Love is ***patient***

* + - * 爱、是恒久忍耐，（吕）；爱是坚忍的（现）
      * Long forbearance, KJV “suffers long” (NICNT 636)
* It performs the positive act of waiting (O’Brien 1975-76:143； ENCT 617)
* It is a long holding out of the mind before it gives room to action or passion – generally to passion. It is the steadfast spirit which will never give in. The idea of the word is that it takes a long time before fuming and breaking into flames. (Linguistic and Exegetical 379)
* “wait patiently”… 1 Thess 5:14; 2 Peter 3:9; Heb 6:15 Love, Paul urges, wait patiently not only because it deals patiently with the loved one but also because it recognizes that the right timing plays huge part in securing the welfare of the other. Love does not blunder in. The Corinthians, by contrast, were all too ready to jump the gun both in their assumptions about Paul and other ministers (1 Cor.4:5) and in anticipating their own triumphs (4:8). (NIGTC 1046-47)
* Involves exercising understanding and patience toward persons (Wordstudy[[1]](#footnote-1), 934)
* Love has an infinite capacity for endurance. It is not readily put out, but endures patiently. This word points to patience with *people*, rather than patience with circumstances (as Barclay notes). (Tyndale 184)
* 保罗已经说过，最高超的恩赐若没有爱，等于无有。如今他从正面看有爱的情况。他说，爱是忍耐（*makrothymeo*），这动词是“急躁”的相反。是指对人的忍耐，不是对环境（巴克莱）。这观念一般用在神身上（路十八7；彼后三9；名词，罗二4，九22等）。因此，这字属于神性的质量，描尽爱的自约。（丁道尔圣经注释 http://delve.bodani.cn/index.htm）
* 这一个希腊字（*makrothumein*）在新约中常用以指对人的忍耐，不是对环境的忍耐。屈梭多模说，这一个字是用于一个人受到了损害，他有力量很容易的报复，但是他却不这样做。这是描写一个人不轻易动怒；这也用于神与世人的关系。在我们与人交往时，不论人家怎样的倔强，怎样的不仁，怎样的令人心痛，我们必须实行忍耐，正如神以忍耐对待我们一样。忍耐并不是懦弱的表现，乃是刚强的表现；它不是失败主义而乃是朝向胜利的大道。（William Barclay 每日研经丛书http://delve.bodani.cn/index.htm）
* 有人说：“本章并非爱的专论，却与新约圣经中大部分优秀的篇章一样，与实际的处境有关。”何治指出，哥林多信徒欠缺耐性、不满、善妒、华而不实、自私、失礼、不顾他人的感受和利益、多疑、充满愤恨、吹毛求疵。因此，使徒保罗就在这里对比出真爱的特质。首先，爱是恒久忍耐，又有恩慈。恒久忍耐就是在受到挑衅时仍坚忍下去。（ 活石新约圣经注释http://delve.bodani.cn/index.htm）

Love is ***kind***

* 满有慈惠（吕）仁慈的（现）
* It responds to others with the same tender heart and forgiveness that God has shown to us in Christ (Eph. 4:32). Kindness recognizes that everyone carries a heavy load. The kindness of Christians in the second century so surprised their pagan counterparts that, according to Tertullian, they called Christians chrestiani, “made up of mildness or kindness,” rather than christiani. (ECNT, 617)
* It reacts with goodness towards those who ill-treat it. Love gives itself in the service of others. (Tyndale 184)
* The verb, chresteromai, shows kindness, occurs only here within the NT… The adjectival form, kind, kindly, benevolent, was used widely in the first century, but not the verb…the choice of the dynamic verbal form is deliberate… Spicq observes that the word “suggests the warm, generous welcome the Christian always gives his brothers…does his utmost to be thoughtful, helpful and kind, always in a pleasant way…, and confirms the element of magnanimity in agape.” (NITGC, 1047)
* 另一方面爱是恩慈（*chresteuomai*），这动词在新约唯一出现这一次，在这之前未出现过。有人认为保罗造这个字出来。这动词相连的形容词可译作“good”（十五33），或“仁慈”（kind）（弗四32）。也许可以说保罗把两方面的意思包含在内了。爱能善待那恶待自己的人；把自己献上服事他人。（丁道尔圣经注释 http://delve.bodani.cn/index.htm）
* 恩慈就是积极的善，努力缔造别人的利益。（ 活石新约圣经注释http://delve.bodani.cn/index.htm）

“does not ***envy***”

* 爱、不妒忌 （吕）有爱就不嫉妒（现）
* when base, it “jealously longs” for the betterment of oneself to the detriment of another… Love does not allow fellow believers to be in rivalry or competition, either for “vaunted positions” or to curry people’s favor in order to gain adherents. (3:3, in conjunction with “strife”) (NICNT 637)
* It can refer to “intense negative feelings over another’s achievements or success” (BDAG 427), which becomes envy. Envy is behind much of the party strife in the Corinthian church and Paul says as much in 1 Cor. 3:3. (ECNT 618)
* Whether it is constructive zeal or destructive envy depends on the context. Again, Paul chooses the verb: does not burn with envy. The translation by Charles B. Williams, *love never boils with jealousy*, seems to retain this nuance explicitly.
* 爱是不嫉妒；这动词偶而用在好的方面（例如十二31切慕），不过多半指强烈的嫉妒，或类似的情绪，这里就是指后者。爱不会因人家成功而不悦。（丁道尔圣经注释http://delve.bodani.cn/index.htm）
* 嫉妒有二种。一种是垂涎人家所有；这种嫉妒是很难避免的，因为人都是人。另一种是更坏的嫉妒──他对人家所有，抱不平之鸣；他所求的，并非自己有所获得，而只希望人家失去他们所有。灵性上的卑贱，莫甚于此。（William Barclay 每日研经丛书http://delve.bodani.cn/index.htm）
* 爱是不嫉妒别人，却因别人得尊荣而高兴。（活石新约圣经注释http://delve.bodani.cn/index.htm）

“does not ***boast***”

* 爱、不夸张（吕）；不自夸（现）
* a NT hapax legomenon (appears only one time), This rare word means literally to “behave as a braggart,” or “be a windbag. ” It suggests self-centered actions in which there is an inordinate desire to call attention to oneself…It’s not possible to “boast” and love at the same time. The one action wants others to think highly of oneself, whether deserving or not; the other cares for none of that, but only for the good of the community as a whole. (NICNT 637-638)
* This verb is extremely rare and may refer to “ostentatious rhetorical boasting” that lacks any sense of proportion and wounds others. It is used to describe the pompous windbag and may allude to the rhetorically sophisticated speech (1:17; 2:1) that so enamors the Corinthians and fosters boasting. (ECNT 618)
* To exult in things one has (Wordstudy 947)
* 爱是不自夸，保罗用一个形像化的字眼，字根按 BAGD 解说，是个“气袋” 。（丁道尔圣经注释http://delve.bodani.cn/index.htm）
* 在爱中常有谦卑的质素。真正的爱并非要自己居功，乃是觉得自己的不配。（William Barclay 每日研经丛书http://delve.bodani.cn/index.htm）

“is not ***proud***”

* 不自吹自大，（吕）不骄傲，（现）
* This verb literally means to be “puffed up,” carrying with it overtones of arrogance. (NICNT 638)
* “proud”, 4:6, 18, 19; 5:2; 8:1… of the seven uses of this verb in the entire NT, six occur in these references in the epistles. Paul hammers home the incompatibility of love as respect and concern for the welfare of others and obsessions about the status and attention accorded to the self. How much behavior among believers and even ministers is actually “attention seeking” designed to impress others with one’s own supposed importance? (NIGTC 1049)
* Arrogance is one of the particular faults in Corinth. Six of the seven occurrences of this verb in the NT appear in this letter (4:6, 18, 19; 5:2; 8:1). Judge (1984:23) claims that Paul’s clashes with the Corinthians stimulate “his reflection on constructive as opposed to destructive relations.” Love is constructive. It builds up the building (8:1). The puffed-up spirit blows up the building. (ENCT 618)
* 张狂，见四6“自高自大”。末后这两动词叫我们体会，自傲有多种表现的形式，但与爱完全不相称。爱所关注的，是献出自己，不是表现自己。（丁道尔圣经注释http://delve.bodani.cn/index.htm）
* 爱心知道所拥有的一切都是神所赐的，而人完全没有条件骄傲。甚至连圣灵的恩赐，都是神全权决定如何分配的。所以，不管所得的恩赐是何等引人注目，也不会骄傲，或不可一世。（活石新约圣经注释http://delve.bodani.cn/index.htm）
* 拿破仑为别人，主张家庭的神圣，并要参加礼拜。至于他自己，他说，‘我不像其它的人。道德律不适用在我身上。’一个真正伟大的人决不会自尊自大。克理（Carey）初为一个补鞋匠，后来成为一个最伟大的宣教师，也是一个世界上所见到的最伟大的语言学家。他翻译部分的圣经成三十四种以上的印度语文。当他到达印度时，有人不喜欢他，轻视他。在一次的筵席上，有一个势利的人要羞辱他，在大庭广众面前高声说，‘克理先生，我忖度你以前是一个制鞋匠。’克理回答说，‘不是的，阁下，不是制鞋匠，只不过是个补鞋匠。’他甚至没有声称自己制──不过是补鞋。没有人喜欢自尊自大的人。装模作样的人令人惋惜。（William Barclay 每日研经丛书http://delve.bodani.cn/index.htm）

“is not ***rude***”

* 不作不合礼的事（吕）不作失礼的事（新）不做鲁莽的事（现）
* The verb means to “behave shamefully or disgracefully.” In this letter it recalls (i) the activities of the women in 11:2-16, who are bringing shame on their “heads” by attiring themselves so as to disregard the distinctions between the sexes, or (ii) the actions of the “haves” at the Lord’s Table, who are humiliating (shaming) “those who have nothing.” Christian love cares too much for the rest of the community to behave in such “unseemly” ways. (NICNT 638)
* Love does not behave indecently. “To act indecently” may have sexual overtones or refer to shameful behavior in general. If so, this may be an allusion to the gross impropriety of the man living with his father’s wife (5:1-2).(ECNT 618)
* Love does not act in ways which are “contrary to the requirements of propriety and good order, committed by some ill-mannered members.” Love does not elbow its way into conversations, worship services, or public institution in a disruptive, discourteous, attention-seeking way. Insofar as courtesy (versus discourtesy) and politeness (versus impoliteness) relate to what is deemed publicly pleasing or displeasing, love does not rush in to impose its idiosyncrasies on those for whom bad manners are offensive… The background here may allude to the intrusion of tongues or prophecies at inappropriate moments (chap. 14). But today it may also include any kind of monopolizing of a congregation’s time and attention in the service of the self: in the tone, style, and vocabulary adopted in notices or sermons, or, worst of all, the minster as over familiar chat-show host or “prophet” of ill mannered rebuke. (NIGTC 1049-50)
* 爱是不作害羞的事（英文作 Love is not rude，爱不会无礼），动词 *aschemoneo* 意思是“不合体统（*scheme*）”，包括一切羞耻、卑贱、不合宜的事。这字眼很笼统，意思很广，爱不会做所有不合宜的事。（丁道尔圣经注释http://delve.bodani.cn/index.htm）
* ‘害羞’也可译作‘不知礼’。这是一件很有意义的事，在希腊文中，‘知礼’和‘吸引人’是相同的。有些基督徒，他们喜欢单刀直入，几乎迹近残酷无情。无疑的，其中显示力量，不过不能令人心悦顺服。达拉谟（Durham）主教莱特佛特（Lightfoot）的一个学生辛姆（Arthur F. Sim）说，‘随便他到那里去，他的脸孔就是一篇讲章。’在基督徒的爱中，有慈悲。它永远不会忘记温文有礼，善与人处，是可爱的行动。（William Barclay 每日研经丛书http://delve.bodani.cn/index.htm）
* 爱是不作害羞的事。如果一个人真正凭爱心行事，他会是个有礼和体恤别人的人。（活石新约圣经注释http://delve.bodani.cn/index.htm）

“is not ***self-seeking***”

* 不求自己的（吕）不自私（现）
* that the prior consideration is not what’s right, or even all right, but rather that they should not seek their own good but that of others. In some ways this is the fullest expression of what Christian love is all about. It does not seek its own; it does not believe that “finding oneself” is the highest good; it is not enamored with self-gain, self-justification, self-worth. To the contrary, it seeks the good of one’s neighbor – or enemy (Phil. 2:4). (NICNT 638)
* This love differs from *eros*, which always seeks its own interests, and from *philia*, which “denotes devotion to one’s own, whether self, or family, chosen friend, or lover.” Paul’s exhortation in 1 Cor. 10:24, “let no one seek his or her own advantage but that of another,” may indicate that self-seeking is another major problem at Corinth. (ECNT 618)
* Never selfish (REB); is never self-seeking (TCNT); does not pursue selfish aims (O.M.Norlie); is not self-seeking (NIV); does not insist on its own way (NRSV).
* 爱是不求自己的益处（“不追求自己的东西”），也可以说“不坚持己见”（RSV），或说“不自私”（GNB）。两者都指自我中心，正是爱的反面。（丁道尔圣经注释http://delve.bodani.cn/index.htm）
* 爱是不会自私地求自己的益处，而是关心可以怎样帮助别人。（活石新约圣经注释http://delve.bodani.cn/index.htm）
* 经过最后的分析，世上只有两种人──一种是坚持自己的权利，另一种是常记得他们的责任；一种是常常想到人家欠他们的，另一种是永远不会忘记他们欠人家的。今天如果大家都能少想到自己的权利，多想到自己的责任，一切环绕我们周围的问题，几乎都可以迎刃而解。当我们一开始想到‘我们的地位’，我们就远离基督徒的爱心。（William Barclay 每日研经丛书http://delve.bodani.cn/index.htm）

“is not ***easily angered***”

* 不轻易激怒（吕）不轻易发怒（现）
* it suggests that the one who loves is not easily provoked to anger by those around him or her. This is a further expression of the forbearance with which the list began. (NICNT 639)
* As a passive verb, it means to be irritated. Love does not go into paroxysms of anger, nor does it provoke anger in others with its irritability. (ECNT 618)
* The English “pique” combines the same range of nuances as the Greek: something between irritation and anger which takes offense because one’s self-regard has been dented, wounded, or punctured by some sharp point. Love, Paul urges, does not become exasperated into pique, partly because patience delays exasperation and partly because lack of self-interest diverts a sense of self-importance away from reacting on the grounds of wounded pride: “it is not embittered by injuries, whether real or supposed.” (NIGTC 1052)
* 爱不轻易发怒，“不易被触怒”（腓立斯）。当然怒气也有它存在的地位（参弗四26），但那是对恶事的激烈反击，不是为自我权益的自私发泄。巴特（Karl Barth）提醒我们，“别人自以为使用他特有的恩赐时，的确会挑动我们极度不悦……爱并不能改变我们不悦的事实……可是爱可以防止我们‘被触怒’” 参（《教会教义学》（*Church Dogmatics*, iv, 2 （ T & T. Clark, 1958 ），p.834）。（丁道尔圣经注释http://delve.bodani.cn/index.htm）
* 爱是不轻易发怒，而是愿意忍受别人的轻视和侮辱。（活石新约圣经注释http://delve.bodani.cn/index.htm）
* 这真正的意义是基督徒的爱永远不给人家触怒。激怒往往是失败的徽号。当我们失去了平衡发脾气，我们失去了一切。吉柏龄（Kipling）说，这是对于一个人的测验：看他当大家都失去了理智，把一切责任堆在他身上，他是否仍能处之泰然，镇定不惊；也要看他当人家憎恨他时，他是否仍能没有丝毫憎恨之心。一个人能控制他的脾气，就能控制一切。（William Barclay 每日研经丛书http://delve.bodani.cn/index.htm）

“***keeps no record of wrongs***”

* 不计算人的恶（吕）不记住别人的过错，（现）
* so the one who loves does not take notice of the evil done against him/her in the sense that no records are kept, waiting for God or man to settle the score. (NICNT 639)
* The image is of keeping records of wrongs with a view to paying back injury… Love is painfully aware of evil and does not ignore it, but love tries to overcome it with good and does not keep a record to return evil for evil. (ECNT 619)
* Spicq’s observation, “Instead of nursing the memory of an injury…love refuses to notice that anything has happened” (cf. 2 Cor. 3:5; Phil 4:8). (NIGTC)
* 爱是不计算人的恶。保罗用 *logizomai* 这动词，意思是计算自己的公义。这字与会计记录有关，把事记下来，算在某人账上。爱不会着意人家的恶行，记下来计算，用来对付他。爱不计算恶事，也不存加害的意念。（丁道尔圣经注释http://delve.bodani.cn/index.htm）
* 这计算的希腊文是会计的用字。这是把项目记在账上以免忘记。这正是许多人做的。学习忘掉是人生最大艺术之一。有一位作者写着说，‘在坡里尼西亚（Polynesia），土人用很多的时间于打架和宴会上。根据当地的风俗，每人要把他们憎恨的人，作各种记号，以免忘掉。在他们茅舍的屋顶上，悬挂着形形色色的东西，去记住那些得罪他们的人──有的是真的，有的不过出于他们的想象。’相同的，许多人培养他们的忿怒，保持它的热度；他们常想起人家的恶，以致念念不忘。基督徒的爱却学会了忘掉的功课。（William Barclay 每日研经丛书http://delve.bodani.cn/index.htm）

love put up with everything

* 凡事忍受（或作∶包容）(吕) 爱能包容一切（现）
* the character of love to “put up with everything,” the sense perhaps best captured by the NEB, “there is nothing love cannot face.” (NICNT 639)
* 爱凡事包容，动词（*stego*）本意是“掩盖”；引申为“遮闭”，或“掩闭不再理”，因而变成“宽容”的意思。这里可能用的是最初的解法（参彼前四8，虽然动词不同）。爱把人家不顺眼的地方收藏起来，不会公开揭露，让人无情地检视。不过，这里多半指后面的意思（如九12，“忍受”）。爱不容易放弃；它恒常容忍。（丁道尔圣经注释http://delve.bodani.cn/index.htm）
* 这句话也可能译为：‘爱能隐蔽一切。’它的意思是不把人家的丑事隐恶曝露。宁可暗暗的把事情校正过来，而不公开斥责。更可能其意义包括爱能忍受侮辱，伤害，失望。在耶稣的心里，就有这样的爱心。（William Barclay 每日研经丛书http://delve.bodani.cn/index.htm）
* 凡事包容的意思，可以指爱是凡事以忍耐面对，或是指爱将别人犯的错失收藏或隐蔽起来。包容一词可以翻成“掩护”。爱不会毫无必要地将别人的过失公开，纵然在必要时会很坚定地对犯事的人施行合神心意的惩罚。（活石新约圣经注释http://delve.bodani.cn/index.htm）

Love does not delight in evil but rejoices with the truth.

* 不喜欢不义，只赞许真实；（吕）不喜欢不义，只喜爱真理。（现）
* it is probably that they are to be understood together, as two sides of the same reality. Evil and truth, therefore, are probably thought of here in their larger sense of the gospel and all that is opposed to it. (NICNT 639)
* Love does not suppress the truth, exchange it for a lie, do anything against the truth, or become upset when faced with the truth, no matter how uncomfortable it is. (ECNT 619)
* Love is honest and open, not defensive, for it has placed the good of the other above the good of the self…Love takes no pleasure in someone else’s failure, and delights in integrity and reality. If the situation is bad, love wants to help; if the situation is good, love wants to celebrate. It wants no hidden interests which disguise truth as something which is it not. (NIGTC 1056)
* 人的本性会见人家不幸就感到快意，这是典型的人性（参 Smedes，“我们很享受眼见恶事时的鄙嫌感受，一旦没有了，反而不高兴”p.78）。报纸上大部分都是报导灾祸和恶行。报纸就畅销；显然人心中隐然喜欢看恶事的记载。但爱不是这样的，爱不喜欢任何恶事；反之，爱喜欢真理，爱在真理中欢愉；真理受压制时，爱就不快乐了。新约中贯串着极强的道德背景，丝毫没有遮掩隐闭的地方。绝不能以为爱不管道德，它必须在真理抬头的情况下，才可以欢欣。真理往往与基督教信仰的核心相提并论（参耶稣说“我就是真理”，约十四6；保罗说“学了耶稣的真理”，弗四21）。真理多次用来比对不义（如贴后二10、12）。这里说的真理，该从多方面的用法去了解。爱喜悦神的真理，福音的真理（参约八56）。（丁道尔圣经注释http://delve.bodani.cn/index.htm）
* 爱是不喜欢不义，只喜欢真理。人的本性中有些卑鄙的倾向，就是喜欢不义的事，尤其是不义的行为能为自己带来好处。这却不是爱的精神。爱只喜欢真理的胜利。（活石新约圣经注释http://delve.bodani.cn/index.htm）

“love always believes”

* 凡事相信，（吕）对一切有信心（现）
* Paul does not mean that love always believes the best about everything and everyone, but that love never ceases to have faith; it never loses hope. This is why it can endure. (NICNT 639)
* 凡事相信，这质量时常接纳各样不同的遭遇，信任别人好的一面（参莫法特，“常乐于相信积极的一面”）。这不是说爱愚昧无知，而是不会想到最坏的方向去（世人一般是这样的）。爱时常保持不变的信心。爱不会被胡闹哄骗，不过它总留余地给人。（丁道尔圣经注释http://delve.bodani.cn/index.htm）
* 这一项是有两方面。（一）与　神的关系：爱是信任　神的话；凡是　神的应许，都毫无疑问的等待完成。（二）与人的关系：爱是时常相信人家的优点。人之成为怎样的人常常依照我们对他们的信心。如果我们不信任他们，我们使他们成为不可靠的人。在安诺德（Arnold）就任卢格比（Rugby）学校校长以后，他完全改变治校的方法。在他以前，学校采用的是凶暴恐怖的政策。安诺德召聚了全校学生，告诉他们以后他们要获得更多自由，大大的减少鞭打。他说，‘你们是自由的，不过你们都当负责──你们都是君子。我要你们自己管理自己，以你们自己为荣，因为我相信如果你们终日被监视着，你们有一天长大，你们只知道好像奴隶的恐惧；总有一天，你们得到自由，可是不知怎样利用它。’他们不大能够相信。当他们到校长面前的时候，他们还照样的捏造理由，说谎语。安诺德说，‘孩子们，如果你们这样说，那一定是真的──我相信你们的话。’结果，经过一段时期后，卢格比的孩子们都说，‘向安诺德说谎乃是一件丑事──他总是相信你。’他相信他们；他使他们成为像他相信的人。爱能够藉着相信他们的优点，使卑劣的人提高品德。（William Barclay 每日研经丛书http://delve.bodani.cn/index.htm）
* 爱是凡事相信，即是对别人的行动和事情尽量作出最善意的解释。（活石新约圣经注释http://delve.bodani.cn/index.htm）

Love always hopes

* 凡事盼望，（吕）对一切有盼望（现）
* Hope can refer to the Christian hope in the eternal blessings of the future resurrection and is sometimes equivalent to trust in God’s care and protection. Paul also uses it as an expressing of confidence in others. Schrage (1999:302) comments, “For love there is no hopeless case,” but Lindemann (2000:228) thinks that it applies only to the Christian hope and not to profane hopes. But Paul also uses hope language to express optimism about his churches. As the relationship with Corinth gets rockier, Paul keeps firing off letters to the Corinthians because he does not believe that they are a hopeless case. He is confident in God that they will reform. (ECNT, 620)
* 凡事盼望是向前展望，不是不合理的乐天派，不看现实情况，而是不会视失败为绝路。它有信心相信在神的恩典中，至终必胜利。（丁道尔圣经注释http://delve.bodani.cn/index.htm）
* 爱是凡事盼望，即热切地期望一切事最终会有最好结果。（活石新约圣经注释http://delve.bodani.cn/index.htm）

Love always perseveres

* 凡事坚忍 （吕）能忍受一切 （现）
* Endure all things refers to love’s ability to hold out during trouble and affliction (2 Cor. 6:4; 12:12; 2 Tim 2:10). (ECNT 620)
* To remain under, that is, to endure or sustain a load of miseries, adversities, persecutions or provocations in faith and patience… patience toward things or circumstances, contrast to makrothumia, long-suffering (which is patience toward people). (Worstudy, 963)
* 凡事忍耐有种坚持的意味，动词（*hypomeno*）不是默然无奈的忍耐，而是主动的积极的刚毅。就如兵士在战火弥漫之中，不灰心，不屈不挠，仍刚勇地从事。爱不会沉溺昏曚，在任何困境中，仍作大丈夫，持守不移。（丁道尔圣经注释http://delve.bodani.cn/index.htm）
* 忍耐一字原为一个重要的希腊动词（*hupomenein*）。并通常翻译为忍受，忍耐。实在说来，其真正的意义并不只是消极的忍受一切的精神。这字的定义为‘在试炼中不折不挠的大丈夫气概’。马特逊（George Matheson）在失明失恋以后，写了一篇祷文，求主帮助他接受　神的旨意，‘不只是沉默的退避而是圣洁的喜乐；不只是止息喃喃怨语而是赞美的诗歌’。爱能忍受一切，不只是消极的退避，而乃是获得胜利的坚忍，因为知道一个慈父的手永远不会使他的孩子流无用的眼泪。还有一件事要说的──当我们思想保罗所描写爱的质量时，我们都可以在耶稣身上见到。（William Barclay 每日研经丛书http://delve.bodani.cn/index.htm）
* 爱是凡事忍耐，即忍受逼迫或恶待。（活石新约圣经注释http://delve.bodani.cn/index.htm）

1. Spiros Zodhiates, The Complete Wordstudy New Testament, Chattanooga: AMB, 1991. [↑](#footnote-ref-1)