

Love – Part 3: Love Is Not...

1 Corinthians 13:5

Our dividing the studies between verses 4 and 5 is really arbitrary. Verse 5 continues the thought begun in verse 4.

Passage:

⁵does not act unbecomingly; it does not seek its own, is not provoked, does not take into account a wrong *suffered*,

<13:4> Ἡ ἀγάπη μακροθυμεῖ χρηστεύεται ἡ ἀγάπη, οὐ ζηλοῖ, [ἡ ἀγάπη] οὐ περπερεύεται οὐ φυσιοῦται, <13:5> οὐκ ἀσχημονεῖ, οὐ ζητεῖ τὰ ἑαυτῆς, οὐ παροξύνεται, οὐ λογίζεται τὸ κακόν, <13:6> οὐ χαίρει ἐπὶ τῇ ἀδικίᾳ, συγχαίρει δὲ τῇ ἀληθείᾳ· <13:7> πάντα στέγει, πάντα πιστεύει, πάντα ἐλπίζει, πάντα ὑπομένει.

NASB – does not act unbecomingly; it does not seek its own, is not provoked, does not take into account a wrong *suffered*,

ASV – doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil;

BBE – Love's ways are ever fair, it takes no thought for itself; it is not quickly made angry, it takes no account of evil;

KJV – Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

NIV – It is not rude, it is not self-seeking, it is not easily angered, it keeps no record of wrongs.

NKJV – does not behave rudely, does not seek its own, is not provoked, thinks no evil;

NRSV – or rude. It does not insist on its own way; it is not irritable or resentful;

RSV – it is not arrogant or rude. Love does not insist on its own way; it is not irritable or resentful;

Wey – She does not behave unbecomingly, nor seek to aggrandize herself, nor blaze out in passionate anger, nor brood over wrongs.

YLT – doth not act unseemly, doth not seek its own things, is not provoked, doth not impute evil,

Phillips – (5-6) Love has good manners and does not pursue selfish advantage. It is not touchy. It does not keep account of evil or gloat over the wickedness of other people. On the contrary, it is glad with all good men when truth prevails.

Message – (4-7) - Love never gives up. Love cares more for others than for self. Love doesn't want what it doesn't have. Love doesn't strut, Doesn't have a swelled head, Doesn't force itself on others, Isn't always "me first," Doesn't fly off the handle, Doesn't keep score of the sins of others, Doesn't revel when others grovel, Takes pleasure in the flowering of truth, Puts up with anything, Trusts God always, Always looks for the best, Never looks back, But keeps going to the end.

Gal. 5:22-26 - ²²But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, ²³gentleness, self-control; against such things there is no law. ²⁴Now those who belong to Christ Jesus have crucified the flesh with its passions and desires. ²⁵If we live by the Spirit, let us also walk by the Spirit. ²⁶Let us not become boastful, challenging one another, envying one another.

<5:22> Ὁ δὲ καρπὸς τοῦ πνεύματος ἐστὶν ἀγάπη χαρὰ εἰρήνη, μακροθυμία χρηστότης ἀγαθωσύνη, πίστις <5:23> πραύτης ἐγκράτεια· κατὰ τῶν τοιούτων οὐκ ἔστιν νόμος. <5:24> οἱ δὲ τοῦ Χριστοῦ [Ἰησοῦ] τὴν σάρκα ἐσταύρωσαν σὺν τοῖς παθήμασιν καὶ ταῖς ἐπιθυμίαις. <5:25> εἰ ζῶμεν πνεύματι, πνεύματι καὶ στοιχῶμεν. <5:26> μὴ γινώμεθα κενόδοξοι, ἀλλήλους προκαλούμενοι, ἀλλήλοις φθονοῦντες.

Break It Down:

First remember that every instance of the word “love” is the Greek word “agape.”

And second, note that while in English love is defined in terms of adjectives, in the Greek, each of the words are verbs. The focus of the passage is about behavior.

<http://www.biblebb.com/files/MAC/sg1865.htm>

Love is not rude –

What does this mean to you? _____

807 *ασχημονεο* *aschemoneo* {as-kay-mon-eh'-o} from 809;; v

AV - behave (one's) self uncomely 1, behave (one's) self unseemly 1; 2

1) to act unbecomingly

Doth not behave itself unseemly] οὐκ ἀσχημονεῖ, from *α*, *negative*, and *σχημα*, *figure*, *mein*; love never acts out of its place or character; observes due decorum and good manners; is never *rude*, *bearish*, or *brutish*; and is ever willing to become all things to all men, that it may please them for their good to edification. No ill-bred man, or what is termed *rude* or *unmannerly*, is a Christian. A man may have a natural bluntness, or be a clown, and yet there be nothing *boorish* or *hoggish* in his manner. I must apologize for using such words; they best express the evil against which I wish both powerfully and successfully to declaim. I never wish to meet with those who *affect* to be called "blunt, honest men;" who feel themselves above all the forms of respect and civility, and care not how many they put to pain, or how many they displease. But let me not be misunderstood; I do not contend for *ridiculous ceremonies*, and *hollow compliments*; there is surely a *medium*: and a sensible Christian man will not be long at a loss to find it out. Even *that people* who profess to be above all worldly forms, and are generally *stiff* enough, yet are rarely found to be *rude*, *uncivil*, or *ill-bred*.

Doth not behave itself unseemly (οὐκ ἀσχημονεῖ). Old verb from *aschmwn* (12:23). In N.T. only here and 7:36. Not indecent.

Barclay – “Love does not behave gracelessly.” Love is gracious, never rude.

“Someone with poor manners and rudeness is saying, ‘I don't love you, because I could care less what affects you. I will do what I want whether you like it or not.’” – MacArthur

Context – The Corinthians were rude even in their church services. Whenever one would think they had a word for God to share, they would interrupt the speaker to share it.

“Love can also save us from the inner tendency to be so inflated with our own importance that we're rude to everybody else-- behaving without grace, in contempt of them and their feelings.” - MacArthur

How should this aspect of love apply to you in your marriage? _____

Your parenting? _____

How would your house be different if this aspect of love reigned? _____

Your church relationships? _____

Your relationships with non-christians? _____

Love is not selfish –

What does this mean to you? _____

Seeketh not her own] οὐ ζητεῖ τὰ ἑαυτῆς. Is not desirous of her own spiritual welfare only, but of her neighbour's also: for the writers of the Old and New Testament do, almost every where, agreeably to their Hebrew idiom, express a *preference* given to one thing before another by an *affirmation* of that which is *preferred*, and a *negative* of that which is *contrary* to it. See Bishop Pearce, and see the notes on [1Co 1:17](#); [1Co 10:24](#); and [1Co 10:33](#). Love is never satisfied but in the welfare, comfort, and salvation of *all*. That man is no Christian who is solicitous for his own happiness alone; and cares not how the world goes, so that himself be comfortable.

Seeketh not its own (οὐ ζητεῖ τὰ ἑαυτῆς). Its own interests (10:24,33).

Context – The Corinthian expression of speaking in tongues benefitted only themselves.

It is interesting – and appropriate – that the idea of love being unselfish is found right near the middle of this list of 15 characteristics of love. If you look at each of the characteristics, you'll find selfishness at the core. Love is the opposite of self-centeredness.

How should this aspect of love apply to you in your marriage? _____

Your parenting? _____

How would your house be different if this aspect of love reigned? _____

Your church relationships? _____

Your relationships with non-christians? _____

Fulton Oursler, some years ago, told the following story: A uniformed chauffeur approached the desk of a clerk in a cemetery and said, "The lady is too ill to walk. Would you mind coming with me?" Waiting in the car was a frail, elderly woman whose sunken eyes could not hide some deep, long-lasting hurt. "I'm Mrs. So-and-so," she said weakly. "Every week for the last two years I have been sending you a five-dollar bill in the mail." "Oh yes... for the flowers!" the clerk remembered. "Yes, to be laid on the grave of my loved one. I came today," she confided softly, "because the doctors have let me know I have only a few weeks left. I shall not be sorry to go. There's nothing to live for anyway, so I wanted to drive for one last look at the grave."

The clerk blinked at her irresolutely. Then with a wry smile he spoke, "You know, ma'am, I'm very sorry you kept sending the money for the flowers." "Sorry?" she asked. "Yes," he replied. "The flowers last such a little while, and no one ever sees them." "Do you realize what you're saying?" she asked. "Oh, indeed I do. You see, I belong to a visiting society," he said. "I go to State hospitals and insane asylums, where people dearly love flowers...and they can see them and smell them. Lady, there are living people in places like that." The woman sat in silence for a moment, and then, without a word, she signaled the chauffeur to drive away.

Some months later, the clerk was astonished to receive another visit. Only this time he was doubly astonished, because the woman was driving the car. "I take the flowers to the people at the hospitals myself," she said with a friendly smile. "You were right! It does make them happy; and it makes me happy, too. The doctors don't know what is making me well...but I do. I have somebody else to live for."

Love is not provoked –

What does this mean to you? _____

3947 παροξυνο *paroxuno* {par-ox-oo'-no} from 3844 and a derivative of 3691; TDNT - 5:857,791; v

AV - stir 1, easily provoked 1; 2

1) to make sharp, sharpen

1a) to stimulate, spur on, urge

- 1b) to irritate, provoke, arouse to anger
- 1b1) to scorn, despise
- 1b2) provoke, make angry
- 1b3) to exasperate, to burn with anger

Is not easily provoked] ου παροξυνεται. *Is not provoked, is not irritated, is not made sour or bitter.* How the word *easily* got into our translation it is hard to say; but, however it got in, it is utterly improper, and has nothing in the original to countenance it. By the transcript from my old MS., which certainly contains the *first translation* ever made in English, we find that the word did not exist there, the conscientious translator rendering it thus:-*It is not stirred to wrath.*

The New Testament, printed in 1547, 4to., the first year of Edward VI., in English and Latin, has simply, *is not provoked to anger*. The edition published in English in the following year, 1548, has the same rendering, but the orthography better: *is not provoked to anger*. The Bible in folio, with notes, published the next year, 1549, by Edmund Becke, preserves nearly the same reading, *is not provoketh to anger*. The large folio printed by Richard Cardmarden, at Rouen, 1566, has the same reading. The translation made and printed by the command of King James I., fol., 1611, &c. departs from all these, and improperly inserts the word *easily*, which might have been his majesty's own; and yet this translation was not followed by some subsequent editions; for the 4to. Bible printed at London four years after, 1615, not only retains this original and correct reading, *it is not provoked to anger*, but has the word *love* every where in this chapter instead of *charity*, in which all the preceding versions and editions agree. In short, this is the reading of Coverdale, Matthews, Cranmer, the Geneva, and others; and our own authorized version is the only one which I have seen where this *false* reading appears.

As to the ancient versions, they all, Vulgate, Syriac, Arabic, AEthiopic, Coptic, and Itala, strictly follow the Greek text; and supply no word that tends to abate the signification of the apostle's ου παροξυνεται, *is not provoked*; nor is there a *various reading* here in all the numerous MSS. It is of importance to make these observations, because the common version of this place destroys the meaning of the apostle, and makes him speak very improperly. If *love* is *provoked* at all; it then ceases to be *love*; and if it be not *easily* provoked, this grants, as almost all the commentators say, that in special cases it *may* be *provoked*; and this they instance in the case of Paul and Barnabas, Ac 15:39; but I have sufficiently vindicated this passage in my note on that place, [Ac 15:39](#), and given at large the meaning of the word παροξυνω; and to that place I beg leave to refer the reader. The apostle's own words in 1Co 13:7, are a sufficient proof that the love of which he speaks can *never* be *provoked*. When the man who possesses this love gives way to provocation, he *loses* the balance of his soul, and grieves the Spirit of God. In that instant he ceases from loving God with all his soul, mind, and strength; and surely if he get

embittered against his neighbour, he does not *love* him as himself. It is generally said that, though a man may feel himself highly *irritated* against the *sin*, he may feel tender concern for the *sinner*. *Irritation* of any kind is inconsistent with self-government, and consequently with internal peace and communion with God. However favourably we may think of our own state, and however industrious we may be to find out excuses for sallies of passion, &c., still the testimony of God is, *Love is not provoked*; and if I have not such a love, whatever else I may possess, *it profiteth me nothing*.

Is not provoked (ου παροξυνεται). Old word. In N.T. only here and Ac 17:16 which see. Irritation or sharpness of spirit. And yet Paul felt it in Athens (exasperation) and he and Barnabas had παροξυσμος (paroxysm) in Antioch (15:39). See good sense of παροξυσμος in Heb 10:24.

"The Greek word which is translated "provoked" is παροξυνω. It is from this word that we get our English word paroxysm, which means "a sudden outburst." In other words, love never gets upset, irritated, or angry. Love is never ready to fight." – MacArthur

"Paul is not talking about righteous indignation in 1 Corinthians 13:5. He is saying, "Love never gets angry when somebody offends you." He's not talking about God's character being brought into ill repute, or defending the righteous nature of God; he's simply talking about personal relationships. Love doesn't get irritated, upset, or angry when it is offended by another person."

"Anger is the opposite of love because anger says, 'I matter so much, if you do something that I don't like, I'm going to let you have it.' ...

You can tell your children you love them, but if all you ever do is yell at them, get irritated at them, and get upset at them, they're going to wonder why they can't ever do anything that makes you happy...and it's going to be hard to convince them of your love. ...

Love is the only cure for irritability, because irritability, in the last analysis, is simply self-centeredness." – MacArthur

"If you get angry, upset, and irritated, and then blame it on your circumstances, you're deceiving yourself. The problem isn't your circumstances, it's the preoccupation of your mind that you're important...that your rights matter...that your territory is invincible. When somebody steps into your territory or violates your rights, they trigger that anger because you've already predetermined that you have those rights. In the Corinthian church, for example, if you did something to offend a Christian brother, you could end up in court being sued by him (1 Cor. 6:1-8). The Corinthians were busy defending their rights.

If you consider everything your duty and nothing your right, you'll never have a problem with anger. If people offend you again and again, your only response will be, "Since my duty is to love them, this is just another wonderful

opportunity." The Apostle Paul, for example, was a man who never retaliated. Why? Because he was always busy defending God's righteousness. He never cursed the people who stoned him. He never got mad at people who got in his way when he was trying to preach a sermon. He never lambasted the people who threw him in jail. He never said nasty things about the Jewish people who finally had him imprisoned. He never cursed the people who chained him in Rome. Why? Because he never saw anybody as violating his personal rights. Rather, he considered everything in view of his duty to love. You see, love bears the injuries suffered at the hands of others without any irritation. Love is so totally selfless that it never gets on the defensive-- it never defends itself." - MacArthur

How should this aspect of love apply to you in your marriage? _____

Your parenting? _____

How would your house be different if this aspect of love reigned? _____

Your church relationships? _____

Your relationships with non-christians? _____

<http://www.biblebb.com/files/MAC/sg1866.htm>

Love does not keep track of wrongs –

What does this mean to you? _____

3049 λογίζομαι logizomai {log-id'-zom-ah-ee} middle voice from 3056; TDNT - 4:284,536; v

AV - think 9, impute 8, reckon 6, count 5, account 4, suppose 2, reason 1, number 1, misc 5; 41

- 1) to reckon, count, compute, calculate, count over
 - 1a) to take into account, to make an account of
 - 1a1) metaph. to pass to one's account, to impute
 - 1a2) a thing is reckoned as or to be something, i.e. as availing for or equivalent to something, as having the like force and weight
 - 1b) to number among, reckon with
 - 1c) to reckon or account
- 2) to reckon inward, count up or weigh the reasons, to deliberate
- 3) by reckoning up all the reasons, to gather or infer
 - 3a) to consider, take into account, weigh, meditate on
 - 3b) to suppose, deem, judge
 - 3c) to determine, purpose, decide

This word deals with reality. If I "λογίζομαι" or reckon that my bank book has \$25 in it, it has \$25 in it. Otherwise I am deceiving myself. This word refers to facts not suppositions.

Thinketh no evil] ουλογζεται το κακον. "Believes no evil where no evil seems." Never supposes that a good action may have a bad motive; gives every man credit for his profession of religion, uprightness, godly zeal, &c., while nothing is seen in his *conduct* or in his *spirit* inconsistent with this profession. His heart is so governed and influenced by the love of God, that he cannot think of evil but where it appears. The original implies that he does not *invent* or *devise* any evil; or, does not *reason* on any particular act or word so as to *infer* evil from it; for this would destroy his love to his brother; it would be ruinous to *charity* and benevolence.

Taketh not account of evil (ου λογζεται το κακον). Old verb from λογος, to count up, to take account of as in a ledger or note-book, "the evil" (το κακον) done to love with a view to settling the account.

"The word translated 'thinketh' (Gk. logizomai) is an accountant's word which literally means 'to keep a mathematical calculation.' It is a word that is used to refer to the writing of something in a bookkeeper's ledger. Now the reason a bookkeeper writes things in a ledger is so that he won't forget them, right? So, what Paul is saying here is, 'Love never keeps books on the evil done to it. Love never keeps a running record of everybody's offense. Love never holds others accountable for some wrong, evil, or injury that they have done. Love just forgives and forgets.'" – MacArthur

Chrysostom – "As a spark is quenched when it falls into the sea, an injury that falls upon a loving Christian is just as surely drowned."

How should this aspect of love apply to you in your marriage? _____

Your parenting? _____

How would your house be different if this aspect of love reigned? _____

Your church relationships? _____

Your relationships with non-christians? _____

Love forgives!

Conclusion:

What would you say is the core message of today's passage (13:5)?

Is there any practical lesson you can walk away with from today's passage?

Selflessness could very well be considered the key to love as described by Paul in 1 Corinthians 13. List the fifteen qualities of love from verses 4-7, and then determine how selflessness relates to each one.