

# Marriage Matters - Part 2

## "Love Is... Great Expectations!"

### Introduction:

1. Define love - ?..... unrealistic expectations begin with love expectation.
2. Love Songs - (movies, TV, soaps, novels, magazines) Where do you get your info?
  - Who's Bed Have Your Boots Been Under?
  - Love is a many splendored thing
3. Love examples in today's society...
  - "My Fair Lady" – Henry Higgins
4. "Let's put away childish attitudes about love" - I Cor 13:11
  - "Love is... the greatest feeling you can feel"
  - "Love is that first feeling you feel before all the bad stuff ..."
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### The Corinthian Church

Paul addresses the issue to the Corinthian Church. They had so many problems - mainly in **relationships**. When we address the issue of marriage matters we are talking about issues of relationships. Getting along with one another. Learning to live in love and harmony. Being Christ-like in the most intimate of relational embraces - marriage. But relationships exist all around us, not just in marriage. There is the relationship with your children, your parents, your boss, your employees, your peers, your friends, your neighbors, your antagonists, etc. Relationships are all around us.

So whether you are single (virgin), or married, widowed or divorced, or an avowed bachelor or bachelorette, you need to learn these principles of relationships. All our relationships with brothers and sisters, father and mother, aunts and uncles, grandparents and foster parents, teachers, bosses, colleagues, friends, and foes, should be characterized by this one feature - **LOVE**. - "Agape-Love"

If you don't learn to get along with people in Christ-like relationships your relationships will sour, become distant, alienated, and eventually fail altogether. If you don't know how to deal with people, you will never get along peacefully and harmoniously in this world.

**How are you ever going to get along in heaven?**

Three loves - eros, phileo, agape (love's expectations) fourth is storge = maternal love

<b>Eros</b>	<b>Exciting, hormones, feelings,</b>	<b>Physical Attraction</b>
<b>Phileo</b>	<b>Friendship, Likable, Pleasant</b>	<b>Emotional Comfort</b>
<b>Agape</b>	<b>Deep, sacrificial, giving, enduring,</b>	<b>Spiritual Commitment</b>

Sanskrit has 96 words for love; ancient Persian has 80; Greek 3; and English only one.

Most Americans view love as somewhere between Eros and Phileo.

Vow: "As long as love shall last."

## Paul Defines Love for the Corinthian Church – *agape, phileo, eros*

2 Corinthians 12:15 Love does... exist apart from response of recipient.

1 Corinthians 13:1-13 Love is... character of self-less sacrifice for sake of another.

A decision of the will to give and never stop no matter what. Not about getting!

You cannot fall into it, and you cannot fall out of it. You choose to enter it, and you can choose to exit it. Love is a decision that defines your character. It is not a feeling, it is not even romance. It is not about sex appeal, good looks, handsome features, or cool personality. It is about decision of worth, value and commitment. I choose to love you now and forever.

1. Patient – makrothumeo - slow to retaliate, respond harshly, or judge
2. Kind – chrestueomai - generous in doing good deeds without being asked or expected to. Words of compliment, appreciation, encouragement flow freely.
3. Protects – Bears - stego - protects, provides a covering for nakedness and shame. Proverbs 10:12
4. Delights or rejoices in truth - chairo - celebrate, sings, greets happily, smiles
5. Trusts – believes - pisteu - puts whole confidence in, leans on, depends on, brags about, not suspicious, not an accuser. Always believes the best about you.
6. Hopes – elpizo - second chances abound, failure is never final.
7. Perseveres – endures - hupo-meno - military term - hold out at all costs, hold the fort, to the last man, stay the course. Never give up!
8. Not envy – zeloo - hot head because didn't get own way.
9. Not boastful – perpereuomai - I'm better than you , brag about one's qualities, achievements, oft comparisons
10. Not proud – phusioo - puff, blow off, shoot off mouth - I am the greatest
11. Not rude – aschemoneo - not deformed, impolite verbally in words, names, behavior,
12. Not self-seeking zeteo – craving self interests, seeks to please another before self
13. Not easily angered – paroxuno - not easily egged on, provoked, sharp tongued, caustic, sarcastic
14. Not a record keeper – logizomai - literally count wrongs, keep score, tabs to settle
15. Not delight in evil – chairo kakos adikia - celebrate trouble, injury, destructive behavior, injustice, breaking of laws
16. Never fails – pipto - never quits, fades, falls to the ground and dies (flower)

Love is self-sacrificing permanent commitment to another person.

If it is temporary it is not love. It is something else, infatuation, sexual attraction or interest, but not love.

A total surrender of your personal rights for the sake of another.

It is not about getting, but giving. We do not give to get, though getting love in return is a wondrous miracle, and an added perk. But no getting the love you crave in return has nothing to do with your ability to love.

A selfless devotion to the wellbeing of another.

It is not about meeting my needs, but me meeting your needs. But don't I have needs, wants, desires, cravings, etc? Yes, but love is not about those "base" impulses. Cows have needs, wants, desires, cravings... *What makes the human different than a cow?*  
The will to choose, and make a decision. You have the capacity to love!

Your relationships with brothers and sisters, father and mother, aunts and uncles, grandparents and foster parents, teachers, bosses, colleagues, friends, and foes, should be characterized by this one feature - love.

Tolstoy's expression theory of art gets related with an unique 'doctrine of Eros' by Plato. Eros' demoniac aspects gets revealed as a 'system of polarities' using Symposium, the Phaedrus and the Politeia.

Art, science and transcendence, a comparison between Tolstoy and Plato. Tolstoy's expression theory of art gets related with Plato's unique 'doctrine of Eros' that has been found in Symposium and Phaedrus. This 'doctrine of Eros' by Plato entails a logical system of polarities. Plato, an all-embracing 'doctrine of Eros (Love)':

### **Eros, Love and Friendship in Plato**

Our modern general perception of the terms 'Eros and erotic' is far too narrow, just as any exclusive connection with the modern concept of the word 'love'. One could say that from the times of classical Greece our civilization has changed dramatically but that our human psychological constitution has remained nearly all the same. This does not mean that we have to reach the same conclusions about how a society should be structured like Plato did in for example his description of an ideal state in the 'Politeia', far from that. The message could better be understood if we recognize the problems, answers and solutions regarding our human nature and the society we live in, that necessitated and motivated him to search for a 'change' for the better.

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"Whoever judges not Eros to be a mighty god is either stupid or, having no experience of good things, knows not of the god who is the mightiest power to men." [Euripides, quoted by Athenaeus, 13.600]

My name is Love, supreme my sway. The greatest god and greatest pain,  
Air, earth, and seas, my power obey, And gods themselves must drag my chain.

In every heart my throne I keep, Fear ne'er could daunt my daring soul;  
I fire the bosom of the deep, And the profoundest hell control.  
[Miguel de Cervantes, Don Quixote, Part II, Chapter XX]

"Love resistless in fight, all yield at a glance of thine eye,  
Love who pillowed all night on a maiden's cheek dost lie...  
Over the upland folds thou roam'st, and the trackless sea  
Love the gods captive holds. Shall mortals not yield to thee?"  
[Sophocles, Antigone 781]

"Ruthless Eros, great bane, great curse to mankind, from you come

deadly strifes and lamentations and groans,  
and countless pains as well have their stormy birth from you."  
[Apollonius Rhodius, Argonautica 4.445]

## EROS

Consequently, his influence on lovers has been compared to that of wine on drinkers. For when Eros comes in moderation, he is gracious; but when he comes with great intensity, he seems cruel and many are thrown into perplexity. This is why it has been written:

"... the Love-god, golden-haired, stretches his charmed bow with twin arrows,  
and one is aimed at happiness, the other at life's confusion."  
[Euripides, Iphigenia in Aulis 549]

Eros Love - sensual love

Storge Love - maternal love

Philia Love - friendship love

Agape Love - enduring love

A.Linguistic Problem. There is only one word for love in English. Greek has four:

1. Storge – Love of kin or family love.
2. Phileo – Affectionate love or brotherly love.
3. Eros – Love between opposite sexes or sexual love.

Plato gave this word a dual meaning:

- i. Vulgar Eros, meaning sexual love; and
- ii. Heavenly Eros, meaning love towards a god.

According to Plato, this was the highest form of love: man seeking after god.

4. Agape – Selfless love. Its noun form is uncommon in secular Greek of New Testament times.

Note: The word eros does not appear at all in the New Testament. Phileo is the word that is generally used to define human love. The noun agape is used some 87 times in the New Testament and always refers to God's unique love. It must not be confused with the verb agapao (a deliberate action of the will), which is used some 129 times in the New Testament and can refer to man's self-centered love (see Jn. 3:19; 12:43; Lk. 6:32; 11:43).

Eros. Philios. Agape.

#### Eros Love

God intended that man and woman should be attracted to each other, fall in love, marry, and produce new life. This is Eros love. The attraction of man to woman, woman to man, leading to the two of them joining together as one. Eros is more than physical, it is mental as well. It is a thought, that says "Wow..I am really attracted to him or her". That is what it was intended to be. Eros is the whispers of love. The "I love you's", the winking of an eye, the glance that says "I think you are attractive." Eros is the love letters, the poetry, the romance in a relationship. If used as God so intended it to be, Eros is a very beautiful love. It is the wooing, the courtship, the wedding. And, if used as intended, it is the fire of passion in a marriage. Eros can be, and is intended to be, the "fire" in a relationship. The element that keeps a romance alive and, if combined with Philios and Agape, the fire of love that remains lit for an eternity.

#### Philios Love

All love is based in God. God is love, pure, perfect love. All love is good, for God is good. But, not all love "needs" God to exist. They are human loves. Normal, everyday, struck up by emotions and physical chemistry..."feelings." But, when these human loves tap into the Divine plan for love, they become deep rooted and eternal. And that is what God had, or has rather, in mind when He gave us love. Philios love is a simple love. A friendship type of love. It has its' root in the social need of every human being. We are all born with an innate desire to be loved and accepted. God created us social animals, and we must have others around us to survive. Man was not made to exist alone.

#### Agape Love

The Apostle Paul gave to the world the most beautiful explanation on what love truly comprises. His words cannot be surpassed by any song, any love letter, any book, any poem, or any movie. His words are eternal words, for they speak of God, and God's love...Agape. Agape love is God's love. It is perfect, total, complete, selfless, undying, unconditional, eternal, and it is for all men, for all times. The major difference between Agape love and all the others is this: Agape loves for loves sake. It expects no rewards, it wants nothing in return.. except that love be given back to it. The more you give back to Agape, the more you receive in return. It is an unending well of strength and supply from which to draw, and if a couple can tap into this well, their love will be an eternal love.

## 1 Corinthians 13:1-13

1 Though I speak with the tongues of men and of angels, and have not charity, I am become *as* sounding brass, or a tinkling cymbal. 2 And though 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, and have not charity, I am nothing. 3 And though I bestow all my goods to feed *the poor*, and though I give my body to be burned, and have not charity, it profiteth me nothing. 4 Charity suffereth long, *and* is kind; charity envieth not; charity vaunteth not itself, is not puffed up, 5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; 6 Rejoiceth not in iniquity, but rejoiceth in the truth; 7 Beareth all things, believeth all things, hopeth all things, endureth all things. 8 Charity never faileth: but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away. 9 For we know in part, and we prophesy in part. 10 But when that which is perfect is come, then that which is in part shall be done away. 11 When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. 12 For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. 13 And now abideth faith, hope, charity, these three; but the greatest of these *is* charity.

## 1 Corinthians 13:1-13 KJV

- 1 ¶ Though I speak with the tongues of men and of angels and have not **charity <26>**, I am become *as* **sounding <2278> brass <5475>**, or <2228> **a tinkling <214> cymbal <2950>**.
- 2 And though 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, and have not **charity <26>**, I am **nothing <3762>**.
- 3 And though I bestow all my goods to feed *the poor*, and though I give my body to be burned, and have not **charity <26>**, it profiteth me <5623> nothing <3762>.
- 4 ¶ Charity <26> **suffereth long <3114>** (5719), *and* is **kind <5541>** (5736); charity <26> **envieth <2206>** (5719) not <3756>; **charity <26> vaunteth <4068>** <0> not <3756> itself <4068> (5736), is <5448> <0> not <3756> **puffed up <5448>** (5743),
- 5 Doth not **behave itself unseemly <807>** (5719), **seeketh <2212>** (5719) not <3756> her **own <1438>**, is <3947> <0> not <3756> **easily provoked <3947>** (5743), **thinketh <3049>** (5736) no <3756> **evil <2556>**;
- 6 **Rejoiceth <5463>** (5719) not <3756> in <1909> **iniquity <93>**, but <1161> rejoiceth <4796> (5719) in the **truth <225>**;
- 7 **Beareth <4722>** (5719) all things <3956>, **believeth <4100>** (5719) all things <3956>, **hopeth <1679>** (5719) all things <3956>, **endureth <5278>** (5719) all things <3956>.
- 8 ¶ Charity <26> never <3763> **faileth <1601>** (5719): but <1161> whether <1535> *there be* prophecies <4394>, they shall fail <2673> (5701); whether <1535> *there be* tongues <1100>, they shall cease <3973> (5695); whether <1535> *there be* knowledge <1108>, it shall vanish away <2673> (5701).
- 9 For we know in part, and we prophesy in part.
- 10 But when that which is perfect <5046> is come, then that which is in part shall be done away.
- 11 When <3753> I was <2252> (5713) a child <3516>, I spake <2980> (5707) as <5613> a child <3516>, I understood <5426> (5707) as <5613> a child <3516>, I thought <3049> (5711) as <5613> a child <3516>: but <1161> when <3753> I became <1096> (5754) a man <435>, **I put away <2673> childish things <3516>**.
- 12 For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.
- 13 And <1161> now <3570> abideth <3306> (5719) faith <4102>, hope <1680>, charity <26>, these <5023> three <5140>; but <1161> the greatest <3187> of these <5130> *is* charity <26>.

NIV

1 Corinthians 13

1. If I speak in the tongues of men and of angels, but have not love, I am only a resounding gong or a clanging cymbal.
2. If I have the gift of prophecy and can fathom all mysteries and all knowledge, and if I have a faith that can move mountains, but have not love, I am nothing.
3. If I give all I possess to the poor and surrender my body to the flames, but have not love, I gain nothing.
4. **Love is patient, love is kind.** It does not envy, it does not boast, it is not proud.
5. It is not rude, it is not self-seeking, it is not easily angered, it keeps no record of wrongs.
6. Love does not delight in evil but rejoices with the truth.
7. **It always protects, always trusts, always hopes, always perseveres.**
8. Love never fails.

But where there are prophecies, they will cease; where there are tongues, they will be stilled; where there is knowledge, it will pass away.

9. For we know in part and we prophesy in part,
10. but when perfection comes, the imperfect disappears.
11. When I was a child, I talked like a child, I thought like a child, I reasoned like a child. When I became a man, **I put childish ways** behind me.
12. Now we see but a poor reflection as in a mirror; then we shall see face to face. Now I know in part; then I shall know fully, even as I am fully known.
13. And now these three remain: faith, hope and love. But the greatest of these is love.

2 Corinthians 12:15

And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved.

15 And <1161> I <1473> will very gladly <2236> spend <1159> (5692) and <2532> be spent <1550> (5701) for <5228> you <5590> <5216>; though <1499> the more abundantly <4056> I love <25> (5723) you <5209>, the less <2276> I be loved <25> (5743).

NIV

15. So I will very gladly spend for you everything I have and expend myself as well. If I love you more, will you love me less?