

The Projecting of Love #6

Qualities of a Spirit-Filled Life

Engaged in a Warfare

March 3, 1984

Shall we pray. Heavenly Father, we're grateful to be in Your Presence in Your house. We're so thankful, Lord, that You've chosen us that when we were beyond hope, the grace of God did shine into our hearts and lives through Jesus Christ. We praise You for that and pray the same grace will be manifested even greater tonight as we look into Your Word. May It become very clear to us, Lord. May It become a part of us. This is what we want, Lord. We want to be going from faith to faith, which is revelation to revelation, coming to the very capstone in this hour. We have great hopes and aspirations in Thee, Lord, not in ourselves, but in Thee and because of Thee. So, help us tonight as we lay our hearts, our minds, and our faith open to You. In Jesus' Name, we pray. Amen.

You may be seated.

1. Now I want to continue tonight on love projecting, or "The Projecting of Love" number 6, and we'll likely continue this again in the first Saturday of the next month. And we're going to read from 2 Timothy 1.

(7) For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

(8) Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God.

Now you notice verse 7 says, "But God hath not given us the spirit of fear; but of power and of love and of a sound mind." Now, a little more literal translation, although there isn't anything too much more literal, is that God has not given us the spirit of cowardice or fearfulness, but of power and of love and of a sound or disciplined or correct mind.

2. Now you'll notice in here that Paul has set forth three remarkable qualities of a spirit-filled life. Number one is power, which is literally *dunamis*. You get the Word, you shall receive power. After that, the Holy Ghost has come upon you. That word is literally '*dunamis*', which literally means 'an actual power'. It's not the word 'authority' which is the secondary word when you talk about power, the power of authority. This is not so, this is literal power that we have. You shall receive power.

The next word, of course, is 'love' and that's the word that is used—the agape love which really usually is translated by Wuest as a self-sacrificial, divine love. However, we'll let it go as love which is divine love or the agape love.

And third is 'a correct mind', which would be one which contains the revealed Word, or has been set straight by the revealed Word. Now, these three attributes are the inherent or God-given qualities of a fearless, courageous Christian. Now, that's one thing we want to recognize.

3. Many people are looking for something that they already possess and, thereby, not recognizing what they possess, they cannot use it. The Scripture here is very definite. This is not something for you to pray for or we are to attempt to apprehend. This is something that is already ours. Those three attributes, if we're full of the Holy Ghost: power, love, a divinely revealed Word, which has corrected our thinking, which, of course, signifies that we are in the virgin group.

Now, these are necessary. These three qualities, or attributes, inherent in us are necessary for verse 8, wherein Paul says, “Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the Gospel according to the power of God.”

4. Now we want you to notice carefully here that, according to verse 8, the attributes of verse 7—fearlessness, power, (There’s no fear because of power.) love, and a sound mind—these demand a warfare. They demand a warfare. Now, I want you to understand what I’m saying.

Number one, we already have them. Number two, they do not presuppose, but they predetermine a warfare will be devolved upon you because of these things. Or you put it this way, because there is a warfare you have been given these things. Now, let us even more carefully note that this warfare can be engaged in successfully, then, only by power, love and a sound or correct mind. As It says in 2 Cor 10:4, “The weapons of our warfare are not carnal. They’re spiritual, of course, and they’re mighty to the pulling down of the strongholds of Satan.”

5. Now one might even go so far as to use the word ‘kai’ which is a conjunction and throw it into the understanding of a preposition where you might even read this verse, though I do not say It should be read this way, but we’ll read It this way. “For God hath not given us the spirit of fearfulness, or cowardice, but of power, **even** of love, **even** of a sound mind.” So therefore, in reading It that way you can come to the understanding that, if you have a truly revealed Word in your mind, knowing these things, then where is cowardice?

I mean, good heavens, look; I don’t like to be facetious, you know, telling jokes, but in my way of getting things across, sometimes I have to be very sarcastic, and I don’t really mean to be, and I guess I could use something else other. But remember; there’s this fellow down in New York, and he was snapping his fingers and licking his face, and you could tell he was way off.

The man said, “Man, what’s the matter with you. What’s going on?”

He said, “I’m keeping away the elephants.” [Bro. Vayle makes clicking sounds with his fingers.]

“Why,” he said, “Look, man, there ain’t any elephants in two thousand miles.”

“I’m doing a good job, ain’t I?” [Congregation laughs.]

All right, look; there isn’t any fear. Then, why are you acting as though there is? You see, this is what I’m reading here. When your mind is straightened out... See, there’s not enough straightened out minds. People just aren’t giving the Holy Ghost credit for telling the truth. Bro. Branham said, “*Let every man’s word be a lie, but let God’s be the truth.*”

6. Now here we’re confronted with the tremendous truth: God has not given us a spirit of cowardice; certainly not. How could there be when, already, the power of God is there, the love is there, and the perceptive mind? Now the perceptive mind of the Holy Spirit goes to the things of God in contradistinction to the things of man. See? All right.

7. This brings us to a very pertinent thought: love, agape love, is given primarily, if not entirely for, and in order to, manifest a Christ likeness under the afflictions of the gospel and bring us into the victory of character. Now it’s given to us for that specific purpose in order that we will be in ourselves a thorough confirmation, or a thorough confirming, (or conforming is a better word still) a through conforming to the Word. And remember; it is under affliction.

8. Now, right away you’ve got to start bringing your mind to a new arena. It’s not that people have not thought in terms of love under conflict, but it has not been taken to the extent where the agape love is in never any other place than in conflict. Now, that’s what you’ve got to think of, more, perhaps, than you have ever thought it before.

Now, notice that love lies between—that love, the word ‘agape’ love, lies between—power and a correct or spiritual mind. It lies right between the Holy Spirit, God Himself, and the revealed Word, which God must reveal. Thus, if agape love is to manifest, it has to have its strength in God and its manifestation according to the Word. So therefore, the Word test is inevitable when you want to know whether you are in divine love or not. Now I know that there will be some ramifications with this, but you got to start with the simple principle. It’s the same way as you check out and check the spirits.

9. Now you have to apply the Word test to both the spirit and love, but you must know this, as I’ve already stated, that this is not a discouragement or is written for discouragement or for doubt, but is written for encouragement. It is not the fear of a law that you have to live up to, but it is the revelation of a law that is already within you, that you already have, and you don’t look outside of yourself for it. It is already there. But it will always be in a warfare.

Now remember; when a nation sends its army into battle, it is incumbent upon the nation to equip and to help the soldiers. This is the same with God. He does not send us into warfare without the equipment. Now we’re going to read in 2 Timothy 2.

- (1) Thou therefore, my son, be strong in the grace that is in Christ Jesus.
(And where is Christ Jesus? He’s in you.)
- (2) And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.
(Now, keep moving.)
- (3) Thou therefore endure hardness, as a good soldier of Jesus Christ.
- (4) No man that warreth entangleth himself with the affairs of *this* life; that he may please him (that) hath chosen him to be a soldier. (Now we’ll get into that a little more, about the entangling with things of life.)
- (5) And if a man also strive for masteries, *yet*...he is not crowned, except he strive lawfully.

You got a big fight right now with the Russians and the Olympics, because the people, they’ve simply given the woman, or men, hormone shots, so they can win all the Olympic events. I don’t know if that’s true or not, but it makes you think, doesn’t it? The Bible already knew what they’d be doing.

10. (6) The husbandman that laboureth must be first partaker of the fruits.
- (7) Consider what I say; and the Lord give thee understanding in all things.
- (8) Remember, that Jesus Christ of the seed of David was raised from the dead according to my gospel:
- (9) Wherein I suffer trouble, as an evildoer, *even* unto bonds; but the word of God is not bound.
- (10) Therefore I endure all things for the elect’s sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.

11. Now, let us also note, even vehemently, that this warfare—because it’s a warfare we’re into and how you be armed—this warfare is involved with a two-edged sword. Now, let’s go to 2 Timothy 2 again here, and It says that:

- (3) Thou...endure hardness, as a good soldier of Jesus Christ.

- (4) No man that warreth entangleth himself with the affairs of *this* life; that he may please him (that)...chosen him to be a soldier.
- (5) And if a man also strive for masteries, *yet* is he not crowned, except he strive lawfully.

12. All right, with that we're going to go to Hebrews 4.

- (12) For the word of God is quick, and powerful, and sharper than any two-edged sword, (Notice the two-edged sword.) piercing even to the dividing asunder of soul and spirit, ...the joints and marrow, discerns of the thoughts and intents of the heart.
- (13) Neither is there any creature that is not manifest in his sight: but all things *are* naked and opened unto the eyes of him with whom we have to do.

All right. What you're noticing here is that this soldier that is in this warfare, full of the Holy Ghost, with power, love, and an enlightened and recreated mind is actually fighting with a two-edged sword, which means he is constantly internally and externally engaged. We are fighting ourselves and fighting the enemy.

13. Over in 1 Timothy 6:

- (12) Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, (Remember; you're not just called to eternal life; you're called to a good fight. Follow after, It says, ...) and (as thou) hast professed a good profession (with) many witnesses.

Now, remember then, that, when we're dealing with love, we're dealing in a warfare, we're dealing with a two-edged sword, and the two-edged sword will cut internally; it cuts externally. Now we have enemies out there, and the enemies that we have, (of which, number one is the enemy, which is the devil, and he is a accuser of the brethren) are always going to give a problem until the day we die in this warfare that is ordained of the Lord of which the element of love comes in very, very strong.

14. Now we're going to read some more Scripture and try to bring It all together as time goes along. 1 Corinthians 9:24-27:

- (24) Know ye not that they which run in a race run all, but one receiveth the prize? So run, that you may obtain. (Now, watch!)
- (25) And every man that striveth for the mastery is temperate in all things. Now they *do it* to obtain a corruptible crown; but we an incorruptible.
- (26) I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:
- (27) But (Notice!) I keep under my body...

Now he doesn't say, "Keep his body under;" he says, "I keep under my body" which is like a wrestler picks a man up and goes into one of those airplane spins and tosses him plumb out of the ring, and the guy's finished. That's exactly what Paul does. He gets under his body, puts his body completely out of balance, showing that he takes control over himself as a human being.

- (27) ...lest by any means, when I have preached to others, I myself should be a castaway.

Now, remember; we're dealing in this subject of love, so just keep moving with me, but we're in a battle. It's a two-edged sword battle. We've got to watch ourselves; we've got to watch out there. You got to deal with yourself; you got to deal with a person out there. And the dealing has to be according to the Word.

15. 1 Peter 5:7-10, somewhere in there we'll go to:

- (7) Casting all your care upon him; for he careth for you.
- (8) Be sober, be vigilant; because your adversary (That's your enemy.) the devil, as a roaring lion, walketh about, seeking whom he may devour:
- (9) Whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.
- (10) But the God of all grace, who hath called us unto his eternal glory by Jesus Christ, after that ye have suffered a while, make you perfect, stablish, strengthen, settle *you*. (Now you can't be that way without suffering.)

16. Now 2 Corinthians 2:

- (11) Lest Satan should get an advantage of us: for we are not ignorant (concerning) his devices.

Now, in there, that's where Paul preaches in verse 10:

- (10) To whom ye forgive any thing, I (forgave) also: I *forgive* also: for if I forgave any thing, to whom I forgave *it*, (I forgave it) for your sakes in the person of Christ;
- (11) Lest Satan should get (the) advantage of us: ...we are not ignorant of his devices.

Thus, we can see that we will be engaged in the problem of keeping ourselves from hypocritical love in order to manifest real love. Now, that's what we're driving at here. There's a two-edged sword which is that Word of God. It is going to be your one definition of whether you're walking in love. It cuts both ways. You've got to look inside, and you've got to look outside so that you know exactly how you're dealing with yourself and what is outside of yourself so that you know that you are walking in love. Not a hypocritical love because the Bible teaches there is a hypocritical, agape love. Now, this is the escape from self-righteousness and pretentious judging of others.

17. Now I know you're not following me too good because, you see, it takes a while for all this to sink in and get what I'm talking about. And I'm not finished. We'll be on this for several months in communion services. Now this, what we're talking about—love, is just no different from anything else that's pertaining to the Gospel. It does not presuppose, but it is predestinated to be engaged in a warfare. And the warfare will be internal and external because it's a two-edged sword. And you're going to have to watch yourself as you watch outside, or you can end up with what you think is an agape love, and you're nothing but a hypocrite.

As I'm trying to show you something: you've got to be in a balance. And there's only one way you can be in a balance, and that's with the Word. The same as you can take the gifts of the Holy Spirit and

end up a complete make-believer and a false anointed, so you can be fooled on this love stuff. In fact there's nothing you cannot be fooled on, unless you've got that sound mind. See? And a genuine baptism with the Holy Ghost will give you power, love and the understanding, where they both lie in your life and in the church and that around you. And unless you've got that balance, you have got nothing but destruction. Just remember: Satan has no power except what God allows him to use because there is no power but of God. Period! That's why He makes the wrath of man to praise Him, the remainder of wrath He doth restrain. All right.

18. Thus we can see that we will be engaged in the problem of keeping ourselves from hypocritical love in order to manifest real love. Now, this is the escape from self-righteousness and pretentious judging. Roman 14:1-13:

(1) Him that is weak in the faith receive...*but* not to doubtful disputations.

In other words, he comes in and starts fussing; everybody joins in the fuss. Say, "Hold it, fellow, sit right there."

There's lots of weak people. You don't have to run the show. Just sit there. Just sit and listen. Who did Bro. Branham use one time to ruin every meeting he had? Little Betty, a baby with the devil in her—crying and ruining every service. Nobody got any sleep; nobody got anywhere. So, what did Bro. Branham do when he realized what it was? He cast the devil out.

You say, "That's okay for Bro. Branham."

Put it wherever you want to put it. There's a lesson.

19. (2) For one believeth that he may eat all things: another, who is weak, (eats) herbs.

Now, see just how low you can get; now we got our bellies involved.

"Oh, I had green onions last night that makes me burp. Don't you eat green onions. You'll be a bad Christian."

Good enough to take your stomach. What if my stomach is of cast iron? I don't burp, or I like the way I burp. Maybe, it tastes good. Look; see where you can go? Merciful God. It's a pity you got to read a Bible like this. Yeah, even Ephesians got its problems.

20. (3) Let not him that eateth despise him that eateth not; (start a fight right there) let not him (that) eateth not judge him that eats: for God hath received him.

(4) Who art thou (to judge) another man's servant? ...

This guy's a judge. He's not a believer in the Word where he should be. It says he's a judge. Where do you get "I can't eat onions or garlic?" My wife wasn't putting salt on her eggs; she was avoiding salt. I said you have all... I'm going to have all the salt I want because the Bible says that salt is good. I said, "I believe the Bible."

So, now she's got to eat salt. Doctor gave her a urine test and found out she's throwing the sodium out like it was going out of style. So, Momma's got to adhere to the Bible. Little joke. The Bible is nobody's...is no clown book. Doctor might tell me, "Look, you can't eat products that have to do with milk." I said, "I eat butter because the Bible says butter is good." You could say, "You're a little bit silly." No, it's good I'm a little bit silly. Aren't you? Now, listen! [Romans 14]

21. (4) ...to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him (to) stand. (Turn the spirit.)
- (5) One man esteems one day above another: another esteemeth every day *alike*. (That's the way it should be. Every day is the first of the week celebrating His Resurrection, living it.) Let every man be fully persuaded in his own mind.
- (6) He that regardeth the day, regardeth *it* unto the Lord; and he that regardeth not the day, to the Lord doth he not regard *it*. He that eateth, eats to the Lord, for he giveth God thanks; and he that eats not, to the Lord he eats...and giveth God thanks. (That sounds like quite a little deal, doesn't it?)
- (7) For none of us lives to himself, and no man dies to himself.
- (8) For whether we live, we live (to) the Lord; ...whether we die, we die (to) the Lord: whether we live therefore, or die, we are the Lord's.
- (9) For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.
- (10) But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.

Now, listen! There's always been a judgment seat in Seven Church Ages; this Word is open to everybody to be judged by, right now. And don't think that down the road you're going to be judged. That's just the day you stand there. You're being judged right now because the record can't change. See?

22. (11) For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. (What if that's being done now? That's the way it should be done.)
- (12) So then every one of us shall give account of himself to God. (That's the way it should be done right now: send our sins on before us.)
- (13) Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion...in *his* brother's way. (That's the Word; that's love. Now, see?)
- (14) I know, (that) am persuaded... (Now, listen!) I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him *it* is unclean.

Now he's talking about that weak-fish brother. Now this is the hour of strong meat. There aren't any weak-fish brethren amongst us. Now, let's get that flat.

Now you say, "Brother, there are."

Not in my books, you better grow up in a hurry. And don't come around here with this kind of nonsense because we're past that. You don't bring this junk to the presence of Jesus Christ in this hour. You bring manhood. Let's understand that. There's something tells me if we're...it's time to die, we'll die. Not down there someplace out in the boondocks.

23. (15) (Now) if thy brother be grieved with *thy* meat, ...thou walkest not charitably. Destroy not him with thy meat, for whom Christ died.

So, let's be real nice now and any... Well, you don't listen any more. The Word has been manifested, vindicated, the Judge is here. Nobody going to come around here and tell us...going to take the Word from us, because that's your criterion. Now Paul had his stomach full of these weak Christians. He said, "By the time you ought to be teaching, somebody's got to come by and teach you again." We have had that happen. The prophet in the former rain came by as in Hebrews 6. And the vision of Hebrews 6 was a man in white sowing seed plumb around the world: the gospel of the kingdom. And a man, the devil, went behind him sowing the tares. Now we just got one thing with tares: we chop them up. I'm talking about the Word that's wrong. We just chop it up.

Now It said, "If thy brother be grieved with thy meat, thou walkest not charitably." Well, what about him? Now, that's okay for some little infant. That's okay when a person when he first comes in. Let's just keep moving. If he's going to get destroyed in that he never had anything in the first place.

24. Let's just keep reading. [Romans 14]

- (16) Let not your good be evil spoken of:
- (17) For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.
- (18) For he that in these things serveth (God) *is* acceptable to God, and approved of (them).
- (19) Let us therefore follow after the things (that) make for peace, and things therewith one may edify another.
- (20) For meat destroy not the work(s) of God. All things indeed *are* pure; but *it is* evil for that man who eateth with offence.
- (21) *It is* good neither to eat flesh, nor drink wine, nor *any thing* whereby (a) brother stumbles, (if he) is offended, or made weak.
- (22) Hast thou faith? have *it* to thyself before God. Happy *is* he that condemneth not himself in (the) thing(s) (that) he alloweth.
- (23) And he that doubteth is damned if he eat, because *he eateth* not of faith: for whatsoever *is* not of faith is sin.

25. Now I want to ask you a question. When you look at these people that could come in, (And we'll say they're weak and all, which I can't buy anymore at this hour because we're at the end time.) we've got to look for some quality of strength and all. I want to ask you a question. Was Paul saying, "All right, I want to tell you, John, I'm building the church this way: nobody eats meat unless I say so?" It was built on the Word. And he was showing a charitable spirit by saying, "Hey, these people are coming in now. They've had a wrong religion. They've had a false doctrine. Now I want you to bear with them."

Somebody's going to come out and say, "Look, I don't believe anybody should eat pork. We all got to stop eating bacon."

Well, if the man was going to go to hell because..., it's a different story. Different story entirely, but when you have a vindicated Word, wherein not one word concerning meat was given by the prophet except to say this, you had better thank God for it and ask Him to sanctify it because you know what's wrong with it; a literal cleansing of its impurities as it were, then you stay with that Word.

26. Now, what I was looking at here was is the undeniable fact of what he tells you here that there is such a thing as a genuine love, and there is that which is not a genuine love. Now, the only way we can really know if our love is genuine is: it's not of our own thinking, but it is according to the Word. Now, there might be those that are weak that were in the beginning, but in this hour, with the clear revelation we have, we are not in that category, but we are far beyond it.

Now the Scripture distinctly tells us, "Let love be without dissimulation," which, of course, very correctly is, "Let love be without hypocrisy." And that is what we're looking at. Love can no more be that which is hypocritical, but It tells us very, very clearly in the same Scripture wherein love cannot be hypocritical (must be without dissimulation), It tells us that we are to hate evil and love righteousness.

Now I want to ask you a question. What is he talking about? Well, you've got to go back to the beginning. What was evil? The evil deed of Cain was in the face of the imminent and preeminent revelation of the blood, he deliberately took the word on the first fruit, which was a Resurrection offering, and he refused the blood and went to his own understanding. Now, that man did not have a sound mind. And where did it go? It turned into hate, and he killed his brother.

27. Now, there is no place where a Christian gives way to the misinterpreted, unrevealed, perverted word of any hour. How can you love righteousness and love evil at the same time—unrighteousness? It cannot be done. Now we're told to take our stand in that respect and that category.

Now then, we are believing that love is actually a scripturally-motivated and scripturally-followed action that is suited and necessary for certain adverse conditions. Now we're looking at it. We've got to balance ourselves with the Word. When you're involved in love, you're involved in a fight. I'm sorry to say but you're involved in a fight. You're involved in what is internal. You're involved in what is external. And you've got to apply the Word of God with the understanding of the revelation of that Word, and stay with It. Now it's going to cost you plenty. Okay.

28. We're going to go to Mt 5:43-46 because this is agape love, or the agape [pronounces it a second way] love that they're talking about. Okay, now he says:

- (43) You have heard that it hath been said, ...love thy neighbour, and hate thine enemy.
- (44) But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;
- (45) That you may be the children of your Father which is in heaven: for he makes his sun to rise on the evil and on the good, and sends rain on the just and on the unjust.

Now, what's he talking about there? If that's not your false anointed, what is he talking about? But he's also talking about the fact, too, that God does give them rain—He does give them good things, like He gives you and me. Now:

- (46) For if ye love them which love you, what reward have you? do not even the publicans (do) the same (thing)?
- (47) And if you salute your brethren only, what do you more *than others*? do not the publicans so?
- (48) Be you therefore perfect, even as your Father...in heaven is perfect.

But the big thing we're looking at is: "For if you love them that love you, what reward do you have? Do not the publicans the same?"

Now, in each case here love is the agape love. It's the same word. In verse 46 It uses the expression two times: "If you love them which love you, what reward have you?" That is 'agape' love. In other words, that's that word, and the love is being used wrong. Now, here's what he's saying: If this is what love is to you—the expediency of politics, that is your god, and that is your god 'love'. Now he says, "It's not going to work." Now, that's what he's saying here. He said, "If this is what love is to you, a divine love, if this is your understanding, then you are wrong. You have a false divine love. You have a hypocritical love." Okay.

29. Let's go to 1 John 2. Now he says:

- (15) Love not the world, neither the things...in the world. If any man love the world, the love of the Father is not in him.
- (16) For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, ...is of the world. (Now Bro. Branham said, "*One word off is Satan's kingdom.*")
- (17) And the world passes away, and the lust thereof: but he that doeth the will of God abides for ever.

Now, compare that with 1 John 4, and It says:

- (5) (For) they are of the world: therefore speak they of the world, and the world heareth them.
- (6) We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.

Now, let's go back to Matthew 5 with this in mind.

- (46) For if you love them which love you, what reward have you? do not even the publicans the same?

Now, there's no warfare involved there. There's no warfare involved there. See? Now, if there is a warfare incumbent upon the fact that you stand for truth, knowing that you are one with that Word, then that is the agape love. But when there isn't that, as you see here, there is no warfare. It doesn't cost anything. It is out only to cement a political situation. That's all it's doing.

30. But notice in Matthew 5: there is a warfare.

- (44) But I say, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them (that) despitefully use you.

Now, listen; the same author of this Scripture wrote what we read back in John. Now, watch in here, [Matthew] 5:44 there is an internal and an external warfare because here's a man that hates you. Here's somebody that curses you. Here's somebody that persecutes you, despitefully uses you. Now you, on the other hand, are engaged in the warfare that is brought about through hate and righteousness in a conflict which is spiritual, and you are to stand there with the Word of God as your guide, internally. See? You've got to do it. Now you're beginning to know what love is.

31. Now, let us carefully examine even more what warfare is and what love will do. So, we ask the question: In this warfare of love, does it back away from the stand in the Gospel? Now, let's take a look at over here in Philippians 3.

- (15) (Now) let us therefore, as many as be perfect, (as many as be perfect), be thus minded: and if...any thing ye be otherwise minded, God (will) reveal this unto you.
- (16) Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.
- (17) Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.
- (18) (For many walk, of whom I have told you often, and now even weeping, ...*they are* the enemies of the cross...
- (19) Whose end is destruction, whose God is *their* belly, whose glory is... their shame, (and they) mind earthly things.)

Now Paul did not say at any time to back away from the stand of the Gospel. Now Paul took a stand with the Word and the conduct that lies in the Word, and, even though there were those who persecuted him and tried to stop him from his manner of living, he stood one hundred percent with that Word. You have... That's why the revelation is given.

Remember; Cain had the same Word that Abel had. See? The same Word, but he would not bow to the revelation of the blood. Now, that's why he rose up, and the Scripture says he killed his brother.

32. Now, as I've been bringing out before, there's where people get all mixed up in their thinking because It says, "He that hateth his brother is a murderer." To take your stand for truth is not hating your brother. Now, if you want to knock him down and do something bad to him, that's wrong. But if you don't stand with the Word, you're wrong. See?

Now the warfare has always been, in the Scripture, over the Word. It's always been. In fact the record of the whole Bible is what God says and God does, then man does with what God says and God does, and God's got to come back on man. If man ever stood there and saw what God did and listened to what God said and reciprocated, God wouldn't have to come back on that man, He'd take him right into glory. That's why you're going to have a Bride at the end time that's lined up. You bet it's going to be lined up. You watch and see. She's going to have these things ironed out.

33. Now, love does not back away from the Gospel. That's why I get these letters, and these people come from around the world, and they can't stand me. I don't expect them to stand me. I'm not interested in them standing me. But I'm not going to have them come by me and they line up with those in false doctrine who want to destroy the Word that the prophet gave and me stand by and say, "It's okay, boys."

Well, it's not okay! Now, if anybody sitting here thinks it's okay, you've got the wrong idea of my idea of love, and I'll stand against yours any day that you've got a gutless, stupid, I-don't-know-what kind of a love, because you don't believe in saving grace. You believe in rotten unsaving disgrace.

A man comes along, and he tells me that he believes in 'without the Shout you can't be in the Rapture', and then turn around and deny the very things the prophet said. The grace of Almighty God that said "Except I send Elijah, I destroy the whole bunch," and the very descent and the appearing of Christ is the Shout, which is the Message, and then people turn on it? What do you think brings persecution? Now, if I've got to preach something that...wherein the offense of the cross is voided, then

let me tell you: Lee Vayle is a skunk, and he's no more got even anything of the Spirit of God than a dead horse has.

34. Now, let me tell you something. When the Holy Spirit gave this Word and revealed this Word, no Holy Spirit's going to fill a man with the kind of a spirit He is and then go back on the Word. You bet it's right. [Bro. Vayle responds to congregation response.] And don't tell me anybody's got love because he hasn't got a spirit that's courageous and stands for it. There's no way he's got love. He can't love God; he can't love his fellowman because he's going to perpetrate a disgrace and a fallacy upon those people he says he loves. So, let's get the understanding. You don't back away from the Gospel. There's no such thing as the love that doesn't line with the Gospel. I'm sorry about that. No way it does.

35. Now, does love not come out against evil? Let's take a look at Titus. That's Tit 1:10-14.

- (10) For there are many unruly and vain talkers and deceivers, specially they of the circumcision: (That's your legalist.)
- (11) Whose mouths must be stopped, who subvert whole houses, teaching things...they ought not, for filthy lucre's sake. (Huh?)
- (12) One of themselves, *even* a prophet of their own, said, The Cretians *are* always(s) liars, evil beasts, slow bellies. (This fellow came out of Crete. See?)
- (13) This witness is true. Wherefore rebuke them sharply...

I'm going to tell you something: you say this is the same fellow that wrote over there in Romans, 'a man comes and says, "I don't believe we ought to eat bacon"?'"

You say, "Well, I don't believe we ought to eat bacon, either." You say, "I shouldn't eat bacon because there's nitrates."

Well, take some vitamin C. Take a little faith with your Bible.

- (13) ...rebuke them sharply, that they may be sound in the faith;
- (14) Not giving heed to Jewish fables, and commandments of men, that turn from the truth.
- (15) Unto the pure all things *are* pure: but (to) them that are defiled and unbelieving *is* nothing pure.

That little, weak Christian over there in Romans hadn't got to first base yet because It said, "Treat him real nice, be real nice and kind, go along with him, do your best to bend over backwards even."

What about this? What happened to Paul? Did anything happen? No, this poor kid comes along and he's not got to first base because he's still a little baby. ...[voice fades as microphone is repositioned]... these fellows here they're teaching, and they're doing things they ought not to do. All right. It says right here:

- (15) ...(that) all things *are* pure (to the pure in heart and)...even their mind(s) and conscience (are) defiled.
- (16) They profess that they know God; but in works they deny *him*, being abominable, disobedient, and unto every good work reprobate.

All right. How much love did Paul show there? He showed all kinds of love; he cleaned the church up. There's nothing wrong with that: a man take his stand. All right.

36. Does love let sin go uncorrected? Let's go to 1 Corinthians 5.

- (1) It is reported commonly *that there is* fornication among you, and such fornication as is not so...named among the Gentiles, that one should have his father's wife. (No doubt a young step-mother.)
- (2) (But you) are puffed up, (Now, that's not love when you're puffed up; that's a human foul contraption.) and rather not mourned, that he that hath done this deed might be taken away from among you.
- (3) For I verily, as absent in body, but present in spirit, have judged already, as though I were present, *concerning* him that hath...done this deed,
- (4) In the name of (the) Lord Jesus Christ, ...ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, (Now, that's dunamis right there, and authority, I suppose, too.)
- (5) To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.
- (6) Your glorying *is* not good. Know ye not a little leaven leavens the whole lump?
- (7) Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:
- (8) Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened *bread* of sincerity and truth.

Now he's telling you right here that there's malice amongst them and wickedness. It says there, "I thought that those nice gentle people, you see, they put up with that sin."

You don't put up with sin.

37. (9) I wrote unto you in an epistle not to (accompany) with fornicators:
- (10) Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, idolaters; for then must ye needs go out of the world.

That tells you right there you can go down to a restaurant and you can have business associates, and they can be covetous, extortioners; they can be idolaters, fornicators; you can sit and eat with them. Oh sure, they're not part of you, but you can't do that in church. You can't go in an unsaved person's house and clean out his house; you can't go out there in the world and do anything to these politicians. No way.

The best you can do is pray for them, then leave it in the hands of God. Ain't going to work anyways. It's too late. I pray every day for them, but you know what I do? I pray for our sake. Number one, we're supposed to. Number two, hoping something might happen to do some good. Ain't hoping too hard; might as well tell you the truth, but I pray. I don't pray in derision; I just pray.

- (11) But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, covetous, ...idolater, ...railer, or a drunkard, ...extortioner(s); (Don't eat with such person.)
- (12) For what have I to...judge them...that are without? do not ye judge them that are within? (How do you keep the church clean? You've got to keep it clean. Love doesn't let the church go to the dogs.)
- (13) But them that are without God judges. (That's why you put out that person. See?) therefore put away...that wicked (one from among you)... (All right.)

38. Does it back away from truth? Let's go to Jn 3:16. Now, remember; Bro. Branham said, "*Billy Graham and Oral Roberts are blinding the eyes of the fundamentalist with the preaching of the cross.*" Let's take a look at the cross.

- (16) For God so loved the world, he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.
- (17) For God sent not his Son into the world to condemn the world; but that the world through him (the world) might be saved.
- (18) He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. (Now, watch!)
- (19) And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

You know what It says the condemnation is, even though the blood is there? No light, no blood. That's right. The blood does not avail.

39. Now, let's prove it. Let's go over here to... Let's watch in 1 John 3.

- (10) In this the children of God are manifest, and the children of the devil: (Now, watch!) whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

Now, notice in there he's not saying two things; he's saying the thing in the one breath. See? I don't know why people want to separate that. I can't separate it.

- (10) ...whosoever doeth not righteousness is not of God, (and you'll notice that person will not have love for his brother. He can't! Now, let's go further and prove it.)
- (11) For this is the message you heard from the beginning, ...we should love one another.
- (12) Not as Cain, *who* was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

Now It tells you right there that his brother, Cain, actually killed Abel because he carried out a wrong revelation, and because Abel stood with the truth, Cain rose up and killed him. So therefore, when you're looking at these people, there is no such thing as the true agape love because they're plumb off the Word

because the agape love is the love which is with the Word. Now I'm sorry, but that's just the way it goes. The other is political. Now, let's face it... Well, that's just the truth. Now It says, "We know we've passed from death unto life because we love the brethren." What brethren? The brethren of Christ; "he that heareth us is of God," those that are right. All right. In no way do we back away.

40. Now, listen! If a true lover of God is a heretic to the make-believer, (That's right, the true lover of God is a heretic to the make believer.) then agape love, when it is truly agape love, will be denied as agape love by the make believer and the unbeliever or the foolish virgin or whatever. Do you follow what I said? Now they're going to say, "You guys don't have it. You don't have it." They're going to tell you flat.

Now, let's go to the Scripture. Let's go to John because this is what we got to work in. We got to work in the gospel of John, but you notice how that Paul confirms every single step. The gospel of John 5:

- (30) I can of mine own self do nothing: as I hear, I judge: (Now, watch! He says) my judgment (does not come from my own inner compunction or desires or discriminations. It only comes from what I heard.)

Now he doesn't say he doesn't judge. Now a lot of people got this all messed up: judging and judging. There's judging, and there's judging. And there's judging which is correct; there's judging which is wrong. Now, when you stand with the Word, and you're full of the Holy Ghost, you've already got love because the Bible said so. You cannot have the Holy Ghost and not have love and not have a correct mind. So therefore, you will find that you're like a balance: God, Word, and here the column is love, and you happen to be that column, which is going to manifest God, which is going to manifest Word. All right.

41. Let's keep reading.

- (30) I can of (myself) do nothing: as I hear, I judge: and my judgment is just; because I (speak) not mine own will, but the will of the Father (that) sent me.
- (31) (And) if I bear witness of myself, my witness is not true.
- (32) There is another that bears witness of me; and I know that the witness which he witnesseth of me is true.

William Branham could say the same thing. That's why he could stand up there in Edmonton and say, "*You bunch of mossbacks.*" That was the judgment of God right there. They got a little bit alarmed. He said, "*The same One that told me this thing over here told me to say this.*"

- (33) (Now) you sent unto John, ...he bare witness unto the truth.
- (34) But I receive not the testimony from man: but these things I say, that you might be saved.
- (35) He was a burning and shining light: and you were willing for a season to rejoice in his light.
- (36) But I have got a greater witness than *that* of John: ...the works (that) the Father (gave) me to finish, the same works...I do, bear witness of me, (and) the Father hath sent me.

- (37) ...the Father himself, which hath sent me, hath borne witness of me.
(You've) neither heard his voice at any time, nor seen his shape.
- (38) And you have not his Word abiding in you: for whom he has sent ye believe not.
- (39) Search the scriptures; for in them you think you have eternal life, and they are they that testify of me.
- (40) And you will not come to me, that you might have life.
- (41) I receive not honour from men.
- (42) But I know you, that you have not the love of God in you.

Now he was putting them right down the line on their revelation, completely messed up, completely askew: what Bro. Branham used the word '*scrupled up*', that's exactly what they were. Now he said, "You talk about the love of God in you, and you've got the love of God, let me tell you one thing," he said, "You haven't got either one."

42. How can there be the agape love outside of the baptism with the Holy Ghost, which is one with the Word? How many a man can say he's got the love of God and back away from the Word? Now, come on. I want to know tonight. For God's sake, I want answers because I'm sick and tired of all this nonsense. I'm sick and tired of hearing Jesus say in Jn 15:24, "If I had not done the works no other man did they had not sinned, but now they've both seen and hated both me and my Father."

And they say, "Oh, that's not so, Bro. Vayle, that's not so, oh no."

Then Jesus was a liar. God is a phony and a farce. We got some breath of life, let's get out here and do something. There's something wrong somewhere. But I'm sick and tired of this thing called love, love, love, and it's no more love than nothing: murderers and liars.

43. Now, look; there's nothing I can do about the stand that I take because there's no Christian can take any other stand than with the Word, because Bro. Branham said, "*A heretic according to the other man is a fellow that doesn't worship the way you'd like him to.*" That's what it boils down to. He said, "*A man's called a heretic by the way he worships.*"

If you can only worship God in spirit and in truth, and worship will involve love, where is your love outside of the revealed truth the prophet brought us? And when the so-called brethren, which I admit they are in the Cain and Abel drama, they have one, only one course, in mind, and that is to destroy you for the sake of their own word, and they think they're doing God a favor.

Now I know when I fight back, I am not doing God a favor. And I don't pray for their death or anything else. I simply stand with the Word, and I will stand with the Word. And by the grace of God whatever it costs I hope I will stand with the Word. He said: [John 5]

- (43) I am come in my Father's name, and you receive me not: if another shall come in his own name, you will receive him.
- (44) How can you believe, which receive honour one of another, and seek not the honour that *cometh* from God only?

That is Matthew 5 again. They call agape love, the agape love, which is nothing but a political cementing. There's no warfare engaged. Now I'm going to tell you something: you believe this Word of

God, there is a warfare engaged. Then your love of your fellowman is going to be directly commensurate with your true love that you have for God, and He's only displayed by the Word.

- (45) Do not think that I will accuse you to the Father: there is one that accuses you, *even* Moses, in whom you trust.
- (46) (If you would have) believed Moses, you would have believed me: for he wrote of me. (All right.)

44. Let's go to John 8 now. We're going to read right through on John 8.

- (37) I know you are Abraham's seed; but you seek to kill me, because my word hath no place in you. (Now, notice what he's saying.)
- (38) I speak that which I have seen with my Father: you do that which you have seen with your father.
- (39) They answered and said unto him, Abraham is our father. Jesus saith, If you were Abraham's children, you would do the works of Abraham.
- (40) But now you seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.
- (41) Ye do the deeds of your father. ...they said to him, We be not born of fornication; we have one Father, *even* God. (Now, notice; they're claiming God for their Father. Now, listen!)
- (42) Jesus said..., If God were your Father, you would love me.

Now, what is the trouble? Word! He said, "For which work do you stone me? They said, "Oh, not for any good works, ...because you make yourself the Son of God." Well, that was the Word! Why do you think they killed Jesus? Because He came against their tradition. But I'm going to tell you something: He went down fighting. He said, "I could call presently twelve legions of angels and get out of here. He said, "I won't call one because I'm going to die for it, but I'm going to die for the truth because, in my dying for the truth, there is redemption."

Then you and I have got to die for the truth because only in the truth is there redemption. We have to die for it. A man says he loves God. What love of God do you have?

Man says, "I'm not ashamed."

How many people are ashamed of this Message? You better hear the sermon again where Bro. Branham said in "Ashamed of Him", you'll find it's ashamed of the Word. People can't take It.

You say, "Well, Bro. Vayle, we can take the Word, but we can't stand your hard ways."

Well, that's fine by me. You just... I'll give you the sermons, and you can read them. Let's see where you'll go. You'll leave anyway. It isn't my hard preaching. There's all... It's not that at all.

45. Now he said: [John 8]

- (43) Why do ye not understand my speech? *even* because you cannot hear my word. (Now, why couldn't they hear it? There's no Holy Ghost there. There's no seed.)

- (44) Ye are...(Listen!) You are of *your* father the devil, and the lusts of your father you will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaks a lie, he speaks of his own: for he is a liar, and the father of it.
- (45) And because I tell *you* the truth, you believe me not.
- (46) Which of you (he said, can) convince me of sin? (Find one word I'm wrong in, or confute me.)
- (47) He that is of God heareth God's words: you therefore hear *them* not, because you are not of God.
- (48) Then answered the Jews, and said... Say we not well...you are a Samaritan, (you've got) a devil? ("So much for you, boy." Now, why did they want to kill him? For one reason, he came against their word, their tradition. All right.)

46. Now, let's go back to 1 Jn 3:10 where It came from. Let's just keep weaving the thing back and forth until the thing begins to pattern itself out. And you see, my brother/sister, you have got to stand and be one with this Word, or your love goes plumb down the drain. Now:

- (10) In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

All right, number one is: he that doeth not righteousness is what you've got to watch because you can't expect any love out of it. He'll kill you. That doesn't mean you're going to kill him. But it means this: if he kills you, that's all right, but you're not going to change your word. And it doesn't mean you're going to back away from It and say, "Well, okay, brother, I know you're offended because I believe It."

This is my pulpit. I'll preach what I want here. If you don't like it, you're the ones that go. You're... I'm happy because you don't have any confidence in me—fine. You can find yourself someplace else. It's just that simple. I've got no problem there. No problem at all because, if I was preaching for money, I think I'd pick me a little better crowd than this. It's not that you don't do good; you're tremendous.

Now don't ever think I'm running you down. You're tremendous. You're fantastic. You're extra good. I wouldn't trade you for twenty size this congregation. That's even financially. So, you see there's no problem there. Now I just want you to know, look, I preach because I've got a conscience. If I didn't believe what I'm saying, what would be the use? All right.

47. Now, it's manifestation in he that doeth not righteousness.

- (11) ...this is the message that you heard from the beginning, ...we should love one another.
- (12) Not as Cain, *who* was of that wicked one, and slew his brother. And wherefore slew he him? because his own works were evil, and his brother's righteous. (Now, watch this.)
- (10) In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, ...(All right.)

- (12) Not as Cain, *who* was of that wicked one, and slew his brother. And wherefore slew he him? because his own works were evil, and his brother's righteous.

This is the arena of the religious and spiritual combat. Now, let's face it. The world out there doesn't give two cents what you believe in.

"Oh," they say, "that bunch is a bunch of idiots. They believe all this kind of junk, like, oh man, you ought to hear what they believe. They take something from the Mormons, the Seventh Day Adventists, Jehovah Witness, the Baptist, the Pentecostals, and Christian Scientists and God knows what, the Methodist, the whole bunch of them. Oh, they... Somebody threw a whole bunch of rotten eggs in a centrifuge and turned out Branhamites."

It's exactly the way they got it figured out.

48. You know where the fight is? Amongst us who say we believe what the prophet said. Just like Cain and Abel stood there in the presence of God, and God said, "I want blood."

And Cain said, "Not on your life."

And Abel said, "Look, I want to tell you this is the answer I got back on the blood. The offering was consumed. The Pillar of Fire manifested to it. This is the exact truth. It's the same Pillar of Fire manifested through a prophet."

And they say, "Uh, uh, won't take it."

That's where the whole trouble is.

Now I'm going to tell you, William Branham walked out of the Baptists because Dr. Davis said, "I'm going to ordain a woman preacher, and you're going to help me."

And he said, "*I'm not helping you anywhere. I'm helping myself out.*"

Because Davis said the same thing a Pentecostal yahoo said to me, "It will cost your papers."

"Fine, I'll even pay you to take them."

49. Word! Paul said, "They're going to get me because of the way I worship." Now here is the picture. Your love does not betray the Word of God. Your love of God stands up against anybody and anything at any time. Your freedom which you have in Christ you do not betray or allow to be betrayed to anybody, if it costs your life. But you do have the debt, and we all have the debt to speak to those people, if they'll listen. When they won't listen, you show me where John and Paul agreed with Alexander, the coppersmith and Hymenaeus. [1 Tim 1:20 and 2 Tim 4:14] You show me where he did. You show me where he allowed Barnabas to get away with what Barnabas tried to pull on him. You're talking about men of the Scripture. I'm talking about men of the Scripture.

Now David didn't put one hand on Saul to try to kill him, but Saul tried to kill David. But David came right back and told Saul, "You're the anointed all right, but I want to tell you something: you're wrong." Love does not back away from the Word; it does not back away from correction. It doesn't do any of these things. It stands right with the Word of Almighty God because in that Word lies all of these things. Thus, the agape love must be judged as every spirit is judged to know if it is real.

50. Let's go to 1 Corinthians 13.

- (1) Though I speak with the tongues of men and of angels, and have not (love), I am...sounding brass, tinkling cymbal. (So, it's a big bag of hot air. That's all; rambling around, making a noise.)
- (2) And though I have *the gift of* prophecy, and understand all mysteries, and all knowledge; and...have all faith, I (can move) mountains, and have not (love), I am nothing.
- (3) And though I bestow all my goods to feed *the poor*, and though I give my body to be burned, and have not (love), it (doesn't) profit me (one little thing).

Now I want you to notice the two things in there are spoken of: power and fruit (Right.)—charisma and fruit. It's exactly: kind, old priest with his love and the false anointed with the power. Here they are. Now It says here, "You can have your body burned."

I'm sorry; that's not love.

"I gave everything I had to feed the poor."

I'm sorry; that's not love.

You say, "Well, it's got to be love."

No, it don't got to be love because they did it and there was something missing. And what was missing was love.

51. Let's go to John 16: Just hold your fingers there.

- (1) These things I spoke unto you, that you (shall) not be offended.
- (2) They shall put you out of...synagogues: yea, the time cometh, that whosoever kills you will think...he's doing God (a) service.
- (3) And these things...(they'll) do unto you, because they have not known the Father, nor me.

Now John says, "I wrote little children, because you know the Father, you know the Word, you know the Son, you got love, and the whole thing." These people don't have it, but they're doing these things. Now Paul warns of it.

52. Now, listen! Love is not just raw power or juicy fruit, though we do not deny either one of them. Now, that's where I get all my criticism, and you'll get yours. You say, "Old Vayle doesn't believe in gifts."

Oh yes, I certainly do.

"Old Vayle doesn't believe in fruit."

I certainly do. I wish I had nine of the fruits and nine of the gifts all in one little boy. Oh yeah. Oh yeah, I wish I did. Potentially...sure.

We do not deny the reality of one or both, and one does not abrogate the other, which means love does not put these out of commission. A man say, "Well, I got love. I don't have fruit, and I don't have gifts."

I say, "Come on now, that's the old Baptist junk."

"Oh," they say, "I got the greatest thing. I got this love."

They've got all the love and fight Almighty God's Word? Oh, the Baptists are crazier than the Pentecostals are. What do you expect? Denominations, their crazy. But listen; they don't have the right mind. They've got to be insane. I'm not speaking in physical; I'm speaking in spiritual.

53. Now, listen! But notice! Love is defined in 1 Corinthians 13: Now, listen!

- (4) (Love) suffers long, and is kind; (love) envies not; (love) vaunteth not itself, is not puffed up,
- (5) (Love) doth not behave itself unseemly, (love does not) seek her own, (love) is not easily provoked, (love) thinketh no evil;
- (6) (Love) rejoiceth not in iniquity, but (love) rejoices in the truth;
- (7) (Love) bears all things, believes all things, hopes all things, endures all things.
- (8) (Love) never fails.

All right, listen. Then, since love is defined in 1 Cor 13:4-8, is simply a picture of both the charismatic and the fruit where both the charisma and fruit are on display with the vessel out of the picture. You didn't catch it, did you? Did you catch it? Love is gifts and fruit with the vessel out of the picture. Again we vehemently maintain the words of the prophet, "*My gift is to get out of the way.*" No wonder we saw love. That's right because William Branham knew how to get out of the way.

54. So, what is love? Love is learning to get out of the way because that's what It says here. It tells you what love isn't. It is not in the charismatic, purely; it is not in the fruit, purely. No, what is it? It tells you what it is. It's you getting out of the way in both of them, getting out of the way so that both can have their preeminence. Let both gifts and fruit abound with men getting out of the way, and love will abound.

Now we see God in three manifestations; spirit, Word, and love. What is love? God in a vessel with the vessel out of the way: pure Word, pure God. But it is the battle... It takes a battle, and we are the battlegrounds. That's the rough part of it, but what can you do about it? You can't do anything about it. You got to go along with it. You say, "Can it be done?" Sure, it can be done. "Only believe." That's what the theme song of this hour is. It's 'only believe', and with Him here all things are possible.

55. Now, this is what I want to get across tonight, and we're going to go into more and more as time goes on. But I want you to realize this, that there cannot be a love that's a true agape love that people talk about unless it is one with that Word. There is no way shape and form. "For when God so loved the world he gave the Only-begotten Son," it was one hundred percent with Christ. And He said, "Find me one word that you can confute me on. Find me one Word."

Now, that's where we stand today. The major stand is with the Word of Almighty God, and when you stand with that Word, (That's right.) and begin to learn to get out of the way... Because there has got to be a way to get out of the way, brother/sister. Bro. Branham categorically said concerning the blood and the holiness in Mt 5:48, he categorically said, "*God commanded it. God demanded it. So, if God demanded it, God has to make a way for it.*" And that's exactly where we are today. God has made a way because we do not have a spirit of cowardice and fear, but we have a spirit of power, of love and a sound mind.

And notice, the love is right in between the two. So, what is love? Love is certainly a manifestation of God. How does God manifest? We get out of the way.

56. I'll read you one more verse of Scripture and then we'll close because our time has more than gone. Over here in Ephesians 3, I'm going to read It to you the way it is written, the literal translation.

(20) Now unto him that is able to do exceeding(ly) abundantly above all we ask or think, according to the (exercise of his) power that (is at work within) us...

God absolutely using His Own authority and life which He placed within us takes you from glory to glory. As the apostle Paul said, "I've been crucified with Christ, nevertheless I live, yet not I, but Christ lives in me, and the life that I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me." And what was Paul's defense? Always he said, "I preach the cross. I preach the Gospel."

57. One deviation, brother/sister, puts you completely in Satan's world. One deviation puts you completely off the love of Almighty God. How can it? How can it not? Stay with this Word, but demand of yourself this understanding. "I am in a battle. I cannot fight this battle. There's no way. And yet I'm obligated to fight."

So, what can you do? We've got to learn to be like the prophet: get out of the way. That's all our biggest trouble. It's not that we don't have everything the Bible says we have. There's not one of us doesn't have the love of God shed in our hearts by the Holy Ghost. There's not one of us doesn't have it, if we're born again. Not one of us is that is without a revelation. There's not one of us that's a coward. There's not one of us that doesn't have power. There's not one of us that doesn't have this strength. What it is, brother/sister, we have been fooled by the devil for so long, that it's something we've got to do to go and get it, when all the while it's just to simply 'get out of the way'. Now, that's going to be the toughie. And yet, is it? Is it, if God wants it? The prophet said, *"If God demands it, then God must make a way for it."*

58. You see, I'm of the faith tonight to believe that God has made a way for everything. And I preach these hard messages for one reason: I believe God is going to do something about It. I have preached this middle of the road for every year since Bro. Branham has gone, and I preach it more desperately. I preach it more to the point all the time. It gets clearer and clearer. And I know without a shadow of a doubt, in my own understanding of what revelation I have, that God is performing His Word, and we've got to the place of factual faith, and now we're getting to the place where, you watch, God has said It, It is going to happen, and the start is with the Word. The love must continue and abound until reality is amongst us as it's never been and they say, "Oh, how they love," and it's the truth.

Let's rise at this time.

Heavenly Father, we've taken our time before You tonight, maybe longer than we wanted to, certainly it is. It's always longer than maybe we need to and all, but we have done Lord, what we have tried to do to stand as strong and as hard as we can with this Word, not to be hard as though we can't learn more and understand more, and not as though we want to come out swinging with a club or a four by four or sword, but Lord, really within ourselves we know that if You one day after the Spirit went back, there's a man kneeling in the garden saying, "If somehow this cup can pass from us, let it pass, but if it can't then let Your will be done." And Lord, we're in the same position here. We would like to say, "It would be nice if we could just kind of sit down, fold our hands, cross our feet..." [Audio recording ends.]

