

“Charity Suffereth Long” (1 Corinthians 13:4(a))

To the saints gathered at Topeka, Kansas, on February 24, 2019:

The gift of the Holy Spirit, Charity, causes us, or creates in us a frame of mind, to meekly bear the evil and the injuries received from others. (Part 2 of 2)

As promised on December 30, 2018, today I hope to show to you from the word of God, how and why Charity creates in us a frame of mind to meekly bear the evil and injuries from others. You recall or you can read the details of that meekness supernaturally implanted in us which suffers long the injuries and damage received from others, and we previously described the nature of those injuries, primarily inflicted by the unbridled tongue which lets loose the hatred of the heart for purposeful injury and damage.

Today, we will show how that love or charity, which is the sum of the Christian spirit, will create in us a frame of mind and practice (or disposes us) to meekly bear such injuries. — And this may be shown both in reference to love to God and love to our neighbors. **Mark 12:32-33:** *“And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he: And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices.”* (The exception proves the rule, Fred, Jr.! Scribes (or the media) as a rule lie and pervert the truth relating to the Word of God and the clear application of that Word to events falling out day-to-day.) As I tend to do, I want to bring to your attention what the Bible means by “love thy neighbour.” And, to that end, I have cut and pasted relevant Bible verses into one document called, “Love Thy Neighbour.” Because, what better way to establish what a Bible verse means than by showing you what other Bible verses say or define what it means?

First, love to God disposes us to imitate him, and therefore disposes us to such long-suffering as He has shown openly (or, “manifest”). Long-suffering is often spoken of as one of the attributes of God. In **Exodus 34:6**, it is said, *“And the Lord passed by before him, and proclaimed, the Lord, the Lord God, merciful and gracious, long-suffering,”* etc. And in **Romans 2:4**, the apostle asks, *“Despiseest thou the riches of his goodness and forbearance and long-suffering?”* The long-suffering of God is very wonderfully manifest in his bearing innumerable injuries from men, and injuries that are very great and long-continued. If we consider the wickedness that there is in the world, and then consider how God continues the world in existence, and does not destroy it, but showers upon it innumerable mercies, the bounties of his daily providence and grace, causing his sun to rise on the evil and on the good, and sending rain alike on the just and on the unjust (**Matthew 5:45**), we shall perceive how abundant is his long-suffering toward us. And if we consider his long-suffering to some of the great and populous cities of the world, and think how constantly the gifts of his goodness are bestowed on and consumed by them, and then consider how great the wickedness of these very cities is, it will show us how amazingly great is his long-suffering. And the same long-suffering has been manifest to very many particular persons, in all ages of the world. He is long-suffering to the sinners that he

spares, and to whom he offers and secures his mercy (**Psalm 110:3**), even while they are rebelling against him (**Romans 5:8**). And he is long-suffering toward his own elect people, many of whom long lived in sin, and despised alike his goodness and his wrath: and yet he bore long with them, even to the end, till they were brought to repentance, and made, through his grace, vessels of mercy and glory. **2 Peter 3:9**: *“The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.”* **Romans 9:22-24**: *“What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, Even us, whom he hath called, not of the Jews only, but also of the Gentiles?”* And this mercy he showed to them even while they were enemies and rebels, as the apostle tells us was the case with himself — *“And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry; who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief. And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting”* (**1 Tim. 1:12-16**). Now, it is the nature of love, at least in reference to a superior, that it always inclines and disposes to imitation of him. A child's love to his father disposes him to imitate his father, and especially does the love of God's children dispose them to imitate their heavenly Father. And as he is long-suffering, so they should be.

Secondly, love to God will dispose us thus to express our gratitude for his long-suffering exercised toward us (**Psalm 110:4**; **Colossians 3:15**). Love not only disposes to imitate, but it works by gratitude. And they that love God will be thankful to him for the abundant long-suffering that he has exercised toward them in particular. They that love God as they ought, will have such a sense of his wonderful long-suffering toward them under the many injuries they have offered to him, that it will seem to them but a small thing to bear with the injuries that have been offered to them by their fellowmen. All the injuries they have ever received from others, in comparison with those they have offered to God, will appear less than a few pennies in comparison with thousands of dollars. And as they thankfully accept of and admire God's long-suffering toward themselves, so they cannot but testify their approbation of it, and their gratitude for it, by manifesting, so far as they are able, the same long-suffering to others. For if they should refuse to exercise long-suffering toward those that have injured them, they would practically disapprove of God's long-suffering toward themselves. For what we truly approve of and delight in, we shall not practically reject. And then gratitude for God's long-suffering will also dispose us to obedience to and in this particular, when he commands us to be long-suffering toward others. As one of my proof texts I offer **Matthew 18:21-35**:

“Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven. Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellowservants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt. So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.”

Thirdly, love to God tends to humility, which is one main root of a meek and long-suffering spirit. Love to God, as it exalts Him, tends to low thoughts and estimates of ourselves, and leads to a deep sense of our unworthiness and our deserving of ill, because he that loves God is sensible of the hatefulness and vileness of sin committed against the Being that he loves. David in the wake of his awful sins regarding Bathsheba, said at **Psalm 51:4**: *“Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest.”* And discerning an abundance of this in himself, he abhors himself in his own eyes, as unworthy of any good, and deserving of all evil (See, e.g., all of Psalm 51). Humility is always found connected with long-suffering, as says the apostle (**Ephesians 4:2**) — *“With all lowliness and meekness, with long-suffering, forbearing one another in love.”* A humble spirit disinclines us to indulge resentment of injuries, for he that is little and unworthy in his own eyes, will not think so much of an injury offered to him as he that has high thoughts of himself. For it is deemed a greater and higher enormity to offend one that is great and high, than one that is mean and vile. It is pride or self-conceit that is very much the foundation of a high and bitter resentment, and of an unforgiving and revengeful spirit. Do a Bible word search on “Pride” and synonyms and you quickly understand what I am talking about here.

Fourthly, love to God disposes men to have regard to the hand of God in the injuries they suffer, and not only to the hand of man, and meekly to submit to His will therein. Love to God disposes men to

see His hand in everything: to own Him as the governor of the world, and the director of providence, and to acknowledge His disposal in everything that takes place. And the fact that the hand of God is a great deal more concerned in all that happens to us than the treatment of men is, should lead us, in a great measure, not to think of things as from men, but to have respect to them chiefly as from God — as ordered by His love and wisdom, even when their immediate source may be the malice or carelessness of a fellowman. And if we indeed consider and feel that they are from the hand of God, then we shall be disposed meekly to receive and quietly to submit to them, and to own that the greatest injuries received from men are justly and even kindly ordered of God, and so be far from any ruffle or tumult of mind on account of them. **Hebrews 12:5-13** *“And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. Wherefore lift up the hands which hang down, and the feeble knees; And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.”* It was with this view that David so meekly and quietly bore the curses of Shimei, when he came forth, and cursed and cast stones at him (**2 Samuel 16:5, 10**), saying that the Lord had bid him do it, and therefore forbidding his followers to avenge it.

Fifthly, love to God disposes us meekly to bear injuries from others, because it sets us very much above the injuries of men. And it does so in two respects. In the first place, it sets above the reach of injuries from others, because nothing can ever really hurt those that are the true friends of God. Their life is hid with Christ in God (**Colossians 3:3**), and he, as their protector and friend, will carry them on high as on the wings of eagles (**Exodus 19:4; Psalm 69:29; Psalm 91:14**). All things shall work together for their good (**Romans 8:28**), and none shall be permitted really to harm them, while they are followers of that which is good (**1 Peter 3:13**). And then, in the next place, as love to God prevails, it tends to set persons above human injuries, in this sense, that the more they love God, the more they will place all their happiness in him. They will look to God as their all, and seek their happiness and portion in his favor, and that not in the allotments of his providence alone. The more they love God, the less they set their hearts on their worldly interests, which are all that their enemies can touch. Men can injure God's people only with respect to worldly good (**See e.g., Isaiah 51:12-13 and Matthew 10:28**). But the more a man loves God, the less is his heart set on the things of the world, and the less he feels the injuries that his enemies may inflict, because they cannot reach beyond these things. And so it often is the case, that the friends of God hardly think the injuries they receive from

men are worthy of the name of injuries, and the calm and quietness of their minds are scarcely disturbed by them. And as long as they have the favor and friendship of God, they are not much concerned about the evil work and injuries of men. Love to God, and a sense of his favor, dispose them to say of the injuries of men, when they would take from them their worldly enjoyments, as Mephibosheth did of Ziba's taking the land (**2 Samuel 19:30**), "*Yea, let him take all, forasmuch as my lord the king is come again in peace unto his own house.*"

And as love to God will, in these several respects, dispose us to long-suffering under injuries from others, so, love to our neighbor will dispose us to the same. — In this sense, charity suffers long — long-suffering and forbearance are always the fruit of love. As the apostle intimates (**Ephesians 4:1, 2**), it is a part of our walking worthily of the Christian vocation, that we walk "*with all lowliness and meekness, with long-suffering, forbearing one another in love.*" Love will bear with a multitude of faults and offenses, and will incline us (**Proverbs 10:12**) to cover all sins. So we see by abundant observation and experience. Those that we have a great and strong affection for, we always bear a great deal more from, than from those that we dislike, or to whom we are indifferent. A parent will bear many things in his own child that he would greatly disapprove in the child of another, and a friend tolerates many things in his friend that he would not in a stranger. All know that love is of such a nature, that it is directly contrary both to resentment and revenge, for these imply ill-will, which is the very reverse of love, and cannot exist with it.

Love to neighbor exhorts us all to the duty of meekly bearing the injuries that may be received from others. — Let what has been said be practiced by us to suppress all wrath, revenge, and bitterness of spirit, toward those that have injured, or that may at any time injure us: whether they injure us in our estates or good names, or whether they abuse us with their tongues or with their hands, and whether those that injure us are our superiors, inferiors, or equals. Let us not say in our heart, I will do to him as he hath done to me. Let us not endeavor, as is sometimes said, "to get even with him," by some kind of retaliation, or so much as suffer any hatred or bitterness or vindictiveness of spirit, to rise in our hearts (**James 5:9**). Let us endeavor, under all injuries, to preserve the calmness and quiet of our spirits, and be ready rather to suffer considerably in our just rights, than do anything that may occasion our stirring up, and living in, strife and contention. To this end I would offer for consideration the following motives: —

First, consider the example that Christ has set us (**1 Peter 2:21-23**). — He was of a meek and quiet spirit, and of a most long-suffering behavior. In **2 Corinthians 10:1**, we are told by the apostle of the meekness and gentleness of Christ. He meekly bore innumerable and very great injuries from men. He was very much the object of bitter contempt and reproach, and slighted and despised as of by his neighbors. Though he was the Lord of glory, yet he was set at nought (**Mark 9:12; Acts 4:11**), and rejected and disesteemed of men (**Isaiah 53:3; Matthew 21:42; Mark 8:31; Mark 12:10; Luke 17:25**). He was the object of the spite and malice and bitter revilings (**1 Peter 2:23**). He endured the contradiction of sinners against himself (**Hebrews 12:3**). He was called a glutton and a drunkard

(**Matthew 11:19; Luke 7:34**); and though holy, harmless, undefiled, and separate from sinners (**Hebrews 7:26**), yet he was charged with being a friend of publicans and sinners (**Matthew 11:19; Luke 7:34**). He was called a deceiver of the people (**Matthew 27:63; John 7:12**), and oftentimes (as in **John 10:20; John 7:20**) he was said to be mad (**John 10:20**), and possessed with the devil (**John 7:20**). Sometimes they reproached him (**John 8:48**) with being a Samaritan, and having a devil: the former being esteemed by Jesus as the highest reproach, and the latter as implying the most diabolical wickedness. He was sometimes charged (**John 10:33**) with being a wicked blasphemer, and one that deserved death on that account (**Matthew 26:65-66; Mark 14:64; John 10:33**). Sometimes they charged him with working miracles by the power and aid of Beelzebub the prince of devils (**Matthew 12:24; Mark 3:22; Luke 11:15**), and even called him (**Matthew 10:25**) a devil himself. And such was their spite against him, that they had agreed (**John 9:22**) to excommunicate or cast out of the synagogue anyone that should say that he was the Christ. They hated him with a mortal hatred, and wished he was dead, and from time to time endeavored to murder him, yea, were almost always endeavoring to stain their hands with his blood. His very life was an annoyance to them, and they hated him so (**Psalm 41:5**), that they could not bear that he should live. We very often read (as in **John 5:16**) of their seeking to kill him (**Matthew 26:4; Luke 22:2; John 5:18; John 7:1**). And what pains did many of them take to watch him in his words (**Mark 12:13; Luke 11:54**), that they might have something of which to accuse him (**Matthew 12:10; Luke 11:54; John 8:6**), and thus be able, with the show of reason, to put him to death! And many times they combined together to take his life in this manner. (**Mark 14:1; John 11:53**). They often actually took up stones to stone him (**John 8:59; John 10:31**), and once led him to the brow of a hill, that they might cast him down, and thus dash him to pieces (**Luke 4:29**). And yet Christ meekly bore all these injuries without resentment or one word of reproach, and with a heavenly quietness of spirit passed through them all (**Luke 4:30**). And at last, when he was most ignominiously dealt with of all, when his professed friend betrayed, and his enemies seized him, and led him away to scourging and the death of the cross, he went as a lamb to the slaughter, opening not his mouth (**Isaiah 53:7**). Not one word of bitterness escaped him. There was no interruption of the calmness of his mind under his heavy distress and sufferings, nor was there the least desire for revenge. But, on the contrary, he prayed for his murderers, that they might be forgiven, even when they were about nailing him to the cross, and not only prayed for them, but pleaded in their behalf with his Father, that they knew not what they did. (**Luke 23:34; Prophesied of at Isaiah 53:12**). The sufferings of his life, and the agonies of his death, did not interrupt his long-suffering toward those that injured him.

Second, if we are not disposed meekly to bear injuries, we are not fitted to live in the world, for in it we must expect to meet with many injuries from men. We do not dwell in a world of purity and innocence and love, but in one that is fallen and corrupt, and miserable and wicked, and that is very much under the reign and dominion of sin. The principle of Divine love that was once in the heart of man is extinguished, and now reigns in but few, and in them in a very imperfect degree. And those principles that tend to malice and injuriousness are the principles that the generality of the world are

under the power of. This world is a place where the devil, who is called the god of this world (**2 Corinthians 4:4**), has influence and dominion, and where multitudes are possessed of his spirit. All men, as the apostle says (**2 Thessalonians 3:2**), have not faith. Indeed, but few have that spirit of faith in the heart which leads to the life being governed by the rules of justice and kindness toward others. The aspect of the world is too much that of which our Savior spoke, when, in sending out his disciples, he said (**Matthew 10:16**), "**Behold, I send you forth as sheep in the midst of wolves.**" And therefore those that have not a spirit, with meekness, and calmness, and long-suffering, and composedness of soul, to bear injuries in such a world, are miserable indeed, and are likely to be wretched at every step of their way through life. If every injury we must meet, and every reproach, and malicious and unjust deed, is to put our minds and hearts into a ruffle and tumult, and disturb the calm and peace in which we may enjoy ourselves, then we can have no possession or enjoyment of spirit, but shall be kept in a perpetual turmoil and tumult. Men that have their spirits heated and enraged, and rising in bitter resentment when they are injured, act as if they thought some strange thing had happened to them. Whereas they are very foolish in so thinking, for it is no strange thing at all (**1 Peter 4:12**), but only what was to be expected in a world like this (**Acts 14:22**). They, therefore, do not act wisely, that allow their spirits to be ruffled by the injuries they suffer, for a wise man doth but expect more or less injury in the world (**1 Thessalonians 3:3-4**), and is prepared for it, and, in meekness of spirit, is prepared to endure it (e.g. **2 Thessalonians 1:4**).

Third, in this way we shall be most above injuries. He that has established such a spirit and disposition of mind that the injuries received from others do not exasperate and provoke him, or disturb the calmness of his mind, lives, as it were, above injuries, and out of their reach. He conquers them, and rides over and above them, as in triumph, exalted above their power. He that has so much of the exercise of a Christian spirit, as to be able meekly to bear all injuries done him, dwells on high, where no enemy can reach him. So one whose soul is fortified with a spirit of Christian meekness, and a disposition calmly to bear all injuries, may laugh at the enemy that would injure him. If any that have an ill spirit against us, and are therefore disposed to do us an injury by reproaching us or otherwise, see that by so doing they can disturb and vex us, they are gratified thereby. But if they see that by all they can do they cannot interrupt the calm of our minds, nor break up our serenity of soul, then they are frustrated in their aim, and the arrows with which they would wound us fall short. While, on the other hand, just in proportion as we allow our minds to be disturbed and embarrassed by the injuries offered by an adversary, just in the same proportion do we fall under his power.

Fourth, the spirit of Christian long-suffering, and of meekness in bearing injuries, is a mark of true greatness of soul. It shows a true and noble nature, and real greatness of spirit, thus to maintain the calmness of the mind in the midst of injuries and evils. It is an evidence of excellence of temper, and of inward fortitude and strength. "*He that is slow to anger,*" says Solomon (**Proverbs 16:32**), "*is better than the mighty: and he that ruleth his spirit than he that taketh a city;*" that is, he shows a more noble and excellent nature, and more true greatness of spirit, than the greatest conquerors of

the earth. It is from littleness of mind that the soul is easily disturbed and put out of repose by the reproaches and ill-treatment of men. He that possesses his soul after such a manner that, when others harm and injure him, he can, notwithstanding, remain in calmness and hearty goodwill toward them, pitying and forgiving them from the heart, manifests therein a greatness of spirit. Such a meek and quiet and long-suffering spirit shows a true greatness of soul, in that it shows great and true wisdom, as says the apostle James (**James 3:13**) — "*Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom.*" And the wise Solomon, who well knew what belonged to wisdom, often speaks of the wisdom of such a spirit: declaring (**Proverbs 13:10**) that "*only by pride cometh contention; but with the well-advised is wisdom;*" and again (**Proverbs 29:8**), that "*wise men turn away wrath;*" and still again (**Proverbs 19:11**), that "*the discretion of a man deferreth his anger.*" On the contrary, those that are apt highly to resent injuries, and to be greatly angered and vexed by them, are spoken of in the Scriptures as of a little and foolish spirit. "*He that is slow to wrath,*" says Solomon (**Proverbs 14:29**), "*is of great understanding; but he that is hasty of spirit exalteth folly;*" and again (**Ecclesiastes 7:8, 9**), "*The patient in spirit is better than the proud in spirit. Be not hasty in thy spirit to be angry; for anger resteth in the bosom of fools;*" and still again (**Proverbs 14:16-18**), "*The fool rageth and is confident. He that is soon angry dealeth foolishly, and a man of wicked devices is hated. The simple inherit folly.*" And, on the other hand, a meek spirit is expressly spoken of in the Scripture as an honorable spirit; as in **Proverbs 20:3** — "*It is an honour for a man to cease from strife.*"

Fifth, the spirit of Christian long-suffering and meekness is commended to us by the example of the saints. The example of Christ alone might be, and is sufficient; since it is the example of him who is our head, and Lord and master, whose followers we profess to be, and whose example we believe to be perfect. And yet some may be ready to say, with regard to the example of Christ, that he was sinless, and had no corruption in his heart, and that it cannot be expected of us that we should do in all things as he did. Now, though this is no reasonable objection (**Hebrews 4:15**), yet the example of saints, who were men of like passions with us (**James 5:17**), may be very useful to us. Many of the saints have set bright examples of this long-suffering that has been recommended. With what meekness, for instance, did David bear the injurious treatment that he received from Saul, when he was hunted by him as a partridge on the mountains (**1 Samuel 26:20**), and pursued with the most unreasonable envy and malice, and with murderous designs, though he had ever behaved himself dutifully toward him. And when he had the opportunity put into his hands of cutting him off, and at once delivering himself from his power, and others around him were ready to think it very lawful and commendable to do so, yet as Saul was the Lord's anointed, he chose rather to commit himself and all his interests to God, and venture his life in his hands, and suffer his enemy still to live. And when, after this, he saw that his forbearance and goodness did not overcome Saul, but that he still pursued him, and when again he had the opportunity of destroying him, he chose rather to go out as a wanderer and an outcast, than to injure the one that would have destroyed him. See **1 Samuel Chapters 24 and 26**.

Another instance is that of Stephen, of whom we are told (**Acts 7:59-60**), that, when his persecutors were venting their rage upon him by stoning him to death, "***he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge.***" This prayer is mentioned as that which he made with his expiring breath, and as the last words that he uttered after praying the Lord Jesus to receive his spirit; and immediately after making this prayer for his persecutors, we are told that he fell asleep, thus forgiving them and commending them to God's blessing as the last act of his life on earth. Another example is that of the apostle Paul, who was the subject of numberless injuries from wicked and unreasonable men. Of these injuries, and his manner of behavior under them, he gives us some account in **1 Corinthians 4:11-13** — "***Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place; and labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat: we are made as the filth of the world, and are the offscouring of all things unto this day.***" Thus he manifested a meek and long-suffering spirit under all the injuries that were heaped upon him. And not only do we have these records respecting inspired men; but we have accounts in uninspired and mere human histories, of the remarkable heroism and long-suffering of martyrs and other Christians, under the most unreasonable and wicked treatment and injuries received from men: all of which should lead us to the same meek and long-suffering spirit. I refer you, for example, to Foxe's Book of Martyrs.

Sixth, this is the way to be rewarded with the exercise of the Divine long-suffering toward us. We are often informed in the Scriptures, that men are to be dealt with by God hereafter, according to their way of dealing with others. Thus we are told (**Psalm 18:25-26**) that "***with the merciful God will show himself merciful, and with the upright man, upright; that with the pure he will show himself pure, and with the froward he will show himself froward.***" And again (**Matthew 7:2**), "***With what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again;***" and still again (**Matthew 6:14-15**), "***For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses.***" By trespasses here, is meant the same as injuries done to us, so that if we do not bear with men's injuries against us, neither will our heavenly Father bear with our injuries against him. If we do not exercise long-suffering toward men, we cannot expect that God will exercise long-suffering toward us. But let us consider how greatly we stand in need of God's long-suffering with regard to our injuries toward him. How often and how greatly are we injuriously behaving ourselves toward God, and how ill is our treatment of him every day! And if God did not bear with us, and exercise wonderful long-suffering toward us, how miserable should we be, and what would become of us! Let this consideration, therefore, influence all of us to seek such an excellent spirit as that which has been spoken of; and to disallow and suppress anything of the contrary spirit or practice. It would have a most happy influence on us as individuals, and on our families, and so on all our public associations and affairs, if such a spirit as this prevailed. It would prevent contention and strife, and diffuse gentleness and kindness, and harmony and love. It would do away with bitterness and

confusion, and every evil work. Our affairs would all be carried on, both in public and private, without fierceness, or edge, or bitterness of spirit; without harsh and opprobrious (scorn or abuse) expressions to others, and without any of the malignant backbiting and contemptuous speech, that so often are heard among men, and which at the same time do great injury in society, and are making fearful work for the judgment day.

When I told a certain fellow-servant of the topic of my sermon today, to wit: “Charity Suffereth Long,” she quickly added, “and is kind?” (**1 Corinthians 13:4**). I said, “indeed, it is.” But “Charity is Kind” is a separate sermon. The Lord willing, next time.

I love you. Amen.

LOVE THY NEIGHBOUR

Exodus 12:4 And if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb.

Exodus 20:16 Thou shalt not bear false witness against thy neighbour.

Exodus 20:17 Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

Exodus 21:14 But if a man come presumptuously upon his neighbour, to slay him with guile; thou shalt take him from mine altar, that he may die.

Exodus 22:7-9 If a man shall deliver unto his neighbour money or stuff to keep, and it be stolen out of the man's house; if the thief be found, let him pay double. If the thief be not found, then the master of the house shall be brought unto the judges, to see whether he have put his hand unto his neighbour's goods. For all manner of trespass, whether it be for ox, for ass, for sheep, for raiment, or for any manner of lost thing, which another challengeth to be his, the cause of both parties shall come before the judges; and whom the judges shall condemn, he shall pay double unto his neighbour.

Exodus 22:10-11 If a man deliver unto his neighbour an ass, or an ox, or a sheep, or any beast, to keep; and it die, or be hurt, or driven away, no man seeing it: Then shall an oath of the LORD be between them both, that he hath not put his hand unto his neighbour's goods; and the owner of it shall accept thereof, and he shall not make it good.

Exodus 22:14 And if a man borrow ought of his neighbour, and it be hurt, or die, the owner thereof being not with it, he shall surely make it good.

Exodus 22:26 If thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down:

Leviticus 6:2 If a soul sin, and commit a trespass against the LORD, and lie unto his neighbour in that which was delivered him to keep, or in fellowship, or in a thing taken away by violence, or hath deceived his neighbour;

Leviticus 18:20 Moreover thou shalt not lie carnally with thy neighbour's wife, to defile thyself with her.

What does "Love Thy Neighbour" mean? – Appendix to "Charity Suffereth Long, 1 Corinthians 13:4(a)." 2/24/19

Leviticus 19:13 Thou shalt not defraud thy neighbour, neither rob him: the wages of him that is hired shall not abide with thee all night until the morning.

Leviticus 19:15 Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty: but in righteousness shalt thou judge thy neighbour.

Leviticus 19:16-18 Thou shalt not go up and down as a talebearer among thy people: neither shalt thou stand against the blood of thy neighbour: I am the LORD. Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him. Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the LORD.

Leviticus 20:10 And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death.

Leviticus 24:19 And if a man cause a blemish in his neighbour; as he hath done, so shall it be done to him;

Leviticus 25:14-15 And if thou sell ought unto thy neighbour, or buyest ought of thy neighbour's hand, ye shall not oppress one another: According to the number of years after the jubile thou shalt buy of thy neighbour, and according unto the number of years of the fruits he shall sell unto thee:

Deuteronomy 4:42 That the slayer might flee thither, which should kill his neighbour unawares, and hated him not in times past; and that fleeing unto one of these cities he might live:

Deuteronomy 5:20-21 Neither shalt thou bear false witness against thy neighbour. Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, or his manservant, or his maidservant, his ox, or his ass, or any thing that is thy neighbour's.

Deuteronomy 15:2 And this is the manner of the release: Every creditor that lendeth ought unto his neighbour shall release it; he shall not exact it of his neighbour, or of his brother; because it is called the LORD'S release.

Deuteronomy 19:4-5 And this is the case of the slayer, which shall flee thither, that he may live: Whoso killeth his neighbour ignorantly, whom he hated not in time past; As when a man goeth into the wood with his neighbour to hew wood, and his hand fetcheth a stroke with the axe to cut down the tree, and the head slippeth from the helve, and lighteth upon his neighbour, that he die; he shall flee unto one of those cities, and live:

Deuteronomy 19:11 But if any man hate his neighbour, and lie in wait for him, and rise up against him, and smite him mortally that he die, and fleeth into one of these cities:

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Deuteronomy 19:14 Thou shalt not remove thy neighbour's landmark, which they of old time have set in thine inheritance, which thou shalt inherit in the land that the LORD thy God giveth thee to possess it.

Deuteronomy 22:24 Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, being in the city; and the man, because he hath humbled his neighbour's wife: so thou shalt put away evil from among you.

Deuteronomy 23:24-25 When thou comest into thy neighbour's vineyard, then thou mayest eat grapes thy fill at thine own pleasure; but thou shalt not put any in thy vessel. When thou comest into the standing corn of thy neighbour, then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbour's standing corn.

Deuteronomy 27:17 Cursed be he that removeth his neighbour's landmark. And all the people shall say, Amen.

Deuteronomy 27:24 Cursed be he that smiteth his neighbour secretly. And all the people shall say, Amen.

Joshua 20:5 And if the avenger of blood pursue after him, then they shall not deliver the slayer up into his hand; because he smote his neighbour unwittingly, and hated him not beforetime.

Job 12:4 I am as one mocked of his neighbour, who calleth upon God, and he answereth him: the just upright man is laughed to scorn.

Job 16:21 O that one might plead for a man with God, as a man pleadeth for his neighbour!

Job 31:9 If mine heart have been deceived by a woman, or if I have laid wait at my neighbour's door;

Psalms 12:2 They speak vanity every one with his neighbour: with flattering lips and with a double heart do they speak.

Psalms 15:3 He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour.

Psalms 28:3 Draw me not away with the wicked, and with the workers of iniquity, which speak peace to their neighbours, but mischief is in their hearts.

Psalms 101:5 Whoso privily slandereth his neighbour, him will I cut off: him that hath an high look and a proud heart will not I suffer.

What does "Love Thy Neighbour" mean? – Appendix to "Charity Suffereth Long, 1 Corinthians 13:4(a)." 2/24/19

Proverbs 3:28 Say not unto thy neighbour, Go, and come again, and to morrow I will give; when thou hast it by thee.

Proverbs 3:29 Devise not evil against thy neighbour, seeing he dwelleth securely by thee.

Proverbs 6:29 So he that goeth in to his neighbour's wife; whosoever toucheth her shall not be innocent.

Proverbs 11:9 An hypocrite with his mouth destroyeth his neighbour: but through knowledge shall the just be delivered.

Proverbs 11:12 He that is void of wisdom despiseth his neighbour: but a man of understanding holdeth his peace.

Proverbs 14:21 He that despiseth his neighbour sinneth: but he that hath mercy on the poor, happy is he.

Proverbs 16:29 A violent man enticeth his neighbour, and leadeth him into the way that is not good.

Proverbs 21:10 The soul of the wicked desireth evil: his neighbour findeth no favour in his eyes.

Proverbs 24:28 Be not a witness against thy neighbour without cause; and deceive not with thy lips.

Proverbs 25:9 Debate thy cause with thy neighbour himself; and discover not a secret to another:

Proverbs 25:17 Withdraw thy foot from thy neighbour's house; lest he be weary of thee, and so hate thee.

Proverbs 25:18 A man that beareth false witness against his neighbour is a maul, and a sword, and a sharp arrow.

Proverbs 26:19 So is the man that deceiveth his neighbour, and saith, Am not I in sport?

Proverbs 27:10 Thine own friend, and thy father's friend, forsake not; neither go into thy brother's house in the day of thy calamity: for better is a neighbour that is near than a brother far off.

Proverbs 29:5 A man that flattereth his neighbour spreadeth a net for his feet.

Isaiah 3:5 And the people shall be oppressed, every one by another, and every one by his neighbour: the child shall behave himself proudly against the ancient, and the base against the honourable.

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Jeremiah 5:8 They were as fed horses in the morning: every one neighed after his neighbour's wife.

Jeremiah 7:5 For if ye throughly amend your ways and your doings; if ye throughly execute judgment between a man and his neighbour;

Jeremiah 9:4 Take ye heed every one of his neighbour, and trust ye not in any brother: for every brother will utterly supplant, and every neighbour will walk with slanders.

Jeremiah 9:5 And they will deceive every one his neighbour, and will not speak the truth: they have taught their tongue to speak lies, and weary themselves to commit iniquity.

Jeremiah 9:8 Their tongue is as an arrow shot out; it speaketh deceit: one speaketh peaceably to his neighbour with his mouth, but in heart he layeth his wait.

Jeremiah 9:20 Yet hear the word of the LORD, O ye women, and let your ear receive the word of his mouth, and teach your daughters wailing, and every one her neighbour lamentation.

Jeremiah 22:13 Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbour's service without wages, and giveth him not for his work;

Jeremiah 23:27 Which think to cause my people to forget my name by their dreams which they tell every man to his neighbour, as their fathers have forgotten my name for Baal.

Jeremiah 23:30 Therefore, behold, I am against the prophets, saith the LORD, that steal my words every one from his neighbour.

Jeremiah 23:35 Thus shall ye say every one to his neighbour, and every one to his brother, What hath the LORD answered? and, What hath the LORD spoken?

Jeremiah 29:23 Because they have committed villany in Israel, and have committed adultery with their neighbours' wives, and have spoken lying words in my name, which I have not commanded them; even I know, and am a witness, saith the LORD.

Jeremiah 34:15, 17 And ye were now turned, and had done right in my sight, in proclaiming liberty every man to his neighbour; and ye had made a covenant before me in the house which is called by my name: ... Therefore thus saith the LORD; Ye have not hearkened unto me, in proclaiming liberty, every one to his brother, and every man to his neighbour: behold, I proclaim a liberty for you, saith the LORD, to the sword, to the pestilence, and to the famine; and I will make you to be removed into all the kingdoms of the earth.

Habakkuk 2:15 Woe unto him that giveth his neighbour drink, that putteth thy bottle to him, and maketh him drunken also, that thou mayest look on their nakedness!

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Zechariah 8:16-17 These are the things that ye shall do; Speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates: And let none of you imagine evil in your hearts against his neighbour; and love no false oath: for all these are things that I hate, saith the LORD.

Matthew 19:19 Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself.

Matthew 22:39 And the second is like unto it, Thou shalt love thy neighbour as thyself.

Mark 12:31 And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

Mark 12:33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices.

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.

Romans 13:9-10 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.

Romans 15:2 Let every one of us please his neighbour for his good to edification.

Galatians 5:14 For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself.

Ephesians 4:25 Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.

James 2:8 If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well: