

Mountain Of The Lord Church & Ministries
The Goal Is Love Part IV
What Is The Definition Of Love?

March 18, 2000

1. Love is an action. Romans 5:8, 1 John 3:1, 1 John 3:17-18

(Romans 5:8) "But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us."

(1 John 3:1) "See how great a love the Father has bestowed upon us, that we should be called children of God; and such we are. For this reason the world does not know us, because it did not know Him."

(1 John 3:17-18) "But whoever has the world's goods, and beholds his brother in need and closes his heart against him, how does the love of God abide in him? {18} Little children, let us not love with word or with tongue, but in deed and truth."

2. Love is an attitude of the heart. 1 Corinthians 13:1-3

(1 Corinthians 13:1-3) "If I speak with the tongues of men and of angels, but do not have love, I have become a noisy gong or a clanging cymbal. {2} And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but do not have love, I am nothing. {3} And if I give all my possessions to feed the poor, and if I deliver my body to be burned, but do not have love, it profits me nothing."

3. Love is a fruit of the Spirit. Galatians 5:22, Colossians 3:2, Romans 8:5-6, Ephesians 5:18, Ephesians 6:18, Hebrews 10:24-25

(Romans 8:5-6) "For those who are according to the flesh set their minds on the things of the flesh, but those who are according to the Spirit, the things of the Spirit. {6} For the mind set on the flesh is death, but the mind set on the Spirit is life and peace,"

(Galatians 5:22) "But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness,"

(Ephesians 5:18) "And do not get drunk with wine, for that is dissipation, but be filled with the Spirit,"

(Ephesians 6:18) "With all prayer and petition pray at all times in the Spirit, and with this in view, be on the alert with all perseverance and petition for all the saints,"

(Colossians 3:2) "Set your mind on the things above, not on the things that are on earth."

(Hebrews 10:24-25) "and let us consider how to stimulate one another to love and good deeds, {25} not forsaking our own assembling together, as is the habit of some, but encouraging one another; and all the more, as you see the day drawing near."

4. Love Is A Covering For Sin. Several Scriptures in both the Old and New Testament state that love is a covering for sin.

(Prov 10:12) "Hatred stirs up strife, But love covers all transgressions."

(1 Pet 4:8) "Above all, keep fervent in your love for one another, because love covers a multitude of sins."

How is love a covering for sin? I believe that we need to interpret things literally as much as possible. Covering means to cover, to hide, to keep from being exposed. When Apostle David Hawkes shared a couple of weeks ago about go to your neighbor in private, he explained that private meant secret. It meant to keep it from being exposed.

What we do in the church is to uncover. We ask our friends to pray for brother Bobby who really needs our prayers right now. He is doing this and that and is really needing our prayers. What Bobby really needs is a body who will love him. He needs someone who will not slander him in the name of prayer. He needs someone who will go to him in private and try to help him overcome his problem and restore him.

(James 5:19-20) "My brethren, if any among you strays from the truth, and one turns him back, {20} let him know that he who turns a sinner from the error of his way will save his soul from death, and will cover a multitude of sins."

From the beginning of recorded history, God has been in the business of covering our sins. In Genesis, when Adam and Eve sinned and tried to cover up their nakedness, God came to them and spoke to them about their sin. He did not just hide their sin without confronting them about it. The Lord dealt with their sin and then He covered it with garments of skin. The covering He gave them was a foreshadow of the ultimate covering they would receive with the Lamb of God.

(Gen 3:7-13) "Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves loin coverings. {8} And they heard the sound of the LORD God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden. {9} Then the LORD God called to the man, and said to him, "Where are you?" {10} And he said, "I heard the

sound of Thee in the garden, and I was afraid because I was naked; so I hid myself." {11} And He said, "Who told you that you were naked? Have you eaten from the tree of which I commanded you not to eat?" {12} And the man said, "The woman whom Thou gavest to be with me, she gave me from the tree, and I ate." {13} Then the LORD God said to the woman, "What is this you have done?" And the woman said, "The serpent deceived me, and I ate.""

(Gen 3:21) "And the LORD God made garments of skin for Adam and his wife, and clothed them."

(1 John 4:10) "In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins."

5. Love Is A Demonstration Of Character.

(1 Cor 13:4-7) "Love is patient, love is kind, and is not jealous; love does not brag and is not arrogant, {5} does not act unbecomingly; it does not seek its own, is not provoked, does not take into account a wrong suffered, {6} does not rejoice in unrighteousness, but rejoices with the truth; {7} bears all things, believes all things, hopes all things, endures all things."

(Col 3:12-13) "And so, as those who have been chosen of God, holy and beloved, put on a heart of compassion, kindness, humility, gentleness and patience; {13} bearing with one another, and forgiving each other, whoever has a complaint against anyone; just as the Lord forgave you, so also should you."

The Character of Love (1 Corinthians 13:4-7)	
Love is:	Love is <u>not</u>:
Love is patient.	Is not jealous.
Love is kind.	Does not brag.
Rejoices with the truth.	Is not arrogant.
Bears all things.	Does not act unbecomingly.
Believes all things.	Does not seek its own.
Hopes all things.	Is not provoked.
Endures all things.	Does not take into account a wrong suffered.
	Does not rejoice in unrighteousness.

The Character of Love (1 Corinthians 13:4-7)	
Love is:	The synonym of is <u>not</u>:
Love is patient.	Is content.
Love is kind.	Builds others up.
Rejoices with the truth.	Is humble.
Bears all things.	Acts appropriately.
Believes all things.	Is selfless.
Hopes all things.	Is slow to anger
Endures all things.	Is forgiving
	Rejoice in righteousness.

The Opposite of Love (1 Corinthians 13:4-7)	
Opposite of love is:	Opposite of love is <u>not</u>:
Love is impatient.	Is jealous.
Love is harsh and mean.	Brag and boasts.
Rejoices with the falseness and lies.	Is arrogant.
Is intolerant.	Acts unbecomingly.
Does not believe all things.	Seeks its own (Looks out for # 1.).
Is without hope.	Is provoked easily.
Gives up easily.	Takes into account a wrong suffered.
	Rejoice in unrighteousness.

A. Love is patient. Patience is being slow to anger, long suffering or forbearing. It is to endure with calmness, not getting riled up about something quickly. The greek word for patience is makrothumeo (G3114). It comes from two greek words: makros (G3117) and thumos (G2372). Makros means long. Thumos means to breathe hard, to have passion or to be fierce or angry.

1. God's patience. We see God's patience in waiting for us to repent. We see it in His waiting for people to be saved, both physically (like Job) and/or spiritually.

(Romans 2:4) "Or do you think lightly of the riches of His kindness and

forbearance and patience, not knowing that the kindness of God leads you to repentance?"

(Romans 9:22) "What if God, although willing to demonstrate His wrath and to make His power known, endured with much patience vessels of wrath prepared for destruction?"

(1 Peter 3:20) "who once were disobedient, when the patience of God kept waiting in the days of Noah, during the construction of the ark, in which a few, that is, eight persons, were brought safely through the water."

2. Job's patience. Job suffered righteously, not for disciplinary reasons. God allowed Satan to destroy Job's wealth, family, social standing and health. Only Job's life did the Lord not allow to be taken. Yet, in all of the trials that Job suffered, he did not grow impatient and sin. That is why we have the expression "You have the patience of Job!"

(Job 1:22) "Through all this Job did not sin nor did he blame God."

(Job 2:10) "But he said to her, "You speak as one of the foolish women speaks. Shall we indeed accept good from God and not accept adversity?" In all this Job did not sin with his lips."

3. Farmers patience. The farmer must wait patiently for his crops. He understands that there is a process that must run its cycle. He must till, plant, and then wait for the early and late rains. If he tries to harvest the crop early, he will destroy and lose the whole crop. He patiently waits for the crop to finish its growth cycle. Then, he harvests it.

(James 5:7) "Be patient, therefore, brethren, until the coming of the Lord. Behold, the farmer waits for the precious produce of the soil, being patient about it, until it gets the early and late rains."

4. Our patience. We need to have the patience of God. He desires for us to be conformed to His image and God is patient. Patience is one of the fruits of the Spirit that He gives us. We should use waiting times to bring glory and honor to God. We should see them as opportunities to display the character of God. We should see them as opportunities to reach out to save the lost.

We need to have the patience of Job in our lives, where we handle adversity and suffering with a righteous attitude. We need to bless God for the good things in life as well as the hard times. I believe that Job had a fear of the Lord that kept him from sinning and helped him to be long-suffering.

B. Love is kind. The word for kind in the greek is chresteuomai (Strong's G5541). It means to show oneself useful, to act benevolently or kind. It comes from the word chrestos (Strong's G5543) which means to be employed or by context to show yourself useful, good, or kind.

1. King David demonstrated kindness to Mephibosheth. Mephibosheth was the crippled son of Jonathon, David's friend. In 2 Samuel 9:7 David says to Mephibosheth, "Do not fear, for I will surely show kindness to you for the sake of your father Jonathan, and will restore to you all the land of your grandfather Saul; and you shall eat at my table regularly." David was showing kindness. He was demonstrating love through kindness.

2. Apostle Paul is a great example. He was working night and day so that he could minister without charge to the churches he was overseeing. This is a perfect example of what the word kindness means. (1 Thessalonians 2:9) "For you recall, brethren, our labor and hardship, how working night and day so as not to be a burden to any of you, we proclaimed to you the gospel of God."

3. Onesimus The former slave Onesimus is another example of the word kindness. Onesimus' name means "useful". (Philemon 1:10-11) "I appeal to you for my child, whom I have begotten in my imprisonment, Onesimus, who formerly was useless to you, but now is useful both to you and to me."

4. Jesus Christ The Lord Jesus Christ is the ultimate example of showing love through kindness.

Titus 3:4 "But when the kindness of God our Savior and His love for mankind appeared,"

John 15:13 "'Greater love has no one than this, that one lay down his life for his friends."

Romans 5:8 "But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us."

5. Tabitha. Tabitha was a woman in Joppa who Scripture permanently records her actions as an example for us to follow. It says in Acts 9:36, "Now in Joppa there was a certain disciple named Tabitha (which translated in Greek is called Dorcas); this woman was abounding with deeds of kindness and charity, which she continually did."

C. Love is not jealous. Love is not envious. It does not desire the things that our brother has. The definition of envy is: 1) a sense of discontent or jealousy with regard to another's advantages, success, possessions, etc. 2) desire for an advantage possessed by another.

It has been said that we envy those of like profession or circumstance to us. A farmer envies his fellow farmer's field or crop. We try and live like the Jones next door because we envy them. Love does not try to keep up with the Jones. Love gets excited about the Jones' new car. Love is happy for them when things go well and does not try to compete with them. Love does not envy.

Scripture records the love that Jonathon had for David. Jonathon, who was the son and rightful heir to the throne, was not jealous or envious that the Lord had anointed David to be the King of Israel. Jonathon was supportive and happy for David. Jonathon demonstrated the character of love through not being envious.

(1 Sam 18:1-3) "Now it came about when he had finished speaking to Saul, that the soul of Jonathan was knit to the soul of David, and Jonathan loved him as himself. {2} And Saul took him that day and did not let him return to his father's house. {3} Then Jonathan made a covenant with David because he loved him as himself."

D. Love does not brag and is not arrogant. Brag means to speak boastfully. Boastful means to speak with pride or vanity. It means to be proud in the possession of. Love does not speak boastfully. It does not try and let everyone know how great you are and what wonderful things you have or have done. Love is not trying to build yourself up. Love tries to build up and edify another. Proverbs says that a stranger should praise you and that your own lips should not do it.

(Prov 27:2) "Let another praise you, and not your own mouth; A stranger, and not your own lips."

E. Love does not act unbecomingly. Not to be attractive on or to have good appearance. Love does not do things which will detract from the impression that one should have for the person. Poor table manners are not attractive. Love would not do things that are going to take away from the appearance and look of Christ in our lives.

F. Love does not seek its own.

1. The example of Christ. Jesus did not come here for His sake. He came to serve us and to give His life as a ransom for others. He told the Father as He was getting ready to die, "not My will, but Thine." He did not seek His own, but kept the interests of others in mind.

(Mark 10:45) ""For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.""

(Luke 22:42) "saying, "Father, if Thou art willing, remove this cup from Me; yet not My will, but Thine be done.""

(Philippians 2:3-7) "Do nothing from selfishness or empty conceit, but with humility of mind let each of you regard one another as more important than himself; {4} do not merely look out for your own personal interests, but also for the interests of others. {5} Have this attitude in yourselves which was also in Christ Jesus, {6} who, although He existed in the form of God, did not regard equality with God a thing to be grasped, {7} but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men."

2. The Example of Jonathon.

(1 Sam 20:13-42) ""If it please my father to do you harm, may the LORD do so to Jonathan and more also, if I do not make it known to you and send you away, that you may go in safety. And may the LORD be with you as He has been with my father. {14} "And if I am still alive, will you not show me the lovingkindness of the LORD, that I may not die? {15} "And you shall not cut off your lovingkindness from my house forever, not even when the LORD cuts off every one of the enemies of David from the face of the earth." {16} So Jonathan made a covenant with the house of David, saying, "May the LORD require it at the hands of David's enemies." {17} And Jonathan made David vow again because of his love for him, because he loved him as he loved his own life. {18} Then Jonathan said to him, "Tomorrow is the new moon, and you will be missed because your seat will be empty. {19} "When you have stayed for three days, you shall go down quickly and come to the place where you hid yourself on that eventful day, and you shall remain by the stone Ezel. {20} "And I will shoot three arrows to the side, as though I shot at a target. {21} "And behold, I will send the lad, saying, 'Go, find the arrows.' If I specifically say to the lad, 'Behold, the arrows are on this side of you, get them,' then come; for there is safety for you and no harm, as the LORD lives. {22} "But if I say to the youth, 'Behold, the arrows are beyond you,' go, for the LORD has sent you away. {23} "As for the agreement of which you and I have spoken, behold, the LORD is between you and me forever." {24} So David hid in the field; and when the new moon came, the king sat down to eat food. {25} And the king sat on his seat as usual, the seat by the wall; then Jonathan rose up and Abner sat down by Saul's side, but David's place was empty. {26} Nevertheless Saul did not speak anything that day, for he thought, "It is an accident, he is not clean, surely he is not clean." {27} And it came about the next day, the second day of the new moon, that David's place was empty; so Saul said to Jonathan his son, "Why has the son of Jesse not come to the meal, either yesterday or today?" {28} Jonathan then answered Saul, "David earnestly asked leave of me to go to Bethlehem, {29} for he said, 'Please let me go, since our

family has a sacrifice in the city, and my brother has commanded me to attend. And now, if I have found favor in your sight, please let me get away that I may see my brothers.' For this reason he has not come to the king's table." {30} Then Saul's anger burned against Jonathan and he said to him, "You son of a perverse, rebellious woman! Do I not know that you are choosing the son of Jesse to your own shame and to the shame of your mother's nakedness? {31} "For as long as the son of Jesse lives on the earth, neither you nor your kingdom will be established. Therefore now, send and bring him to me, for he must surely die." {32} But Jonathan answered Saul his father and said to him, "Why should he be put to death? What has he done?" {33} Then Saul hurled his spear at him to strike him down; so Jonathan knew that his father had decided to put David to death. {34} Then Jonathan arose from the table in fierce anger, and did not eat food on the second day of the new moon, for he was grieved over David because his father had dishonored him. {35} Now it came about in the morning that Jonathan went out into the field for the appointment with David, and a little lad was with him. {36} And he said to his lad, "Run, find now the arrows which I am about to shoot." As the lad was running, he shot an arrow past him. {37} When the lad reached the place of the arrow which Jonathan had shot, Jonathan called after the lad, and said, "Is not the arrow beyond you?" {38} And Jonathan called after the lad, "Hurry, be quick, do not stay!" And Jonathan's lad picked up the arrow and came to his master. {39} But the lad was not aware of anything; only Jonathan and David knew about the matter. {40} Then Jonathan gave his weapons to his lad and said to him, "Go, bring them to the city." {41} When the lad was gone, David rose from the south side and fell on his face to the ground, and bowed three times. And they kissed each other and wept together, but David more. {42} And Jonathan said to David, "Go in safety, inasmuch as we have sworn to each other in the name of the LORD, saying, 'The LORD will be between me and you, and between my descendants and your descendants forever.'" Then he rose and departed, while Jonathan went into the city."

- G. Love is not provoked.** Provoke means to anger, vex or exasperate. Love does not get angered or vexed or exasperated. When we get angry at someone, it reveals that we do not have God's love for the person. We find that Jesus was stirred up over the money changers in the temple. He had a righteous anger over the situation. We have the right to be upset about sin, but we need to maintain love for the sinner.

There are 51 times in the Scriptures where the word provoke is used. Most of the time it is used in our provoking the Lord to anger through our idolatry and sin. The implication is almost always of our doing wrong that provokes God. When Scripture says that we are not to be provoked, in the context of how the word is used, it is saying that when our brother sins, we are not to be provoked. Love covers a multitude of sins. We need to exercise forgiveness towards one another. When we forgive, we are not provoked.

When our brother does the same thing over and over, we need to forgive him over and over and not get provoked. Scott and Victoria shared something with me last week that got me provoked. I shared some things that I should not have shared, out of my provocation. If I had responded with immediate forgiveness, I would not have been provoked. Love does not get provoked. I had to call and apologize for what I shared with them.

Peter asked the Lord the question about forgiveness in Matthew 18. He wanted to know how many times he had to forgive his brother. Peter was quick tempered and emotional. He would have a tendency towards being provoked. He cut off Malchus' ear at the time of Jesus' arrest. Jesus wanted to get a handle on how to deal with these things that kept him provoked. Jesus said to forgive his brother up to seventy times seven, meaning without number.

(John 18:10) "Simon Peter therefore having a sword, drew it, and struck the high priest's slave, and cut off his right ear; and the slave's name was Malchus."

(Mat 18:21-22) "Then Peter came and said to Him, "Lord, how often shall my brother sin against me and I forgive him? Up to seven times?" {22} Jesus said^ to him, "I do not say to you, up to seven times, but up to seventy times seven."

H. Love does not take into account a wrong suffered. Love forgives. Peter asked the Lord, how many times he needed to forgive his brother. Jesus tells him 70 times 7 or infinitely. The word 7 signifies perfectly or completely.

(Matthew 18:21-22) "Then Peter came and said to Him, "Lord, how often shall my brother sin against me and I forgive him? Up to seven times?" {22} Jesus said^ to him, "I do not say to you, up to seven times, but up to seventy times seven."

I. Love does not rejoice in unrighteousness, but rejoices with the truth.

J. Love bears all things. The word bear means to support or to hold or remain firm under a load.

K. Love believes all things.

L. Love hopes all things.

M. Love endures all things. Endure means to hold out against; sustain or undergo without impairment or yielding. When you endure something, you make it through the process until the end is reached.

When we study the use of the word endure in Scripture, we find that God, His nature, His lovingkindness, His word, everything about God endures forever. The things that keep us from enduring are the sins that so easily beset us. When we

walk according to His ways, we endure. For us to have the kind of love that endures all things, we are going to have to rely upon Jesus, keeping our eyes on Him, who endured the cross and endured hostility by sinners against Himself. He is the standard that we look up to so that can have endurance.

(Exo 18:23) ""If you do this thing and God so commands you, then you will be able to endure, and all these people also will go to their place in peace.""

(Heb 12:2-3) "fixing our eyes on Jesus, the author and perfecter of faith, who for the joy set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God. {3} For consider Him who has endured such hostility by sinners against Himself, so that you may not grow weary and lose heart."

(James 5:11) "Behold, we count those blessed who endured. You have heard of the endurance of Job and have seen the outcome of the Lord's dealings, that the Lord is full of compassion and is merciful."

The Definitions Of Love (1 Cor 13:4-7)	
Love: G26. agape, ag-ah'-pay; from G25; love, i.e. affection or benevolence; spec. (plur.) a love-feast:--(feast of) charity ([-ably]), dear, love.	
Patient Makrothumeo G3114	from the same as G3116; to be long-spirited, i.e. (obj.) forbearing or (subj.) patient:--bear (suffer) long, be longsuffering, have (long) patience, be patient, patiently endure.
Kind Chresteuomai G 5541	mid. from G5543; to show oneself useful, i.e. act benevolently:--be kind. [G5543. chrestos, khrase-tos'; from G5530; employed, i.e. (by impl.) useful (in manner or morals):--better, easy, good (-ness), gracious, kind.]
Not jealous Zeloo G2206	from G2205; to have warmth of feeling for or against:--affect, covet (earnestly), (have) desire, (move with) envy, be jealous over, (be) zealous (-ly affect).
Not brag Perpereuomai G 4068	mid. from perperos, (braggart; perh. by redupl. of the base of G4008); to boast:--vaunt itself.
Is Not Arrogant Phusioo G5448	from G5449 in the prim. sense of blowing; to inflate, i.e. (fig.) make proud (haughty):--puff up.
Not Unbecoming Aschemoneo G807	to be (i.e. act) unbecoming:--behave self uncomely (unseemly).

Not Seek Its Own Zeteo (Seek) G2212	to seek (lit. or fig.); spec. (by Heb.) to worship (God), or (in a bad sense) to plot (against life):--be (go) about, desire, endeavour, enquire (for), require, seek (after, for, means).
Not Provoked Paraxuno G3947	from G3844 and a der. of G3691; to sharpen alongside, i.e. (fig.) to exasperate:--easily provoke, stir.
Not Take Into Account A Wrong Suffered (thinketh no evil) Kakos G2556	a prim. word; worthless (intrinsically such; whereas G4190 prop. refers to effects), i.e. (subj.) depraved, or (obj.) injurious:--bad, evil, harm, ill, noisome, wicked.
Unrighteousness Adikia G93	from G94; (legal) injustice (prop. the quality, by impl. the act); mor. wrongfulness (of character, life or act):--iniquity, unjust, unrighteousness, wrong.
Truth Aletheia G225	from G227; truth:--true, X truly, truth, verity. G227. alethes; from G1 (as a neg. particle) and G2990; true (as not concealing):--true, truly, truth.
Bears All Things Stego G4722	from G4721; to roof over, i.e. (fig.) to cover with silence (endure patiently):--(for-) bear, suffer.
Believes All Things Pisteuo G4100	from G4102; to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by impl. to entrust (espec. one's spiritual well-being to Christ):--believe (-r), commit (to trust), put in trust with.
Hopes All Things Elpizo G1679	from G1680; to expect or confide:--(have, thing) hope (-d) (for), trust.
Endures All Things Hupomeno G5278	from G5259 and G3306; to stay under (behind), i.e. remain; fig. to undergo, i.e. bear (trials), have fortitude, persevere:--abide, endure, (take) patient (-ly), suffer, tarry behind.

6. Love Is The Perfect Bond Of Unity.

(Col 3:14) "And beyond all these things put on love, which is the perfect bond of unity."

BOND: G4886. sundesmos, soon'-des-mos; from G4862 and G1199; a joint tie, i.e. ligament, (fig.) uniting principle, control:--band, bond.

UNITY: G5047. teleiotes, tel-i-ot'-ace; from G5046; (the state) completeness (ment. or mor.):--perfection (-ness).

Three weeks ago, Bill and I were clearing some trees in the meadow near the creek and I was cutting through some gnarly vines with the chain saw. I accidentally touched my pants with the chain saw and it cut my knee wide open. I rolled up my pants above the knee to take a good look at it. It was obvious to me that this cut needed stitches. It was a deep enough cut that it would not naturally hold together. It was also at a vulnerable place, where the knee bends and the skin is constantly stretched. It would need stitches to hold the cut together.

I told Bill that I was going to the doctor to get some stitches. I went up, showered and called Kaiser to see where they wanted me to go to get the stitches. Bill drove me to the hospital and while in the room waiting for the doctor, the Spirit told me that stitches represent love. They are the perfect bond of unity. They tie together two sides that have been split apart. They bring the two sides together and keep them together so that healing can take place. If the two sides stayed separated, the laceration would not heal properly. Healing takes place when the two sides are stitched and held together by love.

There were some things that had to take place before the stitches could be used. The cut had to be cleaned out. In the lacerations of life, the dirt and foreign matter must be cleaned out before the two sides can be brought together. Without flushing out the cut, infection could set in. The infection can ultimately cause more damage than the original offense, even resulting in the loss of the limb.

The cut was washed with a special cleansing solution. We have a special cleansing solution. It is the solution of the Holy Spirit. The Holy Spirit convicts of sin, righteousness and judgment. We need an outpouring of the Holy Spirit on the members that have been cut and slashed.

Another step of action that preceded the stitches was the cut was trimmed up. There were fragments of skin that needed to be trimmed up. These were little remnants of the offense. All the remaining remnants of the offenses that cause breaches need to be cut and removed. Then, the cut was stitched together.

Although the Bible does not specifically mention love as a stitch, it does say that we are knit together in love. Whether knitting or stitching, love is what pulls the two sides

together. The stitches need to be put in by someone. I did not stitch up my knee. I deferred to someone who has greater expertise, experience and training.

(Col 2:2) "that their hearts may be encouraged, having been knit together in love, and attaining to all the wealth that comes from the full assurance of understanding, resulting in a true knowledge of God's mystery, that is, Christ Himself,"

The cut was not stitched by the orderlies that prepped the area. The cut was stitched together by an ER Dr., specially trained in stitching together cuts like the one I had. Sometimes, you and I need to get someone else involved in stitching together our lacerations. Small disagreements can be cleansed and bandaged with a band-aid until they are healed up. Larger cuts sometimes require stitches to be put in by trained men.

Offenses and broken relationships are not something new in the body of Christ. The church in Corinth that Paul wrote the book of Corinthians to was in the middle of division. Some were of Apollos and some were of Paul. Paul addresses the groups in 1 Corinthians 3. He tells them that he and Apollos are must mere men, servants through whom they believed. It is the Lord Jesus that causes the growth. He concludes by saying that they were not to boast in men and that they belong to Christ. They don't belong to Paul or to Apollos; they belong to God.

(1 Cor 3:3-5) "for you are still fleshly. For since there is jealousy and strife among you, are you not fleshly, and are you not walking like mere men? {4} For when one says, "I am of Paul," and another, "I am of Apollos," are you not mere men? {5} What then is Apollos? And what is Paul? Servants through whom you believed, even as the Lord gave opportunity to each one."

(1 Cor 3:21-23) "So then let no one boast in men. For all things belong to you, {22} whether Paul or Apollos or Cephas or the world or life or death or things present or things to come; all things belong to you, {23} and you belong to Christ; and Christ belongs to God."

Paul dealt with offenses between rivaling brothers in chapter 6. He says that they should not appear before the unrighteous. They should appoint a wise brother in the church to decide their dispute.

(1 Cor 6:1-8) "Does any one of you, when he has a case against his neighbor, dare to go to law before the unrighteous, and not before the saints? {2} Or do you not know that the saints will judge the world? And if the world is judged by you, are you not competent to constitute the smallest law courts? {3} Do you not know that we shall judge angels? How much more, matters of this life? {4} If then you have law courts dealing with matters of this life, do you appoint them as judges who are of no account in the church? {5} I say this to your shame. Is it so, that there is not among you one wise man who will be able to decide between his brethren, {6} but brother goes to law with brother, and that before unbelievers? {7} Actually, then,

it is already a defeat for you, that you have lawsuits with one another. Why not rather be wronged? Why not rather be defrauded? {8} On the contrary, you yourselves wrong and defraud, and that your brethren."

In the Old Testament, one of the functions of the priests was to settle every dispute and every assault. We are a royal priesthood. We, as believers, are to settle every dispute and every assault.

(Deu 21:5) ""Then the priests, the sons of Levi, shall come near, for the LORD your God has chosen them to serve Him and to bless in the name of the LORD; and every dispute and every assault shall be settled by them."

If however, we have a dispute that our brother cannot decide, then we need to call in for the Dr. in the house and let him sew up the matter. Let him stitch the two sides together in love. That is what the elders did with the children of Israel. They heard all the normal disputes, but they brought the bigger matters to Moses. The result was that they had peace in the camp.

(Exo 18:14-23) "Now when Moses' father-in-law saw all that he was doing for the people, he said, "What is this thing that you are doing for the people? Why do you alone sit as judge and all the people stand about you from morning until evening?" {15} And Moses said to his father-in-law, "Because the people come to me to inquire of God. {16} "When they have a dispute, it comes to me, and I judge between a man and his neighbor, and make known the statutes of God and His laws." {17} And Moses' father-in-law said to him, "The thing that you are doing is not good. {18} "You will surely wear out, both yourself and these people who are with you, for the task is too heavy for you; you cannot do it alone. {19} "Now listen to me: I shall give you counsel, and God be with you. You be the people's representative before God, and you bring the disputes to God, {20} then teach them the statutes and the laws, and make known to them the way in which they are to walk, and the work they are to do. {21} "Furthermore, you shall select out of all the people able men who fear God, men of truth, those who hate dishonest gain; and you shall place these over them, as leaders of thousands, of hundreds, of fifties and of tens. {22} "And let them judge the people at all times; and let it be that every major dispute they will bring to you, but every minor dispute they themselves will judge. So it will be easier for you, and they will bear the burden with you. {23} "If you do this thing and God so commands you, then you will be able to endure, and all these people also will go to their place in peace.""

Paul knew about differences. He and Barnabas had a dispute that caused them to break apart the dynamic team they had. They had a dispute over John Mark. Barnabas wanted to take him along. Paul did not want to take him again, because he had deserted them on the first missions trip. Paul wanted men who would be faithful and would not bail out on him. Barnabas, the encourager, was always willing to go out on a limb with someone. I've been on some limbs with folks. I've had some branches break while out there with

some questionable folks. But there is fruit on the limbs if we will continue to risk it. The result they worked out was that they divided up into two separate teams. The ministry multiplied, both parties were satisfied, and they commended each other to the grace of God.

(Acts 15:37-41) "And Barnabas was desirous of taking John, called Mark, along with them also. {38} But Paul kept insisting that they should not take him along who had deserted them in Pamphylia and had not gone with them to the work. {39} And there arose such a sharp disagreement that they separated from one another, and Barnabas took Mark with him and sailed away to Cyprus. {40} But Paul chose Silas and departed, being committed by the brethren to the grace of the Lord. {41} And he was traveling through Syria and Cilicia, strengthening the churches."

Paul also had differences with Peter over the treatment of the Gentiles. He confronted Peter about not eating with the Gentiles when the Jewish brothers were around. The matter got resolved.

In Acts 15, Paul was involved in the matter of doctrine between the Jews and Gentiles. They ended up going to the Apostles in Jerusalem for a decision. Paul was an apostle, yet he went to a higher authority to decide this case. Those apostles reached a decision which was amicable to everyone.

(Acts 15:22-31) "Then it seemed good to the apostles and the elders, with the whole church, to choose men from among them to send to Antioch with Paul and Barnabas-- Judas called Barsabbas, and Silas, leading men among the brethren, {23} and they sent this letter by them, "The apostles and the brethren who are elders, to the brethren in Antioch and Syria and Cilicia who are from the Gentiles, greetings. {24} "Since we have heard that some of our number to whom we gave no instruction have disturbed you with their words, unsettling your souls, {25} it seemed good to us, having become of one mind, to select men to send to you with our beloved Barnabas and Paul, {26} men who have risked their lives for the name of our Lord Jesus Christ. {27} "Therefore we have sent Judas and Silas, who themselves will also report the same things by word of mouth. {28} "For it seemed good to the Holy Spirit and to us to lay upon you no greater burden than these essentials: {29} that you abstain from things sacrificed to idols and from blood and from things strangled and from fornication; if you keep yourselves free from such things, you will do well. Farewell." {30} So, when they were sent away, they went down to Antioch; and having gathered the congregation together, they delivered the letter. {31} And when they had read it, they rejoiced because of its encouragement."

Paul was also involved in a vision and ministry difference. Paul had a commission to go to the Gentiles; Peter was sent to the Jews. Instead of butting heads and fighting one another, they recognized their differences and went their separate ways. They extended

the right hand of fellowship to one another, maintaining fellowship, but carried on separate ministries.

(Gal 2:8-9) "(for He who effectually worked for Peter in his apostleship to the circumcised effectually worked for me also to the Gentiles), {9} and recognizing the grace that had been given to me, James and Cephas and John, who were reputed to be pillars, gave to me and Barnabas the right hand of fellowship, that we might go to the Gentiles, and they to the circumcised."

How does love stitch up the lesions in our lives? Here are just a few of the ways.

- N. Love is patient or long suffering. By refusing to get angered, we keep the cut from tearing apart.
- O. Love is humble, not arrogant. When we are humble, we give gentle answers. The proud in heart answer roughly. (Prov 15:1) "A gentle answer turns away wrath, But a harsh word stirs up anger." By being gentle, we keep things from tearing apart.
- P. Love bears all things. By bearing our brother's weaknesses, we keep things together.
- Q. Love does not take into account a wrong suffered. By not repeating a matter, we keep cuts together so that healing can take place. (Prov 17:9) "He who covers a transgression seeks love, But he who repeats a matter separates intimate friends."
- R. Love does not seek its own. James tells us that selfishness and selfish ambition is at the root of many of our conflicts. When we remove selfishness, we remove the coals from the embers. We stop the quarrel before it breaks out.
- S. Love endures all things. If we have a mind set of sticking it out and not quitting, we can work it out. If we are not committed to enduring or sticking it out, the lesion cannot close and heal. A commitment to endure is a stitch that holds together.
- T. Love hopes all things. Without hope, it is difficult to go on. We need hope in our life. When we are full of love, we are full of hope. Our hope is in Christ. Our hope is in God's ability to work this problem out.

Love is the perfect bond of unity in a marriage. Notice in Genesis 2:24 that the Lord tells a man to leave his father and mother and cleave to his wife. Then, they shall become one flesh. What does the word cleave mean? The word is *dabaq* (Strong's H1692) and it means to cling, adhere, catch by pursuit, follow close (hard after), or cleave.

(Gen 2:24) "For this cause a man shall leave his father and his mother, and shall cleave to his wife; and they shall become one flesh."

Notice what the primary thing that the Lord tells husbands to do is to love their wives as Christ loved the church. Love is the primary thing that is going to help them become one flesh. As a man pursues love, follows hard after love, works at loving his wife, lays his life down for his wife, then it will be easy for them to be one.

(Eph 5:25-33) "Husbands, love your wives, just as Christ also loved the church and gave Himself up for her; {26} that He might sanctify her, having cleansed her by the washing of water with the word, {27} that He might present to Himself the church in all her glory, having no spot or wrinkle or any such thing; but that she should be holy and blameless. {28} So husbands ought also to love their own wives as their own bodies. He who loves his own wife loves himself; {29} for no one ever hated his own flesh, but nourishes and cherishes it, just as Christ also does the church, {30} because we are members of His body. {31} FOR THIS CAUSE A MAN SHALL LEAVE HIS FATHER AND MOTHER, AND SHALL CLEAVE TO HIS WIFE; AND THE TWO SHALL BECOME ONE FLESH. {32} This mystery is great; but I am speaking with reference to Christ and the church. {33} Nevertheless let each individual among you also love his own wife even as himself; and let the wife see to it that she respect her husband."

One of the things that the Lord uses in marriage to keep it bound together is the physical joining of a couple. Paul writes in 1 Corinthians that if a man joins himself to a harlot, he is one body with her. The Lord says the two will become one flesh. The word join in the Greek is kollao (Strong's G2853). The word kollao comes from kolla which means glue.

(1 Cor 6:16-17) "Or do you not know that the one who joins himself to a harlot is one body with her? For He says, "THE TWO WILL BECOME ONE FLESH."
{17} But the one who joins himself to the Lord is one spirit with Him."

Mountain Of The Lord Church & Ministries
The Goal Is Love Part IV
What Is The Definition Of Love?

March 18, 2000

1. **Love is an _____** . Romans 5:8, 1 John 3:1, 1 John 3:17-18
2. **Love is an _____ of the heart.** 1 Corinthians 13:1-3
3. **Love is a _____ of the Spirit.** Galatians 5:22, Colossians 3:2, Romans 8:5-6, Ephesians 5:18, Ephesians 6:18, Hebrews 10:24-25
4. **Love Is A _____ For _____** . Prov 10:12, 1 Pet 4:8, James 5:19-20, Gen 3:7-13, Gen 3:21, 1 John 4:10
5. **Love Is A _____ Of Character.** 1 Cor 13:4-7, Col 3:12-13
 - A. **Love is patient.** Romans 2:4, Romans 9:22, 1 Peter 3:20, Job 1:22, Job 2:10, James 5:7
 - B. **Love is kind.**
 1. **King David** 2 Samuel 9:7
 2. **Apostle Paul** 1 Thessalonians 2:9
 3. **Onesimus** Philemon 1:10-11
 4. **Jesus Christ** Titus 3:4, John 15:13, Romans 5:8
 5. **Tabitha.** Acts 9:36
 - C. **Love is not jealous.** 1 Sam 18:1-3
The definition of envy is: 1) a sense of discontent or jealousy with regard to another's advantages, success, possessions, etc. 2) desire for an advantage possessed by another.
 - D. **Love does not brag and is not arrogant.** Prov 27:2
 - E. **Love does not act unbecomingly.**
 - F. **Love does not seek its own.** Mark 10:45, Luke 22:42, Philippians 2:3-7, 1 Sam 20:13-42
 - G. **Love is not provoked.** John 18:10, Mat 18:21-22
 - H. **Love does not take into account a wrong suffered.** Matthew 18:21-22
 - I. **Love does not rejoice in unrighteousness, but rejoices with the truth.**
 - J. **Love bears all things.**
 - K. **Love believes all things.**
 - L. **Love hopes all things.**
 - M. **Love endures all things.** Exo 18:23, Heb 12:2-3, James 5:11
6. **Love Is The Perfect _____ Of _____** . Col 3:14, Col 2:2, 1 Cor 3:3-5, 1 Cor 3:21-23, 1 Cor 6:1-8, Deu 21:5, Exo 18:14-23, Acts 15:37-41, Acts 15:22-31, Gal 2:8-9, Prov 15:1, Prov 17:9, Gen 2:24, Eph 5:25-33, 1 Cor 6:16-17

The Holy Spirit has revealed to me that I need to change the following things in my life in order to hit the target of love.

- 1.
- 2.
- 3.

The Definitions Of Love (1 Cor 13:4-7)	
Love: G26. agape, ag-ah'-pay; from G25; love, i.e. affection or benevolence; spec. (plur.) a love-feast:--(feast of) charity ([-ably]), dear, love.	
Patient Makrothumeo G3114	from the same as G3116; to be long-spirited, i.e. (obj.) forbearing or (subj.) patient:--bear (suffer) long, be longsuffering, have (long) patience, be patient, patiently endure.
Kind Chresteuomai G 5541	mid. from G5543; to show oneself useful, i.e. act benevolently:--be kind. [G5543. chrestos, khrase-tos'; from G5530; employed, i.e. (by impl.) useful (in manner or morals):--better, easy, good (-ness), gracious, kind.]
Not jealous Zeloo G2206	from G2205; to have warmth of feeling for or against:--affect, covet (earnestly), (have) desire, (move with) envy, be jealous over, (be) zealous (-ly affect).
Not brag Perpereuomai G 4068	mid. from perperos, (braggart; perh. by redupl. of the base of G4008); to boast:--vaunt itself.
Is Not Arrogant Phusioo G5448	from G5449 in the prim. sense of blowing; to inflate, i.e. (fig.) make proud (haughty):--puff up.
Not Unbecoming Aschemoneo G807	to be (i.e. act) unbecoming:--behave self uncomely (unseemly).
Not Seek Its Own Zeteo (Seek) G2212	to seek (lit. or fig.); spec. (by Heb.) to worship (God), or (in a bad sense) to plot (against life):--be (go) about, desire, endeavour, enquire (for), require, seek (after, for, means).
Not Provoked Paraxuno G3947	from G3844 and a der. of G3691; to sharpen alongside, i.e. (fig.) to exasperate:--easily provoke, stir.
Not Take Into Account A Wrong Suffered (thinketh no evil) Kakos G2556	a prim. word; worthless (intrinsically such; whereas G4190 prop. refers to effects), i.e. (subj.) depraved, or (obj.) injurious:--bad, evil, harm, ill, noisome, wicked.
Unrighteousness Adikia G93	from G94; (legal) injustice (prop. the quality, by impl. the act); mor. wrongfulness (of character, life or act):--iniquity, unjust, unrighteousness, wrong.
Truth Aletheia G225	from G227; truth:--true, X truly, truth, verity. G227. alethes; from G1 (as a neg. particle) and G2990; true (as not concealing):--true, truly, truth.
Bears All Things Stego G4722	from G4721; to roof over, i.e. (fig.) to cover with silence (endure patiently):--(for-) bear, suffer.
Believes All Things Pisteuo G4100	from G4102; to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by impl. to entrust (espec. one's spiritual well-being to Christ):--believe (-r), commit (to trust), put in trust with.
Hopes All Things Elpizo G1679	from G1680; to expect or confide:--(have, thing) hope (-d) (for), trust.
Endures All Things Hupomeno G5278	from G5259 and G3306; to stay under (behind), i.e. remain; fig. to undergo, i.e. bear (trials), have fortitude, persevere:--abide, endure, (take) patient (-ly), suffer, tarry behind.

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- 2. Love is an attitude of the heart.** 1 Corinthians 13:1-3
- 3. Love is a fruit of the Spirit.** Galatians 5:22, Colossians 3:2, Romans 8:5-6, Ephesians 5:18, Ephesians 6:18, Hebrews 10:24-25
- 4. Love Is A Covering For Sin.** Prov 10:12, 1 Pet 4:8, James 5:19-20, Gen 3:7-13, Gen 3:21, 1 John 4:10
- 5. Love Is A Demonstration Of Character.** 1 Cor 13:4-7, Col 3:12-13
 - A. Love is patient.**
 1. God's patience. Romans 2:4, Romans 9:22, 1 Peter 3:20
 2. Job's patience. Job 1:22, Job 2:10
 3. Farmers patience. James 5:7
 4. Our patience.
 - B. Love is kind.**
 1. King David 2 Samuel 9:7
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 - D. Love does not brag and is not arrogant.** Prov 27:2
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 - F. Love does not seek its own.**
 1. The example of Christ. Mark 10:45, Luke 22:42, Philippians 2:3-7
 2. The Example of Jonathon. 1 Sam 20:13-42
 - G. Love is not provoked.** John 18:10, Mat 18:21-22
 - H. Love does not take into account a wrong suffered.** Matthew 18:21-22
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 - L. Love hopes all things.**
 - M. Love endures all things.** Exo 18:23, Heb 12:2-3, James 5:11
- 6. Love Is The Perfect Bond Of Unity.** Col 3:14, Col 2:2, 1 Cor 3:3-5, 1 Cor 3:21-23, 1 Cor 6:1-8, Deu 21:5, Exo 18:14-23, Acts 15:37-41, Acts 15:22-31, Gal 2:8-9, Prov 15:1, Prov 17:9, Gen 2:24, Eph 5:25-33, 1 Cor 6:16-17