



## Definition of Love

### (A-1, Verb, agapao)

and the corresponding noun agape present the characteristic word of Christianity, and since the Spirit of revelation has used it to express ideas previously unknown, inquiry into its use, whether in Greek literature or in the Septuagint, throws but little light upon its distinctive meaning in the NT. (Cp., however, Lev. 19:18; Deut. 6:5). Agape and agapao are used in the NT (a) to describe the attitude of God toward His Son (John 17:26); the human race, generally (John 3:16; Rom 5:8); and too such as believe on the Lord Jesus Christ, particularly (John 14:21); (b) to convey His will to His children concerning their attitude one toward another (John 13:34), and toward all men (1 Thess. 3:12; 1 Cor. 16:14; 2 Pet. 1:7); (c) to express the essential nature of God (1 John 4:8).

Love can be known only from the actions it prompts. God love is seen in the gift of His Son (1 John 4:9, 10). But obviously this is not the love of complacency, or affection, that is, it was not drawn out by any excellency in its objects (Rom. 5:8). It was an exercise of the Divine will in deliberate choice, made without assignable cause save that which lies in the nature of God Himself (cp. Deut. 7:7, 8).

Love had its perfect expression among men in the Lord Jesus Christ (2 Cor. 5:14; Eph. 2:4; 3:19; 5:2); Christian love is the fruit of His Spirit in the Christian (Gal. 5:22).

Christian love has God for its primary object, and expresses itself first of all in implicit obedience to His commandments (John 14:15, 21, 23; 15:10; 1 John 2:5; 5:3; 2 John 1:6). Self-will, that is, self-pleasing, is the negation of love to God.

Christian love, whether exercised toward the brethren or toward men generally, is not an impulse from the feelings, it does not always run with the natural inclinations, nor does it spend itself only upon those for whom some affinity is discovered. Love seeks the welfare of all (Rom. 15:2), and works no ill to any (13:8-10); love seeks opportunity to do good to 'all men, and especially toward them that are of the household of the faith,' (Gal. 6:10). See further 1 Cor. 13 and Col. 3:12-14.\* [\* From Notes on Thessalonians, by Hogg and Vine, p. 105.]

In respect of agapao as used of God, it expresses the deep and constant "love" and interest of a perfect Being towards entirely unworthy objects, producing and fostering a reverential "love" in them towards the Giver, and a practical "love" towards those who are partakers of the same, and a desire to help others to seek the Giver. **See BELOVED.**

### (A-2, Verb, phileo)

is to be distinguished from agapao in this, that phileo more nearly represents "tender affection." The two words are used for the "love" of the Father for the Son (John 3:35; 5:20); for the believer (John 14:21; 16:27); both, of Christ "love" for a certain disciple (John 13:23; 20:2). Yet the distinction between the two verbs

remains, and they are never used indiscriminately in the same passage; if each is used with reference to the same objects, as just mentioned, each word retains its distinctive and essential character.

Phileo is never used in a command to men to "love" God; it is, however, used as a warning in 1 Cor. 16:22; agapao is used instead (e.g., Matt. 22:37; Luke 10:27; Rom. 8:28; 1 Cor. 8:3; 1 Pet. 1:8; 1 John 4:21). The distinction between the two verbs finds a conspicuous instance in the narrative of John 21:15-17. The context itself indicates that agapao in the first two questions suggests the "love" that values and esteems (cp. Rev. 12:11). It is an unselfish "love," ready to serve. The use of phileo in Peter answers and the Lord third question, conveys the thought of cherishing the object above all else, of manifesting an affection characterized by constancy, from the motive of the highest veneration.

Again, to "love" (phileo) life, from an undue desire to preserve it, forgetful of the real object of living, meets with the Lord reproof (John 12:25). On the contrary, to "love" life (agapao) as used in 1 Pet. 3:10, is to consult the true interests of living. Here the word phileo would be quite inappropriate.

Note: In Mark 12:38, thelo, "to wish," is translated "love" ("desire").

### **(B-1, Noun, agape)**

the significance of which has been pointed out in connection is always rendered "love" in the RV where the AV has "charity," a rendering nowhere used in the RV; in Rom. 14:15, where the AV has "charitably," the RV, adhering to the translation of the noun, has "in love."

Note: In the two statements in 1 John 4:8, 16, "God is love," both are used to enjoin the exercise of "love" on the part of believers. While the former introduces a declaration of the mode in which God love has been manifested (1 John 4:9,10), the second introduces a statement of the identification of believers with God in character, and the issue at the Judgment Seat hereafter (1 John 4:17), an identification represented ideally in the sentence "as He is, so are we in this world."

### **(B-2, Noun, philanthropia)**

denotes, lit., "love for man" (phileo and anthropos, "man"); hence, "kindness" (Acts 28:2); in Titus 3:4, "(His) love toward man." Cp. the adverb philanthropos, "humanely, kindly" (Acts 27:3). **See KINDNESS.**

Note: For philarguria, "love of money" (1 Tim. 6:10), **see MONEY** (love of). **For Philadelphia, see BROTHER, Note (1).**

## **Definition of Beloved**

A-1, Adjective, agapetos)

from agapao, "to love," is used of Christ as loved by God (e.g., Matt. 3:17); of believers (ditto), (e.g., Rom. 1:7); of believers, one of another (1 Cor. 4:14); often, as a form of address (e.g., 1 Cor. 10:14). Whenever the

AV has "dearly beloved," the RV has "beloved;" so, "well beloved" in 3 John 1:1; in 1 John 2:7, AV, "brethren" (adelphos), the RV has "beloved," according to the mss. which have agapetos. **See DEAR.**

**(B-1, Verb, agapao)**

in its perfect participle Passive form, is translated "beloved" in Rom. 9:25; Eph. 1:6; Col. 3:12; 1 Thess. 1:4; 2 Thess. 2:13. In Jude 1:1 the best texts have this verb (RV); the AV, "sanctified" follows those which have hagiazo. **See LOVE.**

Note: In Luke 9:35, the RV, translating from the most authentic mss., has "My chosen" (eklego), for AV, "beloved" (agapetos); so in Philem. 1:2, "sister" (adelphe).

## **Definition of Brother, Brethren, Brotherhood, Brotherly**

### **adelphos**

(1) denotes "a brother, or near kinsman;" in the plural, "a community based on identity of origin or life." It is used of: (1) male children of the same parents (Matt. 1:2; 14:3);

(2) male descendants of the same parents (Acts 7:23, 26; Heb. 7:5);

(3) male children of the same mother (Matt. 13:55; 1 Cor. 9:5; Gal. 1:19);

(4) people of the same nationality (Acts 3:17, 22; Rom. 9:3). With "men" (aner, "male"), prefixed, it is used in addresses only (Acts 2:29, 37, etc.);

- (5) any man, a neighbor (Luke 10:29; Matt. 5:22; 7:3);
- (6) persons united by a common interest (Matt. 5:47);
- (7) persons united by a common calling (Rev. 22:9);
- (8) mankind (Matt. 25:40; Heb. 2:17);
- (9) the disciples, and so, by implication, all believers (Matt. 28:10; John 20:17);
- (10) believers, apart from sex (Matt. 23:8; Acts 1:15; Rom. 1:13; 1 Thess. 1:4; Rev. 19:10)(the word "sisters" is used of believers only in 1 Tim. 5:2);
- (11) believers, with *aner*, "male," prefixed, and with "or sister" added (1 Cor. 7:14 (RV), 15; Jas. 2:15), male as distinct from female (Acts 1:16; 15:7, 13), but not Acts 6:3. \* [\* From Notes on Thessalonians, by Hogg and Vine, p. 32.]

Notes: (1) Associated words are *adelphotes*, primarily, "a brotherly relation," and so, the community possessed of this relation, "a brotherhood" (1 Pet. 2:17) (see 5:9, marg.); *philadelphos*, (*phileo*, "to love," and *adelphos*), "fond of one's brethren" (1 Pet. 3:8); "loving as brethren," RV; *philadelphia*, "brotherly love" (Rom. 12:10; 1 Thess. 4:9; Heb. 13:1); "love of the brethren" (1 Pet. 1:22; 2 Pet. 1:7), RV; *pseudadelphos*, "false brethren" (2 Cor. 11:26; Gal. 2:4).

## Definition of Dear

### (1, *timios*)

from *time*, "honor, price," signifies (a), primarily, "accounted as of great price, precious, costly" (1 Cor. 3:12; Rev. 17:4; 18:12,16; 21:19), and in the superlative degree (Rev. 18:12; 21:11); the comparative degree is found in 1 Pet. 1:7 (*polutimoteros*, in the most authentic mss., "much more precious");

(b) in the metaphorical sense, "held in honor, esteemed, very dear" (Acts 5:34), "had in honor," RV (AV, "had in reputation"); so in Heb. 13:4, RV, "let marriage be had in honor;" AV, "is honorable;" (Acts 20:24), "dear," negatively of Paul estimate of his life; (Jas. 5:7), "precious" (of fruit); (1 Pet. 1:19), "precious" (of the blood of Christ); (2 Pet. 1:4) (of God promises). **See COSTLY, HONORABLE, REPUTATION, PRECIOUS.** (cp. *timiotes*, preciousness in Rev. 18:19).

### (2, *entimos*)

"held in honor" (time, see above), "precious, dear," is found in Luke 7:2, of the centurion servant; (14:8, "more honorable;") (Phil. 2:29, "honor") (AV, "reputation"), of devoted servants of Christ; in 1 Pet. 2:4, 6, "precious," of stones, metaphorically. **See HONORABLE, REPUTATION, PRECIOUS.**

**(3, agapetos)**

from agape, "love," signifies "beloved;" it is rendered "very dear" in 1 Thess. 2:8 (AV, "dear"), of the affection of Paul and his fellow workers for the saints at Thessalonica; in Eph. 5:1; Col. 1:7, AV, "dear;" RV, "beloved." See **BELOVED**.

Note: In Col. 1:13, agape is translated "dear" in the AV; the RV, adhering to the noun, has "the Son of His love."

## Definition of Costly

**(A-1, Noun, dapane)**

"expense, cost" (from dapto, "to tear;" from a root dap, meaning "to divide"), is found in Luke 14:28, in the Lord illustration of counting the "cost" of becoming His disciple. (cp. **dapanao, "to spend," and its compounds, under CHARGE, SPEND**).

**(A-2, Noun, timiotes)**

"costliness" (from timios, "valued at great price, precious" (see B-3 below), is connected with time, "honor, price," and used in Rev. 18:19, in reference to Babylon.

**(B-1, Adjective, timios)**

akin to A-2, is translated "costly" in 1 Cor. 3:12, of "costly" stones, in a metaphorical sense (AV, "precious"). (cp. Rev. 17:4; 18:12, 16; 21:19). See **DEAR, HONORABLE, PRECIOUS, REPUTATION**.

**(B-2, Adjective, poluteles)**

primarily, "the very end or limit" (from polus, "much," telos, "revenue"), with reference to price, of highest "cost," very expensive, is said of spikenard (Mark 14:3); raiment (1 Tim. 2:9); metaphorically, of a meek and quiet spirit (1 Pet. 3:4), "of great price;" (cp. No. 1 and A, No. 2, above). See **PRECIOUS, PRICE**.

**(B-3, Adjective, polutimos)**

lit., "of great value" (see A, No. 2 and B, No. 1), is used of a pearl (Matt. 13:46); of spikenard (John 12:3) (RV, "very precious," AV "very costly"). See **PRICE**. The comparative polutimo (v.l.io) teros, "much more precious," is used in 1 Pet. 1:7.

## Definition of Honorable

### (1, endoxos)

denotes (a) "held in honor" (en, "in," doxa, "honor;" (cp. HONOR, A, No. 2), "of high repute" (1 Cor. 4:10), AV "(are) honorable," RV, "(have) glory," in contrast to atimos, "without honor" (see No. 6 below). **See GLORIOUS, GORGEOUSLY.**

### (2, entimos)

lit., "in honor" (en, "in," time, "honor:" **see HONOR, A, No. 1**), is used of the centurion servant in Luke 7:2, "dear" (RV marg., "precious ... or honorable"); of self-sacrificing servants of the Lord, said of Epaphroditus (Phil. 2:29), RV "(hold such) in honor" (AV, "in reputation;" marg., "honor such"); of Christ, as a precious stone (1 Pet. 2:4, 6)(RV marg., "honorable"). **Cp. timios in 1:7,19; see No. 4.**

The comparative degree, entimotos, is used (in the best mss.) of degrees of honor attached to persons invited to a feast, a marriage feast ( Luke 14:8), "a more honorable man." **See PRECIOUS.**

### (3, euschemon)

signifies "elegant, comely, of honorable position," AV, "honorable," RV, "of honorable estate" (Mark 15:43; Acts 13:50; 17:12); for other renderings in 1 Cor. 7:35; 12:24. **see COMELY, B.**

### (4, timios)

"precious, valuable, honorable" (akin to time, "honor;" see No. 2), is used of marriage in Heb. 13:4, AV, as a statement, "(marriage NTB TTT ) is honorable (in all)," RV, as an exhortation, "let (marriage) be had in honor (among all)." **See DEAR, PRECIOUS, REPUTATION.**

### (5, kalos)

"good, fair," is translated "honorable" in Rom. 12:17; 2 Cor. 8:21; 13:7, RV (AV, "honest"). **See GOOD, HONEST.**

### (6, atimos)

without honor (a, negative, or privative, time "honor"), "despised," is translated "without honor" in Matt. 13:57; Mark 6:4; "dishonor" in 1 Cor. 4:10, RV (AV, "despised"). **See DESPISE.**

The comparative degree atimotos is used in the best mss. in 1 Cor NTB . 12:23, "less honorable."

**Note: For semnos, honorable, Phil. 4:8, RV, see GRAVE.**

## **Definition of Reputation**

## **Definition of Precious**