

Having been away from this chapter for some time—I want to begin with a short review—[1] its original recipients—that is—the Corinthians—thus if we were to read through this letter—we would find that Paul throughout chapter 13 is specifically addressing their faults and vices—if love suffers long—the Corinthians were impatient—if love does not envy—they were envious—if love is not proud and doesn't parade itself—they were proud—if love does not seek its own—they were selfish—and now in v6—as love does not rejoice in iniquity—we find there were some within Corinth—who did rejoice in iniquity—thus while chapter 13 is intended for the church of every age—we mustn't forget—its original audience...

Notice [2] its immediate context—we must remember that chapter 13 is couched between chapters 12 and 14 and form a single unit—beginning with chapter 12—the apostle addresses the subject of spiritual gifts—which as it seems—were being misused—according to chapter 12—there was at least two errors that characterized the Corinthians view of gifts—[a] they were proud because of them, and [b] they were selfish in using them—thus what Paul is stressing in chapter 13—is that they needed love in seeking and exercising gifts—love that isn't proud and doesn't seek its own...

Notice [3] its threefold division—[a] the necessity for love (vv1-3)—wherein the apostle exaggerates both gift and deed to say—you can have the greatest gifts and perform the greatest deeds—yet if you lack love—you are nothing, [b] the activity of love (vv4-7)—wherein 15 adjectives are used to describe the way love acts, and [c] the eternality of love (vv8-13)—which extols love as lasting behold faith and hope—thus within this second section (vv4-7)—Paul isn't defining but describing love—this is how love acts...

Now—thus far Paul has either described love in terms of what it does or does not do—here in v6—he does both—first he describes what love does not do—it does not rejoice in iniquity—and what it does—it rejoices with truth—this brings us to the "affections of love"—thus far Paul has largely described the actions of love—here the affections of love—while love is more than affections (it is also actions)—love is affections—or has affections...

- I. What Love Does
- II. Why Love Does It
- III. The Need For Love

#### I. What Love Does

1. The first thing that needs clarification is that—Paul actually uses two slightly different Gk words in this verse...
2. Most of our translations—render these two Greek words as "rejoices"—as there is little difference between them...
3. The first word literally means—"to delight or be glad in"—where the second means—"to rejoice in or with"...
4. Perhaps the NIV has captured their meaning best—"love does not delight in iniquity...but rejoices with the truth"...
5. [1] It does not delight in iniquity—the Gk word rendered "iniquity"—is a generic word—with a broad meaning...
6. Thus—the various translations—"iniquity" (NKJV), "unrighteousness" (NAS), "wrongdoing" (ESV), and "evil" (NIV)...
7. The word could best be summarized as "sin"—anything in contrast to or in opposition with the law of God...
8. Love—doesn't delight in moral evil or doctrinal error—neither does it rejoice—in the moral perversion of others...
9. Prov.2:12-15—"to deliver you from the way of evil, from the man who speaks perverse things, from those who leave the paths of uprightness to walk in the ways of darkness; who rejoice in doing evil, and delight in the perversity of the wicked; whose ways are crooked, and who are devious in their paths..."

10. Here—we have an example of a loveless man—a man void of evangelical love—unchanged—natural man...
11. Notice [a] he rejoices in doing evil, v14a—"who rejoice in doing evil" and [b] he rejoices in evil done by others, v14b—"and delight in the perversity of the wicked..."
12. The natural or unconverted man—finds joy in doing and watching evil—he loves to associate with evil people...
13. Now—here I must clarify—the evil spoken about—goes beyond—gross acts of evil—but includes evil of all kind...
14. Remember—how we've defined iniquity—SIN in general—that is—anything that transgresses the law of God...
15. Thus—such people don't have to be an actual murderer—BUT—simply take delight in committed or observing—sin...
16. [2] It rejoices with the truth—by truth—is meant the "truth" of Scripture—believed, practiced, and promoted...
17. Thus—love rejoices with the truth wherever it's found—when it's taught from the pulpit and lived in the life...
18. Let me put it like this—love rejoices in the content of truth—as well—as a life influenced by that truth believed...
19. 3Jn.1:2-4—"beloved, I pray that you may prosper in all things and be in health, just as your soul prospers. For I rejoiced greatly when brethren came and testified of the truth that is in you, just as you walk in the truth. I have no greater joy than to hear that my children walk in truth..."
20. Notice—John had no greater joy than his [spiritual] children—have truth in them—or they walk in the truth...
21. That is—the truth was believed by them—it was within their hearts—and thus—it was evidenced in their lives...
22. In other words—we rejoice with the truth—as we see others around us—believing or walking—in the truth...

## II. Why Love Does It

1. Here—I want to answer the question—why love—does not delight in iniquity—and rejoices with the truth...
2. [1] The purpose of Christianity—that is—Christ died for the purpose to make a loving and thus holy people...
3. I could assert—in one sense—Christ came to earth—to make a people no longer delight in iniquity but in truth...
4. 1Tim.1:5—"the purpose of the charge is love from a pure heart"—that is—the goal of his instruction—is love...
5. True love—that comes from a pure heart—love that no longer delights in iniquity—but rejoices with the truth...
6. [2] The nature of regeneration—that is—within regeneration we are made new creatures—with a new mind, heart, and will...
7. That is—within regeneration—every faculty of the soul is renewed—our thinking, feeling, and willing (desiring)...
8. Notice [a] change of mind—that is—we are given a mind that now perceives the excellency of divine truth...
9. The Scriptures—or the word of truth—contain the truth about God, Christ, man, salvation, life, and eternity...
10. The renewed mind—now esteems the word—more precious—than the collective treasure of a billion worlds...
11. Ps.119:72—"the law of Your mouth *is* more precious to me than thousands of coins of gold and silver"—why—because it's truth...
12. For example—think of a man whose best lost at sea—for days—he's been bounced back and forth by waves...

13. How—joyful would be to find land—even a small island—something—he can stand upon—find stability in...
14. So too—we are all by nature lost in a sea of lies and untruth—tossed back and forth—by all kinds of doctrine...
15. But—in the Scripture we find truth—truth larger and more sturdy than a little island—but an entire continent...
16. Thus—within regeneration—we are given a new mind—that perceives the excellent nature and virtue of truth...
17. Notice [b] change of heart—that is—in regeneration we have an alteration of affections—of hates and loves...
18. O brethren—what a drastic change takes place in the new birth—the affections are actually turned upside down...
19. We now hate what we loved—and love what we hated—we now hate iniquity—and—we now love the truth...
20. Ps.119:16—"I delight in Your statutes" v47—"I delight in your commandments because I love them" v70—"I delight in Your law"...
21. Now—this doesn't deny that we still at times find delight in sin—nor does it imply—we rejoice in the truth perfectly...
22. But—I am saying—the change in regeneration is so radical—that we can say—I now hate what I used to love...
23. Notice [c] change of will—that is—because there has been a change of mind and heart—we now choose or desire the truth...
24. The will—or faculty of choice—will always choose what we love—because we love truth—we choose truth...
25. Ps.119:35—"make me walk in the path of Your commandments, for I delight in it"—notice his will and heart...
26. Notice [i] his will—"make me walk in the path of your commandments"—that is—he desired to obey God...
27. Notice [ii] his heart—"for I delight in it"—that is—what he loved determined what he wanted or desired to do...
28. Rom.7:15—"for what I am doing, I do not understand. For what I will to do, that I do not practice; but what I hate, that I do..."
29. Notice—again his will and heart—[i] his will—"for what I will to do, that I do not practice"—that is—to the degree I want...
30. Notice [ii] his heart—"what I hate that I do"—that is—the evil I hate, v22—"for I delight in the law of God"...
31. Why is it—that a drunkard no longer chooses his drink—or a thief—no longer chooses to steal—because of love...
32. That is—first of all—love to God—why do we no longer delight in iniquity but truth—because we love God...
33. But also—secondly—love to others—why do we no longer live they way we used to—because we love others...
34. [3] The example of Christ—love ever has an eye upon Christ—who never delighted in iniquity but rejoiced with the truth...
35. Ps.45:6-7—"your throne, O God, is forever and ever; a scepter of righteousness is the scepter of your kingdom. You love righteousness and hate wickedness; therefore God, your God, has anointed you with the oil of gladness more than your companions..."
36. The fact that Christ loved righteousness and hated wickedness—is here put as the reason—He was exalted...
37. Put another way—loving righteousness and hating wickedness—are here descriptive of His life and death...
38. That is—we could write across His life and death—the words—love and hate—loved righteousness and hated wickedness...

39. We could say—this is descriptive of our Savior's perfect morality—a morality—we are all being conformed to...
40. That is—a Christian is a person whose being conformed into the image of Christ—to one degree of glory to another...

### III. The Need For Love

1. Here—I want to suggest—that is necessary or needed in five areas or ways—socially, personally, domestically, ecclesiastically, and theologically
2. [1] Socially—that is—love interacts within society with discernment—it doesn't delight in unrighteousness or evil...
3. My friends—we live in a day and country when love has been redefined—in essence—it now rejoices in iniquity...
4. How many millions of dollars are dumped into social programs every year—all in the name of Christian love...
5. In fact—there are those who say—to oppose the present social system—is unloving—and even un-Christian...
6. Or else—others claim—it's loving to give a lady the choice—whether or not to kill their child in the womb...
7. Or else—others say—it's the height of an unloving and un-Christian spirit—to forbid sodomite marriages...
8. Yet—what does our text says to all such people—it says—true love does not delight or rejoice in iniquity...
9. Isa.5:20—"woe to those who call evil good, and good evil; who put darkness for light, and light for darkness; who put bitter for sweet, and sweet for bitter..."
10. [2] Personally—by this I refer to the personal rejection of what's evil—and the embracement of what's good...
11. Let me put it this way—the more love we have—the more we will hate evil—and will rejoice with the truth...
12. Rom.12:9—"let love be without hypocrisy. Abhor what is evil. Cling to what is good"—that is—sincere love is evidenced in hating evil and loving good...
13. Let me apply this is certain specific ways—what are various ways—we are tempted—to rejoice in iniquity...
14. Immoral movies, music, magazines, jokes, and conversations—these are ways Christians—are enticed to rejoice in iniquity...
15. [3] Domestically—that is—love shows itself within the home—by the promotion of truth and repression of evil...
16. Increasingly within our day—parents who impose morality and structure upon their children—are unloving...
17. This is simply another way of saying—we are supposed to allow him to delight in iniquity—and despise truth...
18. If we do—we lack love—for remember—love does not delight in iniquity—either committed or observed...
19. Prov.13:24—"he who spares his rod hates his son, but he who loves him disciplines him diligently"—that is—love doesn't delight in iniquity...
20. This is one way that love shows itself within the home—it refuses to allow our children to go in their foolish ways, Prov.29:15—"the rod and rebuke give wisdom, but a child left to himself brings shame to his mother..."
21. [4] Ecclesiastically—here of course I refer to the necessity—to practice discipline upon impenitent members...
22. Again—some say this is unkind, unloving, and un-Christian—yet our text teaches it's the very essence of love...
23. Love does not delight in iniquity—but rejoices with the truth—it's a promoter of truth and restrainer of iniquity...

24. Failure to discipline offending, impenitent members—is unloving—to God, the church—and the offending member...
25. [5] Theologically—here I mean—love not only shows itself as it relates to practice—but also to doctrine or theology...
26. How many people would suggest that—dividing over doctrinal issues is unkind, unloving, and un-Christian...
27. Let us simply love each other—and unit together—regardless of what you believe or teach—love over doctrine...
28. Yet—the problem with this is that love—true love—does not rejoice in iniquity but rejoices with the truth...
29. For example—think of a person today who maintains—that Jesus is the only way to heaven—and hell is real...
30. There are those who deny both of these doctrines—you can go to heaven without Christ—and hell is not real...
31. Such people—often portray others—who vigorously guard and maintain these truths—as judgmental and unloving...
32. Why can't we just have love—forget all of this theological precision, nitpicking, and debating—let's just love...
33. Well—I don't disagree with the need for love—but the love we need—rejoices—"in" and "with" the truth...
34. 1Thess.5:19-22—"do not quench the Spirit. Do not despise prophecies. Test all things; hold fast what is good. Abstain from every form of evil..."
35. There were false prophets that existed within the churches—thus Paul exhorts the Thessalonians—to beware...
36. Do not despise prophecies, but test all things—that is—by the OT—and—by what Paul previously taught them...
37. Paul is not implying—that a true prophet might say some things that are true—and others things that are false...
38. But—he is implying—not every person who claims to be a prophet—is in fact—a truth speaking man of God...
39. Thus—far from being unloving—doctrinal precision—is in fact—the very essence of true or evangelical love...