

LOVE MADE PERFECT 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 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.

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,

I CORINTHIANS 13:5

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

Doth not behave itself unseemly, It means, to conduct improperly, or disgracefully, or in a manner to deserve reproach. Love seeks that which is proper or becoming in the circumstances and relations of life in which we are placed.

It prompts to the due respect for superiors, producing veneration and respect for their opinions; and it prompts to a proper regard for inferiors, not despising their rank, their poverty, their dress, their dwellings, their pleasures, their views of happiness;

it prompts to the due observance of all the *relations* of life, as those of a husband, wife, parent, child, brother, sister, son, daughter, and produces a proper conduct and deportment in all these relations.

Seeketh not her own; that is, her own praise, profit, or pleasure; it seeketh it not injuriously, either in the neglect of others, or to the hurt of others. Charity is not selfish, but generous.

The sense here is that a man under the influence of true love does not make his own happiness or salvation the main or leading thing; he seeks the welfare of others, and desires to promote their happiness and salvation, even at great personal sacrifice and self-denial. There is not a particle of selfishness in true love.

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

E-3 A person who lives their life for theirselves, 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.

I CORINTHIANS 13:5

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

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.

I CORINTHIANS 13:6

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

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.

Believeth all things - Is ever ready to believe the best of every person, and will credit no evil of any but on the most positive evidence. Charity inclines a man to believe the best of his neighbour, till the contrary is proven.

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.

Endureth, persecutions in a patient and loving spirit, that is, it puts up with wrongs and injuries, without desiring, much less endeavouring, to revenge them;

I CORINTHIANS 13:8

8 Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

Charity never faileth; it is a steady and permanent principle which shall endure forever. --*It shall vanish away*; that is, its importance and value, and the prominence which its possessor now derives from it, shall disappear.

But whether there be prophecies. That is, the *gift* of prophecy, or the power of speaking as a prophet; that is, of delivering the truth of God in an intelligible manner under the influence of inspiration; the gift of being a public speaker; of instructing and edifying the church, and foretelling future events.

I CORINTHIANS 13:8

8 Charity never faileth: but whether there be prophecies, they shall *FAIL; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

FAIL: katargeo {kat-arg-eh'-o} do away, cease, to render idle, unemployed, inactivate, inoperative; to cause a person or thing to have no further efficiency; to cause to cease, put an end to, do away with, annul, abolish; to cease, to pass away, be done away;

This love is the opposite of selfishness and of self-seeking, and shuts it out, seeking the good of others, even (as to its principle) as God has sought us in grace. It is worthy of note that the qualities of divine love are almost entirely of a passive character.

I CORINTHIANS 13:13

13 And now abideth faith, hope, charity, these three; but the greatest of these is charity.

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.

Because fear hath torment. It is a painful and distressing emotion. Thus men suffer from the fear of poverty, of losses, of bereavement, of sickness, of death, and of future woe. From all these distressing apprehensions, that love of God which furnishes an evidence of true piety delivers us.

fear hath torment--*Greek*, "punishment. " Fear is always revolving in the mind the punishment deserved. Fear, by anticipating punishment (through consciousness of deserving it). *Perfect love* is incompatible with such a self-punishing *fear*. *Godly fear* of offending God is quite distinct from slavish fear of consciously deserved punishment.

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.

FEARETH: phobeo {fob-eh'-o}

Fear, be afraid, be afraid of, to put to flight by terrifying (to scare away) to be struck with fear, to be seized with alarm; of those startled by strange sights or occurrences;

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.

He that feareth, is not made perfect in love. He about whose mind there lingers the apprehension of future wrath, shows that love in his soul has not accomplished its full work. Perhaps it never will on any soul until we reach the heavenly world,

FAITH. IS. THE. SUBSTANCE_ LA. CA TUESDAY_ 51-0508

E-16 Above everything that you do, love one another. And as you love one another, you'll love God. See? You love each other and you'll love God. For God is love. And a man that walks in love, walks in life. And perfect love casteth out all fear.

Then if you can take Him at His Word, and not fear a bit about it. Say, "Lord, I love You; I know You're going to answer because You promised me You would, and I just know You're going to do it. " See? And it takes away all fear.

THE. BEGINNING. OF. JESUS. FAME_ CONNERSVILLE. IN FRIDAY_ 53-0605

E-5 As long as you're doing what He says do, and you know you're directly led, well then there's nothing to fear. Perfect love casts out all fear. There's no fear in God. Love takes away fear.

EXPECTATION_ PHOENIX. AZ SUNDAY_ 54-0228A

E-45 Like I was telling a lady this morning, when you go to fry your meat for breakfast, and a big bunch of grease pops up on your hand, the first thing you. . . just scares you to death. You grab your hand and "Where is the Unguentine?" just as quick as you can.

That's the reason it burns you. That's what makes. . . The scare is what. . . I can prove that. It's the scare that burns you. You got the Holy Ghost, it's operating in your body. Well, when that old snake grabbed a hold of Paul's hand, there was not a bit of scare.

He looked at it like that, shook it off in the fire, and went on, and got some more sticks. It didn't scare him. See, if you're not scared. Jesus said, "Why did you fear?" Peter come walking on the water, doing fine until he seen the waves were contrary, then he got scared and begin to sink.

Jesus come, picked him up, said, "Why did you fear, oh ye of little faith?" Fear, you're scared it won't happen. Don't have one bit of fear; move forward. God said so; that settles it.

EXPECTATION_ PHOENIX. AZ SUNDAY_ 54-0228A

E-46 And you can't do that until you have love. Perfect love casts out all fear.

THE. POWER. OF. THE. DEVIL_ CHICAGO. IL WEDNESDAY_ 55-1005

E-48. . . . I love Him, and I want you to love Him. I want you to believe Him. Perfect love casts out all fear. If you love Him with the right kind of a heart, you won't have one speck of fear whether you can keep His Word or not.

DIVINE. LOVE. AND. SOVEREIGN. GRACE_ PRINCE. ALBERT. SK TUESDAY_ 56-0814
E-15 one of the greatest hindrance that there is in the church today, and right here at Edmonton, and every. . . or not Edmonton, I didn't mean to say that. I mean Prince Albert.

And--and among other people everywhere is fear, but love, 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.

There are only two types of emotions, each with their own anatomy and physiology: love and fear all other emotions are variations of these. Out of the love branch come emotions of joy, trust, caring, peace, contentment, patience, kindness, gentleness, etc.

Fear-based emotions include bitterness, anger, hatred, rage, anxiety, guilt, shame, inadequacy, depression, confusion, etc. These emotions directly affect our bodies because the amount of chemicals released is based on which group the emotions belong to - either the love-based or fear-based group.

Obviously, weeding out emotions based on fear will greatly detoxify your thought life. In fact, researchers have even identified a neural circuit for holding learned fear in check. When we experience love emotions, our brains and bodies function differently better actually than if we experience fear emotions.

The negative, fear based emotions force the body into backup systems just to hold the fear in check, which is not the ideal and not the first choice. Science and the Bible teach us not to fear!

The fact is, although you are completely unaware of the mechanisms by which it happens, thought formation and

emotional expression are always tied to a specific flow of chemicals in your body.

In a nutshell, emotions bring the whole body into a single purpose, integrating systems and coordinating mental processes and biology to create behavior.

Emotions are psychological (what we think) and biological (what we feel). Our brain responds to our thoughts by releasing hormones and chemicals which send us into a state of arousal. All emotions come about in this way, whether positive or negative.

Fear has a way of paralyzing us. It stops us in our tracks and puts all our focus on our problem. When we do this, fear has a stronger grip around our lives. Fear gives more and more power to the devil by magnifying the issue. Fear is like a magnifying glass that focuses in on our problem making it much larger and scarier than it really is.

Fear is one the devil's most powerful weapons against God's children because instead of focusing on God's provision, we focus on our lack; Instead of believing God's word on healing, we focus on the negative symptoms we are experiencing. We begin to doubt God and His word.

Remember the devil is a liar. He will whisper lies to us, but reject them. You will know they are lies because they build on your fear and God will never put fear on His children.

You see, fear is the opposite of faith. Satan always counterfeits the things of God. Fear and faith cannot co-exist. Whichever we turn towards, will have the most influence in our lives. Faith is to

believe what the Bible says. It is focusing on the good things Jesus has done for us.

Over and over in the Bible we are told "Fear not" "Do not be Afraid" "Let not your heart be troubled" "Be anxious for nothing. " All these things have a way of paralyzing us so that we don't fulfill our purpose in life. If we are told to not fear then it is our choice.

I used to think that fear was just there and I could do nothing about it, but Jesus tells us to not fear. We must make the choice to not fear when we feel fearful about something.

Let this be your meditation. Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid.

Fear is more than a simply a mental state. It affects both the physiology of the body and the chemical balance of the brain as well. When people are afraid it generates stress.

Extreme stress can manifest itself physically in a number of ways. In extreme cases it can cause tunnel vision, loss of color perception (color blindness), it can cause a distortion of both time and of depth perception.

Want a good example of this. Often when someone is involved in a serious auto accident they will describe these effects. They may say, "It was like everything was in slow motion", or, "Everything was in black and white".

What they are describing is the effect of stress generated by fear. Fear (and the stress generated by it) will raise blood pressure. It will also deplete the immune system. Fear causes errors in judgment and prevents us from taking the most reasonable course of action.

Fear and anger have different effects upon your body. In the gastrointestinal tract, fear reduces contractions and secretions (e. g. acid) in the upper digestive tract (stomach and duodenum), leading to nausea, fullness, and loss of appetite.

In contrast, fear increases contractions and secretion in the lower digestive tract (colon and rectum), resulting in diarrhea and abdominal pain. This response could be associated with the symptoms of nausea and diarrhea. This gut response to fear has been built in and encoded within you.

On the other hand, anger operates differently in the gut. Its effects are just the opposite of fear's effects. Anger increases stomach contractions that can lead to upper abdominal pain. It reduces colon contractions, which results in constipation.

With each case, the gut experiences the unique and stereotyped impact of emotion. Fear loosens your bowels. Anger bottles you up. But when emotions come into play, the gut is not the only system implicated.

Your emotional responses are not limited to the gastrointestinal tract. All organs and tissues of the body are involved. This

includes the mind/brain, even if and when it doesn't know what is going on.