

God's Love: "1 Corinthians 13"

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If you desire to follow with me, turn your scriptures to I Corinthians, chapter 13: the chapter of God, the chapter about God, the chapter of God, the chapter that is God, for this is God. If I were to read this scripture and I were to substitute the name God everywhere that it says love, and I could do that, because the scripture says that God is love, and since God is love, then I could substitute God where ever it says love.

Now the type of love they are talking about here is not the type of love known in American language. There is no given word in English that substitutes, makes up for, fits in, or describes, or explains this kind of love. The English language does not have a word that is suitable for love in this form, none whatsoever. It would take many definitions and many words to describe this kind of love. Some of the translations use the word, "charity." That is not true. That's a partial meaning. Some use other words, and some use just plain love, but love as we know it in English is a very poor substitute for this word, but since it is a word that you can understand, let me now read and explain to you what this scripture is saying.

"The greatest gift that any man could ever have is the gift of love; for the gift of love is the gift of God. And though you begin as a child accepting the Lord, even though you may have been thirty, forty, or fifty, or sixty, or seventy years old, you still begin as a child to accept the Lord Jesus, and you called Him Lord. At that time you didn't know what love was; for love is something that is not easily achieved, nor is it put on, nor is it grasped, nor is it found by looking in the closet, nor is it found by just reading the Word, but it is found by a new, broken, humble, changed life. In that it is found because you come to realize Who God is, keep what He is, in seeing His great attributes, and hearing His Word in your heart. As you do so, you begin to put on in your heart, in your hidden parts, inward parts, a little bit of what God is: and God is love, and Jesus was the love of God.

The Word broken for man was the love of God. Gods' love, the Father's love, was so great that He gave of the greatest love, the greatest thing that He had. He

gave the greatest thing that He had to give, and that was His only begotten Son. He said, "I set out to make One Son, One Begotten Son." He had decreed to Himself in the beginning that there would be only one Son. Why could there only be that one Son initially? Because that Son was the product and the consummation or the fullness of the part of God, Himself, Who was with Him in the beginning, always, and it was God Himself; and so from Him He took His own word, and that became His Son, the Creator. He was the Creation of God. He wasn't created by God. He was the Creation of God. He was the One of the Godhead Who was the Creator, not the Father, the Word. He took, the Father took His Word and put it in a human being, in a man, trusting, believing, knowing that that Word would not fail Him, because it was His own word. It was all that God had. He did not hold back some of His Word in Himself. He put it all. It was the all of the word of God in that Man, Who became Jesus Christ.

When the Word was coming to the earth that He would redeem and rescue man, God in His love caused His spirit to go in and move upon a little virgin woman, a little virgin maiden, named Mary. She being good of heart, tender of heart, humble in statue, but loving of God, slow to anger, quick to love, very humble in all of her ways, and of a humble family and a background, having the right and proper lineage in accordance to the flesh of the Jewish lineage, the Holy Spirit came upon her and in her and impregnated her with the total word of God; and that became the Word of God in the flesh upon the earth.

If that only begotten Son had failed, and if He couldn't have, then Lucifer would not have tempted Him and God would have had an impossible failure for a Son; so therefore He had a potential. He could have failed. He could have taken the body of the man and lived as a human being in a flesh body, but instead, He, being the Word of God, having the knowledge of the word of God as He read the scriptures and He learned about it as He grew, He took, and He took His physical body and He broke it into submission. And as you read the Bible and the book of Hebrews particularly, you will see that He was made perfect in the flesh that He might be made a sacrifice for God.

When God took His entire Word and put it in a human body, it became God with man, and a God-head was with Him, because in Him was the truth and the Father; and so God in His great love held nothing back for Himself, but He gave it

all that it might become like a human, humble, earthly man in a body that He might live and give life, understanding, perfection to that physical body, that other men might know of His word and have life with Him.

When He finished His work on this earth and He was dead, crucified, broken, and suffered death in the flesh, suffered death in the spirit, was raised by the Spirit of God, and when He had completed it, He said, "I will now pray the Father that He will send back to you the Spirit of the other Comforter, even the Spirit of Truth," Whom came from the Father, but dwelt in Christ, and was part of Him and one with Him, and living in Him.

As I read I Corinthians 13, let's note: "Though I speak with the tongues of men and of angels, but I have not love,..." (God's love. I'm going to substitute God's Love), "...I have become as sounding brass or clanging symbols." Now herein He said, if I be baptized in the Holy Spirit and I speak with the tongue of angels, or new tongue that God has given me, but I have not God's love, I am nothing. Though I have the gifts of the spirit, and though I act like I am something, but if I have not God's love, I have nothing.

But more important than just that, let me read to you something that many people pass over: "Though I speak with the tongues of men...". It means that if I have the English language, or the Hebrew language, or the Greek language, and though I know the scripture, and I can speak the word of God off my lips in my language, and though I can tell all men all about what the scripture says, and though I have all greatness of my speaking with the word, the tongues of men, though I can pray great prayers, and though I have command of my language, and though I can speak the scripture in my language and teach others with it, but I have not God's love, I am like clanging symbols and banging horns, and tin chanking around.

"And though I have the give of prophecy and I understand all the mysteries and all knowledge, and though I have all faith so that I could remove the mountains, but I have not God's love, I am nothing," in the sight of God. Hear me carefully, because it's a very important thing.

If I have the baptism of the Holy Spirit, and I have the fullness of the Spirit within me, upon me, and though the Spirit be doing all the work through me, and though I speak with great understanding and I have searched the scriptures and

have knowledge and wisdom, though I prayed for wisdom and all knowledge of God, and I had it like Solomon did, but have not God's love, I am nothing in the sight of God; for I am missing the vital, necessary, absolute, only real ingredient that's needed.

"And though I bestow all my goods to feed the poor, and though I give my body to be burned, but I have not love," God's Love, "it profits me nothing." In other words, all the works that I would do to show myself broken, though all the flesh things that I would command my body to do that I would break it down on my own accord to make myself look humble and pious, though I would look like a Catholic, Roman Catholic, in the Philippines, hanging on some cross, emulating Jesus, so that I would show God that I suffered like Jesus did with no reason, with a dirty heart and an unclean spirit; and though I would lay my body down and beat it to death with a club, or starve it to death with fasting, seeking after the right way to go, but I did not speak into myself and force myself, and program myself, and prepare my heart like it says in Proverbs 16: 1, though I didn't prepare myself, and prepare my heart to love God and to love others with all it's strength, all it's might - which means that I will love God with every thought I have, with every decision I make, with every contemplation that takes place, with every one of my memories, with everyone of my doings, with every one of my outgoings, and that I would temper all my decisions and all my tongue to be helped, that it would only speak that which is pleasing unto God, and though I would burn my body and wrack it with pain and make myself appear that suffering and sickness was God's blessing upon me, which is causing my body to suffer and be burned, but I have not God's love, it profits me nothing.

"Love suffers long and is kind. Love does not envy. Love does not parade itself, is not puffed up." God's love suffers long. It never reaches the point where it won't have a chance for whomever is wrong. It never comes to the place where it says, "I give up." But instead, it comes to the place where it will forgive and forgive and seek, to rehabilitate, rehabilitate the person that's off. "Suffers long and is kind."

"Love does not envy." It doesn't want what another has. It doesn't seek to take from another that they might have the glory instead of another. It doesn't even want to be like someone else, but it wants to be broken, humble, and

thankful for their brother, their sister, their neighbor and what God has given you, totally 100 percent satisfied, pleased, and full of the love of God in what you have, what God has given you, and seeking nothing else on any accord. That's the love of God.

"God's love does not parade itself, is not puffed up." In other words, it doesn't put his head up in the clouds and put his chest out in front and go walking around thinking inside, "Boy, I'm great. I'm like King Saul. I got a new heart. I got a new spirit. I got a new way. God has redeemed me, and I'm the glory of God in my resurrection. I am really something." Oh, it wouldn't say it, but inside thinks it. It thinks, "I did something to deserve this." It thinks, "God must see something good in me. That's the reason why He did it for me. I must have something good in me. I must be good looking. I must be a beautiful girl. I must be a good feminine personality. God would love feminine personalities."

The thing I'm saying is, you feel that you receive something from God because you're worthy of it, or because you did something for it, or because you have some character, quality, or qualification that would make you eligible, qualified to receive it. We learn in our life on the earth that if we're good we get a sucker, if we do good, Daddy and Mommie will love us. If we'll obey ourself we'll get a prize or a gift. Perhaps that's not good teaching. Perhaps that's the wrong thing to teach the children, because they grow up believing that if I do good and I've got something good in me, and I can prove that I'm worthy of it, that I will receive some special blessing, some special gift, some special glory, or my parents love, or my sister's love, or my brother's love, or my husband's love, or my mother's love, or my father's love, or whatever it may be - instead of because it's just a gratis, like God's grace.

When I have that kind of feeling, and I have that kind of a spirit down inside me, that kind of attitude and notion, I will begin to believe with God that if I do good, and I can sing good, or I give a lot of praise each day, and I offer up a lot of thanksgiving and a lot of whatever it may be, or I go to church often, or I give a lot more money than what I could really afford to, that God will look at me and say, "There's a good man there. There's a good man. I'm going to give him My love because he does good. He has good qualities."

When in reality, God's love goes out from Him without any question. It's universal. It's absolute. It is level. It never changes. It goes to every man, woman, and child, that's ever born. God's creation included all men: black, white, green, and yellow. It included all the world therein, but an Israelite is one who is redeemed and has a spiritual body inside, called to be a family, a son, daughter, or family of God, not just saved, not just saved.

Gentiles are saved, for salvation has come upon the Gentiles, because the Jews, Israelites failed to receive their Savior. I must first be saved, and the Jews or the Gentiles receive salvation, but not so to become Israel. For Israel is a man in whom God has called and chosen, in whom is spiritual man redeemed within, having the seed of God in him, the lineage of God, such as Abraham, and his lineage.

But there are many people outside of Israel who attached themselves to the God of Israel, and they became servants, friends, family of the Israelites, and they in turn received salvation, because they were of the belief in the God of Israel. An Israeli is one who is spiritually redeemed in his body, has a spiritual life within. There is a difference.

"But love does not parade itself, nor is it puffed up." If it believes itself to have something that others don't have, then have it to yourself or with those of like kind. Do not take your greatness, your great gift, your great reward from God and parade it with religious people, or to the Gentiles, or to the unsaved, for they will rend it and make fun of you, and laugh and mock it, and therefore you will have caused them to bring unholiness and blaspheme upon the name and the word, and the works of God. You won't be held lightly accountable, but heavily accountable.

So when it says, "does not parade itself, is not puffed up," it doesn't parade with it's voice and it's words, and it's mouth of men before those who cannot receive it, thinking it will do somebody a favor by knocking the block off of an unknowing, unsuspecting Gentile or religious Gentile who has his church but does not have the gift and the anointing of God, nor is he chosen in the family of God to return to his nation Israel.

But God's love gives of itself and is not puffed up, is lowly in stature, slow to speak, not giving course to that which isn't necessary, but letting his life reflect in

a very humble and goodly manner the gift of God, the love of God within him, that it must have the way of God, and he who watches that man, will watch him for a long time, and if that man that declares himself to be a godly man acts like he is for a certain period of time, all of a sudden begins to do the things of the Gentiles and the heathens, then they who watch him will then quickly, quickly mock him and make fun of him; for his own lies will convict him to his face.

God's "love does not behave itself rudely." God's love does not seek it's own desire, it's own will, it's own direction, it's own cause, but instead, God's love within a man seeks after the will of God, the way of God. It trusts in God; and trust means to declare before God that which you have, leave it in His hands, walk away from it and don't come back. God will bring it forth in due time, either to tell you what to do, what it is, or He will cause it to come to pass even in your own sight that He will receive the reward and not you. He doesn't receive the reward at your lips, but He could; but He receives the reward at your heart in your thought, for when it comes to pass before you, you see it happen, and in your heart you say, "Oh Lord, You did it before me. What a wonderful way that You have brought it to pass, and You have declared and solved this area. It seemed like it had no way to go. I did not know the answer. I knew not what to do, and I could have been in fear or worry, Oh Lord, but You have interceded and You have blessed Your servant." That is the love of God.

God's "love thinks no evil." It doesn't think evil even of evil itself. It doesn't think evil of what it is. It declares evil, but does not think evil of evil; for if you think evil of evil, you will have the same evil upon you as what you think. So it declares and thinks no evil.

God's "love does not rejoice in iniquity, but rejoices in the truth." It rejoices in the Word of God revealed. It rejoices in His Word exposing your sin. It rejoices in His truth exposing your sin and bringing judgment upon you as it says in John, chapter 16, verse 7 through 13. It does not desire iniquity within, but he who rejoices in iniquity is the one that when he is told he has something wrong, he's shown by God, it comes to his face, it is revealed by someone else who tells him, instead he becomes angry and puffed up and mad and wroth, and out of his mouth comes excuses and lies and defense, and words. That is not God's love, that's the devil; that's the voice of a demon speaking out of his mouth. It's frogs

coming out. But, he rejoices in the truth. He declares, "That's truly me. I have that iniquity in me. I have had that in me. That is the old way of the flesh man that I was. Woe is me." Then he begins to ask that person to forgive him if he brought it out against someone else, or then he goes before God and he tells and declares it.

God's "love bears all things." God's "love believes all things." God's "love hopes all things." God's "love endures all things." What does it mean? "Bears all things?" It means he doesn't find anything so strong that he can't bear it. He declares it and he puts it upon the Lord. He gives it unto Jesus to resolve. He puts it upon the Holy Spirit that He will bring forth the answer and the results. He relieves it from himself that he doesn't become God planning his own way and solving his own problems and doing his own thing. And when things become really strong, he doesn't begin to get down and weep for himself, and weep for the situation, he weeps for God, and he declares his trust and his belief and his faith in God. He bears all things with a smile in his heart, knowing that God will bring it forth. He believes all things. He doesn't distrust what is told to him. He quickly doesn't discount it and look for a way to disprove it, and look and search and see if he can make it a lie. Perhaps God's speaking to him. Because he believes all things, God will cause it to be good, right or wrong. And, God's not going to allow a man to stumble and fall who is trusting in Him, just because he believes something that somebody told him. For if it is a lie, God will tell the man it's a lie, and he can discard it. But if I discard it myself and I determine it by my own spirits inside, the counsel that I receive from my own counselors within me may be a lie, and I'll receive a counseling lie, and then I begin to believe the wrong thing.

If I have God's love, I "hope in all things." I can "endure all things." I don't find anything so strong and so enduring and so lengthy that I can't endure it, for I begin to place it in His hands. I see that as I endure it, I find brokenness. I find patience. For in endurance, patience comes. The virtue of endurance is patience, the outcropping of it. For as I begin to endure..., but if I endure it with suffering, and with lust and want, and I endure it with impatience, and I endure it with wanting and hurry-up, and I endure it with anger or bitterness, or judgment, or wrong attitude, then I haven't endured anything, I have only withstood it. I have only fleshly withstood it. I stood it off in the flesh until I took all I could take, and

if it isn't stronger than what my mind is and my flesh is, then I can be a Henry; and I can Henryize all the way through it, and I can withstand it up to as many days as anybody can give me. But in the end, I have no change of heart, I have no new fruit, I have not allowed God to do His course in me. God's course is done when I endure it with patience and understanding and God's love; and I declare all my feelings of that are wrong within, and I declare it before my family, and before the house of God, and before the Lord God Himself, and I ask Him to forgive me, and then by His Word, I renounce it as a lie. I renounce all the things that inside that would speak to me and give me vile and evil council, I call those counselors a lie because they come from a lying spirit, and then I can ask Jesus to come in when I have declared them a lie. I've renounced them, cast them out, then I can ask Him, Who is God's Love, to come in, and He will give me, in me, place in me Himself, the enduring love of God.

If I just endure by my will power, if I just endure by gritting my teeth and holding on, then I am nothing beside a heathen man, I'm nothing beside a religious fanatic. I am a religious fleshly man who shows how much strength and stamina that he has in the flesh, in the mind. I am nothing, because I haven't endured all things in God's love and cleansing.

"Love never fails." God's love never fails. Do you believe that? And if you don't, then it's already failed in you; because in your disbelief you've caused God's love to fail within you, not His love fail, to fail within you, because you cast it out for your doubt and your lie. Your disbelief overtook it and smothered it.

God's love never fails. If you can understand that in your heart, if you will place that in your heart, and you will cause your heart to receive that, and if you will program and prepare your heart with that understanding, then you should know that whenever things get rough, then you can smile and look up to heaven because your redemption from that problem draweth nigh if you have the way; and the way is knowing that God's love never fails. That itself is the beginning of all things.

That is the word of all words. God's love never fails. God's love is real, absolute, sure, steadfast, immutable, immobile, and forever, and it does not fail. If I trust Him, if I commit to Him, if I give it to Him, and allow Him to have it, His way through me. If in me I have God's love, I will not fail to love others. If I have

God's love in me, I will not fail to walk with the Lord. If I have God's love in me, I will not fail to know the way to go and will trust in the Lord, and trust in all that He says and does. If I have God's love, I will never fail to tell others of how I love them and why, face to face. If I have God's love, it will never fail. I will never fail to live my life hidden in Him, that He may live through me.

I could go on and on, it's enumerable, in what I could say to you. If I have God's love, nothing will fail in me. But "whether there are prophecies," spoken out of your mouth, saying, "God told me this, and God told me that, and God says to tell you, and God says this..." and you speak prophecies off your lips during corporate worship, community worship together; they will fail, and they will be found with flaws unless you be free of all demons and all foreign Gods. Because, any man prophesying of the tongue of man will tend to have the prophet of the man to enter into it somewhere along the way, to inject his own little innuendoes and words, and thoughts, and ideas to make it less than perfect, so that the message becomes usable, from God, less than perfect.

Why was it not with the great prophets of God? Because God caused them to be set free from iniquities and all demons, such as Isaiah and other great prophets. He seared them. He set them free. He declared them, etc., and He made them His servants. But a man speaking under the anointing, having a tongue of His own, speaking in His own tongue and language will prophecy with some of His own thoughts throughout his conversation or through His prophecy, no matter how anointed you think he is, no matter how perfect it may sound. When you check it, there will be a flaw; for only the spirit and only the truth prophecy without error.

"Whether there are tongues, they will likewise cease, and whether there is knowledge, it will vanish away." Why? Because you come face to face with the Lord Jesus, when He becomes your all in all, and when He enters the throne of His glory in your heart, when He sets upon His throne in redeemed, resurrected, purified, made white man of resurrection; in the day of that resurrection, when they are raised from the dead, when it has been done, He will sit on His throne of glory, and when that happens, why would you want to have knowledge? For He is all knowledge. Why would you want to speak in tongues, when you can speak unto Him, directly with Him?

Though it is not wrong and it is good that you pray in tongues often and always, I will tell you that there is a greater thing, is when you can talk to Him without guile, without hypocrisy, without desire and want, by the will of God, knowing His will, by the love that's within you of God, and not asking, nor seeking, nor expecting, nor looking for anything, but to converse with Jesus and the Father in you, in the throne, in your heart, in your spiritual man, by your own tongue from within to where you're talking and worshipping with God in His throne, in His temple within.

"For I saw the Temple, and there was no Temple, but the Temple was the Lord God and His Christ, the Lamb of God, dwelling in Their Holy Place.""

"For we know now in part, and we prophecy in part." When you begin to walk and begin to receive the Lord, and you receive the baptism of the Holy Spirit, and you begin to speak in tongues and have prophecy or what each gift each one of you had, you begin to find that you both prophesied and spoke with your own tongue, and jumped with gladness and joy, and sometimes you got carried away, and you began to whoopie whoopie a little bit, and you began to shake and shimie and dance around the room as a child.

Oh, I know you look on it now and you say, "It was very childish, some of the things I did." No, you were a child, and when a small child begins, does a parent say to him, "You can't be a child, you must be an adult?" Or did he say unto the child, "Be a child while you still have a chance. Be a child while you're still young and growing up." Learn as you grow, and grow from a child to a man, learning each step of the way. So does not our Heavenly Father tell you the same thing, and I tell you this, that as you grow, you "know first in part," and you prophesied, and you spoke of the little language that you knew not, given to you by a Spirit that was within you and upon you, causing you to have great goose bumps, causing your body to tingle, be electrified, power of God upon you, something new, you hadn't really known. Your hair almost stood on end, and fire was upon your head. Only the man who has ever really received that could know that, and as you did so, you prophesied, and you spoke, and you began to utter as if God was moving you, and He was in the Spirit.

Think now of a little child as he begins to first learn to talk, and he talks, and he talks, and he talks, and he just keeps on going, and Mom and Dad sit and listen

and say, "What do you say? Tell me again; and they listen, and they listen, and they hear a little bit here and there, and the little child keeps right on going. Boy, he's so happy, so pleased, so full of joy, so full of gladness, and he's prophesying in part and he's speaking in part, and he's giving tongues in part. He doesn't know for sure, but he knows what he thinks he knows he's saying.

But as he grows, he begins to enunciate his words and pronounce them with understanding. He begins to speak more slowly and more clearly. He begins to identify what he's talking about, and others around begin to hear him and know what he's saying. So is it with this. When you were a little child in the Lord, you spoke with tongues that you did not understand. You prophesied in part without understanding, knowing that it sounded good and it was coming strongly from you by the power of the Spirit that moved you, but as you grow, you will continue to speak, but you'll begin to speak with understanding of the word and begin to speak knowledge inside, and the word that you'll speak in prophecy still come from the Spirit, but you will be giving yourself over more and more to the Spirit of God, to where what you speak will be more tempered with the understanding and the love of God within.

A little child loves his parents because they tell him to. A little child loves his parents because they feed him and give him clothes and warmth, and they keep him in their house and they hug him, and give him candy and goodies. Now you know what I'm going to say. A little child in the Lord loves Jesus and God because He does things for Him: He gives him clothes, He gives him food, He answers his prayers, He gives him many wonderful things. He blesses your life. He takes and gives you good health if you walk with Him and believe in it. He gives you the anointing of the Spirit, the baptism of the Holy Spirit, if you ask and seek for it and can believe it. He gives you the way that you should go. He gives you His love, and so because of that you love Him in the only way you know how, as your parents taught you to love them and give them love or give love to others, because you got something in return.

But as you begin to grow, He said, as you begin to grow, you no longer need to prophecy in part, nor to speak in part, but your love should begin to mature. You should begin to know that God's love never fails. You should begin to know that He provides all things, "Oh ye of little faith." You should begin to know that if you

seek first the kingdom of God and His righteousness, that all these other things will begin to be given unto you as you have need of without asking, and you begin to know that asking is wanting. Wanting is lacking, and lacking is sin against God, accusing Him of not giving you what you want and have need of when He knows what you have need of. But the love of God is to be satisfied, and thankful, and pleased in all that you have, giving thanks always to God for His blessings of each day, never seeking, caring, looking for, wanting, desiring, lusting for that which you think you have need of, but don't have, because if you had need of it, God would give it to you. And that which He doesn't give to you is harmful to your spiritual life, and he who searches after it, lacks it, longs for it, lusts for it, desires it, craves for it, envies, wants it, is in sin, and maturity cannot come upon him. He cannot grow in the love of God, because instead of having the love of God, he's got the want for God. He's got the need that God will give Him something, make Him be a servant instead of him being a lover of God, he wants God to be his servant.

So when we mature and we grow up in the Lord, same as when we are a little child, we get older, we need to take care of the business at hand, we need to understand that there's not someone around that's going to tell us how to do something right, there's not going to be someone around to pick you up, day after day, to powder your nose and feed your mouth. You will be responsible for that provision.

So when I grow up in the Lord, I then must understand that I am responsible for the preparation of my heart. I am responsible for the cleansing of myself. I am responsible for the cleansing of my soul and spirit, my body and spirit, according to II Corinthians 7, verse 1, plus or minus a couple either side to go with it, and according to Proverbs 16:1.

And when I grow up, I know that I am responsible for speaking God's word that He has already given me, and accepting His promises, accepting them and programing them in my heart, instead of asking God, and then asking Jesus. After I've asked Him, I turn and say, "Lord, I know that I asked You and I thank You, because I know that Your word says this...", and it says, whatever it says, it tells me that I have what I need in God's word if I will just believe it and declare it.

And so when that which is made perfect has come, then that which is in part will be done away. When I am made a full-fledged, then I can take the Word, and I can put it in me, and I can begin to live the way I should in the Lord, trusting and believing in Him.

"For when I was a child, I spoke as a child," I understood as a child. I played like a child. I acted like a child. I thought like a child. I did all the funny and stupid and little things that a little child would do if I didn't have the right discipline. "I thought as a child, but when I became a man, I put away those childish things."

And so it is, that when I am a little Christian, when I'm a little believer, then I have to ask God, and I never, never seem to praise Him. My heart doesn't praise Him, my worship is in the church, my worship is with my mother, the church. So I begin with my mother in the church, and the church body is my mother, and I began to learn that others teach me, and others are near me, and others help me, and others pick me up and dust me off day after day. So I need as a child, to have someone always to tell me when I'm right, tell me when I'm wrong, because I don't hear God; I'm not listening in my spirit. I am as a child, and I have clanging bangs inside me, and I know not God's love, because when I know God's love, I know that His Word, His Son, is that Love. I know His Spirit, His Truth, brings me, reveals to me that love. And, I know that His love is this: that it is written, it is written. All that I have need of, all that I will ever have need of, all that I will need for maturity, what I must do, it is written. Then all I need is to find where it's written. If that's what I need, I need to find where it's written, and then all I need is to know that His spirit of Truth brings to me the understanding of that word if I put it in my heart, read it out loud, hear it with my ears, see it with my eyes, open my heart and command my heart to receive that word. It will not go into my heart if I don't command it to take it. I have to command my heart. That's why that the preparation of the heart belongeth to a man. My spirit is at my command. My heart is at my command. God does not make my heart do anything. He's a just and righteous and holy and loving God. He gives me, provides for me, puts before me all His commandments and words, all of His ways. All I have to be is a believer with faith, and declare it, speak it into my heart, and do it. If I don't do it, then it isn't going to come to pass. It is not going to go into my heart. It doesn't come into me by wishful thinking. I do not receive

a new program or a new heart by wishful thinking. I do not receive it because I say, "Oh, I got it, because the word says I have it," because that's not sufficient; but instead, when I find it in the word, then I declare it, I speak it, and I declare: "Lord, Jesus, the Word, You, left an inheritance for me, and in the Word it says, 'that God so loved me,' the world, me, I'm the world, 'that God so loved me,' I'm the world, that He gave You for me, that I might have life. I receive that Jesus, because I need You. My life is a wretch. It's wretched. It's full of sin, and I cannot change. I cannot make myself go right. I am on the wrong course, and I need you. Jesus, I accept You, as my salvation. I believe You are my Salvation. I believe that You were raised from the dead in the flesh and died in the flesh for me, that You suffered my death, of which I am accused of guilt, and I am sentenced to death, in my flesh, in my spirit, and You suffered that death in the flesh and in the spirit, and now I ask and I receive You, as the propitiation for my sins and my resurrection. I receive You in my place in my stead, that You died for me."

It's a very humbling experience, and when a man first does it, he doesn't want to do it, because it makes him feel wrong and low, because the devil inside of him and the foul spirits will say, "You don't want to make Jesus do that for you. You do it for yourself. Go get right. Go get clean. Find the love of God. And when you got it all, come back and ask Him to do it for you, so you'll have something to show him how good you are, so that then you'll be able to tell him how big you are. Then you'll have something to give Him. You'll be able to offer a Cain offering to Him then, and you'll make Him very pleased, and then God will love you then because you have something big to show Him." And so that is what so many sinners do. They say, "No, I'm not ready just yet, I need to get right. I got too much wrong with me. I need to go get right, and then I'm going to come back and get right. Then I'll come back and then I'll ask Jesus to save me," but they lie, because they will never find His salvation, because they're going to do it themselves. They are going to die on the cross for themselves. They're going to quit their own sins. They're going to give up their own wrongs. They're going to find their own way of salvation.

So God's love is what? God's love is His Son, His Word, broken for all men, you and I. His Son, Who suffered the death of the flesh and of the spirit, total separation from His Father God, and went to hell for all men, and by the glory of God, and by the love of Jesus Christ for His Father, and by the purity of His heart,

and by the power of the Holy Spirit, He was resurrected from hell, and He brought the just souls out of hell with Him, and if He didn't come out, then God's Word in the flesh would have been bound in hell.

I read to you verse 12, "For now we see in a mirror, dimly, but then...", when? When is "then" ? When the brightness of His coming comes into you. When the spirit of Christ enters into you, not salvation, not the Holy Spirit, according to Romans, chapter 8, verse 9 and 10. Eight 1 is salvation, 8:10 is when Christ comes in. Many, many, many, will not receive that; and in that, if the spirit of Christ dwells with in you, you'll have resurrectional life within you, and eternal life, but unto those who are in 8:1 they have salvation by mercy, but in those in whom Christ has come, the Holy Spirit has come first and prepared a temple for the Lord. He made a Temple for the Lord. He brought conviction and judgment upon the soul of that man, and the man repented with sorrow and tears until the day of his brokenness, and then, when he had been prepared as a vessel in the time of his life, then the Spirit of Christ will come and enter Him, and in that is eternal life, the hope of glory.

And he says, "When I meet Jesus face to face, when I meet the brightness of His coming, face to face," when I know the Living Word, not the written word, not truth, not the Holy Spirit, though He bring Jesus, though He bring the understanding, and though He appear to you, before you as Jesus, He said, "When I have received the Word of God, the Living Christ, He in me on my throne, face to face, then all the other will look strangely dim," because that will be the Love of God.

And if the Love of God dwell within me, would I not then have within me God's love? And God's love is not an incoming thing, it is an outgoing thing. God's love is not something I seek for to come into me. God's love is an outgoing quality that has all the above features in it, all the above features and many more, but if all the above in Chapter 13 are fulfilled, then God's love is within a man.

And I have told you many times, and I tell you once again. If a man have all of the scripture on his lips, and can preach a storm but he hath not God's love towards others and to God Himself, he is nothing. And though a man can declare and believe in his mind that Jesus is the Christ, and he can declare that Jesus is risen from the dead, and though he can believe upon his mind, and he can state

all these things, because he believes it will get him something, but he hath not the love of God, or God's love going out from Him, not coming in, - going out from him to God and to all his neighbors as himself, he hath not life. He hath not life.

And so, and now abides with man of God, faith, hope and love, these three, but the greatest of these is love. But if I have love, I have faith and hope. If I have love, I have trust. If I have God's love, I have all these things.

So when I read to you the other day the scriptures that says in John, Chapter 14, verse 15, 16, and 17, and again in verse 23, and I ask you, I said, "Read that." It says, "Jesus said, 'If you love Me, keep My commandments, and I will ask the Father and He will send you the other Comforter, Who is the Spirit of Truth, and He will abide with you forever to teach you of Me.'" And I asked you to read that, and then I had another person whom I had revealed it to to read it to you, and the other person read it this way, and I'm quoting this to you verbatim, but not verbatim to the word, but verbatim from my heart and my spirit, the other person read it to you and said, "

"Jesus says, 'that if you love me, I will pray the Father, and He will give you another Comforter, even the Spirit of Truth, who will abide with you forever.'" Then they read to you verse 23, "And Jesus said unto them, if any man love Me, My Father will love him, and We, I and the Father, will come and make our abode with him, our home with him, in his temple," and that happens to be the fulfillment of Romans, Chapter 8, verse 10.

So I had many people that I ask them, "Did that person leave out anything when they read that?" It was amazing to see the number of legalities, legalists that I had around me that had been sitting listening to me for so many years, 6, 7, 8, more years, and the legality they had to begin to argue, "Yes, she left it out." I said, "Left out what?" "Left out those words." "What words?" "Well, they left out this. You have to 'keep My commandments if you want the Holy Spirit,'" "Well, you have to keep My words if you want the Father and the Son to come and live with them." I said, "No, my friend. No, they didn't leave out a thing. The word was perfect the way they read it, because it was written for both the Christian, the lover of God, the true Christian, the lover of God, and the religious legalist man of the church of the world today, and the legalists says we must do some works that were read, by keeping His word and commandment.

But I say to you, if you love the Lord your God, then all the other things are fulfilled, complete, and satisfied, for salvation, for having the Lord with you, the truth with you, and the Father with you, and having all the things that you have need of in this life, because you will abide in Him, and He in you.