

Spoken Word no. 173
While Patiently Waiting
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Habakkuk 2 : 3 *For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.*

Psalms 123 : 2 *Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the LORD our God, until that he have mercy upon us.*

Isaiah 40 : 31 *But they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.*

Let's pray, Dear father we see the importance of waiting, and we would ask that you would help us in this time, when we see the hand writing on the wall that is all just about over, and yet we still wait for the next phase of your Great Appearing when we move from the Shout to the Voice of the resurrection, and yet seeing this by the eyes of your understanding, yet we do not see this with the natural eye, so we ask that you would renew our strength as you do the eagle during this time of waiting for we ask it in Jesus Christ's Precious name amen.

Now, for our study this morning, I want to take our thoughts from paragraph 26-30 from the second half of **The Spoken Word is the Original Seed 26** *Now, He gave him a bride: a type of the second Adam. He gave the first Adam a bride; she fell. He gave the second Adam, Christ, a bride; she fell. That's exactly. Why? **She's not an original; she is a byproduct. The bride today is a byproduct. See, calls herself the bride. But what she is, she's made up of a material of organization, not of the Word, so much Word in it to make it kind of a byproduct to make it hypocritical. Eve believed most of the Word, but she doubted one part of It. Today she can't even get **Matthew 28:19** straight with **Acts 2:38**. See? It confuses her. That's just one little place of the hundreds of others.***

27 Now, the bride of Adam was a type of the second Adam's bride, Now, **Adam's bride could not wait.** God had told Adam and Eve, "**Multiply and replenish the earth.**" It was an oncoming thing, **a promise.** She was not his wife as yet, because she had never lived with her. **The Bride of Christ is not His Wife yet; the wedding supper is to take place.** Get it? Notice, oh this is rich. **She got in a hurry, and what did she do? She crossed her seed.** She mingled it with the serpent's seed; and when she did, What did she bring? **She brought a child of death,** a child, that she perverted every child after that. And when the church of Jesus Christ was perverted in the time of Rome, after her virgin birth, and was given to Christ at Pentecost, what did she do? **She crossed herself with Roman dogma. And the Protestant church has done the very same thing. She can't wait.**

28 A woman engaged to a fine, young, clean man, and before they come together, what's she done? **She is found pregnant by someone else.** Then her own seed which is betrothed, **her own body which is betrothed to her boyfriend, her engaged husband, is**

found full of seed of another man. What a disgrace. That's exactly what Adam found. That's what Christ has found. Couldn't wait: that's what's the matter with the people today. They can't wait for the real Holy Spirit to take the church in position. They've got to (1) manufacture something, (2) work up something: (3) initial evidence, (4) speaking in tongues (Why?) to get more members in the church, all these kind of tommyrot instead of waiting upon the Lord for the real manifestation of the resurrection of Christ making Himself known among the people. She can't wait.

\ 29 What did she do? She went out and become impregnated with denominationalism. First was the Assemblies of God; then come the Oneness, then come what more after that. Now, the so-called bride is impregnated with all kinds of tommyrot, disgrace. The women won't pay a bit more attention to what God's Word says than nothing in the world, neither will the men, or even the preachers. **Then call that a bride...**What is it? She's impregnated. **Christ's bride has become pregnant with the world: dressing like the world, acting like the world, big churches, fine...** What... It shows what she is. **She's of the devil.** That's what Satan done at the first place, was try to build a big beautiful kingdom in the heaven and was kicked out for it, excommunicated from heaven. That's what Christ's modern bride is; she's kicked out, **because she's excommunicated from God, because she is a whore and not a virgin.** It's deep, but I hope you get it.

Now, that is quite a hard hitting reality coming from this vindicated prophet, and what he is telling us we need to open our ears and make sure this is not you he is speaking about.

He keeps coming back to one thought here, and that is she could not wait. That's it, she just could not wait. Adam's bride could not wait, Christ's bride at this first coming just could not wait. So tonight I want to look at this thought on waiting. And can we, are we able to wait for the right one, instead of marrying ourselves to a counterfeit.

Now, waiting is a hard thing to do, in the natural as well as in the spiritual. And people grow weary of waiting, If they do not see something happening now, then they try to make thins happen themselves. That is what Eve did, that is what Sarah did, that is what Israel did in the wilderness, that is what Israel did in Jesus day. And that is what they are doing today.

But God has given promises to those who by faith are willing to wait for them, and to have patience and be willing to wait is a sign of maturity in the individual.

In **Psalms 145 : 15** we read, *The eyes of all wait upon thee; and thou givest them their meat in due season.* We see that if we are willing to wait for the promise, God will not forget us, but during the period we must wait, He still gives us our spiritual food in due season. So we have plenty to do during this time, and eating from His spiritual food in due season is just one thing to keep us busy until he comes again to receive us up into glory.

David who was a man after God's own heart said in **Psalms 130 : 5** *I wait for the LORD, my soul doth wait, and in his word do I hope.*

And again he said in **Psalms 40 : 1** *I waited patiently for the LORD; and he inclined unto me, and heard my cry.* Notice David said that after he patiently waited, God heard his cry.

And should we expect anything different from a God who is not a respecter of persons? Not according to Peter? He said, in **II PETER 3:9** *The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.*

So we see that God uses all of time, every bit of it to get that last one in and child trained. And so we are also commanded in **James 5 : 7** *To Be patient therefore, brethren, unto the parousia of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.*

So instead of needing to have everything now, as we see this world in it's instant potatoes, instant pudding, instant oil changes, and drive thru food and drop off laundries, and on and on, it seems that everything is geared to having things now, and people do not have the patience to wait anymore. If you remember it wasn't so long ago that 56k modems were the norm, and we had to wait for a long time to download what we needed. I remember when the search engine for the message took about 8 – 12 hours to load up on your computer, but we with patience patiently awaited the installation because we knew that we could not search the entire message, and not have to skim through umpteen volumes of sermons to find the quote that we knew was in the message somewhere.

Now, it takes only a few seconds and we can search the entire data base of not only the Bible, but we have 1200 sermons of brother Branham's. 1200 of mine, and many of brother Vayles sermons. And it takes seconds, not minutes, not hours, not days to search all of that. But where has that left us?

Now, I would like to share some Scripture with you concerning our patiently waiting which we have been called upon to do.

2 Thessalonians 3 : 5 *And the Lord direct your hearts into the love of God, and into the patient waiting for Christ.*

Galatians 5 : 5 *For we through the Spirit wait for the hope of righteousness by faith.*

Romans 8 : 25 *But if we hope for that we see not, then do we with patience wait for it.*

Romans 8 : 23 *And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.*

Lamentations 3 : 26 *It is good that a man should both hope and quietly wait for the salvation of the LORD.*

Lamentations 3 : 25 *The LORD is good unto them that wait for him, to the soul that seeketh him.*

James 1 : 4 *But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.*

James 1 : 3 *Knowing this, that the trying of your faith worketh patience.*

2 Timothy 3: 10 *But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience,*

Hebrews 12: 1 *Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,*

Hebrews 10 : 36 *For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.*

Hebrews 6 : 12 *That ye be not slothful, but followers of them who through faith and patience inherit the promises.*

Romans 15 : 5 *Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus:*

Romans 15 : 4 *For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.*

Romans 8 : 25 *But if we hope for that we see not, then do we with patience wait for it.*

Romans 5 : 4 *And patience, experience; and experience, hope:*

Luke 21 : 19 *In your patience possess ye your souls.*

Now that we see the significance of this waiting and learning patience while doing so, the next thought then is what can we be doing while we are waiting for all things to wind up in this hour. I want to look at our patiently redeeming the time.

THYATIREAN CHURCH AGE - CHURCH AGE BOOK CPT 6 224-1 *"I know your faith." Now he does not say here as He did to the church in Pergamos, "you hold MY faith". He is not talking about His faith now, but He is commending them for their faithfulness. And as He does He also mentions their 'patience.' Now faithfulness and patience go together. In fact patience is the outcome of faithfulness, for it says in **James 1:3**, "The trying of your faith worketh patience." There is absolutely no other way in which to gain patience. It has to come by the trial of our faith. **Romans 5:3**, "Tribulation worketh patience." How highly God regards this outworking of our patience is seen in **James 1:4**, "But let patience have her perfect work, that ye may be perfect and entire lacking nothing." God's will for us is Perfection. And that perfection is patience--waiting on God and waiting for God. This is the process of character development. How highly God has commended these saints of the Dark Ages. Patient as lambs led to the slaughter, lovingly, faithfully they served God. That is all they wanted out of life, just service to their Lord. How great was to be their reward.*

Now, as we focus our thoughts tonight on this waiting and the patience that we receive as a result, which patience builds in us character, we should ask the question, "what should be happening during this time, rather than just sitting back and watching and waiting itself". Jesus told us in **Luke 10** a parable as a result of a conversation he had with a certain Lawyer who wanted to justify Himself. So I thought it would be good to look at this again in light of the examples brother Branham gave to us concerning the bride who

could not wait. Now, when one gets to feeling under the scope, and feels they need to justify themselves, then we need to understand there is a war going on within that person. For why would you feel that you have need of to justify yourself unless you also feel that you are being un-rightly accused of something you have not done.

LUKE 10:25 ¶ *And, behold, a certain lawyer stood up, and tempted him (this means that he was testing Jesus understanding of the Scriptures), saying, Master, what shall I do to inherit eternal life? 26 He (Jesus) said unto him, What is written in the law? how readest thou? 27 And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. 28 And he said unto him, Thou hast answered right: this do, and thou shalt live.*

Now Jesus says, *You answered right, now this you must also do and thou shalt live.* In other words, it is not enough to know to do what is right but you must also do it, and then you shalt live.

The word **live** is translated from the Greek word ZAO and it means “*to be alive, or to live life and to enjoy life.*” And the word neighbor, does not mean just the person next door. It simply means others. Jesus is saying we must be willing to live life by enjoying life and sharing it with others by loving God with all of our strength, with all of our heart and with all of our energies, and then we must also be willing to love our neighbor with the same love that we would have for our own selves. And I find this is where the problem lies the most of those who seem to be impatient. They get caught up in wanting the results now, instead of watching the promise grow.

We have a promise that if we hearken to the voice of the Lord our God, That’s Deuteronomy 28, then we will be blessed so much that the blessings will come upon us and overtake us. The problem is that we so many times just do not see the blessings coming, but they are on their way, because God promised that they would be.

Now, notice in this parable after Jesus tells this man what it means to inherit eternal life, he then tells him that it is a matter of doing. Not works for works sake, but works because it is the nature of eternal life to be doing. Then notice how the man in his own mind is trying to justify himself, because he doesn’t really want to help his neighbor, *29 But he, willing to justify himself, said unto Jesus, And who is my neighbour?* Now, as I see it, if you feel that you are in a situation that you have to justify yourself, then you are in a situation where you are suspect of something. In other words, when you feel you have to justify yourself is when you think someone else is not thinking of you as you are thinking of yourself. That means your thoughts and focus are on self instead of others, and that is what Jesus was trying to get this lawyer to understand. And that is why Jesus tells the following parable in verse *30 And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. 31 And by chance there came down a certain priest that way, and when he saw him, he passed by on the other side. 32 And likewise a Levite, when he was at the place, came and looked on him, and passed by on*

the other side. 33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him,

Now, do not forget that the Jews and Samaritans had very little to do with one another. Remember, the woman at the well? When Jesus asked her for a drink, she said, **JOHN 4:9** *Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.*

So we see a scene laid out before us of a man from Jerusalem, A Jew, on his way to Jericho who gets robbed and beaten, and injured. And then we see a Priest and a Levite *one by one* come his way, but when they see him laying there along the road, they go out of their way to avoid this man that is the same as they are, a Jew. Now if you want to apply that to today, we could say this is a man who was in the Message, and he became hurt, injured, mistreated by someone, anyone, it doesn't matter for the story is not who mistreated this man, but those who could have done something about helping him after the fact and didn't.

I find it amazing that even within this most Glorious Message, where God Himself has come down to gather together His Elect. Where God Himself has given us evidence of His Presence among us showing us Himself in that Pillar of Fire, and He has given us a Cloud to designate His Presence to us as he did with Israel, and still we have people who are still self centric, who actually avoid other persons in this message, brothers and sisters who may be down and out and need their love and helping hand.

Now, I realize that there are a lot of con artists, or what we call in the mission field, "gold diggers" out there. But just because there are those kind of people, does not mean that we should have no compassion on all people especially who have a legitimate need. After all, Brother Branham said, "*Eternal Life is Living for others*", and that is exactly what **Luke 10** is all about. The man wanted to know how to inherit Eternal Life, and Jesus through this parable is trying to tell him.

Now, from his sermon, **THAT DAY ON CALVARY 60-0925 14-5 15-3** brother Branham said, *He was just one Man, the perfect Man. He gave His life, and He made an example for you. Now, what must we do. Now, the first thing I want to say is: 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.*

15-6 *Someone said, "How can you stand and let anyone call you such bad names?" You don't live for yourself. You live for others that you might redeem that man. You become sons. And the trouble of it is that the church has forgot they were sons. 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've got that 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.

15-8 I hope this helps you to get in a place... That's what the Tabernacle, that's what all people has got to do, is find out what you are and what's the purpose. Church isn't going to church just to play music, sing songs. Church is a place where correction... Judgment begins at the house of God. **We must reckon ourselves dead and alive to Christ.** Then He made the way that we could sacrifice ourselves to His service to follow Him. **If we follow Him, we lead the life that He led.** That's wonderful. Jesus said, and spoke of it. Let me just give you a few quotations on it. Listen close. Don't miss it.

16-1 Jesus said at that day He would separate the people like the sheep and the goats, and He would say to the goats, "Stand on the left side," and to the sheep, "Stand on the right side." And He said to the goats, "Depart from Me, because I was hungry and you didn't feed Me. I was in prison, and you did not visit Me. I was naked, and you clothed Me not. I was thirsty, and you gave Me no drink. I was sick, and you didn't visit Me. So depart from Me." And on the sheep, He said, "I was hungry and you fed Me. I was naked and you give Me clothing. I was sick and you ministered to Me." **And notice, don't fail to get this, church. Keep this in your heart forever. It was so unconsciously done.** The people don't do it for a line of duty. A man that gives you something or other because he ought to do it, **a man that feeds you because he ought to do it, he's got a selfish idea.** It should be your very life, your very action.

16-2 It was so surprising to these sheep that they said, "Lord, when were You hungry and we wouldn't feed You? When were You hungry, and we fed You? When were You naked, and we give You clothes? When were You thirsty, and we give You drink? When were You sick, and we ministered to You?" It was so automatically, out of love, it's just their life lived in them. **God, let the people see what Calvary did for us.** So automatically, "When were You, Lord. We never knew that." Look what Jesus turned and said, **"Insomuch as you have done unto these, you did it unto Me."** **Unselfish life, not the second thought, not to think about it; but you are so dead to the things of this world, and so alive in Christ, and so walking on the highway, that these things are just an automatic thing. You just do it.**

16-5 Now, I say, "When the Lord would--the Lord want me to do that." It's not that. **You're just part of Him. His Spirit's in you, and you act the way He acted. Do get it.** "There is a way that seemeth right unto a man, but the end thereof is the way of death. Not all that saith Lord, Lord, shall enter in, but **they that do the will of My Father,**" **just from their hearts, just freely.** Now, that day at Calvary paid that price so we could be that way. Not say, "You know, widow Jones one time was... She was out of coal, and I went and bought her some coal. Uh, I tell you, I seen a brother that needed a suit of clothes, and I went and got him a suit of clothes. Bless God, I'm a Christian." Oh, my, you selfish, poor, miserable person, you are hypocrites. **Don't let the right hand know what the left's a-doing, nor the left know what the right's a-doing.** Just so automatically dead in Christ till you do it anyhow. **It's your nature; it's your makeup.** You do it anyhow. It's

just the life that lives in you. You're completely yielded to that Spirit, and It just lives Itself in you.

17-2 Oh, you feel that blessed Spirit, that life, "Not me that liveth," said Paul, "but Christ liveth in me." Just so automatic... "Well, I tell you, Brother Branham. We are Christians here. We help these people. We help them people." Oh, my, shame on you. That's not Christianity. **Christianity is just automatically it's to be done. And you just forget about, all about... Go do it. Christ just completely surrendered His Life to God. He gave Himself as a public Servant to the people. He gave His Life freely.** He didn't have to do it. He didn't begrudgingly do it. He didn't say, "Now, brother, you all ought to think a whole lot of Me, because I come to die for you." He never said a word about it. He died anyhow, **because it was God in Him. It's God in you. It's God in me that makes us look at others.**

17-5 Sheep on one side. One of them will say, "Well, Lord, I did this, and, Lord, I did that." He said, "**Depart from Me, you workers of iniquity, I never even knew you.**" If the church can ever come to those fundamental facts, that it's not something you try to do, you work yourself up to do; **it's something that's born in you.**

17-8 Forgive me, my Pentecostal friends. I am Pentecostal, but my Pentecostal friends has got to a spot to where there has to be a lot of fast music, beating of some bands, or clapping hands, or tambourines to bring up a shout. That's only emotions. They play the bands before they go to battle to get people in the emotion of battle. I believe in music. I believe in clapping of hands, but I believe in these things. That's exactly true. We ought to have that, but you have left the great things undone...?... **that self-sacrificial Life that God lives in you, automatically doing that which is right, because it's right: just going on, don't even think nothing about it, just living it.** Then watch... You see what's going on, you just, you're on the highway. That's what Calvary meant to you: on the highway, opened up that day for you.

18-1 Now, now remember, you cannot be half goat and half sheep. They won't mix. Now, there's a lot of people who say, "Yes, you know what? We got a organization in our group. We help the poor. We do this." **That's all right, but you're tooting your own horn about it. You don't do that. You do your alms in secret; Jesus said. Just automatically something to you; it's no more than going and getting a drink of water. You're thirsty. If the next man's thirsty, you think about him too. The next man's need, you think about him the same as your own need, and don't pay no attention to it, just live on.** 18-3 Now, you can't be half sheep and half goat. So if you say, "Well, our church has got an organization. We give to the poor. We do this, and do that, and do the other." If you had that without that other, the life of Christ in you, you're just absolutely doing it in vain. Jesus... Paul said, **I Corinthians 13, "Though I give all my goods to feed the poor, and have my body burned as a sacrifice, it profit me nothing."** Now, this is hard but it's truth. You got to come to that fact. Recognize what Calvary did for you.

And so we see Jesus is telling us of this Good Samaritan, there was something in this man that he was willing to help, even a Jew whom his race of people had very little if anything to do with the Jews and visa versa. And so we follow this act of kindness of this Samaritan that was filled with the Love of God in His heart. And we see by his actions

what was in his heart. 34 And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. 35 And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. 36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? 37 And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

This is our example. This is the way God wants us to live out our lives here on earth.

PHILIPPIANS 2:1 ¶ *If [there be] therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, 2 Fulfil ye my joy, that ye be likeminded, having the same love, [being] of one accord, of one mind. 3 [Let] nothing [be done] through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. 4 Look not every man on his own things, but every man also on the things of others. 5 Let this mind be in you, which was also in Christ Jesus: 6 Who, being in the form of God, thought it not robbery to be equal with God: 7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: 8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.*

I THESSALONIANS 1:2 ¶ *We give thanks to God always for you all, making mention of you in our prayers; 3 Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father;*

Now, remember the word OF is an acronym which means belonging to or more specifically, **OUT FROM**.

Therefore we should read this verse as *Remembering without ceasing your work out from your faith, and labour out from your love, and patience out from your hope in our Lord Jesus Christ, in the sight of God and our Father.* And to be more exact, we should read it as thus, *Remembering without ceasing your work produced and characterized by the faith which is yours, and your labor which is shaped and characterized by the Love you embrace, and evidently manifested through the patience you possess due to the hope you have in our Lord Jesus Christ, in the presence of God our Father.*

So you see how that your Faith shapes and molds the very nature of the expression that comes forth from your being as an evident token that you have been made alive, and your love expresses itself in self sacrificial acts of charity towards others, with no regard to self, and this then brings upon you a peace which is characterized by the patience you show forth which is an evident token of your earnest expectation in our Lord Jesus Christ.

II THESSALONIANS 1:3 *We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth; 4 So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure: 5 ¶ [Which is] a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer: 6 Seeing [it is] a righteous thing*

with God to recompense tribulation to them that trouble you; 7 And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, 8 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: 9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; 10 When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day. 11 ¶ Wherefore also we pray always for you, that our God would count you worthy of [this] calling, and fulfil all the good pleasure of [his] goodness, and the work of faith with power: 12 That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

And our Faith works by Love. In other words, Love is the motivating force that brings our faith into expression. It is love that takes a-hold of your faith and moves it from a dormant passive Faith into a vibrant active faith. Because Faith is not about self, and neither is Eternal Life living for self, but eternal Life is living for others. Its not the works that avail anything, but the works which have been produced because of Love.

GALATIANS 5:6 *For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.*

Because Faith is a revelation, and Hope is an earnest expectation and Love is the outward expression of that Revelation. Paul said there remaineth, Faith, Hope and Love, and the greatest of these is Love.

I CORINTHIANS 13:1 ¶ *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.* (Notice how Agape Love, God Love is translated here as charity because God always expresses His Love through Giving. *For God so Love the world he gave His only Begotten son*, you see it?) *2 And though I have the gift of prophecy,* (O brother, can that guy preach. He's a house on fire when it comes to preaching... Yeah, and all that and some, but though he can preach better than anyone you have ever heard, and though he) *understands all the mysteries, and has all the knowledge; and though I have all faith,* Paul says, *so that I could remove mountains, and yet have not charity, I am nothing.* So what good is your knowledge and your wisdom and your abilities to teach and preach and pray for miracles if you don't even love your brother who doesn't love you. *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. 4 ¶ Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself,* (it doesn't place itself above others), *it is not puffed up, 5 It does not behave itself unseemly, it seeks not it's own,* (it is not self centered) *is not easily provoked, and it thinks no evil; 6 It rejoices not in iniquity, but rejoices in the truth; 7 Love Bears all things, Love believes all things, Love hopes all things, Love endures all things. 8 ¶ Love never fails: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. 9 For we know in part, and we prophesy in part. 10 But when that which is perfect is come, then that which is in part shall be done away. 11 When I was a child, I spake as a child, I understood as a*

child, I thought as a child: but when I became a man, I put away childish things. 12 For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. 13 And now abideth faith, hope, charity, these three; but the greatest of these is charity.

John said to us in **JOHN 13:34** *A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. 35 By this shall all [men] know that ye are my disciples, if ye have love one to another.*

And Jesus said in **JOHN 15:10** *If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. 11 These things have I spoken unto you, that my joy might remain in you, and [that] your joy might be full. 12 This is my commandment, That ye love one another, as I have loved you. 13 Greater love hath no man than this, that a man lay down his life for his friends. 14 Ye are my friends, if ye do whatsoever I command you. 15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. 16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and [that] your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you. 17 These things I command you, that ye love one another. 18 ¶ If the world hate you, ye know that it hated me before [it hated] you. 19 If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. 20 Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.*

In closing we find Paul saying in **ROMANS 13:8** *Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. 9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if [there be] any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. 10 Love worketh no ill to his neighbour: therefore love [is] the fulfilling of the law.*

We find Peter also saying in **I PETER 1:22** *Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, [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 liveth and abideth for ever.*

I 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. 8 He that loveth not knoweth not God; for God is love. 9 In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. 10 Herein is love, not that we loved God, but that he loved us, and sent his Son [to be] the propitiation for our sins. 11 Beloved, if God so loved us, we ought also to love one another. 12 No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.* Let's pray...