

1Corinthians 13 (12)

In coming to v7—we come to four closely related descriptions of love—[1] love bears all things—that is—it enables us to suffer all things for the sake of Christ, [2] love believes and hopes all things—that is—it thinks and hopes the best of others, and [3] love endures all things—that is—it perseveres through all forms of difficulty to the end...

- I. What Love Does
- II. Why Love Does It

I. What Love Does

1. The GK word rendered "bears"—can mean a few things—it likely here means—"to bear under or to carry..."
2. It is used only 4 times in the NT—each time—bringing to mind—the idea of bearing or enduring something...
3. Here—I simply want to briefly examine—the other place—where this Gk word—is used within this letter...
4. 1Cor.9:12—"if others are partakers of this right over you, are we not even more? Nevertheless we have not used this right, but endure all things lest we hinder the gospel of Christ [1Thess.3:1, 5]..."
5. The phrase—"endure all things"—is the exact same GK phrase found in our text—Paul says—he bore all things...
6. The context of this text—is the right that ministers have to receive physical payment—for their spiritual work...
7. Verse 11—"if we have sown spiritual things for you, is it a great thing if we reap your material things"—in other words—it would be right...
8. V12—"if other are partakers of this right over you, are we not even more? Nevertheless we have not used this right, but endured all things lest we hinder the gospel of Christ..."
9. That is—I have opted not to receive financial payment—but instead—subject myself—to all the hardships of poverty...
10. Barns—"Endure all privations and hardships; we subject ourselves to poverty, want, hunger, thirst, nakedness, rather than urge a "claim" on you, and thus leave the suspicion that we are actuated by mercenary motives..."
11. 1Cor.4:11—"to the present hour we both hunger and thirst, and we are poorly clothed, and beaten, and homeless..."
12. I suggest—these are things Paul meant when he said—"that endured all things"—lest he hinder the gospel...
13. Thus—the word brings to mind the idea or imagery of bearing under—of continuing beneath a specific weight...
14. Paul identifies this weight as—"all things"—"love bears all things"—it endures under the weight of all things...
15. Thus—by "all things" I suggest—he primarily means—[1] all suffering, [2] all chastisement, and [3] all burdens...
16. [1] Love bears all suffering—that is—it bears under all forms of suffering—that are directly related to Christ...
17. If Scripture teaches us anything—it teaches—that all Christians—will endure various suffering for Christ...
18. Now—this does not imply—that every Christian will experience the same duration or degree of suffering...
19. 2Cor.1:5-7—"for as the sufferings of Christ abound in us, so our consolation also abounds through Christ. 6 Now if we are afflicted, *it is* for your consolation and salvation, which is effective for enduring the same sufferings which we also suffer. Or if we are comforted, *it is* for your consolation and salvation. 7 And our hope for you *is* steadfast, because we know that as you are partakers of the sufferings, so also *you will partake* of the consolation..."

20. I am here after v6—"if we are afflicted, it is for your consolation and salvation, which is effective for enduring the same sufferings which we also suffer..."
21. Notice two things—[a] the certainty of suffering—Paul suffered—and he expected the Corinthians to suffer...
22. Notice [b] the enduring of suffering—the comfort Paul received while suffering—would enable them to endure suffering...
23. My point—the apostle Paul expected the Corinthians—to endure or bear under—various kinds of suffering...
24. Let me put it like this—Christians will be forced to bear suffering—they will of necessity—endure suffering...
25. [2] Love bears all chastisement—that is—the loving chastisements of God—the rod of discipline or correction...
26. Now—sometimes these chastisements will overlap with the sufferings—that more directly come from our enemies...
27. Yet—what I want to here underscore is something we don't often talk about—in fact—it's rarely talked about...
28. What I'm here referring to—is the necessity for Christians—to bear under the heavy chastisements of God...
29. Now—these chastisements are sometimes the result of specific sins—at other times—there is no specific sin...
30. Yet—either way—they come from God—and they are intended for us—to turn our hearts from ourselves to Him...
31. Lam.3:25-27—"the LORD is good to those who wait for Him, to the soul who seeks Him. 26 It is good that one should hope and wait quietly for the salvation of the LORD. 27 It is good for a man to bear the yoke in his youth..."
32. These are the words of Jeremiah—from v1-21 it is biographical—from v22-54—it's broaden to include God's people...
33. Notice three things—[a] the meaning of this yoke, v27—"it is good for a man to bear the yoke in his youth..."
34. By "yoke" is specifically refers to the coming exile—God would carry His people—into exile—as a chastisement...
35. From v1-18—we have Jeremiah's own reflections upon this exile—and the turmoil that resulted within his heart...
36. V1—"I am the man who has seen affliction by the rod of His wrath. He has let me and made me walk in darkness and not in light..."
37. V7—"He has hedged me in so that I cannot get out; He has made my chain heavy. Even when I cry and shout, He shuts out my prayer. He has blocked my ways with hewn stones; He has made my paths crooked..."
38. Notice [b] the source of this yoke—simply put—the source of this yoke is God—specifically—God the Father...
39. Read through verses 1-18—and notice the word "He"—v2—He has led me, v3—He has turned His against me, v4—He has aged my flesh and my skin, v5—He has besieged me, v6—He has set me in dark places, etc...
40. V28—"let him sit alone and keep silent, because God has laid it on him"—that is—God laid the yoke on him...
41. Notice [c] the purpose of this yoke—simply put—these chastisements—are always intended for our good...
42. V25—"the LORD is good to those who wait for Him, to the soul who seeks Him. It is good that one should hope and wait quietly for the salvation of the Lord. It is good for a man to bear the yoke in his youth..."
43. The salvation mentioned in v26— isn't salvation from sin—but salvation from the present chastisements of God...
44. [3] Love bears the burdens of others—that is—love looks outside itself—with concern for those around it...

45. This is an amazing thing about love—it's not focused on itself—but in the midst of all else—looks to others...
46. Gal.6:1-3—"brethren, if a man is overtaken in any trespass, you who *are* spiritual restore such a one in a spirit of gentleness, considering yourself lest you also be tempted. 2 Bear one another's burdens, and so fulfill the law of Christ. 3 For if anyone thinks himself to be something, when he is nothing, he deceives himself..."
47. This passage speaks about the need to bear each others sins—not in the sense that Christ bore them on the cross...
48. But—we are to bear each others burdens—in that—we are to bare each others concerns and struggles with sin...
49. Barns—"The sense is, that every man has special temptations and easily besetting sins, which constitute a heavy burden. We should aid each other in regard to these, and help one another to overcome them..."
50. Yet—I suggest—we can understand v2—to have a broader meaning—then the limited one I've suggested...
51. We are to bear all the burdens of others—that is—we are to enter into their sufferings, struggles, and troubles...
52. We are to rejoice with those who rejoice—and weep with those who weep—love is not merely concerning with self...

II. Why Love Does It

1. Here—I want to simply suggest three reasons—why love bears all suffering, chastisements, and all burdens...
2. [1] Trust in God—that is—no one is able to bear all sufferings, chastisements, and burdens—in their own strength...
3. Isa.46:3-4—"listen to Me, O house of Jacob, and all the remnant of the house of Israel, who have been upheld by Me from birth, who have been carried from the womb: 4 even to your old age, I am He, and even to gray hairs I will carry you! I have made, and I will bear; even I will carry, and will deliver you..."
4. Now—first of all—this prophecy originally concerned—a returning remnant of Israelites from exile to Jerusalem...
5. Yet—the NT applies these prophecies to that remnant of believing sinners—who return to God through Christ...
6. Thus—we read in the previous chapter, 45:22—"look to Me (Christ), and be saved, all you ends of the earth..."
7. That is—Christ is here—through His church—inviting the entire Gentile world to come to God through Him...
8. Thus—it's proper in every way to view the remnant in Isa.46:3—as sinners—who've come to God through Christ...
9. Notice the promise—He will carry them and bear them—from their birth—even to—the end of their days...
10. That is—every person born again—will be carried by God—or will be given love—enabling them to bear all things...
11. 1Cor.10:13—"no temptation has overtaken you except such as is common to man; but God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will also make the way of escape, that you may be able to bear it..."
12. I suggest—on the front end—that this text is basically saying the exact same thing—that Isaiah 46:3-4 said...
13. Notice three things—[a] all Christians experience trials—the word temptation here is better rendered trial...
14. It does not refer to the enticement to sin—because the temptation in this text—is expressly traced back to God...
15. Notice [b] all Christians bear under trials—"but God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will also make the way of escape, that you may be able to bear it..."

16. It is very important to notice—that this text does not promise an escape from the trial—but grace to bear it...
17. God is faithful—that is—"God is faithful" to give you the necessary grace to bear or endure under all trials...
18. Why is that Christian people have—from the beginning of time—bore the hated of the world and yet endured...
19. How have Christians—from the beginning of time—endured the heavy chastisements of their loving Father...
20. How have Christians—from the beginning of time—not only bore their own struggles—but the burdens of others...
21. How—well let me tell you very clearly—it was not because they are super strong, courageous, or powerful...
22. The only reason we can provide is that God—carried them through—He gave them grace—to bear all things...
23. [2] Love for others—that is—love bears all things—for the good of others—it isn't focused solely on itself...
24. 2Tim.2:8-10—"remember that Jesus Christ, of the seed of David, was raised from the dead according to my gospel, 9 for which I suffer trouble as an evildoer, *even* to the point of chains; but the word of God is not chained. 10 Therefore I endure all things for the sake of the elect, that they also may obtain the salvation which is in Christ Jesus with eternal glory..."
25. Notice [a] what he did, v10—"therefore I endure all things"—that is—beatings, mockery, and imprisonment...
26. Notice [b] why he did it, v10—"for the sake of the elect, that they also may obtain the salvation which is in Christ..."
27. In other words—Paul knew that God had an elect people—and he was going to be the means—to bring them Christ...
28. Nothing—would keep him from this task—no suffering would be too great—why—because He loved others...
29. Oh—My brethren—what will make us bear mockery and rejection—as we share the gospel—love for others...
30. Or else—what will enable us to get to know people—people whose lives are filled with sin—love for others...
31. [3] Love for Christ—that is—we bear all things—because we love Christ—who bore all our sins on the tree...
32. 1Pet.2:18-25—slaves, *be* submissive to *your* masters with all fear, not only to the good and gentle, but also to the harsh. 19 For this *is* commendable, if because of conscience toward God one endures grief, suffering wrongfully. 20 For what credit *is it* if, when you are beaten for your faults, you take it patiently? But when you do good and suffer, if you take it patiently, this *is* commendable before God. 21 For to this you were called, because Christ also suffered for us, leaving us an example, that you should follow His steps: 22 "Who committed no sin, Nor was deceit found in His mouth"; 23 who, when He was reviled, did not revile in return; when He suffered, He did not threaten, but committed *Himself* to Him who judges righteously; 24 who Himself bore our sins in His own body on the tree, that we, having died to sins, might live for righteousness -- by whose stripes you were healed. 25 For you were like sheep going astray, but have now returned to the Shepherd and Overseer of your souls..."
33. [a] Christ's suffering is motivation, v21—"for to this you were called, because Christ also suffered for us..."
34. [b] Christ's suffering is an example, v21—"Christ also suffered for us, leaving us an example, that you should follow His steps..."
35. [c] Christ's suffering is an expiation, v24—"who Himself bore our sins in His own body on the tree"—He bore our sins...
36. The word "expiation"—is a theological term that means—to carry or remove guilt—He carried our sins away...
37. Now—let me point out the obvious—Peter uses Christ's suffering—as a reason for us to bear under suffering..