

Eros, which is never used in our KJV bible, represents the most base and self centered of love. It is self serving, selfish and self gratifying. It is very fleshly and sensual.

Thelo is not inherently selfish or selfless. It is used of the primary will, volition or desire in one's life. In scripture *thelo* is translated as love in only one place, Mk 12:38. Here it speaks of the "love" or primary desire and will of the scribes as exercised in a negative "selfish and self satisfying" fashion.

Philos is the love of the brethren generated one for another that is taught to us by God.<sup>1</sup> It is the love which causes us to prefer to be in the company of one another more so than non believers. By its nature it engenders a reciprocal relationship whereby each involved benefits and is benefited by the other.

Storge does not appear by itself in the New Testament. It does, however, appear twice prefixed with an alpha privative<sup>2</sup> in Ro 1:31 and 2Ti 3:3. It also appears in our text in combination with philos. Storge is the familial love that is expressed and received in an unforced and unlearned way between blood relatives. It is the natural love between a husband and wife, parent and child, or grandparent and grandchild.

Agape is the most self sacrificing love. This is a self sacrificing regard for someone other than you. It is the word of choice by the Holy Spirit to describe the love of God.<sup>3</sup> This keeps the highest good of someone else in view, it is completely selfless.

Each of these loves expresses two things in common.

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<sup>1</sup> **1Th 4:9** *But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another.*

- Christians are taught this intuitively by the Lord Himself concomitant with salvation.
- Shortly after salvation the new Christian will naturally gravitate toward the 'new kind of person' that can relate to the new type of life they are now living.

**1 John 3:14** *We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.*

- Christians instinctively love one another. God Himself placed it within when He gave us eternal life. It is unsolicited, innate, and spontaneous in a regenerate heart. You either have it or you don't.

<sup>2</sup> An alpha privative is the prefix *a-* which expresses negation or absence

<sup>3</sup> **John 3:16** *For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*

1. Each one actively desires something and
2. None of them can be used in reference of: not liking or expressing one's affection and desire to or for something. Ie they always indicate a choice and action based on desire.

**Eros'** desire is 100% for **self satisfaction** at the expense of someone else.

**Thelo** is used of one's primary will or desire, that which 'drives' a person in their manner of life. As such it can be neutral based on one's heart. Its singular use as "love" in scripture shows it to be more selfish and self-centered.

**Philos** and **Storge** have a desire for **mutual benefit** and an expectation of **mutual reciprocation**.

**Agapes** desire, like *Eros*, is focused exclusively on the other object. Unlike *Eros* this love focuses on giving when *Eros* focuses on taking. It is completely **self sacrificing**.

Trait	Eros	Thelo	Philos	Storge	Agape
Selfless					
Selfish					

### *Kindly Affectioned One to Another*

- an exegetical commentary on Ro 12:10

<sup>KJV</sup> **Romans 12:10** Be kindly affectioned one to another with brotherly love; in honour preferring one another;

In Ro 12:10 the term **kindly affectioned** holds within it a wealth of joy for the believer. The greek word *philostorgos* {φιλόστοργος} is comprised of the two words **philos** from *philadelphia* {φιλαδελφία} and **storgos** from {στοργος}. In and of them selves these words

represent two of the four words for love that were used in the Ancient Greek world at the time of the writing of this epistle. A survey of the forms of love is as follows:

God is saying “Be family oriented in your affections towards one another with brotherly kindness.” This tells us something about what the NT local church should be like. The model is that of a loving family. God’s intent for the church is that of a brotherhood. The joy that we share as Christians is that we have every right to have the expectation that our brothers and sisters in Christ will not only prefer to be with us and spend their time in fellowship with us, but that we are received and treated as their very own flesh and blood!

This one word provides such a depth and breadth to what the Lord expects to condition our fellowship one to another. It is a joy and hope that all believers should express with the loving, preferring, natural expression God intended. Be kindly affectioned one to another.