

Four Kinds of Love

(Taught during the Intertribal Meeting on board our ship, Beulah, anchored behind Palm Beach.)

I wanted to go over the four types of love, like the song says, "Love, love, love, love." 1 Jn 3:14 — This kind of love is agapao (#25), deep affection and warm feelings for another. It is strong fondness or enthusiasm. We must have this love for one another. If we don't have that, we have not passed out of death and into life. Agapao could also be in relation to an object — to feel love for something, to like or desire enthusiastically.

There are so many places that speak about love. In 1 Jn 3:16 the word translated love is *agape* (#26). Then there is *agapetos* (#27), *beloved*, as in 1 Jn 3:2, which is addressing someone fondly. (Like calling your wife honey – if you love honey. If you don't love honey there is no use calling your wife honey.) Mt 3:17 — "This is My *beloved* Son, in whom I am well pleased."

Then there is *phileo* (#5368), which is kind of a natural, family, friendly love. It denotes a common interest, befriending. *Agapao* (#25) is used as our Father's love for man, as in Jn 3:16. *Agape* love (#26) is in Rom 5:5 — we had better have that kind of love, which is the love of God. *Agape* love has been poured out into each one of our hearts. That is the love that we have.

Agapao (#25) is like finding one's joy in something. This is also a love we need to have. It is a direction of our will towards someone, as in 1 Jn 3:14 — loving the brethren. You may have love, but you have to direct it. It is no good loving someone without expressing it. Like we might get up in the morning but not speak to one another; we're not friendly; we don't look at one each other. Then there is no direction to our love, so we are in fact not loving. We don't love with our love.

Agape (#26) is in 1 Jn 3:16, "Hereby we know the love of God." This is *agape*, the love of God. He laid down His life for us, we ought to lay down our lives for one another. That is an expression of love — *agapao*. We direct the will to do that. So, we have love, but we have to be like our Master, who directed His will. His love went on to the cross and into death. We have to have that kind of love. There is a great big mix-up here in our understanding.

1 Cor 13:1 – We can have all those other things, but if we don't have love (*agape*) then we are just a sounding gong and a clanging symbol. That is *agape*, the kind of love that hardly even notices when others do us wrong. If our love is expressed in the direction of our will, then when someone does us wrong, what do we do? We don't react; we turn the other cheek. Pr 15:1 – A soft answer turns away wrath. You actually love by having a soft answer. A benevolent love is expressed towards others.

If we could really understand the four different types of love, we would understand the love we must have in order to know that we have passed out of death and into life. We know we have passed out of death and into life because we love the brothers. So we know what love is because it is defined in 1 Jn 3:16. Therefore since He laid down His life for us, we lay down our lives for one another.

We know the love of God because our Master laid down His life and we ought to lay down our lives for one another. This is the same love our Master had that enabled Him to lay down His life. We can see the love of God in our Master because He laid down His life for us. This is observable love. This is the definition of the love we must have to know that we have passed out of death into life. We love, but love goes the further step of the direction to our will.

For the love of Messiah constrains us (2 Cor 5:14-15). If we do have love, we are to show it. We are to show by the direction of our will that we do love them, not leave them to guess. If I am not loving you, you won't ever know that I have passed out of death and into life. Maybe you are always thinking about how people aren't loving you. If you really loved them, you would love them anyway. You would hardly even notice that they are not loving you.

Love does not keep a record of wrongs (1 Cor 13:5). I have all the places it talks about love. I could go down the list, beginning with the hundred verses of *agapao* (#25), the hundred for *agape* (#26), and then *agapetos* (#27) — addressing someone as "my beloved" as in, "My beloved son, in whom I am well-pleased."

Then there are about 21 verses of the word *phileo* (#5368), like Mt 10:37 – If you love your father more

than Me, you are not worthy of Me. If your *phileo* love of your family is greater than your love for Him, than you are not worthy of Him. Because He laid down His life for us, we lay down our life for one another as disciples. This love goes beyond *phileo* love. If you have *phileo* love of your family more than the love of God, you don't have revelation that His love has been poured out in your heart. It proves you are not worthy of our Master. You don't have the same love that He had to pour out His life to lay down His life, that we would no longer live for ourselves but for Him who loved us unto death (2 Cor 5:14-15). That is laying down your life – the definition of ultimate love.

We have to have the kind of love that is the direction of our wills towards a person so that he can sense that you love him. You can't fake it long. Unless you have the energizing power of love to well up in you to direct that will, then you are going to run dry sometime. We have that perpetual love of our Father in our hearts, that we could direct our will towards someone. If we have it we can love even when we don't feel good.

I know that I have passed out of death into life because people love me, right? We know that we have passed out of death into life when we express that love towards our brothers – it involves the direction of our wills. We know when this is happening, and it is confirmed when we sense their love too.

Hakam – If we walk by each other and don't express that kind of love from our wills to one another, then the other person can't know that God loves him.

We used to say that ignoring one another is the highest form of hatred. Perhaps they were faulty or just had an argument with their wife, or something of that nature. (But they weren't supposed to be having an argument, not with a 100% love and 100% submission. That solves the problem.)

Self-control is the fruit of the Spirit. Maybe we ought to take every verse and go through the four kinds of love. It would take all day to do it. Love is patient and love is kind. The fruit of the Spirit is love, joy, peace, and patience. If we don't have love, we don't have self-control. (Hakam – If you don't have self-control, you don't have love.)

And if we don't have love, we don't have joy, or peace, or patience either. If you lose your patience, that means you lost your love a long time ago. It is the first one you lose first. If we don't *have* love, we can't *give* love. We can only give what we've got. It is just like thanksgiving — we can't give what we don't have. We *can* give what we've got.

It is really funny that 1 Cor 16:22 is *phileo* love. "If one does not love the Lord, have a friendly affection for Him, and is kindly disposed towards Him, he shall be accursed. Why is it a family love, a natural type of love?

Haggai – It seems as though our Master is not hard to love, that you do not really have to use your will to love Him.

Nun – It is like you said, we can pretend for a while, but then it comes out. Unless we have that energizing, inherent love for others, it is not real. How could you say you have an *agape* love towards someone and not be kindly disposed towards him and affectionate, all those things. I think *agape* love has all this with it, including that family love.

Why did Paul say that to the Corinthians? He was calling down *anathema* on those who didn't love Him.

Chanowk – I was thinking it was because they didn't know Him. Maybe that could refer to the anointing also, to somebody who doesn't love everything that comes from the anointing.

It is possible they weren't even believers at all.

Chanowk – It is possible that when they heard they were going to eat pumpkin seeds or something, they went, "Oh, goodness gracious." Then there is probably something in them that doesn't love Yahshua.

Nahaliel – It seems like *agape* love is using your will, an absolute direction of your will to love without asking anything in return. When we wake up in the morning and walk through the midst of our brothers and we don't direct our will, we don't use it, to make the others know that you love them, they have to keep guessing whether we love them or not. That keeps everyone guessing, whether we love them or not, whether something is wrong with them or not.

Phileo love is an affectionate love. We have to be affectionate with our Master. You have to enjoy the presence of our Master. *Agape* love could be, "I have to love you, my wife," but we don't enjoy their

presence. It could be that it is *phileo* love because if we have that affection towards him (or our brother) we enjoy His presence in our heart (just like we enjoy the presence of our wife or brother). You are allied together.

You said in a teaching one time that *agape* love actually leads to *phileo* love. It brings you close to the energizing power, the will inside of you to actually love people you didn't love before. But then it doesn't stop there, it goes on to an affectionate love. Natural, *phileo* love is something that grows. *Agape* love is violent to bridge the gap, to go through and not measure whether you are getting a return or not for your love. It just gives.

When the spirit of accusation comes upon us, we are always looking to see whether our brothers are paying attention to us or not. Then the measure becomes, "I know I have passed from death and into life because my brothers are paying attention to me. They are giving me affection, they are including me, and they are making me feel good."

Then the slightest thing happens and there you are, full of accusations, and that's that. That is the exact picture of what happens. I have seen this over and over again in my own life.

Mevaser – I was thinking that *agape* love is our Father being released to work through us to communicate His love to our brothers, our wives and children. You can't fake that. Either His love is pouring out of us or it isn't. When you receive His love you are never the same again, when you know He loves you through your brothers.

Love always works for the interests of others.

David ben B'rith – Is the love we talked about in 1 Cor 16:22 the same kind of love our Abba will reward the nations for? They were kind towards His anointing, like they loved Him. "When did we do that?" They will ask our Master. "When you did it to My own, My little ones."

I was wondering whether it was at least this kind of love Paul was encouraging our brothers to have. If you don't even have that, of course you are cursed. In Eph 6:24 it talks about "Grace being with all those who love our Master Yahshua with sincerity." I was wondering what kind of love that was, if it was a different kind of love because it was addressed to another kind of edah, that was bearing a bit more fruit.

That was the last thing he told the Ephesians, but in Rev 2:4 He told them they had left their first love. That is *agape* (#26). In Eph 6:24, Paul wrote them that grace be with those who love *agapao* (#25 – the direction of the will, determination) Messiah. That impelling love is something they lost. They left their first love. They may not have lost it but they left it. They left *agape*. Is it possible to leave it?

Shoresh – When you leave something you tend to go to something else. When we were speaking earlier, it reminded me of Jer 31:1, "I will be the God of all the families of Israel, and they shall be My people." It is like what you started talking about in the beginning. If you don't have a sexton, you might have a house, but you don't have a home. If we don't have His love in our heart, we won't be the families of Israel. Our families were based on common blood, common heritage, and common likes. But our Master's love breaks through those barriers so that you will want to be there.

His *agape* love really has to be in our hearts, and engaging our wills. *Phileo* love is not like how we love, but we can care for others out of obligation, then people won't want to be here, they won't be part of the families of Israel. Several months ago you shared with us Isa 1:15 and told us what covers our hands with blood is ignoring our brothers. Of course we are not going to do the horrible things the nations do. But as Paul said, if we don't have an affectionate love for our brothers, then *maranatha*. What are we doing here anyway? How can we make a claim that we love Him if it is not extending into that aspect of our lives?

I think this terrible guilt feeling comes upon us, when we fail to love and really extend ourselves to our wives, our children, and our brothers, due to our selfishness. You just feel totally guilty and you want to go make up for that. I am thankful for that.