

I CORINTHIANS
Chapter 13:1-13

When you think of love you think of a subject which has been defined in many different ways.

It has been said, "Love is the one treasure that multiplies by division. It is the one gift that grows bigger the more you take from it. It is the one business in which it pays to be an absolute spendthrift. You can give it away, throw it away, empty your pockets, shake the basket, turn the glass upside down, and tomorrow you will have more than ever."

Again, there are many definitions and descriptions of love. I believe the greatest description of love is found in - ***I Corinthians 13***. It is the great love chapter of the Bible. Still, it is important to understand that even though its great theme is love, it is a continuation of Paul's discussion of spiritual gifts.

We see in this chapter that God has established that the way in which believers perform their tasks is more important than what they do - ***12:31***. Paul wanted the Corinthians to go beyond their present pursuit. To the apostle, the development of the character of the person was superior to the exercise of the gift. His contrasts in ***Chapter 13*** are clear: gifts without love versus gifts with love, and the permanence of love versus the temporal nature of the gifts.

So, ***chapter 12*** is actually an introduction to ***chapter 13***. Paul paves the way for all he will say about love by explaining that love is to accompany spiritual gifts. The Corinthian believers had not been deprived of any gift, but they were lacking in love. Paul wanted them to understand that love is to be behind the operation of the gifts.

We do not go to God and ask for this or that gift. Gifts are given according to God's will for our life. The words - ***"covet earnestly"*** in ***verse 31*** means, "to have a strong affection towards, to be passionately devoted to." Paul was charging them with sin of jealousy in coveting the conspicuous, showy gifts for their own self-exaltation. This verb - ***"covet"*** is based upon the noun translated - ***"emulations"*** - ***Galatians 5:20*** which is one of the works of sinful flesh.

We will see in ***chapter 13*** there are certain gifts that are temporary, while others have a lasting importance to the church. It is those gifts which have a lasting ministry to the church that are to be given attention.

In ***verse 31*** Paul continues - ***"yet shew I unto you a more excellent way."*** As I said, the believers at Corinth were making a big deal out of certain spiritual gifts, but were sadly lacking in love. Paul was saying that there is a more excellent way of using spiritual gifts. Love does not seek division and the mistreatment of others as was so prominent in the Church of Corinth. It seeks the more excellent way of using one's spiritual gifts. It is a way in which all are blessed by the use of gifts.

VERSE 1-3:

The Greeks consider the intelligence of a man the most important factor, while the Romans worshiped what a man could do with his power. Paul, on the other hand consider the character of a man to be the most important characteristic. The highest point of spiritual development is to love God with the total being and to love one's neighbor as himself. ***Luke 10:27*** - ***"And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself."***

VERSE 1:

Suppose one was so educated and gifted that he could speak in all human languages to the amazement and admiration of everyone! Suppose one could go beyond the gift at Pentecost even beyond every experience of man previously and speak whatever other language the angels could speak! Without

Christian love, **"charity"**, their boasted language would be no better than - **"sounding brass and tinkling cymbals."** There would be no real edification of the beloved brethren, no honor to God, nor salvation of lost souls.

The sounding brass was a noisy gong, made of brass rather than a poorly played trumpet. The tinkling cymbal gave a clashing sound unable to be understood.

Here we are able to see the warning against substituting mere talent for love. A man might preach and be so talented that he could stir his audience to the deepest emotion. Yet there might be nothing there for God, nothing that would reach the needy hearts of men. To speak with the eloquence of an angel, apart from divine love, will accomplish nothing.

VERSE 2:

Notice the threefold use of **"all"** with **"mysteries"**, **"knowledge"**, and **"faith"**. A full head with an empty heart is worth nothing.

We are told that the most eloquent witness, the most scholarly or scriptural sermon without the loving, compassionate heart which God gives, would be - **"nothing"**. The words - **"I am nothing"** literally mean - I am a nobody. All the learning and all the faith without love would be a shame. What good is it to see a mountain miraculously moved and all the people look on with wonder if no souls were saved, no blinded eyes were opened, no broken hearts were healed, no captives set free as Jesus was anointed to do - **Luke 4:18?**

VERSE 3:

In **verse 3** - Paul goes on to say, if I gave everything I had away to help the poor, or gave my life in the ultimate sacrifice as a martyr, yet if all that I did was without love - **"it profiteth me nothing."**

Suppose one gave all his goods - **"to feed the poor"**. Men have done that to be seen of men - **Matthew 6:1-2**. Monks have taken vows of poverty and given up all money and possessions. They have dressed in sackcloth; have lived on bread and water to attain a human reputation for piety that knew nothing of salvation by grace and neither saved themselves or others. If all this was done without love it was of no value.

A lawyer asked Jesus - **"What is the greatest commandment . . ?"** Here we are told what Jesus said unto him - **"Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets"** - **Matthew 22:37-40**.

What a sin when we make non-fruitful, incidental things more important than this over-mastering love toward all God's people and sinners!

NOTICE: **Romans 13: 8-10** tells us:

That sad night when Jesus was to be betrayed, He told the apostles and us - **"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye love one to another"** - **John 13:34-35**. His example of constant, (note: keep on loving), self-sacrificing love, (think of his incarnation, earthly ministry, death on the cross), must be the pattern for their attitude and relation toward one another.

Genuine, deep-seated, constant, and self-sacrificing love for one another is the distinguishing trait of the Christian. It is by the outward manifestation of this glorious quality that disciples of the Master can

expect to exert an influence upon the world, so that men will begin to recognize that to Christ and to no one else these beliefs belong. Thus, everybody will begin to see, "the Christ in the Christian."

These are the values that love seeks. Spiritual gifts are important, but their being operated in love is even more important. It is not only important what you do, but why you do it. **Matthew 6:1-4; Matthew 23:5.**

The point is clear. When spiritual gifts are used in love, the more excellent way that is sought is the spiritual benefit and edification of others.

VERSE 4:

"Charity suffereth long" - Patience; it is to be longsuffering; to be patient with people who aggravate you. It is the ability to be mistreated and not try to get even. It does not become impatient, when tired, when wronged, and when it has to face misunderstanding, and when people disapprove. Peter asked Jesus - {21} **"Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?"** {22} **Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven."**

"Charity is kind" - This is the person who shows gracious service to others. It is to do good to those who are irritating you. It is a disposition that acts with kindness. **"Be kindly affectioned one to another with brotherly love; in honour preferring one another;"** - **Romans 12:10.** We see the kindness of Jesus when He - **"was moved with compassion on them"** and healed - **"every sickness and every disease among the people"** - **Matthew 9: 35- 36.** To be **"kind"**, is to do good to those who are irritating you.

"Charity envieth not" - It is not jealous. We live in a day when bigger is better, more is good, and the winner is the one who dies with the most stuff and is the envy of his peers. The tragedy is we miss God's plan and purpose in our lives. Love does not begrudge what others have. It does not produce a jealous, envious, or bitter spirit when others are blessed. Love does not envy others the happiness which they enjoy; it rejoices in their welfare and the blessing of God upon them.

"Charity vaunteth not itself" - Love does not brag. True love does not promote itself. Jesus did not parade Himself, or put on a show. Love doesn't talk a lot and act conceitedly. Love knows nothing about a spirit that is always demanding attention and that must be recognized and applauded. Love is content to serve without any praise or recognition. **I Corinthians 8:1; James 4:6; Philipians 2:6-8** - is the most beautiful picture of humility and that is Jesus Christ.

"Charity vaunteth not itself, is not puffed up" - **"Puffed up"** - means, to blow, to puff, to pant; then to inflate with pride, and vanity, and self-esteem. **"Charity"** - is unselfish, so it makes one a servant to all. Love for others is like the love of a mother, which washes diapers, kisses skinned knees, and stays awake at night to care for sick babies. She will not believe anything bad about a prodigal son, gives to her children even when they are ungrateful or wasteful!

In plain English love never brags. Love never exalts itself or its ability; it never tries to draw attention to itself. There is a scripture that says, **"Knowledge puffeth up, but charity edifieth"** or builds up - **I Corinthians 8:1.** I think I know a great deal more than other people, therefore I become conceited and puffed up over it. But real love does not puff up, it builds up.

VERSE 5:

"Doth not behave itself unseemly." Love is not rude. When there is love there is always thoughtful consideration of the feelings of others so that neither by word or deed is hurt caused. Love is not indecent by using inappropriate words, or doing indecent actions. It does not act shamefully. You would have never heard a dirty joke or off-color story from the lips of Jesus. He never made a woman, or even a man, blush.

While there is much conduct that is indecent and **"unseemly"** in our society today that would be corrected by Christians showing biblical **"charity"**. What a change would be produced if under the influence of that love, nothing would be said or done in the various relationships of life, but what would be *seemly, fit, and decent!*

"Charity seeketh not her own." Its evident meaning is that it is not selfish; it does not seek its own happiness exclusively or mainly; it does not seek its own happiness to the injury of others. Love does not put oneself above the needs of others, nor is it possessive. God's love is unselfish. The apostle's word to those quarreling women in Philippi was - **"Look not every man on his own things, but every man also on the things of others," - Philippians 2:4.** When divine love controls the heart, it will be others first instead of self first.

"Charity is not easily provoked." - Christian love can conquer quick tempers and hot words. Like God, we were all commanded to remember and bless His holy name that - {8} **The LORD is merciful and gracious, slow to anger, and plenteous in mercy.** {9} **He will not always chide: neither will he keep his anger for ever.** {10} **He hath not dealt with us after our sins; nor rewarded us according to our iniquities.** - **"Psalm 103:8-10.** A Puritan once said, "I am determined so to be angry as not to sin; therefore to be angry with nothing but sin." Sin may well stir my indignation but - **"Love is not easily provoked."** - **Ephesians 4:26-27.**

"Provoked" - means to conduct improperly, or disgracefully, or in a manner to deserve reproach. Love seeks that which is proper or becoming in the circumstances and relations of life in which we are placed. **"Charity"** - does not yield to irritation or sharpness of spirit. It is not touchy. Our original word means to irritate, promote to anger, to be irritable or touchy. This touchiness is caused by selfishness. Our Lord had no need to be irritable about someone else's toys. He had His priorities straight - **Matthew 6:33.**

"Love thinketh no evil," - The word - **"thinketh"** is a word used for keeping accounts. Love does not record wrongs and doesn't keep accounts of people's wrongdoings, failures, and evil done.

How easy it is and how apt we are to make snap judgments of people. To think - **'no evil'** is to see the best in others and to plan no harm against them. Love will make no snap judgments, but will think the best.

Love will never be guilty of marring a brother or sister's reputation because of something said or done that looks unwise to me and yet might be innocent.

VERSE 6:

Love - **"does not rejoice in iniquity"** {unrighteousness}. Love is never glad when others go wrong. Jesus stood overlooking the city of Jerusalem a few days before His death on the cross and He wept over the city. He knew the city would be destroyed by the Romans in AD 70. Note His cry in - **Matthew 23:37** - **"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"**

If we have love that - **"rejoiceth not in iniquity,"** we will gossip less, we will forgive more quickly, we will restore the failing Christian. How sad it is that many good people have been hurt, discouraged or even destroyed, not by what they had done but, by what a gossip said they had done which was not truth. If we - **"rejoice in the truth"**, we will think good things; we will obey the command of **Philippians 4:8-9.**

It cherishes no malice, nor gives way to revenge. It is not soon, nor long angry; it is never prone to revenge; it does not suspect evil of others. True love is not apt to be jealous and suspicious.

Love - **"rejoiceth in the truth"** - The word - **"truth"** here stands opposed to iniquity, and means virtue, piety, goodness. It does not rejoice in the vices, but in the virtues of others. It is pleased, it rejoices when they do well.

Love does not rejoice in a fraud or cover-up regardless of whose side you are on. It rejoices in the truth regardless of whose pride is at stake. We live in a day which tells us "not to hurt anybody's feelings" instead of rejoicing in the truth we put carnal feelings ahead of truth. In our day we are encouraged, almost demanded, to be "tolerant" and go by personal biases instead of rejoicing with the truth. According to modern thinking this is a day in which it is wrong to side with truth. Love **"rejoices with the truth."**

VERSE 7:

Love **"beareth [covers] all things"** - "covers all things." The word used here means, to cover, and then to hide, conceal, not making known. It means that love is willing to hide or conceal the faults and imperfections of others; not to spread them to every available to hear.

I Peter 4:8 - reminds us that - **"love covers a multitude of sins."** It throws a veil over things. Love patiently and silently endures persecution. We see it incarnate in the life of Jesus as He stood before Pilate and Herod and "He answered him not one word" - ***Matthew 27:14*** – **"And he answered him to never a word; insomuch that the governor marvelled greatly."**

Love **"believeth all things."** Love, unsuspectingly, believes all that is not obviously false, all that it can with a good conscience believe to the credit of another.

We are admonished to remain steadfast in the face of unpleasant situations in life. Try to see things in the best light. Don't be gullible, but do have faith in men. Love believes the best about people. It believes all things in that it is not suspicious of the deeds and motivations of others.

Love **"hopeth all things."** It perseveres and does not easily give up, even on the hopeless. It does not despair because it is optimistic. When it seems all grounds are lost, love still has hope. It hopes all things by anticipating the spiritual good that will result from wrong doing - ***Romans 8:28***.

Love **"endureth all things"** It is dependable; it never fails. It tolerates patiently and survives everything. Jesus endured the cross, despising its shame and remained faithful to the Father's will. ***"Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously:"*** - ***I Peter 2:23***. Love just keeps on loving. Now you can imagine the difference it would have made in the church if love had been present. It endures all things in that it willingly puts up with awkward circumstances caused by unloving brethren.

VERSE 8:

"Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away."

"Love never faileth." - Here is the ultimate statement concerning scriptural love. In so much as love suffers long, is kind, does not envy, does not vaunt itself, is not puffed up, does not behave itself unseemly, seeks not her own, is not provoked, thinks no evil, rejoices not in iniquity, but rejoices in the truth, bears all things, believes all things of God, hopes all things without any uncertainty, endures all things so that it never quits, then it is self-evident that love never fails. Only to the extent we comprehend the qualities of love listed here, can we understand that love never fails.

The believer may, and does fail in loving as he should, allowing other things to suppress spiritual love. But, love itself can never fail. To the extent this love develops and grows in a believer will determine how they do or do not walk in the ways of the Lord.

Love never fails in this life, nor can it fail in Heaven. It is the same kind of love, though certainly not the same degree, wherewith God loves us and His love is assuredly unailing.

“But whether there be prophecies, they shall fail” – The word prophecy means “to speak forth, to proclaim.” It has nothing to do with prediction. The gift of prophecy was the gift of proclaiming God's revealed truth. It is one of the speaking gifts. At times those with the gift of prophesy received revelation from God and then communicated that revelation. In most cases, those with this gift simply declared what was already revealed. In either case Paul was saying that when – ***“that which was perfect”*** came the gift of prophesy would no longer be necessary.

“Shall fail” – The words ***“fail”*** and ***“vanish away”*** are the same word. It is a verb that means to render useless, to make inoperative, and reduce to inactivity.” The idea is that at some point these gifts would become unnecessary. The tense of the verb indicates that something or someone would cause them to become inoperative. What that something is, is mentioned in ***verse 10*** as – ***“that which is perfect.”*** God ceased giving the gift of prophecy to men. It was no longer needed after the New Testament was completed.

“Whether there be tongues, they shall cease” - The God-given ability to speak languages which they had not previously known or studied, is what is meant by tongues. ***“Tongues”*** - was one of the sign-gifts. Note - ***“wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them which believe not, but for them which believe”*** - ***I Corinthians 14:22.***

The gifts of - ***“tongues”*** was evidently one of the first to be discontinued. Paul is making it clear that the gift of tongues was a temporary gift that would cease to exist and be used. As we have seen, the gift of tongues was a sign gift which meant that the gift ceased with the apostolic age.

This statement is borne out by looking at the subject of tongues in the Bible. When you look at the scriptures you find tongues are only mentioned in the earlier New Testament books. The book of ***I Corinthians*** was one of the earlier books, if not the first that was written. You do not find it mentioned in the other books such as ***I & II Timothy, I & II Peter, Titus***. The fact that it is not mentioned is an indication that the gift was ceasing to be used or no longer being used. Even in the book of ***Acts***, after ***chapter 19***, the gift is no longer mentioned. It appears in the book of ***Acts*** in a limited usage and for a limited time. After a certain point it is no longer mentioned, again, indicating that the gift was ceasing to be used and if not unused altogether.

There is an interesting, and in my opinion, an informative statement found in ***Hebrews 2:3-4 – {3} How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; {4} God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?”***

First, it is clear by what is said that certain gifts were sign gifts. They were the means by which God bore witness that the message of so great a salvation was of God. It is also clear from the statement that those who had such gifts were the apostles. The verse is speaking of those that had heard the Lord or been with the Lord which was one of the requirements of an apostle. Such gifts were uniquely tied to an apostle.

But notice carefully that the writer speaks of the confirmation brought by these gifts in the past tense. He says - ***“was confirmed”*** which is past tense. The book of ***Hebrews*** was written around 67 or 68 A.D. What the writer is suggesting is that by that time these sign gifts were no longer being used or rarely used.

Down through time men and women have sought to revive the practice of speaking in tongues, by which they “mouth” mere gibberish (and it is to be noted that women have always played a great part in this practice): all such movements to sneak in tongues is either the deliberate perpetration of a fraud, or else the results of being deceived. The Holy Spirit would not, in fact could not, bestow gifts that God had purposed should cease.

Further study on the subject of speaking in tongues will be in our study in – ***1 Corinthians 14:23.***

"Whether there be knowledge, it shall vanish away." - The ***"knowledge"*** that shall - ***"vanish"*** or abolished is not and cannot be the knowledge of the truth which believers now possess. The knowledge we now have of the truth shall not be done away with, but shall wonderfully and gloriously be increased. The knowledge that was to vanish was that miraculous knowledge bestowed by the Holy Spirit upon some of the believers in the early churches – ***1 Corinthians 12:8.*** As we saw, it was the ***"word of knowledge."*** Not only did the Holy Spirit give members of the early churches miraculous ***"knowledge"*** of the things of God before the New Testament was completed, but He also gave these men the ability to speak or instruct others in this knowledge.

All of the ***"knowledge"*** of the truth, as it is in Christ Jesus, has been given to believers by the Holy Spirit only through the written Word of God. This He does either as believers read the Scriptures for their selves, or as it is taught to them by others who have come to the knowledge of the truth.

The gift of prophecy will fail or be rendered null and void. The gift of tongues will cease to function; and the gift of revealed knowledge will likewise be rendered void or fade away. The appointment of gifts will end. Charity never fails; it is eternal and will never come to an end.

VERSE 9:

"For we know in part, and we prophesy in part." Beginning in **verse 9** Paul leaves the subject of tongues and focuses upon the gifts of prophecy and knowledge. He speaks of them in light of that which would come and the knowledge that is partial and perfect.

This verse of scripture requires us to apply the same methods of interpretation as in previous verses concerning the truth of the temporary nature of the supernatural gifts, some of which are listed in **verse 8**. The partial knowledge refers to the incomplete or imperfect knowledge and prophesying declared by the pastors and other members of the early churches before the completion of the New Testament.

VERSE 10:

"But when that which is perfect is come, then that which is in part shall be done away." The partial gifts will be out of use at the coming of that which is perfect. This phrase refers to the completion of the inspired Word of God. This was accomplished with the writing of the last book of the Bible, the book of ***Revelation***, by the last living Apostle John. This means that these gifts or revelation and authentication were temporary, designed for the first century only. In this the gift of tongues ended even before A.D. 95 probably with the destruction of Jerusalem and the dispersion of the Jews, A.D. 70.

It is clear that the revealed mind and will of God had been completed in the last verses of the Bible. The context shows that those words cannot possibly be restricted to the book of Revelation, but that they apply to the whole Book of God. All of the Divine Truth that God would ever give to men in this world had now been given ***Revelation 22: 6-21.***

Before leaving this verse, it should be noted that most of the preaching and/or teaching from this verse, and through **verse 12**, usually presents this passage as referring to the time when we shall be taken up into heaven. While it is true that in a general sense everything said in these **verses 9-12** could be applied to that time, but I believe that is not the interpretation of this passage of scripture. We must let the Word of God interpret itself. The context here demands that these verses refer to the completion of the New Testament, the perfect or full, complete revelation of the mind and will of God.

VERSE 11:

Like infancy, the partial gifts are to be superseded by adulthood. Note the triple analogy of infancy to the gifts: **"spoke as a child"**, tongues; **"understood as a child"**, knowledge; and **"thought as a child"**, wisdom and prophecy. Just as Paul **"put away"** the expressions of his physical infancy when he became an adult, so the church was to render null and void those gifts which were needed only during its period of infancy.

VERSE 12:

Both partial and mature knowledge will become full knowledge in the presence of Christ. The **"glass"** was really a mirror, made of polished metal. At best, it gave a blurry, distorted image. By looking into the mirror of the written Word of God, a believer could grasp some understanding of what he is and will be before God, but that knowledge cannot compare with what he will have when he sees the Saviour.

VERSE 13:

Notice **verse 13** - **"And now abideth faith, hope, charity, these three; but the greatest of these is charity."** The point that Paul is making to the Corinthian believers is that all gifts are temporary, some such as tongues, with a shorter life span than others, but love **"charity"** will always be.

Paul in effect said to these self-centered and selfish Corinthians in Corinth, "Talk about your gifts all you want to, but love is the only gift that will last through out the ages."

Love abides throughout time and eternity. Even the great qualities of **"faith"** and **"hope"** are limited to time; they are likewise temporal because one day **"faith"** will become sight, and **"hope"** will become reality. But, **"charity"** will last forever. The familiar triad (three) of **"faith"**, **"hope"**, and **"charity"** can be seen in many other passages. **Romans 5:2-5; Colossians 1:4; I Thessalonians 1:3; 5:8; Hebrews 6:1-12; I Peter 1:21-22.**

CONCLUSION:

This magnificent passage of Scripture reminds us of the ABC's of love.

- A = I ACCEPT you just the way you are.
- B = I BELIEVE you are valuable.
- C = I CARE when you hurt.
- D = I DESIRE what is best for you.
- E = I EASE the burdens you carry.
- F = I FORGIVE you of all offenses.

I CORINTHIANS 13:1-13

Study Guide

1. _____ is something that the more you give the more you _____.
2. What should be the motive of all that we do?
3. In **chapter 13** we see a clear contrast: gifts without _____ versus gifts _____, and the _____ of _____ versus the _____ nature of the _____.
4. What was the Corinthians lacking in _____?
5. Gifts are given according to _____ for our _____.
6. God is more concerned about the _____ of a man rather than his _____ and his power.
7. Paul gives a warning against substituting mere _____ for _____.
8. **In verse 2** the word - "**nothing**" means _____ " Explain this what this means.
9. What did Jesus say was the greatest commandment?
10. Explain **Romans 13: 8-10**.
11. _____ are important, but their being operated in _____ is even more important. It is not only important _____ you do, but _____ you do it. **Matthew 6:1-4; Matthew 23:5**.
12. "**Charity suffereth long**" means to be _____; to be _____ with people who _____ you.
13. "**Charity is kind**" - It is to do good to those who treat you well? T or F.
14. "**Charity envieth not**" – It is not _____.
15. "**Charity vaunteth not itself**" - Love does not _____, _____ itself. Love is content to _____ without any _____ or _____.
16. "**Doth not behave itself unseemly.**" Love is not _____. Love always considers the _____ of others. Give examples of your answer.
17. "**Charity seeketh not her own.**" Love does not put oneself above the _____ others. God's love is _____.
18. Christian love can conquer quick _____ and _____.
19. What does "**Love thinketh no evil,**" mean?
20. Love will never be guilty of marring a brother or sister's _____.
21. What does the word "iniquity" mean? Love is never glad when others go _____.
22. True love will cause a person to _____, we will _____ more quickly, we will _____ the failing Christian.
23. "**beareth all things**" means _____.

24. _____ covers a multitude of sins? Where is this verse found in the Bible?
25. Love unsuspectingly believes all that is not _____ false.
26. Love _____ and does not easily _____, even on the _____.
27. **"endureth all things"** It is _____; it never _____.
28. Love _____, is _____, does not _____, does not _____ itself, is not _____, does not behave itself _____, _____ not her own, is not _____, _____ no evil, rejoices not in _____, _____ rejoices in the _____, _____ all things, _____ the all things of God, _____ all things without any uncertainty _____ all things so that it _____ quits, then it is self-evident that _____ never _____.
29. The word prophecy means "to _____ forth, to proclaim." It has _____ to do with _____.
30. God ceased giving the gift of _____ to men after the _____ was _____.
31. What does the word **"tongues"** mean. The gifts of - **"tongues"** was evidently one of the _____ to be _____.
32. Beginning in **verse 9** Paul leaves the subject of _____ and focuses upon the gifts of _____ and _____.
33. **"But when that which is perfect is come, then that which is in part shall be done away."** This phrase refers to the _____ of the inspired _____ of _____. This was accomplished with the writing of the last book of the _____, the book of _____, by the last living Apostle _____.
34. What spiritual gifts continue today and will last for every? Why?