

Philippians Series

Lesson #020

October 6, 2022

Dean Bible Ministries

www.deanbibleministries.org

© 2022, Dr. Robert L. Dean, Jr.

Philippians

Loving and Hating Your Brother

1 Corinthians 13:1–8; 1 John



Php. 1:9, “And this I pray, that your love may abound still more and more in knowledge and all discernment,

Php. 1:10, “that you may approve the things that are excellent, that you may be sincere and without offense till the day of Christ,

Php. 1:11, “being filled with the fruits of righteousness which are by Jesus Christ, to the glory and praise of God.”

Php. 1:9, “And this I pray, that your love may abound still more and more in knowledge and all discernment,

Php. 1:10, “that you may approve the things that are excellent, that you may be sincere and without offense till the day of Christ,

Php. 1:11, “being filled with the fruits of righteousness which are by Jesus Christ, to the glory and praise of God.”

ἀγάπη agapē

fem sing nom

love

Php. 1:9, “And this I pray, that your love may abound still more and more in knowledge and all discernment,

Php. 1:10, “that you may approve the things that are excellent, that you may be pure/unsullied and without blame till the day of Christ, ~RD

Php. 1:11, “being filled with the fruits of righteousness which are by Jesus Christ, to the glory and praise of God.”

ἀγάπη agapē
fem sing nom
love

ἐπίγνωσις epignōsis fem
sing dat knowledge of
a more intimate sense,
especially toward God,
cf., Col. 1:9–10

Php. 1:9, “And this I pray, that your love may abound still more and more in knowledge and all discernment,

Php. 1:10, “that you may approve the things that are excellent, that you may be pure/unsullied and without blame till the day of Christ, ~RD

Php. 1:11, “being filled with the fruits of righteousness which are by Jesus Christ, to the glory and praise of God.”

**ἀγάπη *agapē*
fem sing nom
love**

**ἐπίγνωσις *epignōsis* fem
sing dat knowledge of
a more intimate sense,
especially toward God,
cf., Col. 1:9–10**

**αἴσθησις *aisthēsis*
fem sing dat (f)
judgment,
perception, esp.
toward men**

Php. 1:9, “And this I pray, that your love may abound still more and more in knowledge and all discernment,

Php. 1:10, “that you may approve the things that are excellent, that you may be pure/unsullied and without blame till the day of Christ, ~RD

Php. 1:11, “being filled with the fruits of righteousness which are by Jesus Christ, to the glory and praise of God.”

δοκιμάζω *dokimazō*

pres act infin

to prove, evaluate,

approve, test

Php. 1:9, “And this I pray, that your love may abound still more and more in knowledge and all discernment,

Php. 1:10, “that you may approve the things that are excellent, that you may be pure/unsullied and without blame till the day of Christ, ~RD

Php. 1:11, “Having been filled with the fruits of righteousness which are by Jesus Christ, to the glory and praise of God.”

**δοκιμάζω *dokimazō*
pres act infin
to prove, evaluate,
approve, test**

**πληρόω *plēroō*
perf mid/pass part
masc plur nom
to fill; fulfill**

What the Bible Teaches About

Understanding Biblical Love



- 1. John 13:34–35 sets love as the ultimate indication of the fact that we are disciples, we are learning, applying, growing believers in Christ who walk by the Spirit.**
- 2. The parable of the good Samaritan is the illustration of love.
Luke 10:25–37**
- 3. The greatest example of love. John 3:16; Romans 5:8**
- 4. 1 Cor. 13:1–8 is the description of love.**
- 5. Our passage Php. 1:9 tells us three things about love.**
- 6. Gal. 5:22 informs us that biblical love is a fruit of the Holy Spirit.**
- 7. Numerous passages in 1 John relate love to the thinking and life of the growing, maturing believer.**

1. John 13:34–35 sets love as the ultimate indication of the fact that we are disciples, we are learning, applying, growing believers in Christ who walk by the Spirit.

Jn. 13:34, “A new commandment I give to you, that you love one another; as I have loved you, that you also love one another.

Jn. 13:35, “By this all will know that you are My disciples, if you have love for one another.” ~NKJV

2. The parable of the good Samaritan is the illustration of love. Luke 10:25–37

Lk. 10:25, “And behold, a certain lawyer stood up and tested Him, saying, ‘Teacher, what shall I do to inherit eternal life?’”

Lk. 10:26, “He said to him, ‘What is written in the law? What is your reading of it?’”

Lk. 10:27, “So he answered and said, ‘ “You shall love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind,” and “your neighbor as yourself.” ’ ”

Lk. 10:28, “And He said to him, ‘You have answered rightly; do this and you will live.’ ” ~NKJV

Lk. 10:27, “So he answered and said, ‘ “You shall love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind,” and “your neighbor as yourself.” ’ ” ~NKJV

Deut. 6:5, “You shall love the LORD your God with all your heart, with all your soul, and with all your strength.”

Lev. 19:18, “You shall not take vengeance, nor bear any grudge against the children of your people, but you shall love your neighbor as yourself: I am the LORD.”

Lk. 10:28, “And He said to him, ‘You have answered rightly; do this and you will live.’ ” ~NKJV

Lk. 10:28, “And He said to him, ‘You have answered rightly; do this and you will live.’ ” ~NKJV

Lev. 18:4, “You shall observe My judgments and keep My ordinances, to walk in them: I am the LORD your God.

Lev. 18:5, “Keep My statutes and ordinances; a person will live if he does them. I am *Yahweh*.” ~HCSB

What do we learn from this?

- 1. Neither the Samaritan, the priest, or the Levite knew the Jew who had been mugged on the road to Jericho. So the application of love extends to someone that is not even known by the one who is showing love.**

2. The recipient of the Samaritan's act of love was part of a culture that was totally hostile to the Samaritan religion and people. They would not walk through their territory, even the lawyer will not pronounce their name.

3. The neighbor is anyone we meet, whether we know them or not, like them or not, appreciate them or not. It is another human being.

4. This means that the love is not conditioned upon the behavior or likability, or any other positive factor in the one who receives it—even if the one who is shown love is an enemy or someone hostile to the one showing the love.

5. This love is called impersonal because it emphasizes that there is no personal connection or knowledge between the two. And unconditional because there is no positive condition on the part of the one receiving the act of love.

6. This is indeed a demonstration of grace. “Love” that is not based on grace, is not love.

3. The greatest example of love. John 3:16; Romans 5:8

3. The greatest example of love. John 3:16; Romans 5:8

John 3:16, “For God loved the world in this way—He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.”

3. The greatest example of love. John 3:16; Romans 5:8

John 3:16, “For God loved the world in this way—He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.”

Rom. 5:8, “But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us.”

An attempted definition:

Love is a mental attitude toward others which desires the best for them according to the standards of God's integrity.

Biblical love is not based on the attributes of the person loved, but on the integrity of God working through the believer who loves based on God's integrity and the work of the Holy Spirit.

4. 1 Cor. 13:1–8 is the description of love.

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.**

1 Cor. 13:1, “If^{3rd} 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^{3rd} 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^{3rd} 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.**

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. 13:3, “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.**

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.**

**χρηστεύομαι *chrēsteúomai*,
to show oneself mild, to be
kind; *chrystos*, a cognate
noun, means something
easy, or to be morally good
and benevolent.
Emphasizes a positive
reaching out or being
useful or helpful to
someone else.**

1 Cor. 13:4, “Love suffers long *and* is kind; love does not envy; love does not parade itself, is not puffed up;”

ζηλόω *zēlóō* with the negative, to be jealous or envious; an uncontrolled outburst

1 Cor. 13:4, “Love suffers long *and* is kind; love does not envy; love does not parade itself, is not puffed up;”

ζηλόω *zēlóō* with the negative, to be jealous or envious; an uncontrolled outburst

περπερεύομαι *perpereúomai*; does not brag, or speak emptily of its own accomplishments

1 Cor. 13:4, “Love suffers long *and* is kind; love does not envy; love does not parade itself, is not puffed up;”

ζηλόω *zēlóō* with the negative, to be jealous or envious; an uncontrolled outburst

περπερεύομαι *perpereúomai*; does not brag, or speak emptily of its own accomplishments

φυσιόω *phusióō* with the negative to be puffed up or conceited, related to the conceit or *gnosis* in 1 Cor. 8:1; the basic problem of the Corinthians

1 Cor. 13:5, “does not behave rudely, does not seek its own, is not provoked, thinks no evil;”

ἀσχημονέω

***aschēmonéō* plus the**

negative,

to be disgraced or

shamed, love does not

disgrace or shame its

object, or behave in a

rude manner

1 Cor. 13:5, “does not behave rudely, does not seek its own, is not provoked, thinks no evil;”

ἀσχημονέω

***aschēmonéō* plus the negative,**

to be disgraced or shamed, love does not disgrace or shame its object, or behave in a rude manner

ζητέω *zētéō* plus the negative;

self absorption, to put itself first

1 Cor. 13:5, “does not behave rudely, does not seek its own, is not provoked, thinks no evil;”

**ἀσχημονέω *aschēmonéō* plus the negative,
to be disgraced or shamed, love does not disgrace or shame its object, or behave in a rude manner**

**ζητέω *zētéō* plus the negative;
self absorption, to put itself first**

**παροξύνω *paroxúnō* plus the negative;
to be easily angered, upset, or provoked. To be irritable with the object of love.**

λογίζομαι *logízomai* plus the negative; in the sense of the LXX with the idea of imputing wrong doing to others, love gives the benefit of the doubt

1 Cor. 13:6, “does not rejoice in iniquity, but rejoices in the truth;”

χαίρω *chaírō*; love does not go along with evil, or overlook evil, that is sin. Love has integrity and is consistent with righteousness. Love without integrity is not love.

ἀδικία *adikía* sin, unrighteousness

**συγχαίρω *sugchaírō*;
Rejoice together**

**ἀλήθεια *alētheia*
fem sing dat
truth, truthfulness,
faithfulness: love has
integrity**

1 Cor. 13:7, “bears [always protects] all things, believes all things, hopes all things, endures all things.”

στέγω *stégō*;

To cover over in order to protect, doesn't discuss the other's flaws or faults. (I) Generally meaning to conceal, with the acc. (1 Cor. 13:7, love hides the faults of others or covers them up). Does not embarrass them. Not excusing faults, but not discussing the other's faults.

1 Cor. 13:8, “Love never fails.”

Steadfast

Kind

Not envious

Not rude

Not self-absorbed

Not conceited

Not arrogant

**Not rejoicing
in wrongdoing**

Not easily angered

Not imputing evil

LOVE

Rejoicing in Integrity

**4. The characteristics of God's love expressed in salvation.
The greatest example of love: John 3:16; Romans 5:8**

John 3:16, “For God loved the world in this way—He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.”

Rom. 5:8, “But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us.”

1. Initiating: It takes charge to provide the perfect solution necessary to restore the relationship broken by Adam's original sin.

God's initiating love took place billions and billions of years ago in eternity past with God's plan of redemption for mankind.

2. Aggressive: Asserts itself with confidence and boldness. Because of omniscience, God knows the entire problem and with understanding takes every step necessary to resolve the problem. We lack knowledge, so need to seek out all relevant information.

**3. Humble: Seeks not His own personal glory but takes on the attitude of a servant to do whatever is necessary including incarnation, sacrifice, and the undeserved imputation of human sin to recover fallen humanity.
Php. 2:5–11**

4. Intense: A zealous determination to achieve the goal of salvation despite all obstacles. Since God is omnipotent, He is able to accomplish whatever is necessary to fulfill His perfect plan for the human race.

5. Steadfastly Loyal: God is loyal to His promises to man and strongly desires all men to come to a saving knowledge of Jesus Christ. Therefore He does not reject and condemn man at the moment of sin. God is always loyal and faithful to His promises.

6. Consecration: Jesus Christ is solemnly set apart [sanctified] for the high purpose of being the exclusive means of salvation for the Church. As such, He is loyal and set apart to bring every believer to maturity.

7. Dedication: Jesus Christ committed Himself to the task of service, sacrifice, salvation, and sanctification.

8. Devoted: To give or apply (one's time, attention, and self) entirely to a particular activity, cause, or person. In this case, the activity is the incarnation and crucifixion, the cause is the salvation of the world, and the person is every individual.

Initiating
Aggressive
Humble
Intense
Steadfast loyalty
Consecration
Dedication
Devotion

- 5. Our passage, Php. 1:9, tells us three things about love:**
- a. We should pray that our love for God and our love for others would abound**
 - b. Love is not an emotion but is closely related to knowledge and discernment—two important functions of our mind, our thinking**
 - c. Capacity for love is something that grows and develops as we grow spiritually**

6. Gal. 5:22–24 informs us that biblical love is a fruit of the Holy Spirit

Gal. 5:22, “But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness,

Gal. 5:23, “gentleness, self-control. Against such there is no law.

Gal. 5:24, “And those who are Christ’s have crucified the flesh with its passions and desires.”

7. Numerous passages in 1 John relate love to the thinking and life of the growing, maturing believer.

Who is Being Addressed in 1 John (Believers, Unbelievers, or Both?)

- 1. John calls his readers “little children” whose “sins are forgiven for His name’s sake” (1 Jn. 2:12). He also calls them “fathers” who “have known Him from the beginning,” and he writes to the “young men” who “have overcome the evil one” and in whom “the word of God abides” (1 Jn. 2:13–14).**

Who is Being Addressed in 1 John (Believers, Unbelievers, or Both?)

2. They are said to abide, which is a term for fellowship or not, John 15:1–8.

1 John 2:6, “He who says he abides in Him ought himself also to walk just as He walked.”

Who is Being Addressed in 1 John (Believers, Unbelievers, or Both?)

- 3. He refers to hating their brothers. If the haters are not believers, then they are not brothers, therefore both must be believers to be brothers.**

1 John 2:9, “He who says he is in the light, and hates his brother, is in darkness until now.

1 John 2:10, “He who loves his brother abides in the light, and there is no cause for stumbling in him.

1 John 2:11, “But he who hates his brother is in darkness and walks in darkness, and does not know where he is going, because the darkness has blinded his eyes.”

Who is Being Addressed in 1 John (Believers, Unbelievers, or Both?)

- 4. He uses the plural pronoun “we,” which includes himself with his readers.**

What 1 John Teaches About

Love

