

Biblical Soul Care  
"Love" Lesson #5  
**1 Corinthians 13**  
July 9, 2023

Purpose: To grow in our understanding of and application of what it means to love God and our fellow members of the Household of faith.

Perfection #7 Love does not seek its own

It does not insist on its own way ESV

It does not demand its own way NLT

(Love) is not selfish HCSB

It does not look out for its own interest NIrV

Does not seek its own benefit

Question: Who is an unloving person looking out for? Who does a loving person look out for?

Question: Whose interest was Christ looking out for? Scripture to highlight that?

The kind of love that will honor God and make us a powerful influence for Christ in the lives of others is a love that will not seek its own nor insist on its own way. Mack

**Seek its own** means that the loveless person desires to have his or her own way (self, self, self, etc); in other words selfish "love" (oxymoron) says "It's

my way or the highway!" Selfishness seeks the things that belong to oneself, one's own pleasure, profit, honor, etc, whereas genuine agape love is always (emphasize always) unselfish.

**Lenski** rightly notes that "Selfishness lies at the root of a thousand evils and sins in the world and in the church: between rich and poor, capital and labor, nation and nation, man and man, church member and church member. Cure selfishness, and you plant a Garden of Eden. As when one draws a beautiful face and makes one feature after another stand out until the eyes at last light up the whole and give it complete expression, so in this portrait of love the inspired artist paints the eyes full of unselfishness, seeking in every glance not their own but that which is another's. Yes, this is love: no envy, no boasting, no pride, no unseemliness because it is altogether unselfish. Not for self (negative) = for others (positive).

Such selfish behavior is the polar opposite of sacrificial love. And the church at Corinth was rife with this sin for they were selfish in the extreme not sharing their food at love feasts, protecting their "rights" (a slave of Christ has no "rights"!) even suing fellow believers in a non-Christian setting and using their spiritual gifts not to benefit others but their own advantage. They did not use their gifts to edify or build up the church but to try to build themselves up and thus Paul was forced to exhort them...

Opposites/Antonyms and Scriptures:

What does a "not seeking your own" kind of love look like in actual practice?

Perfection #8 Love is not provoked

Is not irritable ESV

Is not touchy J. B. Phillips

It does not easily become angry NIVRV

Question: Do you know someone who is irritable, touchy and gets provoked quickly? Do you qualify as irritable? How is quick irritation unloving?

**Provoked (3947)** ([paroxuno](#) from **pará** = at point of, implying movement toward a certain point + **oxúno** = sharpen, incite, irritate) means to sharpen

**Thiselton** notes that...

The heart of the word (paroxuno) conveys the semantic force of to exasperate, to irritate, as metaphorical extensions of to make sharp, to make pointed, to make acid... Virtually every lexicon and primary source indicates the notion of reaching a level of **exasperation**. But how does this express itself? The English **pique** combines the same range of nuances as the Greek: something between irritation and anger which takes offense because one's self-regard has been dented, wounded, or punctured by some sharp point. Love, Paul urges, does not become exasperated into pique (a transient feeling of wounded vanity), partly because patience delays exasperation and partly because lack of self-interest diverts a sense of self-importance away from reacting on the grounds of wounded pride: "it is not embittered by injuries, whether real or supposed."

Scriptures: "Now while Paul was waiting for them at Athens, his spirit **was being provoked** ([imperfect tense](#) = over and over, again and again) within him as he was beholding the city full of idols." Acts 17:16

[Deuteronomy 9:7](#) "Remember, do not forget how you **provoked** (paroxuno) the LORD your God to wrath in the wilderness; from the day that you left the land of Egypt until you arrived at this place, you have been rebellious against the LORD."

"The vexation of a fool is known at once, but the prudent ignores an insult."  
Proverbs 12:16

"A fool gives full vent to his spirit, but a wise man quietly holds it back."  
Proverbs 29:11

**Henry Drummond** in "The Greatest Thing in the World" wrote the following about this negative trait noting that...  
the peculiarity of ill temper is that it is the vice of the virtuous. It is often the one blot on an otherwise noble character. You know men who are all but perfect, and women who would be entirely perfect, but for an easily ruffled, quick-tempered, or "touchy" disposition.

**Cole** writes that selfless love...

does not have a hair-trigger temper. Some people make everyone around them walk on eggshells. They're easily offended. One little thing that doesn't go their way and "KABOOM!" They use their temper to intimidate and to punish. When you confront them, they say, "Sure, I have a bad temper. But I get it all out and it's over in a few minutes." So is a bomb. But look at the devastation it leaves behind! When you're angry, usually you're not loving.

Antonyms:

Perfection #9 Love does not take into account a wrong suffered

it does not brood over injury (NAB)

(it does not) store up grievances (NJB)

Love does not count up wrongs that have been done. (New Century Version)

Love is not resentful ESV

Love keeps no record of being wronged NLT

Question: How good are you at forgetting slights or wrongs (real or perceived)? Does God keep a record of your wrongs/sins? Is your Christ-likeness and Godliness lived out by throwing away your "Wrongs" ledger book?

**Take into account (3049) ([logizomai](#) from [logos](#) = reason)** means to think about something in a detailed and logical manner. The idea is to put together with one's mind or to occupy oneself with reckonings (in this case of wrongs done to oneself). Love never takes (or keeps) an inventory or an accounting of the wrongs done. **Logizomai** gives a verbal portrait of a bookkeeper who flips the pages of his ledger to reveal what has been received and spent. He is able to give an exact account and provide an itemized list. That is good practice in accounting but not in interpersonal relationships! To do so does not reflect Spirit filled love.

**Lenski** - Love keeps no account book for the entry of wrongs on the debit side which are eventually to be balanced on the credit side with payments received when satisfaction is obtained for these wrongs. Love forgets to charge any wrong done to itself. It is neither enraged at the moment, nor does it hold a grudge in vindictiveness afterward. Chrysostom has well said: "As a spark falls into the sea and does not harm the sea, so harm may be done to a loving soul and is soon quenched without disturbing the soul." We ought to note that "ou logizomai" is the very verb used to describe the pardoning act of God: he does not impute to us our guilt, [Ps 32:2](#); [Ro. 4:8](#)-[2Co 5:19](#); but imputes to us righteousness for Christ's sake, [Ro 4:6-11](#); [Ro 4:22](#), [23](#), [24](#), [25](#); [Jas 2:23](#)

Scriptural and Godly responses to wrongs suffered by the one who has love:

Never pays back evil for evil. Romans 12:17

Never takes their own revenge. Romans 12:19

Never lets the sun go down on their anger. Ephesians 4:26

Does not hold on to their malice but lets go of it. Ephesians 4:31

Does not fret over evil doers nor is envious of wrong doers. Psalm 37:1

3 key questions on not taking into account a wrong suffered from Wayne Mack book, "Maximum Impact":

1. What happens when a person fails to love in this way?

2. How does bitterness, which is the inevitable result of keeping a record of wrongs suffered, manifest itself?

3. How can bitterness be prevented and defeated?

Thought and reflection questions:

1. How would you rate yourself in terms of your not keeping records of wrongs suffered? "I never keep records" (4); "I very seldom keep records of wrongs" (3); "I sometime keep records" (2); "I frequently keep records of wrong" (1); "I almost always keep records" (0)

2. How often during this past week did you reflect on some wrong you experienced? Have you spent any time today reviewing wrongs that have been done to you?

3. How do you view your recordkeeping when it occurs? Serious? No big deal? Sinful? What good do you expect your recordkeeping to accomplish?

4. What can you do to become a worse recordkeeper and reduce your potential for bitterness?

