

C3 LEADERS' QUESTIONS

F2022-WEEK 12

11/20/22

Getting Started with a Warm-Up:

- “How Does Your Love Language Impact Your Relationship?: Research reveals ways the five love languages do (and do not) influence couples”

What Are Love Languages?

The 5 Love Languages' highly intuitive premise is that there are five key ways that we express love: gifts (e.g., surprising them with a present), words of affirmation (e.g., giving them compliments), quality time (e.g., intently listening to them), acts of service (e.g., doing errands for them), and physical touch (e.g., giving them a hug) (Egbert & Polk, 2006). While you may use any of the five “languages” to show your partner love, according to Chapman, you have one primary or dominant style. A recent study found that the most preferred love language was time (40.8%), followed by touch (40.0%), words (22.7%), service (13.6%), and gifts (4.0%) (Hughes & Camden, 2020).

Do Love Languages Impact Relationships?

Love languages are a good story. They're simple, intuitive, and easy to implement. The problem is, they're likely wrong.

First, it's important to note that love languages have not been widely studied. However, two early dissertations examined how knowing your partner's love language might impact relationship satisfaction (Thatcher, 2004; Veale, 2006). Neither study found that it helped. In fact, not only did knowing the partner's primary love language not correspond with greater relationship satisfaction at the moment, but it also didn't relate to greater satisfaction three weeks later (Veale, 2006).

(Lewandowski, Jr. , G. W. (n.d.). How does your love language impact your relationship? Psychology Today. Retrieved November 18, 2022, from <https://www.psychologytoday.com/us/blog/the-psychology-relationships/202111/how-does-your-love-language-impact-your-relationship>)

- What are your love languages? What are your spouse's love languages?

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Getting Down to Business:

The following questions are following this format: Scripture/Observation, Application, and Prayer (SOAP).

1) Scripture/Observation:

- A. Read Matthew 5:44-45. Is God's love selective? Is his grace selective as well?

44 But I say, love your enemies! Pray for those who persecute you! 45 In that way, you will be acting as true children of your Father in heaven. For he gives his sunlight to both the evil and the good, and he sends rain on the just and the unjust alike. (Matthew 5:44-45 NLT)

5:44 Jesus answered the popular teaching by going back to the Old Testament that commanded love for enemies (Exod. 23:4-5). Love (Gr. agapao) here probably includes emotion, as well as action, in view of Jesus' previous emphasis on motives. The parable of the Good Samaritan provides a good illustration of what it means to love (Luke 10:30-37)...The word enemies also has a wide meaning, and includes any individuals who elicit anger, hatred, and retaliation from the disciple. Jesus seems to have been correcting the common interpretation of the command to love one's neighbor as an implicit license to hate one's enemies³...What about the Israelites' attitude to foreigners who opposed them (Canaanites, et al.)? Undoubtedly some Israelites hated these enemies, which was wrong, but God's command to deal with them as He directed did not necessitate their feeling personal hatred toward them. Probably some Israelites felt pity for these enemies. Jesus' harsh statements to the Pharisees and scribes should not be interpreted as expressing personal hatred; they were announcements of coming divine judgment on them...Prayer for someone's welfare is one specific manifestation of love for that person.

Constable, T. L. (n.d.). Dr. Constable's Notes on Matthew. 2022 Edition. Retrieved November 17, 2022, from <https://planobiblechapel.org/tcon/notes/pdf/matthew.pdf>.

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- B. Read Jonah 4:2 and 2 Peter 3:9. What do these passages tell us about God's compassionate love towards people? Is this degree of God's love the same towards the saved and unsaved?

So he complained to the Lord about it: "Didn't I say before I left home that you would do this, Lord? That is why I ran away to Tarshish! I knew that you are a merciful and compassionate God, slow to get angry and filled with unfailing love. You are eager to turn back from destroying people. (Jonah 4:2 NLT)

The Lord isn't really being slow about his promise, as some people think. No, he is being patient for your sake. He does not want anyone to be destroyed, but wants everyone to repent. (2 Peter 3:9 NLT)

4:2 To his credit, Jonah told God why he was angry (cf. 2:1; Job); he did not murmur or complain about God. Many believers try to hide their true feelings from God when they think God will not approve of those feelings. Even though the prophet had been rebellious, and still did not share God's compassion, he had a personal relationship with God.

Contrast this prayer with the one in chapter 2. This one is negative and defensive; the former one is positive and praiseful. This one focuses on Jonah, but the former one on God. This one contains no fewer than nine references to "I" or "my" in the Hebrew text...

Jonah's motive in fleeing to Tarshish now becomes crystal clear: He was afraid that the Ninevites would repent and that God would be merciful to this ancient enemy of God's people. By opposing the Israelites, their enemies were also

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opposing Yahweh. This is why a godly man such as Jonah hated the Assyrians so much, and why the psalmists spoke so strongly against Israel's enemies...

Jonah's description of God goes back to Exodus 34:6-7, which is a very ancient revelation of God's character (cf. Num. 14:18; Neh. 9:17; Ps. 86:15; 103:8; 145:8; Joel 2:13; Nah. 1:3). "Gracious" (from the Heb. *chen*, grace) expresses God's attitude toward those who have no claim on Him, because they are outside any covenant relationship with Him.² Compassion, one of the themes of this story, is a trait that Jonah recognized in God but did not share with Him as he should have. Merciful (Heb. *hesed*) refers to God's loyal love to those who are in covenant relationship with Him.

The prophet therefore was criticizing God for good qualities that he recognized in God! Jonah wished God were not so good!...

Constable, T. L. (n.d.). Dr. Constable's Notes on Jonah. 2022 Edition. Retrieved November 18, 2022, from

<https://planobiblechapel.org/tcon/notes/pdf/jonah.pdf>

3:9 The fact that the fulfillment of the Lord Jesus' promise to return for His own (John 14:2-3) seems to linger does not mean that God has forgotten His promise, was lying, or cannot fulfill it. "The Lord" seems to be a reference to Jesus Christ (cf. 3:15). "Is patient toward you" means that He is waiting to fulfill His promise—so that people will have time to repent. Unbelievers left on the earth will be able to repent after the Rapture, but it is better for them if they do so before that event. Multitudes will be saved during the seven-year Tribulation (Rev. 7:14), though it will be harder for them to be saved then than it is now (2 Thess. 2:11)...

If God wants everyone to be saved, will not all be saved?⁴ The answer is no, because this desire of God's is not as strong as some other of His desires. For example, we know that God desires that everyone have enough freedom to believe or disbelieve the gospel. He desires this more strongly than He desires that everyone be saved. Otherwise, everyone would end up believing in Christ. But that will not happen (v. 7; Matt. 25:46). Somehow it will result in God's greater glory for some to perish, than for all to be saved ("come to repentance"). Nevertheless God sincerely desires (Gr. *boulomenos* in contrast to the stronger

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thelontes, determines) that every person come to salvation.¹ Similarly, God also desires that everyone be holy, but not everyone will be holy...

It is more important to God, therefore, that people be free moral agents, and freely and willingly make the choice to accept or reject His grace, than that everyone accept it without the ability to make that choice. God is so sovereign and in control that His ultimate will still is accomplished even though He gives humans the ability to make choices. Our freedom is real but limited. We can choose some things but not others (e.g., to fly like birds).² ...

What Peter wrote about God "not wishing for any to perish but for all to come to repentance," applies to the unsaved and the saved alike. Christians will not perish eternally, but we may die prematurely if we continue to rebel against God.

Constable, T. L. (n.d.). Dr. Constable's Notes on 2 Peter. 2022 Edition. Retrieved November 17, 2022, from <https://planobiblechapel.org/tcon/notes/pdf/2peter.pdf>

- C. Read Luke 13:1-5. Is there a sense that God's love is conditional? (Hint: Those in his family compared to those who are not.) Why or why not? What is his warning?

1 About this time Jesus was informed that Pilate had murdered some people from Galilee as they were offering sacrifices at the Temple. 2 "Do you think those Galileans were worse sinners than all the other people from Galilee?" Jesus asked. "Is that why they suffered? 3 Not at all! And you will perish, too, unless you repent of your sins and turn to God. 4 And what about the eighteen people who died when the tower in Siloam fell on them? Were they the worst sinners in Jerusalem? 5 No, and I tell you again that unless you repent, you will perish, too." (Luke 13:1-5 NLT)

13:1 Luke linked this incident chronologically with the preceding one. Apparently messengers from Jerusalem had just arrived with news about Pilate's act. This is the usual force of the Greek verb *apaggello*, translated "reported." Some Galileans had been in Jerusalem offering sacrifices at the temple. This

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may have been at Passover, since only at that time of year did non-priests offer sacrifices.¹ Pilate, the Roman governor of the province of Judea, may have killed them beside the altar in the temple courtyard. However, the figure of speech that Luke used to describe Pilate's action permits a somewhat looser interpretation. No extra-biblical references to this event have been found so far.²

13:2-3 Many of the Jews in Jesus' day believed that a tragedy or accident was the direct result of some personal sin (cf. John 9:1-3). Thus they concluded that the Galileans who had perished must have been great sinners. They based this view on a faulty theory of divine retribution, namely, that any divine judgment is the direct result of sin (cf. Job 4:7; 8:20; 22:4-5). Jesus repudiated this theory and viewed the death of the Galileans as the consequence of sin generally. Jesus stressed the error of their view by placing the word "No" (v. 3; Gr. *ouchi*) first in the sentence for emphasis (cf. v. 5). He then drew a conclusion: Everyone needs to repent because everyone is a sinner, all sin brings judgment eventually, and all who do not repent will perish.

13:4-5 Jesus reinforced His point by citing another apparently recent tragedy and repudiating the common view of judgment again. The pool of Siloam lay in the southeastern quarter of Jerusalem (cf. John 9:7, 11).¹ The Greek word *opheiletai* ("offenders") means debtors. The Jews used this term as a synonym for sinners (cf. Matt. 6:12; 18:24). Jesus asserted that people who experience calamities are not necessarily worse sinners than people who do not. More important, all people will face God's judgment unless they repent.

Constable, T. L. (n.d.). Dr. Constable's Notes on Luke. 2022 Edition. Retrieved November 17, 2022, from <https://planobiblechapel.org/tcon/notes/pdf/luke.pdf>

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- D. Read 1 John 2:2. Describe God's love towards sinners? Does God express His love differently toward the unsaved and the saved, and if so, how so? (Hint: see Gal. 3:26).

He himself is the sacrifice that atones for our sins—and not only our sins but the sins of all the world. (1 John 2:2 NLT)

For you are all children of God through faith in Christ Jesus. (Galatians 3:26 NLT)

2:2 Jesus Christ did not just make satisfaction for our sins, as a priest, though He did that. He is the satisfaction Himself, as a sacrifice (cf. Rom. 3:25). The Septuagint translators used the same Greek word translated propitiation here (hilasmos, satisfaction, cf. 4:10) to translate the mercy seat on the ark of the covenant. Jesus' body was the site where God placated His wrath against sin. Verses 1:5—2:2 all have Old Testament tabernacle connotations. Jesus' death not only expiated (cancelled, dismissed, waived) our sins, but it provided cleansing from their defilement and satisfied God's wrath against sin with an acceptable offering.¹

This verse provides strong support for the fact that Jesus Christ died for all people (unlimited atonement). In His death the Lord Jesus provided salvation that is sufficient for all ("the whole world"), though it is efficient (or effective, efficacious) only for those who trust in Him (2 Cor. 5:14-15, 19; Heb. 2:9; Rev. 22:17). In other words, Christ's death made eternal life available for all but not automatic for all. "Our" refers to the sins of all believers, and the "whole world" means all humankind, not just the elect (cf. 4:14; John 1:12, 29; 3:16).² Those who hold to particular redemption (or limited atonement, i.e., that Jesus died only for the elect) limit the meaning of the whole world to the world of the elect.

Constable, T. L. (n.d.). Dr. Constable's Notes on 1 John. 2022 Edition. Retrieved November 17, 2022, from <https://planobiblechapel.org/tcon/notes/pdf/1john.pdf>

3:26 you are all sons of God. We are adopted "sons" because we are united to the true Son, Jesus Christ. Baptism seals that union with Christ. It is a vital union; Christ lives in us (2:20). It is also a representative union; Christ died and lives for us (Rom. 6:5–11). To be clothed with Christ implies both, in that His

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righteousness is our covering, and we are a new creation in Christ (Rom. 13:14; Eph. 4:24; Col. 3:10).

ESV Reformation Study Bible. Retrieved November 18, 2022, from <https://www.biblegateway.com/passage/?search=gal+3%3A26&version=NLT>

2) Application: How should the knowledge of the different degrees or expressions of God's love affect the way we express love to Christians and non-Christians? How is it possible to love someone but not condone or affirm what they do?

3) Prayer: As you pray, ask God to reveal how much he loves you through his word. Also ask him to grow your faith in him through a deeper and more intimate relationship with him.

We know how much God loves us, and we have put our trust in his love. God is love, and all who live in love live in God, and God lives in them. (1 John 4:16 NLT)