

2012 Series “So Loved” (#06)
“Even Sinners Love”

During the month of Feb., our lessons have followed the theme, **So Love**, taken from (John 3:16).

Today’s lesson text is taken from a famous sermon given to a large crowd who had traveled from Judea, Jerusalem, and the coast of Tyre and Sidon (Lk.6:12-17). This famous sermon is recorded in (Lk.6:17-49). It is also recorded in (Matthew 5-7) as the Sermon on the Mount. Today’s lesson comes from the **“Love your enemies”** section recorded in (Lk.6:27-39). Today’s lesson will focus on one specific part of the Love your Enemies section entitled, **Even Sinners Love** (agape) (Lk.6:32-34).

Last Sunday, AL Rosenblum discussed the difference between the world and Jesus’ view of agape love. He gave a definition of what he considered the New Covenant view of **agape love**, “A mind-set of unconditional commitment and sacrificial devotion to do only good and never harm, regardless of their response, either positive or negative, under any and all conditions

This lesson will study five aspects of EVEN SINNERS LOVE.

Do not miss the point Jesus was making about LOVE (agape) in our lesson.

1. Jesus told the crowd of legalistic Jews that God’s love (agape) must go beyond the Law (Matt.19:16-22).

In (Lk.6:27-31), Jesus used eight imperatives to show **how** agape love should go beyond the Law (**love, do, bless, pray, offer, give, do not demand, and treat**). How many of us have heard, “treat others the way you want others to treat you?” It has been a moral code of conduct taught for generations.

2. Next Jesus showed that Even Sinners could love, do good, and lend conditionally (Lk.6:32-34).

(Lk.6:32) **“If (1cc) [and it’s true] (the religious crowd’s belief) you love (agapao / p.a.ind.2pl) those who love (agapao / p.a.ptc.aplm) you, what (poios) credit (charis) is (eimi / p.a.ind.3ps) that to you? For even sinners (hamartolos) love (agapao / p.a.ptc.aplm) those who love (agapao / p.a.ind.3pl) them.”**

Then Jesus changed the grammar with “doing good”:

(Lk.6:33) **“If (3cc) [volition] you do good (agathopoieo / p.a.subj.2pl) to those who do good (tou agathopoieo / p.a.ptc.aplm) to you.”**

(Lk.6:34) **“If (3cc) you lend (daneizo / a.a.subj.2pl) to those from whom you expect (elpizo / p.a.ind.2pl) to receive (lambano / a.a.infin).”**

[What credit is that to you spiritually? Since it doesn’t make points with God!]

Paul posed the same issue to believers in Rome:

(Rom.9:30-32). “What then shall we say? That the Gentiles, who did not pursue righteousness, have obtained it, a righteousness that is by faith; but Israel, who pursued a law of righteousness, **has not obtained it. Why not?** Because they pursued it not by faith but as if it were by works.

Works carry their own rewards such as wages (Rom.4:4-5, 14-15)

3. Then Jesus gave them eight additional imperatives: (The WHY to love)

Returned to His argument about God's love, He said that love must go beyond the Law and conditional self-interest.

(Love, do good, lend, be merciful, do not judge, do not condemn, pardon, give) (Lk.6:35-38) [Read]

Jesus then stated six reasons WHY God's agape love must be given unconditionally and sacrificially in grace to others

God sets the divine conditions for **agape love**.

(Lk.6:35b-36) "But **love your enemies, and do good, and lend, expecting nothing in return; and your reward will be great, and you will be sons of the Most High;** for He Himself is kind to ungrateful and evil men." "Be merciful, just as your Father is merciful."

(Rom.8:3-4) "For what the Law could not do, weak as it was through the flesh, God did: sending His own Son in the likeness of sinful flesh and as an offering for sin, He condemned sin in the flesh. So that the requirements of the Law might be fulfilled in us, who do not walk according to the flesh but **according to the Spirit.**" (Rom.10:4; 13:10)

4. Jesus used the Greek word hamartolos (sinner) to make a point.

This term was misinterpreted theologically by most religious Jews and taken as an offensive term.(Lk.19:7; John 4) [Sinner and Samaritan].

Legalistic Jews believed a person was righteous by keeping the Law (Rom.3-4; Gal.2-3).

They also believed that a person who violated the Law or the Tradition of the Elders was a sinner. They even applied this belief to Jesus (Matt.15:1-20; 26:3-5; John 9:16, 24-25, 31).

They refused to believe that the Law was designed to show that Adamic man is a sinner in need of grace salvation (Rom.5:8, 19; 1 Tim.1:15; Lk.15:7, 10; 19:10).

5. In the same Sermon on the Mount, Jesus issued this warning:

(Jn.3:5, 16) "For I say to you that **unless** your righteousness **surpasses** that of the scribes and Pharisees, you will **not enter** into the kingdom of God." (Matt.5:20) [work verses grace] (1 Cor.15:3-4; Rom.1:16; Eph.2:8-9)

EVEN SINNERS LOVE conditionally.

(Lk. 6:35b) But the sons of the Most High must be committed unconditionally (other interests before our own) and sacrificially devoted (without expectations of benefit) to demonstrate God's love by word and deed to share the gospel with members of the human race. (Col.3:17; 2 Cor.5:18-21; Luke 7:36-50).

(1 Jn. 4:19) "We love because He first loved us.