which desires the best for them according to the standards of God's integrity and thinks and acts toward them consistent with that desire and standards. Christian love is impossible apart from a walk by the Spirit and spiritual growth.

Application

- 1. Live our lives as much as possible by walking in partnership with the Holy Spirit toward the goal of spiritual maturity (biblical fellowship).**
- 2. Think and pray about our reactions to others when we know we are not exhibiting Christian love.**
- 3. Don't get discouraged. Developing a biblical love for others is a lengthy process related to our own spiritual growth.**

Joy/Inner Happiness/Tranquility of Soul
James 1:3; John 15:11: 17:13

**Personal Love
for God**
Deut. 6:5

**Biblical Love for All;
Christian Love for
Other Believers**
Lev. 19:18; Jn. 13:34, 35

**Occupation with
Christ**
Heb. 12:2; Php. 3:20

Personal Sense of our Eternal Destiny
Col. 3:24; 1 Pet. 1:4

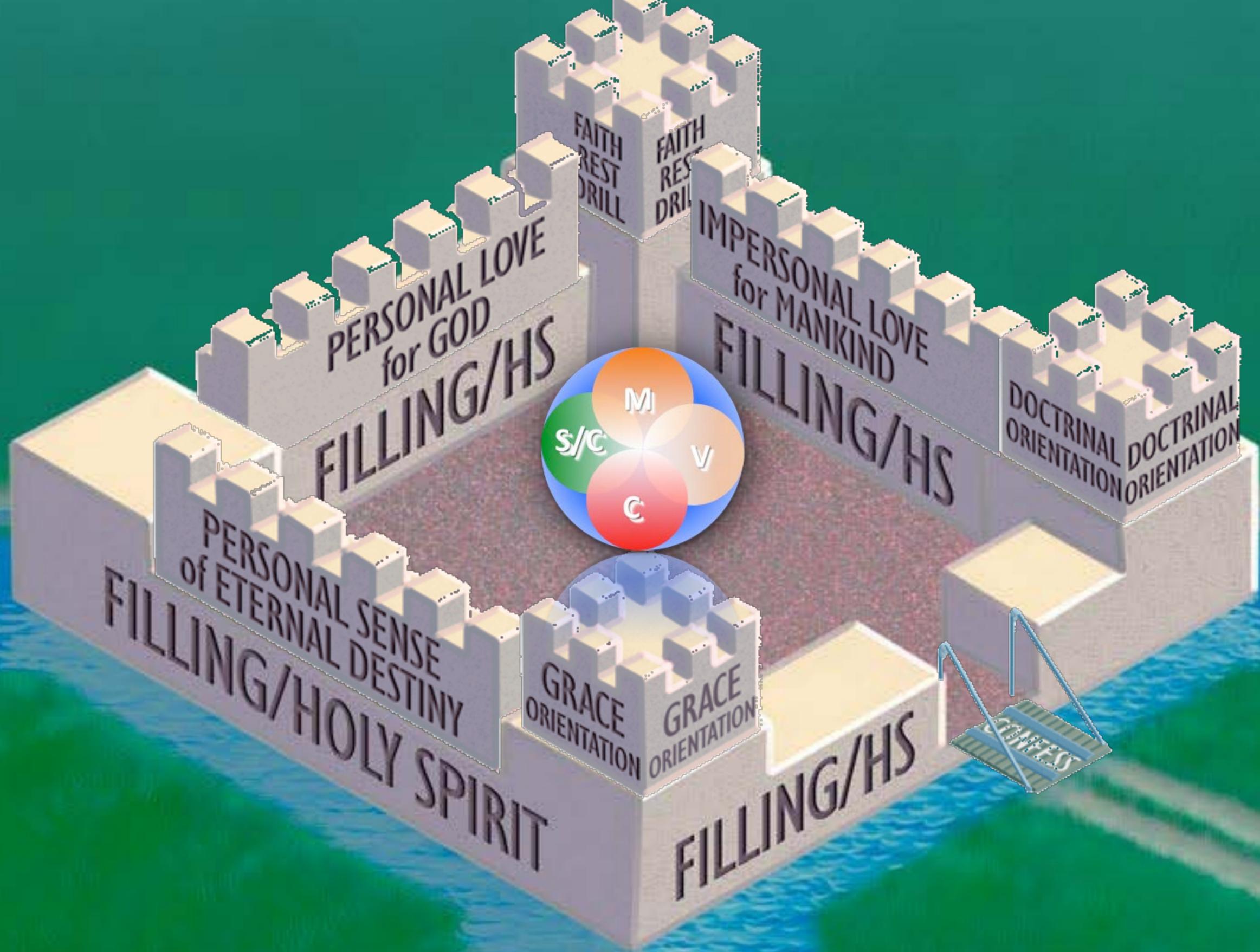
Faith-Rest Drill
Prov. 3:5, 6

Grace Orientation
Eph. 2:8, 9
2 Pet. 3:18

**Doctrinal
Orientation**
2 Pet. 3:18

Walking by the Spirit/Filled by the Spirit
Gal. 5:16

Confession of Sin, 1 John 1:9



The connection between these skills:

- 1. Personal love for God: provides the motivation.**
- 2. Biblical Love for All Mankind: BLAM/
Christian Love for One Another: CLOA—evidence of
biblical discipleship (dedicated student of the Word
developing spiritual maturity).**
- 3. Occupation with Christ.**

Heb. 12:1, “Therefore we also, since we are surrounded by so great a cloud of witnesses, let us lay aside every weight, and the sin which so easily ensnares us, and let us run with endurance the race that is set before us,

Heb. 12:2, “looking unto Jesus, the author and finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.”

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What the Bible Teaches About

Understanding Biblical Love



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 gift of prophecy and knowledge and faith. These four are all temporary gifts.

3. Then in verse 3 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 disconnected from the topic of ch. 12 and ch. 14, but in fact it emphasizes the real issue underlying gifts. Gifts operate out of a base of love.

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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3. Biblical Love for All Mankind/Christian Love for One Another

2. Personal Love for God

1. Grace Orientation

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 21st 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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**γλῶσσα *glōssa*
fem plur dat “tongue,
language”
human languages or
angelic languages
NOT ecstatic utterance**

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.**



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.”

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 1 Cor. 13:3

Καυχήσωμαι “I might boast”

καυθήσωμαι “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.**