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Let's Make It Simple!

The Goal of all Catholic Teaching is Love

The Catechism of the Catholic Church, states, "The whole concern of doctrine and its teaching must be directed to the love that never ends. Whether something is proposed for belief, for hope or for action, the love of our Lord must always be made accessible, so that anyone can see that all the works of perfect Christian virtue spring from love and have no other objective than to arrive at love." (Roman Catechism, Preface, 10).

Vine's Greek Lexicon states, "*Agape* and *agapao* are Greek words used in the New Testament for God's kind of love. *Agape* is the characteristic word of Christianity, and since the Spirit of revelation has used it to express ideas previously unknown, enquiry into its use, whether in Greek literature or in the Septuagint, throws but little light upon its distinctive meaning in the New Testament."

The following is a description of *agape* love as it is described in the Scriptures. It is also called "charity." This description is based upon research from Greek, Hebrew and English definitions coming from 1 Corinthians

13:4-8. Take time to read 1 Corinthians 13 in your Bible and then continue this study.

God is Love (Agape)

Love is patient. (1 Cor. 13:4; NEW AMERICAN BIBLE)

Love is slow to anger, it holds back when provoked, it is tolerant beyond an average standard, it is self-controlled despite circumstances that might arouse anger. In 1 Corinthians 13:4 it is present tense in Greek which means it is a way of life, a continuous and habitual action. It is translated “to be patient” (3 times), “have patience” (2 times), “have long patience” (1 time), “bear long” (1 time), “suffer long” (1 time), “be longsuffering” (1 time) and “patiently endure” (1 time).

1. Read 2 Peter 3:9; Luke 13:5-9. What do we learn about God’s love, longsuffering and patience from these verses? Stop and discuss.

⁹ *The Lord does not delay his promise, as some regard “delay,” but he is patient with you, not wishing that any should perish but that all should come to repentance.* (2 Pet. 3:9) (NEW AMERICAN BIBLE)

⁵ *... But I tell you, if you do not repent, you will all perish as they did!”*

⁶ And he told them this parable: "There once was a person who had a fig tree planted in his orchard, and when he came in search of fruit on it but found none,

⁷ he said to the gardener, 'For three years now I have come in search of fruit on this fig tree but have found none. (So) cut it down. Why should it exhaust the soil?'

⁸ He said to him in reply, 'Sir, leave it for this year also, and I shall cultivate the ground around it and fertilize it;

⁹ it may bear fruit in the future. If not you can cut it down.'" (Luke 13:5-9) (NEW AMERICAN BIBLE)

Love is kind. (1Cor. 13:4; NEW AMERICAN BIBLE)

Love is of a friendly nature, generous, hospitable, warm-hearted, good, charitable, helpful, and showing sympathy and understanding to others. It is considerate, forbearing, tolerant, courteous, thoughtful and desires only to promote others' welfare. It is generous, liberal, beneficial, demonstrating itself in kindly acts. In 1 Corinthians 13:4 it is in the present tense conveying continuous and habitual action. The Greek word is also a verb.

2. Read Luke 10:25-37. What do we learn about God's love, and kindness from these verses? Stop and discuss.

²⁵ *There was a scholar of the law who stood up to test him and said, "Teacher, what must I do to inherit eternal life?"*

²⁶ *Jesus said to him, "What is written in the law? How do you read it?"*

²⁷ *He said in reply, "You shall love the Lord, your God, with all your heart, with all your being, with all your strength, and with all your mind, and your neighbor as yourself."*

²⁸ *He replied to him, "You have answered correctly; do this and you will live."*

²⁹ *But because he wished to justify himself, he said to Jesus, "And who is my neighbor?"*

³⁰ *Jesus replied, "A man fell victim to robbers as he went down from Jerusalem to Jericho. They stripped and beat him and went off leaving him half-dead.*

³¹ *A priest happened to be going down that road, but when he saw him, he passed by on the opposite side.*

³² *Likewise a Levite came to the place, and when he saw him, he passed by on the opposite side.*

³³ *But a Samaritan traveler who came upon him was moved with compassion at the sight.*

³⁴ *He approached the victim, poured oil and wine over his wounds and bandaged them. Then he lifted him up on his own animal, took him to an inn and cared for him.*

³⁵ *The next day he took out two silver coins and gave them to the innkeeper with the instruction, 'Take care of him. If you spend more than what I have given you, I shall repay you on my way back.'*

³⁶ *Which of these three, in your opinion, was neighbor to the robbers' victim?"*

³⁷ *He answered, "The one who treated him with mercy." Jesus said to him, "Go and do likewise."* (Luke 10:25-37) (NEW AMERICAN BIBLE)

Love envieth not. (1 Cor. 13:4; DOUAY-RHEIMS VERSION) **Love does not boil over with envy, hatred and anger. It does not resent another's good fortune or desire to have what is his. Love doesn't want what it doesn't have. In 1 Corinthians 13:4 it is in the present tense meaning, love does not behave in this manner (envieth not) continually or habitually.**

3. Read Exodus 20:17; 1 Kings 21:1-29. What do we learn about God's love, justice and mercy from these verses? Stop and discuss.

¹⁷ *"You shall not covet your neighbor's house. You shall not covet your neighbor's wife, nor his male or female slave, nor his ox or ass, nor anything else that belongs to him."* (Exodus 20:17) (NEW AMERICAN BIBLE)

¹ *Some time after this, as Naboth the Jezreelite had a vineyard in Jezreel next to the palace of Ahab, king of Samaria,*

² *Ahab said to Naboth, "Give me your vineyard to be my vegetable garden, since it is close by, next to my house. I will give you a better vineyard in exchange, or, if you prefer, I will give you its value in money."*

³ “The LORD forbid,” Naboth answered him, “that I should give you my ancestral heritage.”

⁴ Ahab went home disturbed and angry at the answer Naboth the Jezreelite had made to him: “I will not give you my ancestral heritage.” Lying down on his bed, he turned away from food and would not eat.

⁵ His wife Jezebel came to him and said to him, “Why are you so angry that you will not eat?”

⁶ He answered her, “Because I spoke to Naboth the Jezreelite and said to him, ‘Sell me your vineyard, or, if you prefer, I will give you a vineyard in exchange.’ But he refused to let me have his vineyard.”

⁷ “A fine ruler over Israel you are indeed!” his wife Jezebel said to him. “Get up. Eat and be cheerful. I will obtain the vineyard of Naboth the Jezreelite for you.”

⁸ So she wrote letters in Ahab’s name and, having sealed them with his seal, sent them to the elders and to the nobles who lived in the same city with Naboth.

⁹ This is what she wrote in the letters: “Proclaim a fast and set Naboth at the head of the people.

¹⁰ Next, get two scoundrels to face him and accuse him of having cursed God and king. Then take him out and stone him to death.”

¹¹ His fellow citizens—the elders and the nobles who dwelt in his city—did as Jezebel had ordered them in writing, through the letters she had sent them.

¹² They proclaimed a fast and placed Naboth at the head of the people.

¹³ Two scoundrels came in and confronted him with the accusation, “Naboth has cursed God and

king.” And they led him out of the city and stoned him to death.

¹⁴ Then they sent the information to Jezebel that Naboth had been stoned to death.

¹⁵ When Jezebel learned that Naboth had been stoned to death, she said to Ahab, “Go on, take possession of the vineyard of Naboth the Jezreelite which he refused to sell you, because Naboth is not alive, but dead.”

¹⁶ On hearing that Naboth was dead, Ahab started off on his way down to the vineyard of Naboth the Jezreelite, to take possession of it.

¹⁷ But the LORD said to Elijah the Tishbite:

¹⁸ “Start down to meet Ahab, king of Israel, who rules in Samaria. He will be in the vineyard of Naboth, of which he has come to take possession.

¹⁹ This is what you shall tell him, ‘The LORD says: After murdering, do you also take possession? For this, the LORD says: In the place where the dogs licked up the blood of Naboth, the dogs shall lick up your blood, too.’”

²⁰ “Have you found me out, my enemy?” Ahab said to Elijah. “Yes,” he answered. “Because you have given yourself up to doing evil in the LORD’S sight,

²¹ I am bringing evil upon you: I will destroy you and will cut off every male in Ahab’s line, whether slave or freeman, in Israel.

²² I will make your house like that of Jeroboam, son of Nebat, and like that of Baasha, son of Ahijah, because of how you have provoked me by leading Israel into sin.”

²³ (Against Jezebel, too, the LORD declared, “The dogs shall devour Jezebel in the district of Jezreel.”)

²⁴ “When one of Ahab’s line dies in the city, dogs will devour him; when one of them dies in the field, the birds of the sky will devour him.”

²⁵ Indeed, no one gave himself up to the doing of evil in the sight of the LORD as did Ahab, urged on by his wife Jezebel.

²⁶ He became completely abominable by following idols, just as the Amorites had done, whom the LORD drove out before the Israelites.

²⁷ When Ahab heard these words, he tore his garments and put on sackcloth over his bare flesh. He fasted, slept in the sackcloth, and went about subdued.

²⁸ Then the LORD said to Elijah the Tishbite,

²⁹ “Have you seen that Ahab has humbled himself before me? Since he has humbled himself before me, I will not bring the evil in his time. I will bring the evil upon his house during the reign of his son.” (1 Kings 21:1-29) (NEW AMERICAN BIBLE)

Love is not pompous. (1 Cor. 13:4) (New American Bible)

Love does not manifest by extolling one’s self excessively. It is not vain, proud, nor is it a braggart. It does not boast of one’s self. In 1 Corinthians 13:4 it is in the present tense meaning constantly or repeatedly, customarily; a continuous process or habit.

4. Read Luke 12:16-21. Love does not boast of one’s self. What do we learn from these verses? Stop and discuss.

¹⁶ Then he [Jesus] told them a parable. "There was a rich man whose land produced a bountiful harvest.

¹⁷ He asked himself, "What shall I do, for I do not have space to store my harvest?"

¹⁸ And he said, "This is what I shall do: I shall tear down my barns and build larger ones. There I shall store all my grain and other goods

¹⁹ and I shall say to myself, "Now as for you, you have so many good things stored up for many years, rest, eat, drink, be merry!"

²⁰ But God said to him, "You fool, this night your life will be demanded of you; and the things you have prepared, to whom will they belong?"

²¹ Thus will it be for the one who stores up treasure for himself but is not rich in what matters to God."

(Luke 12:16-21) (NEW AMERICAN BIBLE)

Love is not inflated. (1 Cor. 13:4; NEW AMERICAN BIBLE) **Love is not high-minded or puffed up with self or pride. In 1 Corinthians 13:4 it is in the present tense.**

5. Read Luke 18:9-14. Which person was high-minded and puffed up with pride, and which person was the humble in this story? Which person received the forgiveness he was seeking? Stop and discuss.

⁹ He then addressed this parable to those who were convinced of their own righteousness and despised everyone else.

¹⁰ *“Two people went up to the temple area to pray; one was a Pharisee and the other was a tax collector.*

¹¹ *The Pharisee took up his position and spoke this prayer to himself, ‘O God, I thank you that I am not like the rest of humanity—greedy, dishonest, adulterous—or even like this tax collector.*

¹² *I fast twice a week, and I pay tithes on my whole income.’*

¹³ *But the tax collector stood off at a distance and would not even raise his eyes to heaven but beat his breast and prayed, ‘O God, be merciful to me a sinner.’*

¹⁴ *I tell you, the latter went home justified, not the former; for everyone who exalts himself will be humbled, and the one who humbles himself will be exalted.”* (Luke 18:9-14) (NEW AMERICAN BIBLE)

Love is not ill-mannered. (1 Cor. 13:5; GOOD NEWS TRANSLATION)

Love does not act, react, function or perform in a manner which is in bad taste, improper, or in violation of what is right. In 1 Corinthians 13:5 it is in the present tense.

6. Read 1 Samuel 2:12-17. Love does not act in a manner which is in bad taste or improper. Stop and discuss these verses.

¹² *Now the sons of Eli were wicked; they had respect neither for the LORD*

¹³ *nor for the priests’ duties toward the people. When someone offered a sacrifice, the priest’s*

servant would come with a three-pronged fork, while the meat was still boiling,

¹⁴ *and would thrust it into the basin, kettle, caldron, or pot. Whatever the fork brought up, the priest would keep. That is how all the Israelites were treated who came to the sanctuary at Shiloh.*

¹⁵ *In fact, even before the fat was burned, the priest's servant would come and say to the man offering the sacrifice, "Give me some meat to roast for the priest. He will not accept boiled meat from you, only raw meat."*

¹⁶ *And if the man protested to him, "Let the fat be burned first as is the custom, then take whatever you wish," he would reply, "No, give it to me now, or else I will take it by force."*

¹⁷ *Thus the young men sinned grievously in the presence of the LORD; they treated the offerings to the LORD with disdain. (1 Sam. 2:12-17) ^(NEW AMERICAN BIBLE)*

Love seeketh not her own. (1 Cor. 13:5; RHEIMS VERSIONS) **Love does not demand its own way. In 1 Corinthians 13:5 it is in the present tense.**

7. Read 1 John 2:16-17. Real love does not seek its own way, but God's way. What do these verses teach about repentance? Stop and discuss.

¹⁶ *Everything that belongs to the world — what the sinful self desires, what people see and want, and everything in this world that people are so proud of — none of this comes from the Father; it all comes*

from the world. ¹⁷ The world and everything in it that people desire is passing away; but those who do the will of God live forever. (1 Jn. 2:16-17) (Good News Translation)

Love is not quick-tempered. (1 Cor. 15:5; NEW AMERICAN BIBLE) **Love is not easily annoyed, incited to anger, or resentment. It is not easily irritated, provoked, stirred up or exasperated. In I Corinthians 13:5 it is in the present tense.**

8. Read 1 Samuel 25:2-39. Love is not easily annoyed or irritated. Read these verses and consider the folly of Nabal. Stop and discuss.

2 And there was a man in Ma'on, whose business was in Carmel. The man was very rich; he had three thousand sheep and a thousand goats. He was shearing his sheep in Carmel. 3 Now the name of the man was Nabal, and the name of his wife Ab'igail. The woman was of good understanding and beautiful, but the man was churlish and ill-behaved; he was a Calebite. 4 David heard in the wilderness that Nabal was shearing his sheep. 5 So David sent ten young men; and David said to the young men, "Go up to Carmel, and go to Nabal, and greet him in my name. 6 And thus you shall salute him: 'Peace be to you, and peace be to your house, and peace be to all that you have. 7 I hear that you have shearers; now your shepherds have been with us, and we did them no harm, and they missed nothing, all the time they were in Carmel. 8 Ask your young

men, and they will tell you. Therefore let my young men find favor in your eyes; for we come on a feast day. Pray, give whatever you have at hand to your servants and to your son David."

9 When David's young men came, they said all this to Nabal in the name of David; and then they waited.

10 And Nabal answered David's servants, "Who is David? Who is the son of Jesse? There are many servants nowadays who are breaking away from their masters. 11 Shall I take my bread and my water and my meat that I have killed for my shearers, and give it to men who come from I do not know where?"

12 So David's young men turned away, and came back and told him all this. 13 And David said to his men, "Every man gird on his sword!" And every man of them girded on his sword; David also girded on his sword; and about four hundred men went up after David, while two hundred remained with the baggage. 14 But one of the young men told Ab'igail, Nabal's wife, "Behold, David sent messengers out of the wilderness to salute our master; and he railed at them. 15 Yet the men were very good to us, and we suffered no harm, and we did not miss anything when we were in the fields, as long as we went with them; 16 they were a wall to us both by night and by day, all the while we were with them keeping the sheep. 17 Now therefore know this and consider what you should do; for evil is determined against our master and against all his house, and he is so ill-natured that one cannot speak to him."

18 Then Ab'igail made haste, and took two hundred loaves, and two skins of wine, and five sheep ready dressed, and five measures of parched grain, and a hundred clusters of raisins, and two hundred cakes of figs, and laid them on asses. 19 And she said to her young men, "Go on before me; behold, I come

after you." But she did not tell her husband Nabal. 20 And as she rode on the ass, and came down under cover of the mountain, behold, David and his men came down toward her; and she met them. 21 Now David had said, "Surely in vain have I guarded all that this fellow has in the wilderness, so that nothing was missed of all that belonged to him; and he has returned me evil for good. 22 God do so to David and more also, if by morning I leave so much as one male of all who belong to him." 23 When Ab'igail saw David, she made haste, and alighted from the ass, and fell before David on her face, and bowed to the ground. 24 She fell at his feet and said, "Upon me alone, my lord, be the guilt; pray let your handmaid speak in your ears, and hear the words of your handmaid. 25 Let not my lord regard this ill-natured fellow, Nabal; for as his name is, so is he; Nabal is his name, and folly is with him; but I your handmaid did not see the young men of my lord, whom you sent. 26 Now then, my lord, as the Lord lives, and as your soul lives, seeing the Lord has restrained you from bloodguilt, and from taking vengeance with your own hand, now then let your enemies and those who seek to do evil to my lord be as Nabal. 27 And now let this present which your servant has brought to my lord be given to the young men who follow my lord. 28 Pray forgive the trespass of your handmaid; for the Lord will certainly make my lord a sure house, because my lord is fighting the battles of the Lord; and evil shall not be found in you so long as you live. 29 If men rise up to pursue you and to seek your life, the life of my lord shall be bound in the bundle of the living in the care of the Lord your God; and the lives of your enemies he shall sling out as from the hollow of a sling. 30 And when the Lord has done to my lord according to

all the good that he has spoken concerning you, and has appointed you prince over Israel, 31 my lord shall have no cause of grief, or pangs of conscience, for having shed blood without cause or for my lord taking vengeance himself. And when the Lord has dealt well with my lord, then remember your handmaid."

32 And David said to Ab'igail, "Blessed be the Lord, the God of Israel, who sent you this day to meet me!

33 Blessed be your discretion, and blessed be you, who have kept me this day from bloodguilt and from avenging myself with my own hand! 34 For as surely as the Lord the God of Israel lives, who has restrained me from hurting you, unless you had made haste and come to meet me, truly by morning there had not been left to Nabal so much as one male." 35 Then David received from her hand what she had brought him; and he said to her, "Go up in peace to your house; see, I have hearkened to your voice, and I have granted your petition."

36 And Ab'igail came to Nabal; and, lo, he was holding a feast in his house, like the feast of a king. And Nabal's heart was merry within him, for he was very drunk; so she told him nothing at all until the morning light. 37 And in the morning, when the wine had gone out of Nabal, his wife told him these things, and his heart died within him, and he became as a stone. 38 And about ten days later the Lord smote Nabal; and he died.

39 When David heard that Nabal was dead, he said, "Blessed be the Lord who has avenged the insult I received at the hand of Nabal, and has kept back his servant from evil; the Lord has returned the evil-doing of Nabal upon his own head." Then David sent and wooed Ab'igail, to make her his wife. (1 Sam. 25:2-39) ^(RSV)

Love thinketh no evil. (1 Cor. 13:5) (DOUAY-RHEIMS)

Love does not reflect upon that which causes or constitutes misfortune, suffering, difficulty, or the like. Love does not ponder upon wrong or wickedness. In 1 Corinthians 13:5 it is in the present tense.

9. Read Matthew 5:27-28. Love does not ponder upon wrong or wickedness. Define and discuss the difference between love and lust.

27 You have heard that it was said to them of old: Thou shalt not commit adultery.

28 But I say to you, that whosoever shall look on a woman to lust after her, hath already committed adultery with her in his heart. (Matthew 5:27-28)
(DOUAY-RHEIMS)

Love rejoiceth not in iniquity. (1 Cor. 13:6)
(DOUAY-RHEIMS)

Love is never glad about injustice, or acts of unrighteousness, evil, iniquity or wrong. It takes no pleasure in people's sins. It does not rejoice at wrong. In 1 Corinthians 13:6 it is in the present tense.

10. Read Proverbs 17:5 & Proverbs 24:17. Love does not rejoice at people's troubles or wrong. Discuss the following scriptures.

5 If you make fun of poor people, you insult the God who made them. You will be punished if you take pleasure in someone's misfortune. (Prov. 17:5) ^(GOOD NEWS BIBLE)

17 When thy enemy shall fall, be not glad, and in his ruin let not thy heart rejoice: (Prov. 24:17) ^(DOUAY-RHEIMS)

Love rejoiceth with the truth. ^(1 Cor. 13:6)
^(DOUAY-RHEIMS)

Love does not rejoice in falsehood, deceit, pretense but only with the truth. In 1 Corinthians 13:6 rejoiceth is in the present tense.

In the Old Testament the term used for truth denotes a reality that is firm, solid, binding, hence it is true. When used of persons it characterizes their action, speech, or thought, and suggests integrity. Etymologically ALETHEIA (the Greek word for “truth”) means “non-concealment.” It denotes a thing as it really is, not as it is concealed or falsified. ALETHEIA is that which one can rely on, trustworthiness.

11. Read 1 John 1:6-9. Etymologically ALETHEIA (the Greek word for “truth”) means “non-concealment.” It denotes a thing as it really is, not as it is concealed or falsified. How does 1 Jn. 1: 6-9 express this truth? Stop and discuss.

6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth.

7 But if we walk in the light, as he also is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.

9 If we confess our sins, he is faithful and just, to forgive us our sins, and to cleanse us from all iniquity. (1 John 1:6-9) ^(DOUAY-RHEIMS)

Love beareth all things. (1 Cor. 13:7) ^(DOUAY-RHEIMS)

The Greek word STEGO (beareth) has a basic meaning “to keep covered,” and has the ideas of “to protect, to ward off, to support.” “Love is always supportive” (1 Cor. 13:7, CEV). It can also mean “to keep silent.” Love “covers” all things, is self-giving to others and keeps silent about unfavorable matters. In 1 Corinthians 13:7 “beareth” is in the present tense.

Love makes it possible to withstand all difficulty. Love protects, covers, and keeps off anything which threatens the benefit and welfare of another. Love holds back, refrains, and is tolerant and patient in all circumstances. Because God is love, He supports and carries on His own Person whatever is placed upon Him.

12. Read Ephesians 4:2. The Greek word STEGO (beareth) has a basic meaning “to keep covered,” and has the ideas of “to protect, to ward off, to support.” Love is always supportive. Stop and discuss Ephesians 4:2.

With all humility and mildness, with patience, supporting one another in charity. (Eph. 4:2) (DOUAY-RHEIMS)

Love believeth all things. (1 Cor. 13:7) (DOUAY-RHEIMS) **In 1 Corinthians 13:7, believeth is in the present tense. Love puts faith in and believes the best of everyone (without criticizing or looking for fault). Love knows no end to its trust. Love trusts God always.**

13. Read Proverbs 3:5-8 . Love knows no end to its trust. Love trusts God always. Stop and discuss.

⁵ *Trust in the LORD with all your heart, on your own intelligence rely not;*

⁶ *In all your ways be mindful of him, and he will make straight your paths.*

⁷ *Be not wise in your own eyes, fear the LORD and turn away from evil;*

⁸ *This will mean health for your flesh and vigor for your bones.* (Prov. 3:5-8) (NEW AMERICAN BIBLE)

Love hopeth all things. (1 Cor. 13:7) (DOUAY-RHEIMS) **Love hopes in, trusts in and confides in others. To hope is to trust with confidence in what love (God) will do. In the New Testament it is always the anticipation and expectation of something good. In paganism there was no comfort or hope from the fear of death. In the New Testament hope is a confident, sure expectation of divine saving actions. In 1 Corinthians 13:7 hope is used in the present tense.**

14. Read Romans 8:24-25; 1 John 3:3. In the New Testament “hope” is a confident, sure expectation of divine saving actions. Discuss Rom. 8:24-25 & 1 John 3:3.

²⁴ *For in hope we were saved. Now hope that sees for itself is not hope. For who hopes for what one sees?*

²⁵ *But if we hope for what we do not see, we wait with endurance.* (Rom. 8:24-25) (NEW AMERICAN BIBLE)

³ *Everyone who has this hope based on him makes himself pure, as he is pure.* (1 Jn. 3:3) (NEW AMERICAN BIBLE)

Love endureth all things. (1 Cor. 13:7) (DOUAY-RHEIMS) **Love remains and abides. Love does not recede or flee. Love preserves under misfortunes and trials. Love**

endures the faults and even provocations of others without retaliation. In 1 Corinthians 13:7 “endureth” is in the present tense.

15. Read 2 Timothy 2:10; Hebrews 12:2. “Endureth” is a military term and means “to sustain the assaults of an enemy.” In light of this meaning read and discuss the following verses.

Therefore I endure all things for the sake of the elect, that they also may obtain the salvation, which is in Christ Jesus, with heavenly glory. (2 Tim. 2:10)
(DOUAY-RHEIMS)

Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. (Heb. 12:2)
(DOUAY-RHEIMS)

Love never fails. (1 Cor. 13:8) (NEW AMERICAN BIBLE)
God’s love will never fall away from us or be insufficient in duration. It will never disappoint or prove undependable. God’s love goes on forever and will never come to an end (it is eternal). Let God’s love be your greatest aim and pursuit (1 Cor. 14:1).

16. Read and discuss 2 Corinthians 4:18 and 1 Corinthians 13:13.

While we look not at the things which are seen, but at the things which are not seen. For the things which are seen, are temporal; but the things which are not seen, are eternal. (2 Cor. 4:18) (DOUAY-RHEIMS)

So faith, hope, love remain, these three; but the greatest of these is love. (1 Cor. 13:13) (NEW AMERICAN BIBLE)

GOD'S LOVE FOR US

17. Read and discuss God's love for us from the following Scriptures.

But God has shown us how much he loves us — it was while we were still sinners that Christ died for us! (Rom. 5:8) (THE GOOD NEWS TRANSLATION)

Greater love than this no man hath, that a man lay down his life for his friends. (Jn. 15:13) (DOUAY-RHEIMS)

GOD'S LOVE FOR US IS LIKE A PERFECT MARRIAGE

18. Read and discuss the following verses.

⁸ *Again I passed by you and saw that you were now old enough for love. So I spread the corner of my cloak over you to cover your nakedness; I swore an oath to you and entered into a covenant with you;*

you became mine, says the Lord GOD. (Ezekiel 16:8) (NEW AMERICAN BIBLE)

²⁸ So (also) husbands should love their wives as their own bodies. He who loves his wife loves himself.

²⁹ For no one hates his own flesh but rather nourishes and cherishes it, even as Christ does the church,

³⁰ because we are members of his body.

³¹ "For this reason a man shall leave (his) father and (his) mother and be joined to his wife, and the two shall become one flesh."

³² This is a great mystery, but I speak in reference to Christ and the church. (Eph. 5:28-32) (NEW AMERICAN BIBLE)

That is why you, my brothers, who through the body of Christ are now dead to the Law, can now give yourselves to another husband, to him who rose from the dead to make us productive for God. (Rom. 7:4) (JERUSALEM BIBLE)

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