

Exeges Bible

(Ready Research Bible – Literal Exegesis Study Bible)

Is there a difference between loving money and befriending money?

KJV – “For the love of money is the root of all evil, which while some coveted after, they have erred from the faith and pierced themselves through with many sorrows.” I Tim.6:10

NAS – “For the love of money is a root of all the evils, and some by longing for it have wandered away from the faith, and pierced themselves with many a pang.” I Tim.6:10

Exeges Bible – “For befriending silver is the root of all evil, which while some reach for, strayed from the trust, and pierced themselves through with many griefs.” I Tim.6:10

In the Bible, there are two Greek terms both commonly translated as love. The first common biblical word for love is “agapao”, used in well know passages like, John 3:16 – “For God so loved (agapao) the world...”, Matt.22:37 - “Thou shalt love (agapao) the Lord thy God with all thy heart...”, Matt 5:44 – “I say unto you, ‘Love (agapao) your enemies...,” Rom. 8:28 – “For we know that all things work together for good to them that love (agapao) God..., etc.

The second word commonly (but mistakenly) translated for love is the word phileo. Lexicons (Greek dictionaries) tell us that “phileo” is the common word translated to befriend or to delight in. But instead of just relying upon the lexicon for the definition of this word, we have a clear example in the scriptures of the difference between the two words.

In John 21:15-17 we see one of the clearest passages of scripture where we see a marked difference between the two Greek words for “love”.

Jesus asks Peter (v.15) “Simon son of Jonah, love (agapao) you me much more than these?” (Exeges Bible)

Peter then answers Jesus (v.15b) “He words to Him, yes, Adonay, you know I befriend (phileo) you.” (Exeges Bible)

As you follow the conversation, we see that Jesus and Peter are using two different words which also mean two different things. If that were not true, then why would Jesus press Peter by asking him repeatedly “do you love (agapao) me, if Peter was saying back to Jesus that he DID love him?”

If Peter was using a different word for love, but meaning the same thing as Jesus word for love, then why would Jesus continue to ask Peter to the same question concerning (agapao) love, and even finally asking Peter (v.17) “Simon, son of Jonah, befriend (phileo) you me?”

Peter knew exactly what Jesus was asking and chose to answer Jesus with – “Adonay, you know all, you know I befriend you.”

Based on just this conversation between Jesus and Peter, there is no way that the two terms can mean the same thing. If these two different terms meant the same thing, then Jesus and Peters conversation is illogical and doesn't make any sense at all.

Yet, why do most all the current Bibles translate these two terms exactly the same?

The Exegeses Bible correctly makes a distinction between these two terms.

So then we come to I Tim. 6:10.

As we have seen from both the context of scripture and most Greek Lexicons, the common translation of the word phileo is to befriend or delight, not love (as the Exegeses Bible correctly translates).

Is there a difference between “loving money” and “befriending or delighting in money”?

I think there is. If we say that the Lord's command in this passage is to not “love money”, then we can easily justify ourselves by saying: I don't love money, because I love the Lord and I don't love money like I love the Lord. We are then off the hook.

If we are to not “love money”, then we can say, I love my wife, I love my children, I love my... (you fill in the blank), and since this is a strong emotion and commitment, we can then justify to ourselves that this passage doesn't apply to me, because I don't love money like I do these other things. There are few things that we really love with that type of love.

But, if we are commanded to not “befriend or delight in money”, then we can't use make the comparison above. We have to examine our affections by a different standard, a standard that is different than that of biblical love.

For most of us, it may be a lot easier to be guilty of being the friend of or deligher in money than being a lover of money.

I think that is exactly the point of the passage and why phileo was used instead of agapao. Surely, we are not to love money, but in this passage we are commanded to NOT be friends with money or delight in money, which is quite a different thing.

By the way, in II Tim 3:2, the word used is phileo as well, not agapao. The Exegeses correctly reads as follows: “Know this also that in the final days furious seasons are present. For there becomes humanity, befriending self, befriending silver (money)... (v.4) befriending pleasures more than befriending Elohim (God).”

This passage is saying that men will be the friend of or will delight in self, the friend of or delighter in money and will more enjoy the friendship and delight of pleasure than the friendship or delighting in God.

Is there a difference between the love of these things and being the friend or delighter of these things?

Also, in Luke 16:14, whereas most Bibles say that the Pharisees “were covetous” (KJV) or lovers of money” (NAS), the Exegeses Bible correctly translates phileo as befriend.

“And the Pharisees who befriend silver (money) also hear all these and they sneer at him.” (Exegeses Bible)

In this passage, Jesus finally wraps up this discussion by saying that we “justify ourselves in the sight of humanity, but Elohim knows your hearts, for what is high among humanity is abomination in the sight of Elohim (God).” (v.15)

So what is it that is an abomination before God? That we, like the Pharisees, justify ourselves that it is ok to delight in money and serve God.

You CANNOT serve Elohim (God) and mammon (wealth/money). (v.13)

We will either serve only God or serve only money.

We cannot delight in both God and money.

That’s why it makes a difference how we translate these words.

Authors Note: In other passages where these words are used, there may not be as distinct a difference as noted here, but in these passages, I believe there is a BIG difference.

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<http://www.virtueinknowledge.com/exegesis-bible.html>

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