

NO FEAR IN LOVE II

I JOHN 4:16

16 And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.

I JOHN 4:17

17 Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

I JOHN 4:18

18 There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.

I JOHN 4:17

17 Herein is our love made *PERFECT, that we may have boldness in the day of judgment: because as he is, so are we in this world.

PERFECT: teleioo {tel-i-o'-o}
fulfill, complete; to carry through completely, add what is yet wanting in order to render a thing full;

I JOHN 4:18

18 There is no fear in love; but *PERFECT love *CASTETH out fear: because fear hath torment. He that feareth is not made perfect in love.

PERFECT: teleios {tel'-i-os}
Man, of full age, brought to its end, finished; wanting nothing necessary to completeness; full grown, adult, of full age, mature

But perfect love casteth out fear. That is, love that is complete, or that is allowed to exert its proper influence on the soul. As far as it exists, its tendency is to deliver the mind from alarms. If it

should exist in any soul in an absolutely perfect state, that soul would be entirely free from all dread in regard to the future.

I JOHN 4:18

18 There is no fear in love; but perfect love *CASTETH out fear: because fear hath torment. He that feareth is not made perfect in love.

CASTETH: ballo {bal'-lo}

Cast out, to throw or let go of a thing without caring where it falls,

DIVINE. LOVE. AND. SOVEREIGN. GRACE_ PRINCE. ALBERT. SK TUESDAY_ 56-0814
E-15 perfect love casteth out fear. So you. . . The reason you're--you're fearful is because the right temperance of love has never entered yet. When there's real love, all fear passes away. When you really love the Lord.

LITTLE FAITH

MATTHEW 6:30

30 Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

MATTHEW 14:31

31 And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?

GREAT FAITH

MATTHEW 8:10

10 When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

MATTHEW 15:28

28 Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

LOVETH MUCH

LUKE 7:44

44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head.

LUKE 7:45

45 Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet.

LUKE 7:46

46 My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

LUKE 7:47

47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.

ADOPTION. 4_ JEFF. IN AD. PT. 4 SUNDAY_ 60-0522E

104 THUS SAITH THE LORD, it'll take perfect love to put you in that place, for that's all there was there. No matter how many, how much religious demonstrations, how many good deeds you done, or whatever you done, that won't count nothing on that day.

It'll take perfect love. So whatever you do, you lay aside everything else, until you are just so filled with the love of God, till you can love those who hate you.

REMEMBER THE PROPHET SAID SATAN CAN'T LOVE

I CORINTHIANS 13:1

1 Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

I CORINTHIANS 13:2

2 And though I have the gift of prophecy, and understand all *MYSTERIES, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

MYSTERIES: musterion {moos-tay'-ree-on}
hidden thing, secret, religious secrets, confided only to the initiated and not to ordinary mortals, a hidden or secret thing, not obvious to the understanding, a hidden purpose or counsel; secret will: of men; of God:

the secret counsels which govern God in dealing with the righteous, Mysteries refer to the deep counsels of God hitherto secret, but now revealed. Have supernatural wisdom so as to understand all the secrets of God.
And all knowledge. Insight into the deeper meanings of Scripture

I CORINTHIANS 13:3

3 And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

I CORINTHIANS 13:4

4 Charity suffereth long, and is kind; charity envieth not; charity *VAUNTETH not itself, is not *PUFFED up,

VAUNTETH: perpereuomai {per-per-yoo'-om-ahee}
to boast one's self; a self display, employing rhetorical embellishments in extolling one's self excessively

PUFFED: phusioo {foo-see-o'-o}

to inflate, blow up, to cause to swell up; to puff up, make proud; to be puffed up, to bear one's self loftily, be proud

I CORINTHIANS 13:5

5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

AT. THY. WORD_ MINNEAPOLIS. MN FRIDAY_ 50-0714

E-3 A person who lives their life for themselves, lives a selfish life. We must live for others: "Bear ye one another's burdens and so fill full the law of Christ. " And we got to have a feeling for one another.

And therefore, when you do all you know how to do, then when you do lay down at night, well, you have the consolation knowing that you--you tried your best.

FAITH. IN. THE. SON. OF. GOD_ HAMMOND. IN TUESDAY_ 52-0715

E-2 each day I want to live, not for myself. If I live for myself, I live a selfish life. I want to live for others, and give what strength I have, not to myself, and to my own pleasure, but for the benefit of others, that'll build the Kingdom of God.

THAT. DAY. ON. CALVARY_ JEFF. IN V-2 N-5 SUNDAY_ 60-0925

15-3 Jesus never lived for Himself. His Life was spent for others. That's perfectly Eternal Life. When you say you go to church and you do good things, that's fine. But when you live your life to yourself, you haven't Eternal Life.

Eternal life is living for others. It proved it when He come in the Lamb of God. He lived and had Eternal Life, because He did not live for Himself. He lived for others. And you receive Eternal Life by receiving that day, and you don't live for yourself no more. You live for others.

THAT. DAY. ON. CALVARY_ JEFF. IN V-2 N-5 SUNDAY_ 60-0925

15-6 You are sons. You're taking Christ's place. You are sons; so don't live for yourself; live for others. "Well, Brother Branham,

I can live for this brother because he sure is a nice man. " That's not it. Live for that man who hates you.

Live for that person who'd kill you if they could. That's what they done to Him. They killed Him, and He died that He might save them. That's Eternal Life.

When you--that's in your bosom, you're facing heaven then. But you sacrifice your own things, give them up like the sheep gives its wool. You look on towards Calvary.

I CORINTHIANS 13:5

5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

Is not easily provoked, The word means, to sharpen by, or with, or on anything, and may be applied to the act of sharpening a knife or sword; then it means, to sharpen the mind, temper, courage of any one; to excite, impel, etc. Here it means, to rouse to anger; to excite to indignation or wrath.

The meaning of the phrase in the Greek is, that a man who is under the influence of love is not prone to violent anger or exasperation; it is not his character to be hasty, excited, or passionate. He is calm, serious, patient.

He looks soberly at things; and though he may be injured yet he governs his passions, restrains his temper, subdues his feelings.

Thinketh no evil. That is, puts the best possible construction on the motives and the conduct of others. It means that love, or that a person under the influence of love, is not malicious, disposed to find fault, or to impute improper motives to others.

It is not only "not easily provoked," not soon excited, but it is not disposed to think that there was any evil intention even in cases which might tend to irritate or exasperate us. The Greek word

(logizetai) is that which is commonly rendered impute, and is correctly rendered here thinketh.

It means, does not reckon, charge, or impute to a man any evil intention or design.

Love makes allowances for the falls of others, and is ready to put on them a charitable construction. Love, so far from devising evil against another, excuses "the evil" which another inflicts on her; doth not meditate upon evil inflicted by another.

I CORINTHIANS 13:6

6 Rejoiceth not in iniquity, but rejoiceth in the truth;

Rejoiceth not in iniquity,. Does not rejoice over the vices of other men; does not take delight when they are guilty of crime, or when, in any manner, they fall into sin. It does not find pleasure in hearing others accused of sin, and in having it proved that they have committed it.

It does not find a malicious pleasure in the report that they have done wrong; or in following up that report, and finding it established. But love does none of these things. It does not desire that an enemy, a persecutor, or a slanderer should do evil, or should disgrace and ruin himself.

It does not rejoice, but grieves, when a professor of religion, or an enemy of religion, when a personal friend or foe, has done anything wrong. It neither loves the wrong, nor the fact that it has been done.

Rejoiceth in the truth. The word truth here stands opposed to iniquity, and means virtue, piety, goodness. It does not rejoice in the vices, but in the virtues of others. It is pleased, it rejoices when they do well.

It is pleased when those who differ from us conduct [themselves] in any manner in such a way as to please God, and to advance

their own reputation and happiness. They who are under the influence of that love rejoice that good is done, and the truth defended and advanced, whoever may be the instrument;

rejoice that others are successful in their plans of doing good, though they do not act with us; rejoice that other men have a reputation well earned for virtue and purity of life, though they may differ from us in opinion.

I CORINTHIANS 13:7

7 Beareth all things, believeth all things, hopeth all things, endureth all things.

Beareth all things. It endures without divulging to the world its distress. Literally holding fast, like a water-tight vessel: the charitable man contains himself from giving vent to what selfishness would prompt under personal hardship.

Hopeth; When there is no place left for believing good of a person, then love comes in with its hope, where it could not work by its faith; and begins immediately to make allowances and excuses, as far as a good conscience can permit;

and farther, anticipates the repentance of the transgressor, and his restoration to the good opinion of society and his place in the Church of God, from which he had fallen.