



Cherreguine Bible Doctrine Ministries
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1 CORINTHIANS 13

“Spiritual love over spiritual gifts”

1. Spiritual gifts are for [1] the revealing of Christ in us, [2] the building up and edification of His Body, and [3] the glorification of God the Father.
2. Gifts provide for personal variety, functional diversity, and collective unity within the Body of Christ.
3. Personal love for God the Father supplies the motivation for exercising spiritual gifts.
4. Spiritual love is the love of God, it is His love produced in us by the Holy Spirit. We must begin our study by recognizing that there are four words for love in the Koine Greek.
 - a. Eros/j (Eros)-- is a love having its basis in passion. *Eros* was used by the pagan Greeks for *sexual* love; as a proper noun it was the name of the Greek god of love, the son of Aphrodite (Babylonian mystery of the mother and child). Its expression takes the form of blind impulse produced by passion. The Greeks defined *eros* as- *an overwhelming passion seizing upon and absorbing into itself the whole mind*.
 - b. File/w (Phileo)-- is rapport and compatibility, the love of friendship and affection. It is based on an inner community between the subject and the object, such as desirability, attractiveness, stimulating personality, shared likes and dislikes, etc. Both subject and object have things in common, the one loving finds a reflection of his own nature in that which he loves.

Phileo is a love drawn out as a response to the pleasure one takes in a person or thing. It is the love of fondness, the infatuation of which daydreams are made. Oftentimes relying solely on reciprocation to exist, it is inconsistent, unstable, and as weak as water, having no virtue and integrity of its own. For this ‘*personal* love’ to have virtue, it must reside within the integrity envelope of spiritual love!
 - c. Storgh/ (Storge)-- is familial love, the natural affection which exists between parents and children, brothers and sisters, etc. This is the love which animals have for their offspring, e.g., the care that a tigress shows for her cubs. This love is essentially the binding factor of social units.

d. A)ga/ph (Agape)-- is divine love produced by God the HS, unconditional and sacrificial in nature. It is the love with which Christ loves us, a love of *complete self-sacrifice*, even to the point of death to self, a death offered in exchange for one who bitterly hates the one who loves.

1) *Philein*-- from which we get the noun *philos* and the verb *phileo*-- in one of its various forms is used around forty-five times in the NT.

Agapan-- from which we get the noun *agape* and the verb *agapao*-- is used over three hundred times. The disparity in usage between the two is due to the fact that *philein* was the common word for love in the classics, and *agapan* the uncommon.

However, when the Greek and Macedonian troops of Alexander the Great spread Hellenistic Greek over most of the known world, and it became the international language, *agapan* suddenly sprang into ascendancy. *Agapan* then became the common and general word for love in the time of the NT.

2) These two words are not synonymous, nor are they used indiscriminately, therefore, whenever we see *philein*, or *phileo*, what it tells us is that the writer went out of his way to use a word that was not in common use because he desired to convey a thought *not* contained in *agapan*.

3) There is also another reason for the frequent use of *agapan*. *Agapan* was never what we might call a 'common' word in classical literature, although it was in use from the beginning and occupied a distinctive place of its own. In fact, the form *agape*, which is the one we see most often in the NT, does not occur at all. Its first appearance is in the Greek translation of the OT in the 3rd cent. BC.

Owing to the infrequency of its use, it was the perfect vehicle to convey the new and higher concept of divine love which the NT presents. Its relative emptiness, so far as the knowledge of the person who spoke Greek as his second language was concerned, made it the ideal receptacle into which the spiritual content of Christianity could be poured.

4) It's important for us to understand that the pagan Greeks knew nothing of the love of self-sacrifice for one's enemy, nothing of the love which God displayed in His Son on Calvary's Cross. Therefore, they had no word for that kind of love. They knew nothing about the divine analysis of this love which Paul gives us in 1 Corinthians 13. So the NT writers, inspired by God the HS, seized upon *agape* as the one word that would express these noble concepts.

Agape love and the attributes of God.

Love is an essential component of God's nature. The Apostle John says in 1 John 4:8, **"...God is love."** Love relates to all other areas of divine essence.

5. Love provided the way for us to know God. It was love that made possible the plan of salvation.

a. Sovereignty without love would be tyranny.

- b. Absolute righteousness and perfect justice-- God's Integrity, His Holiness-- without love would send all of us straight to an eternal lake of fire.
- c. Eternal life without love, in comparison to man-- who is born spiritually dead-- would mean *no fellowship* with God.
- d. Each one of the omni-attributes without love would work to our definite disadvantage.
- e. God is immutable, humans are fickle and changeable; *inconsistent*.
- f. God is veracity or absolute truth and man, by nature, is a liar. The nature of man, being totally depraved, *instinctively* heads for the ways of the world-- the Cosmos Diablocus, which is ruled by Satan, who is the **"father of lies."**

Principle: Without love, we find nothing in the area of divine essence but condemnation for mankind.

Love was the motivation behind the greatest sacrifice this universe has ever witnessed. Without love that provision *would not* have been made. Jesus explained to Nicodemus in John 3:16, that God had such an infinite love and compassion on the souls of men whom He created, **"that He gave His only begotten [uniquely born] Son, that whoever believes in Him should not perish, but have eternal life."** The Apostle Paul recorded in Romans 5:8, how God, even down to this very day **"keeps on exhibiting and giving proof of His own love toward us, in that while we were yet sinners, Christ died for us [cf. article on 'Ty Cobb']."**

- 6. Love is the great commandment of the Church Age, without it no other can be fulfilled.

In John 13:34-35 of the Upper Room Discourse, Jesus, speaking in anticipation of the CA, said to the disciples, **"A new commandment I give to you, that you love one another, even as I have loved you [unconditionally and sacrificially], that you also love one another. By *this* [this uncompromising spiritual love for one another] *all men will know that you are My disciples, if you have love for one another.*"**

- 7. Love is the true test of discipleship, not religious obedience! Not ritual without reality. The Pharisee's had outward obedience and yet no love for anyone but themselves.

Listen to the Apostle Peter in 2 Peter 1:5-8, **"Now for this very reason also, applying all diligence, in your faith supply [he gives us seven things here; 1] moral excellence [*arete*- 'virtue'], and in {your} moral excellence, [2] knowledge; and in {your} knowledge, [3] self-control, and in {your} self-control, [4] perseverance, and in {your} perseverance, [5] godliness [function of spirituality]; and in {your} godliness, [6] brotherly kindness, and in {your} brotherly kindness, [7] *love*. For if these {qualities} are yours and are *increasing* [through spiritual growth in / plan of God], they render you neither useless *nor* unfruitful in the true knowledge of our Lord Jesus Christ."**

Peter is saying that love is the end result, the final product of virtue built into the soul through these seven steps of spiritual advance. This is *agape*, the love which Paul so often speaks of, the love which he took great pains to define for us in 1 Corinthians 13. It is not an emotion, it is not based on how you "feel," it is a passion for man's divine and

ultimate good-- his salvation and his growth in grace. Paul tells Timothy in 1 Timothy 1:5 that **“the goal of” all “our instruction”**-- the *telos*, the objective, the end of the race, the final destination of the life of faith-- is *agape*.

It is the greatest motivator, and the most enduring power in the universe. Everything else in life will fail, but love never will.

8. Love is the highest spiritual achievement and virtue. It is the *expression* of spiritual maturity.
9. Love is the key to the Protocol Plan of God. Without love for God-- which is demonstrated by our attitude toward His Word and our obedience to it-- we will never fully see, understand or appreciate that *everything* that happens in life to the advancing believer is wrought together for the ultimate good.

In Romans 8:28, Paul say's that without a shadow of a doubt, **“...we know [oida- with an absolute knowledge] that God causes all things [including pain, sorrow, rejection and loss] to work together for the good [agathos- divine good] to those who love God [mature and / or maturing believers], to those who are called according to {His} purpose [predetermined plan].”**

10. Life in the spiritual realm is built on absolutes.
 - a. Everything changes! The Cosmic System in which we live is order working its way out to disorder. In Greek thought and philosophy the opposite of *kosmos* is *chaos*.
 - b. God's character is absolute, His will is absolute, His plan is absolute and it never changes. Period! Here is the principle: *God's Word is absolute; it is the Rock upon which we must anchor every aspect of life.*

Body

- A. The Spiritual Value God Places on Love-- vv. 1-3.

V. 1 say's, **“If I speak with the tongues of men and of angels, but do not have love, I have become a noisy gong or a clanging cymbal.”**

1. V. 1 begins with a 3rd class condition. Let's assume I speak with these **“tongues,”** maybe yes, maybe no. But tongues is *not* an angelic language! Paul is using a figure of speech known as hyperbole-- exaggeration for effect, not meant to be taken literally. Paul starts out by using tongues as an example because tongues is the least of all gifts, and in Corinth it was the most *abused* gift.
 - a. Tongues apart from love is a noisy gong or clanging cymbal, i.e., *useless* and *annoying*.
 - b. The ancient world had three uses for gongs and cymbals.
 - 1) Peddlers and traders plying their wares.
 - 2) Hired funeral wailers, and mourners for the deceased; and
 - 3) For the call to worship in heathen temples.

1 Corinthians 13:2 say's, **“And [Paul continues / argument for / superiority of spiritual love over spiritual gifts, of character over service, with / connective use of / conj. *kai*] if I have {the gift of} prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but do not have love, I am nothing.”**

1. Prophecy and knowledge speak of the higher or more excellent gifts. Knowledge puffs up, it makes one arrogant, according to 1 Corinthians 8:1, but love edifies. Intellectual snobbery serves only itself. Even biblical understanding without love equals a 'spiritual' snob. A person with the gift of faith and no love would have been very difficult to be around; it pandered to human arrogance and self promotion.
2. **“I am nothing”** means there is no development of spiritual character and no conformity to the person of Christ-- an absolute zero in the spiritual realm.

In v. 3 he say's. **“And if [3rd cl. cond.; ka)/n (kan) is formed from two conjs.-- *kai* and *ean*, plus / verb 'give' in / subj. mood, meaning- 'and if, or *even if*] I give all my possessions to feed {the poor,} and if [3rd class condition] I deliver my body to be burned, but do not have love, it profits me nothing.”**

1. **“Give”** is the 1st p. sg., aor. act. subj. of *ywmi/zw* (*psomizo*)- *give away all one's property bit by bit, dole it out*. Giving without love is arrogance. The *truly* sickening is the self righteous giver; the one whose desire is to ensure that *everyone* knows about it.

Principle: If it's not grace giving, it is *unspiritual and worthless* inside of God's Plan!

2. Martyrdom without love is vain suicide. God calls out the martyr. You don't choose martyrdom.
3. **“It profits nothing”** means in no respect, *in no way*. If done apart from the power of the HS it is not a spiritual activity, which means no blessing in time and no reward in eternity. No lasting value at all!

B. The 15 Characteristics of a)ga/ph love-- vv. 4-7.

1. The 15 verbs used to describe divine love in vv. 4-7 are all present tense, indicative moods.
 - a. The pres. tense is a static present which is “used to represent a condition which is assumed as *perpetually existing*, or to be ever taken for granted *as a fact*.” Dana & Mantey, *A Manual Grammar of the Greek New Testament*, p. 186
 - b. The declar. ind. is used for the statement of a simple fact from the viewpoint of reality. I.e., it represents a divinely declared principle of Bible doctrine.

1 Corinthians 13:4 say's, that **“Love is patient, love is kind, {and} is not jealous; love does not brag {and} is not arrogant...”**

2. **“Patient”** is from *makroqume/w* (*makrothumeo*), a compound verb which means- *be long suffering, long enduring, forbearing*.

- a. Comprised of *makros*, which is the ideal of *long duration*; and *thumos*, a word which deals with the soul or the mind. *Thumos* refers to the passion of the soul and is one of the Greek words for *anger* and *wrath*.
- b. Together they mean literally- *long on soul*; able to endure pain, adversity and suffering for long periods of time. And here's the key-- *without* reacting, without making bad decisions, and without running away! All these things only serve to *intensify* the existing problem and to create an *entirely new* set of problems!
- c. The cognate (belonging to the same family; related through common derivation) noun of our verb (makrothumeo) is makroqumi/a (makrothumia)- *patience, steadfastness, endurance*. It is a military term that relates directly to the Angelic Conflict. Patience-- *makrothumia*-- is the Greek word for *not* making wrong decisions.
- d. It means knowing how to respond *instead of* react in the spiritual battle, by making correct application of Bible doctrine, i.e., good decisions from a position of strength.

Principle: Bad decisions in the heat of battle can get you killed or seriously injured.

Principle: When you become bitter, angry *or* impatient, your decisions often become fatal.

- e. *Makrothumia* was created to describe the virtue of prolonged restraint of anger or wrath, resulting in patience. It means to make it *through* adversity and trial instead of trying to force a change out of frustration and impatience, instead of trying to superimpose *your* will over God's will.

Principle: It is fundamental in the nature of man to try and solve his problems by changing his circumstances. That is a satanic *lie* of the CS; for Satan is the *epitome* of rebellion.

- f. Two distinct aspects of patience-- resignation and persistence.
 - 1) **Resignation:** resolve *where* you're going to stand in life. This is living the *reality* of a Christ-centered life; your commitment to something more important than yourself-- the glorification of Jesus Christ.
 - 2) **Persistence:** is to that resolution. *Persistence in your resolve*. Commitment to Christ and persistence in commitment, these equal patience.
- g. Spiritual love *is* patient, and patience is a long-enduring of the soul *without* reacting or making bad decisions. Always remember, the spiritual battlefield is in your *soul*, not in external sufferings or circumstances! If you have spiritual love, the fruit of Christian virtue and integrity, then you *have* divine patience, and *if* you have divine patience, you can endure *anything* without defeat!
3. **“Kind”** is the 3rd p. sg. of xrhsteu/omai (chresteuomai)- *be kind, loving, merciful, gentle*. It has to do with the believer's disposition, the inner attitude that motivates his outward actions.

4. The phrase **“not jealous”** is the pres. ind. of zhlo/w (zeloo)- *be filled with jealousy, envy*; preceded by the objective negative adverb ou) (ou). *Ou* is used in the NT with the indicative mood, to *deny the reality* of an alleged fact. E.g., “spiritual love is jealous,” *ou* say’s, “Oh no it’s not!”
5. In the phrase **“does not brag”** we see *ou* followed by perpereu/omai (perpereuomai)- *boast, brag, or vaunt one’s self*.

Spiritual love does none of these things. It does not boast, or brag, or vaunt itself, as Paul goes on to say in v. 5, **“it does not seek its own,”** but is instead on a constant lookout for the welfare and building up of others.

6. When Paul say’s that **“love... is not arrogant,”** again we find the negative adverb *ou* followed by fusio/w (phusioo), which in the pass. voice means- *become puffed up or conceited, be inflated with pride, vanity or arrogance*.

V. 5 tells us, that love **“does not act unbecomingly; it does not seek its own, is not provoked, does not take into account a wrong {suffered}...”**

1. **“Unbecomingly”** is from a)sxhmone/w (aschemoneo)- *behave disgracefully, dishonorably*. Love does not disgrace others, nor does it dishonor self.
2. **“Is not provoked.”** Here we have the pres. pass. ind. of parocu/nw (paroschuno), which in the passive voice means- *become irritated, angry*.

I want you to note that each of the four phrases in v. 5 contains some form of *ou*, the adverb of negation, which is properly translated **“not.”**

3. The phrase **“does not take into account a wrong suffered”** is from logi/zomai (logizomai; a mathematical and accounting term)- *take into account, count something against someone* to punish him for it. **“Wrong”** is from the Greek noun kako/j (kakos)- *evil, something bad, something wicked*.

Love *never* holds a grudge or keeps track of wrong, evil or sin. How much evil and sin have you taken into account to punish someone for? How much anger and bitterness are you harboring in your soul over the wrong, whether real or imagined, that was done to you sometime in the past? Cf. Romans 12:19-21.

Romans 12:19-21 say’s, **“Never take your own revenge, beloved [e]kdike/w (ekdikeo); ek-** (prep. of source) ‘out from,’ and *dike-* ‘justice’-- that which proceeds from justice; it means- *vindicate one’s right, procure justice, take vengeance for something*; it speaks in v. 19 of taking whatever pains necessary to see that your own version of justice is meted out in full], **but leave room for the wrath {of God,}** [i.e., give / wrath of God an opportunity to work out its purpose, instead of taking vengeance in your own hands] **for it is written...**

‘Vengeance is Mine, I will repay [recompense],’ says the Lord [in Deut. 32:35; ‘vengeance’ is from *ekdikesis-* ‘punishment, / meting out of justice;’ it stands here for divine retribution, retribution which is totally *free* from any element of self-gratification or vindictiveness]. **‘But if your enemy is hungry, feed him, and if he is thirsty, give him a drink; for in so doing you will heap burning coals upon his head** [this v. is a quotation from / LXX-- 3rd century BC translation of / Hebrew OT into Hellenistic

Greek].’ **Do not be overcome** [pres. pass. imp. of *nikao*- ‘conquer militarily, triumph;’ + the negative *me*] **by evil** [*kakos* refers to something rotten to / core, harmful, malignant but which may look very, very good and so deceive by its appearance], **but overcome** [pres. imp. of *nikao*: lifestyle command-- *keep on conquering*] **evil with good** [*agathos*-good of intrinsic value, i.e., *divine good*].”

Let us go back for a moment and hopefully clarify v. 20, by taking another look at it. This phrase originally occurs in a ‘wisdom’ passage of the OT-- Proverbs 25:21-22, **“If your enemy is hungry, give him food to eat; and if he is thirsty, give him water to drink; For you will heap burning coals on his head, and the LORD will reward you.”** To **“heap burning coals upon his head”** sounds more like vengeance than forgiveness. However, you must understand that in the more *remote* Bible lands of the near east, even to this day, almost everything is carried on the head-- water jars, baskets of fruit, vegetables, fish or any other item. Those carrying the burden rarely touch it with their hands and yet they walk through crowded streets and lanes with ease. In ancient times, the fire was kept in the hearth or most often in a brazier, which was used for cooking as well as warmth. The plan was to *always* keep it burning. Now if it went out, some member of the family would take the brazier to a neighbor’s house to borrow some live coals of fire. These would be carried on the head in the brazier, oriental fashion, back to the home. If the neighbor were generous, they would heap the brazier *full* of live coals-- which meant food, warmth and even life itself to the person in need. This was a symbol of *outstanding* kindness and generosity.

Spiritual Outcome: In the aftermath of this remarkable kindness and gracious generosity, **“burning coals”** becomes a metaphor for keen *anguish*. The idea Paul presents, in the context of vv. 17 and 19, is one of *non-retaliation*-- a non-retaliation manifested in Christ-like kindness and generosity extended not just to other members of the Royal Family, but to unbelievers *and* to your enemies, even to those who persecute you (v. 14). The keen anguish experienced is tantamount to a **“burning”** *shame*, and remorse which results in *repentance* (a change of mind). That change of attitude leading to a change in *action* is the consequence of one who has been filled with hatred and hostility becoming the recipient of kindness and generosity, of one who has given evil being given divine good in *return* for that evil.

The point is that by not retaliating, by not repaying with anger and vengeance but with the character of Christ, the believer overcomes evil with that which is divinely good.

Lesson to be learned: The lesson to be learned, here, is one of non-retaliation and victory over evil. This v. furnishes us with a flawless illustration of the heaven-high standard of Grace in contrast to the energy-of-the-flesh works of the Law.

Some examples of this are found in the imprecatory Psalms, where David asks God for the destruction of his enemies, such as Psalm 21:8-13; 54:1-7. And Psalm 143:11-12, where he prays, **“For the sake of Your name, O LORD, revive me. In Your righteousness bring my soul out of trouble.**

And in Your lovingkindness cut off my enemies, and destroy all those who afflict my soul; for I am Your servant.” This a far cry from Romans 12:14, where CA believers are instructed to **“bless those who persecute you,”** a command which can *only* be accomplished in the enabling power of the HS.

Principles Related To Forgiveness

The NT word “**forgive**” comes from a)fi/hmi (aphiemi)- *cancel*, pardon, remit. This was a word used in the ancient world for *the cancellation of debt*, its complete *absolution*. You can see its usage in Matt. 18:27 and 32; 26:28; 1 Jn. 1:9.

1. Forgive based on who and what you are “in Christ,” and *move on!* Don’t pause to linger in the shadows of the past, to dwell on the hurt and the anguish; pick up and move on!
2. True forgiveness benefits you, *the subject*, it’s based on how God through Christ has forgiven you. By the enabling power of the Spirit it flows from your character, your virtue, your integrity!
3. Forgiveness is *not* based on the object. That leads us to point number four.
4. Forgiveness is for the person *giving* it; it has *no value* if the subject has no integrity. Why? Because it is based on the character of Christ produced in us, i.e., the perfect character of God, not the imperfect character of man.
5. God does not hold in judgment or condemnation that which He forgives-- Romans 8:1; 1 John 1:9.

Application: Believers should make a conscious effort *not to* bring up and deal daily with what has been forgiven of others in the past. How many times have you thought that something was over and done with, forgiven and forgotten, only to have it thrown up in your face two weeks, six months, or even three years later? Probably more times than we care to remember. The thing for us to learn is that when God forgives, He *forgets!*

6. We are to forgive others as Christ forgives us. This is the living *reality* of dependence and reliance on the Spirit of God.

Paul instructs the Colossians in 3:12-13, “**...as those who have been chosen of God, holy and beloved, put on a heart of compassion, kindness, humility, gentleness and patience; bearing with one another, and forgiving each other, whoever has a complaint against anyone; just as the Lord forgave you, so also should you** [‘should you’ what?-- forgive].”

The verb *charizomai*-- from *charis*, the word for grace-- means- ‘bestow a favor unconditionally.’ Here it means not just to forgive, but to *forgive graciously*. Have you ever been ‘forgiven’ by someone totally devoid of grace, someone with such an attitude of arrogance, or smug self righteousness that you felt worse than you did before you were forgiven? Paul is saying that is precisely what should *not* happen among fellow members of the Royal Family.

7. Any unresolved issue, *no matter how small*, requires forgiveness.
8. Unity in the Body of Christ *requires* forgiveness.
9. Gratitude is an attitude that results from forgiveness and its application in life.
10. Forgiveness is a divine mandate. The importance of forgiveness in the Spiritual Life is brought out by the Apostle Paul in Ephesians 4:31-32, where he says, “**Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice. And be kind to one another, tender-hearted** [means- ‘be

sensitive to the needs of others’], **forgiving each other, just as God in Christ also has forgiven you.”**

11. A believer who has been made ‘tender-hearted’ forgives others on the basis of God forgiving him.
12. We apply forgiveness because of our appreciation of how Christ forgave us.
13. Forgiveness is a position of integrity, a point of character.
14. Forgiveness means to *set free* from condemnation or judgment. While we’re here, we should note that evaluation from *human viewpoint* cannot divorce itself from condemnation. This means we set ourselves up as judge and jury to declare the verdict of guilt or innocence, a judgment we are incapable of rendering.
15. Forgiveness is the cancellation of a debt owed.
16. Forgiveness is to permit wrong, sin, and evil to be judged by God alone.
17. Forgiveness is the removal of guilt and shame.

Application: Forgiveness starts first of all with a need-- *anything*, big or small-- then a desire, a hope, then a volitional decision.

18. Forgiveness doesn’t mean erasing all recall. A human can never forgive and forget but you can forgive *completely*. Keep forgiving till the process is complete!
19. Forgiveness does not mean accepting a wrong, sin, or hurt as right!
20. Forgiveness is a point of integrity for the giver.
21. Forgiveness means *not* charging to one’s account guilt because of an offense.
22. Forgiveness *doesn’t mean* reinstating unearned trust or belief in someone.
23. Forgiveness *does not* reestablish personal character or integrity to the offending party.
24. Forgiveness *cannot* be based on the expectation that the guilty party will change or has changed.
25. Forgiveness is an expression of divine love; it is the character of Christ produced in us.

Final Comments: Hope is a necessary element to forgiving. Hope and faith go together. Forgiveness *must have* hope, and hope is directly related to our understanding of God’s perfect plan.

It has been said, “that life with Christ is an endless *hope*; life without Christ is a *hopeless* end.” The Spirit of God has either taken your understanding of the Word and made that principle real to you, or He hasn’t. But when you are occupied with the Living Word, the Lord Jesus Christ, your spiritual life should abound with confident assurance, security and stability. For you, above all others, know who’s in charge right now, where you’re headed when you die, and what it will be like when you get there!

In vv. 6-7 the apostle Paul says, that love **“does not rejoice in unrighteousness, but rejoices with the truth; bears all things, believes all things, hopes all things, endures all things** [cf. ‘Price They Paid’].”

1. Love does not rejoice in unrighteousness, wickedness, or injustice because love *has not* kept an account of these things.
2. Love rejoices with **“the Truth.”** a)lh/qeia (aletheia) is a word used “of the content of Christianity as the *absolute* truth. Truth has a strongly practical side which expresses itself in virtues like righteousness and holiness. Hence it is contrasted with a)diki/a (adikia)- *unrighteousness.*” Arndt & Gingrich, *A Greek-English Lexicon of the New Testament and other early Christian Literature*, pp. 35-36 This word can be translated ‘sound doctrine.’
 - a. The delight of love in God’s Absolute Truth is expressed by our desire, our hunger, our zeal for His Word!
 - b. The spiritual man recognizes that *nothing* in the Devil’s World can satisfy the hunger and thirst of his soul and spirit but the Bread of Life and the Living Water of Jesus Christ.
3. **“Bears”** is from ste/gw (stego), which means- *cover, pass over in silence, keep confidential.* This word is used “of love that throws a cloak of silence over what is displeasing in another person.” Arndt & Gingrich, pp. 765-766 In other words, what we’re looking at here is the application of impersonal love for all mankind!
 - a. It is a fact of reality that you will not like everything about everybody. There are probably relatively few things you truly like and enjoy even about those with whom you are closely acquainted, but ‘liking’ is not the issue, the issue is to love as Christ loved.
And with all our faults, with all our flaws, and with all our frailties, He loved us enough to die for each and every one of us.
 - b. In 1 Peter 4:8, Peter writes, **“Above all, keep fervent in your love for one another [agape- divine love, unconditional and sacrificial], because [spiritual] love covers a multitude of sins[kalupto- ‘cover or conceal,’ so that no trace of it can be seen; ‘throw a veil over and thus remove from sight’].”**
4. The fact that love **“believes all things”** is not blind, ignorant faith that accepts as undisputed truth everything it is told. It is *instead*-- an absence of suspicion in one’s nature.
This is optimism vs. pessimism. It’s easy to become pessimistic and even downright cynical in the world in which we live-- a world seemingly void of character and integrity.
5. The word **“hopes”** describes the optimism of love in spite of all appearances. This is *not* a blatant denial of objective facts. Instead, love hopes for the best and accepts realistically the worst.

Principle: Hope for the best, accept the worst, and prepare for *anything*.

6. **“Endures”** is u(pome/nw (hupomeno)- *bear up under, suffer patiently, endure in trouble, affliction and persecution.*
 - a. Spiritual love’s descriptive list begins with patience and ends with endurance, the spiritually strengthened form of patience.
 - b. Love is bracketed between patience and the strength of divine endurance.

Summary Of Vv. 4-7:

1. These are the characteristics of Christ to whom we are to be conformed. They are exemplary of His life and His manner of thinking.
 2. Galatians 5:22-23, the character of Christ and fruit of the Spirit, is *amplified* in 1 Corinthians 13.
 3. The positives are patience, kindness, rejoicing, bearing, believing, hoping and enduring. God demonstrates in these vv. that love is sacrificial and not selfish.
 4. The negatives are jealousy, bragging, arrogance, thoughtlessness, selfishness, irritability, fault finding and being derogatory of other people. You’ll notice that all of these are ego-centric and selfish in nature!
- C. Exposition of vv. 8-13.

1 Corinthians 13:8 say’s, **“Love never fails; but if {there are gifts of} prophecy, they will be done away; if {there are} tongues, they will cease; if {there is} knowledge, it will be done away.”**

1. **“Fails”** is the pres. act. ind. of the verb pi/ptw (pipto)- *fall, fail or be defeated.* *Pipto* was used in the Classical Greek of an actor who forgot his lines, thereby failing to play his part. It indicates that the HS’s filling ministry, the power that produces *agape* love (Rom. 5:5), would continue throughout the entirety of the CA.

- Principle:** Love never falls, fails or is defeated in the enabling power of the HS.
2. Prophecy, tongues and knowledge were temporary spiritual gifts-- supernatural in their manifestation-- which functioned in the pre-canon period of the CA. That is, before the Canon of Scripture was complete in written form.
 3. The phrase **“will be done away,”** as related to the temporary gifts of both prophecy and knowledge, is from the same root verb. The 3rd p. pl. and 3rd p. sg., fut. pass. ind. of katarge/w (katargeo)- *abolish, wipe out, set aside*; in the pass. voice it means- *bring to an end, or be caused to pass away.*
 - a. The passive voice, used with both prophecy and knowledge, means that the subject receives the action of the main verb.
 - b. Both prophecy and knowledge received the action of termination by being worked upon by an outside force. The completed canon of Scripture became the outside force that rendered both prophecy and knowledge no longer necessary.

4. The verb used with the temporary gift of tongues is the 3rd p. pl., fut. mid. ind. of pau/w (pauo), which in the mid. voice means- *stop* oneself, cause oneself to *cease*. Used “of speaking in tongues, which will come to an end; 1 Cor. 13:8.” Arndt & Gingrich p. 638
 - a. The middle voice, used with tongues, indicates that the gift of tongues would work against itself to bring about its own termination, i.e., work itself out of a job.
 - b. Tongues were a sign, a warning to unbelieving and reversionistic Israel of the impending 5th cycle of discipline (national destruction)-- Isaiah 28:11, cf. 1 Corinthians 14:21-22. Cf. ‘Fulfillment of Tongues’ -- 4 pp.
 - c. The prophecy related to tongues was fulfilled in 70 AD. Tongues as a prophetic warning had a *limited* use from the beginning and when their usefulness had run its course, tongues *ceased* in and of themselves.

In vv. 9-10 Paul say’s, **“For we know in part, and we prophesy in part; but when the perfect comes, the partial will be done away.”**

1. **“Part”** is the gen. sg. of me/roj (meros)- *partly or imperfectly*. “The genitive is the case of definition or description. The genitive reduces the range of reference possible to an idea, and confines its application within specific limits.” Dana & Mantey, pp. 72-73
 - a. *Meros* is an adjective that describes divine revelation, namely, that divine revelation prior to 96 AD was partial and fragmentary.
 - b. In the pre-canon period of the CA, those who communicated doctrine by means of either the gift of knowledge *or* prophecy could do so only on the basis of what they knew. They knew **“in part,”** and consequently, they taught **“in part”**-- v. 9.
 - c. Paul is anticipating the completion of the Canon and the termination of certain temporary spiritual gifts when he declares in v. 10 that **“the partial will be done away,”** i.e. “when the Word of God is complete, the temporary gifts will be abolished, set aside.”
 - d. With the full disclosure of Scripture in 96 AD, the spiritual gifts of prophecy and knowledge were no longer necessary and subsequently abolished or brought to their end. Therefore-- according to vv. 8 and 10-- both the *functions* of the gifts and the *gifts themselves* were temporary.
2. The word **“perfect”** in v. 10 refers to the completed canon of Scripture. It comes from the nom. neut. of te/leioj (teleios)- *complete, perfect*; as opposed to what is partial and limited.

How do we know **“the perfect”** is a reference to the completed canon of Scripture and not to Jesus Christ?

- a. The use of the neuter gender indicates a complete or perfect *thing*, as opposed to the masculine or feminine which would indicate a person.
- b. The neuter gender of *teleios* approximates the neuter gender of *biblion*, or ‘Bible.’

3. The main principle here is that the temporary gifts functioned and existed *only prior* to the completion of the canon of Scripture.

Paul goes on to say, **“When I was a child, I used to speak as a child, think as a child, reason as a child; when I became a man, I did away with childish things,”** v. 11.

Paul is drawing a three-fold illustration here with innumerable applications.

Illustration #1: Childhood-- to speak, think, and reason parallel the gifts of tongues, knowledge and prophecy.

Illustration #2: Manhood-- Paul says **“when I became a man, I did away with childish things.”** **“Did away”** is from the root verb *katargeo*- ‘abolish, set aside, put away.’ The exact verb that is used with two of the temporary spiritual gifts in v. 8.

Illustration #3: **“Childish things”** has a twofold reference. First, to the temporary gifts of tongues, knowledge, and prophecy. Secondly, to ch. 12, v. 31 where Paul is addressing the abuse of the gift of tongues in Corinth. V. 31 is a key verse in understanding the polemic nature of chapters 12-14. Like *children*, the Corinthian believers were coveting or desiring the visible gifts, namely tongues, which they considered greater or more important than any other. Paul addresses and regulates the abuse of tongues in chapters 12-14.

Eight Principles from v. 11

- 1) The believer’s spiritual growth or *lack of it* is demonstrated by the way he or she acts, speaks and thinks.
- 2) Recognizing you are a babe or adolescent “in Christ” is a point of genuine humility. However, remaining in that status demonstrates *unyieldedness* to the will of God for your life.
In ch. 4, vv. 13 and 15 of his letter to the Ephesians, Paul told the believers in Ephesus, that **“until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fulness of Christ, ...speaking the truth in love, we are to grow up in all {aspects} into Him, who is the head, {even} Christ.”**
- 3) God requires that *every one* of His children **“grow up”** spiritually.
- 4) The fault of failing to execute God’s Protocol Plan falls squarely on the shoulders of the individual believer.
- 5) The marvelous grace of God provides equal opportunity and equal privilege for every believer-priest to learn and apply the Word of God to his or her life!
- 6) We are what we think! Human viewpoint or divine viewpoint. Arrogance and subjectivity or humility and objectivity.
- 7) Thinking motivates action. Today you make your decisions, tomorrow your decisions make you.

- a. The prophet Hosea described the idolatrous Jews in the Northern Kingdom when he said, **“For they sow the wind, and they reap the whirlwind,”** Hosea 8:7a.
 - b. Paul told the Galatians in 6:7, **“Do not be deceived, God cannot be mocked; for whatever a man sows, this he will also reap.”**
- 8) The Law of Volitional Responsibility means that as a royal priest *every* believer is directly responsible to God the Father for his or her own decisions.

Amplification: You are not responsible for the decisions of family members-- husband, wife, son, daughter, brother, sister, etc.-- friends, co-workers, brothers **“in Christ”** or the downtrodden of the world. So, what’s the point-- Stop Trying To Be!

It is *not* your personal responsibility to insure that these other people make it to Bible class, take notes, listen to tapes, watch videos, get Doctrine or grow to maturity! Where positive volition *truly* exists the believer will do *whatever it takes*, make whatever sacrifice is necessary to get the Truth. Every last one of those whom I just mentioned will stand at the Bema Seat *alone and accountable*, as will you and I! This what I call the ‘double AA principle.’

Conclusion: As we grow spiritually the Word of God will bring us face to face with those areas and attitudes of life which preclude our advance to maturity. By application these are the **“childish things”** of 1 Corinthians 13:11. Arrogance will ignore; humility will *overcome*.

V. 12 say’s, **“For now we see in a mirror dimly, but then face to face; now I know in part, but then I shall know fully just as I also have been fully known.”**

1. **“Now”** refers to the time of Paul’s writing-- ca. 55-56 AD-- the pre-canon period of the CA.
 - a. Corinth was renown for its mirrors of highly polished Corinthian bronze. These mirrors had to be polished constantly to maintain proper shine and reflection, hence Paul’s phraseology of “seeing dimly” and “knowing in part.”
 - c. Essentially he’s drawing a contrast between the temporal life of the believer and his eternal experience. The reality of *all* the Truth that God is and of our relationship to Him will be made manifest to each of us in eternity. That which in understanding and experience is limited now will be *unhindered* and *unlimited* then.
2. **“But”** is a conj. of contrast from *de/ (de)*, an advers. particle which is most commonly translated *but*, especially when a contrast is clearly implied.
3. **“Then”** is from *to/te (tote)*, a correlative adv. of time, used here of *the future*.
4. **“Know fully”** is from *e)piginw/skw (epiginosko)*, which means- *know exactly, completely, through and through*. It implies that time in eternity future when face to face with Jesus Christ we will know Him as He has known us from eternity past.

5. The phrase “**as I also have been fully known**” refers to God’s omniscient knowledge of Paul, and subsequently you and I, from eternity past. This implies a complete knowledge in understanding and experience which *only* eternity can reveal.

The point is that our resurrection body will be free from the old-sin-nature and all of our present temporal limitations. It is the outfit that will equip us for eternity.

Finally, in 1 Corinthians 13:13 Paul writes, “**But now abide faith, hope, love, these three; but the greatest of these is love.**”

1. From the standpoint of spiritual virtue and spiritual impact “**the greatest of these is love.**”

Principle: Love is a divine passion for Truth, for righteousness, for the Spiritual Life.

2. God’s love is what motivated the sacrifice of His Son on Calvary’s cross. The point I’m making is that we must not reduce the love of God to a human sentiment!

Principle: Without love we have nothing. God’s plan, essence, will, Word and character all relate to His love.

3. The relationship between faith and love:

“Faith is the foundation of Christian virtue. Christian virtue is built on a trinity-- faith, hope and love. As our faith increases, we come to have hope. Biblical hope, which is *absolute assurance*, enables us to have a freedom from mental sins toward other people; both believers and unbelievers. Without this freedom, we will *never* be able to love and therefore never fulfill the command of Christ in John 13:34-35.

Love for others is demonstrated by simple thoughtfulness and courtesy. When we lose these, we have lost love and *the reason is* because somewhere along the way, faith went out the window.” *ABC’s*, Gene Cunningham

Paul begins ch. 14 with a command-- “**Pursue love....**”

1. “**Pursue**” is from the 2nd p. pl., pres. act. imp. of diw/kw (dioko)- *strive for, seek after, aspire to*. The believer is commanded to focus on spiritual love and establish it as a priority in his or her life.
 - a. The 2nd p. pl. speaks to every member of the Royal Family.
 - b. The act. voice emphasizes that the believer must make this choice for himself.
 - c. The pres. imp. is a divine command to- *keep on constantly striving after love*, aspiring to its application as a problem *preventive* device in the spiritual battle.
2. Romans 5:5 tells us that, “**...hope** [confident, absolute assurance which comes from an intimate relationship with Jesus Christ] **does not disappoint**, [Why?] **because the love of God has been poured out within our hearts through the Holy Spirit who was given to us.**”

- a. As we yield to the HS and allow Him to produce the character of Christ within us, divine love will *impact* the lives of those around us. It can't *not work* (double negative for emphasis only)!
- b. Focus on abiding “**in Christ**” and building your life on the absolutes of God's Word. The idea of “abiding in Christ” is found in John 15:7, where the word “**abide**” speaks of fellowship, *communion*, i.e., following His path-- from the Cross to the Crown. I want you to get these two principles.
 - i. True change is always from the inside out.
 - ii. God's will for your life is defined more by your spiritual gift than by any other factor.

Final Conclusion: Your spiritual gift will manifest itself in the process of spiritual growth. Keep your eyes on the immediate objective, which is to be “**conformed to the living image of His Son,**” and don't *worry* about it!