

I. What is Biblical Love?

1. Paul was dealing with unity problems at Corinth.
 - a. Carnality was the major issue ([1 Cor. 1:10-13](#), [3:1-4](#)).
 - b. Paul reminded them that they were all members of the body of Christ ([1 Cor. 12:12-27](#)).
 - c. There were specific roles and gifts that not everyone had at Corinth ([1 Cor. 12:28-31](#)).
 - d. Paul used biblical love to shew them (and by extension us) a more excellent way ([1 Cor. 12:31](#)).
2. Paul describes for us what biblical love is ([1 Cor. 13:4-7](#)).
 - a. **suffereth long** means “*to be patient in bearing the offences and injuries of others; to be mild and slow in avenging; to be long-suffering, slow to anger, slow to punish*” (Thayer 387).
 - b. **kind** means “to provide something beneficial for someone as an act of kindness” (Louw-Nida 749).
 - c. **envieth not** means not “*to be heated or to boil...with envy, hatred, anger*” (Thayer 271).
 - d. **vaunteth not itself** means not “**to heap praise on oneself, behave as a ...**(‘braggart, windbag’)...*boast, brag*” (BDAG 808).
 - e. **Is not puffed up** means not “*to be puffed up, to bear one’s self loftily, be proud*” (Thayer 660).
 - f. **Doth not behave itself unseemly** means not to “**behave disgracefully, dishonorably, indecently**” (BDAG 147).
 - g. **seeketh not her own** means not to “*strive for one’s own advantage*” (BDAG 428).
 - h. **is not easily provoked** means love does not irritate or provoke to anger.
 - i. **thinketh no evil** means love is not keeping a ledger of wrongs.
 - j. Love rejoices in truth and not iniquity (unrighteousness) i.e., love is not looking for a fault in someone else so a grudge could be held or joy can be obtained through someone else’s error.
 - k. Love is looking to forbear, love is having confidence in the goodness of people, love has confidence, desire, trust, and expectation (biblical hope), and love bears up courageously.

II. Kindness and Tenderheartedness Are Prerequisites to Forgiveness

1. Paul told the Ephesians to be kind one to another ([Eph. 4:32](#)).
 - a. kind (*chrestos* G5543 adjective) *A virtue of honest folk*. Anyone who shows goodness and concern toward others can be described as *chrēstos*, especially when receiving guests...The term then takes on an ethical meaning: the person who is *chrēstos* (man, woman, or child) behaves properly, conforms to the rule of honesty, what is called “good morals”...or simply “the good” (Spicq 513).
 - b. God is described as being kind to the unthankful and the evil ([Lk. 6:35](#)).
 - c. Jesus’ yoke is described as being “easy” (*chrestos*) or “kindly” ([Mt. 11:30](#)).
 - d. Love is kind ([1 Cor. 13:4](#)).

2. Paul told the Ephesians to be tenderhearted ([Eph. 4:32](#)).
 - a. tenderhearted (*eusplanchnos* G2155 adjective) **pert. to having tender feelings for someone, tenderhearted, compassionate** (BDAG 413).
 - b. This word is found one other time in the New Testament rendered as “pitiful” in [1 Peter 3:8](#).
3. With kindness and tenderheartedness present in our lives, we should always have an attitude of forgiveness.
 - a. Moses did ([Ex. 32:31-32](#)).
 - b. Jesus did ([Lk. 23:34](#)).
 - c. Stephen did ([Ac. 7:60](#)).
 - d. Paul did ([2 Tim. 4:16](#)).

III. The Significance of Forgiveness

1. Paul placed kindness, tenderheartedness, and forgiveness in the context of God forgiving us in Christ ([Eph. 4:32](#)).
 - a. It took the blood of Jesus to enable our forgiveness ([Eph. 1:3-7](#); cf. [Col. 1:12-14](#)).
 - b. We are reminded of what it took to forgive our sins when we partake of the Lord’s Supper every first day of the week ([Mt. 26:26-29](#); [Ac. 20:7](#)).
2. Christ’s offering and sacrifice of Himself to God for us was motivated by love and was a sweetsmelling savor ([Eph. 5:2](#)).
 - a. This means that what Christ did was well-pleasing to God (cf. [Mt. 3:17](#), [17:5](#); [Jn. 8:29](#)).
 - b. Since Jesus’ sacrifice enabled our forgiveness then it follows that forgiveness is well-pleasing to God!
 - c. The love Christ has for us should motivate us to love our brethren in word and deed ([1 Jn. 3:16-18](#)).
3. If God was willing to forgive us then we must be willing to forgive one another.
 - a. It is absurd not to forgive one another considering the debt God has forgiven us of ([Rm. 3:23](#), [6:23](#)).
 - b. Jesus illustrated this point with the parable of the unforgiving servant ([Mt. 18:21-35](#)).
4. Forgiveness is not without condition.
 - a. To receive forgiveness from God for our sins required that we meet His conditions of forgiveness.
 - b. If a brother sins against us then rebuke is first required ([Lk. 17:3](#)).
 - c. Once rebuked, then repentance for the sin is needed ([Lk. 17:3](#)).
 - d. Once the conditions are met then forgiveness is obtained ([Lk. 17:3](#)).
 - e. The attitude of forgiveness must always be present ([Lk. 17:4](#)).