

# Love Is Not Envious/Jealous

## 1 Corinthians 13 Series, Part 4

Pastor George Stahnke, 06/29/2003

### Love is not envious or jealous

**Strong's—G2206** ζηλόω zēlōō [*dzay-lo'-o*]

From G2205; to *have warmth* of feeling for or against:—affect, covet (earnestly), (have) desire, (move with) envy, be jealous over, (be) zealous (-ly affect).

**NASB—G2206** ζηλόω zēlōō; from *G2205b*; to *be jealous*:—am jealous (1), becoming jealous (1), desire earnestly (2), eagerly seek (1), eagerly sought (1), earnestly desire (1), envious (1), jealous (2), seek (1).

King James Version Envieth not	American Standard Envieth not	New American Standard Bible Is nor jealous
New International Standard Version Is never envious	New King James Version Does not envy	New Century Version Is nor jealous
Young's Literal Translation Does not envy	New Revised Standard Version Is not envious	Revised Standard Version Is not jealous
Amplified Bible love never is envious {nor} boils over with jealousy	Darby's New Translation Is not emulous	New Living Translation Is not jealous

"We are *jealous* of our own; we are *envious* of another man's possessions. *Jealousy* fears to lose what it has; *envy* is pained at seeing another have"

—Crabb's *English Synonyms*

**Proverbs 27:4 (NLT)** Anger is cruel, and wrath is like a flood, but who can survive the destructiveness of jealousy?

**Proverbs 14:30 (NIV)** A heart at peace gives life to the body, but envy rots the bones.

### Cain and Able

**Genesis 4:2-8 (NLT)** Later she gave birth to a second son and named him Abel. When they grew up, Abel became a shepherd, while Cain was a farmer. <sup>3</sup>At harvest time Cain brought to the LORD a gift of his farm produce, <sup>4</sup>while Abel brought several choice lambs from the best of his flock. The LORD accepted Abel and his offering, <sup>5</sup>but he did not accept Cain and his offering. This made Cain very angry and dejected. <sup>6</sup>"Why are you so angry?" the LORD asked him. "Why do you look so dejected? <sup>7</sup>You will be accepted if you respond in the right way. But if you refuse to respond correctly, then watch out! Sin is waiting to attack and destroy you, and you must subdue it." <sup>8</sup>Later Cain suggested to his brother, Abel, "Let's go out into the fields." And while they were there, Cain attacked and killed his brother.

"How do we react when other Christians receive blessings or benefits that we lack? Do we allow the sparks of envy to burn and then come to a full flame?"

—Wiersby's Expository Outlines on the New Testament

**Jude 1:11 (NIV)** Woe to them! They have taken the way of Cain; they have rushed for profit into Balaam's error; they have been destroyed in Korah's rebellion.

# RENEWAL MINISTRIES

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### Jacob and his brothers

**Acts 7:9 (AMP)** And the patriarchs [Jacob's sons], boiling with envy {and} hatred {and} anger, sold Joseph into slavery in Egypt; but God was with him,

**Acts 7:9a (NIV)** “Because the patriarchs were jealous of Joseph, they sold him as a slave into Egypt.

*“Charity envieth not—Is not grieved because another possesses a greater portion of earthly, intellectual, or spiritual blessings. Those who have this pure love rejoice as much at the happiness, the honor, and comfort of others, as they can do in their own. They are ever willing that others should be preferred before them.”*

—Adam Clark’s Commentary on the New Testament

### Paul and the Jews

**Acts 17:2-5 (NIV)** <sup>2</sup>As his custom was, Paul went into the synagogue, and on three Sabbath days he reasoned with them from the Scriptures, <sup>3</sup>explaining and proving that the Christ had to suffer and rise from the dead. “This Jesus I am proclaiming to you is the Christ,” he said. <sup>4</sup>Some of the Jews were persuaded and joined Paul and Silas, as did a large number of God-fearing Greeks and not a few prominent women. <sup>5</sup>But the Jews were jealous; so they rounded up some bad characters from the marketplace, formed a mob and started a riot in the city. They rushed to Jason’s house in search of Paul and Silas in order to bring them out to the crowd.

### Beware of selfish desires that spring from envy

**James 4:1-3 (NASB)** What is the source of quarrels and conflicts among you? Is not the source your pleasures that wage war in your members? <sup>2</sup>You lust and do not have; so you commit murder. You are envious and cannot obtain; so you fight and quarrel. You do not have because you do not ask. <sup>3</sup>You ask and do not receive, because you ask with wrong motives, so that you may spend it on your pleasures.

*“The sense is, love does not envy others the happiness which they enjoy; it delights in their welfare; and as their happiness is increased by their endowments, their rank, their reputation, their wealth, their health, their domestic comforts, their learning etc., those who are influenced by love “rejoice” in all this. They would not diminish it; they would not embarrass them in the possession; they would not detract from that happiness; they would not complain or repine that they themselves are not so highly favored—To envy is to feel uneasiness, mortification, or discontent at the sight of superior happiness, excellence or reputation enjoyed by another; to repine at another’s prosperity; and to fret oneself on account of his real or fancied superiority.”*

—Barnes’ Notes on the New Testament

**1 Corinthians 13:1-4 (TMNT)** If I speak with human eloquence and angelic ecstasy but don’t love, I’m nothing but the creaking of a rusty gate. <sup>2</sup>If I speak God’s Word with power, revealing all his mysteries and making everything plain as day, and if I have faith that says to a mountain, “Jump,” and it jumps, but I don’t love, I’m nothing. <sup>3</sup>If I give everything I own to the poor and even go to the stake to be burned as a martyr, but I don’t love, I’ve gotten nowhere. So, no matter what I say, what I believe, and what I do, I’m bankrupt without love. <sup>4</sup>Love never gives up. Love cares more for others than for self. Love doesn’t want what it doesn’t have.

*“Charity suppresses envy: It envieth not; it is not grieved at the good of others; neither at their gifts nor at their good qualities, their honours nor their estates. If we love our neighbour we shall be so far from envying his welfare, or being displeased with it, that we shall share in it and rejoice at it. His bliss and sanctification will be an addition to ours, instead of impairing or lessening it. This is the proper effect of kindness and benevolence: envy is the effect of ill-will. The prosperity of those to whom we wish well can never grieve us; and the mind which is bent on doing good to all can never with ill to any.”*

—Matthew Henry’s Commentary on the New Testament