

Accurately Handling  
*The Word of Truth*

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**1 Cor. 13:4-8a**



## I Cor. 13:4

“Charity suffereth long, is kind; charity envieth not; vaunteth not itself, is not puffed up”

Suffereth long: Does not retaliate.

compound word: 1) a long way, 2) temper; disposition of mind

- Long-suffering is the passive response of love toward others who cause you suffering.
- Sometimes mistaken for: 1) weakness, 2) not caring



Is kind: Seeks the benefit of others without thought of return.

Kind = gracious; gentle in word and conduct

Kindness is the active response of love toward those who cause you suffering.

Kindness is the work of a Christian.

“Correctness” (doctrinally/technically) can become more important than “kindness”. Only kind to those who are “correct”.

Envieth not: Does not jealously strive to obtain that which has not been given to him.

Envieth = *zelou* = same word as 12:31.

12:31 says “you must desire” but 13:4 says “love does not desire”

If both statements mean “earnestly desire”, then there is a contradiction that must be investigated.

Vaunteth not itself: Does not announce one’s own worth or use attention-seeking speech or behavior by exaggerating about oneself or flattering others.

I Cor. 4:7 all that could be boasted of was given them from God.

Is not puffed up:

“puffed up” = “to swell up by blowing; to inflate as a bellows”

Self-inflating. You do the ‘blowing’ to inflate yourself.

Paul calls the Corinthians “puffed up” six times in this letter.

## V. 5 “Doeth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil”

Unseemly = *aschemon* = distorted in form; misrepresentation; misinterpret

“is not unseemly” = does not speak or act in a rude, unkind manner. Wrongly translated as “indecent” in:

- sexual behavior (7:36)
- clothing for women (11:6)
- behavior of rich toward the poor at the Lord’s Supper (11:20-22)

Rude, mean-hearted criticism and fault-finding is “unseemly” behavior that is excused and misrepresented as “just being honest” or “walking in the light”.

Seeketh not her own: Does not plot, strive or endeavor to obtain that which God has not willed to give. (grace-expressions of the Holy Spirit)

Seeketh not her own---what? Point of view, opinion, rights, security.

If seeking for oneself is the main thing, then it has become selfishness.

Is not easily provoked: Does not take offence.

“provoke” = to sharpen alongside

Metaphorically, as a dagger sharpened to stab someone who is alongside.

Provoked is to be exasperated and offended by those ‘alongside’ of you.

Thinketh no evil: Does not calculatingly consider the wrongs done to oneself.

“thinketh” = *logidzomai* = to take an inventory (of evil done) totaling up of ‘debts’ so as not to be forgotten with the intent of repaying in kind.

Quick to take offence, slow to forgive.

Love does not assign evil intentions to others.

**v. 6 “Rejoiceth not in iniquity, but rejoiceth in the truth;”**

Rejoices not in iniquity: Does not enjoy unrighteousness.

Literally “Not joying over the wrong”

Rejoiceth = enjoying; being glad; being delighted; having pleasure

Rom. 1:32 “...having pleasure in those that do them.”

II Thess. 2:12 “...had pleasure in unrighteousness.”

Iniquity = that which is ‘not right’

Two options:

Enjoying the wrong that others do.

Enjoying the wrongs that happen to others.

But rejoiceth in the truth: Delights in the reality that is beneath the outward appearance.

The reality beneath the outward appearance is often ugly. We don’t delight when our reality is shown but we delight when others’ reality is shown.

Truth without love damages the church.

**v. 7 “beareth all thing, believeth all things, hopes all thing, endureth all things.”**

“all things” = anything; everything. This is hyperbole (exaggeration to make a point) Not to be taken literally.

Beareth all thing. To quietly protect by covering

“beareth = *stego* = a roof. Love is like a ‘roof’.

Bears any thing that descends upon it.

Covers and protects those that would be harmed by being exposed.

Does these thing quietly and faithfully.

Believeth all things: To rely on; is persuaded of.

“believeth” = to place one’s confidence in

Love cannot believe ‘all things’ because not all things are true. (Love rejoiceth in the truth.)

Hopeth all things: Confident expectation of the future.

“Hope” = to confidently look forward to something that is welcome.

Rom. 8:24-25 Things in the future are not seen, therefore:

Hope trusts that God has control of our future and the future of others.

Hope patiently waits for that which is not seen yet both in ourselves and others.

Hope is not a sunny disposition.

Endureth all things: To ‘stay under’ courageously.

Endureth = to stay under

Basic Christian attitude for final salvation.

Sometimes mistaken for passivity or not caring about injustice. (I Pet. 2:20)

Will ‘stay under’ that which it wants to be out from under’.

Main battle is unfavorable relationships.

**V. 8 “Charity never fails.”** Love never falls out.

Love can be knocked down but it will never be knocked out.