

Flourishing in the Kingdom – Brotherly Love

The Kingdom and the Covenant, Session 3.4

Introduction

- Greek words for four kinds of love: agape, phileo, storge, and eros
 - Agape love is sacrificial love; the most noble and powerful type of love, an act of the will
 - Storge is affectionate love, exists naturally between family members
 - Eros is sexual or passionate love
 - Phileo, which is today's topic

Brotherly Love

- Greek word group
 - root word: *philos*, adj, “friend”
 - *phileo*, verb
 - to get pleasure from something
 - Lk 20:46, “Beware of the teachers of the law. They ... love to be greeted in the marketplaces and have the most important seats in the synagogues and the places of honor at banquets.”
 - to love affectionately as a family member or close friend
 - Jn 20:2, “the other disciple, the one Jesus loved...”
 - *philadelphia* (Gk, n)
 - the affection common between siblings; “brotherly love”
- God's love
 - What kind of love do we automatically think of God having or expressing?
 - Jn 5:20, “For the Father loves the Son and shows him all he does.”
 - “loves” (Gk, v, *phileo*)
 - What does Father's *phileo* for the Son motivate him to do, according to this verse?
 - What does that imply about us?
 - Jas 2:23, “And the scripture was fulfilled that says, ‘Abraham believed God, and it was credited to him as righteousness,’ and he was called God's friend.”
 - “friend” (Gk, adj, *philos*)
 - Why is it significant that God expresses both *agape* and *phileo* to us?
- Jesus' love
 - Jn 11:3, “So the sisters sent word to Jesus, ‘Lord, the one you love is sick.’”
 - “love” (Gk, v, *phileo*)
 - Jn 11:35-36, ³⁵ “Jesus wept. ³⁶ Then the Jews said, ‘See how he loved him!’”
 - “loved” (Gk, v, *phileo*)
 - What does the fact that Jesus wept reveal about his relationship with Lazarus?

- Jn 15:13-15, ¹³ “Greater love has no one than this, that he lay down his life for his friends. ¹⁴ You are my friends if you do what I command. ¹⁵ I no longer call you servants, because a servant does not know his master’s business. Instead, I have called you friends, for everything that I learned from my Father I have made known to you.”
 - v 13, “love” (Gk, n, *agape*)
 - “friend” & “friends” (Gk, adj, *philos*)
 - According to verse 15, what did Jesus do to his disciples as an expression of *phileo*?
- Tit 3:4, “... the kindness and love of God our Savior appeared ...”
 - “love” (Gk, n, *philanthropia*): philanthropy, effort to improve the well-being of people, including alleviating their suffering
 - In what ways did Jesus’ coming to earth improve our well-being?
 - In what ways did he alleviate our suffering?
- Lk 7:34, “... a friend of tax collectors and ‘sinners.’”
 - “friend” (*philos*)
 - Did Jesus ever call a sinner a friend?
- Rev 3:19, “Those whom I love I rebuke and discipline. So be earnest, and repent.”
 - “love” (Gk, v, *phileo*)
 - Who are those he loves?
 - How does he treat those he loves, according to this verse?
 - “rebukes” (Gk, v, *elencho*): to prove or show to be guilty; to expose or convict
 - Why would Jesus tell us we’re guilty of something?
 - “disciplines” (Gk, v, *paideuo*), relates primarily to the upbringing of children, who need direction, teaching, instruction & discipline (punishment to enforce obedience)
 - 1 Co 11:32, “When we are judged by the Lord, we are being disciplined so that we will not be condemned with the world.”
 - “disciplined” (Gk, v, *paideuo*)
 - Heb 12:6(a), “... the Lord disciplines those he loves...”
- Our love
 - Jn 12:25, “The man who loves his life will lose it, while the man who hates his life in this world will keep it for eternal life.”
 - “loves” (Gk, v, *phileo*)
 - “life” (Gk, n, *psyche*): (1) inner self, soul; (2) life, state of being alive
 - “hates” (Gk, v, *miseo*): to dislike intensely or despise compared to something else
 - “life” (Gk, n, *zoe*): state of being alive; especially healthiness, happiness, energy, vitality & such
 - Heb 13:1, “Keep on loving each other as brothers.”
 - “loving each other as brothers” (Gk, n, *philadelphia*)

- 1 Pet 1:22, “Now that you have purified yourselves by obeying the truth so that you have sincere love for your brothers, love one another deeply, from the heart.”
 - “love for your brothers” (Gk, n, *philadelphia*)
 - “love”(Gk, v, *agapao*)
- 2 Pet 1:5-7, ⁵ “For this very reason, make every effort to add to your faith goodness; and to goodness, knowledge; ⁶ and to knowledge, self-control; and to self-control, perseverance; and to perseverance, godliness; ⁷ and to godliness, brotherly kindness; and to brotherly kindness, love.”
 - “brotherly kindness” (Gk, n, *philadelphia*)
 - “love” (Gk, n, *agape*)
 - Can we develop these traits by our own efforts?
- 1 Pet 3:8, “Finally, all of you, live in harmony with one another; be sympathetic, love as brothers, be compassionate and humble.”
 - “love as brothers” (Gk, adj, *philadelphos*)
 - Mt 5:22, “But I tell you that anyone who is angry with his brother will be subject to judgment.”
- Jas 4:4, “You adulterous people, don’t you know that friendship with the world is hatred toward God? Anyone who chooses to be a friend of the world becomes an enemy of God.”
 - “friendship” (Gk, n, *philia*): fondness, affection
 - “friend” (*philos*)
 - If friendship with the world is hatred toward God, then what kind of relationship should we have with sinners?

Questions

- Why would God expect us to express *agape* to those who hate us and wish to harm us, but not expect us to express *phileo* to them?
- How does *phileo* apply to our covenant relationship with God?
- How does *phileo* apply to our relationship with other believers?
- How does *phileo* apply to our relationship with non-believers?
- How is *phileo* relevant to our activity in the kingdom?

Conclusions

- The godly character trait of *phileo* is a generous and affectionate love that wants to please the other person
- We should do everything we can to develop that kind of relationship with God – Father, Son, Holy Spirit – and our spiritual siblings