

The Difference between Love and Toleration

Some people in the Body of Messiah have developed the unique ability to tolerate their brothers and sisters, husbands and wives — and go their own way independent of them. They are *tolerating*, but not loving.

Love is *kind*, not mere toleration. It is *active*, not passive. It is enduring, not merely “being there.” Love never fails to show itself *keenly* interested in the one loved. Love has energy toward the one loved. Love looks you brother and sister, husband and wife, children, in the eyes. We *know* we have passed out of death and into life because we *love*, not because we tolerate, looking past the one supposedly loved in a glare of despondency.

Love is patient and kind, and knows no envy or jealousy. Love does not gaze past the loved one, but into their eyes.

Love does not behave unbecomingly, nor seeks to aggrandize herself, nor blazes out in passionate anger, nor broods over wrongs. She shows how to be *silent* and she is full of trust, full of hope, full of patient endurance. Love does not merely tolerate, but is passionate toward the one loved.

If you have ever seen a passionless person, you have seen one who has no love. This one is *nothing*, a nobody, because even God has said so. If I am destitute of love, I am nothing, and a mere noisy sound which irritates others, like a noisy gong or a clanging cymbal. “Love finds a way.” Love is *passionate*. “I am nothing and I profit nothing” is equal to “I merely tolerate and have no passion.” We have lived in a passionless society, but now no longer, for we who have been baptized into Messiah have put on *His passion, His care, His concern* (Gal 3:27), *His divine nature*. 1 Jn 3:16; 2 Pet 1:4 — We participate in His divine nature. Love fulfills the whole law. God’s nature, in which we share, is one of giving, helping, serving — concern, *care*, having every consideration for all men.

The care we show is not just being a *maid* to your husband. You can *hire a maid* to do this kind of caring — but *passion* is what is *missing*. Don’t say that you don’t have the power to love passionately (2 Pet 1:3-4), unless you are *confessing* that you deny Him. 2 Tim 2:12 — If we deny Him, He will deny us. We have denied His *divine power*, but by confessing Him, we are given this divine power to love passionately. If we are passionless, we have denied the power thereof. 2 Tim 3:4-5 — “living in defiance of His power” (Weymouth). If anyone wants to be contentious about this, Peter by the Holy Spirit has said this and his word stands. “His divine power has been given to us and has given us all things that are needful for life and godliness.” This is through our knowing Him, in our communion (Rev 3:20-21). The only means of overcoming is in this way.

2 Pet 1:4 — The attributes of divine nature which we have received, Peter in the Holy Spirit said, were in order to escape the corruption which exists in the world through “earthly cravings.” We must get clear away from the “City of Destruction”, into the City of God. “Remember Lot’s wife”! The words of our Savior ring clear in our innermost consciences. *For this reason*, add on your part a passionate desire (2 Pet 1:5-8), “and along with brotherly affection, love”, not a passionless tolerance which you have concluded is *love* because the divine power and the divine nature is missing in you so as to disenable you from having passionate desire for the brotherhood and especially toward your own flesh. Isa 58:7 — We hide ourselves from our own flesh, our wives and husbands, with whom we have become *one flesh*. Our own offspring we tolerate just to get through another day. We are passionless when it comes to imparting life and hope to their eyes. Phil 3:8-12 — 2 Pet 1:8 is the only way to advance toward the first resurrection from among the dead — *to know Him, and the power of His resurrection*. 2 Pet 1:3-11 — *A triumphant admission to the Kingdom of Heaven will be granted by outtrue knowledge of the King, knowing Him*. Isa 58:11 — *Then the Lord will guide you continually and will satisfy even the scorched regions of your own soul; yes, your very bones He will invigorate, like a garden that is well-watered, like a spring whose waters do not deceive*. Rev 14:1-5 — *No guile left in Jacob, all Israel will be saved*. *Lawlessness is disregard of even the first and greatest commandment. It is disregarding it, even despising it, in our heart, as “too hard.” Like the rich ruler, we walk away from the passionate Messiah, who has all the*

wealth of passion and desire in the Spirit of God.

Rev 3:2 — “Rouse yourself and keep awake and strengthen those things which remain but have well-nigh perished. For I have found no doings of yours free from imperfection in the sight of my God.” In Sardis, the words of Him who searches all hearts, especially those who have a name or reputation as being alive but in passion they are dead, call them to repent of their impassionate deeds, unlike those called for in 1 Pet 4:7-11. Love throws a veil over a multitude of faults, offering hospitality without complaint in our heart; whatever gifts each one of us has received, we must use them completely, without imperfection, for one another’s benefit. Mt 25:14-30 — To overcome, we must use every talent for His purpose (Lk 13:24). Without dissipation (Lk 21:34).

Rev 2:4-5 — The Ephesians lost their passion, their first love. The Lord knows our deeds in every case. He sees our lawlessness to the greatest commandment. The passion of your first love has decreased to nothing (Lk 13:25).

[This is the very bottom of the last page of the set. I wonder if there was another page after this. -Z]