

## ~FRIEND (617)

- Friend of God
- Friend Or Companion Of The King
- Friend Of The Bridegroom

· The Bible describes a true friend as **a person who sticks closer than a brother**, is **constant in his loyalty and friendliness**, comes to the aid of his companion in distress, and gives counsel to him in faithfulness.

- There exist companions disposed to break one another to pieces, but there exists a **friend** sticking closer than a brother. (**Proverbs 18:24**)
- A true companion is loving all the time, and is a brother that is born for when there is distress. (**Proverbs 17:17**)
- The wounds inflicted by a lover are faithful, but the kisses of a hater are things to be entreated. (**Proverbs 27:6**)
- Oil and incense are what make the heart rejoice, also the sweetness of one's companion due to the counsel of the soul. (**Proverbs 27:9**)
- On the other hand, those who are rich and those who give presents have many **friends** who are interested only in the selfish benefits derived from the friendship.
- Even to his fellowman one who is of little means is an object of hatred, but many are the **friends** of the rich person. (**Proverbs 14:20**)
- Wealth is what adds many companions, but one that is lowly gets separated even from his **companion**. (**Proverbs 19:4**)
- Many are those who soften the face of a noble, and everybody is a **companion** to the man making gifts. (**Proverbs 19:6**)
- The brothers of one of little means have all hated him. How much farther have his personal **friends** kept away from him! He is pursuing with things to say. They are not. (**Proverbs 19:7**)

- **Appropriately Jesus Christ counseled not to invite to an evening meal **friends** who can repay, but to invite persons who cannot repay.**
- **Next he proceeded to say also to the man that invited him; When you spread a dinner or evening meal, do not call your **friends** or your brothers or your relatives or rich neighbors. Perhaps sometime they might also invite you in return and it would become a repayment to you. (Luke 14:12)**
- **But when you spread a feast, invite poor people, crippled, lame, blind. (Luke 14:13)**
- **And you will be happy, because they have nothing with which to repay you. For you will be repaid in the resurrection of the righteous ones. (Luke 14:14)**
- **Jesus himself set the example in this regard by helping spiritually those looked down upon. For this he was labeled a **friend** of tax collectors and sinners.**
- **The Son of man did come eating and drinking, still people say; Look! A man gluttonous and given to drinking wine, a **friend** of tax collectors and sinners. All the same, wisdom is proved righteous by its works. (Matthew 11:19)**
- **But Jesus indicated that only those obeying his commands were his real **friends**. He demonstrated his love for them by surrendering his soul in their behalf and encouraged them to love one another likewise.**
- **This is my commandment, that you love one another just as I have loved you. (John 15:12)**
- **No one has love greater than this, that someone should surrender his soul in behalf of his **friends**. (John 15:13)**
- **You are my **friends** if you do what I am commanding you. (John 15:14)**
- **First Century Christians referred to fellow believers in general as **friends**.**
- **But I am hoping to see you directly, and we shall speak face to face. May you have peace. The **friends** send you their greetings. Give my greetings to the friends by name. (3 John 1:14)**

- Yet this does not rule out ones being closer to some in the Christian congregation than to others, either because of family relationships, closer association by reason of circumstances, similar backgrounds or interests, simple compatibility of personalities, or because of fine Christian qualities that one has discerned by experiencing association with them.
- There were certain qualities in Peter, James, and John that caused Jesus to associate these disciples with him in many privileges, such as having them witness the transfiguration scene.
- In this Jesus may have been looking to the future as to the things he had in mind for these three men, the things he knew he would use them to do in his service.
- Furthermore, he went on to say to them; Truly I say to you, There are some of those standing here that will not taste death at all until first they see the kingdom of God already come in power. ([Mark 9:1](#))
- Accordingly six days later Jesus took Peter and James and John along, and brought them up into a lofty mountain to themselves alone. And he was transfigured before them. ([Mark 9:2](#))
- And his outer garments became glistening, far whiter than any clothes cleaner on earth could whiten them. ([Mark 9:3](#))
- Also, Elijah with Moses appeared to them, and they were conversing with Jesus. ([Mark 9:4](#))
- And responsively Peter said to Jesus; Rabbi, it is fine for us to be here, so let us erect three tents, one for you and one for Moses and one for Elijah. ([Mark 9:5](#))
- In fact, he did not know what response he should make, for they became quite fearful. ([Mark 9:6](#))
- And a cloud formed, overshadowing them, and a voice came out of the cloud; This is my Son, the beloved. Listen to him. ([Mark 9:7](#))
- Suddenly, however, they looked around and saw no one with them any longer, except Jesus alone. ([Mark 9:8](#))

- As they were coming down out of the mountain, he expressly ordered them not to relate to anybody what they saw, until after the Son of man had risen from the dead. (**Mark 9:9**)
- And they took the word to heart, but discussed among themselves what this rising from the dead meant. (**Mark 9:10**)
- So they came to a spot named Gethsemane, and he said to his disciples; Sit down here while I pray. (**Mark 14:32**)
- And he took Peter and James and John along with him, and he started to be stunned and to be sorely troubled. (**Mark 14:33**)
- When he reached the house he did not let anyone go in with him except Peter and John and James and the girl's father and mother. (**Luke 8:51**)
- While, like Jesus, the Christian manifests love toward mankind in general, rightly he accords the kind of love that goes with **friendship** only to those who are friends of God.
- The propriety of this is emphasized by the question put to King Jehoshaphat.
- Jehu the son of Hanani the visionary now went out before him and said to King Jehoshaphat; Is it to the wicked that help is to be given, and is it for those hating Yehowah that you should have love? And for this there is indignation against you from the person of Yehowah. (**2 Chronicles 19:2**)
- Persons desiring to be **friends** of the world make themselves enemies of God.
- Adulteresses, do you not know that the **friendship** with the world is enmity with God? Whoever, therefore, wants to be a **friend** of the world is constituting himself an enemy of God. (**James 4:4**)
- The most outstanding human **friendship** recorded in the Hebrew Scriptures was that of David and Jonathan. Although Jonathan was the natural heir to the throne of his father Saul, he did not hate David and come to view him as a rival, but he recognized that Yehowah's favor was on David.

- So, Jonathan's very soul became bound up with the soul of David, and Jonathan began to love him as his own soul.
- And it came about that, as soon as he had finished speaking to Saul, Jonathan's very soul became bound up with the soul of David, and Jonathan began to love him as his own soul. (1 Samuel 18:1)
- After Jonathan's death in battle, David greatly lamented the loss of his **friend**, saying; I am distressed over you, my brother Jonathan, very pleasant you were to me. More wonderful was your love to me than the love from women.
- I am distressed over you, my brother Jonathan, very pleasant you were to me. More wonderful was your love to me than the love from women. (2 Samuel 1:26)
- This **friendship** was possible because both David and Jonathan placed loyalty to Yehowah God above everything else.
- In sharp contrast, because of the moral corruption in his day the prophet Micah was obliged to warn;
- Do not put your faith in a companion. Do not put your trust in a confidential **friend**. From her who is lying in your bosom guard the openings of your mouth. (Micah 7:5)
- Jesus also indicated that even onetime **friends** of his followers would turn against them and have them delivered up to be put to death.
- Moreover, you will be delivered up even by parents and brothers and relatives and **friends**, and they will put some of you to death. (Luke 21:16)

**See Also LOVE**

## **.. Friend of God**

- Among the divine blessings bestowed upon Abraham was the privilege and honor of being called Yehowah's **friend**, or, lover

- This was by reason of Abraham's outstanding faith, which he demonstrated to the greatest degree possible in his willingness to offer up his son Isaac as a sacrifice.
- But you, O Israel, are my servant, you, O Jacob, whom I have chosen, the seed of Abraham my **friend**. (**Isaiah 41:8**) Footnote
- Did not you yourself, O God of ours, drive away the inhabitants of this land from before your people Israel and then give it to the seed of Abraham, your lover, to time indefinite? (**2 Chronicles 20:7**)
- Was not Abraham our father declared righteous by works after he had offered up Isaac his son upon the altar? (**James 2:21**)
- You behold that his faith worked along with his works and by his works his faith was perfected. (**James 2:22**)
- And the scripture was fulfilled which says: Abraham put faith in Yehowah, and it was counted to him as righteousness, and he came to be called Yehowah's **friend**. (**James 2:23**)

### **See Also DECLARE RIGHTEOUS**

- By proper use of unrighteous riches it is possible to make **friends** with Yehowah God and his Son, who can receive one into the everlasting dwelling places, as pointed out by Jesus Christ in his illustration about the unrighteous steward.
- Then he went on to say also to the disciples; A certain man was rich and he had a steward, and this one was accused to him as handling his goods wastefully. (**Luke 16:1**)
- So he called him and said to him; What is this I hear about you? Hand in the account of your stewardship, for you can no longer manage the house. (**Luke 16:2**)
- Then the steward said to himself; What am I to do, seeing that my master will take the stewardship away from me? I am not strong enough to dig, I am ashamed to beg. (**Luke 16:3**)
- Ah! I know what I shall do, so that, when I am put out of the stewardship, people will receive me into their homes. (**Luke 16:4**)

- And calling to him each one of the debtors of his master he proceeded to say to the first, How much are you owing my master? (Luke 16:5)
- He said; A hundred bath measures of olive oil. He said to him, Take your written agreement back and sit down and quickly write fifty. (Luke 16:6)
- Next, he said to another one, Now you, how much are you owing? He said; A hundred cor measures of wheat. He said to him, Take your written agreement back and write eighty. (Luke 16:7)
- And his master commended the steward, though unrighteous, because he acted with practical wisdom, for the sons of this system of things are wiser in a practical way toward their own generation than the sons of the light are. (Luke 16:8)
- Also, I say to you, make **friends** for yourselves by means of the unrighteous riches, so that, when such fail, they may receive you into the everlasting dwelling places. (Luke 16:9)
- The person faithful in what is least is faithful also in much, and the person unrighteous in what is least is unrighteous also in much. (Luke 16:10)
- Therefore, if you have not proved yourselves faithful in connection with the unrighteous riches, who will entrust you with what is true? (Luke 16:11)
- And if you have not proved yourselves faithful in connection with what is another's, who will give you what is for yourselves? (Luke 16:12)
- No house servant can be a slave to two masters, for, either he will hate the one and love the other, or he will stick to the one and despise the other. You cannot be slaves to God and to riches. (Luke 16:13)
- Jesus did, in fact, call his disciples his **friends**, and they were therefore also the friends of his Father.
- No one has love greater than this, that someone should

surrender his soul in behalf of his **friends**. (John 15:13)

- You are my **friends** if you do what I am commanding you. (John 15:14)
- I no longer call you slaves, because a slave does not know what his master does. But I have called you **friends**, because all the things I have heard from my Father I have made known to you. (John 15:15)
- He that has my commandments and observes them, that one is he who loves me. In turn he that loves me will be loved by my Father, and I will love him and will plainly show myself to him. (John 14:21)
- The requirements for being a guest in Yehowah's tent as one of his **friends** are outlined in;
  - O Yehowah, who will be a guest in your tent? Who will reside in your holy mountain? (Psalms 15:1)
  - He who is walking faultlessly and practicing righteousness and speaking the truth in his heart. (Psalms 15:2)
  - He has not slandered with his tongue. To his companion he has done nothing bad, and no reproach has he taken up against his intimate acquaintance. (Psalms 15:3)
  - In his eyes anyone contemptible is certainly rejected, but those fearing Yehowah he honors. He has sworn to what is bad for himself, and yet he does not alter. (Psalms 15:4)
  - His money he has not given out on interest, and a bribe against the innocent one he has not taken. He that is doing these things will never be made to totter. (Psalms 15:5)
- In contrast, **friendship** with the world constitutes enmity with God.
  - Adulteresses, do you not know that the **friendship** with the world is enmity with God? Whoever, therefore, wants to be a **friend** of the world is constituting himself an enemy of God. (James 4:4)
  - Do not be loving either the world or the things in the world. If



anyone loves the world, the love of the Father is not in him. (**1 John 2:15**)

- Because everything in the world, the desire of the flesh and the desire of the eyes and the showy display of one's means of life, does not originate with the Father, but originates with the world. (**1 John 2:16**)
- Furthermore, the world is passing away and so is its desire, but he that does the will of God remains forever. (**1 John 2:17**)
- Mankind as a whole is alienated from and at enmity with God. However, reconciliation is possible, but only through Jesus Christ and the ministry of reconciliation with which God has entrusted his Sons ambassadors. Ultimately life everlasting will be the exclusive possession of the **friends** of God.
- But all things are from God, who reconciled us to himself through Christ and gave us the ministry of the reconciliation. (**2 Corinthians 5:18**)
- Namely, that God was by means of Christ reconciling a world to himself, not reckoning to them their trespasses, and he committed the word of the reconciliation to us. (**2 Corinthians 5:19**)
- We are therefore ambassadors substituting for Christ, as though God were making entreaty through us. As substitutes for Christ we beg; Become reconciled to God. (**2 Corinthians 5:20**)
- With that I heard a loud voice from the throne say; Look! The tent of God is with mankind, and he will reside with them, and they will be his peoples. And God himself will be with them. (**Revelation 21:3**)
- And he will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be anymore. The former things have passed away. (**Revelation 21:4**)
- The righteous themselves will possess the earth, and they will reside forever upon it. (**Psalms 37:29**)

.. Friend Or Companion Of The King

- In using this expression, the Bible does not indicate that it had more than the usual connotation of one who is **friendly** or a **companion**. Neither does it directly describe the specific functions of the friend of the king as an official title.
- However, based on the customs of other lands, it may be that the expression designated a court official who was a confidant, a personal **friend**, and a **companion** to a king and who at times executed confidential orders.
- Later on Abimelech came to him from Gerar with Ahuzzath his confidential **friend** and Phicol the chief of his army. (**Genesis 26:26**)
- Among Solomon's court dignitaries, listed at;
- And King Solomon continued king over all Israel. (**1 Kings 4:1**)
- And these are the princes that he had, Azariah the son of Zadok, the priest. (**1 Kings 4:2**)
- Elihoreph and Ahijah, the sons of Shisha, secretaries, Jehoshaphat the son of Ahilud, the recorder. (**1 Kings 4:3**)
- And Benaiah the son of Jehoiada was over the army, and Zadok and Abiathar were priests. (**1 Kings 4:4**)
- And Azariah the son of Nathan was over the deputies, and Zabud the son of Nathan was a priest, the **friend** of the king. (**1 Kings 4:5**)
- And Ahishar was over the household, and Adoniram the son of Abda, over those conscripted for forced labor. (**1 Kings 4:6**)
- Are two sons of Nathan. One is mentioned as being over the deputies, whereas the other, Zabud, is called the **friend** of the king. In the reign of Solomon's father, King David, Hushai the Archite is spoken of as having this relationship to King David, being called David's companion.
- At David's request, Hushai returned to Jerusalem to frustrate the counsel of Ahithophel when Absalom conspired to usurp the throne.
- And it came about that when David himself came to the summit

where people used to bow down to God, here to meet him was Hushai the Archite, with his robe ripped apart and dirt upon his head. (2 Samuel 15:32)

- However, David said to him; If you actually went across with me, you would then certainly become a load upon me. (2 Samuel 15:33)
- But if you return to the city and you actually say to Absalom, I am your servant, O King. I used to prove myself the servant of your father, even I at that time, but now even I am your servant, you must then frustrate the counsel of Ahithophel for me. (2 Samuel 15:34)
- Are not Zadok and Abiathar the priests there with you? And it must occur that everything that you may hear from the house of the king you should tell to Zadok and Abiathar the priests. (2 Samuel 15:35)
- Look! There with them are their two sons, Ahimaaz belonging to Zadok and Jonathan belonging to Abiathar, and by means of them you men must send to me everything that you may hear. (2 Samuel 15:36)
- So Hushai, David's companion, came into the city. As for Absalom, he proceeded to come into Jerusalem. (2 Samuel 15:37)
- And it came about that, as soon as Hushai the Archite, David's companion, came in to Absalom, Hushai proceeded to say to Absalom; Let the king live! Let the king live! (2 Samuel 16:16)
- At this Absalom said to Hushai; This is the loving-kindness of yours toward your companion, is it? Why did you not go with your companion? (2 Samuel 16:17)
- So Hushai said to Absalom; No, but the one whom Yehowah has chosen and also this people and all the men of Israel, his I shall become, and with him I shall dwell. (2 Samuel 16:18)
- And for the second time I must say; Whom shall I myself serve? Is it not before his son? Just as I served before your father, so I shall prove to be before you. (2 Samuel 16:19)

- Among the old Egyptian kings, there were several ranks of kings **friends**. The title did not indicate anything exclusive but was merely an honorary designation for officials whose real duties were indicated by other titles.

- **Friends** to the king were also frequently mentioned in connection with the Grecian Empire. There the king conferred with a definite body of these **friends** before making decisions on important matters. The office existed in Persia, Arabia, and Ethiopia.

## .. Friend Of The Bridegroom

- In times past, a man of the bridegrooms close acquaintances acted as a legal representative of the bridegroom and took the primary responsibility in making arrangements for the marriage.

- He would sometimes arrange the espousal with the parents of the bride, delivering the bride-price to the father and gifts to the bride. He was viewed as bringing together the bride and groom.

- The bridal procession would arrive at the house of the bridegrooms father or at the bridegrooms house, where the marriage feast was celebrated.

- There the bridegroom and bride would come together. At the feast, on hearing the bridegroom speak to the bride, the **friend** of the bridegroom was happy, feeling that his duty was successfully concluded.

- He that has the bride is the bridegroom. However, the **friend** of the bridegroom, when he stands and hears him, has a great deal of joy on account of the voice of the bridegroom. Therefore this joy of mine has been made full. ([John 3:29](#))

- John the Baptizer, who prepared the way for the Messiah, introduced the first members of the bride to Jesus Christ, to whom she was espoused.

- For I am jealous over you with a godly jealousy, for I personally promised you in marriage to one husband that I might present you as a chaste virgin to the Christ. ([2 Corinthians 11:2](#))

- Let wives be in subjection to their husbands as to the Lord. ([Ephesians 5:22](#))

- Because a husband is head of his wife as the Christ also is head of the congregation, he being a savior of this body. (**Ephesians 5:23**)
- In fact, as the congregation is in subjection to the Christ, so let wives also be to their husbands in everything. (**Ephesians 5:24**)
- Husbands, continue loving your wives, just as the Christ also loved the congregation and delivered up himself for it. (**Ephesians 5:25**)
- That he might sanctify it, cleansing it with the bath of water by means of the word. (**Ephesians 5:26**)
- That he might present the congregation to himself in its splendor, not having a spot or a wrinkle or any of such things, but that it should be holy and without blemish. (**Ephesians 5:27**)
- I saw also the holy city, New Jerusalem, coming down out of heaven from God and prepared as a bride adorned for her husband. (**Revelation 21:2**)
- And there came one of the seven angels who had the seven bowls which were full of the seven last plagues, and he spoke with me and said; Come here, I will show you the bride, the Lambs wife. (**Revelation 21:9**)
- John could therefore say; You yourselves bear me witness that I said; I am not the Christ, but, I have been sent forth in advance of that one. He that has the bride is the bridegroom.
- However, the **friend** of the bridegroom, when he stands and hears him, has a great deal of joy on account of the voice of the bridegroom. Therefore this joy of mine has been made full.
- Just as the **friend** of the bridegroom had accomplished his objective at this point and was no longer a principal figure, so John said of himself in relation to Jesus Christ; That one must go on increasing, but I must go on decreasing.
- In answer John said; A man cannot receive a single thing unless it has been given him from heaven. (**John 3:27**)

- You yourselves bear me witness that I said; I am not the Christ, but, I have been sent forth in advance of that one. ([John 3:28](#))
- He that has the bride is the bridegroom. However, the **friend** of the bridegroom, when he stands and hears him, has a great deal of joy on account of the voice of the bridegroom. Therefore this joy of mine has been made full. ([John 3:29](#))
- That one must go on increasing, but I must go on decreasing. ([John 3:30](#))
- **Friends** of the bridegroom are mentioned at;
- At this Jesus said to them; The **friends** of the bridegroom have no reason to mourn as long as the bridegroom is with them, do they? But days will come when the bridegroom will be taken away from them, and then they will fast. ([Matthew 9:15](#))
- Here reference is made to other **friends** who joined in the marriage procession and who were invited to the marriage feast.