

December 29, 1993, Florida (with additions from Asher, April 1996)
Agape and Phileo

This is what we have been learning recently at our sacrifices.

The friendships we've been blessed with have been made possible through the *love* that's been poured out into our hearts (Rom 5:5). Our friendships will grow as we pour out on each other, the love that's been poured into our hearts.

Yoneq recently taught about the two kinds of love (*agape & phileo*) in the Greek used in the original scriptures. Our confidence and assurance that we've passed out of death and into life comes from our showing love. We can love because the Holy Spirit poured *agape* love into our hearts when we received Him at our baptism.

There is no book written in the scriptures which speaks about love more than 1 John. It was written for all who truly believe in the name of the Son of God so that we may know that we have eternal life (1 John 5:13). Of course, this means we will love to read this book for our own edification, exhortation, comfort, but also for the purpose of helping Christians, especially, to see their true condition. By our reading we will know whether we are showing the love poured out in our hearts.

Agape love is defined for us in 1 John 3:16: "This is how we know what love is: Yahshua Messiah laid down His life for us. And we ought to lay down our lives for our brothers." *Agape* love is a self-giving, personal commitment which is irrespective of a grateful response. This means it never demands a grateful response from the one being loved. It is unconditional. *Agape* love seeks a person's *highest good*. It is expressed on the basis of a decision of our will. It's our saying, "Abba, I will to do Your will, to love like You, whether I'm loved in return or not."

This is the wonderful love we were given to love each other with. That is why our Abba disciplines us when we fail to love, when we pass up the opportunity to love; like walking by the kitchen and noticing the dirty dishes that haven't been taken care of, then going on to your room to listen to your favorite body songs, ignoring the obvious need and opportunity to love. *Agape* love is unselfish, outgoing and warm. It is tenderness for others without necessarily getting

anything in return. Do we quit loving when we're not loved by some? *Agape* keeps on loving as He did, laying down His life. Because we've been joined to Him, that is what we do (1 Cor 6:17; 2 Cor 3:17).

Another Greek word for love used in the scriptures is *phileo* — pronounced FILL-LAY-O or FILL-EE-O. It's a natural inclination of mind and emotions based on likeableness. It's conditional affection for someone/something based on common interests, warm feelings. *Phileo* can be understood by recognizing the warm affections/emotions we've experienced all our lives being around people who had common interests with us. They liked what we liked, didn't like the things we didn't. Maybe we were really interested in fishing. We thought about going every day. But the person sitting the next desk over in school was repulsed with sticking worms on hooks. They couldn't stand the thought of touching a fish. We wouldn't have a natural inclination of mind and emotion for that person most likely, unless they had some other interest in common with us. That's why human beings tend to gather in cliques; grouping themselves with people who like what they like, dressed the way they dressed, and things of this nature.

Phileo love is described in Mt 5:47. "And if you greet only your brothers, what are you doing more than others. Do not even pagans do that?" If we loved solely (only) with *phileo* (being inclined in our minds and emotions towards people who were likable), then cliques/denominations would surely arise in the Body. We can see that we'll never endure to the end if we're living a life of *phileo* love — natural human love, because it shuts down when an offense comes. If someone loves with only *phileo*, then situations will arise where another person will fail to respond with gratitude sometimes and the result will be the end of the relationship. A wall will go up between the first person and the other. Then, most likely, the first person will begin to ignore the one who offended with an ungrateful response. This act of ignoring is, of course, the highest form of hatred (Eph 4:2-3).

Agape love doesn't cease when an ungrateful response takes place because it doesn't do things in order to get a grateful response. It gives and gives and gives because it seeks the highest good of others, regardless of the person who offends (Gal 6:2-3).

Many times we offend one another unknowingly. And some people tend to offend because they are weaker parts of the Body spoken of in 1 Cor 12:20-23. "But now there are many members, but one body. And the eye cannot say to the hand, 'I have no need of you', or again the head to the feet, 'I have no need of you'. On the contrary, it is much truer that the members of the body which seem to be weaker are necessary, and those members of the body, which we deem (think to be) less honorable, on these we bestow more abundant honor, and our unseemly members come to have more abundant seemliness."

In verse 24 it speaks of giving more abundant honor to *the member which lacked*. What does it mean, the member which lacked or as NIV says the part that lacked it (greater honor). Yoneq spoke of how the people that seem harder to love are often the ones which lack. They might be the ones who lack a grateful response to our kind gestures. Does our love then shut down? Or can we keep reaching out. *Agape* love doesn't demand a grateful response. The reason some people aren't so likable is that they lack the honor, the *agape* love that needs to be poured out from us.

Verse 25 of 1 Cor 12 says that the greater honor, the pouring out of *agape* love, spoken of in verse 24 is essential, vital, necessary *so that* there should be *no* division in the body. The only way for it to take place is if there is concern for each other. This is beyond our human capacity or capabilities. We must have *ahavah* love to have the ability to help the weaker members and give them grace so they can be filled with the Spirit. We know that our flesh will oppose *agape* love, because it wars against the Spirit (Gal 5:17), so we have to crucify it, consider it dead by His grace.

We can't let anything keep us from pouring out the *agape* love which was poured into our hearts at baptism (Rom 5:5). This will only happen by our total dependency on our Father. "Abba, please help me to love with the love You poured into my heart." If we're willing, He will give us the strength to do His will.

It's no accident or coincidence that the chapter which so amazingly defines *agape* love, 1 Cor 13, comes right after Paul speaks about the weaker members that need the greater honor that only we can give. If we don't, who will? If we don't, we're just a clanging cymbal.

It's easy to love (with *phileo*) people that are lovable, the world even does that. To love a person that's not so lovable requires *agape* love which is released by a decision of our will to love like Yahshua. The most difficult person for you to love is the one which the Holy Spirit will direct you to pour out His *agape* love upon. Where *phileo* love ends, where it stops because it is conditional (having to receive a grateful response), *agape* love from our God takes us on with supernatural grace (real spiritual power). *Agape* will always lead us to reach out in kindness to the brother or sister lacking grace (the one that isn't being very lovable). It hopes, believes for the best (1 Cor 13).

The more we pour out the *agape* love which was poured into our hearts, the more we forbear, the more *phileo* will grow towards even the ones that seem so difficult to love. *Agape* love makes it possible for our *phileo* — warmth and affection — to increase to the people who aren't so lovable to us.

The world must see a demonstration of people who have warmth and affection that has broken down all the barriers (race, sex, economics, education, age etc.). In 1 Pet 1:22 we are commanded to *phileo* love *all* our brothers and sisters, expressing warmth and affection.

Affection is defined as, "the state of having the feelings (emotions) touched or excited. How will we come to this place with *all* our brothers and sisters? We will because His *agape* love has been poured out in our hearts. Loving as He loved us (with *agape*) will pave the way for *phileo* to be able to be expressed toward *every brother and sister* in the Body, even those who normally would not have been "lovable" enough to merit natural *phileo* love. It's possible because 1 John 4:19, that we love because He first loved us. In 1 Pet 4:8 we are given understanding by the spirit of the *Agape* love in us to love, regardless of a good response, warmly and affectionately — whether they deserve it or not (1 Pet 1:22; 3:8; Rom 5:5). Love transcends our fallen emotional responses. To live according to the Spirit (Gal 5:22,23), *agape* love is a work in us re-activating

the *phileo* love to its full potential (the way man would have been if he had not fallen). A demonstration of this love among a people that doesn't have cliques, divisions is what will be a light to the nations. The *agape* love that's poured into our heart at baptism makes it possible for this to come about (1 John 4:18).

What happened when we first came to the Body or came in contact with the Body? We fell in love — *phileo* — with Yahshua, who was preached to us, His life lived in front of us. We were filled with affection as we heard in our hearts the gospel of the glory (worth) of (2 Cor 4:4) Messiah and all that He did to redeem us from the wicked ruler of the darkness that prevails, in this age, over the planet earth. We were drawn (John 6:44) by our Abba in heaven to Yahshua in His people. As a result, an affectionate, warm love arose in our hearts that led us to abandon our worthless, independent, self-centered lives and responded with total surrender to our magnificent King. Of course, we didn't and don't and never will have to forebear with our wonderful Savior. Is Yahshua ever hard to love? No! That's why we have an affectionate love for Him. He's never one we have to forebear with (1 Cor 16:22).

An affectionate love is expensive. It can't help but declare the promises of Him who has called us out of darkness and into His marvelous light. This is why we take walks, spend time in the prayer closet and can't help but tell Him we love Him. This affectionate, warm love will cause us to stick with Him and His Body through thick and thin (Ps 116:1).

So, of course, when Paul declared a curse (1 Cor 16:22) upon anyone who doesn't love our Sovereign, he was speaking of *phileo* love — warm and affectionate. It doesn't take an act of our will to love Yahshua because He is totally, completely lovable and deserving of our absolute allegiance and attention.

John 21:15-17 recounts a conversation between Yahshua and Simon Peter:

...Yahshua said to Peter, "Simon, son of Yonah, do you *agape* Me?"

"Yes, Sovereign," he answered, "You know that I *phileo* You."

Yahshua said to him, "Take care of my lambs."

A second time Yahshua said to him, "Simon, ben Yonah, do you *agape* Me?"

"Yes Sovereign," he answered, "you know I *phileo* You."

Yahshua said to him, "Take care of My sheep." A third time Yahshua said, "Simon ben Yonah, do you *phileo* Me?"

Peter became sad because Yahshua kept asking him, so he said, "Sovereign You know everything, You know I *phileo* You."

Yahshua said, "Take care of My sheep. I tell you the truth, when you were younger you dressed yourself and went where you wanted, but a time will come when you will stretch out your hands, and someone else will lead you where you do not want to go."

Only a warm, affectionate love for our Master is what will cause us to endure the unbelievable, impossible, trying circumstances, and fiery trials ahead of us. It's imperative, absolutely essential, that we keep our love (*phileo*) hot and increasing for Him.

Can our love for Him wane, grow cold? Look what happened to the Ephesian disciples of the first church (Rev 2:4-5). They were about to have their candlestick blown out because they didn't remain vitally connected to Him, loving Him affectionately. We must remember that there's no middle ground in the original Hebrew language between love and hate. If we're not gathering with Him, then we are scattering, tearing down what He's trying to build (Mt 12:30; Eph 6:24). The fruit of love is clearly seen in Eph 4:2,3. It is being totally humble, patient and forbearing with our brothers. We're peacemakers because we're sons of God (Mt 5:9). If we are not, we're not His Son. Everyday we're given opportunity to make peace. Our bearing the fruit of love (being totally humble, patient and forbearing) makes for peace with our brothers. This is what will hold us together till the end. This is what makes us worthy of our calling (Eph 4:1). *His people.*

He can't come back for a divided Body. The accuser, the hater of all good, will only be subdued when there's no separation in the Body. This is why we must pour out what's been poured in to our hearts. This will cause an affectionate love to grow between every member of the Body — no cliques, schisms, factions, dissensions. Ruach ha Kodesh is working diligently in us to remove everything that would cause separation between us and our brother. Peace will resonate

(vibrate sympathetically: the tuning of two or more circuits to the same period of vibration) from the sons of God. Like the tuning of a multitude of radios to one frequency. This obviously isn't the case with Christianity, because they haven't received peace even to maintain Eph 4:3 or keep. True sons are like their Abba. So we're in the process of becoming like Him in every wonderful way. He has *no* negative aspects. We are to represent Him to the world, like Yahshua represented His Father.

We don't want to stand before Him at the judgment seat of Messiah and have to account for not pouring out the love (*agape*) He poured into our hearts at our baptism. "The one who has My commands and *keeps* them, he it is who loves Me" (John 14:21).

Yoneq reminded us that we're going to be put with some adverse people; like John Beach rooming with Sameach. Hopefully no one will have to say they know they have passed out of death and into life because they forbore with us. Really we're all so privileged to be able to have the honor of loving like Yahshua did. Even irregular disciples like Sameach. I don't see how John Beach took it as long as he did.

Notes from the minchah this morning, April 19, 1996:

AGAPE LOVE — We received this love at baptism (Rom 5:5). It transcends our emotions.

PHILEO LOVE — It is a warm affectionate love, it has now been awakened in our hearts for our Master (1 Cor 16:22). *Agape* love is able to bring our restored *phileo* love to its fullness. This love causes us to stick to Him through thick and thin. We don't have to bear with our Master to love Him. But with others we may have to love with *Agape* love — those who are hard to love (1 Pet 4:8, Amp). This love forgives and disregards sins — *agape* love.

1 Pet 3:8,9 — *phileo* love

1 Pet 1:22 — this is both loves.

How do we love our Master? 1 Pet 1:8 — This is what true belief is, verse 9, salvation of our souls (1 Pet 4:8; Rom 5:5). Any time we are in the spirit we can love as God. We can love (*phileo*) in the natural, but it is limited. Even in the hippie movement it looked like they had a warm, emotional love until someone runs off with their dope.

But *agape* trains us to affectionately love one another (1 Pet 1:22). How does one show *Agape* love (which may have no emotions, but only your will)?

The two loves blend together to make the whole which man would have had if he would have eaten from the tree of life. For God is *agape* and we were made in His image.

1 Jn 4:19 — *Agape* love transcends our fallen emotional responses (Gal 5:22-24; Eph 6:24). It is an undying incorruptible love. Rev 2:4 — Their first love waned. Where there is a *lampstand* there is love. The Holy Spirit is there giving his light — illumination. The fruit of the Spirit is *Agape* love. But that love must come first for all the other to follow. They are the outworking of *Agape* because the kindness, patience, gentleness are all examples of the warm, affectionate

phileo love. Thus, *Agape* love paves the way for us to be restored enough to even *phileo* love as we should.

Agape love brings the whole human potential to birth. It restores us to the way we would have been if we would have eaten from the tree of life. *Agape* brings the other loves (for there is also a "love" called *Eros* which is a passionate attraction, and *storge* which is a family love) into their full measure. It is the way our Master loved — it is *whole love*.

After the fall, man was still capable of loving (Gen 3:16-19). He could represent His Creator if he kept a good conscience, keeping the second covenant. This is *phileo* love. This love was not able to go the extra mile, turn the other cheek, love your enemies, and the others things in the Sermon on the mount. When our Master showed His disciples this standard, they saw that this would be impossible. Even the man with the best conscience would not have been able to reach that place. When *agape* was poured into our hearts we became able to love to the uttermost (John 13:1,34-35). That is what creates Jn 17:21, because they believed like verse 20 says. Verse 20 gave them the Spirit to love as our Master did, and be in unity (verse 21, which causes Mal 3:18). And when they quit loving like John 13:35, this is when the lampstand is removed. So, this love is actually what makes us His people, and is of the greatest importance. The greatest is love (1 Cor 13:13). That is why we must understand this very well.

We, the people who were going to the Second death anyway, have had that *phileo* love awakened in us by the Spirit and He pours the *agape* love into our hearts. As we express that *phileo* love to one another we find that when we reach that limit point that now we can go beyond it. When we get to the end of *Phileo* love, then is when *Agape* love should take over. It is limitless.

Actually in Hebrew there is just one word — *ahavah*. That is the *whole* word for *phileo* and *agape* (and all other loves) put together. It is what God is.