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Love is Not Rude
13: 5a

The next link in the chain is that **love is not rude.** The principle here has to do with poor manners. It is not as serious a fault as bragging (**to see link click Cy – Love Does Not Brag**) or arrogance (see **Cz – Love is Not Proud**), but it stems from the same lovelessness. It does not care enough for those it is around to act politely. It cares nothing for their feelings or sensitivities. The loveless person is careless, overbearing and often crude.



The Corinthians were models of **rude** behavior. Acting overbearing was almost **their** trademark. Nearly everything **they** did was **rude** and unloving. Even when **they** came together to celebrate **the Lord's Supper they** were selfish and offensive: **Each one goes ahead on his own; so that one goes away hungry while another is already drunk (11:21).** During public worship services each one tried to outdo the others in speaking in tongues. Everyone talked at once and tried to be the most dramatic and prominent. The church did everything improperly and in disorder, the opposite of what **Paul** had taught them and now advised **them** against: **Let all things be done in a proper way (14:40).**

On one occasion **Messiah** was dining in the home of a Pharisee named Simon. During the meal a prostitute came and washed **Yeshua's** feet with her tears, dried them with her hair, and then anointed them with expensive perfume. Simon, embarrassed and offended, thought to himself: **If this man were a prophet He would know who and what kind of a person this woman is who is touching**

Him, that she is a sinner. Yeshua then told the parable of the moneylender who forgave two debtors, one for 500 denarii and the other for 50. Our **Lord** asked Simon which debtor would be more grateful, to which the Pharisee replied: **I suppose the one whom he forgave more. Then the Lord turned toward the woman and said to Simon: Do you see this woman? I came into your house. You did not give Me any water for my feet, but she wet My feet with her tears and wiped them with her hair. You did not give Me a kiss, but this woman, from the time I entered, has not stopped kissing My feet. You did not put oil on My head, but she has poured perfume on My feet. Therefore, I tell you, her many sins have been forgiven – as her great love has shown. But, whoever has been forgiven little loves little (Luke 7:44-47).**

The primary example of love in that account is not **the woman's**, sincere and beautiful as it was. It is **Yeshua's love** that is the most remarkable, and this is in such contrast to Simon's **lovelessness**. By **Messiah's** loving acceptance of **the woman's loving** act, as well as by the parable, **Yeshua** showed Simon that it was not **her** actions or **His** response that was improper, but Simon's attitude. What **the woman** did and what **Yeshua** did had everything to do with **love**. On the contrary, what Simon did, had nothing to do with **love**.

*Dear Heavenly **Father, Your love** is so deep and wonderful. Not only are **You** not **rude**, **You** are full of **mercy**. **He has not treated us according to our sins, or repaid us according to our iniquities. For as high as the heavens are above the earth, so great is His mercy for those who fear Him (Psalms 103:10-11). Your** forgiveness is so total for those who **love You**. **As far as the east is from the west, so far has He removed our transgressions from us (Psalms 103:12).** It is easy to **love You. You** call us to be **loving**, not **rude**. **And this commandment we have from Him: that the one who loves God should also love his brother**. Please help us to be like **You, loving** and kind to all. In **Yeshua's** holy name and power of **His** resurrection. Amen*

William Barclay (1907-1978), the famous Scottish scholar, translates **First Corinthians 13:5a** as: **Love does not behave gracelessly. Love is gracious. Graciousness** should begin with fellow believers, but it should not end there. Many believers have forfeited the opportunity for witnessing by **rudeness** to an unbeliever who offends them be a habit the unbeliever considers improper. As with Simon, sometimes our attitude and behavior in the name of righteousness are more improper, and less righteous, than some of the things criticized.

Love is much more than being gracious and considerate, but it is never less. To the extent that our living is ungracious and inconsiderate it is also **rude** and unloving. Self-righteous **rudeness** by believers can turn people away from **Messiah** before they have a chance to hear the gospel. The messenger can become a barrier to the message. If people do not see **the humility and gentleness of Messiah (Second Corinthians 10:1)** clearly in us, they are less likely to see **Him** clearly in the gospel we preach.[410]