

THD-091 and 092
1 Corinthians 13
The Fruit of The Spirit -
Part 16 - Agape

“the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, humility, self-control”

“As the Father has loved me, so have I loved you. Abide in my love. If you keep my commands, you will abide in my love, just as I have kept my Father’s commands and abide in His love. These things I have spoken to you, that my joy may be in you, and that your joy may be full.” – John 15:9-11 ESV

*“Happy are they
that hear the word of God,
and keep it.” (Luke 11:28)*

Psalms 66:18 If I perceive sin in my heart, the Lord will not hear me.

Psalms 32:5 I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah.

1 John 1:9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all other unrighteousness.

1 Cor 11:31 But if we judge ourselves rightly, we should not be judged.

Ephesians 2:8 For by grace you have been saved through faith; and that not of yourselves, *it is* the gift of God; 9 not as a result of works, so that no one may boast.

Rom. 11:6, *"But if it is by grace, it is no longer on the basis of works, otherwise grace is no longer grace."*

Gal. 2:21, *"I do not nullify the grace of God; for if righteousness comes through the Law, then Christ died needlessly."*

Gal. 3:24, "Therefore the Law has become our tutor to lead us to Christ, that we may be justified by faith."

1 Corinthians 3:11 For other foundation can no man lay than that is laid, which is Jesus Christ.'

John 3:16, "For God so loved the world, that He gave His only begotten Son, that whoever believes in Him should not perish, but have eternal life."

Romans 8:29

29 For those whom He foreknew [of whom He was aware and loved beforehand], He also destined from the beginning [foreordaining them] to be molded into the image of His Son [and share inwardly His likeness], that He might become the firstborn among many brethren.

*I am come that they might
have life, and that they might have it more abundantly.
John 10:10*

*Marvel not [do not be surprised, astonished]
at My telling you, You must all be born anew
(from above). John 3:7*

2 Corinthians 5:17 (NKJV)
*17 Therefore, if anyone is in Christ, he is a new
creation; old things have passed away; behold, all
things have become new.*

Ephesians 2:10 (NKJV)

10 For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.

Ephesians 4:24 (NKJV)

24 and that you put on the new man which was created according to God, in true righteousness and holiness.

“grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ” (2 Pet. 3:18).

But the goal of our instruction is love from a pure heart and a good conscience and a sincere faith. 1 Timothy 1:5

“Do not conform yourselves to the standards of this world, but let God transform you inwardly by a complete renovation of your thinking. Then you will be able to know the will of God— what is good and is pleasing to him and is perfect.” Romans 12:2

Philippians 2:13 *“for it is God who is at work in you, both to will and to work for His good pleasure.”*

1 Corinthians 13

*¹ I may speak in the tongues of men, even angels;
but if I lack love, I have become merely
blaring brass or a cymbal clanging.*

*² I may have the gift of prophecy,
I may fathom all mysteries, know all things,
have all faith — enough to move mountains;
but if I lack love, I am nothing.*

*³ I may give away everything that I own,
I may even hand over my body to be burned;
but if I lack love, I gain nothing.*

*4 Love is patient and kind, not jealous, not boastful,
5 not proud, rude or selfish, not easily angered,
and it keeps no record of wrongs.
6 Love does not gloat over other people's sins
but takes its delight in the truth.
7 Love always bears up, always trusts,
always hopes, always endures.*

⁸ *Love never ends; but prophecies will pass,
tongues will cease, knowledge will pass.*

⁹ *For our knowledge is partial, and our prophecy partial;*

¹⁰ *but when the perfect comes, the partial will pass. -*
{The Jewish New Testament}

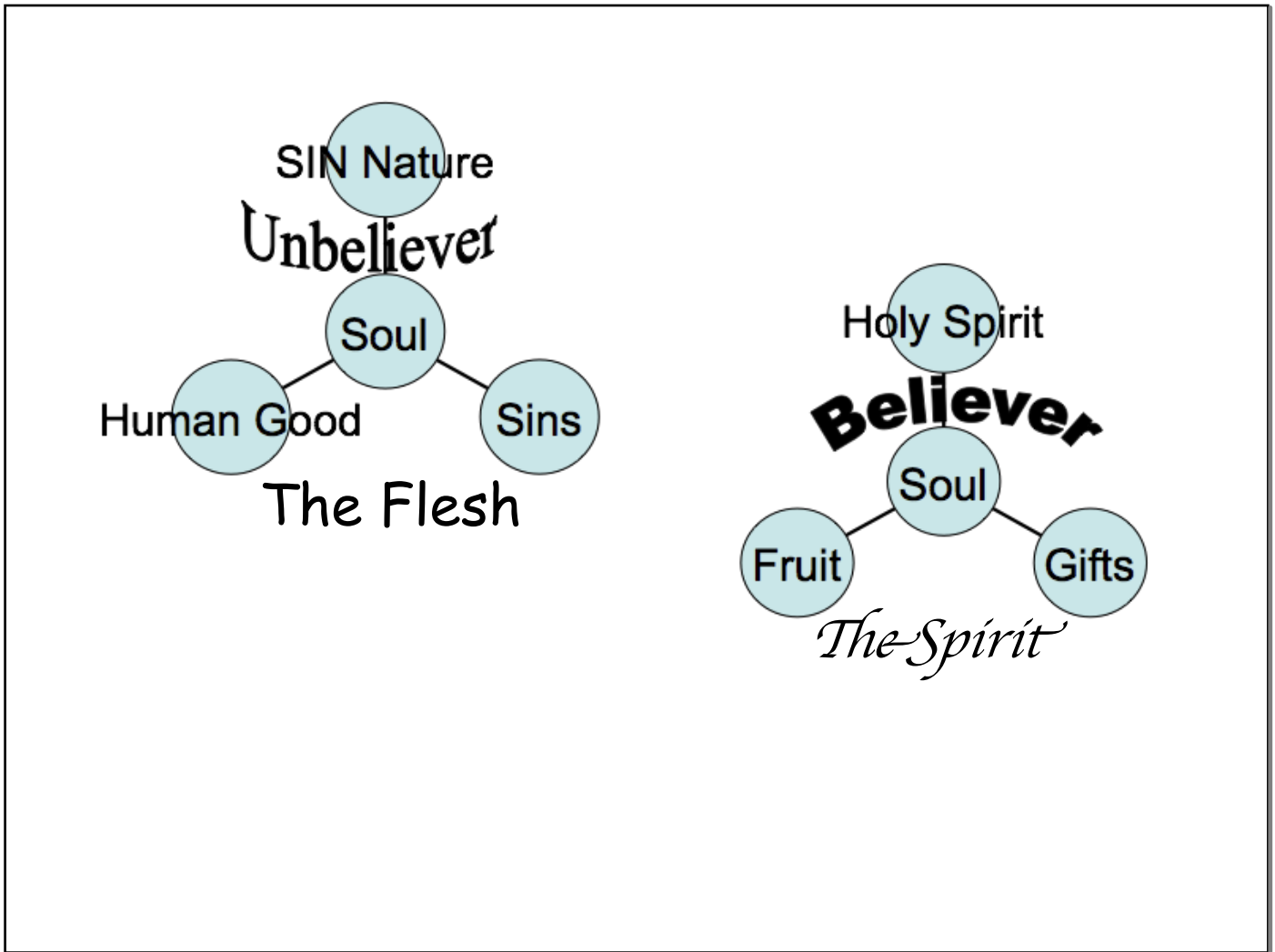
Ephesians 2:1-3:

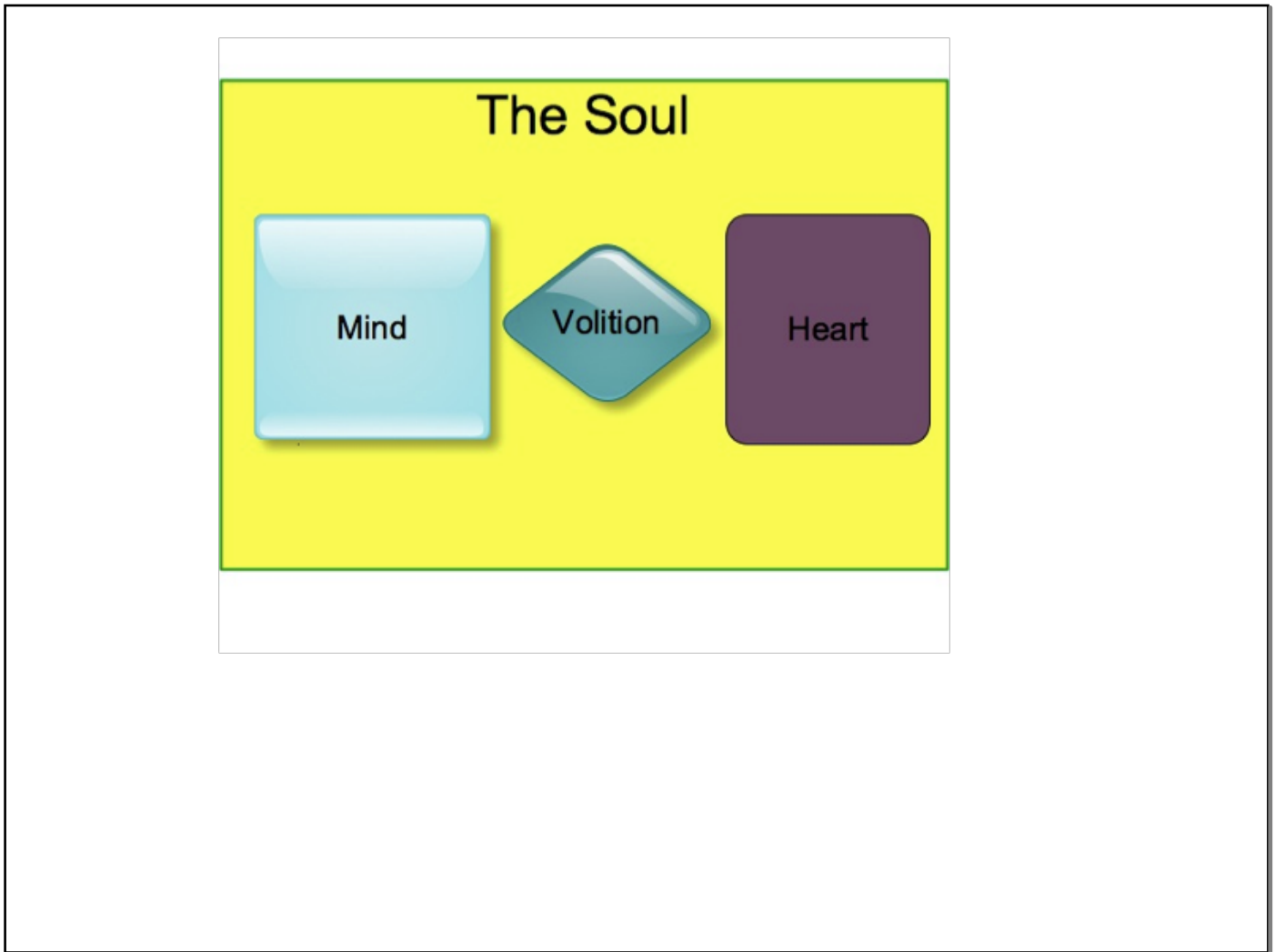
"And you were dead in your trespasses and sins, in which you formerly walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience. Among them we too all formerly lived in the lusts of our flesh, indulging the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest."

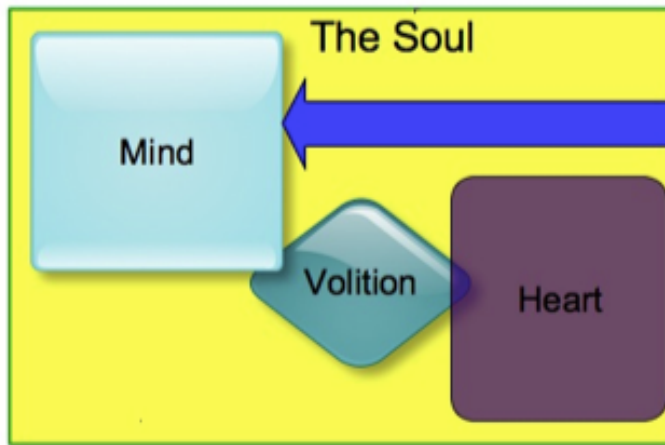
*17 So this I say, and affirm together with the Lord,
that you walk no longer just as the Gentiles also
walk,
in the futility of their mind,
18 being darkened in their understanding,
excluded from the life of God because of the
ignorance that is in them,
because of the hardness of their heart;
19 and they, having become callous,
have given themselves over to sensuality for the
practice of every kind of impurity with greediness.*

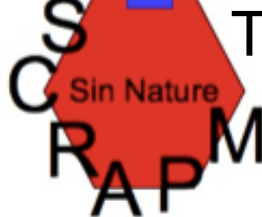
Romans 8:1-8 (YLT) 1 There is, then, now no condemnation to those in Christ Jesus, who walk not according to the flesh, but according to the Spirit; 2 for the law of the Spirit of the life in Christ Jesus did set me free from the law of the sin and of the death; 3 for what the law was not able to do, in that it was weak through the flesh, God, His own Son having sent in the likeness of sinful flesh, and for sin, did condemn the sin in the flesh,

4 that the righteousness of the law may be fulfilled in us, who do not walk according to the flesh, but according to the Spirit. 5 For those who are according to the flesh, the things of the flesh do mind; and those according to the Spirit, the things of the Spirit; 6 for the mind of the flesh is death, and the mind of the Spirit - life and peace; 7 because the mind of the flesh is enmity to God, for to the law of God it doth not subject itself, 8 for neither is it able; and those who are in the flesh are not able to please God.







Futility =  The H-HAMs

The HAM's are:

Sexual: HG-Prude or HB-Whore

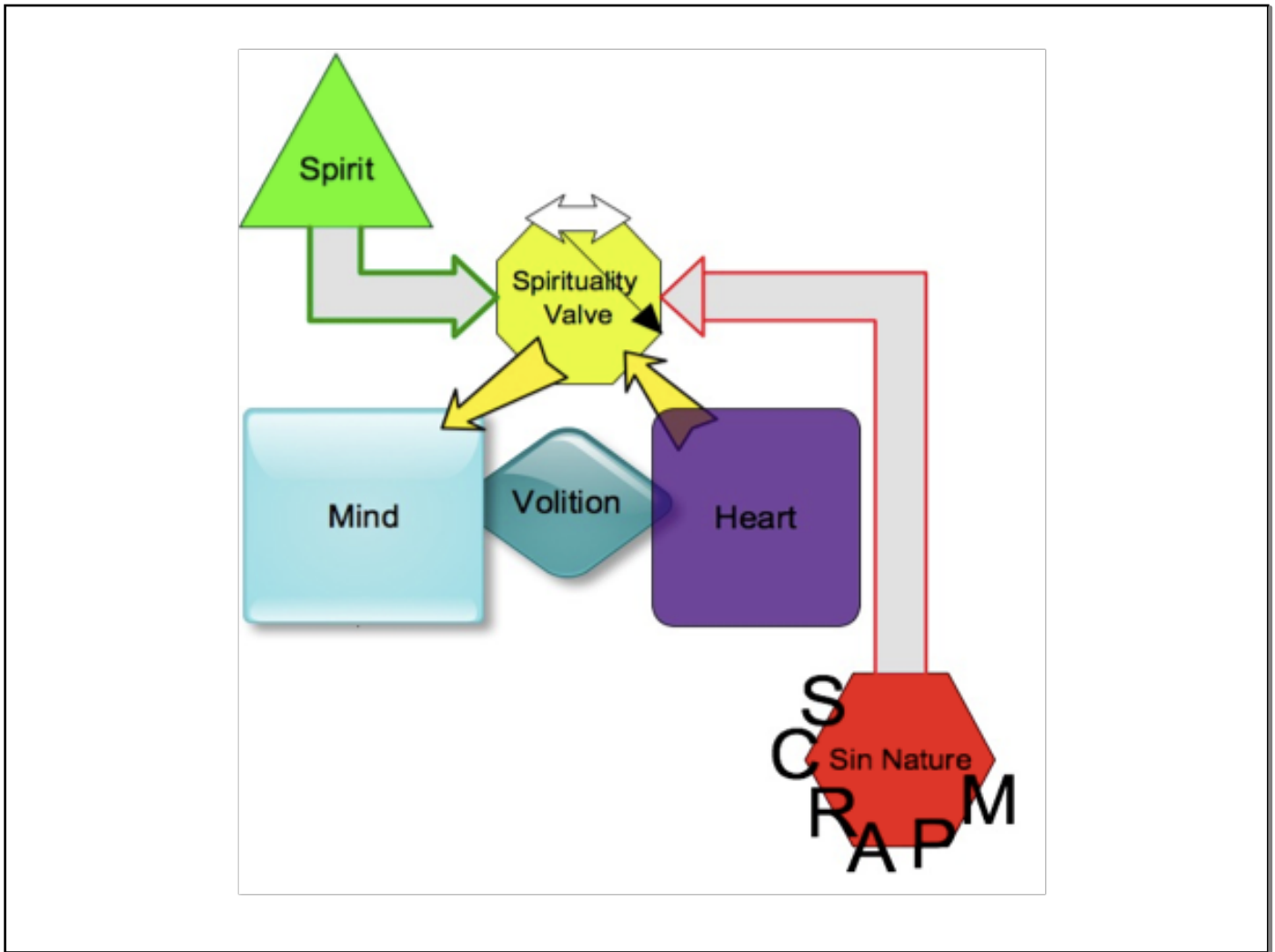
Chemical: HG-Health food nut or HB-Addict

Religious: HG-Ascetic or Legalist or HB-Jihadist

Approbation: HG-Pleaser or HB-Aggressive Impresser

Power: HG-Self Control Freak or HB-Control other
freaks

Materialism: HG-Earn my own or HB-Steal from others



Back to 1 Corinthians 13

13:4 Love is patient, is kind, love does not envy, love does not boast, is not puffed up,

⁵ does not behave indecently, does not seek its own, is not provoked, reckons not the evil,

⁶ does not rejoice over the unrighteousness, but rejoices in the truth,

⁷ it covers all, believes all, expects all, endures all.

⁸ Love never fails.

The Nature and Action of Love (13:4–7)

One important grammatical point affects our understanding of these four verses.

Most English translations render the Greek as if it used *adjectives* to describe the *nature* of love “timelessly,” e.g., *love is patient; love is kind; love is not envious or boastful or arrogant or rude* (NRSV).

But “the nature of love is expressed by Paul in a *series of verbs, the active character of which may not be fully indicated by ... adjectives ...*” (Craig) (my italics).

- {A Critical and Exegetical Commentary}

The description of Love is a description of what God does - what Christ does.

The present tense of the verbs describing what love does and does not do expresses “habitual as well as present actions” (O’Brien).

Love is patient (μακροθυμεῖ, *makrothymeî*).

This can apply to a variety of situations.

It “performs the positive act of waiting” (O’Brien 1975–76: 143).

Love is patient in suffering (Rom. 12:12; Col. 1:11).

It endures injuries without seeking retaliation (Carson 1987: 62).

Suffering injustice with goodwill (1 Cor. 6:7) requires loving patience (see Matt. 18:26, 29).

Love is also patient with individuals.

The exhortation “to admonish the idlers, encourage the fainthearted, help the weak” is capped off with the exhortation “to be patient with all of them” (1 Thess. 5:14)

It involves a relaxed mental attitude toward other people in the human race and it avoids intrusion on the privacy of others.

It has within it the principle of live and let live.

Now, makrothumia also means being patient and lenient toward others even when self-vindication may appear justified.

Therefore, it is lack of maligning, gossiping and judging others!

It reflects a willingness to “live the situation out to the full in the belief that something hidden there will manifest itself to us” (Nouwen).

Love is kind (χρηστεύεται, *chrēsteuetai*).
It responds to others with the same tender heart and forgiveness that God has shown to us in Christ (Eph. 4:32).
Kindness recognizes that everyone has a Sinful Nature. The kindness of Christians in the second century so surprised their pagan counterparts that, according to Tertullian (*Apol.* 3.39), they called Christians *chrestiani*, “made up of mildness or kindness,” rather than *christiani*.

Love is not filled with jealousy (ζηλοῖ, *zēloi*).
“intense negative feelings over another’s achievements
or success” (BDAG 427), which becomes envy.

Love is not vainglorious (περπερεύεται, *perpereuetai*). The verb περπερεύεσθαι (*perpereuesthai*) is extremely rare (see Braun, *TDNT* 6:93–94) and may refer to “ostentatious rhetorical boasting” (Sigountos 1994: 257) that lacks any sense of proportion and wounds others (Braun, *TDNT* 6:94). It is used to describe the pompous windbag and fosters boasting.

Love is not puffed up (φυσιοῦται, *physioutai*).
Arrogance is one of the particular faults in Corinth.
Six of the seven occurrences of this verb in the NT
appear in this letter (4:6, 18, 19; 5:2; 8:1).

It builds up the building (8:1).

"obsessions about the status and attention accorded to
the self."

"attention seeking" designed to impress others with
one's own supposed importance

J. B. Phillips's extended paraphrase: *nor does it cherish
inflated ideas of its own importance.*

Love does not behave indecently (ἀσχημονεῖ, *aschēmonei*).

“To act indecently” may have sexual overtones or refer to shameful behavior in general.

If so, this may be an allusion to the gross impropriety of the man living with his father’s wife (5:1–2).

Love does not seek its own advantage (ζητεῖ τὰ ἑαυτῆς, *zētei ta heautēs*; cf. Rom. 15:3; Phil. 2:4). This love differs from *eros*, which always seeks its own interests (Thiselton 2000: 1051), and from *philia*, which “denotes devotion to one’s own, whether self, or family, chosen friend, or lover” (O’Brien 1975–76: 144). Paul’s exhortation in 1 Cor. 10:24, “Let no one seek his or her own [advantage] but that of another.” “just as I myself seek to please everyone in all things, not seeking my own advantage, but that of the many, in order that they may be saved” (10:33).

Love is not cantankerous (παροξύνεται, *paroxynetai*). The verb refers to an inward state of arousal and can have a negative sense, "to irritate."

As a passive verb, it means to be irritated.

Love does not go into fits of anger, nor does it provoke anger in others with its irritability (LSJ 1342–43).

Where tensions arise in a community, one may assume that the disputants engaged in sarcastic or otherwise "aggravating" responses.

Love does not keep books on evil (λογίζεται τὸ κακόν, *logizetai to kakon*).

The image is of keeping records of wrongs with a view to paying back.

Paul uses the verb in referring to God's not counting our sins against us (R. Martin 1984: 50; Fee 1987: 639).

It ties in with his question raised in 6:7, "Why not suffer wrong?"

Love is painfully aware of evil and does not ignore it, but love tries to overcome it with good and does not keep a record to return evil for evil.

Paul embodies this attitude in 2 Cor. 2:5–11 in forgiving the one who offended him.

When Jesus tells his disciples that they must forgive seventy-seven times (or seventy times seven), “One has learned nothing if one keeps a tally of the number of times one has forgiven another so that when the magic number is reached, one can stop forgiving and mete out punishment” (Garland 1993: 194).

On the one hand, keeping tabs on wrongs done to us presumes that we are the ones who are to repay the wrongs, rather than God, Himself.

Love absorbs evil without calculating how to retaliate.

Love does not rejoice over injustice (χαίρει ἐπὶ τῇ ἀδικίᾳ, *chairei epi tē adikia*).

“injustice” occurs in Paul’s remarks on lawsuits, it is probable that he has in mind the matter of Christians defrauding other Christians.

Also, can refer to another “getting what they deserve,” even if it is not fair (or Just) to them.

Love rejoices with the truth (συγχαίρει δὲ τῇ ἀληθείᾳ, *synchairei de tē alētheia*).

The verb means “to rejoice together” (cf. 12:26; Phil. 2:17–18).

Even if it is not to our advantage, the Holy Spirit is happy when the Truth is upheld.

Love does not suppress the truth (Rom. 1:18), exchange it for a lie (Rom. 1:25), do anything against the truth (2 Cor. 13:8), or become upset when faced with the truth, no matter how uncomfortable it is (Gal. 4:16).

In 1 Cor. 13:7, the key word is πάντα (*panta*), which may be translated adverbially as “always” (BDAG 783; BDF §154; R. Martin 1984: 51; Carson 1987: 63; Lambrecht 1994: 91).

This is what love continually does.

Thiselton (2000: 1056) notes that it basically means that love has no limits, and he argues that a negation best captures the idea: “Love never tires of support, never loses faith, never exhausts hope, never gives up.”

Verse 7 follows a ring arrangement:

bears all things
believes all things
hopes all things
endures all things

The two verbs in the center, “believes” and “hopes,” are joined with love in 13:13 to form the abiding triad.

Love never loses faith.

Faith is from *pistis* (πιστις) which does not refer here to faith exercised by the saint, but to faithfulness and fidelity as produced in the life of the yielded Christian by the Holy Spirit.

- (*pistis*) is the quality which renders a person trustworthy, steady, consistent or reliable, like the faithful servant in Luke 16:10-12.

Love never loses hope.

Paul also uses it as an expression of confidence (2 Cor. 1:7; 10:15). Schrage (1999: 302) comments, "For love there is no hopeless case."

Romans 5:5 ... *and hope does not disappoint, because the love of God has been poured out within our hearts through the Holy Spirit who was given to us.*

The verbs at the beginning and the end of this ring construction are nearly synonymous.

“Bears all things” (πάντα στέγει, *panta stegei*) means that love puts up with anything (Oster 1995: 319).

It recalls Paul’s affirmation in 9:12, “But we did not avail ourselves of this right but endure all things so that we might not introduce an obstacle [in the way of] the gospel of Christ” (cf. Wischmeyer 1981: 105).

“Endures all things” (πάντα ὑπομένει, *panta hypomenei*) refers to love’s ability to hold out during trouble and affliction (cf. 2 Cor. 6:4; 12:12; 2 Tim. 2:10).

Fruit of The Spirit - Level 3

- Long-suffering (Gr. *makrothymia*, forbearance even under provocation). (Forbearance: an abstaining from the enforcement of a right.)

"We may proceed now to distinguish between these [makrothymia and hupomone] ; and this distinction, I believe, will hold good wherever the words occur; namely, that μακροθυμία will be found to express patience in respect of persons, ὑπομονή in respect of things."

... - TRENCH, SYNONYMS OF THE NT

Fruit of The Spirit - Level 3

- Long-suffering (Gr. *makrothymia*, forbearance even under provocation). (Forbearance: an abstaining from the enforcement of a right.)

The man μακροθυμεῖ, who, having to do with injurious persons, does not suffer himself easily to be provoked by them, or to blaze up into anger (2 Tim. 4:2).

The man ὑπομένει, who, under a great siege of trials, bears up, and does not lose heart or courage (Rom. 5:3; 2 Cor. 1:6; cf. Clement of Rom, 1 *Ep.* § 5).

We should speak, therefore, of the μακροθυμία of David (2 Sam. 16:10–13), the ὑπομονή of Job (Jam. 5:11). ... - TRENCH, SYNONYMS OF THE NT

Fruit of The Spirit - Level 3

- Long-suffering (Gr. *makrothymia*, forbearance even under provocation). (Forbearance: an abstaining from the enforcement of a right.)

Thus, while both graces are ascribed to the saints, only μακροθυμία is an attribute of God; and there is a beautiful account of his μακροθυμία at Wisd. 12:20, however the word itself does not there appear. Men may tempt and provoke Him, and He may and does display an infinite μακροθυμία in regard of them (Exod. 34:6; Rom. 2:4; 1 Pet. 2:20); there may be a resistance to God in *men*, because He respects the wills which He has given them, even when those wills are fighting against Him.

Fruit of The Spirit - Level 3

- Long-suffering (Gr. *makrothymia*, forbearance even under provocation). (Forbearance: an abstaining from the enforcement of a right.)

But there can be no resistance to God, nor burden upon Him, the Almighty, from *things*; therefore ὑπομονή can find no place in Him, nor is it, as Chrysostom rightly observes, properly ascribed to Him... - TRENCH, SYNONYMS OF THE NT

“Love never falls” (οὐδέποτε πίπτει, *oudepote piptei*).

There are different types of "falls".

Paul may mean that love never collapses in defeat, is never destroyed (cf. Luke 6:49), never falls apart, never falls short, or never fails to have an effect.

The verb “fall” calls to mind the warning in 1 Cor. 10:12, “See that you do not fall.”

One Sentence Review of Agape Qualities

Love is patient (μακροθυμεῖ, *makrothymeî*). It endures injuries without seeking retaliation.

Love is kind (χρηστεύεται, *chrēsteuetai*). It responds to others with a tender heart and forgiveness because it recognizes that everyone has a Sinful Nature.

Love is not filled with jealousy (ζηλοῖ, *zēloi*). “intense negative feelings over another’s achievements or success.”

Love is not vainglorious (περπερεύεται, *perpereuetai*) - “ostentatious boasting”

One Sentence Review of Agape Qualities

Love is not puffed up (φυσιοῦται, *physioutai*) = "obsessions about the status and attention accorded to the self." ("attention seeking")

Love does not behave indecently sexually (ἀσχημονεῖ, *aschēmonei*).

Love does not seek its own advantage (ζητεῖ τὰ ἑαυτῆς, *zētei ta heautēs*)

Love is not irritating or aggravating (παροξύνεται, *paroxynetai*).

Love does not keep records of evil (λογίζεται τὸ κακόν, *logizetai to kakon*).

Love does not rejoice over injustice (χαίρει ἐπὶ τῇ ἀδικίᾳ, *chairei epi tē adikia*).

One Sentence Review of Agape Qualities

Love rejoices with the truth (συγχαίρει δὲ τῇ ἀληθείᾳ, *synchairei de tē alētheia*).

Love never loses faith - is always reliable.

Love never loses hope. "For love there is no hopeless case."

"Love Bears all things" (πάντα στέγει, *panta stegei*) puts up with anything.

"Endures all things" (πάντα ὑπομένει, *panta hypomenei*) refers to love's ability to hold out during trouble and affliction.

Love never Fails.

Let's Review The Fruit of the Spirit:

- Love (Gr. *agape*, self-sacrificing affection for others)
- Joy (Gr. *chara*, deep-seated gladness regardless of circumstances)
- Peace (Gr. *eirene*, inner quietness and repose regardless of circumstances)
- Patience (Gr. *makrothymia*, forbearance even under provocation) (*Describes Agape in 1 Cor. 13*)
- Kindness (Gr. *chrestotes*, benevolence and graciousness) (*Describes Agape in 1 Cor. 13*)
- Goodness (Gr. *agathosyne*, constructive action reaching out to others)
- Faithfulness (Gr. *pistis*, reliability, trustworthiness) (*Describes Agape in 1 Cor. 13*)
- Gentleness (Gr. *praytes*, acquiescence to authority and consideration of others)
- Self-control (Gr. *enkrateia*, ability to master oneself)

Galatians 5:16-17, Paul says:
I say then: Walk in the Spirit (New You), and you shall not fulfill the lust of the flesh (Old You). For the flesh (Old You) lusts against the Spirit (New You), and the Spirit (New You) against the flesh (Old You); and these are contrary to one another, so that you do not do the things that you wish.

How?

Let's Review The 3 Steps of Reckoning

- (1) Know, and reckon upon, the identification truths.
(Knowledge)
- (2) Abide, and rest, in our Liberator. (Mechanics)
- (3) Depend upon, and walk in, the Spirit. (Execution)

Without Faith it is impossible to please God - Heb. 11-6

Genesis 3:1 *Now the serpent was more crafty than any other beast of the field that the Lord God had made. He said to the woman, "Did God actually say, 'You shall not eat of any tree in the garden'?"* **2** *And the woman said to the serpent, "We may eat of the fruit of the trees in the garden,* **3** *but God said, 'You shall not eat of the fruit of the tree that is in the midst of the garden, neither shall you touch it, lest you die.'" 4* *But the serpent said to the woman, "You will not surely die. 5* *For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil."*

This is the Old You -- "knowing good and evil"! Having a choice to make -- Human Good and Human Bad. That "You" is dead, when you walk in your New Genetics.

“Do not conform yourselves to the standards of this world, but let God transform you inwardly by a complete renovation of your thinking. Then you will be able to know the will of God— what is good and is pleasing to him and is perfect.” Romans 12:2

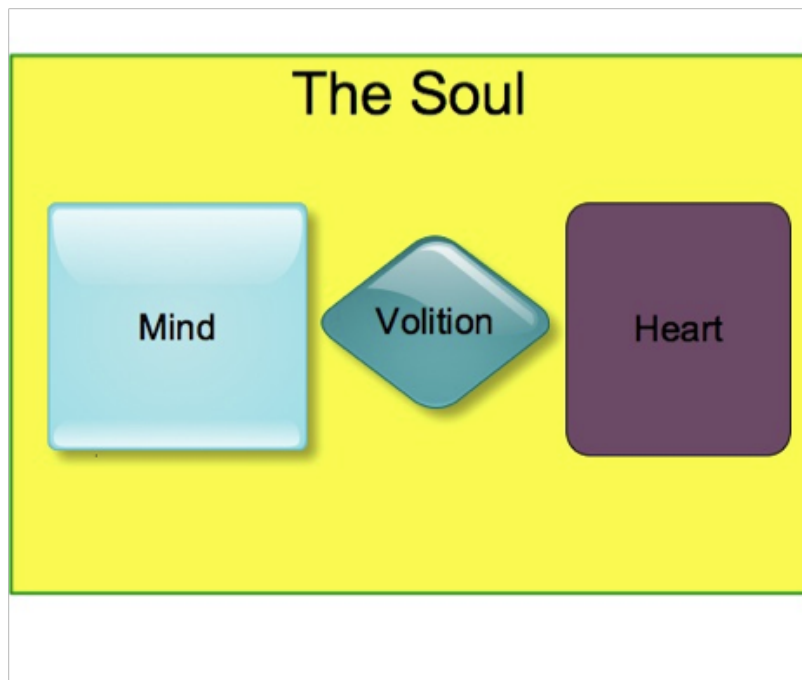
Fruit	Inner State	Response	Action	Stability
Love				
Joy				
Peace				
Long-suffering				
Kindness				
Goodness				
Faithfulness				
Gentleness				
Self-Control				
Rejoices Truth				
Confident				
Bears All				
Endures All				
Never Fails				

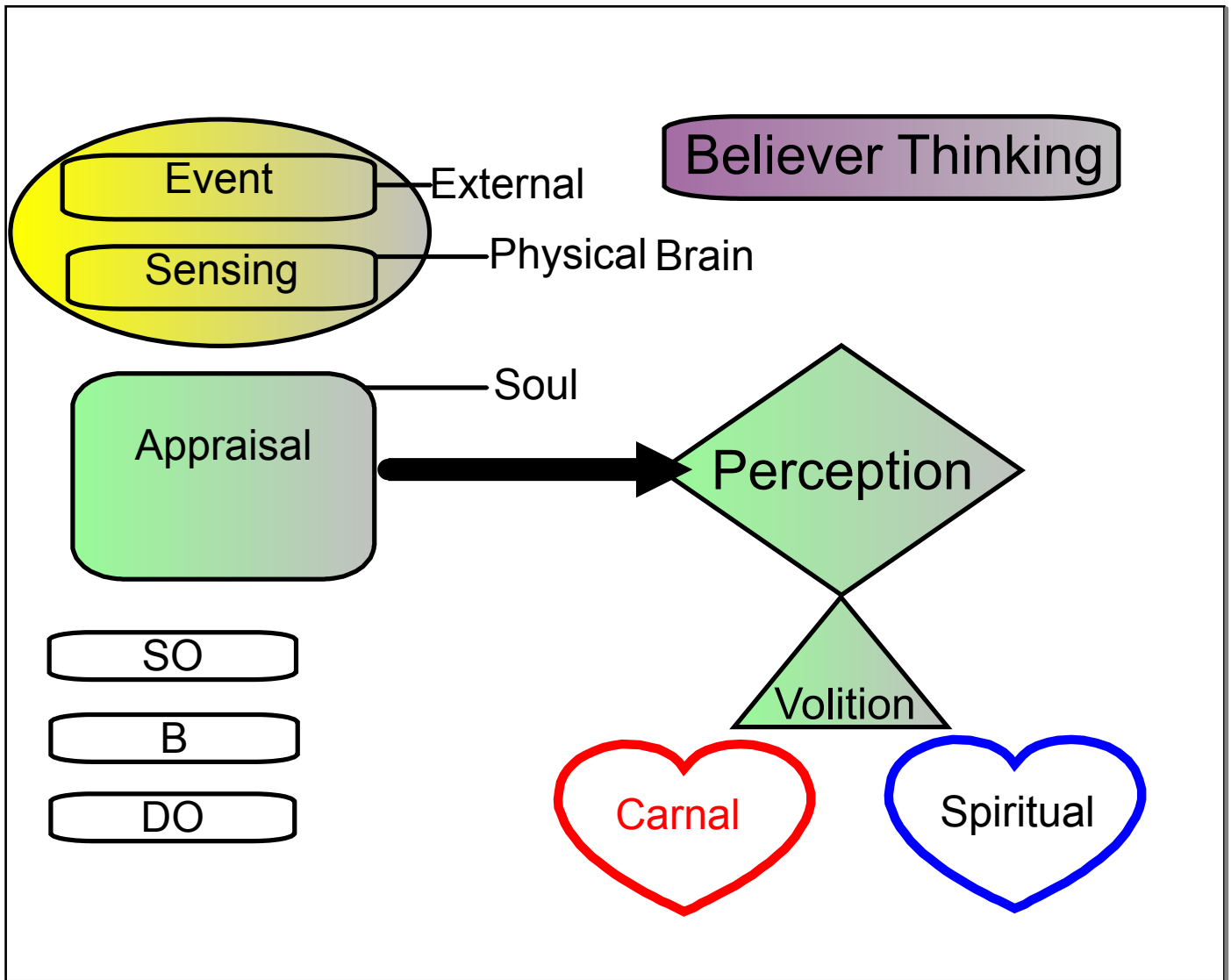
Fruit	Inner State	Response	Action	Stability
Not Jealous				
Not Boastful				
Not Puffed Up				
Not Indecent				
Not Self Seeking				
Not Advantage Seeking				
Not Aggravat-ed-ing				
Not Record Keeping				
Not Rejoicing over Evil				

THE FRUIT PICKERS SECRET:

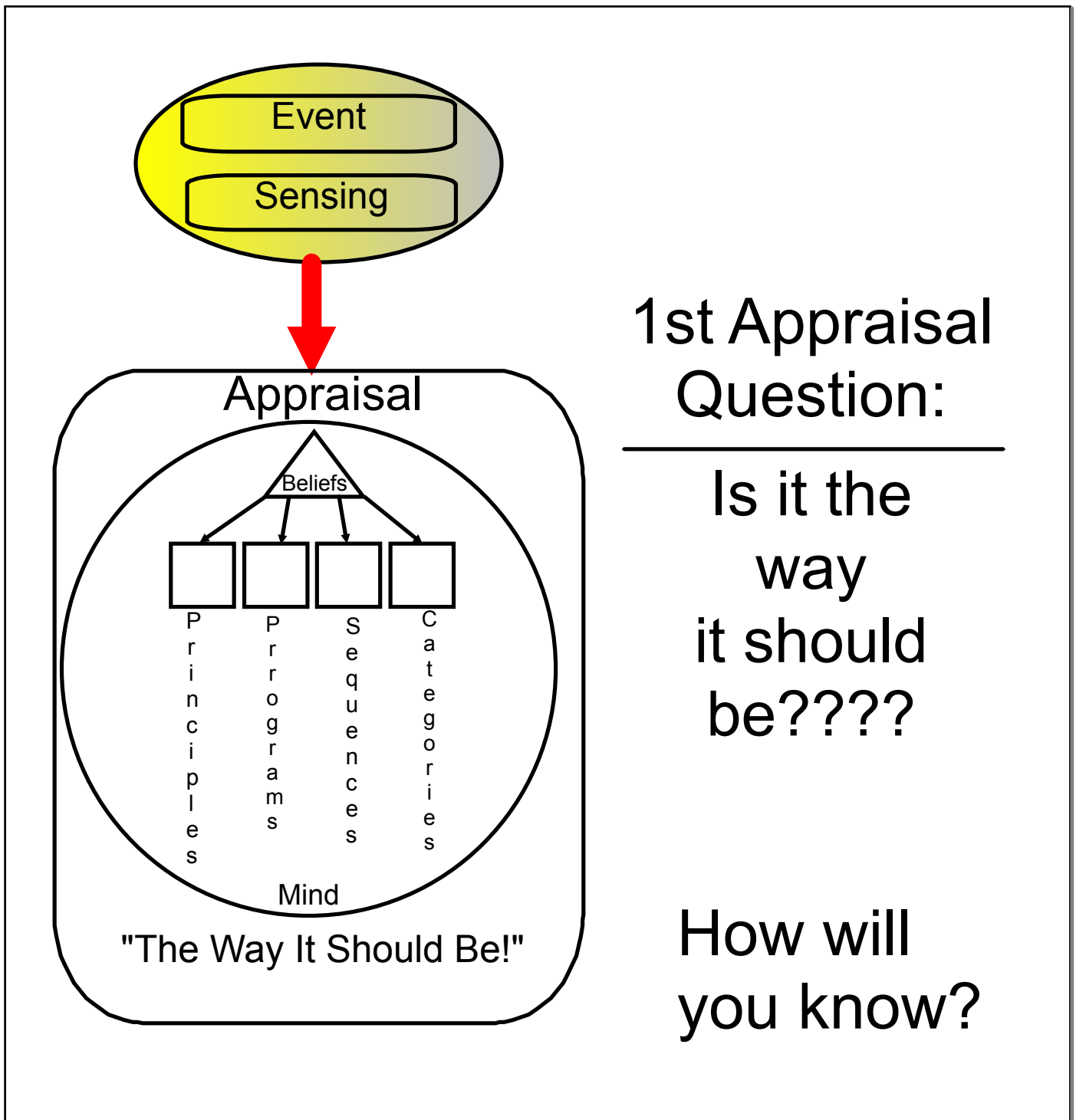
“So you also must RECKON yourselves dead to THE SIN NATURE and alive to God in Christ Jesus.” Romans 6:11 (ESV)

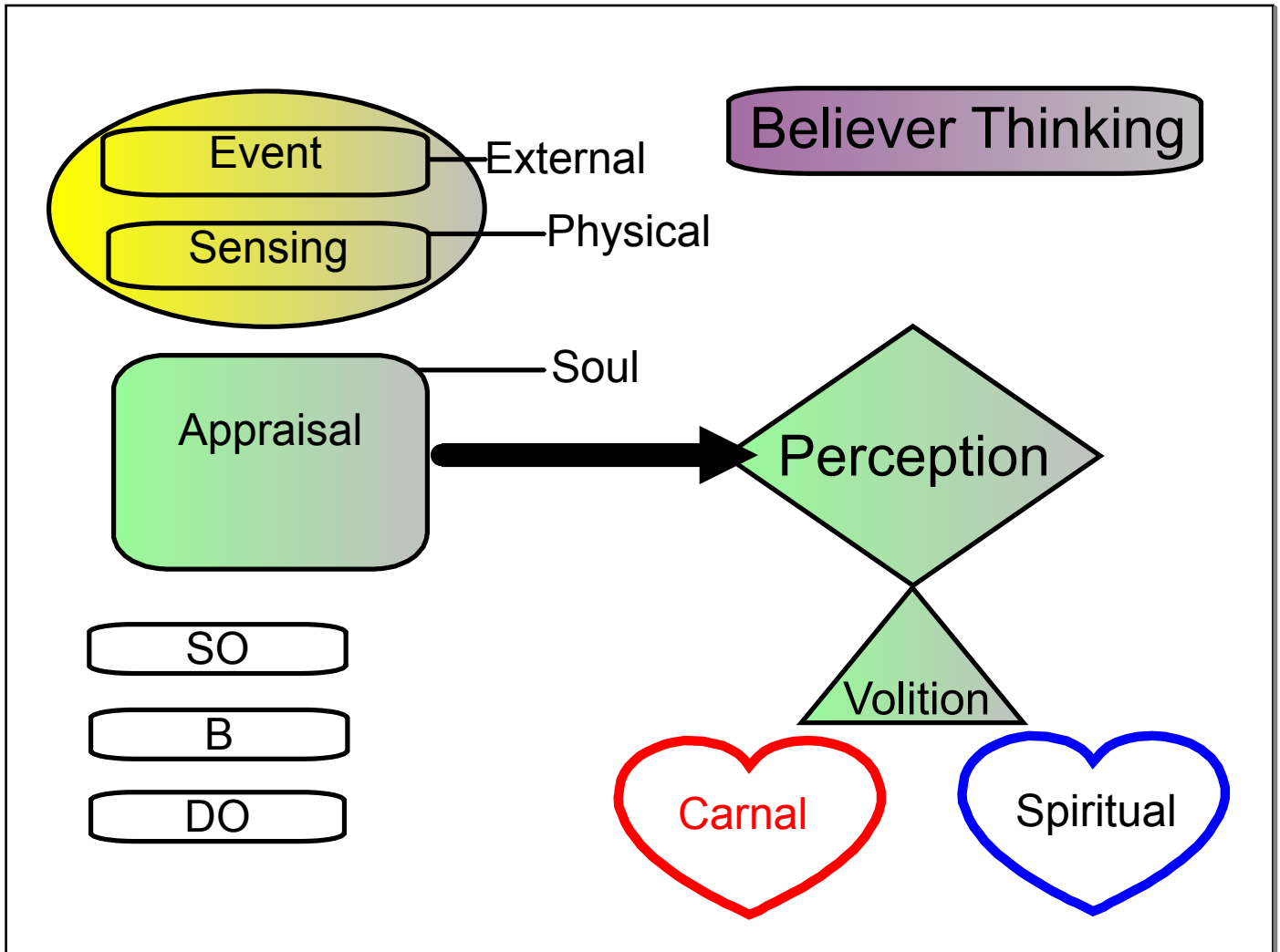
How Do I Reckon?

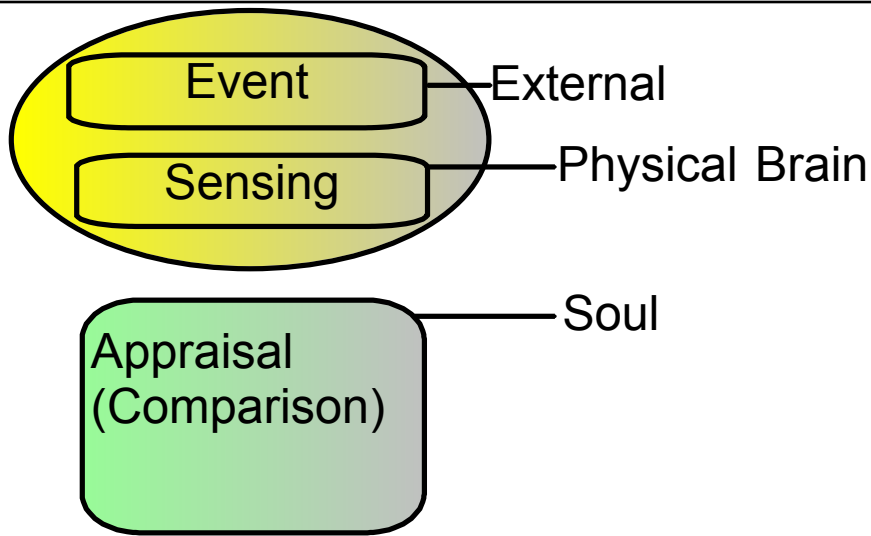




System Concept:	Values, Priorities, Beliefs
Principles:	Guidelines, Rules
Program:	Decisions, Choices
Sequence:	The order of things.
Category:	Identifying actions and objects.







1. What is the Choice or Decision (Program Level)?
2. To what category does it belong?
3. How does it fit in the Sequence?
4. How does it line up with my Principles/Guidelines?
5. How does it line up with my Goals/Values (System Concept)?

Fruit	SC	Princ	Prog	Seq	Cat
Love					
Joy					
Peace					
Long-suffering					
Kindness					
Goodness					
Faithfulness					
Gentleness					
Self-Control					
(More to Come)					

Situations and Reckoning

Situations and Reckoning

Situations and Reckoning

Situations and Reckoning