



LOVE SO AMAZING

2022 THEME

1 Cor. 12:31 But covet earnestly the best gifts: and **yet shew I unto you a more excellent way.**

1 Cor. 13:1 Though I speak with the tongues of men and of angels, **and have not charity**, I am become *as* sounding brass, or a tinkling cymbal.

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, **and have not charity, I am nothing.**

3 And though I bestow all my goods to feed *the poor*, and though I give my body to be burned, **and have not charity, it profiteth me nothing.**

Our theme for 2022 is... LOVE SO AMAZING. We have considered “LOVE SO AMAZING” in several different perspectives. The last few weeks we considered how the Lord Jesus assessed the seven churches in Rev. 2-3.

This morning, we begin looking at *Love So Amazing* in what is commonly called the “Love Chapter,” 1 Cor. 13. We begin by considering the definition of both the English word and the Greek word for “love.” The fact that 1 Cor 13 uses the word “charity” 9 times connects it with the nine-fold fruit of the spirit in Gal. 5:22-23. In 2 Pet. 1:5-7, the seventh addition to add to faith is “charity.”

<https://www.learnthebible.org/charity-or-love.html#:~:text=Charity%20is%20an%20interesting%20case%20in%20the%20King,did%20not%20know%20that%20love%20might%20have%20fit>

Why does the King James Bible sometimes have the word *love* and at other times use the word *charity*? The Greek word in the New Testament is *agape*:

Original Word: ἀγάπη

Transliteration: agapé

Phonetic Spelling: (ag-ah'-pay)

Definition: love, goodwill; **Usage:** love, benevolence, good will, esteem; plur: love-feasts.

agápē – properly, *love* which centers in moral *preference*. So too in secular ancient Greek, (*agápē*) focuses on *preference*; likewise the verb form (*agapáō*) in antiquity meant "to *prefer*" (TDNT, 7). **In the NT, (*agápē*) typically refers to *divine love*** (= what *God prefers*).

<https://biblehub.com/greek/26.htm>

This word, *agape*, is translated 86 times as *love*; 28 times as *charity*; one time as *dear* (Col. 1:13), and used in mentioning *feasts of charity*. *Agape* is also translated *charitably* in Rom. 14:15. In essence, the words *love and charity* are used interchangeably.

charity (n.)

In late Old English, charity is defined as "benevolence for the poor," also "**Christian love in its highest manifestation**." In the Vulgate the Latin word often is used as translation of Greek *agape* "love" -- **especially Christian love of fellow man** -- perhaps to avoid the sexual suggestion of Latin *amor*).

A general definition is a sense of "affections people ought to feel **for one another**" is from c. 1300. From c. 1300 as "an act of kindness or philanthropy," also "alms, **that which is bestowed gratuitously on a person or persons** in need." Charity is a sense of "charitable foundation or institution" in English attested by 1690s.

<https://www.etymonline.com/search?q=charity>

caritas (n.) Latin, "charity"

The Greek word here for "grace" (***charis*, which is etymologically related to the English word "charity"**) may not have had the theological overtones at the time Paul wrote this as it does today. *Charis* comes from the verb *chairo*, which means "to be happy" or "to rejoice," so in its original sense *charis* means "that which causes joy or pleasure." In a broader sense, it can be understood to mean "lovingkindness," "loving favor," "good will" and things along that line — **the kind of love that flows out of a person and whose expression makes that person happy**. In other words, to oversimplify a bit, Paul's use of this word indicates that it is God's freely given love for us that saves us. [http://feastupontheword.org/Eph_1:1-](http://feastupontheword.org/Eph_1:1-6:24#:~:text=The%20Greek%20word%20here%20for%20%22grace%22%20%28charis%2C%20which,charis%20means%20%22that%20which%20causes%20joy%20or%20pleasure.%22)

[6:24#:~:text=The%20Greek%20word%20here%20for%20%22grace%22%20%28charis%2C%20which,charis%20means%20%22that%20which%20causes%20joy%20or%20pleasure.%22](http://feastupontheword.org/Eph_1:1-6:24#:~:text=The%20Greek%20word%20here%20for%20%22grace%22%20%28charis%2C%20which,charis%20means%20%22that%20which%20causes%20joy%20or%20pleasure.%22)

CHARITY, *noun*

1. In a general sense, love, benevolence, good will; **that disposition of heart which inclines men to think favorably of their fellow man, and to do them good.**

In a theological sense, it includes supreme love to God, and universal good will to men.

2. In a more particular sense, love, kindness, affection, tenderness, springing from natural relations; as the charities of father, son and brother.

<https://webstersdictionary1828.com/Dictionary/charity>

❖ The basic observation regarding the two words is that the translation of *agape* to *love* is focused upon the attribute of God while translating *agape* to *charity* focuses upon a believers interaction with others.

2 Thess. 1:3 We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and **the charity of every one of you all toward each other aboundeth;**

1 Pet. 4:8 And above all things **have fervent charity among yourselves: for charity shall cover the multitude of sins.**

- ❖ As we begin the “Love So Amazing” chapter, remember that the focus of the word *charity* emphasizes God-like love of a believer toward others.
- ❖ The chapter begins by expressing great things that are nullified without charity.

I. THE EXCLUSION OF CHARITY

A. Skill Without Charity Is Commotion, 13:1

1 Cor. 13:1 Though I speak with the tongues of men and of angels, and have not charity, I am become *as* sounding brass, or a tinkling cymbal.

- ❖ Being multilingual is an impressive “gift” as many cannot grasp another language.
- ❖ Paul mentioned “tongues,” or languages of men, adding the language of angels being a possibility of an astounding feat.

Acts 2:4 And they were all filled with the Holy Ghost, and **began to speak with other tongues**, as the Spirit gave them utterance. ...

6 Now when this was noised abroad, the multitude came together, and were confounded, because that **every man heard them speak in his own language**. ...

8 And **how hear we every man in our own tongue**, wherein we were born?

❖ The Apostle Paul spoke several languages:

1 Cor. 14:18 I thank my God, **I speak with tongues more than ye all:**

19 Yet in the church **I had rather speak five words with my understanding, that *by my voice* I might teach others also, than ten thousand words in an *unknown tongue*.**

“Five words with my understanding”

Also hat Gott die Welt geliebt, dass er seinen eingeborenen Sohn gab, auf dass alle, die an ihn glauben, nicht verloren werden, sondern das ewige Leben haben.

Also hat **Gott** die Welt **geliebt**, dass er **seinen** eingeborenen **Sohn gab**, auf dass alle, die an ihn glauben, nicht verloren werden, sondern das ewige Leben haben.

Gott = God
geliebt = loved
gab = gave
seinen = His
Sohn = Son

❖ Paul's emphasis was clarity in understanding the words being spoken.

1 Cor. 14:8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

9 So likewise ye, **except ye utter by the tongue words easy to be understood**, how shall it be known what is spoken? for ye shall speak into the air.

❖ To be eloquent, without charity, is simply to be deteriorating into making useless noise – “...I am become *as* sounding brass, or a tinkling cymbal.”

B. Spirituality Without Charity Is Conceitedness, 13:2

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, and have not charity, I am nothing.

- ❖ The carnal church in Corinth liked the notoriety of spiritual gifts (see 1 Cor. 12.)
- ❖ Paul categorized the relevance of such gifts, along with an enlightening statement:

1 Cor. 12:31 But covet earnestly the best gifts: and **yet shew I unto you a more excellent way.**

- ❖ Gifts without charity is a display of conceitedness.

C. Sacrifice Without Charity Is Contemptible, 13:3

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

- ❖ Charity is epitomized by “generous actions or donations to aid people who are poor, ill, or needy:” <https://www.dictionary.com/browse/charity>
- ❖ Being charitable is commendable, but what about martyrdom – “...though I give my body to be burned...”

❖ The irony in this verse is that if acts of charity do not include the motive of “sacrificial love,” then there is not value to the one doing the charitable acts of sacrifice.

You can give without loving, but you cannot love without giving.

Amy Carmichael

quote fancy

❖ Real charity is motivated by God-like love for others.

Rom. 12:1 I beseech you therefore, brethren, by the mercies of God, that ye **present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.**

2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that **ye may prove what *is* that good, and acceptable, and perfect, will of God.**

Summary

- ❖ The “Love So Amazing” chapter translates *agape* as *charity*, emphasizing God-like love of a believer toward others.
- ❖ Skill and gifts done without charity are hollow displays of nothing more than noise.
- ❖ Doing sacrificial service without the motivation of charity, is conceited, and contemptible.
- ❖ Exaggerated displays of “Christianity” are hollow, ineffective, acts of worthlessness when done without the motivation of charity.

Conclusion

1 Jn. 4:7 Beloved, let us love one another: for **love is of God**; and every one that loveth is born of God, and knoweth God.

8 He that loveth not knoweth not God; for **God is love.**

9 In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, **that we might live through him.**

10 Herein is love, not that we loved God, but that **he loved us, and sent his Son to be the propitiation for our sins.**

11 Beloved, if God so loved us, **we ought also to love one another. ...**

17 Herein is our love made perfect, that we may have boldness in the day of judgment: because **as he is, so are we in this world.**

18 There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.

19 We love **him**, because he first loved us.

20 If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

21 And this commandment have we from him, That **he who loveth God love his brother also.**