



*LOVE
IS NOT FEELING,
IS ATTITUDE*

*Tânia Cristina Giachetti
Ministério Seara Ágape*

<https://www.searaagape.com.br/livrosevangelicosonline.html>

*LOVE IS NOT FEELING,
IS ATTITUDE*



*Ministério Seara Ágape
Ensino Bíblico Evangélico*

*Tânia Cristina Giachetti
São Paulo – SP – Brazil – 2007*

I thank the ONE who truly knows what love is

I dedicate this book to all those who know how to OBEY

“You shall not take vengeance or bear a grudge against any of your people, but you shall love your neighbor as yourself: I am the Lord.” (Lev. 19: 18)

“If you keep my commandments, you will abide in my love, just as I have kept my Father’s commandments and abide in his love... This is my commandment, that you love one another as I have loved you. No one has greater love than this, to lay down one’s life for one’s friends. You are my friends if you do what I command you.” (Jn. 15: 10; 12-14)

LOVE IS NOT FEELING, IS ATTITUDE



Let's start with some questions.

Is there something more difficult to practice today than love? Is there something more difficult to receive than love? Is there something more distorted in the human being that is the correct understanding of what it is to love? If we understood, knew and really practiced love as God conceives, there wouldn't be so many emotional illnesses or tragedies, because for the sake of love one kills and one dies. If we had the clean and pure love within our being we would know God, because the bible says that God is love: "Whoever does not love does not know God, for God is love" (1 Jn. 4: 8). It also says: "Blessed are the pure in heart, for they will see God" (Matt. 5: 8).

To speak of the true love, we need to set aside first the sick and distorted actions of the devil that take on the beautiful clothes of love, but are sickly and evil ways of arresting the human being in chains for many years. Love presented by him is a way to mask the emotional blackmail, misuse of power, ridiculous emotionalism, the will to dominate or subjugate others, to take away the free will given by God to people, to manipulate each other, to put the burden of concern on the shoulders of those who love and those who are loved, to remove protection of a life as a result of uncontrolled worry, carnal desires or simple physical attraction, jealousy, emotional dependency and possessive behavior that leads to homicidal impulses in an extreme degree of imbalance, and other bad attitudes that only bring pain and oppression.



This book talks about the characteristics of love, described in 1 Cor. 13: 1-13 by the apostle Paul, showing that love is not only a feeling of affection or tenderness for others, but an attitude of edification toward them and also toward us, for these characteristics reflect Jesus' behavior toward His children. His love for humanity extrapolated these attitudes, coming to the total surrender of Himself to rescue us from death and give us His life. He also wants us to put these characteristics into practice, for this leads us to spiritual improvement.

Exercising correctly the *Philia Love* (brotherly love) enables us to have the *Agape Love* (the unconditional love of God), for no one can practice it without managing to practice the human love for his fellow man. The bible says, "Those who say, 'I love God,' and hate their brothers or sisters, are liars; for those who do not love a brother or

sister whom they have seen, cannot love God whom they have not seen. The commandment we have from him is this: those who love God must love their brothers and sisters also” (1 Jn. 4: 20-21).

In Rom. 5: 5 it is written, “And hope does not disappoint us, because God’s love has been poured into our hearts through the Holy Spirit that has been given to us.”

Therefore, what the Lord wants to see within His House are the spontaneous, free, genuine, and pure human demonstrations of love. Often, the only thing that people need when entering there is an embrace; and there must be human arms available be ‘lent’ to Jesus for a few moments, or a mouth able to say what we need to hear. Sensitive eyes to perceive the need of a brother, and ears sensitive to the voice of the Holy Spirit are necessary.



The book’s title is: *Love is not feeling, is attitude*. For God, from Mount Sinai until here, love to Him is summarized in obedience to His laws. However, this does not exclude the demonstrations of affection or words of comfort, nor the financial aid we need to give each other as a form of obedience to the Holy Spirit in our hearts. In other words, *the attitude of love that we have towards God* is to obey Him in all that He asks us and commands us to do. *In relation to our brothers*, love is summarized in practical and tangible actions resulting from the experience of the very *Word (Jesus)* in us. Thus, the feeling is joined to an action.

The materialistic, capitalist and computerized civilization of these days excluded innocent and spontaneous demonstrations of affection to make room to a cool, sick, neurotic and impersonal rationality that treats another human being as a machine and, depending on which button is pressed one gets an answer. Acting contrary to this demonic law means ‘to cause injury for the company’ or ‘to play the part of fool’, showing the image of an imbalanced and needy person in face of people so self-controlled. The lack of affection came to be met by money. But the children of God are here on earth to show that it is still possible to live otherwise, that it is possible to live what they preach. When His word is put into practice, the Church will realize that the Lord becomes propitious, that is, the praises ‘touch the throne’ and His presence within His House brings tears to the eyes of His children. Divine healing begins to flow; the Holy Spirit truly cleanses the soul so that His children continue their Christian journey. On the other hand, coolness is a reflection of a lack of holiness, of genuine peace and especially of true love. Without the basis of divine love (*Agape*) and the columns of the love of friend (*Philia*), the rest of the structure falls down. Let us remember what the Apostle Paul wrote in 1 Cor. 13: 1-13:

Love is the supreme gift

“And I will show you a still more excellent way. If I speak in the tongues of mortals and of angels, but do not have love, I am a noisy gong or a clanging cymbal. And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but do not have love, I am nothing. If I give away all my possessions, and if I hand over my body so that I may boast, but do not have love, I gain nothing. *Love is patient; love is kind; love is not envious or boastful or arrogant or rude [NIV, it does not envy, it does not boast, it does not proud. It is not rude]. It does not insist on its own way [NIV, it is not self-seeking]; it is not irritable or resentful; it does not rejoice in wrongdoing, but rejoices in the truth. It bears all things, believes all things, hopes all things, endures all things.* Love never ends. But as for prophecies, they will come to an end; as for tongues, they will cease; as for knowledge, it will come to an end. For we know only in part, and we prophesy only in part; but when the complete comes, the partial will come to an end. When I was a child, I spoke like a child, I thought like a child, I reasoned like a child; when I became an adult, I put an end to childish ways. For now we see in a mirror, dimly, but then we will see face to face. Now I know only in part; then I will know fully, even as I have been fully known. And now faith, hope, and love abide, these three; and the greatest of these is love” [NRSV].



The words in italics in the text above are the main attitudes of those who want to practice love.

1) *Love is patient.* The great and the first characteristic of the presence of God’s love in us is patience; patience so that things happen, patience with ourselves and with people, patience with the circumstances and even with God, what already puts us in a position of humility before Him and dependence on His help. In a world so computerized, mechanized and so desperate and worried about the urgency, with the speed and efficiency, it becomes extremely difficult to practice true love because we have no patience or humility to recognize that we are apprentices in some areas and that is exercise, time and practice that make us effective in what we are learning. A doctor does not become a doctor in two weeks in medical school or just sat in the library studying on medical pathology, but within a hospital from eight to thirty-six hours, sometimes, dealing face to face with the practical side of situations. A pastor does not become a pastor in three years as a convert, just because he knows the word of God by heart or because he knows how to drive out demons. Both to deal with devices and with people, even with plants and animals, we need to have love, which implies patience to wait for the seed to bear fruit and ‘the child’ be born, or the ‘father (mother)’ be ready to be father (mother). That is why God made the world in seven days, to show us that when one loves what was created and wants to make it perfect, one must have patience and meticulousness, perseverance, persistence and care. Human flesh is impatient

because it sees the chronological time; the spirit is patient because it sees eternity, God's time.



2) *Love is kind.* Kindness symbolizes *the nature of having the good established within oneself as a brand.* It is to have a nature aimed always to what is good and thinking about the welfare of the neighbor as God thinks of His children. It is to hate all that is evil or may cause harm to others. It means to reject and oppose to the nature of the devil and the world, it means to be good. Being good is to know how to make someone happy. And making someone happy implies respect for his wishes and needs. Often, we want to give something to someone; however, we do not care if what we are giving will make that person happy or not, for not all presents please people, simply because there is a need implied in this act. For example, the dress or the decorative piece we want to give to our friend can be beautiful and surely she would be happy because it is expensive and the product is imported. But it may be that a packet of hamburger given with love in a time of extreme financial difficulty is the great happiness. Making someone happy, being good with the other, means to have sensibility to observe him, as well as his needs, tastes, habits, as Jesus did with all those who approached Him asking for something. He simply might cure the blind, but He asked him first, "What do you want me to do for you?" This was, among many other things, a sign of respect for the other's desire. It's obvious that, as God, He knew more than the man what he needed. The blind man could simply have asked for Jesus to talk with those people to fix the roof of his house because if there were leaks, he could be hurt by falling. I'm sure that if the request was this Jesus would give him with pleasure, but as God, even if this was the only request, He would heal him too, because He knew very well what would make him truly happy. Therefore, exercising love is to exercise the goodness of Jesus, to make our neighbor happy, whether with big or little things. Often, being good does not make us spend money or time; only a kiss or just a 'good morning' is enough; a prayer in the moment of a weep of distress of a brother is enough to bring him back to his state of bliss. Kindness is linked to compassion. A person can not feel compassion for those who suffer from something that is unknown to him. That's why God allows us to suffer many things: so that we can understand each other and be a true channel of blessing as Jesus was. Selfishness and not wanting to commit to the neighbor is innate in humans. The teaching of Jesus is, "Love one another as I have loved you; weep with those who weep and rejoice with those who rejoice" (Jn. 13: 34; Jn. 15: 12; Rom. 12: 15).



3) *Love does not envy.* In Greek, the word used is ‘zeloo’ (Strong #2206, ζηλόω), which means: to have warmth of feeling for or against: to affect, to covet (earnestly), (have) desire, (move with) envy, to be jealous over, to be zealous, zealously. Sometimes we behave like immature children before God and we feel jealous of His approval if a brother does something better than us. He sees us differently; He looks at our hearts in another way. When Samuel was sent to anoint David, God told him, “for the Lord does not see as mortals see; they look on the outward appearance, but the Lord looks on the heart.” Not envying or not being jealous means to be generous. Generosity is to give freely, without thinking that what we are giving belongs to us and is too precious to give to another person. If we are jealous of something that belongs to us, it is difficult to give it freely to someone, because we go thinking about it all the time. It’s the same thing with love. If we love someone, thinking that love belongs to us, we’ll end up with the feeling that it will be missing, and then we’ll claim it back to supply us. That’s where we note the difference between human love and divine love. We were born with a misconception that love is something limited, and that has a daily portion to be used, so we love narrowly, demanding back what we give. That’s what Paul says in his epistles to the Corinthians (2 Cor. 6: 12): “There is no restriction in our affections, but only in yours.” Many parents instill this misconception in their children when they say, “If you’re a good boy, daddy gives you a toy,” or, “If you’re a good girl, mom gives you a kiss,” or else, “Look what you did! I hate you!” Thus, the person carries that conditional love within him all his life and does anything to earn it; it’s what is called the ‘peace at any price.’ We don’t need to feel jealous if others love more than us, or if whom we love is more loved than us or if whom we love can only be loved by us and by nobody else. Jesus loved everyone on the cross and His love was enough to everyone until today. It is available twenty-four hours a day for who wants to drink of it for more than two thousand years. We do not need to be jealous of the love of God for other people, because His love is enough for us all at the same time. The interesting of all, the big key, is to know how to find and receive His love; in the second place, to learn to love like He loves, freeing people. Human love grasps; the divine love frees. To find the love of God is easy: just entering His presence through prayer and with a sincere heart, free from sins, without fear of His punishment and with the interior willing to be like Him, a giver. When we learn to give of ourselves, we discover how God loves. Many people get confused and want to justify their selfishness by saying that each one has his own way to love, what indeed has, but what is at stake here is not the amount or the form of manifestation, but the quality of love: “No one has greater love than this, to lay down one’s life for one’s friends” (Jn. 15: 13). The quality of love which the Lord speaks here is the one He gave on the cross, the totality of His being in availability to all; in other words, what we have is not ours, it was freely given to us by the mercy and the grace of God without our merit; therefore, it should be available to whoever needs it. The most precious thing we have is His word of salvation.



4) *Love does not boast, does not proud.* This means humility. True love gives of itself without asking for a medal of honor for its act of donation and goodness. It doesn't get proud of having done the good. It doesn't go telling its achievements to everyone. It does not intend to be seen, but rejoices in the fact of having exercised the commandment of the Lord, knowing that the reward comes from above. We don't need exaggerated demonstrations of affection or great gifts to say that we love; on the contrary, love is a small seed that needs to be sowed, fertilized and watered every day as a lifestyle, not as a sporadic act of boon. Love involves constant care with what one loves, even with inanimate objects like a house or the temple of the Lord. The act of love requires perseverance and vigilance so that nothing may harm what is being cared. That's how God makes with us: day by day He takes care so that nothing can harm us (Isa. 27: 3: "I, the Lord, am its keeper; every moment I water it. I guard it night and day so that no one can harm it").



5) *It is not rude.* It means delicacy, discretion. True love is gentle, discreet; it respects the will, the right, rest, limitations of others and always looks for the best time to manifest. To be so, it is necessary to develop sensibility. Just as the Holy Spirit is gentle and looks for an opportune moment to talk to us without exposing us to ridicule, we should do the same with those whom we say we love, not rephending them in front of others for small things or just a habit, a 'small joke' that causes discomfort in all who are around. Making jokes with people's way of being, with their limitations, nervous tics or problems, especially in the presence of others, even before a large audience, it does not please the heart of God. Husbands and wives, fathers and sons, brothers and sisters, friends, lovers, students and teachers, bosses and employees, pastors and 'sheep' and so on, all need to review their attitudes so that rejection, division, enmity and hate disappear from relationships. Love lifts the fallen and exalts him before those who mocked him. That's what Jesus did all the time. Remember the woman with the flow of blood; Jairus, the chief of the synagogue; the centurion; the lepers; Zaccheus; the adulterous woman who was to be stoned; the woman who wiped His feet with her hair in the house of Simon; the story of the lost son; the poor widow; the children who wanted to be with Him; Mary who was criticized by Martha; Mary Magdalene, who was freed from seven demons and began to accompany Him; the Samaritan woman who had had five men, but none of them in truth was her husband; the blind who were cured; the thief on the cross next to Him; the Gadarene possessed by demons and others. Jesus did not ridicule any of them; on the contrary, He had sensibility to deal with them, He knew how to behave properly, He loved them.



6) *It does not insist on its own way [NIV, it is not self-seeking]*. This means surrender. Who loves does not care if the other will give profit, a return, or not. This means to know how to supply the need of the fellow man without seeing in him an ‘investment’ for the future. People are not savings account that will yield later. This refers to couples, families, friends, relationships with brothers in Christ, etc. The mutual care will be the result of a seed that was planted; it will be an exercise of love, not an obligation subject to a penalty or trial. If it was so, Jesus would have taken a total disadvantage with us because none of us, however much we do the best, can give back to Him what He gave to us; it’s useless to try. Respect for others is not something a person can buy, sell or demand; however, it is gained in the day by day, depending on the attitude of who wants it. Jesus did not need to demand respect; His daily attitude by itself was worthy of respect. He loved unconditionally, without seeking His own interest, even when was denied shelter to Him. Do you remember the passage that Jesus said, “Foxes have holes, and birds of the air have nests; but the Son of Man has nowhere to lay his head” – Matt. 8: 20 – because they refused a stay for him in that city? He did not curse them, just went His way.



7) *It is not irritable*. It means tolerance. What a difficult thing is to be tolerant with the slowness of others, their habits and customs, even with their anxiety and stress, for often they affect us and take away our peace of mind! Sometimes it’s hard to be tolerant even with us, with our own growth and understanding of natural and spiritual things. The perfectionism that affects most people is a reflection of intolerance in relation to their own imperfections, demanding of others what they cannot give and preventing the free flow of the Spirit of God. Where everything has to be perfect, the Holy Spirit does not act, because our deformed concept of perfection is completely different from His. We should seek perfection, yes, what makes us think that we should seek the resemblance to Jesus, do the best we can for Him, for ourselves and for others, but being aware of our limitations and learning to compliment someone or ourselves when we discover that the love with which something was done is above the human neurosis of reaching perfection. For the Lord, perfection is related to be complete, that is, it’s our union with Him that makes us perfect, for He completes us and fills our empty spaces and supplies us in our shortcomings. Perfection is not the absence of sin; it indicates fullness, maturity, by exercising the law of love to God and men. The Lord said to Abraham: “Walk before me and be blameless” [*be perfect*] (Gen. 17: 1b). There is

another verse that says: “For if the eagerness is there, the gift is acceptable according to what one has – not according to what one does not have” (2 Cor. 8: 12). Doing the best we can is to be perfect. On the other hand, perfectionism is a form of rejection against ourselves and makes us inflexible with what we need to have flexibility as, for example, to deal with people like us. Perfectionism brings yokes and hinders laughter; it generates formality and prevents the true fellowship in the Agape (Greek, God’s love), because we feel inhibited of being as we really are. It saddens the heart of God, for it takes away the humility and the spontaneity and gives way to pride. Jesus was so tolerant that endured the closed mind and traditionalism of the Pharisees, judging His sound doctrine; He endured the incomprehension and the arrogance of Pilate, judging whether He should be released or arrested. He was so tolerant that ate with thieves, drunkards and prostitutes to bring them the real light. He was so tolerant that endured the mood swings of Peter. He was so tolerant that endured to see Judas as His treasurer. He was so tolerant that He heard the longest and most absurd stories, when He could go straight to the point, to heal the person once and for all and go out and do something else. He is so tolerant with us that He works for years in the same wound and in the same trauma until they are perfectly healed and we are totally secure to face new challenges, even when any psychologist has given up on us. He is so tolerant that He doesn’t give up on turning us from ‘rough stones’ into ‘fine crystals’ or perfect ‘sculptures’ like Him. What do we have say about that?



8) *It is not resentful.* It means innocence, not to keep grudge by things that are made to us. Who loves forgives and forgets, closes his eyes to certain things lest to be hurt. It’s another difficult item of the characteristics of love, and only by divine action in us is that we can overcome life’s trials. It is to practice, by faith, what David had to do with his family and before Saul. It is to prefer to be happy instead of having reason. It is to leave justice in God’s hands, as well as the choice of certain circumstances lest to suffer more than necessary. It does not mean to flee from the challenge; it is simply have wisdom and prudence. It is to do what David did before the revolt of Absalom and let God decide. Loving innocently is to do things in the simplicity of a child, just because we delight to do; not because others will find appropriate or not. Today we are so demanding on everything, that even in matter of love we judge the attitudes. Loving with no resentment is to be as a child in malice and live under the protective wings of God the Father, instead of being as adult as men want us to be; is to escape the carnal attitudes that bring weight to our being.



9) *It does not rejoice in wrongdoing, but rejoices in the truth.* This means to be sincere, to do the same that Jesus did in the past and still does to us: to love the sinner but to hate the sin. It's to know that we can make a mistake; however, we don't need to be complicit with the error or the things that grieve God's heart. In fact, it is to experience true repentance and to show this repentance to those who are on the wrong track so that they can enjoy the intimacy with the Lord. Repenting is to acknowledge the error and change attitude. When we love our brothers and the things of God, we also care if the devil is deceiving them and stealing from them or through them God's blessings or violating His holiness. It is often to take position in certain causes for the love of His righteousness, even costing us the lack of support of the cowards or accommodated people; it is to defend those who can not defend themselves and to fight to eradicate sadness, exchanging it for a smile of satisfaction on someone's lips. In short, it is to repeat what Jesus came to do here on earth, to destroy the works of the devil. Sincerity, however, should not be an excuse of the flesh to bring someone down or undermine his hope and faith, but the sincerity of showing in our own face the approval or disapproval with the situations and attitudes that affront us; is to exercise discipline and authority to preserve the life of God in us and in whom we love.

The text goes on saying that love bears all things, believes all things, hopes all things, endures all things. And all this until we can see fulfilled the justice and the truth of God in every situation.

Love is the supreme gift, but it is also a fruit of the Spirit (Gal. 5: 22), that is, the exercise of love creates more love; in other words, when one sows love, he harvests love.

A tip: If you do not know how to love a particular person, try to ask her (him) how she (he) wants to be loved, how she (he) feels loved, how she (he) sees love or realizes the demonstration of love for someone for her (him). You may be surprised at the simplicity of the answer. She (he) may not be as demanding as you are thinking; on the contrary, her (his) needs can be simpler than you might think.



While I wrote, the Lord showed me twice the same word in two different gospels (Matthew and Luke) about *watchfulness*:

“Then he told them a parable: ‘Look at the fig tree and all the trees; as soon as they sprout leaves you can see for yourselves and know that summer is already near. So also, when you see these things taking place, you know that the kingdom of God is near. Truly I tell you, this generation will not pass away until all things have taken place. Heaven and earth will pass away, but my words will not pass away. Be on guard so that your hearts are not weighed down with dissipation and drunkenness and the worries of this life, and that day does not catch you unexpectedly, like a trap. For it will come upon all who live on the face of the whole earth. Be alert at all times, praying that you may have the strength to escape all these things that will take place, and to stand before the Son of Man’” (Lk. 21: 29-36/ Matt. 24: 32-44).

This text comes right after the one that talks about the beginning of pains and the Great Tribulation, where many will try to trick people with false doctrine, claiming to be the Christ, if possible to deceive even the elect. The Lord also speaks of disasters of the nature and of wars, which are nothing more than the manifestation of the corruption of man, as happened in Noah's days. In Matthew, He also speaks of the need of the gospel to be preached to every creature, even if His followers are persecuted for His sake; because of the increase of lawlessness, the love of many will grow cold, but the one who endures to the end, loving and following the Lord, will be saved (Matt. 24: 9-14). Maybe because of this, He is warning us here to keep watch so that we do not fall into the temptations of sin; on the contrary, we may be cured, cleansed and free by the time of His second coming. The people of God speak a lot about the coming of Jesus, about the Rapture, but they seem not to have full awareness of what it means 'to go up' with Him. It is not by the simple fact that we have our spirit remade in the baptism of repentance that we will be caught up. Our spirit, like the spirit of all beings on earth, belongs to God and when we die, all will return to Him. What Jesus came to do on the cross was to redeem our souls from sin, namely, from the dominion of Satan so that it can be like in Eden, united with Him. And to have a complete unity with the Creator, our soul, where our thoughts, emotions and will are, needs to be healed and sanctified and, thus, we will go up with Him in the Rapture. What weighs in our soul is the sin of our flesh, that is, the part of our soul who insists on living and keeping the old sinful patterns. Therefore, the constant transformation of it in contact with the Holy Spirit is what enables it to be ready for the wedding feast of the Lamb. So Paul spoke so much about working our salvation and sanctification. Without the profound transformation of our soul it is not possible to speak about the Rapture. In the word that was transcribed previously, Jesus said, "Be on guard so that your hearts are not weighed down with dissipation and drunkenness and the worries of this life, and that day does not catch you unexpectedly, like a trap... Be alert at all times, praying that you may have the strength to escape all these things that will take place, and to stand before the Son of Man." He means to leave each day more and more the things of the flesh and of the world so that the soul, light and without yokes, without attachments, can be free to return to heaven with Him. This way, the love that He has placed within us not only protects us from evil, because it is a divine covering on our lives, but it make us light, without the weight of resentment, hatred, lack of forgiveness, bitterness, strife, violence, revolt, wounds and all kind of sin. Therefore, this message is that His Church reassesses its attitudes and its teaching, changing if necessary the course of its walk in order to be victorious.

We know little of true love, almost nothing, so we should ask God to remove from us the distortions of love and put His truth into our being so that it can act in our own lives and that of others. May love be the first gift to be sought, because the others can only act through it. Be sure of one thing, it's homework for the rest of life.



“Why do you call me ‘Lord, Lord’, and do not do what I tell you? I will show you what someone is like who comes to me, hears my words, and acts on them. That one is like a man building a house, who dug deeply and laid the foundation on rock; when a flood arose, the river burst against that house but could not shake it, because it had been well built. But the one who hears and does not act is like a man who built a house on the ground without a foundation. When the river burst against it, immediately it fell, and great was the ruin of that house.” (Lk, 6: 46-49)