

The King James says. The LXX there and there~~ca~~ alone uses the word eros, otherwise it does not. occur in the LXX of the OT. It never occurs in the NT. But the LXX translators felt that a word that was hardly ever used in Greek, the word agapao, was necessary to substitute in order to get some idea of what they meant, when they spoke of love. So all through the LXX we find the ^{verb} ~~word~~ agapao or the noun agapes. In the NT they are used a great deal. This word eros never occurs. The word phileo to be friendly, sometimes is translated love in our KJV. But our English word love covers such a wide range of meaning, that I'm sure the KJ writers felt about it^{and}/the way it was used in those days of rather lax morals, much the way in which the LXX writers much have felt about the word eros. The word agapao, it was thought until recently, had never been used in classical Greek but only in the LXX and in the NT. Now we have found one or two inscriptions with it in. But the word agapao which they adopted for this purpose became established and is used regularly in the NT. Now the KJ translators tried to do the same thing. So they tried to substitute the Latin word charitas - they changed into English and made it charity, and tried to substitute it to show love in its true high sense just as the LXX/agapao ^{used} instead of eros. But it did not work out in English. Charity adopted two other meanings, and the word love still has this very very wide range of meanings. The KJ translators were not able to do that consistently throughout. There are 27 times where they rendered agape by charity, but in 86 times they substituted the word love. "God is love." They don't say, God is charity. It's pretty hard to find the reason why they selected charity in certain cases, and today it is completely out of date. The average reader doesn't know what they mean by it at all. But it shows the tremendous range of this word love. So here we have Paul, who is using this word that the LXX introduced and that is used many times in the NT, and he is introducing it here after a discussion of various gifts, in the church. And after discussing these gifts a bit he says: Now I'll show you a more excellent way.