

Gifts in the Context of Love: Reflections on 1 Corinthians 13

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Introduction

In 1 Cor 12-14 Paul proposes several solutions to divisions within the Corinthian church caused by strife over spiritual gifts. One is through the metaphor of the “body of Christ,” which was intended to alleviate two opposite, but related errors. On the one hand, individuals lacking the more dramatic gifts were denigrating their own contribution to the Christian community. Likewise, those possessing more dramatic and showy gifts held those lacking these manifestations in some contempt.¹ In short, we see a situation characterized by stratification. To alleviate this problem,² to put the role of gifts into perspective, Paul proposes his most profound answer to Corinthian factionalism by inserting 1 Cor. 13, the “love chapter”³ into his argument. This is one of the most cherished portions of the entire NT, and for good reason. Yet, however valuable it is simply to read over the text, to meditate upon it, and to memorize it, one should also take time to analyze its contents and begin to plumb the depths of Paul’s thought.

Linguistic Excursus on the Three Common Greek Words for Love

Often individuals expounding this text to discuss the differences between the three most common Greek nouns used for love, φίλος (philos), ερως (eros) and ἀγάπη (agape). ερως (eros), we are told, is passionate love. φίλος (philos), on the other hand, is brotherly love or affection. ἀγάπη (agape), or disinterested, unconditional love, however, is what we are to strive for. This analysis is convenient, and as it regards ἡῆῆῆ, is even, to a great extent, correct⁴. The problem comes in the discussion of φίλος (philos) and ἀγάπη (agape). Here, the comparison breaks down, for the differences between the two words are neither as significant, nor as profound, as is often asserted. The word φίλος (philos), for example, had traditionally represented the most significant form of love in classical Greek. Also, in the NT, the Gospel of John often employs φίλος (philos) and ἀγάπη (agape) synonymously.⁵ The verbal form φιλέω (phileo), however, became commonly associated with the act of a kiss by the first century,⁶ and, thus, became a somewhat problematic as a term for love.

ἀγάπη (agape), on the other hand, was the word most commonly used in the LXX to translate the various Hebrew terms for love.⁷

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Thus, in the Greek OT, ἀγάπη (agape) has a range of meaning which is just as vague as our word “love” in English. It has both secular and religious meanings. In the secular realm, it can mean the love parents have for children, and is, thus, a natural term to refer to God’s special love for Israel.⁸ On the other hand, it can also be used for erotic love, as it is in the case of 2 Sam 13:1-22, the story of Amnon’s attack on Tamar.

Yet, the word also has a religious connotation, where God is moved by love for the people with whom he has established his covenant. Abraham, for example, is one who is “beloved” of God, with whom the covenant is established. Furthermore, in the commandment of Lev 19:18, 34, the people of Israel are instructed to love their neighbors as a sign of their covenant with God. The concept of one’s love for God, nevertheless, undoubtedly reaches its epitomal expression in Jer. 31:31, where readers are promised a new heart and a new covenant, where one will respond to God not in fear, but pure love.⁹

The point of this excursus is to show that words do not have intrinsic meaning, but derive significance from their context.¹⁰ In Paul, ἀγάπη (agape) means unconditional love which God shows to his people, because the Apostle, versed in the language and imagery of the Greek OT, uses it that way. Just as God has acted in the past, through love to select the people of Israel, so now God has acted in Jesus Christ, and through the sending of the Holy Spirit to create a new people, the church. It is created as a result of God’s act of unconditional love, and, as a result, our response to God should be one of love and thanksgiving. God’s work of love is, furthermore, eschatological, the one thing that exceeds hope and faith (1 Cor 13:13; cf. 1 Thess 1:3; 5:8; Col 1:4-5). It is what motivates God and God’s people, and what leads to the culmination of God’s purposes on earth.¹¹ Perhaps nowhere is this conviction better summarized than in 1 Cor. 13. It is here, rather than in dubious word studies that we find the true definition of Christian love.

1 Corinthians 13 in the Context of Chapters 12-14

It is not fortuitous that Paul places his argument here.¹² Although it is something of a digression, “as with all such ‘digressions,’ it is fully relevant to the context, and without it the succeeding argument would lose much of its force.”¹³ It is through his discussion of love that the Apostle is able to redirect the Corinthian Christians’ concern with gifts and manifestations and to place it “within a broader ethical context.”¹⁴

Paul employs some of the language of 12:8-9 in his enumeration of gifts and virtues, which, without love, are at best incomplete, and at worse profitless. In 13:1, 8, he mentions tongues, which was listed in 12:8, and in 14:1-25 appear to be a cause of great disorder in the church. In 13:2, 8, Paul

alludes to prophecies, which, again are mentioned in 12:8, and are considered the superior gift in 14:1-5, 24-25. In 13:2 Paul also makes reference to miracle working faith, which is referred to as a spiritual gift in 12:9.¹⁵ In short, 1 Cor 13 is the pivotal point of Paul's argument, to show that overt manifestations of spirituality, as one finds in the gifts, must be subordinated to the good of the community. The argument that begins with the metaphor of the "Body of Christ" is now confirmed when Paul decides to show or indicate the "more excellent" or "higher" way (1 Cor. 12:31).

Analysis

Most commentators are agreed that 1 Cor. 13 falls into three basic divisions:¹⁶ (1) 13:1-3; (2) 13:4-7; and (3) 13:8-13. These sections will be discussed under the following heads: (1) 13:1-3, The necessity of love; (2) 13:4-7, The characteristics of love; and (3) 13:8-13, The eternal endurance of love.

1. 13:1-3. The Necessity of Love

Paul introduces his discussion of love by connecting it with his previous discussion of the nature of spiritual gifts. In 12:31b, he says that he will show, or point out, to his readers, the "more excellent way." Having just reminded the Corinthians that they are all the body of Christ, and members individually (12:27),¹⁷ the Apostle proceeds to give a short list of gifts in descending order of importance, first apostles, second prophets, etc., in 12:28. In 12:29-30, the readers are reminded that no gift characterizes every member of the church. Nevertheless, the Corinthians are exhorted to "be zealous for the greater gifts" (12:31). Paul, then, shifts his discussion, by pointing to the "more excellent way."

The concept of a "way" is not unique to Paul. In Acts, Christianity itself is referred to as, "The Way" (see Acts 22:4; 24:14, 22). Furthermore, the introductory section of the Didache (Did 1-6) is known as the "Two ways," where the way of life is contrasted with the way of death. In the context of 1 Cor 12-14, however, Paul is not simply describing a way leading to one of the gifts, "but one that leads beyond them, nor is it a way that leads to love, but love is the way, at the same time also the goal of ... 'pursuing' and striving."¹⁸ Indeed, the spiritual gifts only have value as they are exercised in the context of love.¹⁹

In 13:1, Paul begins a series of "if ... then" clauses, where some of the spiritual manifestation listed in 12:8-10 are shown to be meaningless in the absence of love. First, he refers to the gift the Corinthians seem to hold in highest esteem, tongues. "If I speak in the tongues of humans and angels, but I have not love, I have become an echoing brass and a clashing cymbal." The

language is harsh, but even harsher than we may at first realize. To be regarded as a mere noisemaker is bad enough. A clashing cymbal, however, is the kind of sound which was, in the first century, often affiliated with ecstatic cults.²⁰ Thus, Paul asserts that even though one practices ecstatic speech and praises God in the language of angels, if this action is not accompanied by divine love, Christians are like their neighbors who clang cymbals and gongs in order to attract the attention of their deaf and mute idols. Thus, spiritual gifts, even the most dramatic, cannot be an end in and of themselves, but must be accompanied by love. Here is where the Corinthians have gone tragically wrong. They have placed supreme value on “experience” over the Christian ethic, the love of God, demonstrated in his gift of Christ to us.

In addition to tongues, Paul also cites two other gifts, which were of great importance to the Corinthian congregation, prophecy and knowledge. Paul himself values prophecy, and holds it up as the most significant of the gifts (see 14:1, 3-5, 13-25). Yet, if it is unaccompanied by love, Paul states, “I am nothing.” The same can be said about knowledge. The Corinthians themselves seem to have placed special value on “knowledge” (see 1 Cor 8:1-3). In ch. 8, the issue is whether or not idols have any reality. If they do not, some Corinthians argued, then eating idol meat is irrelevant, since the idol is nothing. Here, the emphasis seems to be on proper understanding of the eschatological situation of the church,²¹ so as to understand spiritual mysteries, especially in the form of special revelations (see 14:6). In both cases, however, knowledge must take a back seat to love. In 8:1-3, the knowledge of some leads to defiling the conscience of the spiritually weak (8:7), leading to their spiritual destruction over food (8:8-10). Indeed, later on Paul equates the actions of eating meat dedicated to idols as participating in the demonic (10:14-22). Thus, “knowledge,” when divorced from love, leads to spiritual ruin.

Likewise, to know all mysteries, if not combined with love, profits the Christian nothing. One can have spiritual insights, one can be bestowed with great discernment, but, if it is divorced from love, it is of no use to that person in the final judgment. It would be truly ironic for one to have such a spiritual gift, yet be ignorant of one’s own condition before God. Yet, such blindness is possible, and Paul warns about it most emphatically.

Furthermore, one may have great miracle working faith, the kind of faith described in 12:9.²² Paul seems to allude here, however, to the Jesus tradition recorded in Mk 11:23 and Mt 17:20, and describes such faith as able “to move mountains.”²³ Nevertheless, the most powerful faith is vain if it is not accompanied by love. Finally, in 13:3, we find two more aspects which demonstrate the need for Christian love. On the one hand, Paul points to philanthropy. While not denying that we should care for the poor, or that such concern may have social merit,²⁴ Paul leaves open the possibility that it can be

motivated by a loveless spirit. Thus, if one divides up one's property and doles it out²⁵ bit by bit, if the individual lacks love, the action is worthless.

The next phrase is somewhat obscure. The textual evidence is divided.

It is usually translated "if I give up my body to be burned." Yet, if only one Greek letter is changed, we read, "If I give my body up so that I may boast."²⁶ While a number of scholars support the reading of "to be burned,"²⁷ there is also very strong ms. support for, "that I may boast." If the former reading is correct, Paul may have in mind the image of the seven brothers, who in 2 Macc 7, allowed themselves to suffer martyrdom, even at the cost of being burned alive, rather than renounce the Jewish law. This imagery continued to be popular in Judaism, and was developed in gruesome detail in 4 Macc. Another possibility is that Paul may be speaking of self-immolation, as in the case of an Indian mystic who burned himself alive in Athens.²⁸

On the other hand, if the latter reading is original, what we may have is a parallel to the idea of dividing up all one's possessions. Here is an individual who is willing so far as to be sold into slavery to give to the poor. But the motive is not love, but that "I may boast." It may be, somewhat fortuitous that the text is obscure here, with either image providing a warning to readers. While not many of us personally may be threatened with martyrdom, the temptation always exists to boast in our spiritual accomplishments. Especially in this "politically correct" age, it is possible someone would sell all he or she had, and take a much lower paying position, in order to prove spirituality. Another possibility, at least in Roman Catholic and some Anglican circles, would be to join a religious order, to totally "sell oneself" to God, to relinquish all possessions. But if this is done without love, what does it profit? At least for that individual, it "profits nothing."

Thus, we see why love is necessary. Neither the demonstration of outstanding spiritual gifts, nor the performance of heroic religious tasks, are efficacious without it. It is not merely the foundation for spiritual life, but is, rather, the essence of spiritual life. No outward performances alone can substitute for it. We also are warned not to become too proud of our religious accomplishments, for it is apparently possible to be given great spiritual gifts, or achieve great things, even while lacking love. But, to know whether or not we measure up, we have to know what love is.

2. 13:4-7. The Characteristics of Love

Paul begins by describing what love in positive terms, of being patient and kind. The word patient is sometimes translated "longsuffering" in the AV, which is a literal rendering of μακροθυμει, which literally means "suffer long," and is used in the LXX as a description of the character of God.²⁹ In this context, it refers both to God's kindness, and his wrath. The former is

bestowed on Israel and is a manifestation of divine love. The latter is a characteristic of God's justice, and while on the one hand God is longsuffering, allowing people to repent, at the same time the God of Israel would not be God without exercising divine judgment against sin. "What it does mean is that alongside wrath there is a divine restraint which postpones its operation until something takes place ... which justifies the postponement."³⁰ Thus, it is a demonstration of the character of God, as evidenced in divine goodness toward righteousness, and divine restraint against sin.

The word carries much the same meaning in Paul. In Rom 9:22, we see the two words, patience and kindness, in close association with each other, along with the word for forbearance, as descriptions of the character of God, which are intended to lead one to repentance.³¹ Thus, the kind of love of which Paul speaks reflects the character of God. In this case, it represents the passive side of God's character, in that it is manifested in the holding back of divine wrath.³²

Along with patience, one finds that love is also described as "kind." In the LXX, it is a term mostly used with persons, and has the connotation of "benevolence."³³ In the NT, the term is applied to God, who is called "mild," "kind," or "helpful" in dealing with humanity,³⁴ and, thus, "has a special reference, then, to God's act of grace effected in and through Christ."³⁵ Thus, just as "patience" describes a divine attribute bestowed upon the Christian, so "kindness" denotes how the believer shares God's character. In contrast with the passive connotation of "patience," however, "kindness" is God's active trait, and "is found in the thousandfold expressions of his mercy."³⁶

While the first two verbs describe the positive attributes of love, the next seven in 13:4-7 describe what love is not, and implicitly contrast the way of love with some of the conduct of the Corinthian church. First, love is not jealous. Neither is it "boastful." *περπερευεται* (*perpereuetai*)³⁷ means not only "boastful," but also "to act like a braggart," or "to be a windbag," and occurs in the NT only here.³⁸ In the context of 1 Cor, one is reminded of the Corinthian Christians' behavior described in 1:10-17 and 3:1-3, where the various factions boast, or brag about their various teachers. Furthermore, in 1 Cor 4:8-13, we see the members of the Corinthian church boasting in their spiritual riches, which Paul contrasts with the apostolic service and poverty.

At the same time, love is not "puffed up," or proud and arrogant against another person.³⁹ This attitude is precisely the opposite of what Paul warns the Corinthians about in 8:1, where "knowledge puffs up, but love edifies." As we saw in our discussion of 13:2, the Corinthians prided themselves in their spiritual knowledge. Yet, Paul warns them that it is only partial. Indeed, if it leads to pride, it can become dreadfully deceptive, for we can find ourselves extolling and being very proud of what is, in fact, something

which is partial and temporal, rather than pursue divine love, which is eternal. While we pursue what may be good we may deny ourselves of what is, in fact, God's best for us by seeking knowledge at the price of love. In such cases, we, like the Corinthians, can become extremely proud.

Love also does not behave disrespectfully or dishonorably, does not seek things of itself, does not become irritated, does not consider wrong, does not rejoice in wrong, but rejoices in truth. Love conducts itself in precisely the manner opposite to that which characterizes much of the Corinthian congregation. The confusion over the role of gifts, for example, undoubtedly derives from the same type of attitude as the factionalism described in 1:10-17, the desire to elevate oneself or one's group at the expense of others. At the same time, these characteristics are also precisely the opposite of the divine patience and kindness which God has shown to the Corinthians, "and the summons is implicit: act as God does."⁴⁰

In contrast to the attitude of party spirit, in vs. 7 we see that, love, "always endures, always believes, always hopes, always remains."⁴¹ Implicit here is Paul's understanding of the person and work of Christ.⁴² Yet, it is an understanding which also has immensely practical results. "The life that is so touched by the never-ceasing love of God in Christ (cf. Rom. 8:39) is in turn enabled by the Spirit to love others in the same way. It trusts God in behalf of the one loved, hopes to the end that God will show mercy in that person's behalf."⁴³ Since love always endures, believes, hopes and remains, there is no room for bragging, being puffed up in pride, or seeking self advancement at the price of the ruin of others. Such a love is not the product of human striving or affection. It is only possible as God's gift through the Holy Spirit. For that reason, it is only when spiritual gifts are empowered by divine love that they are effective, for love has an eschatological dimension not found in any other spiritual gift or attribute, as Paul demonstrates in 13:8-13.

3. 13:8-13. The Eternal Endurance of Love

In verses 8-12, we find that love has an enduring quality, which exceeds every spiritual gift. In addition, in 13:13, we find that love is the greatest of the three enduring qualities, which are among those items referred to as the "fruits of the spirit" in Gal 5:22-23. How does love excel over the other two? .

The paragraph begins with the famous phrase, "love never fails," that is, it never ceases, or comes to an end.⁴⁴ In contrast, the three gifts mentioned will cease. The NRSV translates Paul's description of the temporal nature of the gifts as: "But as for prophecies, they will come to an end; as for tongues, they will cease; as for knowledge, it will come to an end." While not as lyrical as that of the AV, it is an accurate reflection of the original. In staccato like

sequence, the contrast with love is demonstrated. The same verbis used to say that both knowledge and prophesying “will come to an end”.⁴⁵ Tongues will cease. Here the gift of prophecy, for which Paul expresses a preference in 1 Cor 14, as well as tongues and knowledge, the two favorites of the Corinthians themselves,⁴⁶ are set in contrast to the eternal nature of love.

The reason for the contrast is found in 13:9-10. We know in part, and we prophecy only in part. Here, Paul’s language is employed “to denote the situation of Christians in this age. There is now no perfect knowledge, no full exercise of the prophetic gift. Though controlled by the spirit, the earthly existence of the Christian stands under the sign of the partial.”⁴⁷ The three gifts, although they are important, although they are manifestations of the Spirit of God, are only God’s manifestation for the building of the community in this age which is “between times,”⁴⁸ of Christ’s first and second advents. They are temporal, while love bears the character of God, and will characterize the Christian now and in eternity.

This temporal character is especially emphasized in vs. 10. We now know in part, and we prophesy in part. Yet, at the final consummation, when the complete, or, that to which a goal or end is directed, the final outcome,⁴⁹ has arrived, the partial is abolished. Gifts, therefore, by their very nature, are not goals in and of themselves. For, “the ‘gifts,’ provided they are controlled by love, belong to the present age ... only love can be called the ‘bond of perfection (Col. 3:14), and it will never disappear.”⁵⁰

To emphasize his point, Paul, in 13:11-12, employs two metaphors: contrast between the thinking and reasoning of a child with that of an adult in vs. 11, and the difference between seeing a reflection in a mirror and seeing someone face to face in vs. 12. The comparison with a “child” in vs. 11 is reminiscent of 3:1, where the Apostle chides the Corinthians for being “children in Christ” on account of their factionalism. The meaning of the word in 3:1 connotes, “immature,” or “foolish.”⁵¹ By implication, Paul is contrasting the attitude of the Corinthians, with their excessive emphasis on outward manifestations and gifts rather than on character and unity⁵² with the attitude of the mature Christian, in whose life the Holy Spirit operates, bestowing divine compassion. It is not the showy, not the dramatic, which demonstrates God’s power and presence in an individual. Rather, one’s spirituality is manifested in the routine actions and attitudes which may be hidden and intangible.

In 13:11b, Paul further contrasts the attitude of the mature with the spiritually immature preoccupation with the dramatic. In the phrase, “when I became a man, I put end to childish things,” he uses the same word employed in vss. 8 and 10 for the temporal nature of tongues and prophecies. While the gifts should not be considered merely “childish,” for they are manifestations of God’s presence, the Corinthians’ attitude toward them is. It is a case of

worshiping the creation instead of the Creator (see Rom 1:25), of a situation when seeing as through a reflection in a mirror, is confused with seeing face to face.

This fact is confirmed in 13:12, when Paul contrasts our current situation to that which occurs at the consummation of the age. The idea is that is that present perception is indirect, and, therefore, imperfect.⁵³ Thus, in 13:12b is the contrast between now, when we know in part, and the time of the end, when we will know as we are known, i.e. attain to complete knowledge at the time of Christ's return. The contrast between the provisional nature of our current circumstances with that which will be made plain in the end is emphasized by the phrase, "in part," which utilizes the same words as found in 13:9, where we know and prophesy "in part." Thus, as the gifts need love to be properly exercised, it follows that love is greater.

It may be said that for Paul the "fruit of the Spirit (Gal 5:22,23) are in a class greater than "gifts of the Spirit"; and so the Corinthians need to cultivate such fellowship inspired by the spirit that the "gifts" on which they had set their hearts are not allowed to take to prominent a place or be valued for their own sake.⁵⁴

Paul concludes with verse 13, "But now abide faith, hope, love, these three things; but the greatest of these is love." Faith hope and love are the great Christian virtues,⁵⁵ which operate in place of the four great Stoic virtues of goodness, justice, prudence and courage. The Christian triad is found elsewhere in Paul and the NT (see 1 Thess 1:3; 5:8; Col 1:4-5; Rom 5:3-5 [with "perseverance" instead of faith]; Heb 6:10-12; 10:22-24; 1 Pet 1:3-8), but what is original is that here we read not that these are the Christian virtues, but that "the greatest of these" is love. Why is would Paul make this comparison? All three of these virtues are enduring. Each carries implications for the quality of Christian life as expectation of God's final victory.⁵⁶ Why is love the greatest?

The answer may be that in love we see the Christian sharing in something which is unique to the character of God himself. Because of what it means to be God, God does not exercise faith, for how can he believe in something greater? Nor does God hope, but, is, rather, the object of our hope. What God does do is love, and, and, indeed, would not be God without it. To the extent that we love, God's own character is expressed in and through us.⁵⁷ For this reason, love is the greatest of the three "virtues."

Conclusion

In the midst of Paul's discussion of the spiritual gifts, he inserts this *encomium*, or high praise, to love, which is nothing less than God's gift, as demonstrated in Christ. It puts the gifts in their perspective, for they have their validity only to the extent that they lead Christians to "pursue love" (1 Cor 14:1)⁵⁸ In these three paragraphs we see the unique Christian understanding of love. When reading them, we should be humbled. How can our love ever measure up to the description of 1 Cor 13:4-7? And how can we say that our love never fails? The point, of course, is that our love can never measure up to Paul's expectations, for he is describing something far beyond the capacity of mere mortals. He is summarizing the character of God, which is bestowed as a gift to Christians. Thus, only as we surrender ourselves to God, and allow the Holy Spirit to operate in us, can we ever hope to begin to demonstrate this kind of love. It is not an achievement, it is a gift. Yet, a gift we must claim, as we abandon our own arrogance and prerogatives, and embark upon, "the more excellent way."

Endnotes

¹ E. Best, *One Body in Christ: A Study in the Relationship of the Church to Christ in the Epistles of the Apostle Paul* (London: S.P.C.K., 1955), 102.

² See W. Meeks, *The First Urban Christians* (New Haven: Yale, 1983), 90.

³ The following discussion presupposes the unity of 1 Cor. 12-14, either as Paul's own composition, or as the Apostle himself inserting a pre-Pauline tradition found in 1 Cor. 13 to bolster his argument. For a differing point of view, see, W.O. Walker, "Is First Corinthians 13 a Non-Pauline Interpolation?" *CBQ* 60 (1998), 484-499.

⁴ See LSJ9, 695. ἔρω, however, also has broader meaning in patristic Greek, including God's love for human beings, or humans love for God. It can also be used as a synonym for ἀγάπη. See PGL, 550.

⁵ G. Stählin, "φιλέω, κτλ.," TDNT, 9:116, 129-136; BAGD, 859.

⁶ Stählin, "φιλέω, κτλ.," 118-123. For kiss in the N.T., see *ibid.*, 138-145.

⁷ *Ibid.*, 124; G. Quell and E. Stauffer, "ἀγαπάω, κτλ.," TDNT 1:22

⁸ *Ibid.*, 23.

⁹ *Ibid.*, 27-29.

¹⁰ This point was made most persuasively by J. Barr in *Semantics of Biblical Language* (Oxford: Oxford University Press, 1961; reprint, Philadelphia: Trinity Press International, 1991).

¹¹ Quell and Stauffer, "ἀγαπάω, κτλ.," 49-52

¹² Contra H. Conzelmann, *I Corinthians* (Hermeneia; Philadelphia: Fortress, 1975), 217, where he states: "This chapter is a self-contained unity. The links with what goes before (13:31) and after (14:1) are ragged."

¹³ G. Fee, *The First Epistle to the Corinthians* (NICNT; Grand Rapids: Eerdmans, 1987), 626.

¹⁴ *Ibid.*, 627. Emphasis original.

¹⁵ C.K. Barrett, *A Commentary on the First Epistle to the Corinthians* (HNTC; New York: Harper & Row, 1968, 301.

¹⁶ Fee, 627-628; Barrett, 299; R. Martin, *The Spirit and the Congregation* (Grand Rapids: Eerdmans, 1984), 41-2; G. Johnston, "Love in the NT," *IDB*, 3:174. Conzelmann, 218. Conzelmann's analysis varies slightly from Fee and Barrett in that he assigns vs. 13 to its own, independent, section. Martin describes vs. 13 as, "a statement of the hymn's thesis with a concluding coda." Likewise, W. Klassen, "Love (NT and Early Jewish)" *ABD* 4:393, divides 1 Cor. 13 thus: 13:1-3, 4-7, 8-12, where 13:13 "points to the eschatological dimension of Paul's view of love."

¹⁷ ἐκ μέρους (*ek merous*), meaning individually, see BAGD 506.

¹⁸ Conzelmann, 216.

¹⁹ Martin, 43.

²⁰ Conzelmann, 221; Fee, 633. Klassen, "Love," 393 states that the clashing cymbal or noisy brass is "perhaps reminiscent of the clashing cymbals of Cybele's procession conducted by priests, who were, along with poets dubbed 'drums and cymbals of self-advertisement.'"

²¹ *Ibid.*, 632-3; Barrett, 301.

²² Barrett, 301; see Martin, 44.

²³ Fee, 632, n. 32

²⁴ See Martin, 45.

²⁵ The likely meaning of ψωμί ζω, see BAGD 894.

²⁶ κανχήσομαι (*kauchesomai*), supported by, P⁴⁶, I, A, B, D, F, G, 048 and several miniscules; or κανθήσομαι (*kauthesomai*), supported by C, D, F, G, L and several miniscules.

²⁷ Barrett, 301, Fee, 634, Conzelmann, 222, Martin, 45, Klassen, "Love," 393

²⁸ Martin, 45; Klassen, "Love," "The case of self-immolation had numerous antecedents and was a standard illustration of the time.

²⁹ J. Horst, "μακροθυμία, κτλ." *TDNT* 4:376-9.

³⁰ *Ibid.*, 377.

³¹ *Ibid.*, 382.

³² Fee, 636.

³³ K. Weiss, "χρηστός, κτλ.," *TDNT*, 9:485.

³⁴ *Ibid.*, 487.

³⁵ *Ibid.*, 488.

³⁶ Fee, 636-7.

³⁷ περереύεται (*perereuetai*), often translated, "boastful."

³⁸ BAGD, 653.

³⁹ φυσιοῦται (*physioutai*), see BAGD, 869.

⁴⁰ Martin, 50.

⁴¹ πάντα (*panta*), in an adverbial sense, meaning "always," see Martin, 51.

⁴² Klassen, "Love," 393.

⁴³ Fee, 640.

- ⁴⁴ W. Michaelis, "πίπτω, κτλ.," TDNT, 6:165.
⁴⁵ καταργέω (*katargeo*), in the aorist passive future.
⁴⁶ Fee, 643,
⁴⁷ J. Schneider, "μέρος," TDNT, 4:596.
⁴⁸ Fee, 643.
⁴⁹ BAGD, 811.
⁵⁰ Martin, 54.
⁵¹ G. Bertram, "νήπιος," TDNT, 4:912; cf. BAGD 537. J. C. Hurd, *The Origin of 1 Corinthians* (2nd ed. Macon, GA: Mercer University Press, 1983), 108-113, although, he is too restrictive in saying that Paul is specifically comparing the Corinthians' concern with glossolalia to "babbling babies" (112-113, 189). Rather, their whole behavior, including their factionalism, would show them to be speaking as "children."
⁵² Bertram, 917; Martin, 54.
⁵³ Fee, 648; Conzelmann, 228; Barrett, 309.
⁵⁴ Martin, 54.
⁵⁵ *Ibid.*, 55.
⁵⁶ Klassen, "Love (NT and Early Jewish)," 393.
⁵⁷ Barrett, 311
⁵⁸ Hurd, 189-190.

Abbreviations

ABD	<i>Anchor Bible Dictionary</i>
AV	Authorized (i.e. King James) Version
BAGD	Bauer, Walter, <i>A Greek-English Lexicon of The New Testament and Other Early Christian Literature</i> , 2nd ed. Translated by William F. Arndt, F. Wilbur Gingrich and Frederick W. Danker. Chicago: University of Chicago Press, 1979.
CBQ	<i>Catholic Biblical Quarterly</i>
HNTC	Harpers New Testament Commentaries
IDB	<i>Interpreter's Dictionary of the Bible</i>
LSJ9	Liddell, Henry George and Robert Scott, <i>A Greek English Lexicon</i> . Rev. by Henry Sturart Jones. 9th ed. Oxford: Clarendon Press, 1996.
Ms	Manuscript
NT	New Testament
NRSV	New Revised Standard Version
OT	Old Testament
PGL	Lampe, G.W.H. <i>A Patristic Greek Lexicon</i> . Oxford: Clarendon Press, 1961.
TDNT	Theological Dictionary of the New Testament

Abbreviations of Biblical and Extra Biblical References

Old Testament

Lev Leviticus

New Testament

Col Colossians

1 Cor	1 Corinthians
Gal	Galatians
Mk	Mark
Mt	Matthew
Rom	Romans
1 Thess	1 Thessalonians

Apocrypha

2 Macc	2 Maccabees
4 Macc	4 Maccabees

Church Fathers

Did	Didache
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