

LOVE

DEFINITIONS & DESCRIPTIONS



UNDERSTANDING
AGAPE LOVE

By Pastor Vern Peltz

WORD OF LIFE MINISTRIES



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Word of Life Ministries
3640 County Rd 6 NW
Stanchfield, MN 55080

Introduction:

God's Love can be a very difficult thing to define. The reason most scholars struggle with it is because there are no words or concepts in the human vernacular that do it justice. The application of it also becomes difficult because it is often confused with our human concepts of what we think Love is and is like.

So this is my attempt to bring some light to what is called 'Agape Love' (The God kind of Love). As you will soon discover, there are many different kinds of Love, and none of them are bad in themselves. However, when we try to use some of the other types of Love to describe God and what God is looking for in us — that's when we get into trouble.

From my studies, the main area of confusion that I find is that most people define Love on the basis of a feeling or emotion. That is a human concept, and is not what is laid out concerning God's Love. Here are three of the most important things to keep in mind when we are trying to understand God's Love:

#1) — God's Loving something or someone begins with an attitude / mindset / state of being. The logical process of thought is the basis for it. Agapao / Agape is not emotionally / feeling based, and it is the farthest thing from being an emotion. It is much, much more in depth than that.

#2) — With God's Love (Agapao / Agape), intense emotion / passion can be involved, and in its perfect state — I believe is always present to support the decision to Love someone or something. But emotion / feeling / passion do not lead in God's kind of Love. They follow and support the attitude / mindset / state of Loving. In Agape Love, we Love whether we feel like it or not.

Without the fallen nature, I believe we would always feel the intensity of the Love we choose to direct toward someone or something. However, the fallen nature often blocks and inhibits the supportive feelings of our choice to Love someone or something.

#3) — As believers, we are commanded to Love. Emotions cannot be commanded to feel a certain way, so we know the commanding of Love has to do with our will and choosing to Love (the attitude / mindset / state of being) regardless of what we may feel like.

So to understand Agapao / Agape Love, the first thing we need to do is separate ourselves from any thinking we have about Love being feelings / emotions, or reliant on feelings / emotions. God's kind of Love operates with or without feelings that support it. In most cases, that's where our Love for someone will begin — a decision to Love. Then as time goes on, feelings / emotions may develop that support it.

Common Misunderstandings About God's Love

Definitions I received from my survey.

1. What is Love?

I did a little survey to ask people's opinions. Here is the consensus of what they said. (These are their descriptions of Love)

- An emotion.
- A relationship where you feel Loved. Cared for. You feel like you have a friend.
- Caring about another person.
- Acceptance and Approval. (Agreement)
- Forgiveness.
- Being close to someone, or intimate with them.
- A relationship that leaves you feeling good.
- We know we're loved when we feel loved / feel good about the relationship. And we know we're giving love when they feel good about the relationship.
- Being made to feel special or important, or making someone feel special or important.
- Having relationship and spending time together.
- Treating someone or being treated tenderly, kindly, nicely is Love.

*** **The underlined statements are necessary to have Agape.**

2. A few misunderstandings about the descriptions that were given.

#1. Godly Love is not based on emotion. (Phileo is)

- a. It is intended to have emotion support it, but emotion is not needed to have it or express it.
- b. As it matures, emotion will agree with it and support it, but it transcends emotion.

#2. Agape is not a relationship. It transcends Relationship.

- a. It is intended to produce relationships, but they are not needed to have and express Godly Love.

#3. Agape Love is not friendship.

- a. Again, it is intended to produce friendship, but friendship is not needed to have Agape or express Agape.
- b. Therefore it transcends Friendship.

#4. Agape must flow toward someone, even though we may not agree with them; accept them or approve of them.

#5. Agape doesn't need to be close to someone to express itself to them.

#6. Agape operates miles above the realm of feeling / emotion. Feelings and emotions have little to do with Agape. (However, remember: they should follow and align with Agape)

#7. Forming and sustaining a relationship is the goal of Agape, but isn't necessary to express it.

#8. Agape Love transcends all of the ways we defined it.

a. It is intended to have these various elements:

- Acceptance, approval, forgiveness, closeness & intimacy, good feelings, tenderness, being nice, feeling important or special, kindness, benevolence, caring, sacrifice, intentional focus and expression, etc.

b. It is intended to have all those elements, but it is far more than any of them, or even the sum of them.

Greek Definitions of Words Translated 'Love' in the New Testament

Below are listed the New Testament words (Greek) that have been translated as 'Love' in the KJV. Included are their definitions and where they are found.

*** Please notice: All the Greek words that begin with 'Phil' have to do with affection for, or fondness of something / someone. Both words are emotionally based. Where Agapao and Agape carry emotion, but they are not emotionally based.

'Agapao' (G25) — Used approximately 117 times.

Agapao has been described as being the 'state, condition, attitude, or mindset' of a person with Godly Love.

"perhaps from agan (much) (or compare 5689); to love (in a social or moral sense): —(be-)love(-ed). Compare 5368." (Strong's Concordance)

"To Love". (Young's Concordance)

"To Love; Be full of good-will and exhibit the same;

To have a preference for, wish well to, regard the welfare of;

The love of christians toward one another; of the benevolence which God, in providing salvation for men, has exhibited by sending his Son to them and giving him up to death;

The love which led Christ, in procuring human salvation, to undergo sufferings and death;

The love with which God regards Christ;

When used of love to a master, God or Christ, the word involves the idea of affectionate reverence, prompt obedience, grateful recognition of benefits received;

To take pleasure in the thing, prize it above other things, be unwilling to abandon it or do without it;

Steadfastly to cleave to;

To welcome with desire, long for;

The unique proof of love which Jesus gave the apostles by washing their feet.”

(Thayer's Lexicon)

Matt. 5:43, 44, 46, 46; 6:24; 19:19; 22:37, 39.

Mark 10:21; 12:30, 31, 33, 33.

Luke 6:27, 32, 32, 35; 7:5, 42, 47; 10:27; 11:43; 16:13.

John 3:16, 19, 35; 8:42; 10:17; 11:5; 12:43; 13:1, 23, 34, 34; 14:15, 21, 21, 21, 23, 23, 24, 28, 31; 15:9, 12, 17; 17:23, 24, 26; 19:26; 21:7, 15, 16, 20.

Rom. 8:28, 37; 9:13; 13:8, 8, 9.

1 Cor. 2:9; 8:3.

2 Cor. 9:7; 11:11; 12:15.

Gal. 2:20; 5:14.

Eph. 2:4; 5:2, 25, 28, 28, 33; 6:24.

Col. 3:19.

1 Thess. 4:9.

2 Thess. 2:16.

2 Tim. 4:8, 10.

Heb. 1:9; 12:6.

James 1:12; 2:5, 8.

1 Pet. 1:8, 22; 2:17; 3:10.

2 Pet. 2:15.

1 John 2:10, 15, 15; 3:10, 11, 14, 14, 18, 23; 4:7, 8, 10, 10, 11, 12, 19, 20, 20, 21; 5:1, 2, 2.

2 John 1, 5.

3 John 1.

Rev. 1:5; 3:9; 12:11.

‘Agape’ (G26) — Used approximately 106 times

‘Agape’ is referring more to the actual application of Agapao. Agape is putting into action the ‘state, attitude, and mindset’ of Agapao and living it out. Agape is the thing we ‘Do’ because we have Agapao.

“From 25; love, i.e. affection or benevolence; specially (plural) a love-feast:—(feast of) charity(-ably), dear, love.” (Strong’s)

“Love”. (Young’s)

“Affection, good-will, love benevolence;

The love of men to men; especially of that love of christians to christians which is enjoined and prompted by their religion, whether the love be viewed as in the soul or as expressed;

The love of men towards God;

The love of God towards Christ;

The love of Christ towards men;

Troublesome service, toil, undertaken from love;

Love which embraces the truth;

God is wholly love, his nature is summed up in love;

A kiss as a sign among Christians of mutual affection;

Love feasts; feasts expressing and fostering mutual love which used to be held by christians before the celebration of the Lord’s supper, and at which the poorer christians mingled with the wealthier and partook in common with the rest of food provided at the expense of the wealthy.”

(Thayer’s)

Matt. 24:12.

Luke 11:42.

John 5:42; 13:35; 15:9, 10, 13; 17:26.

Rom. 5:5, 8; 8:35, 39; 12:9; 13:10; 15:30.

1 Cor. 4:21; 8:1; 13:1, 2, 3, 4-8, 13; 13:1, 2, 3, 4, 4, 6, 8, 13; 14:1; 16:14, 24.

2 Cor. 2:4, 8; 5:14; 6:6; 8:7, 8, 24; 13:11, 14.

Gal. 5:6, 13, 22.

Eph. 1:4, 15; 2:4; 3:17, 19; 4:2, 15, 16; 5:2; 6:23.

Phil. 1:9, 17; 2:1, 2.

Col. 1:4, 8; 2:2; 3:14.

1 Thess. 1:3; 3:6, 12; 5:8, 13.

2 Thess. 1:3; 2:10; 3:5.

1 Tim. 1:5, 14; 2:15; 4:12; 6:11.

2 Tim. 1:7, 13; 2:22; 3:10.

Titus 2:2.

Philemon 5, 7, 9.

Heb. 6:10; 10:24.

1 Pet. 4:8, 8; 5:14.

2 Pet. 1:7.

1 John 2:5, 15; 3:1, 16, 17; 4:7, 8, 9, 10, 12, 16, 16, 17, 18, 18; 5:3.

2 John 3, 6.

3 John 6.

Jude 2, 12, 21.

Rev. 2:4.

‘Thelo’ (G2309)

“apparently strengthened from the alternate form of 138; to determine (as an active option from subjective impulse; whereas 1014 properly denotes rather a passive acquiescence in objective considerations), i.e. choose or prefer (literally or figuratively); by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in: —desire, be disposed (forward), intend, list, love, mean, please, have rather, (be) will (have, -ling, -ling(-ly)).” (Strong’s)

“To will or wish”. (Young’s)

θέλω (only in this form in the N. T.; in Grk. auth. also ἐθέλω [Veitch s. v.; Lob. ad Phryn. p. 7; B. 57 (49)]); impf. ἤθελον; [fut. 3 pers. sing. θελήσει, Rev. 11:5 WH mrg.]; 1 aor. ἠθέλησα; (derived apparently fr. ἐλεῖν with a fuller aspiration, so that it means prop. to seize with the mind; but Curtius p. 726, ed. 5, regards its root as uncertain [he inclines, however, to the view of Pott, Fick, Vaniček and others, which connects it with a root meaning to hold to]); Sept. for רָצוּ and רָצוּ; to will, (have in mind,) intend; i.e.

1. to be resolved or determined, to purpose.
2. to desire, to wish.
3. to love; to like to do a thing, be fond of doing.
4. to take delight, have pleasure.

(Thayer’s)

Mark 12:38.

Used 216 times in the N.T. Under various other words. (Desire, will, and would are dominant)

‘Phileo’ (G5368) — Used approximately 25 times.

“from 5384; to be a friend to (fond of (an individual or an object)), i.e. have affection for (denoting personal attachment, as a matter of sentiment or feeling; while 25. [Agapao] is wider, embracing especially the judgment and the deliberate assent of the will as a matter of principle, duty and propriety: the two thus stand related very much as 2309 and 1014, or as 2372 and 3563 respectively; the former [Phileo] being chiefly of the heart and the latter [Agapao] of the head); specially, to kiss (as a mark of tenderness):—kiss, love.” (Strong’s)

“To be a friend”. (Young’s)

“To love; to be friendly to one;

To delight in, long for;

To be desirous of preserving one’s life, (as opposed to hate it when it cannot be kept without denying Christ;)

To love to do, to do with pleasure;

To Kiss; [this is the word used in all 3 gospels of Judas’ betrayal kiss of Jesus]

As to the distinction between Agapao and Phileo: the former (Agapao), ... properly denotes a love found in admiration, veneration, esteem, like the Lat. *diligere*, to be kindly disposed to one, wish one well; but Phileo denotes an inclination prompted by sense and emotion. Hence men are said to Agapao God, not Phileo; and God is said [to] Agapao [the world] (John 3:16), and Phileo the disciples of Christ (John 16:27); Christ bids us Agapao (Matt. 5:44), because love as an emotion cannot be commanded, but only love as a choice. It is evident that Agapao is not, and cannot be, used of sexual love.”

(Thayer’s)

Matt. 6:5; 10:37, 37; 23:6.

Luke 20:46.

John 5:20; 11:3, 36; 12:25; 15:19; 16:27, 27; 20:2; 21:15, 16, 17, 17, 17.

1 Cor. 16:22.

Titus 3:15.

Rev. 3:19; 22:15.

‘Philoproteuo’ (G5383)

“From a compound of 5384 and 4413; to be fond of being first, i.e. ambitious of distinction:—love to have the preeminence.”. (Strong’s)

“To love to be first”. (Young’s)

“Fond of being first; striving after first place; to expire after pre-eminence; to desire to be first”. (Thayer’s)

3 John 9.

‘Philadelphos’ (G5361)

“From 5384 and 80; fond of brethren, i.e. fraternal:—love as brethren.” (Strong’s)

“Loving one’s brethren”. (Young’s)

“Loving brother or sister; in a broader sense, loving one like a brother; christians loving christians, loving as brethren”. (Thayer’s)

1 Pet. 3:8.

‘Philadelphia’ (G5360)

“From 5361; fraternal affection:—brotherly love (kindness), love of the brethren.” (Strong’s)

“Love of brethren”. (Young’s)

“The love of brothers or sisters, brotherly love;

The love which christians cherish for each other as ‘brethren’.” (Thayer’s)

Rom. 12:10 — “be kindly affectioned to one another with Philadelphia”

1 Thess. 4:9.

Heb. 13:1.

1 Pet. 1:22.

‘Philarguria’ (G5365)

“From 5366; avarice:—love of money.”. (Strong’s)

“Love of Silver”. (Young’s)

“Love of money; avarice”. (Thayer’s)

1 Tim. 6:10.

‘Philoteknos’ (G5388)

“From 5384 and 5043; fond of one’s children, i.e. maternal:—love their children.” (Strong’s)

“Lover of children”. (Young’s)

“Loving one’s offspring or children”. (Thayer’s)

Titus 2:4.

‘Philandros’ (G5362)

“From 5384 and 435; fond of man, i.e. affectionate as a wife:—love their husbands.” (Strong’s)

“Lover of husband”. (Young’s)

“Loving her husband.” (Thayer’s)

Titus 2:4.

‘Philanthropia’ (G5363)

“From the same as 5364; fondness of mankind, i.e. benevolence (“philanthropy”):—kindness, love towards man.” (Strong’s)

“Love of mankind”. (Young’s)

“Love of mankind; benevolence”. (Thayer’s)

Titus 3:4. (“Love”)

Titus 3:4. (“Toward man”)

Acts 28:2. (“Kindness”)

‘Prospiles’ (G4375)

“From a presumed compound of 4314 and 5368; friendly towards, i.e. acceptable:—lovely.” (Strong’s)

“Very lovely, or lovable”. (Young’s)

“Acceptable, pleasing, lovely”. (Thayer’s)

Phil. 4:8.

‘Philotheos’ (G5377)

“From 5384 and 2316; fond of God, i.e. pious:—lover of God.” (Strong’s)

“Lover of God”. (Young’s)

“Loving, Lovers of God”. (Thayer’s)

2 Tim. 3:4.

‘Philagathos’ (G5358)

“From 5384 and 18; fond to good, i.e. a promoter of virtue:—love of good men.” (Strong’s)

“Lover of the good”. (Young’s)

“Loving goodness”. (Thayer’s)

Titus 1:8.

‘Philoxenos’ (G5382)

“From 5384 and 3581; fond of guests, i.e. hospitable:—given to (lover of, use) hospitality.” (Strong’s)

“Lover of strangers or hospitality”. (Young’s)

“Hospitable; generous to guests”. (Thayer’s)

Titus 1:8.

‘Philautos’ (G5367)

“From 5384 and 846; fond of self, i.e. selfish:—lover of own self.”

“Lover of Self”. (Young’s)

“Loving one’s self; too intent on one’s own interests; selfish.”

2 Tim. 3:2.

‘Philedonos’ (G5369)

“From 5384 and 2237; fond of pleasure, i.e. voluptuous:—lover of pleasure.” (Strong’s)

“Lover of pleasure”. (Young’s)

“Loving pleasure”. (Thayer’s)

2 Tim. 3:4.

Other Definitions of God's Love

International Standard Bible Encyclopedia

Definition.

While the Hebrew and Greek words for "love" have various shades and intensities of meaning, they may be summed up in some such definition as this: Love, whether used of God or man, is an earnest and anxious desire for and an active and beneficent interest in the well-being of the one loved.

International Standard Bible Encyclopedia

Lovingkindness (Old Testament — Hebrew) *luv-ing-kind'nes* (לֹוּן , *ḥeṣedh*):

"Lovingkindness" in the King James Version always represents this word (30 times), but of *ḥeṣedh* there are many other renderings, e.g. "mercy" (frequently), "kindness" (38), "goodness" (12). The word is derived from *ḥāṣadh* meaning, perhaps, "to bend or bow oneself," "to incline oneself"; hence, "to be gracious or merciful." The English Revised Version has not many changes, but in the American Standard Revised Version "lovingkindness" is invariably employed when *ḥeṣedh* is used of God, and, as a rule, "kindness" when it is used of man, as in Gen. 21:23; Judg. 1:24 (the King James Version "mercy," the Revised Version (British and American) "deal kindly"); Ruth 3:10; 2 Chr. 32:32; 35:26 (the King James Version "goodness," margin "Hebrew: kindness"; the Revised Version (British and American) "good deeds"); Job 6:14, etc. Of the uses of the word as on man's part toward God, the only occurrences are: Jer. 2:2, "I remember for thee the kindness of thy youth, the love of thine espousals," etc.; Hos. 6:4, 6, "Your goodness (the Revised Version margin 'or kindness') is as a morning cloud," "I desire goodness (the King James Version 'mercy,' the Revised Version margin 'Kindness'), and not sacrifice," which last passage may denote kindness as toward man.

When used of God *ḥeṣedh* denotes, in general, "the Divine Love condescending to His creatures, more especially to sinners, in unmerited kindness" (Delitzsch). It is frequently associated with forgiveness, and is practically equivalent to "mercy" or "mercifulness" (Ex. 20:6), "showing lovingkindness (the English Revised Version "mercy") unto thousands of them that love me"; Ex. 34:6 f, "slow to anger, and abundant in lovingkindness (the English Revised Version "plenteous in mercy")"; (34:7) "keeping lovingkindness (the English Revised Version "mercy") for thousands, forgiving iniquity and transgression and sin" (compare Num. 14:18); Mic. 7:18, "He retaineth not his anger for ever, because he delighteth in lovingkindness" (the English Revised Version "mercy"). This quality in Yahweh was one by which He sought to bind His people to Himself. It is greatly magnified in the Old Testament, highly extolled and gloried in, in many of the psalms (Ps. 136 has the constant refrain, "For his lovingkindness endureth forever"). In Deut. 7:12 it is associated with the covenant, and in 2 Sam. 7:15

with the covenant with David (compare Isa. 55:3, etc.). It was something that could always be relied on. W. L. Walker

Holman Bible Dictionary

LOVE: Unselfish, loyal, and benevolent concern for the well-being of another. In 1 Cor. 13, Paul described “love” as a “more excellent way” than tongues or even preaching. The New Testament maintains this estimation of love throughout. The King James Version uses the word charity instead of “love” to translate the Greek word Paul used (agape). The word charity comes from the Latin caritas which means “dearness,” “affection,” or “high regard.” Today, the word charity is normally used for acts of benevolence, and so the word love is to be preferred as a translation of agape. Nevertheless, the reader who comes to the agape of the New Testament with the idea of benevolence in mind is better off than the reader who comes with the idea of physical pleasure and satisfaction.

Hebrew Honey

*“Thou hast in love (Chasaq) to my soul delivered it from the pit of corruption.”
Isaiah 38:17.*

Chasaq means — “to join or fasten together” (Ex. 38:28)

- “to be attached, to cleave” (Deut. 10:15) This is to love with warm affection and to stick fast to any one.
- “to delight in doing, to please” (2 Chr. 8:6) Love is always building up something.

*** Something to remember when comparing how Love in the Old Testament is described, versus how Love in the New Testament is described — is that the Hebrew (Old Test.) language is a very emotional and loose language. The Greek (New Test.) is a very logical and precise language. As a result the Old Test. will more readily describe the emotional aspects of Love, where the New Test. focuses more on the logical / digital aspects of Love. Neither are right or wrong — True Godly Love is a blend of both.

Scriptural Descriptions of God’s Love

A. Agapao:

1. Matt. 5:43-48. (cf. Luke 6:27-36)

- Love is not just about those who love / like us. It’s also about our enemies. We are to do good, and desire the best for our enemies also. Agapao does not only do that with those who Love us.
- a. v. 46-47 — There will be a reward if we Love those who don’t love us.
- If we do only Love those who Love us, we’re no better than the world.

2. Matt. 6:24. (cf. Luke 16:13)

- Love will not submit itself to the control / rulership of more than one person or thing. True Love will be loyal to and devoted to only one. It will not do the same with more than one.
- The example Jesus gave was money. But it can apply to anything that controls, rules, or masters us.

3. Luke 6:32-35.

- Love does good for our enemies, and lends to them without expecting anything in return. (Causing it to be Unconditional)
 - a. Godly Love does good for people, and will lend to them without reciprocation being a factor.

4. Luke 7:36-47.

- A principle of Agapao type of Love: The more we realize how wretched of a person we are, and the depth to which we need his forgiveness, the more we will automatically Love (Agapao) him.

5. John 3:16; Gal. 2:20.

- Godly Love causes us to invest of ourselves and our resources into another person without knowing whether we'll get a return on the investment.
 - a. Again, making it Unconditional.

6. John 13:34-35.

- Love is the token of covenant that the world is to see that signifies we are his disciples.

7. John 14:15, 21, 23, 24, 31.

- Love is Obedience (Submission) to God.

8. Acts 10:34 — God / Love is not a respecter of a person / people — and shows no partiality. (God is Love — 1 John 4:8)

9. 1 Cor. 8:3.

- Even though this isn't a description, I thought it was important. God knows us, if we Love him. (Tie that into Matt. 7:21-23)

10. 2 Cor. 9:7.

- Love gives finances cheerfully.

11. 2 Cor. 12:14-15.

- Parents with Love do not want their children's possessions, rather they are glad to spend their finances on their children.

12. Eph. 5:25, 28, 33.

- Love will do what is best for the other person, even at its own expense. Giving up its life for the other. (Love is sacrificial) — Specifically, husbands toward wives.
- Love cares for the other like it cares for itself.

13. 2 Tim. 4:10.

- It is possible to have an unconditional love for this world. (cf. 1 John 2:15)

14. James 2:8-9.

- True Love deals with everyone equally. If we have favorites, we are sinning.

15. 1 Pet. 1:22 — Philadelphia and Agapao.

- Since we have Loved each other with/in Kindness (Philadelphia):
- See to it that we Agape (Love) each other fervently from a pure heart.
- (Fervently: "Intently and with Intense Feeling")

16. 2 Pet. 2:15.

- It is possible to Love what wickedness will bring to us. (Its wages)

17. 1 John 2:15.

- If we Agapao the world, we cannot Agape the Father.

18. 1 John 3:10.

- If someone does not Love his brother, they are not a child of God. (3:14; 4:20)

19. 1 John 3:18.

- Love takes action (not merely talk) and is combined with truth.

B. Agape

1. Godly Love is Commanded.

- Matt. 22:38-40 (Agapao).
- John 13:34-35 (Agapao & Agape).
- John 15:12 (Agapao).

- 1 John 4:21 (Agapao).
- 2 John 5 (Agapao).
- 2 John 6 (Agape).

2. John 15:12-13 — laying our life down for others. (1 John 3:16)

a. v. 12 — Agapao.

- We are commanded to Love each other as he has Loved us.

v. 13 — Agape

- Greatest Love — when we lay down... life....

b. (G5590 — Psuche)

- Soul. (Mind, will, emotions, intellect, reasoning, desires, etc.)

3. John 15:13.

- Love is so focused on the betterment of the other Person, it will lay down its own life for them.

4. Rom. 5:5.

- The Love of God is not something that comes to us naturally. It must be put in the hearts of humans by God.
- We receive true Love from God. It is poured out in our hearts by the Spirit.

5. Rom. 5:8.

- Love is Self-Sacrificing.
- It will lay down its own life (Psuche), for another. (John 15:13)
 - ‘Psuche’ — is where we derive the word Psyche. It’s talking about our mind, will, emotions, desires, reasoning, etc. Psuche is also the Greek word translated ‘Soul’ in the KJV.

6. Love is Obedience. (To God)

- John 14:15-24, 15:9-17 (Agapao & Agape)
- 1 John 5:2. (Agapao)
- 1 John 5:3. (Agape)

7. Agape & Agapao Love is unconditional.

- It is not dependent on us meeting any conditions before we are recipients of God’s Love.
- John 3:16 (Agapao).
 - God invested Jesus into everyone — without any conditions attached, and no guarantee of what kind of return on the investment.

- Rom. 5:8 (Agape).
 - God demonstrated..... yet sinners..... again with no guarantee of any return on his investment.
- Gal. 2:20 (Agapao).
 - (same as John 3:16)
- 1 John 4:10 (Agapao and Agape).
 - (same as John 3:16)

8. Rom. 12:9-10.

a. v. 9 — Agape

v. 10 — Philadelphia

b. Out of the foundation of Agape, we are to show Kindness to our Brothers.
(Family Term)

9. Rom. 13:10 — Amp.

- Godly Love never hurts or harms anyone.
- It is the fulfillment of the Law.

10. 1 Cor. 8:1.

- Agape works to build up and construct the other person.

11. 1 Cor. 13:4-8.

• Patient, Kind, Does not Envy, Does not Boast, is not Proud, is not Rude, is not Self-Seeking, is not Easily Angered, Keeps no Record of Wrongs, Does not Delight in Evil, Rejoices with the Truth, it Protects, Trusts, Hopes, Perseveres, and Does not Fail.

a. Please notice: with the exception of Rejoicing with Truth, and Hope — please notice the obvious lack of emotional language.

b. Paul's description of Love (Agape) in 1 Cor. 13 makes it very plain that this kind of Love is not an emotion, and it's not based on emotions. It is a choice we make with our will that determines how we will handle others. Whether we feel like it or not, has nothing to do with this kind of Love. As we make that choice, the emotions of Love may or may not follow.

12. Gal. 5:6.

- It's the engine that makes faith work / operate.

13. Col. 3:14.

- Love is maturity, completeness, of full age.

14. 1 Pet. 4:8 — it forgives and disregards the offenses of others. It covers a multitude of sins.

15. 1 John 4:9. (With verse 10)

- Love invests in others to the point of death to itself so the other person may benefit and live.

16. 1 John 4:10.

- True Love is extended when nothing is offered or given in return. (Unconditional)
- Verse 11-12 — That is the example we're to follow.

17. 2 John 6.

- Love is Obedience to what God says.

C. Phileo

1. Matt. 6:5; 23:6; Luke 20:46.

- Phileo is hypocritical. It loves to be seen for what it does. Loves recognition. (Likes getting credit or atta-boys)

2. Matt. 10:37.

- It chooses people. Picks certain ones above others. It is more loyal and affectionate to some.

3. Matt. 23:6; Luke 20:46.

- It loves / enjoys / longs for attention and to feel special or to be treated special.

4. John 12:25.

- It is most interested in itself (Its Psuche). Selfish.

5. John 15:19.

- It is worldly love. (How the world loves)

6. Rev. 22:15.

- It will lie to protect / preserve itself, to feel good about something, etc. (Def. of Phileo)

7. Yet when Phileo is built on top of the foundation of Agape (Take all the selfishness out and just leave the affection). It can be Godly.

- God is 'Agape'. Yet he expresses 'Phileo'.
 - John 5:20; 11:3, 36; 16:27; 20:2.
 - Rev. 3:19.
- We are told to express 'Phileo'.
 - John 16:27.
 - 1 Cor. 16:22.
 - Titus 3:15.

Rick Renner's Definition of Agape Love

Sparkling Gems From The Greek by Rick Renner

When the New Testament was being written, there were four primary Greek words to describe the concept of "love": (1) *eros*, (2) *stergo*, (3) *phileo*, and (4) *agape*. These four words conveyed four different types of love.

(1) *eros* — "the sensual, carnal impulses to satisfy or gratify the sexual desires of the flesh"

- it describes "a self-satisfying, self-gratifying, self-seeking, self-pleasing type of sexual appetite.

(2) *stergo* — "the love that exists between parents and children, or the love that exists between members of a family"

(3) *phileo* — "affection"

- it carries the idea of two or more people who feel compatible, well-matched, well-suited, and complementary to each other. (i.e. the affability shared between two friends)

(4) *agape* — "the love of God"

The word *agape* is so filled with deep emotion and meaning that it is one of the most difficult words to translate in the New Testament. Trying to explain this word has baffled translators for centuries; nevertheless, I will now add my attempt to clarify the meaning of this powerful word.

Agape occurs when an individual sees, recognizes, understands, or appreciates the value of an object or a person, causing the viewer to behold this object or person in great esteem, awe, admiration, wonder, and sincere appreciation. Such great respect is awakened in the heart of the observer of the object or person he is beholding that he is compelled to love it. In fact, his love for that person or object is so strong that it is irresistible.

For example in John 3:16. Here love (*agape*) means when God looked upon the human race, He stood in awe of mankind, even though man was lost in sin. God admired man; He wondered at man; He held mankind in the highest appreciation. Even though mankind was held captive by Satan at that moment, God looked upon the world and saw His own image in man. The human race was so precious to God and He loved man so deeply that His heart was stirred to reach out and do something to save him. In other words, God's love drove Him to action.

You see, *agape* is a love that loves so profoundly that it knows no limits or boundaries in how far, wide, high, and deep it will go to show that love to its recipient. If necessary, *agape* love will even sacrifice itself for the sake of that object or person it so deeply cherishes. *Agape* is the highest form of love — a self-sacrificial type of love that moves the lover to action.

Agape is a love that has no strings attached. It isn't looking for what it can get, but for what it can give. Its awe of the one who is loved is so deep that it is compelled to shower love upon that object or person regardless of the response. This is the profound love God has for the human race, for He loved man when he was still lost in sin with no ability to love Him back. God simply loved mankind without any thought or expectation of receiving love in return.

When you love with such a pure love that you expect nothing back in return, it is impossible for you to feel hurt or let down by the response of the recipients of your love. You don't love them for the purpose of getting something in return; you shower them with love simply because you love them. It is a love that has no strings attached, a love that loves simply and purely — the God-Kind of Love.

An Expanded Interpretive Translation of

1 Cor. 13:4-8:

"Love patiently and passionately bears with others for as long as patience is needed;

Love doesn't demand others to be like itself; rather, it is so focused on the needs of others that it bends over backwards to become what others need it to be;

Love is not ambitious, self-centered, or so consumed with itself that it never thinks of the needs or desires that others possess;

Love doesn't go around talking about itself all the time, constantly exaggerating and embellishing the facts to make it look more important in the sight of others;

Love does not behave in a prideful, arrogant, haughty, superior, snooty, snobbish, or clannish manner;

Love is not rude or discourteous — it is not careless or thoughtless, nor does it carry on in a fashion that would be considered insensitive to others;

Love does not manipulate situations or scheme and devise methods that will twist situations to its own advantage;

Love does not deliberately engage in actions or speak words that are so sharp, they cause an ugly or violent response;

Love does not deliberately keep records of wrongs or past mistakes;

Love does not feel overjoyed when it sees an injustice done to someone else but is elated, thrilled, ecstatic, and overjoyed with the truth;

Love protects, shields, guards, covers, conceals, and safeguards people from exposure;

Love strains forward with all its might to believe the very best in every situation;

Love always expects and anticipates the best in others and the best for others;

Love never quits, never surrenders, and never gives up;

Love never disappoints, never fails, and never lets anyone down."

Summary of Agape and Phileo

In this section I have combined my thoughts about Agape / Agapao Love under the title of 'Agape'. So the descriptions below are referring to both, even though I may be only using the term 'Agape'.

A. Agape / Agapao:

1. Agape Love focuses on being 'other person' oriented.

(By definition and scriptural descriptions)

a. It does not consider / make decisions by:

- what effect it will have on me / us.
(Agape / Agapao Def.; Eph. 5:25; John 15:13)
- if we will get anything in return.
(John 3:16; Rom. 5:8)
- Our feelings, or emotions.
(John 15:13; 1 John 3:16)
- Our preferences, desires, etc.
(Agapao Def; Rom. 12:9-10; Phil. 2:3)

(It is self-sacrificial in its approach.)

2. Its consideration is on:

- the other person.
(John 15:13; 1 John 3:16; Phil. 2:1-4)

- Servant mindset and approach.
(Agapao Def; 1 John 4:11)
- It prefers others above itself. Gives them preference. (Includes putting yourself in their place)
 - (Rom. 12:9–10; Phil. 2:3; Agapao Def.)
- It lays down its feelings, desires, viewpoints, needs, emotions, etc. for others. (Jn. 15:13)
- Investing into the other person, regardless of the prospect of any return from the investment.
(John 3:16; Rom. 5:8; Gal. 2:20)
- It is self-sacrificing. (John 3:16; 15:12–13; Eph. 5:25, 28, 33; 1 John 3:16)

3. It does not have favorites.

- Acts 10:34; James 2:8–9.
- Agape is expressed to everyone equally, not just those we like, but even to those who are our enemies.
(Matt. 5:43–48; Luke 6:27–36)

4. It is unconditional.

(Luke 6:32–35; John 3:16; Rom. 5:8; Gal. 2:20; 1 John 4:10)

5. Agape Love is not ‘relationship’.

- But relationship should come out of it.
(John 3:16; Rom. 5:8; Gal. 2:20)

6. Godly Love is Logic not Emotionally driven.

- Its choices emanate from the will only.
- As it matures, our Emotions will support it.
(*But even when we don't feel it, we can Agape*)
(Def. of Phileo; Luke 6:32–35; All scriptures on Love and Obedience; 1 Cor. 13:4–8)

7. Agape is:

- Consistent.
- Predictable.
- Self-Sacrificing.
- Has Longevity.
(1 Cor. 13:4–8)
(*Because it is Logically, & Will driven — not emotionally driven*)

8. Agape is affectionate.

- However, the affection is built upon the logic, fact, and discipline — not emotion.

(Def. for Agapao & Agape; 1 Pet. 1:22)

- God is Agape. (1 John 4:8). Yet he expresses Phileo to his disciples. (John 16:27) Phileo affection is a Godly thing once the selfishness is taken out of it via Agape.

9. True Agape's concern is as much for others and how it deals with and handles them as how it does these with itself. (Matt. 22:39)

- Agape does apply to how 'we' deal with and 'handle' ourselves. (Matt. 22:39)
- But, it gives very little regard or consideration to how 'others' handle and deal with us, because we're not committed to them 'for us'. We're committed to them 'for them'. (Phil. 2:7 — 'No reputation' — KJV. 'Nothing' — NIV. And took on the form of a servant. — That's Agape Love being demonstrated)

10. Agape is not offendable.

- 1 Cor. 13:5 ("not self-seeking")
 - Offense typically comes from having our feelings hurt and then seeking to protect ourselves.
- I'm not in it for me. (How I think or feel) Why would I get offended with you. (Def. of Agapao & Agape; scriptural descriptions)
- It disregards and forgives the offenses of others (AMP). (1 Pet. 4:8)

11. The depth of our Agape Love towards God is directly proportional to the depth of understanding about how much he's forgiven us.

(Luke 7:36-47)

12. Agape does not label people.

- a. 1 Cor. 13:5b ("it keeps no record of wrongs")
 - God does not develop an opinion or attitude toward someone for something they may have done or have been — and now they are labeled. (Will carry that reputation or stigma for life)

13. Agape Love is generous with giving its finances.

(2 Cor. 9:7; 12:14-15)

14. Agape would have evil exposed (even though it may be saddening) so the Truth can be known, rather than to not expose the evil. Agape does not agree with deceit, lying, falsehoods, etc.

a. 1 Cor. 13:6 — "... rejoices in the truth".

b. Truth and Agape are like married partners. It is not possible to be in Agape Love and Lie to someone. Any form of deceit or lying is operating outside the bounds of Agape Love.

- John 1:14 — The Word became flesh (Jesus) and he was full of Truth.
- John 8:31-32 — Jesus, as the Word, is Truth. Therefore if we abide in the Word, we'll know the Truth and it will set us free.
- John 14:6 — Jesus says he is Truth. (cf. 17:19)
- John 14:17 — The Holy Spirit is called the Spirit of Truth. (cf. 15:26; 16:13)
- John 4:24 — Worship must be done in Truth.
- John 5:31-33 — John bore witness to the Truth (Jesus).
- John 17:17 — The Word is Truth.
- Eph. 4:15 — We are to speak the Truth in Love. (Agape)
- Eph. 5:9 — The Fruit of the Spirit consists of Truth.
- 1 John 2:3-5 — If we say we know Jesus but don't obey him, we are liars and the Truth isn't in us. But if we obey him, the Love (Agape) of God is being perfected in us.
- 1 John 4:7-8, 16 — God is Love. (Agape)
- 1 John 5:6 — The Spirit is Truth.

We know God is Love (Agape). God is also Truth. Love and Truth operate / function as one.

c. Jesus revealed the basic difference between the two Kingdoms by comparing Truth and lying.

- John 8:31-47 — here Jesus compares himself and his Father (Kingdom of God) with the Pharisees and their Father (Kingdom of Darkness). He says the main distinction between the two is that Jesus and his Father are only Truth and deal only in Truth. While the Pharisees and their Father (the Devil) are only liars, and deal only in lies because their Father has no Truth in him.

15. Agape Love will remain faithful to a person and investing in them. (Period.) It will do this to whatever degree they are allowed by that person.

a. 1 Cor. 13:7-8.

16. Agape Love will serve only one Master.

(Matt. 6:24; Luke 16:13)

17. Agape does not have cliques or factions of friends.

- a. Phil. 2:1-4. (Esp. — v. 2)
 - Being like-minded, one in spirit and purpose and Agape Love are all considered the same thing. They are one in essence.
- b. God is Love. (1 John 4:8) He does not show favoritism. (Acts 10:34)
- c. Rom. 13:10 (Amp). Factions harm people.

18. Agape is commandable. This is proof it is not emotionally based. Emotions cannot be commanded.

Matt. 22:38-40; John 13:34-35; 15:12; 1 John 4:21; 2 John 5-6. All the scriptures where we are commanded to Love use Agapao / Agape. Never Phileo — because it is more emotionally based — Def. of Phileo.

19. Agape is not a choice or option for Christians. It is commanded that we learn to live in it.

- Matt. 22:38-40 (Agapao).
- John 13:34-35 (Agapao & Agape).
- John 15:12 (Agapao).
- 1 John 4:21 (Agapao).
- 2 John 5 (Agapao).
- 2 John 6 (Agape).

20. Agape is maturable and produces maturity.

(Col. 3:14)

21. Mature Agape is Unity and will try to find a way to live united with people.

(Col. 3:14)

B. Phileo:

1. Phileo Love (Without Agape) is 'self oriented'.

- a. Its first consideration is self. (Selfish). Decisions are made on the basis of:
 - It prefers and preserves itself first.
 - How I will or want to feel.
 - How I will or want to be affected.
 - Will I like this?
 - What will I get out of this?

- Is all about the kind of relationship produced.
(Def. of Phileo; Matt. 6:5; 10:37; 23:6; Luke 20:46; John 12:25; 15:19; Rev. 22:15)

2. It is emotionally based and driven.

- How we handle people and relate with them will ultimately come down to how they make us feel.
(Def. of Phileo; Matt. 6:5; 10:37; 23:6; Luke 20:46; John 12:25; 15:19; Rev. 22:15)

3. Phileo (Worldly Love) without Agape (God's Love):

- Is very inconsistent.
- Unpredictable.
- Will only sacrifice to the degree it will benefit its own interests.
- Longevity is questionable. (Too dependent on personal ideas, desires, priorities, emotions)
- It has factions, cliques, groups. (John 15:19 — “Belongeth to”)
(Def. of Phileo; Matt. 6:5; 10:37; 23:6; Luke 20:46; John 12:25; 15:19; Rev. 22:15)

4. It is very conditional.

- It is given most easily, consistently, and often to those who will reciprocate.
(Def. of Phileo; Matt. 6:5; 10:37; 23:6; Luke 20:46; John 12:25; 15:19; Rev. 22:15)
- That's why Agape not Phileo is for our enemies.

5. It is very affectionate. (With some, not everyone)

- In Phileo, the affection leads and everything else follows. It is very emotion driven. (not logic — discipline driven)
(Def. of Phileo; Matt. 10:37; 23:6; Luke 20:46; John 15:19)
- It is the source of sexual love. (Not Agapao)
(Def. of Phileo — Esp. Strong's Def.)

6. Pure Phileo is concerned how others are handling it. Especially how others make it feel.

(Def. of Phileo; Matt. 6:5; 10:37; 23:6; Luke 20:46; John 12:25; 15:19; Rev. 22:15)

7. When Phileo is built on the basis of Agape, it adds a strong realm of emotion, affection, and passion to the relationship. It is an aspect of

God's love as long as Agape is the foundation it's built upon. It can be Godly. The problem with this world is that Agape is removed, or not understood, and all that remains is Phileo. That is what turns it worldly & evil.

- God is 'Agape'. Yet he expresses 'Phileo'.
 - John 5:20; 11:3, 36; 16:27; 20:2.
 - Rev. 3:19.
- We are told to express 'Phileo'.
 - John 16:27.
 - 1 Cor. 16:22.
 - Titus 3:15.

Conclusion

According to the definitions and scriptural descriptions, at its core Agape Love is:

A Choice we make to discipline ourselves to obey God. It is a commitment. He sets the standard of every aspect of our lives of how we live and behave toward him and others. It focuses on expressing all the good qualities we see in God, i.e. — unconditional, persistent, non-offendable, fair and equal, intentional, focused, kindness, patience, self-control, gentleness, meekness, generosity, giving whether a return is realized or not, etc.

As we mature in that obedience, an affection and emotion is to develop to support our choices of obedience. They are felt by us and those receiving Agape from us.

Godly Love is placing such a high value on EVERYONE that you refuse to live without doing everything in your power to make their life better, more prosperous, and hopefully establishing a covenant type of relationship with them. But whether a mutual relationship establishes or not, our investment into the person does not change. It is self-sacrificial at its core. It is not dependent upon receiving something in return for the investment of itself into another.

It has been described like this:

Godly Love is Righteously, Sacrificially, Pursuing the Well-Being of Another.

This is done whether we have favorable feelings about doing it, or favorable feelings toward the person — or not.

God's best is that we have Affection, Emotion, and Passion as part of Agape Love.

In our expression of / and living in Agape Love, we will find that we will become more Passionate toward others as we Righteously, Sacrificially, Pursue their Well-Being.

Footnote:

The more mature we become in this Love, the more overwhelming the affection and emotion can become — to both us and the receiver.

The less we feel emotion or affection developing, the more crucial it is to make the choice to live in Agape Love toward others. The less we feel like it / the less passionate we are about it — the more important it becomes to obey God's commands and standards of what Agape really is — AND DO IT / LOVE OTHERS ANYWAY.