

Christian Love Defined

“Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things.” 1 Corinthians 13:4-7

Christians have associated love with many things most of them are incorrect. First of all, Christian love is **not an emotion**. It is spiritual phenomena, not emotional phenomena. *Agape* is produced in the new nature by the Holy Spirit. It is **not a feeling** produced by the emotional complex resident in the flesh nature. It is a transformation of consciousness that manifests itself inwardly and in various situations.

In the ascendance of the seven members of the chorus in 2 Peter 1:5-7, “*And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity (love).*”, we see that **love** (*agape*) is the pinnacle of the Christian experience. And God has not left us to our own devices to understand what true love is, but has defined it for us.

Patience, *makrothumia*, is that concept of having patience with people. So when it says that love is patient, it's saying that love is patient when dealing with people.

Kindness, *chresteuomai*, denotes the idea of having no harshness about us, of being gentle in our natures and in our dealing with people; of being intrinsically good in nature doing things for people in gentleness that benefit them, **not expecting anything in return** for the deed done, acts of kindness.

Not envious, *ou zeloim*, love is not jealous of others, or what others have. Whether it is money, cars, homes, spouses, children, education, looks, furniture, status, the list is endless of what other people have. But true love consciousness does not envy of them.

Doesn't brag, *ou perpereuetai*, is where the individual sings his own praises. It is a function of pride where the individual seeks to elevate himself above others by talking. They also do this by status symbols, like the trophy wife, cars, homes, boats, expensive clothes, or even T-shirts. Men and women alike are always talking about who they are, what they have, what they have done and where they have gone. It's an attempt to elevate themselves above others, and at the same time, push others down. Their attempt in gaining superiority by bragging, also instills a sense of inferiority in others. True love does not do this!

Isn't proud, *ou phousioutai*, has the idea of being puffed-up, of having an inflated ego, where people think they are bigger than they are, more important than they are. Love is not like that.

Isn't rude, *ouch aschemonei*, refers to people's behavior, or conduct, in society. It defines the idea of people behaving indecently, or dishonorably. It covers areas, such as, our moral behavior, how we speak in public, how we dress, how we treat others, our business dealings, and our manners, or lack of them. Love has propriety in speech and dress and courtesy with others.

Isn't selfish, *ou zetei ta heautes*, selfishness is where people put themselves first. Love isn't self-absorbed, it isn't narcissistic, it isn't seeking its own things, it isn't selfish, it doesn't put oneself first and above others. Out of control selfishness in people is one of the things that defines the last days.

The self-seeking individual has made himself the center of his own universe. God, and others, are merely satellites orbiting around him. They are there, but he is the center. They are the lesser bodies, he is the main body. **Their only function is to serve his purpose and bask in his glory!**

Isn't provoked, *ou paroxunetai*, (which is a function of pride), means that one is not provoked to wrath by the things people do, what they say, even if they "get in your face", as we would say. People, who are easily angered, tend to blame things on others and feel that the world is at cross-purposes with them. But the conscious state of mind of *agape* will not be provoked to anger.

Keeps no records of wrongs, *ou logizetai to kakon*, deals with the mental attitude of the accountant, who is always making entries in his ledger. And people do that too. If someone does wrong to you, you write that down in your book that so-and-so did this to me. True spiritual love forgives, lets go of the offense and the anger, but true love doesn't take into account in the first place the wrong done to us!

Doesn't delight in wrongdoing, *ou chairei epi adikia*. *Adikia* here should be rendered as wrongdoing. The spiritual consciousness of *agape* love **absolutely does not delight in any kind of wrongdoing!**

Rejoices with the truth, *sunchairei de te aletheia*, tells us that true love is in complete union with truth. And whenever the one is there, the teaching of the truth, then love will be there with it. **It's an automatic thing for the consciousness to be in *agape* in the presence of the truth.**

True love protects the soul, *panta stegei*. What love protects is the soul of the believer, for when *agape* is the conscious state of the believer's mind, then what it is protecting is the soul. It had the idea of the hatches in a ship being closed to protect the vessel from the sea, or the holes in a roof covered over to protect inside the house.

Love produces a faith outlook toward life, *panta pisteuei*. *Agape* so transforms the believer's soul that his outlook toward life will be one of faith and he will be moving forward in faith. His decisions, his approach to problems, the trial he is going through, will be one of, "The Lord will provide", "We can do this", "The Lord will take care of me", "It's doable", "The battle is the Lord's".

Hopes all things, *panta elpizei*, love in the consciousness produces a mental attitude of hope. **Hope is a confidence that good things await you in the future**. And the reason why there is this confidence is because **it knows that God is going to cause all things to work out for our good!**

Endures all things, *panta Melpomene*, tells us that believers will be going through many trials and much pressure in this life, which are all a cause of fear. But what *agape* does for the believer's soul is give them a state of consciousness where they will be able to endure anything that may come their way.

Casting out fear is another concept of true love. "*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.*" 1 John 4:18 The emotion of fear is never found in the conscious, spiritual state of *agape*.

As we can see now, true love, spiritual love, **true Christian love**, has nothing at all to do with the emotional type of love that people talk about today. Rather it is a spiritual phenomenon produced by the filling of the Holy Spirit that entirely transforms the believer's soul into something wonderful enabling them to relate to life on an entirely different level!