

# Love-Phileo (Greek Word Study)

**Love** (5368) (**phileo** from **philos** = loved, dear, friend) means to be a friend to another, to be fond of (have a liking for) an individual or an object, to have or show affection for. In some contexts it means to kiss another as a mark of tenderness for that person. **Phileo** denotes personal attachment and is more a matter of sentiment or feeling. It is devotion based in the emotions distinguished from agapao which represents devotion based in the will. Stated another way **phileo** is chiefly of the heart whereas agape is chiefly of the head.

The related word philoi refers to friends, confidants, dear ones.

**Friberg** on Phileo - 1) love, as devotion based in the emotions, often distinguished from γαπάω (love), which is devotion based in the will like, feel affection for; with the accusative of person (Mt 10.37; Jn 11.3); with the accusative of the thing (Mt 23.6); (2) as an outward expression of affection kiss (Mt 26.48); (3) followed by an infinitive like to or be accustomed to do something (Mt 6.5)

"**Phileo** is a love which consists of the glow of the heart kindled by the perception of that in the object which affords us pleasure. It is the response of the human spirit to what appeals to it as pleasurable. The Greeks made much of friendship. The word was used to speak of a friendly affection. It is a love called out of one in response to a feeling of pleasure or delight which one experiences from an apprehension of qualities in another that furnish such pleasure or delight." (Wuest)

**Theological Lexicon of the NT** on **phileo** - Friendship or amity (philia, phileō) moves on an entirely different plane, even though it often refers to affection pure and simple, attachment, sympathy, always marked by a kindly attitude, and good will. But the Greek philosophers, especially Aristotle, turned it into a very elaborate concept. Strictly speaking, friendship wants reciprocity, does not take root except within a defined group of persons—thus we refer to “a pair of friends”—and above all between persons of the same standing.

**Kenneth Wuest** adds that - “Phileo” is a love which consists of the glow of the heart kindled by the perception of that in the object which affords us pleasure. It is the response of the human spirit to what appeals to it as pleasurable. The Greeks made much of friendship. The word was used to speak of a friendly affection. It is a love called out of one in response to a feeling of pleasure or delight which one experiences from an apprehension of qualities in another that furnish such pleasure or delight. “Agapao” on the other hand, speaks of a love which is awakened by a sense of value in the object loved, an apprehension of its preciousness. “Phileo” is found in Revelation 22:15; Matthew 6:5; 10:37; 23:6; Luke 20:46; John 11:3, 36; 1 Corinthians 16:22. Those who find pleasure in a lie and thus love it, will go to a lost eternity. Hypocrites find pleasure in ostentatious prayer and thus love it. Those that take more delight in father or mother than in God, love them better and for that reason. Our Lord found delight in the response of the heart of Lazarus to His own and thus loved him. God has a love of delight in those whose love for Jesus is based upon their delight in Him. “Phileo” like “Agapao” has its quality determined by the character of the one who loves and of the object loved. “Agapao” is a love springing from a sense of the preciousness of the object loved, while “Phileo (Φιλέω)” arises from a sense of pleasure found in the object loved. When used in a good meaning, both are legitimate, but the first is the nobler word. In John 21: our Lord uses “agapao” in verses 15 and 16, “phileo” in 17. Peter uses “phileo” three times. Our Lord uses the noblest word in the Greek language the first two times and changes to Peter’s word the third time, but assures Peter that his coming martyrdom speaks of the fact that his future love for his Lord will be based not only upon his delight in his Lord but upon his apprehension of His preciousness. “Phileo” is used in John 16:27. The saints have a love for the Lord Jesus which springs from their joy in Him, a love of delight. The Father has a love of delight in the saints, for He finds in each saint the One in whom He takes delight, the Lord Jesus, and because the saints find their delight in Him also. (Golden Nuggets from the Greek NT)

**W E Vine** - phileo (φιλέω, 5368) is to be distinguished from agapao in this, that phileo more nearly represents “tender affection.” The two words are used for the “love” of the Father for the Son, John 3:35 (No. 1), and 5:20 (No. 2); for the believer, 14:21 (No. 1) and 16:27 (No. 2); both, of Christ’s “love” for a certain disciple, 13:23 (No. 1), and 20:2 (No. 2). Yet the distinction between the two verbs remains, and they are never used indiscriminately in the same passage; if each is used with reference to the same objects, as just mentioned, each word retains its distinctive and essential character. Phileo is never used in a command to men to “love” God; it is, however, used as a warning in 1 Cor. 16:22; agapao is used instead, e.g., Matt. 22:37; Luke 10:27; Rom. 8:28; 1 Cor. 8:3; 1 Pet. 1:8; 1 John 4:21. The distinction between the two verbs finds a conspicuous instance in the narrative of John 21:15-17. The context itself indicates that agapao in the first two questions suggests the “love” that values and esteems (cf. Rev. 12:11). It is an unselfish “love,” ready to serve. The use of phileo in Peter’s answers and the Lord’s third question, conveys the thought of cherishing the Object above all else, of manifesting an affection characterized by constancy, from the motive of the highest veneration. See also Trench, Syn., Sec. xii. Again, to “love” (phileo) life, from an undue desire to preserve it, forgetful of the real object of living, meets with the Lord’s reproof, John 12:25. On the contrary, to “love” life (agapao) as used in 1 Pet. 3:10, is to consult the true interests of living. Here the word phileo would be quite inappropriate. ([Vine's Expository Dictionary](#))

McNeile says phileo is "The state of mind compelled naturally by sense and emotion."

**Phileo** is used 25 times in the NT and is translated love 13x, loves 6x, loved 3x and kiss 3x in the NAS. = Matt 6:5; 10:37; 23:6; 26:48; Mark 14:44; Luke 20:46; 22:47; John 5:20; 11:3, 36; 12:25; 15:19; 16:27; 20:2; 21:15ff; 1 Cor 16:22; Titus 3:15; Rev 3:19; 22:15 ([See all these verses below](#))

**Phileo** is used 33 times in the [Septuagint \(Lxx\)](#) Gen. 27:4, 9, 14, 26-27; 29:11, 13; 33:4; 37:4; 48:10; 50:1; Ex. 18:7; 1 Sam. 10:1; Est. 4:17; 10:3; Job 31:27; Prov. 7:13; 8:17; 21:17; 24:26; 29:3; Eccl. 3:8; Cant. 1:2; 8:1; Isa. 56:10; Jer. 22:22; Lam. 1:2; Hos. 3:1; ([See all 33 verses in the Septuagint that use phileo](#))

Notice the five uses of **phileo** in the story of Jacob's deception of Isaac to gain the paternal blessing over the first born Esau - the first 3 uses refer to the savory dish that Isaac "loved" (phileo) and translate the Hebrew verb '**ahab**' which implies an ardent and vehement inclination of the mind and a tenderness of affection at the same time. In the last two uses (Ge 27:26, 27) phileo translates the Hebrew word **nashaq** and refers to Isaac bestowing a kiss on Jacob.

**Phileo** is the response of the human spirit to what appeals to it as pleasurable. The Greeks made much of friendship. Phileo was used to speak of a friendly affection. Phileo is a love called out of one in response to a feeling of pleasure or delight which one experiences from an apprehension of qualities in another that furnish such pleasure or delight.

**Phileo** is friendship love, this "friendship factor" sadly often missing in marriages. In Scripture phileo is used to describe the love of God the Father and the Son, of Jesus and Peter, and of Jonathan and David.

**Phileo** love is basically emotional.

**Phileo** cannot be commanded but it can be developed in relationships.

**Phileo** is based on the qualities in another person that you find admirable or attractive.

**Phileo** is a fellowship type love manifested in a living and growing relationship between two friends.

**Phileo** love does feed on response, and it cannot survive long without response from the other. Friendship love requires attention.

**Phileo** describes a warm affection which exists between those who are near and dear. It describes a fondness, a responsive type love. One might picture phileo by the declarations "I love you because you love me" or "I love you because you are a joy", both of these showing the reciprocal nature of phileo love.

**Phileo** love gives as long as it receives and thus is a conditional love.

Phileo describes one aspect of the love of God the Father for His Son (John 5:20).

**Phileo** describes the fondness of religious hypocrites for the "spotlight" so to speak (Mt 6:5, Matthew 23:6, Luke 20:46).

**Phileo** describes Judas' kiss of betrayal of Jesus in the [Synoptic Gospels](#) ([see diagram](#))! (Matthew 26:48, Mark 14:44, Luke 22:47)

**Phileo** is used in one of the more pithy statements of Jesus when He declared "He who **loves** his life loses it, and he who hates his life in this world will keep it to life eternal." (John 12:25, a frequent paradox uttered by Jesus - Mt 16:25; Mk 8:35; Lu 9:24; 17:33;) This is a difficult saying because we all (believers included) have a "fondness" for our life and we do all we can (medical checkups, eat right, exercise, etc) to prolong this temporal life. Henry Morris says that "The importance of this principle is indicated by the fact that Christ cites it more than any other of His teachings (Matthew 10:39; 16:25; Mark 8:35; Luke 9:24; 17:33). In slightly different form, it is also enunciated frequently by Paul (Romans 12:1,2; 2 Corinthians 5:14,15; 6:9,10; Galatians 2:20; Philippians 2:5-11; 2 Timothy 2:11,12).(Defender's Study Bible) W A Criswell adds "As an application of the grain-of-wheat analogy (v. 24), Jesus employs the paradox of the man who, for the love of his temporal, physical life, becomes a loser of eternal life. The man whose priorities are right, who makes the things of God primary, will keep his life eternally (cf. Matt. 6:33; Luke 12:15, 22). Following the Master (v. 26) means we share in both His suffering and His glory." (Believer's Study Bible) The KJV Study Bible helps us grasp this paradox writing " Whenever we see love and hate contrasted, we should understand that love for the one is so undivided that it may appear as hate for the other, although it is not necessarily so (cf. Luke 14:26, disciples hating mother and father; Rom. 9:13, God hating Esau)."

**S Lewis Johnson** - Phileo refers to the love of affection, the love that arises between individuals who have mutual interests. The world loves those who are its kindred spirits (cf. John 15:19). This love is not a less genuine love than agapao,; it is simply a different kind of love. The Lord has such love for His own (cf. of our Lord's friendship with Lazarus in John 11:3, cf John 11:36; 20:2; Rev 3:19 [\[note\]](#)), and expects the same kind of love for Himself (cf. John 20:15-17; 16:27 ; 1 Cor 16:22). The Father loves the Son

with this type of love (John 5:20), and the sons also (John 16:27). And Paul uses the word to refer to the love of disciples for him in the faith (Titus 3:15). (Studies in the Epistle to the Colossians: Part XI: The New Man in the Old Relationships. Bibliotheca Sacra)

**Zodhiates** - The two words, agapáō and philéō are best understood when one carefully analyzes the conversation that the risen Christ had with the Apostle Peter in John 21:15-19. Peter confessed that though he fell short of the supreme and sacrificial love of Christ (agapáō which is a response to His love), he was His real friend (philéo) and wanted to make the interests of Christ his own interests. Since that was the case, the Lord entrusted Peter with the shepherding of His flock. (An Exegetical Commentary on First Corinthians One)

In sum, **phileo** is the love that has tender affections for another, but it always expects a response. It is the "friendship" type love. In a marriage, eros love makes us lovers, and phileo love makes us dear friends. In phileo love we share thoughts and feelings and attitudes and plans and dreams.

This type of "love" for another emanates chiefly from one's heart (emotions, will) whereas **agapao** selfless love originates from the "head" as a choice one makes independent of the loveliness or unloveliness of the recipient. One might argue that this distinction is somewhat arbitrary because agapao type love actually originates from the Holy Spirit in us activating our will and enabling our mind to display selfless love. There is no natural way to display genuine selfless love other than by reliance on the supernatural empowerment of the Spirit. In short agapao is not humanly possible except by divine enablement! Agapao is used predominantly for man's love toward God while phileo is rarely used in this manner.

**Phileo** describes the love of the disciples for Jesus ("for the Father Himself loves [phileo] you, because you have loved [phileo] Me, and have believed that I came forth from the Father." Jn 16:27). The saints have a love for the Lord Jesus which springs from their joy in Him, a love of delight. The Father has a love of delight in the saints, for He finds in each saint the One in whom He takes delight, the Lord Jesus, and because the saints find their delight in Him also.

Believers are never told to love their enemies with a **phileo** love because that would imply one has to have the same interests as the enemy.

When Scripture speaks of the divine love which God is, and which He produces in the heart of the yielded believer, **phileo** is never used.

**Agapao** is a love springing from a sense of the **preciousness** of the object loved. **Phileo** arises from a sense of **pleasure** found in the object loved.

John's use of **agapao** helps emphasize the difference in agapao and phileo. In his second epistle John opens by writing...

The elder to the chosen lady and her children, whom I **love** in truth; and not only I, but also all who know the truth (2 John 1:1)

Phileo speaks of finding pleasure in something but not that "something" is not always another person, as indicated by the following uses...

"And when you pray, you are not to be as the hypocrites; for they **love** (phileo - **present tense**) to stand and pray in the synagogues and on the street corners, in order to be seen by men. Truly I say to you, they have their reward in full." (see **note** Matthew 6:5) Hypocrites find pleasure in ostentatious prayer and thus love it.

"Beware of the scribes, who like to walk around in long robes, and **love** (phileo - **present tense**) respectful greetings in the market places, and chief seats in the synagogues, and places of honor at banquets" (Lu 20:46)

"Outside are the dogs and the sorcerers and the immoral persons and the murderers and the idolaters, and everyone who **loves** (phileo - **present tense**) and practices lying." (see **note** [Revelation 22:15](#)) Those who find pleasure in a lie and thus love it, will go to a lost eternity.

**Wuest** helps us understand the distinction writing that if John had used **phileo** instead of **agapao** "he would have been expressing a human fondness for her, which would have been a grave mistake in a man of John's position in the Church. He tells her that he loves her and her children with a Christian love, a love produced in his heart by the Holy Spirit, a pure, self-sacrificial, heavenly, non-human love devoid of any sex relation. It is as if he said, "I love you in the Lord." But he is not satisfied with thus carefully delineating his love for her by the use of agapao. He adds the qualifying phrase, "in the truth." It is locative of sphere. That is, the love with which he loved this well-known woman of position in the Church was circumscribed by the truth as it is in Christ Jesus. It was in connection with the Word of God that he loved her. His love for her had to do with Christian relationships in the Church life and work. The example of John in all this could well be emulated in these days. He uses the pronoun in an intensive way, "whom, as for myself, I love in the sphere of the truth." But not only does John especially love her, but all those who have come to know

experientially the truth and as a result have it in their knowledge, also love her." There is another distinction we must be careful to note, and that is that **agapao** is love that has ethical qualities about it, obligations, responsibilities, where **phileo** is a non-ethical love, making no ethical demands upon the person loving. As a rule, these distinctions are rigidly adhered to in the use of these words in the New Testament. ([Wuest, K. S. Wuest's Word Studies from the Greek New Testament: Erdmans](#))

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

**Renner** - **phileo**, which describes affection— such as the affection felt between a boyfriend and girlfriend or the affability shared between two friends. It carries the idea of two or more people who feel compatible, well-matched, well-suited, and complementary to each other. Although this word describes the attributes of friendship, it is not representative of the highest form of love, which is agape. Other words derived from the word phileo are numerous. Here are a few of them:

- Philadelphia: a compound of phileo and adelphos, the Greek word for a brother. When these two words are compounded together, it means brotherly love.
- philodonos: a compound of phileo and edone, the Greek word for pleasure. When compounded together, it means one who is a lover of pleasure.
- philoxenos: a compound of phileo and xenos, the Greek word for strangers or foreigners. When compounded together in this form, it carries the idea of one who loves to be hospitable.
- philoxenia: similar to the word above, which means one who loves strangers. However, the word philoxenia places more emphasis on love for the person in need of hospitality.
- philanthropia: a compound of phileo and anthropos, the Greek word for mankind. Compounded together, it means one who loves or who is kind to mankind.
- philarguros: a compound of phileo and arguros, which is the Greek word for silver. Compounded together, it means one who is covetous or one who loves money.
- philosophia: a compound of phileo and sophos, which is the famous Greek word for wisdom. When these two words are compounded together into one, it becomes the word philosophy, which is a love of wisdom.

## COMPARISON OF AGAPAO AND PHILEO

**Bishop Trench** in his [Synonyms of the New Testament](#) compares agapao ([25](#)) and phileo ([5368](#))

Although no attempt has been made in our Authorized Version to discriminate between agapao and phileo, the frequently noteworthy difference between them should have been reproduced. Because this difference is nearly equivalent to the one between the Latin diligo (esteem) and amo (love), understanding the exact distinction between these Latin verbs will help us understand the difference between the two Greek verbs.

Cicero frequently opposed diligo and amo in an instructive manner. In a letter about his affection for another friend he said: "In order that you might know that he is not only esteemed [diligere] by me but also loved [amari]" From these and similar passages we might conclude that amare corresponds to philein ([5368](#)) and is stronger than diligere, which corresponds to agapan. This is true, but it is not the whole truth. Ernesti correctly noted the different meanings of the Latin verbs: "To esteem[diligere] pertains more to judgment; to love [amare], however, extends to the innermost feeling of the soul." Cicero (in the passage first quoted) really was saying: "I do not esteem the man merely, but I love him; there is something of the passionate warmth of affection in the feeling with which I regard him."

Although a friend may desire "to be loved" rather than "to be esteemed" by his friend, "being esteemed" is more than "being loved"; the agapasthai is more than the phileisthai. The first term expresses an intellectual attachment of choice and selection ("diligere" = "deligere" = "to choose"). Esteem may spring from a sense of obligation (as in the case of a benefactor) or a regard for worthy qualities in an object or person. The second term refers to a relation that is more emotional and that implies more passion, though it is not necessarily an unreasoning attachment.

There are two passages in Xenophon that illuminate the relation between agapao and phileo. These passages show how the notions of respect and reverence are always implied in agapan, though not in philein (though philein does not exclude them). In the second passage Xenophon stated: "The women were loving [ephiloun] him as one who cares; he was esteeming [egapa] them as beneficial." This helps to explain why people are commanded agapan ton Theon ([2316](#)) and good men do; but people are never commanded philein ton Theon. The Father, however, does both in relation to his Son.

Unlike the Authorized Version, by using diligo (esteem) and amo (love), the Vulgate has preserved a distinction between agapao and phileo in almost all of the New Testament passages. It is especially unfortunate that the Authorized Version did not preserve the important and instructive distinction between agapao and phileo in John 21:15-17. In this passage Christ asked Peter three times:

"Do you love Me?" Christ's first question, "Agapas me?," seems a cold way for him to address the penitent Peter, who was overflowing with love for his Lord, since it fails to express the warmth of Peter's affection toward him. Although any form of the question would have been painful (John 21:17), the use of agapas was even more distressing. In his answers, Peter twice substituted philo se (John 21:15) the more personal word for love for Christ's agapas. Christ's third formulation of the question, which uses phileis not agapas, shows that Peter has triumphed. But all of this subtle play of feeling disappears in a translation that either does not care or that is not able to reproduce the original variation of words.

Eros, eran, and erastes never occur in the New Testament, though eran and erastes occasionally occur in the Septuagint. Their absence, which is Love significant, is partially explained by the way that the world had corrupted their meanings. These words had become so associated with the idea of sensual passion and carried such an aura of unholiness about them that they were not used in Scripture. Rather than employing one of them, the writers of Scripture created the new word agape ([Strong's #26](#)), which occurs in the Septuagint and in the Apocrypha but not in any heathen writings.

But there may have been a more important reason to avoid using eros, which, like other words, could have received a new consecration despite the degradation of its past history. And, indeed, there were tendencies among Platonists to use eros to refer to the longing after unseen but eternal Beauty, whose faint vestiges appear everywhere. In this sense Philo called eros "heavenly love." Because eros expressed this yearning desire and longing after the unpossessed, it was unsuitable to express Christian love. Christian love is not merely a sense of need, emptiness, and poverty and a longing after fullness and an unattainable Beauty. Christian love is a love to God and to man that is the result of God's love shed abroad in the hearts of his people. Since the incarnation, mere longing and yearning (eros at its best) have given place to a love that not merely desires but that also possesses the one loved. ([Trench's Synonyms of the New Testament](#))

## ALL NT USES OF PHILEO

- Phileo - 25x in 21v - Usage: kiss(3), love(13), loved(3), loves(6).

Matthew 6:5 "When you pray, you are not to be like the hypocrites; for they **love** 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** 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** 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**, He is the one; seize Him."

Mark 14:44 Now he who was betraying Him had given them a signal, saying, "Whomever I **kiss**, He is the one; seize Him and lead Him away under guard."

Luke 20:46 "Beware of the scribes, who like to walk around in long robes, and **love** respectful greetings in the market places, and chief seats in the synagogues and places of honor at banquets,

Luke 22:47 While He was still speaking, behold, a crowd came, and the one called Judas, one of the twelve, was preceding them; and he approached Jesus to **kiss** Him.

John 5:20 "For the Father **loves** 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** is sick."

36 So the Jews were saying, "See how He **loved** him!"

John 12:25 "He who loves 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 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 you, because you have loved 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, 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 Me more than these?" He said to Him, "Yes, Lord; You know that I love You." He said to him, "Tend My lambs."

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 You." He said to him, "Shepherd My sheep."

17 He said to him the third time, "Simon, son of John, do you love Me?" Peter was grieved because He said to him the third time,

"Do you love Me?" And he said to Him, "Lord, You know all things; You know that I love You." Jesus said to him, "Tend My sheep.  
1 Corinthians 16:22 If anyone does not love the Lord, he is to be accursed. Maranatha.

Titus 3:15 All who are with me greet you. Greet those who love us in the faith. Grace be with you all.

Revelation 3:19 'Those whom I love, 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 and practices lying.

## ALL THE USES OF PHILEO IN THE SEPTUAGINT

### ■ Phileo - 33v in the [Septuagint \(Lxx\)](#)

Genesis 27:4 and prepare a savory dish for me such as I love, and bring it to me that I may eat, so that my soul may bless you before I die."

9 "Go now to the flock and bring me two choice young goats from there, that I may prepare them as a savory dish for your father, such as he loves.

14 So he went and got them, and brought them to his mother; and his mother made savory food such as his father loved.

26 Then his father Isaac said to him, "Please come close and kiss me, my son."

27 So he came close and kissed him; and when he smelled the smell of his garments, he blessed him and said, "See, the smell of my son is like the smell of a field which the LORD has blessed;

Genesis 29:11 Then Jacob kissed Rachel, and lifted his voice and wept.

13 So when Laban heard the news of Jacob his sister's son, he ran to meet him, and embraced him and kissed him and brought him to his house. Then he related to Laban all these things.

Genesis 33:4 Then Esau ran to meet him and embraced him, and fell on his neck and kissed him, and they wept.

Genesis 37:4 His brothers saw that their father loved him more than all his brothers; and so they hated him and could not speak to him on friendly terms.

Genesis 48:10 Now the eyes of Israel were so dim from age that he could not see. Then Joseph brought them close to him, and he kissed them and embraced them.

Genesis 50:1 Then Joseph fell on his father's face, and wept over him and kissed him.

Exodus 18:7 Then Moses went out to meet his father-in-law, and he bowed down and kissed him; and they asked each other of their welfare and went into the tent.

1 Samuel 10:1 Then Samuel took the flask of oil, poured it on his head, kissed him and said, "Has not the LORD anointed you a ruler over His inheritance?"

Esther 4:17 So Mordecai went away and did just as Esther had commanded him.

Esther 10:3 For Mordecai the Jew was second only to King Ahasuerus, and great among the Jews and in favor with his many kinsmen, one who sought the good of his people and one who spoke for the welfare of his whole nation.

Job 31:27 And my heart became secretly enticed, And my hand threw a kiss from my mouth,

Proverbs 7:13 So she seizes him and kisses him And with a brazen face she says to him:

Proverbs 8:17 "I love those who love me; And those who diligently seek me will find me.

Proverbs 21:17 He who loves pleasure will become a poor man; He who loves wine and oil will not become rich.

Proverbs 24:26 He kisses the lips Who gives a right answer.

Proverbs 29:3 A man who loves wisdom makes his father glad, But he who keeps company with harlots wastes his wealth.

Ecclesiastes 3:8 A time to love and a time to hate; A time for war and a time for peace.

Song of Solomon 1:2 "May he kiss me with the kisses of his mouth! For your love is better than wine.

Song of Solomon 8:1 "Oh that you were like a brother to me Who nursed at my mother's breasts. If I found you outdoors, I would kiss you; No one would despise me, either.

Isaiah 56:10 His watchmen are blind, All of them know nothing. All of them are mute dogs unable to bark, Dreamers lying down, who love to slumber;

Jeremiah 22:22 "The wind will sweep away all your shepherds, And your lovers will go into captivity; Then you will surely be ashamed and humiliated Because of all your wickedness.

Lamentations 1:2 She weeps bitterly in the night And her tears are on her cheeks; She has none to comfort her Among all her lovers. All her friends have dealt treacherously with her; They have become her enemies.

Hosea 3:1 Then the LORD said to me, "Go again, love a woman who is loved by her husband, yet an adulteress, even as the LORD loves the sons of Israel, though they turn to other gods and love raisin cakes."

