

Philippians Series

Lesson #021

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Dean Bible Ministries

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Philippians

Loving and Hating Your Brother – Part 2

1 Corinthians 13:1–8; 1 John



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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.”

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cf., Col. 1:9–10

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a more intimate sense,
especially toward God,
cf., Col. 1:9–10**

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

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pres act infin

to prove, evaluate,

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**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.**

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. 13:4, “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;”

ζηλώω *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**

**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.”

**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.”

- 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



1. 1 John 2:3, “Now by this we know that we know Him, if we keep His commandments.

1 John 2:4, “He who says, ‘I know Him,’ and does not keep His commandments, is a liar, and the truth is not in him.

1 John 2:5, “But whoever keeps His word, truly the love of God is perfected [matured] in him. By this we know that we are in Him.”

Know Him = keep His commandments = keep His Word

☐ Love for God matured

2. 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.”

a. 1 John 2:6–8 transitions to the light/darkness contrast

b. The one who hates his brother = is [walking] in darkness = 1 John 1:6, “If we say that we have fellowship with Him, and walk in darkness, we lie and do not practice the truth.”

The one who says he is in the light and hates his brother = is not having fellowship = not practicing [*poieo*], “not doing” the truth

The one who walks in the light = we have fellowship with one another

1 John 1:6, “If we say that we have fellowship with Him, and walk in darkness, we lie and do not practice the truth.

1 John 1:7, “But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin.”

Conclusion

“Hating his brother” means the one who hates is a believer

- 1. We only have fellowship with one another if we are walking in the light.**
- 2. The one who loves his brother abides in the light.**
- 3. The one who hates his brother is in darkness, walks in darkness.**
- 4. The one who walks in darkness lies and is not doing the truth.**

Negatively

1 John 2:15, “Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him.”

1 John 2:5, “But whoever keeps His word, truly the love of God is perfected in him. By this we know that we are in Him.”

a. 1 John 2:5, keeping God's Word correlates to a believer who is maturing in his love for God.

b. Friendship with the world is enmity toward God (James 4:4).

The one who loves the world is a believer who has not overcome the world.

The one who loves the world has not developed in his love for the Father.

c. The one who has not developed his love for the Father is not keeping His Word.

1 John 2:17, “And the world is passing away, and the lust of it; but he who does the will of God abides forever.”

The problem for John’s readers is that they are coming under the influence of false teachers who deny that Jesus is the Messiah. 1 John 2:22

1 John 2:22, “Who is a liar but he who denies that Jesus is the Christ? He is antichrist who denies the Father and the Son.”

Abiding = walking in fellowship with the Father and the Son

1 John 2:24, “Therefore let that abide in you which you heard from the beginning. If what you heard from the beginning abides in you, you also will abide in the Son and in the Father.”

Abiding = maintaining belief in the message heard from the beginning. This is part of maintaining fellowship/partnering with God in our spiritual life.

1 John 3:9, “Whoever has been born of God does not sin, for His seed abides in him; and he cannot sin, because he has been born of God.”

Abiding = fellowship

The one walking in fellowship/walking by the Spirit is not able to sin because He has been born of God.

1 John 3:10, “In this the children of God and the children of the devil are manifest: Whoever does not practice righteousness is not of God, nor is he who does not love his brother.

1 John 3:11, “For this is the message that you heard from the beginning, that we should love one another,”

- a. The believers should love one another.**
- b. Some believers hate their brothers.**
- c. Believers who hate their brother are not practicing [*poieo*–“doing”] righteousness and are not of God.**

- d. Believers who are not of God, are not those who lost salvation, but are not living in light of their new birth, their new identity in Christ.**

- e. The one who hates his brother, is walking in darkness, is not doing righteousness, is in darkness, walks in darkness, is not doing the truth, and is not maturing in his love for God (1 John 1:6; 2:11).**

Further

1 John 3:14, “We know that we have passed from death to life, because we love the brethren. He who does not love his brother abides in death.

1 John 3:15, “Whoever hates his brother is a murderer, and you know that no murderer has eternal life abiding in him.”

This death is carnal or operational death, the believer living like a spiritually dead person.

1 John 3:14–16 connects love to practicing the truth, similar to James 2:1–12.

1 John 3:24, “Now he who keeps His commandments abides in Him, and He in him. And by this we know that He abides in us, by the Spirit whom He has given us.

1 John 4:1, “Beloved, do not believe every spirit, but test the spirits, whether they are of God; because many false prophets have gone out into the world.**

1 John 4:2, “By this you know the Spirit of God: Every spirit that confesses that Jesus Christ has come in the flesh is of God,”

**** *of God*, appears to be a term for those walking in the light**

1 John 3:9, “No one born of God makes a practice of sinning, for God’s seed abides in him; and he cannot keep on sinning, because he has been born of God.

1 John 3:10, “By this it is evident who are the children of God, and who are the children of the devil: whoever does not practice righteousness is not of God, nor is the one who does not love his brother.”

“Children” is *tekna*

The one who does not do righteousness = the one who does not love his brother = children of the devil

a. Not his brother unless he is a believer

b. Acting like a child of the devil

c. Acting like a spiritually dead person

Conclusion:

- 1. A believer who is not abiding, walking in the light, may hate his fellow Christian.**
- 2. The believer who hates his fellow Christian is living like a spiritually dead unbeliever.**
- 3. Since biblical love is a product of walking by the Spirit, abiding in Christ, and being filled by the Spirit, when a believer is not walking, abiding, being filled, i.e., not living in partnership, enjoying fellowship, then he will think, act, talk like the unbeliever—carnal death.**

4. Love is the product of walking by the Spirit. Without that walk, true biblical love will not develop.

5. The correlation then between the walk by the Spirit, abiding in Christ and in His Word is foundational.

This is why Paul speaks of love developing with knowledge and discernment.