

## Attachment

*If anyone does not love the Lord, let him be accursed. Maranatha. (1 Cor 16:22)*

“Love” in this verse is *phileo* (#5368), fondness, personal attachment, having affection for (common love).

1 Cor 16:22 does not apply to Christians (Jn 14:15,21,24; 9:39-41; 1 Jn 2:4). What then does it mean? What did Paul mean by, “let him be accursed,” or “let a curse be upon him,” and “Maranatha”?

1 Jn 3:14,16,23 — So who is 1 Cor 16:22 written to? What is love? *Love* in 1 Jn 3:14 is defined by verse 16. To be *honored* by Him in Jn 12:26 is to be loved by one’s brothers (Jn 14:15,21).

1 Jn 3:23 refers to Jn 13:34, and this love is defined in 1 Jn 3:14,16,23.

1 Jn 2:4 is referring to both Jn 13:34 and 14:15,21.

Jn 5:24 is defined by 1 Jn 3:14, which is defined by 1 Jn 3:16, as we have said.

1 Cor 16:22 is written to those who live in the Community in Corinth (1 Cor 1:2), since those who live outside of community are not expected to do something that is impossible for them to do. 1 Cor 16:22 is written to *believers*.

Those who are not baptized into Messiah are not in the Community, since the Body of Messiah is expressed by a community where everyone in Messiah does his part in this corporate (corporeal) expression to the world around them (Eph 2:10; 4:16; 1:22-23; 2:20-22). “It takes a community” now as it did in Acts 2:41-45; 4:32-37, as Paul acknowledged in 1 Ths 2:14.

If you have not been baptized into Messiah, you are not in His Body, and His Body is still expressed on earth as a community, as it was in its beginning. Jn 3:16 and Acts 2:44 make it clear what *believe* means, “for all who *believed* were together and had all things in common.” And Acts 2:45 says what they *did* to make a community, after

hearing the *many other words* in verse 40, as Mt 28:18-20 commanded. How else could they be saved from that *perverse generation* who crucified Messiah? (Acts 2:36-47).

Acts 2:46 — *Daily* in the temple complex, out in the open around the temple, where the Gentiles could go, the “Court of the Gentiles.” The church cannot be any other way than the way it was then, as Acts 2:42 and 1 Jn 1:3, or it is *apostate*, disconnected from the teaching and fellowship of the apostles.

No one could love Messiah with *agape* (#26) love and *agapao* (#25) love without having been truly baptized into His Body. But to love Him in 1 Cor 16:22 is *phileo* (not *agape*), which is an emotional, affectionate love, as for a family member — brotherly love and affection. It is to have affection for, denoting personal attachment, as a matter of sentiment, chiefly of the heart,<sup>1</sup> expressed by a kiss as a mark of tenderness or love (Ps 2:12;<sup>2</sup> Lk 22:48; Rom 16:16; 2 Cor 13:12; 1 Ths 5:26; 1 Pet 5:14), as with a hug or embrace, a show of some affection.

Ps 2:12 — “Kiss the Son” — as the context in Ps 2:10 shows, the kings and judges and all the people were presented with a clear choice. They could either love and respect (obey) Yahweh’s anointed one and experience His great blessing, or they could refuse to submit and incur His wrath. To kiss the Son is an act of submission (1 Sam 10:1). 1 Kng 19:18 — Thus to do homage is the meaning here. *Kiss* (#5401), as to *love* in 1 Cor 16:22, is to do homage, as the idea of fastening an attachment to something. In Ps 2:10-12, homage is reverence, regard, respect, something that shows respect or attests to the worth or influence of another; paying tribute.

In 1 Cor 16:22, *phileo* is to love with the meaning of having a common interest and bond with another (Mt 10:37; Jn 5:20); in Lk 14:26, *hate* means no longer having

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<sup>1</sup> While *agapao* (#25) is wider, embracing especially the judgment and the deliberate assent of the will as a matter of principle, duty, and propriety.

<sup>2</sup> The Septuagint and the Vulgate read *embrace discipline* or *accept correction* instead of *kiss*. The Targum reads *receive instruction*.

common interests with or attachments to family members (Lk 14:26,33; Jn 12:25), because one's heart was stirred towards a greater cause.

In 1 Cor 16:22 the word *anathema* or accursed (#331) means given over to or devoted to destruction or divine condemnation (Gal 1:8-9; 3:13; 1 Cor 12:3; 16:22; Rom 9:3; Ex 32:32), or an indissoluble self-cursing vow, such as a baptismal vow (Gen 15:17-18; Jer 34:18).

The word *maranatha* (#3134) is an exclamation of approaching divine judgment. So when Paul heard of or observed apostates, as in Rom 16:17, divisive people destroying the peace and unity of the Edah/witness of Jn 13:34 and 17:23, he knew that they were not loving Yahshua. They were those who would be crushed (Rom 16:20) by the wisdom and obedience of the faithful and wise virgins (Rev 17:14).

Those who cause divisions are the apostates who stand apart from the apostles (Acts 2:42; 1 Jn 1:3) and cause dissension (1 Tim 2:8; 1 Cor 1:2,10,13; Gal 5:20). Strife and rivalry cause dissension, which will lead to divisions in the Edah and cause the witness to decrease, leading to decline, the demise of the Edah. Gal 5:20; Rom 14:13 — Causing offenses that become a snare or stumbling block to others; contentious, divisive people cause others to stumble (Mt 18:6-7), so they should be avoided (1 Cor 5:9-13; 2 Ths 3:6; 2 Tim 3:5; Tit 3:10).

1 Cor 16:22 is not speaking of unbelievers, those outside the church, but those *in* the church, as the wicked in Dan 12:2,10 and those “left behind” in Mt 24:40-41, and possibly those in Acts 5:1-11 who were certainly *anathema* — cursed to death (1 Cor 11:27-31; Mt 25:1-13).

1 Cor 16:22 — There are those who do not love our Master Yahshua, but do they *claim* to love Him dearly, affectionately? What is the sign of this love? So this verse is not talking about unbelievers who do not know Messiah, or never heard of Him, but those in the church who claim to know Him (1 Jn 2:4), but do not walk or live as He does. They claim to have eternal life because they went through a ceremony of some kind — bar

mitzvah or baptism. They claim to see (Jn 9:41), claim to know Him (1 Jn 2:4), but cause dissension and are not in fellowship with the apostles and their teachings. They are obviously not loving their brothers (1 Jn 3:16; Jn 13:34), and Jn 5:24 is just doctrine to them (1 Jn 3:14,23).

The Sabbath is kept only by those who love Him as Mt 22:37 and Ex 31:14 and 1 Cor 16:22 say. And Jn 5:24 is just doctrine if it doesn't add up to 1 Jn 3:14,16,23, as Paul's arithmetic said about those in the church in Corinth (1 Cor 16:13-20). 1 Cor 16:22 — If anyone in your church (as in Corinth, as all in every place, 1 Cor 1:2) does not love the Sovereign, Yahshua the Messiah, in common interest with Him and the apostles, let this one be accursed.

*Anathema* is not just discipline for self-centered believers, but punishment for those who do not love with common affection, which means communion, as a co-worker together with Him, as with Paul in 1 Cor 3:9 and 1 Cor 16:16, working for Him and with Him (Mt 12:30). But if someone is working for himself, for his own sake and glory (Jn 7:18), his affections are not for Messiah, but for himself, though he tries to convince himself differently.

*Maranatha* is as Rev 3:3, our Master coming by His Spirit to judge those who are actually dead, not as Rev 3:4, and will not be as verse 5. They seclude themselves or separate from fellowship with others, as wheat and tares are distinct after fully grown, and are separated at the harvest. In the case of those in 1 Cor 16:22, the Master must come and judge those kinds of people who work but do not have affection for Him (Mk 8:34-36).

There are two kinds of foolish people: those who were actual believers and those who just claimed to see and know Him (Jn 9:41; 1 Jn 2:4). Both are distinct from those who walk with Him — in the same manner as He walked (1 Jn 2:6).

1 Cor 2:14; 3:1 — There will always be the natural-minded, the carnal who pay attention to the flesh (2 Cor 5:16), and the wise virgins. There are believers who have

stained their garments, and tares who claim to be wheat. So Rev 3:3 was necessary in such cases — for one He comes for discipline (Rev 3:19), for the other He comes for punishment for their false claim (1 Jn 2:4). Both are working for their own glory, but who can distinguish between them without erring? 1 Cor 16:22 — So cursed is the one who is not loving our Master, since there is no way to excommunicate him from the community, since he is pretending to love Him.

If one knows Yahshua he will be able to obey His word and commandments (Jn 14:15,21). But if he does not have an affectionate love for Him, he will not be able to obey from the heart, as we also must have *phileo* and *agape* for one another.

#25 — to love (*agapao*)

#26 — the love which one has (*agape*)

You can't love unless you have love (Rom 5:5).

1 Cor 16:22 — Love is the opposite of hate, as in Jn 12:25 — hate (#3404) is to detest one's sinful life wasted in the world on self. Lk 14:26; Mt 10:37 — To love more, be fond of, attached to the point of rejecting Messiah (Mk 10:21-22).

In Jn 12:25, *love* (#5368) is attachment, just as in 1 Cor 16:22. One must break his attachment to his own life and family to be a disciple; break attachment to the world (Acts 2:40; Mk 10:17-22,28-30), including possessions, job, and all civilian affairs (2 Tim 2:4).

If anyone knows Yahshua (Phil 3:10-11) he will be able to obey His word; if one does not know Him, he will not be able to obey His word (Jn 8:51), for he does not have an affectionate love for Him (1 Cor 16:22; Jn 14:15,21) as we have also for one another.

1 Jn 3:14,16 — We *know* love (1 Jn 5:13-14).

In 1 Cor 16:22, *love* (#5368) is the feeling of emotion in the soul toward your Savior; a moderate feeling or emotion, personal or tender attachment, fondness, as one has for parents or family members.

The #5368 love is almost like the #25 love, but the #25 love is wide, embracing especially the judgment and the deliberate assent of the will, as a matter of principle, duty, and propriety. #25 is the direction of the will, and #5368 is when your affections are moved with emotions, as for family, possessions, friends, farms, dream homes. *Phileo* love involves attachment or emotions, and is only directed toward that which stirs one's emotions, whereas *agape* love is not what only the emotions dictate, but a higher and greater love (Rom 5:5; 1 Jn 3:14,16).

But as 1 Cor 16:22, our emotions *should* be stirred, along with the heart, or vice-versa, since Rom 5:5 has occurred and the Holy Spirit has been imparted to us (Eph 1:13). The rich young ruler should have had an emotional love also for the One who could give him what he wanted — Eternal Life (Mk 10:17-22,28-30).

To do Mk 10:28-30 takes the emotions and will and intellect — all three aspects of one's soul, all in agreement. This is the faith which comes by hearing (Rom 10:17), faith being the persuasion of one's spirit to the soul to one's mouth (Rom 10:9-10). The soul has three aspects which must agree, altogether one in unity, since the heart/spirit receives persuasion from the Holy Spirit and communicates to the intellect, emotions, and the will, and then if all agree, then the mouth speaks or confesses what one believes in his heart/spirit.

There is no by-passing of the will. All must be totally persuaded — the spirit/heart, and the soul (intellect, emotions, and will), and then on to the brain and to the mouth, resulting in baptism (1 Cor 12:13; Rom 6:2-5; Eph 2:10; 4:16, etc.)

Salvation is whole-istic (holistic), involving the complete personality of the man, not in any way in dissection into parts, but whole-hearted. That is, fully persuaded, without anything to hold one back from coming to drink the Water of Life (Rev 22:17). There is nothing that one is attached to or has more love or fond affection for — not even wife, child, father, mother (Lk 14:33; Mk 10:29; Mt 19:29). Yes, it includes *wife* in KJV, and in Lk 18:29 in all versions — all say those most loved, with fondness and

affection. Remember, your wife cannot give you eternal life, nor can anything else you are attached to, but only Yahshua. Rev 22:17 — “Freely” means without a cause to reject Messiah (Lk 10:16; Jn 3:18,36).