

## Chapter Thirteen

### THE PROBLEM OF MAINTAINING LOVE IN THE MIDST OF DIVERSITY (Miraculous Gifts) (13:1-13)

#### IDEAS TO INVESTIGATE:

1. Why does Paul assume some of the Corinthians might not have love?
2. What is love? Who has authority to define love?
3. Why would the miraculous gifts “pass away”?
4. To whom does the analogy of childhood and manhood apply?
5. Why is love greater than faith and hope?

#### SECTION 1

#### Giftedness Without Love (13:1-3)

**13** If I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal. <sup>2</sup>And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing. <sup>3</sup>If I give away all I have, and if I deliver my body to be burned, but have not love, I gain nothing.

**13:1 Is Heedless:** Verse 31b of chapter 12 should be verse 1 of chapter 13. There the Greek word *hyperbole* (English *hyperbole*) is translated “more excellent.” Literally, the Greek word means “a throwing beyond—a surpassing.” Paul is going to show (in chapter 13) a way to unity in diversity that *surpasses* all other ways, and that way is agape-love. There are four words in the Greek language for love—*storge*, affection (e.g. familial love); *phileo*, friendship (e.g. fraternal); *eros*, passion, desire (e.g. sexual love); and *agape*, self-sacrificing, caring (God-like love). Only *phileo* and *agape* appear in the New Testament. Paul uses only *agape* in this chapter.

Agape-love is not only commanded, but motivated by God and Christ. “We love, because he first loved us . . .” (I John 4:19; see also I John 4:10). God created man with an intellect, a will and

emotions. Man has the ability or faculties to love. God demonstrated love in Christ and commands us to love, *but he will not force us to love.*

Love is the only thing man really has to give. Agape-love is a deliberate choice of the will. It is the absorption of every part of our being (intellect, will and emotions) in an obsession to care. It is definitely not physical or circumstantial. It is love which deliberately, by an act of will, chooses its object, and through all circumstances or in spite of them, goes on loving continually. C. S. Lewis, in *The Four Loves*, says it is a love that enables man "to love what is not naturally lovable; lepers, criminals, enemies, morons, the sulky, the superior and the sneering." It is a love that demands complete self-denial. It is always used when the will is involved. It is the word Jesus used when he commanded, "Thou shalt love thine enemy. . . ." Agape-love is the one thing that is completely indestructible; while other things pass away, love lasts. It is not dependent on anything outside itself; it is not affected by the worthiness or unworthiness of the one to be loved. If this love really grips our whole being, our Christian experience will be utterly revolutionized.

Professor Donald Nash, in the Kentucky Christian College bulletin's *Word Pictures*, has written this definition of Love:

Almost every Christian with a cursory knowledge of the Bible is cognizant of the fact that there are two Greek words for love in the New Testament, but few know their basic connotations. Valuable insights can be gained by delineating between them.

*Agape* is a love called out by a realization of the value of the object loved. It is not an emotion or passion, since it can be and is commanded in the scriptures. It has been defined as intelligent good will toward all men. Christianity took the word from pagan uses and enlarged, ennobled and inspired it. Because it is used of the love God had for the world in Christ it has something of the idea of sacrificial devotion to others in which self is forgotten.

*Phileo* is a love called out by an appreciation or pleasure in the object loved. This is an emotion. It suggests friendship and affection. It cannot be commanded and is not in the scriptures since it is spontaneous. It needs intercommunication between the lover and the object loved. It suggests love between two people with common interests.

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So, I am as a Christian to love all men with *agape* love, for I realize the intrinsic soul's value of everyone as God's creation. I should be willing to make sacrifices of personal desires and interests for all. But I am not commanded to love everyone *phileo*, since this is impossible. It comes from a common bond of fellowship.

For this reason Jesus is said to love the whole world *agape*. He recognized the worth of all and died for all (John 3:16). But he loves only Christians *phileo* (John 16:27), since only between Christians and the Father is the mutual bond of a common interest in righteousness, the common bond of prayer, and same spirit of friendship.

Sometimes it is said that *agape* is divine love and *phileo* human love; that *agape* is the higher love and *phileo* the lower. This is not exactly the case. God loves both ways, so one could not be human and the other divine. *Phileo* is actually the love of close, intimate relationship, and so Peter sought for Jesus to affirm this in him (John 21:15-19). I love the world *agape*, but my family and close friends *phileo*.

*Agape* is the higher, divine love only in the sense it calls for the type of sacrifice Christ manifested on the cross. It can only be truly produced in us by surrender to Christ and the indwelling of the Holy Spirit (Gal. 5:22). It is demonstrated in those great virtues so beautifully and powerfully portrayed by Paul in I Cor. 13, which only the true Christian possesses in the Biblical sense.

The Corinthians were gauging holiness by possession of miraculous gifts (especially by possession of the more spectacular gifts such as speaking in languages), and not by the love expressed in practical living. No matter what gifts (miraculous or non-miraculous) a Christian has, the fruit of the Spirit lived out in his life—i.e., his spiritual character—is the real yardstick by which to measure his holiness. There is a direct relationship between one's sanctification and the love he expresses. There is *no* relation whatsoever between sanctification and the possession of miraculous or non-miraculous gifts. The proof is in these Corinthians! They had all the miraculous gifts available (1:7), but still they ended up as the most carnal church described in the New Testament. Gifts serve their purpose only when they are governed by *agape*-love.

It is character, not charisma that counts. It is goodness, not giftedness that really matters. God supplies gifts, talents, blessings to all

men and women (even to pagan unbelievers), but God has so made his creatures that they may *give* or *withhold* their love. Giftedness without love shrivels character and thwarts God's will for the possessor of such giftedness. God gives gifts to men for the building of character through the expression of love. But in the ultimate analysis, men are free to love God or despise him, and, in this sense, therefore, responsible for their own character. When time ends and Jesus comes again, men will go right on being in character what they have chosen to be, as John wrote in Revelation, "Let the evildoer still do evil . . . and the righteous still do right . . ." (Rev. 22:10-11).

Even if a Christian had supernatural power to talk in the language of angels, predict the future, know and understand everything there is to know, have miraculous power to remove all obstacles, give away all his earthly goods and become a martyr, but did *not* have agape-love, what would he be? He would be only a *noise* (Gr. *chalkos echon e kumbalon alazon*, brass sounding or cymbal tinkling). Eloquence, erudition and oratory may command admiration, but only love really communicates to the heart. Men with miraculous gifts but without love will embitter the lives of other people because without love there is the inevitable self-centeredness which produces exploitation, cruelty, envy, hatred, and fighting. Love is the tie that binds all other virtues of the human personality together in harmony and stability. The loveless person is a spiritually unbalanced person. The church at Ephesus (about 100 A.D.) was a shocking picture of busyness, patience, discernment, toil, endurance, but absolutely *without* the one thing that matters—agape love, (Rev. 2:2-4). Regardless of everything else the Ephesian church was, she was without the power to meet the "soon to come to pass" waves of persecution, tribulation, false teaching and carnality of the pagan Roman empire (100-300 A.D.).

**13:2 Is Hollow:** The Greek word *kumbalon*, cymbal, means, literally, "hollow." Giftedness without love is vain and empty. There really is no value in having any gift without having love. Without love life is lost! He that selfishly saves himself (love only himself) will *lose* his life for life has being only as it emanates agape-love (cf. Matt. 10:39; 16:25; Mark 8:35; Luke 9:24). The man without agape-love is *nothing* (Gr. *outhen*, nil, not anything). He is lost!

**13:3 Is Hellish:** Man without agape-love is of *no profit* (Gr. *opheloumai*, no gain, profitless, useless). He is like saltless salt, fit only for the dung-heap. Without love a person does not gather with Christ but joins the devil in scattering (see Matt. 12:30). That is what

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these Corinthians, possessed of miraculous gifts without love, were doing. Someone has analyzed I Corinthians 13:1-3 as follows: "Thought, purpose, logic, industriousness, but without the radiance of love. Isn't that an accurate description of Satan?" Even the demons believed, and shuddered (James 2:19). They were "gifted" but they had no love.

What makes love so great? All gifts, sacrifices and services are hypocrisy without it (Matt. 6:1-18). Motivation is important. God is not interested in empty works of merit. He is evidently not impressed with our gifts as much as with the way we use them. Love is the one thing all men understand. Love may be communicated without language. Love never fails to glorify God. Love never fails to improve the character, both of the lover and the loved. Agape-love does not have to wait upon a feeling to be activated.

### SECTION 2

#### Giftlessness With Love (13:4-7)

4 Love is patient and kind; love is not jealous or boastful;  
5it is not arrogant or rude. Love does not insist on its own way; it is not irritable or resentful; 6it does not rejoice at wrong, but rejoices in the right. 7Love bears all things, believes all things, hopes all things, endures all things.

**13:4-6 Rejects:** In these verses are listed the perversities of character with which love has nothing to do. Only agape-love has the power to restrain from doing what is wrong, hurtful and destructive (see II Cor. 5:14); (a) Love is not *impatient*. Love suffers and waits. Love refuses to give way to anger and vindictiveness. Love waits, hoping for repentance. Love is not resentful when treated unjustly. Love is David with Saul—Christ with the Pharisees. Love never gives up, never dies—it goes on and on; (b) Love is not *unkind*. Some patiently endure wrong out of sheer obstinacy, but to be kind to the person who has done the wrong is the victory of agape-love. Barclay says, "There is so much Christianity which is good but unkind." The Greek word translated "kind" is *chresteuetai* which means literally, "serviceable, good, useable." In other words, kindness means action, service, giving. The greatest good a Christian can ever do this side of heaven is to be *kind* to people (see Luke 10:29-37). William Penn said: "I expect to pass through life but once. If therefore

there is any kindness I can show or any good thing I can do to any fellow being let me do it now and not defer or neglect it, for I shall not pass this way again.” (c) Love is not *jealous*. Only agape-love can see all the inequalities of life and remain content with its own place. Paul had learned contentment in whatever state he found himself (Phil. 4:11-13). Where there is no love, there will inevitably be envy, jealousy and hatred. Absence of agape-love left Cain open to envy and produced the first murder in human history. In its baser form, jealousy not only desires what others have, but being unable to attain it, begrudges the good others have. It does not even care so much that it does not have these things as it wishes others had not gotten them. Agape-love rejoices when others have good fortune. (d) Love is not *boastful*. The Greek word here is *perpereutai* and is used only in this one place in the New Testament. In classical Greek it means, “wind-bag” or “braggart” and Moffatt has translated it, “does not make a parade of itself.” Love does not “show off.” Love is quiet, unassuming, and humble. When love does anything it does not do it for praise or the applause of others. Love is not conceited. (e) Love is not *arrogant*. The Greek word for arrogant is *phusioutai*, “puffed-up.” Love is not contemptuous of others. Love is not the Pharisee who thanks God he is not like publicans (Luke 18:9-14). Love is not obsessed with self-importance. Give a man a little earthly authority or position and one soon sees whether he has love or arrogance. (f) Love is not *rude*. The Greek words are *ouk aschemonei*, meaning literally, “does not act unbecomingly, or, without graciousness.” There is the type of Christian who thinks real loyalty to the Bible means one must act bluntly, candidly, without tact and charm, almost brutally. There may be candidness there, but there is no winsomeness. Love is courteous, tactful, polite, and respectful without compromising truth. Love applies the “Golden Rule.” Love makes it possible to be right without being rude. (g) Love *never insists on its own way*. The Greek reads: *ou zetei ta heautes*; love is willing to sacrifice its own interests for that of others. Love does not demand its own rights (even though it may have some) above those of others. Barclay writes: “In the last analysis, there are in this world only two kinds of people—those who are continually thinking of their rights and those who are continually thinking of their duties . . . those insisting on their privileges and those who are remembering their responsibilities. . . .” There can never be true love where there is the “Me first” attitude. (h) Love is not *irritable*, (Gr. *paroxunetai*, from

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which we get the English word *paroxysm*, which means, “a fit, an attack, a convulsion of emotion”). The Greek word means, literally, “hyper-sharp, or, intense sharpening.” The word *easily* in some versions, is not in the Greek text. Barclay translates, “Love never flies into a temper fit.” Having a paroxysm of exasperation is an indication of the absence of agape-love. The Jewish rabbis made four classifications of people dealing with provocation: (1) those easily provoked but hard to pacify—their loss is cancelled by their gain; (2) those hard to provoke but hard to pacify—their gain is cancelled by their loss; (3) those easily provoked and easily pacified—they are evil; (4) those hard to provoke and easily pacified—they are righteous. But agape-love is never bad-tempered. Love must be angry with sin, but never irritable with the sinner. Greatness is not in position, but in disposition! (i) Love is not *resentful*. The Greek phrase is, *ou logizetai to kakon*, literally, “does not keep books or an account-ledger of evil.” Love will always keep a record of the many kindnesses it receives, but never a record of wrongs done to it. Love does not nurse grudges; it makes a concerted effort to forget all wrongs done to it. (j) Love does *not rejoice at wrong*. The Greek word translated *wrong* is *adikia* and means, *injustice*. Moffatt translates, “Love is never glad when others go wrong; love is gladdened by goodness.” Love does not delight in exposing the weaknesses and sins of other people. Love will agonize over the sin and condemn the sin, but will always yearn to cover and protect the person who has fallen. Some people get a certain malicious pleasure in hearing about someone else’s fall or trouble. Love does not do that. Love wants the truth. Love is brave enough to face the truth. Love has nothing to conceal and so is glad when the truth prevails. But love always uses the truth to build up, never to destroy.

**13:7 Reverse:** Love respects and urges men to do that which is positive good. Love cherishes the righteousness that can only be done when agape-love of God is working through believers. (a) Love cherishes the *bearing of all things*. The Greek word is *stegei*. It means primarily, “to protect, or preserve by covering—to keep off something that threatens,” thus it came to mean “to endure.” Love would rather protect than attack. Love gets under the load of life and bears it to the limit. We must learn to bear offences done to us if we ever expect to be able to forgive. C.S. Lewis writes, “To love at all is to be vulnerable. Love anything, and your heart will certainly be wrung and possibly be broken. If you want to make sure of keeping it intact, you must give your heart to no one, not even to an

animal. Wrap it carefully round with hobbies and little luxuries; avoid all entanglements; lock it up safe in the casket or coffin of your selfishness. But in that casket—safe, dark, motionless, airless—it will change. It will not be broken; it will become unbreakable, impenetrable, irredeemable. The alternative to tragedy, or at least to the risk of tragedy, is damnation. the only place outside Heaven where you can be perfectly safe from all the dangers and perturbations of love is Hell.” We must bear one another’s burdens if we wish to fulfill Christ’s law of love (Gal. 6:1-5). We must bear the distasteful task of attempting to restore wandering brethren (James 5:19-20). (b) Love wants to *believe all things*. Agape-love is not blind gullibility. It does not follow every kind of doctrine. Love speaks the truth (see Eph. 4:11-16). Love is discriminating and rejoices only in the truth. But love is not innately suspicious. Love strives to ascribe the best motives to others in their actions. Love looks for the best in everyone and everything. Love takes people at their word and always hopes in their trustworthiness, as long as it can, and then mourns over those who stumble and fall. (c) Love tries to find *hope in all things*. When love is disappointed in someone in whom it “believed” love will yet hope for better things. Love never despairs completely of anyone. Jesus never considered any man hopeless—he tried to the very end to reclaim Judas Iscariot. Hope does not, of course, try to persuade itself that a thief is honest or that the criminal is innocent, but it knows God is not willing that any man should perish. So love always hopes for repentance. (d) Love *endures all things*. The Greek word is *hupomenei*, literally, “remaining under.” This does not mean passive resignation, but the kind of spirit which conquers its setbacks, trials and circumstances by faith in God. It is the kind of “dogged constancy” which “hangs-in” in spite of hardships and obstacles. It is the enduring love shown by the patriarch Job, who said, “I know that my Redeemer lives, and at last he will stand upon the earth.” It is the overcoming endurance of the apostle Paul who said, “For the sake of Christ, then, I am content with weaknesses, insults, hardships, persecutions and calamities; for when I am weak, then I am strong” (II Cor. 12:10).

The Christians at Corinth were “eager for manifestations of the Spirit” (I Cor. 14:12) but they did not have agape-love. Paul admonished them to “strive to excel in building up the church” (I Cor. 14:12), but their passion for the spectacular miraculous gifts, to satisfy their egomania, was dividing and tearing down the church.



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In his attempt to stop this self-destruction, Paul inserts this parenthetical treatise on love and states emphatically that Christians would be much better off to have love whether they *ever* had a miraculous gift or not. He proves, in fact, that while Christians may get along without any miraculous gifts at all (13:8-13), they can never get along without agape-love. Love will more than make up for any lack of giftedness anyone may ever have, miraculous or otherwise. John the Baptist had no miraculous gifts, but he had love. The women who ministered to Jesus had no miraculous gifts such as the apostles had, but they had love. Dorcas had no miraculous gifts, but she had love. Love *surpasses* all other ways of edifying, or building the church. It surpasses all “gifts” of teaching, preaching, liberality, ruling, organizing, mercifulness, or whatever. Love is the supreme way. No Christian who really loves is inferior.

### SECTION 3

#### **Giftedness is Temporary, Love is Eternal (13:8-13)**

8 Love never ends; as for prophecies, they will pass away; as for tongues, they will cease; as for knowledge, it will pass away.  
9For our knowledge is imperfect and our prophecy is imperfect;  
10but when the perfect comes, the imperfect will pass away.  
11When I was a child, I spoke like a child, I thought like a child, I reasoned like a child; when I became a man, I gave up childish ways. 12For now we see in a mirror dimly, but then face to face. Now I know in part; then I shall understand fully, even as I have been fully understood. 13So faith, hope, love abide, these three; but the greatest of these is love.

**13:8-9 The Passing:** The text clearly states that these miraculous gifts would stop. They would fulfill their purpose and cease to exist. The question is; *when* were these gifts to stop? Again, this text clearly says the gifts were “imperfect” (Gr. *merous*, “in part”). Verse 11 of this chapter states the gifts were for an “infant” church (Gr. *nepios*, lit. “without the power of speech”—see Matt. 21:16; 11:25; Rom. 2:20; I Cor. 3:1; Heb. 5:13). If we are to believe the Bible, miraculous gifts were never intended to be universal or perpetuated beyond the lifetime of the apostles. Miraculous gifts were never given to all believers. They were never to heal all believers, edify or deliver all

believers. There are clear indications that Christians could be endowed with miraculous gifts only through the laying on of the hands of the apostles (see Acts 8:14-24).

The "infant" church had difficulty in two areas: (1) in believing that Jews and Gentiles were acceptable to God on the same terms (faith, repentance and immersion in water for the forgiveness of sins), without the Law of Moses. Judaizers constantly harassed the church insisting their message of circumcision and the Law was the true way to salvation. So the message of the gospel had to be confirmed by miracles before the church could ever be fully weaned from the infantilism of the Law to the manhood of the gospel (see Gal. 3:23—4:7; Eph. 4:11-16; Heb. 5:11—6:12). When the church finally shed its immaturity (and when God destroyed the threat of Judaism by destroying Jerusalem and the Jewish nation at the hands of the Romans in 70 A.D.) miracles were no longer needed; (2) distinguishing between true apostolic doctrine and false doctrine. Once the apostolic teaching was put on record (written in our New Testament books) and verified by miraculous manifestations, there was no longer any need for these miracles. Miracles evidently passed away as the generation of believers upon whom the apostles had laid their hands passed away, for there is no divine sanction for perpetuating miracles beyond the hands of the apostles.

Paul uses the Greek word *katargethesontai* to declare the gifts of prophecy and knowledge will be *abolished*. The Greek word literally means, "reduced to inactivity." When he says tongues will *cease* he uses the Greek word *pausontai*, meaning "to stop, to make an end." They are strong, unequivocal words, predicting the cessation of miraculous gifts.

**13:10-12 The Perfect:** The miraculous gifts were partial ("imperfect") and temporary ("will pass away"). When the *perfect thing* (Gr. *teleion*) came, the *partial thing* (Gr. *to ek merous*) was *abolished* (Gr. *katargethesetai*). The Greek word *teleion* is a noun in the neuter gender. It should not, therefore, be translated to mean, "when Christ comes again." The word *teleion* is *not* referring, either grammatically or contextually, to a person, but to some thing. The word *teleion* means, "that which has reached its goal; that which has matured or come to its fulfillment." It does not mean that which is sinless.

The *perfect thing* in this context is referring to the *mature church*; the church which no longer needs miraculous confirmation of the apostolic message. The perfected, matured church will have had enough

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miraculous confirmations and guidance to acknowledge that the Judaizers, Gnostics, Nicolaitans, and other aberrant religious teachings are false. The perfected, matured church will know that Gentiles or Jews do not need to keep the Law of Moses to be members of Christ's body. The church in its manhood will be able to eat and digest the strong "meat" of the final, complete, New Testament scriptures. The mature church will realize that agape-love is the surpassing way to sanctification and evangelism—and that possession of miraculous gifts is not the way.

When spiritual maturity came, from the completed, integrated church, from the completed apostolic revelation, from perfected, Christ-like love, the church *reasoned* or *reckoned* (Gr. *elogizomen*), or thought, like a man (Gr. *gegona aner*), *abolishing the things of the infant* (Gr. *katergeka ta tou nepiou*). As long as the church was spiritually immature, it *spoke like an infant* (Gr. *elaloun hos nepios*), it *thought like an infant* (Gr. *ephronoun hos nepios*), and it *reasoned like an infant* (Gr. *elogizomen hos nepios*). As long as the church was infantile, unable to distinguish between true and false without miraculous guidance, it was not seeing the whole picture of redemption and sanctification. Paul says in verse 12, the infant church was then seeing only a reflection (Gr. *esoptrou*, in a mirror) and that, dimly. The Greek word *ainigmati* is translated "darkly" in the KJV and "dimly" in the RSV, but it is the word from which the English word *enigma* comes. *Enigma* means, "puzzling, perplexing, questionably, or obscurely." As long as the infant church was eager for miraculous manifestations of the Spirit in preference to agape-love, the aim of the completed New Testament scriptures, they could never see themselves or circumstances as they really were.

Paul is saying that as soon as the completed apostolic revelation had been written down, the church would see the *whole scheme* of redemption and sanctification—it would no longer be enigmatic—and the church would grow and mature through agape-love, and the temporary, partial manifestations of the Spirit would cease to exist for the church. When the faith was once for all delivered to the saints (Jude 3) the church could distinguish true from false, good from evil, by the completed apostolic word (I John 4:1-6). God granted to the church in his word *all* things that pertain to life and godliness (II Peter 1:2-4). God has given in the completed scriptures everything the church needs to make the man of God *complete*, thoroughly furnished (equipped) for *every* good work (II Tim. 3:16-17). The

church in its mature manhood, without miraculous gifts of its infancy, may now look in the perfect law, the law of liberty, and persevere (James 1:22-25). The church may now see the whole picture of redemption and sanctification—in the New Testament scriptures it lacks nothing that pertains to life and godliness. The *aim* of the apostolic message and ministry is not miraculous manifestations of the Spirit, but *love* that issues from a pure heart and a good conscience and sincere faith (I Tim. 1:5).

**13:13 The Perpetual:** Love will never *fall* (Gr. *piptei*), it will endure forever. Love never falls to the ground—there is nothing temporary about love. Love never loses its strength—it is inexhaustible. Love never leaves its place—it is unassuming and immovable.

Faith possesses the past by giving us a conviction of things not seen. Hope claims the future, and looks beyond to the glory not yet realized. But love is the *goal* God has for us. And faith and hope are the *means* to that end. Paul does not mean that love will outlast faith and hope. He does not mean that faith and hope will someday cease. Faith and hope and love will all go on as long as our relationship to Christ lasts—for eternity. We will trust, put our hope in, and love God in heaven, forever. But love is the *greatest*. Faith and hope serve to develop godliness, but *love is godliness*, for, “God is love” (I John 4:16).

Our “possessions” and “gifts” we leave behind us. Only godliness abides. At the gates of death we will lay down forever the various weapons and tools which God, in his marvelous grace, has put into our hands for this earthly pilgrimage. All our gifts and every other capacity designed for this temporary earthly existence we shall resign. But we will carry through the pearly gates the moral and spiritual character which the Holy Spirit, through the conflicts and testings of life, has developed within us through the word. Faith, hope and love abide—but the greatest is love. *Make love your aim* (I Cor. 14:1).

## APPLICATIONS:

1. If God said he would grant *you* one wish, either the supernatural power to predict the future, or the trials and tribulations that would help you love your enemies like David or Jesus—which would you wish?
2. What do you think this chapter has to say to those today who insist the church, and Christians, need to have miraculous gifts of tongues, healing, prophecy, etc.?

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3. Do you really believe that just plain, old, Christian love is the most important thing for Christ's church today, or ever?
4. Do you think the church has it?
5. How do you think the church, or Christians, may get it?
6. Do you know people who believe that Christian love accepts all things—true and false, right and wrong?
7. Where do you think you might improve your agape-love-life?
8. Do you think the church today is more mature (less childlike) than the church of the first century? How?
9. Is love the most important virtue you wish to cultivate in your Christian experience?
10. May agape-love be cultivated? In what way?

### APPREHENSIONS:

1. What is agape-love? How is it different from other aspects of love?
2. Why are all Christian gifts and Christian actions hollow without love?
3. May a Christian do an act of love without feeling like it?
4. What is kindness?
5. What does courtesy have to do with Christian love?
6. Why were miraculous gifts destined to pass away?
7. When did miraculous gifts pass away?
8. What is the "perfect" that was to come?
9. When did the church see "in a mirror, dimly"?
10. When did the church see "face to face"?