

Friendship

By Dave DeWitt

Definition

Friendship is an internal, subjective, state of affection, rooted in receiving a benefit from an external attachment. Or simply,

Friendship is personal affection

The one element that pervades all forms of friendship is affection. Affection is a state of mind whereby an external stimulus creates an internal fondness for someone or something. Friendship happens when a person decides that a mental attachment to an external stimulus is beneficial, thus creating a personal fondness. Friendship, therefore, is not objective. It is an affection that is not centered in the object of the affection but subjectively centered in the one having the affection.

Secular Friendship

The secular idea of fellowship is not in contradiction, but is more restricted, than the one offered in the Bible. Secular friendship is all about mutual interaction among people. Here are three examples:

- **New Oxford American Dictionary:** Friendship is “the emotions or conduct of friends; the state of being friends.”
- **Wikipedia:** “Friendship is a relationship of mutual affection between two or more people.”
- **Psychology Today:** (quoting Anais Nin) “Each friend represents a world in us, a world possibly not born until they arrive, and it is only by this meeting that a new world is born.”

I see no conflict between the biblical and secular concept of fellowship as far as goes. It’s just that the biblical concept is both broader and more precise. So let’s first look at the valid elements of fellowship understood by society in general.

It appears that the secular concept of friendship (at least in the English language) assumes a mutual relationship between people. Most parallel friendship with words like: amity, camaraderie, friendliness, comradeship, companionship, fellowship, fellow feeling, closeness, affinity, rapport, understanding, harmony, or unity. We can conclude that the secular concept is that friendships are emotional, mutual, generally harmonious and include some form of affection. Friendships are also not a public thing. They are not something you would have with a crowd at a football game. They are individual and, although they might involve several individuals, they are something inside of us. I like the way “Psychology Today” put it, “Each friend represents a world in us.” When we find a new friend “a new world is born.” So the general social secular idea of friendship is good, as far as it goes. Simply put it says,

Friendship is mutual personal affection

Biblical Friendship

Although we shall discuss this more precisely, it should be stated from the onset that the biblical concept of friendship differs from the secular one in three basic ways. Biblical friendship: (1) is not always mutual, (2) can involve things as well as people, and (3) includes a personal moral decision. In other words, it doesn’t just happen to us. The trigger for the friendship may just happen, but the friendship is also a personal decision.

This study develops a definition of friendship based upon four biblical words, two (Old Testament)

Hebrew words and two (New Testament) Greek words. Here are those words with their basic definitions.

- אָהַב (Ahab) “Affection, both pure & impure, divine & human” (BDB Lexicon)
- רֵעַ (Rea) Friend, “an associate (more or less close): brother, companion, fellow, friend, husband, lover, neighbor” (Strong’s)
- Φιλέω (Phileo) “To have ... affection for someone or something based on association” (Louw & Nida Lexicon). [The noun form is Φίλος (Philos) “A person with whom one associates and for whom there is affection or personal regard — friend” (Louw & Nida).]
- Σπλάγγνον (Splagchnon) Inward parts: “bowels, intestines (the heart, lungs, liver, etc.).” Regarded “by the Hebrews as the seat of the tenderer affections, especially kindness, benevolence, compassion” (Thayer Lexicon). [A slight variation of this word, σπλαγχνίζομαι (splagchnizomai), is the word for *compassion*.]

An Important Note about Words

Some verses quoted here (from the NASB) will use the word “love” to designate “friendship.” But that is very unfortunate and confusing because there are (at least six) different words in the Bible that might be translated by the very broad English word “love.” For the sake of simplicity and clarity, in my comments I will not use the word “love” as a synonym for friendship. I will only use the word for “love” [or “agape love” after the Greek word ἀγάπη (*agape*),] for the concept of giving without expecting something in return (John 3:16; 1 Corinthians 13:4-7). This is also very close to the concept of the Old Testament word רַחֵם (*chesed*), often called “loyal love” (Hosea 6:6). So here the word “love” will only be used for a translation these two original words which do not describe friendship. That leaves the four words listed above as the source for defining biblical friendship. I realize that the author determines the final meaning of a word, words can be used poetically or metaphorically, and the final interpretation is understood from the context. I also realize the meaning of words can overlap one another. Nonetheless, words do have a restricted range of meaning. My understanding is that the four words listed above, used in this study, have the general meaning of “affection.”

Seven Attributes of Biblical Friendship

1. Friendship Is Subjective

The core of friendship is affection. Notice the assumption of affection in Jesus’ friendship with Lazarus.

So the sisters sent word to Him, saying, “Lord, behold, he [Lazarus] whom You love [φιλέω (phileo) have affection for] is sick.” ... Jesus wept. So the Jews were saying, “See how He loved [φιλέω (phileo) had affection for] him” (John 11:3, 35-36).

Friendship is something inside of us, not outside of us, subjective not objective. It is a feeling of fondness or attachment which is created or awakened within us by some external trigger accompanied by a decision about that external trigger. Different things trigger the affection of different people. For example, we may agape love all our children, but we may not have the same friendship affection for each of them.

In Genesis we read,

Now Isaac loved [אָהַב (Ahab) had affection for] Esau, because he had a taste for game, but Rebekah loved [אָהַב (Ahab) had affection for] Jacob. So Isaac told Esau, prepare a savory dish for me such as I love [אָהַב (Ahab) have affection for] (Genesis 25:28; 27:4).

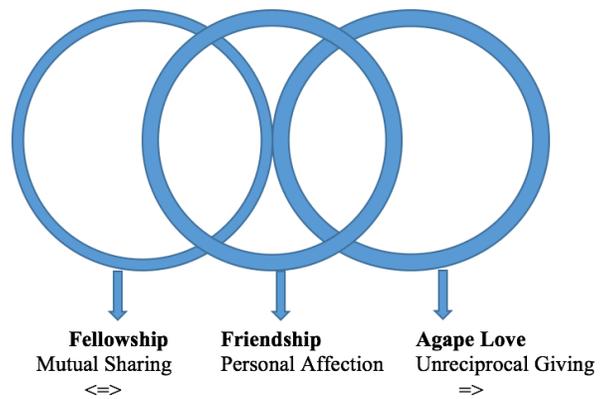
Notice Isaac’s affection for his son Easu was *because he had a taste for game*. His affection was based on his appetite for a meal made from wild animals. As we go along in life, we encounter an increasingly complex knowledge of some of the things the world has to offer, and hopefully some of the things God has offered. Some we hate and despise, others we admire and desire. Some of the external objects we encounter awaken something within our physical, personal, spiritual nature, nurtured by our exposure, which creates a new world of attraction or repulsion within us. And it seems to us like that affection is a whole new world that was not there before the trigger arrived. But we also have the capacity to make choices when that trigger arrives. Sometimes that repulses us into rejection and retreat. Sometimes that pleases, satisfies, or charms us into a condition of affection. When we choose affection, that’s friendship.

2. Friendship Is Not the Same as Fellowship or Love

The anatomy of relationships in the Bible might be expressed as having three basic elements: fellowship, friendship, and love.

Fellowship is mutual sharing. It is all about reciprocation. Either it is giving, expecting a response, or responding to something given. The opposite of fellowship is stinginess, the unwillingness to give or reciprocate.

Love (agape love) is very different. Love is giving without an expectation of reciprocation. It has no expectation of a return for a gift. Although it may hope for good things to happen later, it is giving without any thought of return for the gift itself. The opposite of love is hate, taking without the expectation of reciprocity.



[It is not within the scope of this study to look in depth at the subject of *hate*. But, it will show up here from time to time. And it’s a big subject, with 92 references, in the Bible. Surprisingly, the concept of *hate* is not contrasted with love in the Bible. But it is contrasted with friendship. And when *hate* is contrasted with *friendship*, it has the idea of **having a passionate prejudice against** someone or something.

If you were of the world, the world would love [φιλέω (phileo) have affection for] its own; but because you are not of the world, but I chose you out of the world, because of this the world hates [has a passionate prejudice against] you (John 15:19).]

Fellowship is two-way. Love is one-way. Fellowship is not agape love. Agape love is not fellowship. Both may (or may not) exist at the same time but they are not the same thing. They are not the opposite of each other (the opposite of fellowship is stinginess and the opposite of love is hate). But the two are mutually exclusive (non-overlapping) aspects of a biblical relationship.

Friendship on the other hand, can go two-ways, one-way, or no-way at all. Friendship is an affection which may either expect a return, or not expect a return, or have a subjective return in itself. And that’s the major difference between biblical friendship and secular friendship. The secular definition of friendship is always two-way, “a relationship of mutual affection between two or more people” (Wikipedia). That concept of fellowship is also in the Bible. But the Bible recognizes a friendship that the world does not, or at least the world would use a different word for it. Biblical

friendship can be with those who do not, or cannot, reciprocate. Job said, “*All my associates abhor me, and those I love [אָהַב (Ahab) have affection for] have turned against me*” (Job 19:19). Notice, Job does not say those I “have loved [have affection for] or those I used to love [have affection for]” but “*those I (currently) love [have affection for] have turned against me.*” And, as I mentioned above, *love* is a confusing translation here since this is not אַהֲבָה (*chesed*), the main word for *love*. As I indicated, Job is using the word which indicates those who *I have affection for*, those who I currently consider my friends, have turned against me.

David wrote the following about a man he considered a friend, but was not reciprocating his friendship.

For it is not an enemy who reproaches me, then I could bear it; nor is it one who hates me who has exalted himself against me, Then I could hide myself from him. But it is you, a man my equal, my companion and my familiar friend (Psalm 55:12-13).

Without using any of the words we are discussing, David described a friendship for a man who did not return it. David considered the man who had *exalted himself against me* to be his *companion* and his *familiar friend*. Friendship is a personal consideration which might include, but does not require, reciprocation.

There is one more application of this. It is also possible to have a friendship affection for people who **cannot** return it. For example, suppose I become enamored with C.S. Lewis. After reading and re-reading many of his books I might develop an affection for C.S. Lewis. This is **not fellowship** since there is no sharing going on. This is **not love** because I can do nothing for C.S. Lewis since he has been dead for many years. Nonetheless, I can develop an affection for him from just reading his work. Possibly, I am just developing an affection for his writing, but it seems to go beyond that to an understand of the man himself. The Bible recognizes that as a form of friendship. That same non-mutual concept of friendship could be applied to a study of Noah, Abraham, Job, David, Daniel, or the Apostle Paul (any figure in the Bible except for God the Father, Son, or Holy Spirit, since they are living and involved in our lives).

3. Friendships with Other Individuals May be Good or Bad

Biblical friendship can be a two-way thing like fellowship, a one-way thing like love, or a no-way thing when it never gets outside of itself. Neither fellowship, friendship, nor love are necessarily safe. Any of them can be placed in people or objects outside of biblical morality. But friendship has a unique danger which comes from its unique asset. It can also develop an affection for biblical characters or godly people who lived at various times in history, and benefit from that affection. Friendship is receiving a benefit from an attachment, but it's a subjective attachment. The unique danger of friendship comes from that asset. It does not require anyone else to be involved at all. It can create an imaginary world that exists only in the mind of the friend. It can create things like romance, respect, trust, or worship that do not involve anyone but ourselves, and hence do not exist in the real world.

That's particularly dangerous in the area of worship. Like other characters in the Bible, we can love God (Matthew 22:37), and we can have fellowship with God (1 John 1) because He is alive and involved in our lives. But we can also have a friendship affection for God. The danger is that we can also have friendship with a god we create in our own minds. Such friendship does not include fellowship with God or love for God.

To create a god in our own mind, and have affection for the god we have created, is a form of idolatry. We have all heard things like, “We are all worshipping the same God,” “My God would want me to be happy,” “My God does not judge people.” or “My God would...do or not do thus and so.” That implies worshipping a god I have created with my own mind. The focus of my affection is not two-way (fellowship) or one-way (love) but no-way. It begins and ends in myself. In which case, the actual God is not part of the affection for “My God.”

It is also possible to be a friend of, have an affection for, ideas we have about the true God. It is possible to be interested in what we know about God, what we say about God, what we do in the name of God, and not love God or have fellowship with God at all. Jesus said,

Many will say to Me on that day, ‘Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles?’ And then I will declare to them, ‘I never knew you’ (Matthew 7:22-23). ‘But in vain do they worship Me, teaching as doctrines the precepts of men’ (Matthew 15:9).

4. Friendships with Things and Ideas May Be Good or Bad

Fellowship requires reciprocation and is therefore restricted to something we have with people and God (possibly also angels, although we shall discount angels for our discussion here). You can’t have fellowship with things or ideas.

Love does not include reciprocation. It is possible to love things, but it’s wrong. Love should be restricted by giving to people and God. It’s always wrong to give to *the world* or *the things in the world* (1 John 2:15).

Friendship may be accompanied by giving or reciprocation, but it is not defined by either one. It is different from the other two basic elements of a relationship in that we can have a legitimate healthy affection for things or ideas, like the Word of God, the character of God, and sound teaching, that cannot reciprocate. Whereas love for things and ideas is always wrong, friendship for things and ideas may be either good or bad depending on the thing or idea.

Here are some bad friendships with things or ideas:

- *He who loves [אָהַב (Ahab) has affection for] pleasure will become a poor man; he who loves [אָהַב (Ahab) has affection for] wine and oil will not become rich (Proverbs 21:17).*
- *How long, O naive ones, will you love [אָהַב (Ahab) have affection for] being simple-minded (Proverbs 1:22)?*
- *How long will you love [אָהַב (Ahab) have affection for] what is worthless and aim at deception (Psalm 4:2)?*
- *They love [φιλέω (phileo) have affection for] the place of honor at banquets and the chief seats in the synagogues (Matthew 23:6).*
- *You adulteresses, do you not know that friendship [φιλία (philia) having an affection] with the world is hostility toward God (James 4:4)?*
- *Outside are the dogs and the sorcerers and the immoral persons and the murderers and the idolaters, and everyone who loves [φιλέω (phileo) has affection for] and practices lying (Revelation 22:15).*

It is possible to have a friendship with things like *wine and oil, the place of honor at banquets and the chief seats in the synagogues* or other things that are *in the world*. It is also possible to have a friendship with ideas which are *worthless* or *simple-minded*. Jesus said,

“For from within, out of the heart of men, proceed the evil thoughts, fornications, thefts, murders, adulteries, deeds of coveting and wickedness, as well as deceit, sensuality, envy, slander, pride and foolishness. All these evil things proceed from within and defile the man” (Mark 7:21-23).

These are friendship affections which come *from within, out of the heart of men*. But none of them reciprocate anything. They are only subjective affections for things centered in our own sin nature.

Here are some good friendships with things or ideas:

Using one of the words for friendship the Psalmist wrote:

- *How blessed is the man... [whose] delight is in the law of the LORD* (Psalm 1:2).
- [God] *chose the tribe of Judah, Mount Zion which He loved* [אַהַבָּ (Ahab) *had an affection for*] (Psalm 78:68).
- *O how I love* [אַהַבָּ (Ahab) *have an affection for*] *Your law! It is my meditation all the day* (Psalm 119:97).
- *For the LORD is righteous, He loves* [אַהַבָּ (Ahab) *has affection for*] *righteousness; the upright will behold His face* (Psalm 11:7).
- *He loves* [אַהַבָּ (Ahab) *has affection for*] *righteousness and justice* (Psalm 33:5).

Using the same word for friendship affection Solomon wrote:

- *He who gets wisdom loves* [אַהַבָּ (Ahab) *has affection for*] *his own soul* (Proverbs 19:8).
- *Whoever loves* [אַהַבָּ (Ahab) *has affection for*] *discipline loves* [אַהַבָּ (Ahab) *has affection for*] *knowledge, but he who hates reproof is stupid* (Proverbs 12:1).

So we can conclude that in the Bible, friendship affection is not restricted to people. It is possible to develop a personal subjective affection, a fondness which creates a connection, with things and concepts. And those friendships may be good or bad. They are bad when they are *friendship* [φιλία (*philia*)] *with the world*. They are good when they are a friendship [אַהַבָּ (Ahab)] *with righteousness and justice*.

5. Friendship Is Selective, and Therefore Often Offensive

One of the observations we can make about friendship is that it always selects someone or something over someone else or something else. Solomon said,

A man of too many friends [רַעִי (Rea)] *comes to ruin, but there is a friend* [אַהַבָּ (Ahab) *one who has affection for us*] *who sticks closer than a brother* (Proverbs 18:24).

To be a friend of everyone is to have no friends at all. Whatever we might have with our whole family, our whole church, our community, company, or political party, it is not friendship. When we choose a friendship affection, that choice itself will, by its very nature, cause a separation from others. The separation cause by selection may cause a jealousy in those not selected.

- *Now Israel loved* [אַהַבָּ (Ahab) *had an affection for*] *Joseph more than all his sons... His brothers saw that their father loved* [אַהַבָּ (Ahab) *had an affection for*] *him more than all his brothers; and so they hated him* (Genesis 37:3-4).
- *I, the LORD your God, am a jealous God, visiting the iniquity of the fathers on the children, on the third and the fourth generations of those who hate Me, but showing lovingkindness* [חֶסֶד (*chesed*) *giving loyal love*], *to thousands, to those who love* [אַהַבָּ (Ahab) *have an affection for*] *Me and keep My commandments* (Exodus 20:5-6).

Having a friendship is not a neutral thing. Friendship is selective in the sense that actions based on that friendship may have adverse effects on those who are not a friend. Actually, the evidence for the friendship is often seen in those adverse effects.

- *Hate [do not choose] evil, you who love [אַהַב (Ahab) have affection for] the LORD (Psalm 97:10).*
- *I have loved [אַהַב (Ahab) had affection for] you,” says the LORD. But you say, “How have You loved [אַהַב (Ahab) had affection for] us?” “Was not Esau Jacob’s brother?” declares the LORD. “Yet I have loved [אַהַב (Ahab) had affection for] Jacob; but I have hated [not chosen] Esau, and I have made his mountains a desolation and appointed his inheritance for the jackals of the wilderness (Malachi 1:2-3).*
- *For I came to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law; and a man’s enemies will be the member of his household. He who loves [φιλέω (phileo) has affection for] father or mother more than Me is not worthy of Me; and he who loves [φιλέω (phileo) has affection for] son or daughter more than Me is not worthy of Me (Matthew 10:35-37).*
- *You adulteresses, do you not know that friendship [φιλία (philia)] with the world is hostility toward God? Therefore whoever wishes to be a friend [φιλος (philos) has affection for] ... the world makes himself an enemy of God (James 4:4).*

6. Friendship Endures Adversity and May Create Adversity

A friend’s affection endures adversity. One who has made a subjective internally beneficial decision to form an external attachment will not abandon that attachment when adversity comes. Adversity in the form of trouble, difficulty, hardship, distress, disaster, or suffering does not affect friendship because these are all external circumstances, and friendship is an internal decision. The benefit derived and affection offered by an internal friendship cannot be impacted by external events. If a relationship is so affected, then it is not friendship. That would mean the benefit for the relationship was external not internal, objective not subjective. So by the basic definition, it was not friendship. There are three ways adversity is connected to friendship.

1. A friend may endure the circumstantial adversity that comes into your life with you.
 - *A friend [רֵעַ (Rea)] loves [אַהַב (Ahab) has affection for you] at all times, and a brother is born for adversity (Proverbs 17:17).*
2. It is also possible that a friend may create the adversity because his or her affection senses a need for your beneficial correction.
 - *Faithful are the wounds of a friend [אַהַב (Ahab) one who has affection you], but deceitful are the kisses of an enemy (Proverbs 27:6).*
 - *Oil and perfume make the heart glad, so a man’s counsel is sweet to his friend [רֵעַ (Rea)] (Proverbs 27:9).*
3. It is also possible that friendship will create adversity with others who will hate you for having the friendship. Jesus told His disciples that the world would hate them in the same way they hated Him.
 - *If the world hates [has a passionate prejudice against] you, you know that it has hated [had a passionate prejudice against] Me before it hated [had a passionate prejudice against] you. If you were of the world, the world would love [φιλέω (phileo) have affection for] its own; but because you are not of the world, but I chose you [notice that friendship is selective] out of the world, because of this the world hates [has a passionate prejudice against] you (John 15:19).*

7. Friendship Channels Our Activities

When Jesus spoke with Peter on the north shore of the Sea of Galilee (recorded in John 21:15-17), it was after Jesus had risen from the dead and (obviously) before He ascended into heaven from the Mount of Olives near Jerusalem. Jesus initially asked Peter, “Do you love Me more than these?” The word for love here [ἀγάπη (*agape*) giving without reciprocity] does not require friendship. In essence, Jesus is asking, “Are you willing to give more to Me than to your occupation of fishing?” [Many believe Jesus was asking Peter if he loved Him more than the other disciples. In that case, Jesus would be asking Peter if he was willing to give more to Him than to them.] Peter replied by changing the key word in the question from love to friendship. He said *Yes, Lord; You know that I love* [φιλέω (*phileo*) have affection for] *You*. Peter was not reducing the conversation, but moving it into the area of affection. After asking the question a second time and getting the same response, Jesus asked Peter the question using the word [φιλέω (*phileo*) have affection for Me]. After each affirmative response, Jesus directed Peter to the care and feeding of other believers. Here is the rest of the conversation.

*He said to him, “Tend My lambs.” He said to him again a second time, “Simon, son of John, do you love [ἀγάπη (*agape*) will you give without reciprocity to] Me?” He said to Him, “Yes, Lord; You know that I love [φιλέω (*phileo*) have affection for] You.” He said to him, “Shepherd My sheep.” He said to him the third time, “Simon, son of John, do you love [φιλέω (*phileo*) have affection for] Me?” Peter was grieved because He said to him the third time, “Do you love [φιλέω (*phileo*) have affection for] Me?” And he said to Him, “Lord, You know all things; You know that I love [φιλέω (*phileo*) have affection for] You.” Jesus said to him, “Tend My sheep” (John 21:15-17).*

Rather than conclude these two words are synonymous here, as some have suggested, it is better to say they are not the same but can exist at the same time. Although ἀγάπη (*agape*) love and φιλέω (*phileo*) friendship are not the same, they can both exist at the same time in the same person. And that combination led to a specific call to action. Jesus put those two words together again in the Upper Room Discourse just before His arrest. He said,

*“This is my commandment that you love [ἀγάπη (*agape*) give without reciprocity to] one another, just as I have loved [ἀγάπη (*agape*) given without reciprocity to] you. Greater love [ἀγάπη (*agape*) giving] has no one than this, that one lay down his life for his friends [φιλος (*philos*) those he has an affection for]. You are My friends [φιλος (*philos*) those I have an affection for] if you do what I command you (John 15:12-14).*

In both passages we can see more precisely what Jesus is saying if we remember the distinction between these words. Jesus is giving as His basic command, the foundation of all Christian interaction, as that of ἀγάπη (*agape*) love, not fellowship, and not friendship. But then he applies ἀγάπη (*agape*) love with φιλος (*philos*) friendship. We are to give to one another expecting nothing in return, just as Jesus gave to us (John 3:16; 1John 3:16). But the greatest way to do that is to lay down our lives for those who Jesus chose to have an affection for. Jesus laid down His life as a propitiation (1 John 2:2 – God was satisfied with it as a payment) for the sins of the world. But it was only a justification for His friends, those He chose to have an affection for. The love which is Jesus *commandment* for His disciples, does not lay down its life for the earth, the environment, or even the people of the world. It gives ἀγάπη (*agape*) love to His φιλος (*philos*) friends.

Appendix A

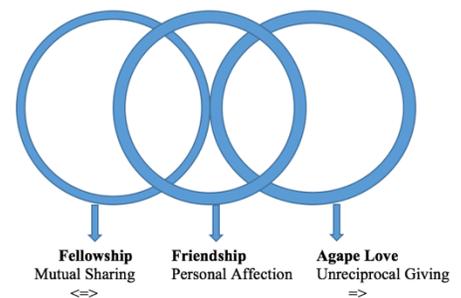
Romance Is a Form of Friendship

Romance is the connection between our sex drive and our spirit (our personality and spirituality). Romance is not the sex drive. Animals have a sex drive but not romance. The sex drive is just physical, romance requires a decision. Sex, disconnected from our spiritual nature is not romance. Physical sex tends to destroy romance. Romance is designed to get us married. It will continue or increase as long as the sex drive and our spiritual nature are connected.

When physical sex occurs, it disconnects the two and romance will decline if it doesn't take on a different form of friendship. When that happens in marriage, it is time for agape love (giving without expecting a return) to begin to dominate and replace romance. The pursuit of romance as the goal of marriage will destroy marriage.

When couples cohabit, then get married, the divorce rate skyrockets. According to statistics gathered by US Attorney Legal Services, a couple who does not live together prior to getting married has a 20 percent chance of being divorced within five years. If the couple has lived together beforehand, that number jumps to 49 percent. That's because the purpose of romance is to get us married, and then decline with the occurrence of physical sex. When that happens before marriage, romance begins to decline before marriage to where marriage is just a logistical contract.

Romance is clearly not the same as agape love. Love is giving without expectation of reciprocation and romance is usually based upon reciprocation. Romance is clearly not the same as fellowship because fellowship is always mutual sharing and romance might not be mutual or shared. Romance might be mutual and it might include unreciprocal giving, but necessarily. What it necessarily must be is an affection. But it can also be a personal affection restricted to an internal fondness which perceives and internal benefit that is never externally expressed. So romance fits inside the circle, as a subcategory of fellowship. Of the three basic elements of a relationship, romance is a certain kind of friendship. The application of this is that since romance is a form of friendship, it has all the principles of friendship.



1. It's an internal affection
2. It's not the same as fellowship or love
3. It can be dangerous
4. It can be good or bad

- **Genesis 29:30** So Jacob went in to Rachel also, and indeed he loved [אַהַבָּ (Ahab)] Rachel more than Leah, and he served with Laban for another seven years.
- **Genesis 29:32** Leah conceived and bore a son and named him Reuben, for she said, "Because the LORD has seen my affliction; surely now my husband will love [אַהַבָּ (Ahab)] me.
- **Song 3:1** On my bed night after night I sought him Whom my soul loves [אַהַבָּ (Ahab)]
- **Song 5:16** His mouth is full of sweetness. And he is wholly desirable. This is my beloved [דוֹדָא (dod)] and this is my friend [רֵיעָא (Rea)]
- **Ecclesiastes 9:9** Enjoy life with the woman whom you love [אַהַבָּ (Ahab)] all the days of your fleeting life which He has given to you under the sun; for this is your reward in life and in your toil in which you have labored under the sun

Appendix B

Friendship Scripture Used to Develop This Study

אַהַב (*Ahab*) "Affection, both pure & impure, divine & human" (BDB Lexicon)

The word occurs 220 times in the Old Testament.

- **Genesis 22:2** *He said, "Take now your son, your only son, whom you love [אַהַב (Ahab)], Isaac, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I will tell you."*
- **Genesis 24:67** *Then Isaac brought her into his mother Sarah's tent, and he took Rebekah, and she became his wife, and he loved [אַהַב (Ahab)] her*
- **Genesis 25:28** *Now Isaac loved [אַהַב (Ahab)] Esau, because he had a taste for game, but Rebekah loved [אַהַב (Ahab)] Jacob.*
- **Genesis 27:4** *and prepare a savory dish for me such as I love [אַהַב (Ahab)]*
- **Genesis 29:30** *So Jacob went in to Rachel also, and indeed he loved [אַהַב (Ahab)] Rachel more than Leah, and he served with Laban for another seven years.*
- **Genesis 29:32** *Leah conceived and bore a son and named him Reuben, for she said, "Because the LORD has seen my affliction; surely now my husband will love [אַהַב (Ahab)] me.*
- **Genesis 37:3-4** *Now Israel loved [אַהַב (Ahab)] Joseph more than all his sons, because he was the son of his old age; and he made him a varicolored tunic. His brothers saw that their father loved [אַהַב (Ahab)] him more than all his brothers; and so they hated him and could not speak to him on friendly terms.*
- **Exodus 20:5-6** *... I, the LORD your God, am a jealous God, visiting the iniquity of the fathers on the children, on the third and the fourth generations of those who hate Me, but showing lovingkindness to thousands, to those who love [אַהַב (Ahab)] Me and keep My commandments.*
- **Leviticus 19:18** *'You shall not take vengeance, nor bear any grudge against the sons of your people, but you shall love [אַהַב (Ahab)] your neighbor as yourself; I am the LORD.*
- **Psalms 4:2** *How long will you love [אַהַב (Ahab)] what is worthless and aim at deception?*
- **Psalms 11:5** *The LORD tests the righteous and the wicked, and the one who loves [אַהַב (Ahab)] violence His soul hates.*
- **Psalms 31:23** *O love [אַהַב (Ahab)] the LORD, all you His godly ones!*
- **Psalms 33:5** *He loves [אַהַב (Ahab)] righteousness and justice; The earth is full of the lovingkindness of the LORD.*
- **Psalms 78:68** *But chose the tribe of Judah, Mount Zion which He loved [אַהַב (Ahab)].*
- **Psalms 97:10** *Hate evil, you who love [אַהַב (Ahab)] the LORD*
- **Psalms 119:97** *O how I love [אַהַב (Ahab)] Your law! It is my meditation all the day.*
- **Psalms 119:113** *I hate those who are double-minded, But I love [אַהַב (Ahab)] Your law.*
- **Job 19:19** *"All my associates abhor me, and those I love [אַהַב (Ahab)] have turned against me.*
- **Proverbs 1:22** *"How long, O naive ones, will you love [אַהַב (Ahab)] being simple-minded?"*
- **Proverbs 3:12** *For whom the LORD loves [אַהַב (Ahab)] He reproves,*
- **Proverbs 8:17** *"I love [אַהַב (Ahab)] those who love me; and those who diligently seek me will find me.*
- **Proverbs 8:21** *To endow those who love [אַהַב (Ahab)] me with wealth, that I may fill their treasuries.*

- **Proverbs 12:1** *Whoever loves [אָהַבְּ (Ahab)] discipline loves [אָהַבְּ (Ahab)] knowledge, but he who hates reproof is stupid.*
- **Proverbs 17:17** *A friend [רֵיעַ (Rea)] loves [אָהַבְּ (Ahab)] at all times, and a brother is born for adversity.*
- **Proverbs 19:8** *He who gets wisdom loves [אָהַבְּ (Ahab)] his own soul;*
- **Proverbs 21:17** *He who loves [אָהַבְּ (Ahab)] pleasure will become a poor man; he who loves [אָהַבְּ (Ahab)] wine and oil will not become rich.*
- **Song 3:1** *On my bed night after night I sought him Whom my soul loves [אָהַבְּ (Ahab)]*
- **Ecclesiastes 3:8** *A time to love [אָהַבְּ (Ahab)] and a time to hate*
- **Ecclesiastes 5:10** *He who loves [אָהַבְּ (Ahab)] money will not be satisfied with money, nor he who loves [אָהַבְּ (Ahab)] abundance with its income. This too is vanity.*
- **Ecclesiastes 9:9** *Enjoy life with the woman whom you love [אָהַבְּ (Ahab)] all the days of your fleeting life which He has given to you under the sun; for this is your reward in life and in your toil in which you have labored under the sun.*
- **Malachi 1:2-3** *I have loved [אָהַבְּ (Ahab)] you,” says the LORD. But you say, “How have You loved [אָהַבְּ (Ahab)] us?” “Was not Esau Jacob’s brother?” declares the LORD. “Yet I have loved [אָהַבְּ (Ahab)] Jacob; but I have hated Esau, and I have made his mountains a desolation and appointed his inheritance for the jackals of the wilderness.*

רֵיעַ (Rea) Friend, “an associate (more or less close): brother, companion, fellow, friend, husband, lover, neighbor” (Strong’s)

- **Exodus 33:11** *Thus the LORD used to speak to Moses face to face, just as a man speaks to his friend [רֵיעַ (Rea)].*
- **Job 42:10** *The LORD restored the fortunes of Job when he prayed for his friends [רֵיעַ (Rea)], and the LORD increased all that Job had twofold.*
- **Psalms 11:7** *For the LORD is righteous, He loves [אָהַבְּ (Ahab)] righteousness; The upright will behold His face.*
- **Psalms 33:5** *He loves [אָהַבְּ (Ahab)] righteousness and justice*
- **Psalms 88:18** *You have removed lover [אָהַבְּ (Ahab)] and friend [רֵיעַ (Rea)] far from me; my acquaintances are in darkness.*
- **Proverbs 7:4** *Say to wisdom, “You are my sister,” And call understanding your intimate friend [רֵיעַ (Rea)]*
- **Proverbs 18:24** *A man of too many friends [רֵיעַ (Rea)] comes to ruin, But there is a friend [בְּרָאָה (Ahab)] who sticks closer than a brother.*
- **Proverbs 19:4** *Wealth adds many friends [רֵיעַ (Rea)], But a poor man is separated from his friend [רֵיעַ (Rea)]*
- **Proverbs 19:6** *Many will seek the favor of a generous man, And every man is a friend [רֵיעַ (Rea)] to him who gives gifts.*
- **Proverbs 22:11** *He who loves purity of heart And whose speech is gracious, the king is his friend [רֵיעַ (Rea)]*
- **Proverbs 27:6** *Faithful are the wounds of a friend, But deceitful are the kisses of an enemy.*
- **Proverbs 27:9** *Oil and perfume make the heart glad, So a man’s counsel is sweet to his friend [רֵיעַ (Rea)].*
- **Proverbs 27:10** *Do not forsake your own friend [רֵיעַ (Rea)] or your father’s friend [רֵיעַ (Rea)],*

And do not go to your brother's house in the day of your calamity; Better is a neighbor who is near than a brother far away.

- **Proverbs 27:14** *He who blesses his friend [רֵעִי (Rea)] with a loud voice early in the morning, It will be reckoned a curse to him.*
- **Song 5:16** *His mouth is full of sweetness. And he is wholly desirable. This is my beloved [דוד (dod)] and this is my friend [רֵעִי (Rea)]*

φιλέω (Phileo) "To have love or affection for someone or something based on association" (Louw & Nida Lexicon)

- **Matthew 6:5** *When you pray, you are not to be like the hypocrites; for they love [φιλέω (phileo)] to stand and pray in the synagogues and on the street corners so that they may be seen by men. Truly I say to you, they have their reward in full.*
- **Matthew 10:37** *He who loves [φιλέω (phileo)] father or mother more than Me is not worthy of Me; and he who loves son or daughter more than Me is not worthy of Me.*
- **Matthew 23:6** *"They love [φιλέω (phileo)] the place of honor at banquets and the chief seats in the synagogues,*
- **Matthew 26:48** *Now he who was betraying Him gave them a sign, saying, "Whomever I kiss [φιλέω (phileo)], He is the one; seize Him."*
- **Luke 20:46** *"Beware of the scribes, who like to walk around in long robes, and love [φιλέω (phileo)] respectful greetings in the market places, and chief seats in the synagogues and places of honor at banquets,*
- **John 5:20** *"For the Father loves [φιλέω (phileo)] the Son, and shows Him all things that He Himself is doing; and the Father will show Him greater works than these, so that you will marvel.*
- **John 11:3** *So the sisters sent word to Him, saying, "Lord, behold, he whom You love [φιλέω (phileo)] is sick."*
- **John 11:35-36** *Jesus wept. So the Jews were saying, "See how He loved [φιλέω (phileo)] him!"*
- **John 12:25** *"He who loves [φιλέω (phileo)] his life loses it, and he who hates his life in this world will keep it to life eternal.*
- **John 15:19** *"If you were of the world, the world would love [φιλέω (phileo)] its own; but because you are not of the world, but I chose you out of the world, because of this the world hates you.*
- **John 16:27** *for the Father Himself loves [φιλέω (phileo)] you, because you have loved [φιλέω (phileo)] Me and have believed that I came forth from the Father.*
- **John 20:2** *So she ran and came to Simon Peter and to the other disciple whom Jesus loved [φιλέω (phileo)], and said to them, "They have taken away the Lord out of the tomb, and we do not know where they have laid Him."*
- **John 21:15** *So when they had finished breakfast, Jesus said to Simon Peter, "Simon, son of John, do you love [ἀγαπή (agape)] Me more than these?" He said to Him, "Yes, Lord; You know that I love [φιλέω (phileo)] You." He said to him, "Tend My lambs."*
- **John 21:16** *He said to him again a second time, "Simon, son of John, do you love Me?" He said to Him, "Yes, Lord; You know that I love [φιλέω (phileo)] You." He said to him, "Shepherd My sheep."*
- **John 21:17** *He said to him the third time, "Simon, son of John, do you love [φιλέω (phileo)] Me?" Peter was grieved because He said to him the third time, "Do you love [φιλέω (phileo)] Me?" And he said to Him, "Lord, You know all things; You know that I love [φιλέω (phileo)]*

You.” Jesus said to him, “Tend My sheep.

- **1 Corinthians 16:22** *If anyone does not love [φιλέω (phileo)] the Lord, he is to be accursed. Maranatha.*
- **Titus 3:15** *All who are with me greet you. Greet those who love [φιλέω (phileo)] us in the faith. Grace be with you all.*
- **Revelation 3:19** *‘Those whom I love [φιλέω (phileo)], I reprove and discipline; therefore be zealous and repent.*
- **Revelation 22:15** *Outside are the dogs and the sorcerers and the immoral persons and the murderers and the idolaters, and everyone who loves [φιλέω (phileo)] and practices lying.*

Φίλος (Philos) A person with whom one associates and for whom there is affection or personal regard — friend.” (Louw & Nida)

- **Matthew 11:19** *“The Son of Man came eating and drinking, and they say, ‘Behold, a gluttonous man and a drunkard, a friend [φιλος (philos)] of tax collectors and sinners!’ Yet wisdom is vindicated by her deeds.”*
- **Luke 14:12** *And He also went on to say to the one who had invited Him, “When you give a luncheon or a dinner, do not invite your friends [φιλος (philos)] or your brothers or your relatives or rich neighbors, otherwise they may also invite you in return and that will be your repayment.*
- **Luke 15:6** *“And when he comes home, he calls together his friends [φιλος (philos)] and his neighbors, saying to them, ‘Rejoice with me, for I have found my sheep which was lost!’*
- **Luke 15:29** *“But he answered and said to his father, ‘Look! For so many years I have been serving you and I have never neglected a command of yours; and yet you have never given me a young goat, so that I might celebrate with my friends [φιλος (philos)]*
- **Luke 16:9** *“And I say to you, make friends [φιλος (philos)] for yourselves by means of the wealth of unrighteousness, so that when it fails, they will receive you into the eternal dwellings.*
- **Luke 21:16** *“But you will be betrayed even by parents and brothers and relatives and friends [φιλος (philos)] and they will put some of you to death,*
- **Luke 23:12** *Now Herod and Pilate became friends [φιλος (philos)] with one another that very day; for before they had been enemies with each other.*
- **John 3:29** *“He who has the bride is the bridegroom; but the friend [φιλος (philos)] of the bridegroom, who stands and hears him, rejoices greatly because of the bridegroom’s voice. So this joy of mine has been made full.*
- **John 11:11** *This He said, and after that He said to them, “Our friend [φιλος (philos)] Lazarus has fallen asleep; but I go, so that I may awaken him out of sleep.”*
- **John 15:13** *“Greater love has no one than this, that one lay down his life for his friends [φιλος (philos)]*
- **John 15:14** *“You are My friends [φιλος (philos)] if you do what I command you.*
- **John 15:15** *“No longer do I call you slaves, for the slave does not know what his master is doing; but I have called you friends [φιλος (philos)] for all things that I have heard from My Father I have made known to you.*
- **John 19:12** *As a result of this Pilate made efforts to release Him, but the Jews cried out saying, “If you release this Man, you are no friend [φιλος (philos)] of Caesar; everyone who makes himself out to be a king opposes Caesar.”*
- **Acts 10:24** *On the following day he entered Caesarea. Now Cornelius was waiting for them and had called together his relatives and close friends [φιλος (philos)]*

- **Acts 19:31** *Also some of the Asiarchs who were friends [φιλος (philos)] of his sent to him and repeatedly urged him not to venture into the theater.*
- **Acts 27:3** *The next day we put in at Sidon; and Julius treated Paul with consideration and allowed him to go to his friends [φιλος (philos)] and receive care.*
- **James 2:23** *and the Scripture was fulfilled which says, "AND ABRAHAM BELIEVED GOD, AND IT WAS RECKONED TO HIM AS RIGHTEOUSNESS," and he was called the friend [φιλος (philos)] of God.*
- **James 4:4** *You adulteresses, do you not know that friendship [φιλια (philia)] with the world is hostility toward God? Therefore whoever wishes to be a friend [φιλος (philos)] of the world makes himself an enemy of God.*
- **3 John 15** *Peace be to you. The friends [φιλος (philos)] greet you. Greet the friends [φιλος (philos)] by name.*

σπλάγχνον (Splagchnon) Inward parts: "bowels, intestines (the heart, lungs, liver, etc.)." Regarded "by the Hebrews as the seat of the tenderer affections, especially kindness, benevolence, compassion" (Thayer Lexicon)

- **2 Corinthians 6:12** *You are not restrained by us, but you are restrained in your own affections [σπλάγχνον (splagchnon)].*
- **2 Corinthians 7:15** *His affection [σπλάγχνον (splagchnon)]. abounds all the more toward you, as he remembers the obedience of you all, how you received him with fear and trembling.*
- **Philippians 1:8** *For God is my witness, how I long for you all with the affection [σπλάγχνον (splagchnon)] of Christ Jesus.*
- **Philippians 2:1** *Therefore if there is any encouragement in Christ, if there is any consolation of love, if there is any fellowship of the Spirit, if any affection [σπλάγχνον (splagchnon)] and compassion,*
- **Colossians 3:12** *So, as those who have been chosen of God, holy and beloved, put on a heart [σπλάγχνον (splagchnon)] of compassion, kindness, humility, gentleness and patience;*
- **Philemon 7** *For I have come to have much joy and comfort in your love, because the hearts [σπλάγχνον (splagchnon)] of the saints have been refreshed through you, brother.*
- **Philemon 12** *I have sent him back to you in person, that is, sending my very heart [σπλάγχνον (splagchnon)]*
- **Philemon 20** *Yes, brother, let me benefit from you in the Lord; refresh my heart [σπλάγχνον (splagchnon)] in Christ.*
- **1 John 3:17** *But whoever has the world's goods, and sees his brother in need and closes his heart [σπλάγχνον (splagchnon)] against him, how does the love of God abide in him?*