



## LOVE PHILEO

*Love ever gives, forgives, outlives;  
and ever stands with open hands;  
And while it lives, it gives,  
For this is love's prerogative  
To give, and give, and give.*

Exactly what do we mean when we say *love*? We say: I love chocolate. I love red. I love my son. I love my cat. I love my dad. I love my wife. I love to skate. The Bible says: Love your neighbor, love your enemies, love your brothers and sisters in Christ, love the Lord, husbands love your wives and so on.

The English language loses the true meaning of this word by lumping all the definitions together into the one four-letter word *love*. Webster, for example, defines *love* as (1) affection based on admiration or benevolence; assurance of love; (2) warm attachment, enthusiasm, or devotion (as of things); the object of such attachment or devotion; (3) unselfish concern that freely accepts another in loyalty and seeks his good: the fatherly concern of God for man; the brotherly concern for others; man's adoration of God; (4) the attraction based on sexual desire; the affection and tenderness felt by lovers.

There are several Greek words that are translated to English as *love*. Greek is much more picturesque, and therefore it is easier to understand the connotation intended with each use of the word *love*.

### I. PHILEO

Brotherly kindness is the real meaning of the word love as it is translated from the Greek word *phileo*. It is friendliness; kind love to others.

## **A. Phileo with friends**

It's hard to be a friend when you don't spend time communicating with the person. *He who has friends must show himself friendly* (Prov. 18:24). Someone has said that the best way to lose a friend is to tell him your troubles. If so, then how can that person really be a friend? When you're in trouble, afflicted, distressed, pressed on every hand, you see who your real friends are for *a friend loves at all times*-not just when things are going well for you. If friends leave you because you are too much of a burden to them, they are not true friends. Jesus says, *No greater love has any man than this, that a man lay down his life for his friends* (John 15:13-14). They may say they love you, but their words are empty and shallow, because a friend loves at ALL times. When people leave you and complain that you don't go after them, they're not friends. *A friend loves at all times and a brother is born for adversity* (Prov. 17:17).

## **B. Phileo in the natural family**

Jesus says that if you love (*phileo*) your father or mother, son or daughter, more than Him you are not worthy of Him (Matt. 10:37). Luke records Jesus' words as: *If anyone come to me and hate love less not his father, and mother, and wife, and children, and brothers, and sisters, yea, and his own life also, he cannot be my disciple* (Luke 14:26). Both are saying the same thing. If you do not love (*agape*) God first, you will always be choosing to please relatives instead of Him, and will not allow the selfless love of God to flow through you. *Hate* in the Luke passage simply means to *love less*.

In other places, Jesus says *whosoever loves his life* (shows more kindness to it than to God) *shall lose it, and whosoever loses his life* (makes God more important than life itself) *shall find it* (John 12:5).

The key here is to be obedient to God first and foremost and keep His commandments. Your brotherly love, kindness, friendship, should never let relatives sway you from doing the will of God. Your first love is the Lord. All other loves must be subordinate to the love of God in your life.

## **C. Phileo in the God's family**

When Jesus talks about His Heavenly Father loving Him, He uses *phileo* (the love of God for

Jesus-Father and Son are best friends). He also says *as many as I love (phileo) I rebuke and chasten* (Rev.3:19). Thus it is really God's kindness to us that rebukes and corrects us, just as it is a parent's loving kindness that corrects and rebukes their children to train them in the way they should go.

As part of his final words, Paul writes to the Corinthians, *if any man love not the Lord Jesus Christ, let him be Anathema* (accursed-one given to destruction) (1 Cor. 16:22). "This is one last stern word. So utterly wholehearted in his own love and devotion to Jesus Christ, he cannot endure in professing Christians anything less. He has been insistent throughout the epistle that a great love for Christ is to be expressed in a consistent Christian life. He knew that was the only way the Christian gospel could commend itself to the world of his day, a world that desperately needed to hear it. That is true for every age. For this devoted apostle, whatever fell short of such allegiance was akin to treating the Lord with contempt. Inconsistency in a professing Christian would bring upon the Christian cause the derision of the pagan community it was meant to win. Such 'professors' in Paul's view were 'enemies of the Cross of Christ.' They were to be regarded as 'beyond the pale'." (IB 10:261). Simply put, "walk the talk!"

#### **D. Philarguria**

Paul writes to Timothy that *the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows* (1 Tim. 6:10). "Love of money" in this passage is from the Greek word *philarguria*. Money is to be a tool for blessing you and the kingdom of God. If you are more fond of your money than of God you will become stingy and greedy, and fall away from the faith. I've heard more than one person give a testimony of how they chose not to give only to have one unexpected expense after another come. When adding them up, they found these expenses totaled the amount they should have given. No matter what, those who put God first in their life will also put giving to God from their income at the top of their budget and consider purchases and expenses in the light of Biblical principles.

#### **E. Philoteknos**

Paul writes to Titus that the older women *should teach the young women to love their*

*children* (Titus 2:4). "Love of children" in this passage is from the Greek word *philoteknos*. Mothers need to learn to deal kindly and be friendly as they work on training their children. Because mothers tend to have the primary responsibility of giving care to their children, they often become irritable and grouchy in their communication with them.

#### **F. Philandros**

Paul writes to Titus that the older women *should teach the young women to love their husbands* (Titus 2:4). "Love of husband" in this passage is from the Greek word *philandros* (to show kind, friendly affection), from which we get the English word philanderer (flirt). Wives need to learn this!

#### **G. Philanthropia**

Paul writes to Titus *that the kindness and love of God our Savior toward man appeared* (Titus 3:4). Love in this passage is from the Greek word *philanthropia*, which means God's love (kindness and friendship) toward man; from this we get the English word *philanthropy* which is benevolence (giving).

#### **H. Philadelphia**

*Philadelphia* is the love of the brethren; the loving kindness, friendliness between brothers and sisters in Christ. (*Brethren* in KJV nearly always includes the sisters!). *Be kindly affectioned one to another with brotherly love* (Rom. 12:10). *As touching brotherly love, you don't need me to write to you, for you yourselves are taught of God to love one another, and indeed you do it...but we beg you to love more and more* (1 Thess. 4:9). *Let brotherly love continue...* (Heb.13:1).

