

# The Projecting of Love – Recap

May 29, 1985

Shall we pray: Heavenly Father, we're very grateful that You've given us the ability, Lord, through Jesus Christ our blessed Lord, to stand before You and now without condemnation, although we know that we are in ourselves worthy of condemnation. But we thank You, Lord, that it has been told of us, that You do not see us; You only hear our voices, and that through the Blood, and see our representation in Jesus Christ. And, Lord, that brings great comfort.

We know, however, that also we must, because of ourselves, judge ourselves and, then, if we're not judged, we know that life here is a purgatory. It's a purging place. And we trust, Lord, that we will be very, very amenable to varying desires in our souls, to accept whatever You have for us by way of training because we know that it is in love. For, Lord, if you started us in love and being Your way of doing it and everything from start to finish, the one way, it would also have to be love. So, we appreciate that very much.

Help us with our thoughts tonight. Guide our thoughts and our minds, Lord, and give us the ability, Father, in our lives by the Holy Spirit to live what we talk about. In Jesus' Name, we pray. Amen.

You may be seated.

1. Now, I kind of thought that... I was hoping that I might have finished, at least for some time to come, concerning my thoughts on love now—that subject of love, and I find I ought to sort of recap tonight and, then, bring out a point or two further, which I know will come into your minds if I don't talk about it now. So, I might as well bring it to your attention.

2. Now, we're going to read in 1 Jn 3:11-12.

(11) For this is the message that ye heard from the beginning, that 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, if we quote these verses, these two verses and isolate them from the rest of the epistle that deals so much with love... You recognize this epistle and all three deal with love, but this in particular. If we isolate these two verses from the rest of the epistle, then, that deal with love, we will not place love correctly with the Word.

Now, that's the great danger of the promise box. Remember, the old promise box? Made of a loaf of bread, and you picked a promise. And look; what you picked out was the Word of God, but not necessarily the truth because you put a misinterpretation on It. You know, you isolate It from the context. You could be, you know, in great danger. It's like playing Bible roulette. And so, you mustn't isolate these two verses. But there's a propensity to do so because of the magnitude of the subject—and not only the magnitude of the subject, but the actual reality of the subject. See?

3. So now, first of all, in isolating these two verses, and making love what I'm talking about here, 'the beginning, the message from the beginning, this is it,' which I don't deny, but you got to watch where you're going. See? First of all, people tend to make it the evidence of the rebirth. See? Now, that's not true. See, it's just not... It sounds good, and personally from a humanistic viewpoint, I appreciate people

thinking that, but they're wrong. They're just wrong; that's all. See? It is not the evidence of the baptism of the Holy Ghost. See? Now you start taking this subject of love, isolating it and you get in that kind of trouble. The evidence of the rebirth is receiving and believing the Word of the hour.

4. Now, let's just go to 1 John 4, and It says... We're going to deal quite a bit in John, but we've got to go other places, too. Let's look at chapter 4.

(1) Beloved, believe not every spirit...

Huh? Say, "I got the baptism of the Holy Ghost, and I got love, and I see that person got love. I feel that is a loving spirit."

Now, hold it, hold it, hold it. You see, it sounds great. I'm all for a loving spirit now. Don't get me wrong. But you see where it leads you? See, now...

(1) ...try the spirits (There's love in a loving spirit.) whether they are of God: because many false prophets are gone out into the world.

Now, right off the bat you're hit with something there. You're hit with the fact that spirits don't stand alone, and they've got to be judged, and that spirit that's got to be judged came originally from a prophet, who can be true or false. And prophets bring the Word and reveal the Word. See? [1 John 4]

5. (3) And every spirit that confesseth not that Jesus Christ is come in the flesh (Now, that's a present tense thing.) is not of God.

Now, that's where the Roman Catholic Church is right and we're wrong, but they've perverted it. They got a pope for a vicar. Now, remember; Bro. Branham distinctly said that *Peter was the Holy Ghost to the people that he went to*. Right? He...Bro. Branham was the vicar of Christ for this age. You don't vote him with a college of cardinals. A vicar means 'instead of'. Paul was a vicar of Christ. He was instead of, in fact, if you boil it right down to you and me, he said, "*We're ambassadors, instead of Christ.*" So, see what we're dealing with here now, that Jesus Christ is not come in the flesh. See? The idea is that...with what the Catholic Church said, they're right, but they're wrong. Now Bro. Branham said, he said, "*Sure, the church can forgive sins, if you do it Peter's way, 'Repent, and be baptized.'*" See?

6. (3) ...every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that *spirit* of antichrist, (This is the spirit of 'instead of Christ', see. 'Anti' is 'instead of') whereof ye have heard that it should come;

You say, "Well, just a minute. You said, 'Instead of.'"

I did, but I'm putting it in the right sense. This is in the sense where a man usurps an authority. See?

(3) whereof ye have heard that it should come; ...even now (it's) already... in the world. (Jesus said Himself, "You're going to accept one that comes in his own name, and it's going to be too late.")

(4) Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.

Now, It tells you right there that you're able to judge. You're able to know what is true and what is false. And the Word comes from a prophet, so you're perfectly safe. On what grounds? Because "greater is He that is in you"...than what? The Holy Ghost... "than he that is in the world." And that fellow out

there that's making a mock of it... Why, what church could fool us? What person could come by and fool us?

I'm not boasting right now. I'm just laying it out here because we've got the prophet's message. Now, if we don't want to check the Word out, what these men are saying, with the prophet's message, well, then fine. I mean, if you can make a, you know, a certain kind of cake without a recipe, go ahead. But you just try and match that chef over there in the Marriott out over there in Columbus when it comes to cooking with chocolate. You just try and match it without his recipe and even with his recipes. See?

7. (5) (Now) they are of the world: therefore speak they of the world, and the world heareth them. (Now, see; the world in there is a certain order. They don't speak of divine order. They speak of their own order.)
- (6) We are of God: he that knoweth God (How do you know Him? By the baptism of the Holy Ghost. ...He that is of God heareth us.) he that is not of God (does) not hear us. Hereby know we the spirit of truth, and... error.

Now here It tells you right here the great One within you picks up right now when it's off the Word because you know whom to listen to. You know that's the One that stands there, just as though Jesus Himself was standing there, because God's in the prophet. So therefore, you can talk about love all you want but you've got... And that's a beautiful spirit, but you've got to check it to see what spirit it's of. So therefore, there is no way that you can possibly say that love is the evidence. See? There's no way you can do it, but people will do it just the same.

8. Now It says: [1 John 4]

- (7) Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.

Now It tells you a little key right there, that, if you are born of God, you will love. But It doesn't say because you do love you are born of God. It said, "If you are born of God, you'll know the Word." See? You'll know the manifestation of Christ, the Word. You'll know Messiah. You'll understand what He is in this hour.

9. Secondly, to isolate 1 Jn 3:11-12 is to make love the criterion of a Christian walk. Now, that's the next thing: you make it the criterion of a Christian walk. And that's true: it is in many sense of the word—a criterion. But, let's just go back to 1 John 1 again and read the first seven verses.

- (1) That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;
- (2) (For the life was manifested, ...we have seen *it*, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;)

In other words, 'absolutely proven to be God'. In other words, this word 'was manifested', or 'phaneroo', means that it is 'seen without a mask', 'in its true character', 'not hypocritical': 'what you see is what you get'. Yeah. Now, just think about that for a second. All right.

10. (3) That which we have seen and heard declare we unto you, (We bring it out in full view; tell you about it.) that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.

- (4) And these things write we unto you, that your joy may be full.
- (5) This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.
- (6) If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:
- (7) ...if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

Now It tells you right there the criterion is not love; it's the Word. That's why I said this church and anybody that listens to me... And I'm a lousy example; please forgive me. I've just got to preach what's on my heart and my mind, and even if I'm a hypocrite... Well, I'm not a hypocrite. I do my best to tell the truth. If it comes back on me and slaps me in the face...

See, the thing is this: a church, and especially from this pulpit like I'm preaching... So, pardon the personal expression. You've heard me always say that, if we love the Word, then we have to love each other. You've got to start with that Word, and from there that Word never leads you into a place that's wrong. And, if we do go wrong, that Word brings us back. See?

11. So now, John tells you here that your fellowship and your walk depends upon the Word. Now you can be just so loving and wonderful in being attentive to certain things and be just religious and entirely not spiritual. So, you see there's... You just can't go ahead and say, "Well, all right. It's a criterion of a Christian walk."

As Paul said, "If we live in the spirit, let us walk in the spirit." Well, It tells you what it is: how to do it. You've got Light; you've got Word. You know if you're in the Spirit or not. See? And, if somebody else comes along and says, "Well, you got a nasty spirit," well, just a minute, check it with the Word—or "You've got a loving spirit." Check it with the Word. See, very, very important. We'll get to that. Don't worry.

12. Now John also said, "We ought to walk as Jesus walked, as He walked." See, which...and then Jesus who was the Word said, "Which of you convinceth me of sin," or finds me off in one word. They found him off on a lot of things. They called him crazy. They called him full of the devil, mad, a babblers, and a guzzler, glutton. Sure, and look at Jesus' life: it was one constant confrontation on the Word—one constant confrontation.

13. Now, let's be honest. Let's go back to the Book of John. Now I'm not trying to rabble rouse for my own opinions here; I'm just trying to get some things straightened out in our minds, and then, we'll get back to the softer side, but this is the hard facts of the Word of God, and the Word will not change. [John 7]

- (37) In the last day, (the) great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.
- (38) He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.
- (39) (And) (this spake (Jesus) of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet *given*; because Jesus was not yet glorified.)

- (40) Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.
- (41) Others said, This is the Christ. But some said, Shall Christ come out of Galilee?
- (42) Hath not the scripture said, That Christ cometh of the seed of David, ... out of the town of Bethlehem, where David was?
- (43) So there was division among (them)...
- (44) And some of them would have taken him; but no man laid hands on him.
- (45) Then came the officers to the chief priest and Pharisees; and they said, Why have you not brought him?
- (46) The officers (said), Never man spake like this man.
- (47) ...the Pharisees (said), Are you also deceived?
- (48) Have any of the rulers or of the Pharisees believed on him?
- (49) But this people who knoweth not the law are cursed. (How much did they know? They had their own cursed Talmud, and for Jesus Himself said, "You make void the commandments of God by your traditions." They didn't have one blessed thing, but they had a certain type of walk, a legalistic walk.)
- (50) Nicodemus saith unto them, (he that came to Jesus by night, being one of them,)
- (51) Doth our law judge *any* man, before it hear him, and know what he doeth?
- (52) They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.

Why didn't they search and look? I tell you it's awfully, awfully easy to forget certain things that transpire right under your nose. What about the slaughter of the children in the time of Herod when the wise men came looking for a little baby, about a two year old, I guess it would be about? Is the slaughter of the children so common that you suddenly forget? Where were those wise men headed for? See? Nobody wanted to find out, I guess. That was the truth.

14. Now, these verses here are based on Jn 7:14-19.

- (14) Now about the midst of the feast Jesus went up (to) the temple, and taught.
- (15) And the Jews marvelled, saying, How knoweth this man letters, never having learned? (He's ignorant.)
- (16) (And) Jesus answered... My doctrine is not mine, but his that sent me. (Now, that held good with Jesus. What about you and me? We need teaching.)

- (17) If any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself.

Know it's the will of God. See? Have faith in the One that was sent. The faith is to be baptized in the name of the Lord Jesus Christ. Receive the baptism of the Holy Ghost, and you'll know the doctrine.

- (18) (Now) he that speaketh of himself seeks his own glory: but he that seeks his glory that sent him, the same is true, and no unrighteousness is in him.

Now, "no unrighteousness." See, you couldn't possibly be wrong. Now, listen; he said, "Search the Scripture for in them you think ye have eternal life that you'll know the right way, and you'll find they plumb testify of me. You'll find me there." [John 7]

- (19) Did not Moses give you the law, and *yet* none of you keep the law? Why (do) ye go about to kill me?

- (20) The people answered, (You've got) a devil: who goes about to kill you?

You talk about barefaced liars, unless they all had a bunch of beards or something; they're just a bunch of barefaced liars. Because that's what It says right over here. It continues, says, "Why did you bring us? We can get away with it, do him away."

15. Now, never let us forget that God said, "Your thoughts are not my thoughts, neither are your ways my ways." That's Isa 55:8. I just quoted that one verse because I know that verse. Let's go back to Isaiah 55 and read 7-9 with It.

- (7) Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon.
- (8) For my thoughts *are* not your thoughts, neither *are* your ways my ways, saith the LORD.
- (9) For *as* the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

The thoughts of God and the ways of God are synonymous. Now, how are you going to know the thoughts of God, unless you've got the baptism of the Holy Ghost according to 1 Corinthians? So then, you wouldn't even know the first thing about love that you and I are supposed to walk in without the baptism with the Holy Ghost giving us the correct Word of God. Now, that's just as plain as the nose on your face. It's absolutely scriptural, absolutely perfect.

16. Thirdly, we fail to identify the source of love when we isolate those verses. Let's go to Romans 5, and It tells us clearly:

- (5) And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

Now It tells you right there, you got to have a special kind of love. It's shed abroad by the Holy Ghost. And the Holy Ghost has one great mission; it is to bring the Word of God. That's after the rebirth. The rebirth is necessary for that Word because remember; they're going into Palestine, the Promised Land. And they say, "What makes this people so different?" Because they got the law that God laid down

through a prophet. Nobody else has got such a wonderful Word. And Jesus said, “Sanctify them by thy Word; the Word is truth.” ...by the washing of the water of the Word. See? All right.

17. 1 John 4:19, saying:

(19) We love him, because he first loved us.

Let's go to Malachi 1, a couple of verses.

(2) I have loved you, saith the Lord. Yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the Lord: (and) yet I loved Jacob,

(3) And I hated Esau...

Now He loved us first, and that love went plumb back before the foundation of the world, and then, you have then a love from before the foundation of the world when there was only thought and not Word even. Go on, say, “Where are we going?”

Do you see why I preach the way I preach? You've got to stay with this Word, brother/sister, I don't care if it's mechanical. There comes a day when God's got to do something with the mechanical Word in a human vessel that's born again. See? He doesn't change. All right.

18. Fourthly, we judge love by the spirit of a situation rather than the Word, for we fail to realize there is a false love as well as a true love. Rom 12:9, “Let love be without ‘dissimulation’.” That's ‘hypocrisy’. Let love be without hypocrisy.

Let an old hypocrite come down here, and he just throws love around like, you know, snow falling on the ground. You say, “Oh, what a lovely, lovely person. What a marvelous man.”

Love, love, love. Hypocrite! He could be a perfect hypocrite. See? Seducer: that's the word. So that's the name of the game. It doesn't have to be sexual; it can be any kind of seduction.

19. 1 Peter 1:22-23:

(22) Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren...

What makes you as righteous as God? God Himself, the Holy Spirit. We become the righteousness of God. Where's that? I don't think I got that quote written down here so. I suppose it's no use even looking for it. No. It's the one out of “The Feast of the Trumpets”. It's all right. Now:

(22) ...see that ye love one another with a pure heart fervently:

(23) Being born again, not of corruptible seed, but of incorruptible, by the word of God, which lives and abides for ever.

It says now that you're born again, see. That you are an incorruptible seed that ... Somebody told me one time it was, ‘sperma’, ‘spora’, like seeds that's on the ground, see—you're incorr... ...of the incorruptible Word. In other words, the spirit of the incorruptible Word, see, of God; you're born again. Then you have an unfeigned love instead of a feigned love. See? It's right.

Now we're talking in terms of the extreme reality. That's right. Now, remember; everything has a gradation. That's why I have to sort of not re-preach Sunday night's but to give you further information because we have to be very careful. I find myself where I preach things, and I've got to say I'm very,

very sorry that some people take it and they run with it. And it just kills you. You want to just quit preaching, get off the...and just get out of everybody's way and forget it. See?

20. 1 Corinthians 13:1-3:

- (1) Though I speak with the tongues of men and of angels, and have not (love), I am become (a) sounding brass, (and) a tinkling cymbal.
- (2) And though I have the *gift* of prophecy, and understand all mysteries, and all knowledge; and...have all faith, so that I could remove mountains, and have not (love), I am nothing.
- (3) And...bestow all my goods to feed *the poor*, and though I give my body to be burned, and have not (love), it profits...nothing.

So, you can see that there are certain things that there's a spirit around it that would seemingly prove love, but it's not—seemingly prove a relationship to God, but not so. And do we want another illustration? Let's take the one Bro. Branham always used about the moneychangers. He knotted the ropes and beat them up, kicked them out of the temple and the priest come and say, "Well, now listen; you follow that renegade down there. Why, remember your kind old priest. He's the one that blessed the babies and loaned you money, or got you money in the times of trouble, visited you when you were sick. He's the one that helped you."

See? And you've got to watch that there's a true love and a false love. See? There's a hypocritical love. It's in the Bible. It tells you.

21. So, we don't need to think for one minute that we're immune from these things.

"Well, oh, that's all right."

Listen; it's not all right. Because the time you think it's all right, it's the time the devil's got you when you think you can't be fooled. Now you won't be deceived; you'll make it. We'll all get there. But this doesn't make us foolproof in the sense of moment-by-moment. It's moment-by-moment we walk (See.) in the light of that Word. People say we walk in love. That's true, but you better watch where the love's coming from. Is it your love or the love that came from the Holy Ghost (See.) that made the love of the Word? And Word always has to be manifested. The Word of the hour comes before you: What do you think of it?

Brought it out Sunday night, like Jack Bell phoned me today and mentioned how that he keeps remembering the verse I always quote in John 15, "If I had not done the works no other man had done, they had not sinned, but now they've both seen and hated both me and my Father."

You say, "Well, you hate God."

"What do you mean, 'I hate God?'"

"Well, you crucified, you killed his prophet, you turned down the Word."

"Oh, that junk, phttt!" You can't get people to acknowledge the Word we talk about.

22. Fifthly, we fail to consider that the passage of Scripture in 1 Jn 3:11-12 is followed by verse 13. So, let's go back and look at verse 13.

- (13) Marvel not, my brethren, if the world hate(s) you.



All right. You notice in here he's talking about the twins. We see the twins, Abel and Cain or Cain and Abel. I put Abel first. All right. They are twins. Cain killed Abel, his twin half-brother. All right. There's always been twins: truth and error; love and hate; worship in God's will, worship outside of God's will; God receiving worship and God rejecting worship. What do you think of that one? Yet every knee is going to bow and every tongue's going to confess. There's going to be a forced worship and a forced right worship that He's Christ to the glory of God.

See, that light that lighteth every man. There's no light but His light. I used to puzzle that until last week, about last week or so, I wondered, "How can He be the light of every man when everybody and nobody... Well, it's just very few ever hear the Gospel when you consider, what? close to five billion people in the world today. Well, it's over four billion, about five billion people. How many have really heard, pay any attention, know anything? See? It's the only light there is. There's no other light that will give life, and no other life that will give light. See, it's all creeds and dogmas and ethics and morals as Bro. Branham said.

23. All right. It's twins: good works, evil works; true church, false church; Bride and make-believer. See? Now, again notice in verse 13 that Cain is identified with the world. He is not identified as a brother. No, It says here now, "who slew his brother." That's natural but also types spiritual because it's an actual killing. Remember; in the Book of Revelation It says they dealt in the souls of men. The Roman Catholic Church, absolutely, condemned. The Protestant churches, the same thing. Pot can't call the kettle black; no way shape and form. A woman goes down the street, she's a prostitute, says, "Well, I was born in a house of prostitution. Well, you can't expect me to be anything but."

That's exactly right. Mother and daughter same couple of prostitutes. So, don't try to give the Protestants a pedigree they don't own. See? The donkey doesn't... Well, the mule, he doesn't have a pedigree. It's the horse that's got a pedigree.

Cain is not identified as a brother, although he was a brother after the flesh—half-brother, but as an example of the world, clothed in religion, creeds and dogmas and traditions instead of clothed in Christ, Holy Spirit, living Word.

24. Now, let me all read you a paragraph 58-59 out of "Events Made Clear by Prophecy" [65-0801E]. I hope to maybe study this with you.

[58] *Now, every time that the church gets mixed up, and God foreknew they would, for He foreknew all things, therefore He has His certain prophet ready for that age, to call His electing by His a-vindicated Word of signs and wonders, and confirmation of His Word, confirming the Word with signs following, as He promised. He gives the true interpretation after the prophet himself has been vindicated. See, first of all, you get something to attract your attention, then you get it explained. Then you get the Word brought, now that you believe It.*

[59] *All but those, the elected to whom he is sent, hate him.*

Now, if they hate the one that was sent, they hate the One that sent him. Now you can say what you want, because he's a...the prophet's a manifestation of the living Word of God. It sounds very crazy to say a thing like that, but it's very true. It shows you just how far our minds were off the Word, until the prophet came. He threw the bombs amongst us, and, believe me, they were atomic bombs.

[59] *Now, examine every instant and see if that's right or not. Only the ones...He's sent to! "He came to His Own and His Own received Him not; but as many as did receive Him, to them gave...power to become the sons of God." or the authority to be. Notice, ...every examination of the Word, in every instance, and...the end of every age or climax or junction, as I've preach(ed) on...many times.*

See, they're not going to go for the things of God. They just haven't got it in them to do it. They will turn the Word down, just every time.

25. Now, all right. I'm sure by now we all have the point of view I'm speaking from. Now, this, then, is only for the Bride. This Message would be like a lead balloon in any church, except churches like ours, and this is for the Bride. She is not deceived. She does not add or take from the Word, and she walks in the light and has fellowship and cleansing by the Blood, totally sanctified by the Word because the daily separation is through the Word of God—you, knowing the Word, and you walking in the light of that Word, enabled by the Holy Spirit, that spirit in your heart.

Furthermore, we now see very clearly we're dealing with true religion and not politics or morals or ethics. Now, that's the thing, you see, most people don't understand when you read the Bible. They think that they're dealing with a worldwide order. You're not. You're dealing with orders within orders, and this Bible is against clubs and ethics and morals per se, and lodges and churches per se. This book is not only an exposition; it's an exposure. See?

As you see, you've got to understand we're dealing in religion. A lot of people don't want to admit that. That's what you're dealing with. That's why they get mixed up with communism and Catholicism and can't understand that where the Catholics are that's where communism goes; that they're the forerunners of it, the cause of it. Communism was raised up to burn the harlot. You'll never convince them of that, but that's all right. They don't understand the Bible. See? They don't understand. It's not a book of politics and so on.

26. This is the Bride love, not society love, or social love, or social life, but Christ life. However, let's do a little further searching in order to deal with what I feel I wanted to deal with tonight to make a little more progress on the subject. Now, first of all, we're just going to go back and read two passages of Scripture. One is in Mt 7:15-23.

- (15) Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.
- (16) You shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?
- (17) Even so every good tree bringeth forth good fruit; but a corrupt tree brings forth evil fruit.
- (18) A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit.
- (19) Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.
- (20) (Therefore) by their fruits you shall know them. (Now, that's the Word.)
- (21) Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.
- (22) Many will say to me in that day, Lord..., have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?
- (23) And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

[Bro. Vayle comments on breeze going by, possibly from air conditioning system.]

27. Matthew 25:31. I might not read It all.

- (31) When the Son of man shall come in his glory, and all (his) holy angels with him, then shall he sit upon the throne of his glory:
- (32) And before him (should) be gathered all nations: and he shall separate them one from another, as a shepherd divides *his* sheep from the goats:
- (33) And he shall set the sheep on (the) right hand, ...the goats on the left.
- (34) Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:
- (35) For I was an hungered, ...ye gave me meat: I was thirsty, ...ye gave me drink: I was a stranger, ...ye took me in:
- (36) Naked, and ye clothed me: I was sick, ...ye visited me: I was in prison, ...ye came unto me.
- (37) Then shall the righteous answer him, saying, Lord, when saw we...an hungered, and fed *thee*? or thirsty, and gave *thee* drink?
- (38) When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee*?
- (39) Or when (did we see) thee sick, or in prison, and (visited you)?
- (40) And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, you have done *it* unto me.
- (41) Then...he say...unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:
- (42) ...I was an hungered, (and so on...)
- (46) And (they'll) go away into everlasting punishment...

Now you will notice in Matthew 7 there is a total rejection, and you will notice gifts were pleaded in that total rejection. See, they stood up, and they said, "Well, we had ministries. We had gifts. We had callings." They were able to do things. They're the false prophet class. There's no doubt about it. And those blind leaders of the blind, they're all falling into a ditch. All right.

28. But in Matthew 25 there is an acceptance where foolish virgin, or maybe we could say just those whose names were in the Book of Life, remaining there, not having been taken off... [Bro. Vayle speaks to someone on the side.] So, you will notice in here in Matthew 25, wherein seven, there was a total rejection— (And, by the way, this is judgment, the White Throne judgment, in both cases.) a total rejection on one hand and an acceptance on the other hand of those who were not in the Lamb's Book of Life but remaining in the Book of Life, evidently. Now there could be more than foolish virgin there because I don't know how you're going to place Israel and the church all the way, although they're quite synonymous. I'm not smart enough to place it, and I don't have a revelation. But I do have this much of a

revelation that I know the names can be taken out of the Book of Life, and these evidently have their names remaining. So, all right. One place a total rejection; one place there is an acceptance.

29. So, here's the sum total of these series of messages that close with the White Throne scriptures which I've read to you. Let us watch our spirits by watching our motives and let our motives be of love because, in Matthew 25, it is evident that these people are only doing what was in their hearts to want done for themselves were they in the same position, a prison, sickness, or destitution—bar none, friend or foe. These people had something in their hearts to do for others. They weren't born again. They aren't part of the Bride, but they're allowed to come in. And there's only one thing I can place it to, and that is to a love.

Cain had no right to hate, but he did. He killed his half-brother, then he rebuked God for rebuking him. There is no hate like religious hate or hatred like religious hatred as is seen by Esau and Ishmael and their descendents and the Catholic Church with its millions and millions of martyrs: sixty-eight million just named in one book; never mind the others, and never mind the ones that died within her. See?

30. There is only one right way to live life, and that is by love. That's right. So, you see we're coming down to the line where if anyone wants to dispute the subject, dispute all they want, argue all they want; that's their privilege. I haven't finalized it as though I'm any great authority, but I'm doing my very best to lay it all out in front of us all on this subject of love, that we can understand it.

And I've described the love that comes through the Bride. That is very true. Its source is the Holy Spirit, and you cannot have that love, no way, unless you're elected to it, foreknown of Almighty God, you're born again, because it comes by the Holy Spirit. And the evidence is being one with that Word, and so, therefore, the love, whatever love you manifest...although you could because you're human, betray yourself and the Word, and I can do the same thing; I'm not pointing any fingers at anybody. But the Bride alone is in a position to be an absolute when it comes to the things of God, and that is because of the absoluteness of God toward her. She didn't start it; He's the one that starts it.

31. Now, let us love exactly as in 1 Jn 3:16-24. So, let's go back and look at It. This is our chapter.

(16) Hereby perceive we the love of *God*, because he laid down his life for us: and we ought to lay down our lives for the brethren.

Now It says in one place I can give my body to be burned, I can die for somebody, I can do everything I have to the destitute and not have love. Yet at the White Throne judgment, there had to be something there that caused those people to do something for the Bride of Christ, and that went right down in their record. See, they were predestinated to it, and they walk in. They're allowed to come in. Others turned right aside that might have been looked at as though, "Hey, these people really got it." Don't have it at all.

32. You see, I work on that one Scripture: "If I had not done the works no other man had done, they had not sinned, but now they've both seen and hated both me and my Father." Now you can't get away from that no matter who you are, no matter who I am. And that condemns just about ninety-nine and ninety-nine one hundredth percent of the five billion people in the world, if not the whole ninety-nine and ninety-nine one hundredth percent because when you deal with five billion, one percent is a lot of people because that's only one one-hundredth of five billion. Remember; that's nine zeros, not six. Knock off two, there's nowhere near Bride in this age. If you take a hundred of that again, keep bringing it down, where are you going to? Maybe just about right at that five hundred Bro. Branham talked about. Did you stop to think of that? I didn't think till just now, but my mind's not that good without crayon or chalk. I'd have to kind of work that out. I'll let you engineers do that. All right.

33. [1 John 3]

- (17) But whoso hath this world's good(s), and seeth his brother have need,  
and shuts up his bowels of *compassion* from him, how dwelleth the love  
of God in him?

On the other hand, give all that to the poor; you don't have it, you hypocrite. Right down the line. So, you see where this puts us? It puts us right back to the real rebirth with the real evidence and the real Spirit of God moving through you and your motive, your spirit, right. That's what Bro. Branham said, "*The new spirit given in Ezekiel is one you have to have ahead of time to receive the baptism of the Holy Ghost because your spirit is just plumb no good to begin with. You get a new spirit, and then the Spirit of God can come in.*" Whether that's an actual spirit or whether it's an aura, I won't argue the point. It could be either one in my books, although I think it's an actual spirit which creates, then, its own aura. All right.

34. (18) My little children, let us not love in word, neither in tongue; but in deed  
and in truth.

Now, this is true Logos, when the heart and the tongue is one with this Word by the Holy Ghost. Now you're logos. That's right. James says so; a man that's lined up is perfect. Now John said, "Don't you be a hypocrite. You're lined up."

- (19) And hereby we know that we are of the truth, and shall assure our hearts  
before him.
- (20) For if our heart(s) condemn us, God is greater than our heart(s), and  
knoweth all things. (It tells you, you know what you're doing. "Don't try  
to fool me," says John. He said, "Don't fool yourself either.")
- (21) Beloved, if our heart(s) condemn us not, *then* have we confidence  
toward God.
- (22) And whatsoever we ask, we receive of him, because we keep his  
commandments, and do those things that are pleasing in his sight.

Now, notice; he doesn't say that the keeping of commandments is the doing of those things pleasing. It says, keep his commandments and those things that are pleasing. So therefore, you keep the Word of God always before you no matter what you do; it's the one vital way to check.

- (23) And this is his commandment, That we should believe on the name of  
his Son Jesus Christ, and love one another, (Now It doesn't say they're  
synonymous. There's two things there.) as he gave us commandment.

So therefore, all these commandments up here are given in love; we do them because we love them, see. "Thy loving kindness is more than life." Now It says:

- (23) And this is his commandment, That we should believe on the name of  
his Son Jesus Christ, and love one another,...
- (24) And he that keeps his commandments dwelleth in him, and he in him.  
(There again is the proof of the baptism of the Holy Ghost.) And hereby  
we know that he abides in us, by the Spirit...he hath given us.

You know that you belong to God, and you're in Him and He in you by the rebirth. The rebirth answers to the Blood. The old Pentecostal phrase; "The spirit answers to the Blood," is one hundred percent correct because, if you're thoroughly cleansed by the Blood, the Holy Ghost will come in. That's what it's all about, to be thoroughly cleansed. All right.

35. Also, 1 Corinthians 13, looking at what love does.

- (4) (Love) suffers long, ...is kind; (love doesn't) envy; (love doesn't) vaunt itself (put itself first), (love doesn't)...is not puffed up (not proud and acts as though it is somebody).

I remember one time I was in an elevator in a certain city where Bro. Branham was, and I was doing a little work with him. And there was a young man that named himself the youngest and greatest evangelist in the world. He called himself, he really named himself, you know, like we got a paper man that said, "You've heard the rest, now hear the best." So, I went over to hear the best, and he wasn't even there and there was maybe three people sitting kind of in an empty room, and he said, "Nobody in his church wore glasses." And I said, "Yes, because there's nobody there." [Congregation laughs.]

I don't want to be, you know, nasty about things, but I'm just telling you the truth, what we're going through. And so, I was in this elevator with this slim kid, and I won't mention his name, but he later on got to handing out, you know, golden spikes or something, with a big offering, (You can hang your faith on it or something.) and anointed pocketbooks and, you know, all those things. And well, you know how they do those things, and he was so puffed up he couldn't even look at anybody. Well, I didn't want to be looked at anyway, you know, because they can't come and look at the queen here. So, didn't bother me anyway. But you know, I just... You say, "People can't be that way." Are you kidding? Come on, listen; he's puffed up.

36. (5) Doth not behave itself unseemly...

Like Bro. Branham said concerning women, according to the Bible, how they'd be...how they should be so, you know, unassuming, what have you. Don't have to be a shrinking violet necessarily, but you know, be real ladies; but today they're pretty rough. And men... I guess men have made them that way.

- (5) ...seeketh not her own, That's a tough one right there. Always people like to push and get ahead of the other fellow. See?) is not easily provoked, (That's a good one right there: shows real patience.) and thinks no evil.

In other words, can look at things and not impute a wrong, a bad meaning to it, even though it's right in the open, just say, "Well, just have to pray for that person;" won't speak wrongly either.

- (6) Rejoiceth not in iniquity, (That's something like saying, "Well, it served the guy right," or when something bad hits somebody. We've all had streaks of that.) but rejoices in...truth; (See? Notice what it first rejoices in: truth.)
- (7) Beareth all things, believeth all things, hopeth all things, endureth all things.

Dr. Wuest translates It, or Wuest whatever you want to call him, he always puts in his translation of love, 'self-sacrificial'. I don't think he's got a right to do that according to the Greek, but he made it what they called the expanded version, where he put it into a paraphrase, and by the paraphrase I would say he is right, because love is not expendable. But the person with love is expendable, evidently. He's got to put himself down.

37. You know, if you look at Jesus' life, you'll see a perfect picture of love. And yet every time when the Word came up that love he had caused a confrontation from which he wouldn't back down. Paul was the same way. All servants of God are the same way. A true servant of God will stand with that Word and won't fight about It, but he'll stand for It. And as Bro. Branham said, "*If you're real brothers you can*

*quarrel bitterly and still part loving each other.” And he said, “I like people to disagree with me; it makes me examine the subject again afresh, so I know where I really do stand.”*

38. Now, so, in preaching this message tonight, I trust it helps our minds and our souls to such an extent that it makes us—helps us—to be living epistles of Christ. I know that that’s our hearts’ desire. I don’t say that we have any perfect love here, except the love that God gave us, and that perfect love is just like the Garden of Eden. It was perfect but can be marred by man’s free moral agency. That’s the reason that God will take people off this earth; the Scripture says, “They die prematurely.” You can’t trust them; take them away early. That’s why people have many things that befall them; they’re corrected. On the other hand, there are many things that befall us that are very rough and rugged, but they simply are there to make us aware that God has an answer, that the question is only there because there was an answer in the first place, that all things are in Him. See?

39. Now, looking at that White Throne takes us also back, I suppose it’s the Sermon on the Mount, I’m not quite sure, maybe it’s a little further on, I didn’t bother looking this up. But, remember; the Beatitudes, “Blessed are the merciful, for they’ll be shown mercy.” Bro. Branham told us about visiting an old doctor one time. And I don’t know that Bro. Branham knew that man was saved or believed him to be born again, but, as the old doctor lay there dying, Bro. Branham said, recalled, some of the things he had done as a doctor, for years and years, how he put himself out to help people, and he said, “Remember,” as the man was dying, “*blessed are the merciful for they will be shown mercy.*” Now Bro. Branham didn’t say ‘the born again’, he said, “*That man was merciful.*”

See, there are qualities that God respects, and that person may not be Bride, that person’s name in the Book of Life, not Lamb’s Book of Life, because the elect never get deceived, taken out of there. But love is an important subject and I have to preach this way tonight although I don’t claim anything for myself, any love, any great love, no, I don’t claim anything on that line.

To make the record clear that I am not against sentimentality or sloppy love; I’m not against love that weeps and howls in its grief for others, is easily touched, is sentimental, that backs away, that’s timid. I’m not against any, although Bride love is not a timid love. No, because she’s not afraid to act this way because she knows that God’s behind her. She knows He’s with her. She’s not afraid to cry. Although she knows crying doesn’t do the work, but she’ll work along with her tears.

40. So, I want it known... And I know these tapes go a lot of places. They’ll even be...an interpreter translate into other languages. It’s not my will that they’re being done that way; in fact I’m scared of it, because I don’t figure that I know that much about the Word of God. But the record will be absolutely clear, because we got a record right here in three tapes, trying to sum up that love emphatically is based upon, first of all, the born-again experience, which number one, the evidence is receiving the Word of God for the hour. And to turn that down shows: 1) that the love which should be shed abroad in the heart of a Christian cannot be there; there’s no way it can be there. 2) that that love is actually not love at all, but is what I said awhile ago, a sloppy sentimentality, perhaps, (not always in every case, but could be) a religious spirit, (definitely, in many cases) or simply a code of ethics or an upbringing of some description and the person unwittingly, unknowingly, absolutely blinded by the enemy is a hater, not realizing that perhaps, of the very things of God and of God Himself.

41. So, do you see why I talk about love? You cannot talk about this subject knowing anything of a spiritual valuation without having been in this Message the prophet taught and reading the Word of God from an understanding what the prophet gave us. So, we believe in love. We believe in being emotional in love because it is an emotion in the sense of the word.

But we don’t believe in a love that’s of God that backs away from the Word, and we don’t believe in a sort of love either that compromises, but we do believe in a real genuine love that can love a brother and love anybody, actually under any condition, if we only will believe, because it takes a faith to do it.

As Bro. Branham said, *"You can love your enemies."* And I know that to be true. He said, *"You don't think you can but"*, he said, *"you can."*

You can be like he was, and men of old, like Saint Martin praying for his detractors, not praying against them, not rejoicing over anything that might happen to them, not being carried away with some Scripture that has been changed since the time of Jesus Christ where He said, "Once you were taught to hate your enemies, now I say, love your enemies. Once you were taught an eye for an eye, but, he said, that doesn't hold anymore." See? Once people were taught to withhold, but now it's a promise of giving.

42. So, we want the record totally cleared that we believe that what Bro. Branham had, that Jesus Christ had, that the great men that God put upon this earth had in Christianity and the rebirth, they were just merely epistles read and known of men, that they belonged to Jesus Christ. And we in no way are withheld from the same love, the same things that were given to them, given to all of us—not the position now, not their gifts, but what comes out of it, you know, is ours.

Remember Moses, the great gifted man. God said to him, "Stand upon the rock, and then strike the rock and we'll bring water out of it." They did it. Next time He said, "Speak to the rock," and Moses wouldn't do it. He stood on the rock and struck the rock, the second time the water came, but you see, he glorified himself. *"He got to the Promised Land,"* as Bro. Branham said, *"he was on Mount Transfiguration with Elijah and Jesus."* He got there. Don't worry, but he paid a price. He couldn't walk in with the rest of them. Of course, you see, the law can't lead you in. It takes the Holy Spirit, Joshua, our Joshua, our Holy Spirit. Our Joshua, rather, is the Holy Spirit leading us in. *"The Pillar of Fire,"* Bro. Branham said, *"is going to lead us into the Millennium."*

But, you see, Moses lost out. Why? Because he got angry with the people. He flared up, and he said, "Must we draw water out of the rock for you rebels?" Well, I think if Moses would have looked into his heart... And he was the meekest man that ever lived. Man, what a pressure of two million people...what a pressure it must have been on that man.

43. Look at poor Sis. Branham. I think that was really an example for all of us. She was a faithful and good wife. Every wife needs her husband to help her rear the children, bring them up right, but Bro. Branham was an instrument especially in the hand of God, and he couldn't be home. Like a restless wind, he had a call, but he also had a nature. And so, when she flared up, she ought not to have flared up, but no better woman ever lived than Sis. Branham—no finer person ever lived, a very wonderful person.

See, look at Miriam. See? So, when you consider love, you must consider the full broad aspect of it, Don't ever rule it out, no matter who is giving it under what condition. And even if it's a hypocritical love, don't even fuss about that. See, we're not supposed to have it. We got a real love. Bro. Branham said, *"Why grasp for the counterfeit, when the heavens are full of the real."* So, we don't have a wrong love. We got a true love because we start being born of this Word.

44. Let me go back to 1 Peter 1 and read It again so we understand just exactly where we're at, and then, we'll just let you go home because I've preached about an hour now. It's almost an hour. That's more than enough for me because it wears me down.

(22) Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren...

You've got it. Now the next thing is just as Bro. Branham said, he had *"the gift of getting out of the way..."* And that's the greatest gift in all the world, to learn to get out of the way and let Christ have his way. We're always a little afraid of Christ having His way, and yet it's the best way there is. We're always a little worried about what position we'll be in, but it's the best in the world. That's why Moses got in trouble; he didn't realize.



45. The best position in all the world is the position you are in with God, no matter what that position is. How do you feel when... How would you have felt like when the fiery furnace...if you would have been there confronting those three Hebrew children? Best place in all the world. It likely was the coolest place in town—in the fiery furnace. You could use that in the vernacular of modern day or just the way I meant, temperature wise.

What about Daniel? Best place in the world was in that lion's den. The only lions in all captivity or out of captivity that really had their mouths closed; they couldn't hurt anybody. Now, that's the best place to be around a lion when he can't open his mouth, because God shut it. No, Daniel just walked back and forth. That's the way it is.

46. [1 Peter 1]

(22) ...unfeigned love of the brethren, (comes from the rebirth) *see* (now 'see') *that ye* love one another with a pure heart fervently: (That 'fervent' means 'white hot'. Real...this is one place not to be cold but make sure that you got a real love there. See? You've got it; you just put it in action. Why?)

(23) Being born again, not of corruptible seed, but of incorruptible...

...means you've got a genuine, true love; you've got a genuine true temperance, a genuine true patience, whatever you've got is real, and, if you want to know the intricacy of each of those things, you simply take it to the Word and you know where your patience belongs and everything else. Listen to Bro. Branham what he said about patience and those things. See?

(23) ...not of corruptible (word) seed, but of incorruptible, by the word of God, which lives and abides for ever.

47. Now, remember; Bro. Branham said—the voice said, "All that ever loved you and you loved are going to be with you here." Now, that's easy to see that tonight when you understand about love. Sure, they're born again. Why did we love Bro. Branham? Well, he was a very loving person, that's true. There's no two ways about it, but he was strictly human. We love him because of one great reason; he was a prophet with the ministry of the Word, and, if you can't have love for that or understand what I'm saying on that point of why we love him and where the real love is, then you don't understand the ministry of Jesus Christ, because when he said, "Will you also go?" Bro. Branham said, "*They answered, 'Well, sink, or swim, live or die'.*" That's the exact words he said: "*Sink or swim, live or die.*"

Well, that's what the apostle said, "We know that You have the words of eternal life, if anybody's got It, You got It. We're satisfied that You've got them so we're not looking any further." Now, if a man gave you words of eternal Life, would you love him or wouldn't you? See?

48. Now, what's the first major ingredient of love? Respect, right in the Greek: respect. Now, you start... Now, let's talk about love in our own lives: number one thing is respect. You say, "I want my rights."

No, respect the other person's rights.

Now, let's go a little further. Let's respect His rights. That's why I said you love His Word, and the things that please Him. Love His commandments. See, It doesn't say... Now you can take the Greek 'and' there...you could use...it's 'ki'. You can say, well, that it is a preposition at times. That's true. But this case, uh, uh. No, there's no direct command to visit anybody in prison, as far as I know, that's in the Bible. But these people did it.

But you see it's in the human heart. There's something there from way back, if the devil hadn't just crept in and messed us up. We're made in the image of God to express those qualities. But, you see, a

born-again person is back in that image, but the trouble is, there's an earthen vessel. Right? That's the bad part: the earthen vessel. So, we just got to learn to gear ourselves down and realize what real love is.

Bro. Branham said, "*Compassion was doing the will of God.*" Love embraces compassion. Why? Because you can't stand to see the other person suffer unless you suffer. The Bible says, "One suffers, all suffers." All one in Christ, one in each other. So, that's what we're talking about: love.

49. So, if anybody misunderstands from this point on, I'm sorry I can't express myself any better. I've laid it out the best I can to show you from the Word of God and to let us all understand, we all have something in this realm from God, and it's just exactly like faith: it will increase as we use it. It will begin to go further and further and further until it, like Bro. Branham said, "*Wesley said, 'The world is my parish.'*" There's nobody that... What was it? Will Rogers once said, "I never met a man I didn't like."

How about the day coming when we can say there's not a person I don't love in the name of Jesus Christ. And we don't have to use little worldly sayings like "The Bible doesn't say you have to love them. It says you have to love them," which is true, but it's not God's Word. You have to love them. If you love them, you will like them somehow, somewhere down the road. At least you say, "Well, they're like me; there's something in there." See? Like in those people's hearts. They didn't know they'd done something for God. They didn't know they had ministered to the Lord Jesus Christ, but they went... There was love there. They saw themselves in the same position. So, that's the subject at this point.

50. I'm not going to preach Sunday morning as far as I know, so I won't continue the subject. I think we'll change to "Events Made Clear by Prophecy" if I have enough, you know, energy to preach. So, the Lord bless you. I trust that you'll have received, then, a little more understanding. I hope so, because my own understanding is clearer than it has been, and I believe, if God gives us something that is here in His Word that made clearer to us, we have the prospect of performing His Will.

Shall we just rise at this time?

Our heavenly Father, we thank You again for Your love, and we thank You particularly, Lord, with faith tonight in Your Word that this love has been shed abroad in our hearts by the Holy Ghost. It's not our own love to begin with. We don't need to worry about it. We don't need to, to even consider quantity, quality, depths, anything else. It's like Paul said, "I'm persuaded the love of God, nothing can separate me, neither height, depth, things that exist, things that don't exist, no matter what it is, nothing separates me from that love." He had a view of it. We have that same love shed abroad in our hearts, so there's nothing beyond us. We recognize that. We have to admit to it, tonight, Lord, and we do confess the same as one day all the world is going to have to confess that Jesus Christ is Lord. They'll worship You. They won't be worshipped that's received. No. We know that because a lot are going to be rejected, but it will be there and received in that sense because they have to do it. They'll do it. They'll know, and they'll know too late.

And Lord, tonight we know that we have this love that is shed abroad in our hearts by the Holy Ghost. And I pray, Lord, that we'll understand that this love has every right to the preeminence in our lives, that since Your love and the Holy Spirit is You shed abroad in our hearts, we can absolutely walk like You in that measure that's granted to us in this hour because we know that we're not perfect in the flesh, but we can grow in grace in the knowledge of our Lord and Savior Jesus Christ. So, help us from this time on Lord, to let every barrier down because people who know...learn how to swim, commit themselves to the water, just to learn to rest upon it, to float.

As people learn to commit themselves to instructors who would teach them, Lord, tonight, we want to know in a greater measure as we've never known before how to commit ourselves to the love of God

shed abroad in our hearts by the Holy Ghost that we might in turn shed it upon others, and that's what we want to do. And Lord, if it's a humbling thing, all the better; and if it's a giving thing, all the better. If it's a losing thing, we've got to lose face, and this and that, our pride, our creeds, our dogmas, this, that and the other thing. I don't know what we all have to lose, but Lord, we're going to lose something, to get out of the way, lose ourselves in totality. That's what it will amount to, let it be, Lord. I know that in our prayer tonight, Lord, we're saying things that open the door to...great problems of temptations, tests and trying, this and that, but there again, Lord, we know that we're not opening our mouths with a bravado or some type of insolence towards You. What it is, we're pleading Lord, that with Your help... And You've helped us thus far, and we've seen Your mercies, seen Your grace, seen Your love, seen Your manifestations of Yourself, all these things we've seen and know, and know without a doubt it's God.

Lord, we're just trying to come to You in such a way that that leaving here we will have assured ourselves in Your Presence and the presence of each other that we can and will have an expanded life, that our lives are not constricted by anything outside. It's absolutely totally controlled by what's inside, it's up to us. And Lord, I just pray now, from now on that—I'm praying for myself, I'm praying for the people here, Lord—that every barrier goes down. And even though...no matter what it takes, we've learned our lesson that this is a great lesson: to love no matter what, to turn away the ear, the eye, the mouth, the thoughts, passions, whatever they are, anything whatsoever, the emotions, reactions, all those things, turn them right away and just let love come forth.

Father, this is what we hungered for anyway. And when we get there, we're going to see perfect love, Bro. Branham himself went there, Lord, somehow in the spirit or how, he doesn't know, but he came back saying, *"Everything there is perfect love."* And Lord, we've got a measure here that needs exposure, so we're pleading tonight against ourselves. Not pleading with You, Lord, as though You haven't done enough, (No, no way shape and form.) but pleading, Lord, against ourselves that somehow we can open the door wider and wider, the soul's gates wider and wider to You, Lord, and Your attributes and especially that of love. Once more it can be said above the world how those brethren love each other, and it won't be a feigned, it won't be ecumenical, it will be a genuine 'I and my Father', my brothers and sisters, are one love. That's the kind of love, Lord, and we realize it and walk in the light as He is the light having fellowship with You and with each other, the blood of Jesus Christ cleansing every step, going on until, as Bro. Branham said, *"A prisoner of the Lord Jesus Christ."*

Father, that's what we all long for and we know, Lord, that it's always been with us. It's with us now, Lord, the full potential. Self-confessed we stand before You and give You glory, Lord. Every Word you say is true. That we came into the world, born in sin, speaking lies Lord, just there's nothing Father in our hands we bring tonight nothing in ourselves. We just say Father, all Yours is the glory and whatever is going to be done is going to be done by You and Your attributes working in and through us. So, that's why we pray for what Bro. Branham had in our own measure, in our own way, the gift to get out of the way that You might have the rights, give You Your rights, Your respects.

We ask these mercies, Lord, because time is closing out. We need the greater sincerity, the greater respect, and that great love. May it settle upon the congregation tonight, every mind here and those that worship with us, though they're not here, may it settle down upon their minds, down deep in their hearts right within the soul until it comes forth anointing upon their spirit and they're walking in scriptural holy love of God. Unto Thee Lord, we'll ascribe all the honor and all the glory, because we ask it in Jesus' Name. Amen.

The Lord bless you. We'll just sing "We'll Walk in the Light."