

DSBC
PT: RA
Study: Characteristic of Super–Grace (#9)

Date: 1/19/16
Text: 2 Cor.8:7
File: Tuesday

Lesson: SUPER-GRACE LOVE

In 2 Cor.8:7, Paul listed Agape Love as the fifth characteristic of spiritual maturity called super-grace status (2 Thess.1:3).

The Greeks had four words for love: *eros, philos, storge, and agape*.

Eros was sensual love associated with Greek religion and not mentioned in NT (1 Cor.5-8).

Storge is mentioned twice as negative (astorgos/ without natural affections) in Rom.1:31; 2 Tim.3:3; and once as positive in Rom.12:10 (philostorgos).

The other two of these Greek words are part of the theology of the New Covenant: Philos and **Agape**.

This lesson will introduce four aspects of **Super-Grace Love**.

1. Philos was used in the worldly Greek culture as the chief word for human relationships – *“This is My commandment, that you love (agapao/p.a.impv.2pl) one another, **just as** I have loved (agapao/ a.a.ind.1ps) you. Greater love (agape) has no man than this, that he one lay down his life for his friends (ton philos).” (John 15:13/ day of crucifixion)*

Peter understood the cultural importance of *philos* but not the NC theological importance of *agape* (John 21:15-17 (discourse between Peter and Jesus after resurrection/ note 17/ Jesus reversed the word and Peter agreed).

Then Jesus went to Peter human life experiences like rooster crowing (John 21:18-19/ once again Peter evades by thinking Jesus must be talking about someone else (John 21:20-23).

2. Jesus elevated Agape into messianic theology of the NC with the New Commandment during the Last Supper (John 13:34-38).

*“A new Commandment I give to you, **that** you love one another, **even as** I have loved you, **that** you also love one another. **By this** all men will know that you are My disciples, if (3cc) you have love for one another.” (John 13:34-35)*

Note Peter’s response (John 13:36-38).

The New Commandment of Agape will become the greatest expression of love in NC theology – *“But now abides faith, hope, love, these three; but the greatest of these is love (he agape).”*

3. Jesus took the old Greek word agape and made a new commandment for the New Covenant period out of it (Matt.22:34-40).

In Matt.22:34-40, Jesus combined two important OC theology commandments into one new commandment theology of the NC (Deut.6:5 and Lev.19:18; Matt.22:36-40).

With the first OC commandment (Deut.6:5), we learn an important doctrinal principle of agape love. To agape love God, requires ALL of the believer's heart and soul and mind (all of one's self).

With the second OC commandment (Lev.19:18), we learn a second important doctrinal principle of agape love. To agape love one's neighbor, also requires all of one's self.

"I have crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me, and delivered Himself up for me."
(Gal.2:20)

Jesus said that the entire OC is summed up in these two OC commandments. They are the foundation upon which the new commandment theology of agape love is built in Jesus Christ. *"In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins. Beloved, if God so loved us, we also ought to love one another."* (1 John 4:10-11).

4. In the parable of the **Good Samaritan** (Luke 10:25-37), Jesus illustrated - *"You shall love your neighbor as yourself"* (Matt.22:39; Lev.19:18; Deut.6:5).

10:25 - first text question -

10:26 - 2 counter questions -

10:27-28 - 100% grade

10:29 - second test question -

10:30-35 - parable

10:36 - counter question (test question changed based on parable) - 3 people had an opportunity to be a neighbor - which ones have the heart, soul, and mind of God? The ones with the heart of God will see the need and will love his neighbor as himself and will respond in mercy and grace to the need.

10:37 - 100 % grade (James 2:8-13)