

Intro

- ~ The great colonial preacher and theologian Jonathan Edwards had a daughter with an uncontrollable temper. When a young man fell in love with her and asked her father for her hand in marriage, Dr. Edwards replied, "You can't have her." "But I love her and she loves me," he protested. "It doesn't matter," the father insisted. Asked why, he said, "Because she is not worthy of you." "But she is a Christian isn't she?" "Yes," said Edwards, "but the grace of God can live with some people with whom no one else could ever live."
- ~ Why are people so touchy and easily shaken?
- ~ OSU a #2 seed lost their first game in the NCAA tournament to #15 Oral Roberts. People sent threats and berated one of the players on the team
- ~ We place too much value on the wrong things and when we do we get irritable and angry
- ~ We love our own way, opinions and methods more than others

Text

1. Not easily provoked – Not quick to take offense, not touchy, irritable

Define the word

- ~ paroxunō - From G3844 and a derivative of G3691 (oxus - by analogy rapid: - sharp, swift.) ; to sharpen alongside, that is, (figuratively) to exasperate: - easily provoke, stir.
Robertson - Old word. In N.T. only here and Act_17:16 which see. Irritation or sharpness of spirit.
- ~ The Greek paroxunō, here translated provoked, means to arouse to anger and is the origin of the English paroxysm, a convulsion or sudden outburst of emotion or action. Love guards against being irritated, upset, or angered by things said or done against it. It is not provoked.

Commentary on the word

- ~ At the core of irritability is selfishness. Because when we get irritated it's because something has gone contrary to what we want, expect, want to do, or need. It's an inconvenience
- ~ Exp - Selfishness generates the irritability
- ~ If we're seeking our own interests we'll be easily provoked
- ~ Barclay - Love never flies into a temper. The real meaning of this is that Christian love never becomes exasperated with people. Exasperation is always a sign of defeat. When we lose our tempers, we lose everything.
- ~ Kipling said that it was the test of a man if he could keep his head when everyone else was losing his and blaming it on him, and if when he was hated he did not give way to hating. The man who is master of his temper can be master of anything.
- ~ Guzik - We all find it easy to be provoked, to become irritated with those who are just plain annoying. But it is a sin to be provoked, and it isn't loving. Moses was kept from the Promised Land because he became provoked at the people of Israel (Num_20:2-11).

What the word doesn't mean

- ~ We may ask when it is proper to be angry. What about Jesus getting upset in the temple & turning over tables?
- ~ When Jesus cleansed the Temple, He was angered at the profaning of His Father's house of worship (Matt. 21:11–12). But on the many occasions when He was personally vilified or abused, He did not once become angry or defensive.
- ~ Mk 3:5 *And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other*
- ~ Jesus had righteous indignation. Righteous indignation takes offence at acts that offend the righteousness of God and isn't concerned with acts that affect us personally
- ~ The vendors in the temple had made the house of God a place of commerce and this was an affront to the Son of God. These men placed an obstacle to getting to God
- ~ One of the worst things we can do is to make that which is holy unholy, the sacred secular
- ~ It's righteous indignation to be angered by the mistreatment of the unfortunate or by the maligning and contradiction of God's Word. But when it is truly righteous, indignation will never be provoked by something done against us personally.

~ Paul was only angered by the things that anger God. He responded strongly against such things as heresy, immorality, and misuse of spiritual gifts. But he did not become angry at those who beat him, jailed him, or lied about him (see Acts 23:1–5).

~ The being provoked that Paul is talking about here has to do with things done against us or that are personally offensive. Love does not get angry at others when they say or do something that displeases us or when they prevent us from having our own way (cf. 1 Pet. 2:21–24). Love never reacts in self-defense or retaliation. Being provoked is the other side of seeking one's own way. The person who is intent on having his own way is easily provoked, easily angered.

~ Acts 17:16 Now while Paul waited for them at Athens, his spirit was stirred (paroxuno) in him, when he saw the city wholly given to idolatry.

The Right use of the word provoke is to provoke to righteousness

~ Bless them (positive action) which persecute you (negative event) Rom. 12:14.

~ Provoke one another unto good works – Heb 10:24

Why is this important?

~ As we get older we become more cynical and easily irritated.

~ Things bug us more if we're not filled with the Holy Spirit

~ The results of how being provoke play into our daily lives - Anger, attitudes against others, jealousy, revenge, retaliation, and unforiegiveness

What we saw in Christ in this word

~ Yet we see none of this in Christ. Jesus admitted he could have called that when he was arrested in the garden of Gethsemane that he could've called 12 legions of angels to rescue him (Matt 26:53)

~ JC wasn't easily provoked in his court trials, beating, carrying his cross, those who nailed him to the cross, those who derided him and mocked him while he was on the cross

~ JC didn't react to his accusers

SO...LOVE ISN'T ANGERED WHEN OFFENCES ARE PERSONAL BUT FOR RIIGHTOUESNESS SAKE

Bridge – Because love isn't provoked, quick tempered; or isn't roused to resentment it will think no evil

2. Thinks no evil – Not resentful, doesn't keep a record of offences

~ CEV - It doesn't keep a record of wrongs that others do.

~ Williamms NT - it never harbors evil thoughts

~ JB Phillips – It does not keep account of evil

Define the word

In this description of love is something we all struggle with – it's being an angered accountant – keeping track of the offences of others

~ This is a word that Art would be familiar with as the bookkeeper

~ Logizomai - Middle voice from G3056; to take an inventory, that is, estimate (literally or figuratively)

~ Robertson - Old verb from logos, to count up, to take account of as in a ledger or notebook, "the evil" (to kakon) done to love with a view to settling the account.

~ Vincents - Lit., reckoneth not the evil. The evil; namely, that which is done to love.

"Love, instead of entering evil as a debt in its account-book, voluntarily passes the sponge over what it endures" (Godeet).

~ Alford - we must not overlook the article, which seems here to have the force of implying that the evil actually exists, 'the evil' which is,—but Love does not impute it.

~ Logizomai (take into account) is a bookkeeping term that means to calculate or reckon, as when figuring an entry in a ledger. The purpose of the entry is to make a permanent record that can be consulted whenever needed. In business that practice is necessary, but in personal matters it is not only unnecessary but harmful. Keeping track of things done against us is a sure way to unhappiness—our own and that of those on whom we keep records.

Commentary on the Word

- ~ If a person is provoked there's a chance one will keep the log book or record of the evil that has been done to it
- ~ Our minds are amazing in that we can remember all kinds of data including offences (evil) done to us
- ~ Barclay - Love does not store up the memory of any wrong it has received. The word translated store up (logizesthai, G3049) is an accountant's word. It is the word used for entering up an item in a ledger so that it will not be forgotten. That is precisely what so many people do. One of the great arts in life is to learn what to forget.
- ~ A writer tells how "in Polynesia, where the natives spend much of their time in fighting and feasting, it is customary for each man to keep some reminders of his hatred. Articles are suspended from the roofs of their huts to keep alive the memory of their wrongs--real or imaginary." In the same way many people nurse their wrath to keep it warm; they brood over their wrongs until it is impossible to forget them. Christian love has learned the great lesson of forgetting.
- ~ 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.
- ~ God's love keeps no records of wrongs done against it. No wrong is ever recorded for later reference. Love forgives. Someone once suggested that love does not forgive and forget, but rather remembers and still forgives.
- ~ Resentment is careful to keep books, which it reads and rereads, hoping for a chance to get even. Love keeps no books, because it has no place for resentment or grudges. Chrysostom observed that a wrong done against love is like a spark that falls into the sea and is quenched. Love quenches wrongs rather than records them. It does not cultivate memories out of evils. If God so completely and permanently erases the record of our many sins against Him, how much more should we forgive and forget the much lesser wrongs done against us (cf. Matt. 18:21–35; Eph. 4:32)?
- ~ Holman - People who love others do not keep meticulous records of offenses. They offer forgiveness time and again. Both Jesus (Luke 23:34) and Stephen (Acts 7:60) demonstrated this type of love by forgiving the people who put them to death.

The danger of keeping books on another person

1 we assign motives 2 we hold grudges 3 we'll put up walls 4 some quit serving 5 unity is destroyed 6 resentful

Christ's use of this word in relationship to us

- ~ Logizomai is used in Romans 4:8 "Blessed is the man whose sin the Lord will not take into account"
- ~ God was in Christ reconciling the world to Himself, not counting their trespasses against them" (2 Cor. 5:19).
- ~ In Acts 3:19 the believer has his sins placed under the blood of Christ there is no more record of it. It is blotted out, "wiped away." "*Repent ye therefore, and be converted, that your sins may be blotted out*"
- ~ Ps 130:3 If thou, LORD, shouldest mark iniquities, O Lord, who shall stand?

Conclusion

He Looked Beyond my Faults and saw my Need by Dottie Rambo

Amazing Grace shall always be my song of praise
For it was grace that brought me liberty
I do not know just why He ever came to love me so
He looked beyond my faults and saw my need

And I shall forever lift mine eyes to Calvary
To view the cross where Jesus died for me
How marvelous the grace that caught my falling soul
He looked beyond my faults and saw my need

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Communion

- ~ This is what Christ has done in redemption – Christ looked beyond our sins and saw our need for salvation
- ~ 1 Peter 2:21-24