

# **GUILT FREE LOVING**

## **LOVING WITHOUT FEELING CONDEMNED**

**Bertie Brits**

**November 4, 2018**

Greetings! Today we are going to be talking about living a life of love free from condemnation... Condemnation free loving. So many times, when it comes to loving one another, we have certain rules and certain ideas of love inside our minds and we don't understand exactly what the bible has said about these things and we feel so full of guilt and so condemned. We look at Jesus and how He laid down His life for His friends. We think of that passage where Jesus said that no greater love has anyone that He laid down His life for his friends and that we should also lay down our lives for one another. And we think, "Who of us will ever die on a cross for a friend? Who of us will give his life for someone else? Who of us would rather say, "I am not going to let my child have a car. I'd rather buy a car for someone else." There's an underlying feeling of guilt where we feel guilty about certain scriptures in the bible.

In previous sessions, I've been speaking about what it means to feel loved. I'm going to recap on that just in the first ten or fifteen minutes of this message. Then I am going to look at what it means to have a commandment from Jesus Christ. If we are commanded to love, what does that commandment mean? Then we are going to look at the definition of the new commandment and then as well as Paul and 1 Corinthians 13 and what he meant when he said that if you don't have love you are nothing. We will look at that in its context.

I want to thank the Lord before we start with this message: Father, I want to thank You that I can preach a message today that is something that may be foreign to our minds because of legalism and law. But, I want to thank You, Father, that You have come and You have given commandments that we should seek it by faith and not by the works of the law. I thank You, Lord, that we can look at these passages from faith, the persuasion that Jesus was raised from the dead, the hope that there will be eternal life for us and then the love that You have for us in manifesting the fullness of You in us in the day of Jesus. Thank You for that, Lord! Amen

I'm going to start off by just looking at what it means to feel loved. You will remember in our previous two sessions I spoke in detail about the difference between feeling gratitude and feeling love. You can have gratitude in your heart that something was given to you but that does not mean that you feel loved. If I think of a police officer that comes and I am supposed to get a fine and he says that he is not giving me a fine today, I am very grateful that I did not get a fine but that does not mean that the police officer loves me.

Let's use another example: If you need to pay something at a shop and the owner of the shop is a guy and you are a woman, and he says, "Well, today we give it for free!" It doesn't mean that the owner of the shop is in love with you. It simply means that you don't have to pay. You have gratitude for that but you are not feeling that person is in love with you or that he loves you. Those feelings can be closely related but I believe there is a big difference.

John came and declared what love is and we are going to read that in **John 3:**

**14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:**

**15 That whosoever believes in him should not perish, but have eternal life.**

We see here that Jesus said that the Son of man must be lifted up as the serpent was lifted up in the desert with Moses and the purpose is that man will not perish but have everlasting life.

**16 For God so loved the world, that he gave his only begotten Son, that whosoever believes in him should not perish, but have everlasting life.**

So, what did God give? God gave His only begotten Son. We saw that in clearly Acts 13 from verse 38 and onward. It says that a prophecy was fulfilled of the resurrection and that was the day that Jesus was begotten from the dead and He is the only begotten of God. That means that He is the only one that was raised from the dead to never have the ability to die. You remember that Lazarus was raised from the dead but we all know that Lazarus died again. But, Jesus was raised from the dead never to die. He then gave to man a man that can never die.

John comes and he concludes that to be loved is to actually be given eternal life. So the platform from where we as Christians truly feel loved is not anything but the revelation that we have been given eternal life. If you don't understand bodily immortality or the physical resurrection of Jesus or what this encompasses, I want to tell you that you can have great feelings of gratitude towards God. That would be born in things like: "God is not going to punish you when you do something wrong." "God accepts you just the way you are. He doesn't look at your sin." "He sees your value." and all those kind of things. That will make you feel wanted. It might make you feel very grateful. It will definitely bring forth gratitude that you don't have to observe the law anymore and all those kind of things.

But, I believe, that according to John's teaching here, and we go and look at other passages that he was teaching, he defines the love of God as God giving His only begotten Son, not just referring to only the cross, but actually to the resurrection where God presents a human that has no bones in the grave, that cannot die, that lives forever. He presents us with that Person as the word of promise about all of us, as well as the word of fulfillment about all of us. John calls that the love of God.

If we look at the Church today, I'm talking about the background I came out of, we have basically had two streams in the church. We have a very conservative stream where it was all about, "God doesn't care about anything you have in this world and the poorer you are, the closer you are to God and the holier you are, and so forth. You are not sure of your salvation and you just do the right thing and obey the law.

Then, one day when Jesus comes, you will see if you are saved or not. That God is not bothered by your prosperity and those kinds of things. You don't bother God with those things. That's the kind of things I had in the Dutch Reformed Church. Then I got into the Pentecostal Church where everything was about the gifts of the Spirit. Then when we got into the Charismatic Church it was all about prosperity. It was all about the Prosperity Gospel. It was all about health, wealth and prosperity, how rich I can be and how much money God can give me. That I will never struggle or have anything missing or lacking in my life. My pocket book will be full and blessed and I will always be healthy and all those kind of things. It's almost like we took what the hope of the Gospel was in the return of Christ and tried to make everything now.

I believe with that gospel it also brought a lot of confusion as much as what the other one brought because in the one message God is not involved in your day to day life. In the other one, it is all about prosperity and health and all those kind of things. Yet, we find that in these charismatic churches everybody who have believed this... it's difficult to word it this way but, if you started to believe this in the beginning of the Charismatic move, there's a very big chance that you have already passed away because it was here for many years and that you died from some sickness. A very high percentage of the people who died in the Charismatic Movement believed upon Jesus and believed in the wealth, health and prosperity gospel, the facts of the matter is that most of those people just didn't die a peaceful death, giving a lost breath and going to Jesus kind of a thing. Some of them suffered. Some of them died in accidents. Some of them had cancer. Some of them had incurable diseases. Bad things happened to them. The fact about those people's lives is that many people in the prosperity gospel, on the average, just has the same income as anybody else. There is actually not a difference and that brings a question in people's hearts and in the subconscious mind. We feel rejected if we don't have those things that we believed that the great preacher is telling us how to prosper and have everything else. Then we think there is something wrong with us.

Yet, we see in the life of the Apostle Paul and the life of the early Church believers, a lot of them were poor people. We even find that those people were struggling with health issues where Paul even gave Timothy advice to drink a little bit of wine for his stomach. He didn't say, "Stand in faith and have a miracle." We find a little bit of a different language than what we thought things would be like or according to. We see these people being martyred and yet happy. We find people like Stephen, in the day of his stoning, where he prays for those who persecute him. Where the Apostle Paul suffered with robbers which is a scripture that many of us struggle with in the Charismatic move. He wasn't protected against robbers. I believe that sometimes he was and he had the unction of the Holy Spirit. Other times he was led not to go to certain areas. Other times the brother suffered under the robbers. Another point is we find that Paul planted churches everywhere and his churches didn't grow. That was what happened to the Apostle Paul. He would plant a church. It grew for awhile and then law people came in and messes the whole church up to the point that Paul was really frustrated asking God for some help. Then God said, "My grace is sufficient for you

We find in the life of Paul and John and Peter and others that if they were going through a hard time, they didn't feel defeated. They would speak to God and God would speak to them. Maybe their situation didn't even change and yet these people had great joy. We dealt in depth with that in the last session. The joy of the hope of the resurrection that was in them. These people were happy. They were spreading the Gospel. They were loving on people. They were generous and all these things. Yet, there was something that made them happy. There was something that made them feel loved which I think the Church today doesn't really understand.

If you had asked John, "Why do you feel God loves you?" He would say, "Here is the single reason why I feel God loves me, and I recorded that in **John 3:16** *For God so loved the world, that he gave his only begotten Son..*"

We also find that John goes on in **1John 3:**

**1** *Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. (Sons of God is talking about having eternal life.): therefore the world knows us not, because it knew him not.*

**2** *Beloved, now are we the sons of God, and it does not yet appear what we shall be (He says that we are the sons of God. This immortality doesn't get manifested but it shall manifest when He shall appear) : but we know that, when he shall appear, we shall be like him; for we shall see him as he is.*

*3 And every man that has this hope in him purifies himself, even as he is pure.*

So, John comes and declares that the reason why he feels love is because God declares him His son.. In the understanding of the Jewish mind, that means you have immortality which only God possesses. "I have shared eternal life with you." That is what John declares the reason why he feels love.

We are coming to the end of this introduction and I want to say this: John felt loved for only one reason and that is because God promised and gave him eternal life and nothing added to that. That was the reason he felt loved. He defined and said, "God loves the world!" If you can take a philosophical calculation, you can say that if a person wants someone to live forever and be forever with Him, or if a person wants to give his kingdom to another, if he wants to share his very life with him never to be apart from him, and if he becomes one of them to share his life with them, we cannot but conclude that this person loves the other one. John defines the love of God in this one thing: You have been given eternal life. With that in mind, I, today, can feel loved.

I was thinking about the last two Sundays when I was preaching and how we had serious problems with the sound. I was preaching about feeling loved and the only way and the only reason that I can feel loved is because of the resurrection. The sound just turned off in our Live broadcast two weeks ago and we had to rerecord it and broadcast it later. Last week we had the same problem again. Two of the parts that I had blew up and I had to put another one in and it seems to be working today. In that, I could not feel not loved by God, not protected by God, not safe because electronics break. The feeling of love is defined in the fact that I have eternal life! In all that happened, the feeling of being loved by God did not change and that would be true of anything. The place we can actually experience the love of God the most and know that God loves us the most is when we stand in an opened grave where the hope of the resurrection is the only thing that is in our mind. Where we can feel the love of God knowing that our loved one will be raised from the dead. Amen!

I'm going to continue in this second part of this message to describe and explain the commandments. What is a commandment? Remember the Bible says, "A new commandment I give you that you love one another as I have loved you."

I want to read on what a commandment is.

**John 10:**

*14 I am the good shepherd, and know my sheep, and am known of mine.*

*15 As the Father knows me, even so know I the Father: and I lay down my life for the sheep.*

*16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.*

*17 Therefore doth my Father love me, because I lay down my life, that I might take it again.*

*18 No man takes it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.*

What is Jesus saying here? Jesus is saying something which I only find explained by the Apostle Paul in **Ephesians 2:11**. I don't think the other people really understood it. The Jews struggled to understand this but Paul did. Jesus is saying that He has sheep of a different fold. He is the shepherd of them as well and here He is referring to the Gentiles. So He had the Jews as His sheep, His people. Then He had the Gentiles as His people but the Jews never saw the Gentiles as His people. Then He basically said, "I have to come and and lay down my life." In other words, "I have to basically become sin and if I can become sin then I can unify both Jew and Gentile in one body. (That's what we find in Ephesians 2 which we can read later on.)

What He is trying to say is, “God has given Me this thing: 'Bring the other people into the fold.’” What is He talking about that? I want you to grasp this. This is a little complicated to understand. You find the Jews and you find the Gentiles. Remember that Jesus is not talking about the commandment that God has given Him. He says, “I have to bring these two people into one fold. The way that I am going to do that is by laying down my life. In other words, entering death, becoming sin and dying. He says, “But the Father has told Me that I can lay down My life but that I can take it up again. In other words, I can say, “Well, I can die but knowing that I can also be raised from the dead.” That's what He said. He said, *No man takes it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.*

So, what is the commandment that Jesus has? The commandment that Jesus has is this: (These are my words summarizing that passage.) I give to You eternal life. Should You die as a sinner and enter death, You would represent both Jew, who is a sinner according to the law and Gentile who is a sinner for he doesn't even have the law. As You represent both of them, I will raise You up from the dead. And this is My commandment towards You. My commandment is eternal life for You, Jesus! As you believe upon My commandment, You will find that You bring salvation to people.”

The point I want to make is this: Remember that the reason I talk about commandment is the Bible says in **John 13:34**: *A new commandment I give unto you, That you love one another; as I have loved you.*

Now I will define commandment: Commandment here simply means the promise of eternal life. That is all it is. Jesus had a commandment and His commandment was that He had the power to lay down His life and He had the power to take it up again.

We have a commandment today which is to believe upon Jesus and when you die you will have the power to take up your life again by the promise of God by the Holy Spirit. So we have a commandment. Our commandment is to believe upon the One who was raised from the dead.

Here, the commandment to Jesus was, “I promise You eternal life.” The commandment to us: Jesus said, “I promise you eternal life!” He said that He has the power to give eternal life to whosoever He wants. So here we see the same commandment towards us.

I am not going to read **Ephesians 2** but you can jot down **Ephesians 2:11-15**. This is where Paul talks about Jesus taking the two, making of the two, one new man and abolishing the law where it actually points to the commandment here. So the commandment was, “I will raise You from the dead and through that make of the two, Jew and Gentile, one new man.” That is what it talks about.

#### **John 12:**

*48 He that rejects me, and receives not my words, has one that judges him: the word that I have spoken, the same shall judge him in the last day.*

*49 For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.*

*50 And I know that his commandment is life everlasting:*

So what is the commandment that God had? Jesus clearly says here that the message of eternal life and if you believed on that or not is what will judge you in the last day.

Here it says that His commandment is everlasting life. So, Jesus had a commandment. God gave Jesus a commandment: "Jesus, I commanded You to eternal life... I command eternal life towards You!" And what did Jesus do? He obeyed the commandment. How did He obey the commandment? He believed! So what did Jesus feel? In many instances, the bible said that Jesus declared that the Father loves the Son and He will raise Him from the dead and that we will also have the love of God which is the resurrection. So we find that Jesus is walking in the commandment of God which is the promise of eternal life. We find that Jesus is walking in the love of God which is the promise of eternal life. The bible says that He commended (another word that I would use is commanded), His love toward us when we were yet sinners, in giving Jesus that He could die and be raised from the dead so that we can have eternal life. So what is the love of God? What is the commandment of God? The commandment of God is the promise of eternal life. What is the love of God? The love of God is to actually bring a man, Jesus, into the Godhead that has conquered our sin, conquered our death, so that Jew and Gentile, every human being can be given the promise of eternal life BODILY in Jesus. That is the commandment and the love of God.

I want to look at this commandment where the bible says, "A new commandment I give to you." Then we will go over to what love in the New Testament is.

**John 13:**

*33 Little children, yet a little while I am with you. You shall seek me: and as I said to the Jews, Where I go, you cannot come; so now I say to you.*

*34 A new commandment I give unto you, That you love one another; as I have loved you, that you also love one another.*

*35 By this shall all men know that you are my disciples, if you have love one to another.*

I have been thinking for three weeks on how to communicate this. I made two Sunday messages to lay a foundation and now I come to communicate this and I will see how it comes forward and if I can really say what I see here. There is a depth to this which is greater than just surface reading.

Look at what Jesus says here:

*33 Little children, yet a little while I am with you. You shall seek me: and as I said to the Jews, Where I go, you cannot come; so now I say to you.*

*34 A new commandment I give unto you...*

Jesus is saying, "I'm going to die and I'm going to be raised up and you can't come into this resurrection there right now. Then He said, "Because of My death and My resurrection I can now give you a new commandment." In other words, He says, "My death and My resurrection causes Me to give you something new. That is, "Listen! Believe upon Me that I will make you immortal." That is the new commandment. Then He says, "This new commandment that I give you will then bring forth love among one another."

What was the Jewish understanding and what was in the mind of John when He defined love here? Many times we define love as being soppy. We are always smiling, doing everything according to certain types of personality that might even be scared to say something or where we feel guilty if we are not always so kind and always so loving and all those kind of things where we live with an underlying feeling of guilt. But what was John's understanding of love?

John's understanding of love was simply this: Jew and Gentile didn't love each other and now a man died and He was resurrected making the two folds one new fold with one Shepherd. Now, these people can love one another because they will not judge one another according to the law of commandments calling some insiders and some outsiders based on ethnicity. That is what he is talking about. That may sound very complicated. Like the one guy said, "Bertie, some people read the scriptures just too deeply. We must just take it at face value and interpret everything literally."

If you want to take it literally, this is what it means: John is having a certain mindset on what love is. There was no love between Jew and Gentile. Loving your neighbor as yourself was not even defined to be Jew and Gentiles but here Jesus comes and gave a new commandment. This new commandment He gave actually made it possible to love the Gentile or to love the Jew. This is the commandment that He basically gave: God took the sin of both groups of people and put in one person, died it away, and raised up the same man and yet without sin and without death. In that everybody is now presented with the new man, the one who doesn't live by the law but by faith. This man, now, this resurrected Jesus, above sin, above death, causes both Jew and Gentile to say, "I now have the promise of eternal life!"

He is coming and saying that He had a love where He loved people. What was the love that He loved people with? He loved people by giving eternal life to Jew as well as to Gentile. By that, He brought of the two folds, one new fold, so that we can now walk in the love that God has which is to see life not just for the Jews but also for the Gentiles where the Jew would lay down their life where they found their lives in being Jews but where they can do what Jesus has done in laying down their lives, saying, "I don't define myself as a child of God anymore by being a Jew but I lay down that life and I now do what Jesus has done. I died towards that and I see myself as a child of God based on Him conquering sin and death. If I see myself as a child of God on that basis, I cannot exclude the Gentile." That would be walking in love to one another. That would be walking in the love of God. I hope you can start to understand what I am trying to get at here.

Let us just read **1 Corinthians 13** again:

**33 Little children, yet a little while I am with you. You shall seek me: and as I said to the Jews, Where I go, you cannot come; so now I say to you** (Talking about the death and the resurrection).

**34 A new commandment I give unto you, That you love one another...**

**1 John 2:**

**7 Brethren, I write no new commandment to you** (This might sound confusing but hear what he is saying), **but an old commandment which you had from the beginning. The old commandment is the word which (I have spoken to you) you have heard from the beginning.**

What was this word that was from the beginning? We have studied the word that in the previous two sessions and the sessions before that. The word that was from the beginning was the promise of eternal life.

**1John 1:1 That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of (as pertaining to) the Word of life;** That, we declare to you.

So John comes and says that the commandment which was from the beginning, which was the word or the promise of eternal life, **that** I declare to you.

But then he goes on and says:

*:8 Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shines.*

*9 He that says he is in the light, and hates his brother, is in darkness even until now.*

*10 He that loves his brother abides in the light, and there is none occasion of stumbling in him.*

*11 But he that hates his brother is in darkness, and walks in darkness, and knows not whither he goes, because that darkness has blinded his eyes.*

He is talking about the old commandment, the commandment which was from the beginning, which we declare as the commandment of life. That we declare to you but we add something new to it. We are not excluding the Gentiles now and that means that we are walking in love.

So I want to say to you who have been “trying” to walk in love and feeling you are not qualified, and this is the point I am trying to make, basically the bottom line of what I am trying to say: If you can believe that the Gospel is the same for Jew and Gentile, you love your neighbor. That was what John was trying to say. You see, we do not understand the culture of that time. We don't understand the setting of the scriptures. So many times, like fools, we want to take the bible and just open a scripture and read one verse and say, “Thus saith the Lord!”

It is not a 'sin' to study, my friend. It is not a 'sin' to try and study the background. It is not a 'sin' to try and see the context. It is the way that it is supposed to be! That is how we understand what was said back then and how it applies to us. What was said back then and what Jesus was actually declaring is this: Jew and Gentile are not loving one another. There is no peace between one another but Jesus Christ came and He had the commandment of eternal life. Because He had the commandment of eternal life, He had the commandment that He could lay down His life and take it up. He could bring the people who were in the other fold into one fold so that there is one Shepherd and one fold and not one Shepherd and two folds. In doing that He made of the two, both Jew and Gentile, one new person so that the Jew does not look down on the Gentile anymore and the Gentile doesn't hate the Jew anymore but that they can say, “We both have the hope of eternal life! There's no difference between one another. We don't have issues with one another because the law and commandments which were causing this enmity between Jew and Gentile is taken out of the way. The same promise is to all. Those who believe in eternal life for both Jew and Gentile, you are loving one another as Jesus has loved you! That's what it means!

You might say, “I've always loved my neighbor! I've always loved my neighbor as myself!” Yes, you see the devil wanted to deceive us. We looked at the new commandment where it says, “The new commandment **that** I give to you. “That” means causative in the Greek means, “so that”... The new commandment I give you SO THAT you would love one another. We have seen the commandment as, “This is the commandment: You better love another if you want to go to heaven! That is not what Jesus was saying! Jesus was saying, “I'm going to bring forth something that can cause you to love other people as I have loved you.” How did Jesus love us? Jesus loved us to say, “I bring you into My fold and I give you the promise of eternal life!” So now we can love the Gentiles... I can't say that because according to the Jews I am a Gentile. If I was a Jew I could say, “Now I look at the Gentile and say that he has the same promise. He's not excluded! I don't see myself anymore as a Jew according to the flesh. I don't see myself according to the works of the law anymore. I see myself according to the promise of the resurrection and I see that there is only one fold where both Jew and Gentile are one.” From there I deal with the Gentile. From there I deal with the Jew. That causes me to walk in unity. That is simply what is written here! That is all.



With that in mind, I am going back to the passage I didn't want to read but I will read now.

***Ephesians 2:***

***11 Wherefore remember, that you being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;***

***12 That at that time you were without Christ* (Literally they weren't without Christ but according to the Law System, Christ was not for them.), *being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:***

***13 But now in Christ Jesus you who sometimes were far off are made nigh by the blood of Christ.***

***14 For he is our peace, who has made both one, and has broken down the middle wall of partition between us;* (The middle wall of partition is not a wall between God and us. It talks about the wall between Jew and Gentile, which was the Law where the promise was to the one and seemingly not to the other one. There was no peace, no love, between each other.)**

***15 Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of the two one new man, so making peace* (and so causing people to love one another);**

You must remember that the Jews said, "There is no salvation for the Gentile. You are the enemy of God. God loves us. He doesn't love you and that God will come and redeem us from your oppression for God only loves Jews." That's what the Jews believed back then. They were an arrogant bunch... racists! They were racists, plain forward racism, because they said, "We are the people of God because of our race!" And here Jesus comes and He makes of the two, the Racist Jew and the Gentile, one new man in abolishing the commandments with ordinances which declared the Jews, Jews and the Gentiles, Gentiles because in the new commandment which is that, "Eternal life is promised to HUMANS in the resurrection of Jesus. Both Jew and Gentile can now have the promise of eternal life. Therefore there is no enmity anymore but peace and love!

So, I want to say to you that if you believe that Jew and Gentile are exactly the same, and you believe that eternal life is a promise to all of them, free from the works of the law and you are the same, you are walking in the love of God. You are not seeing separation anymore.

In the last ten minutes I am going to try to explain **1Corinthians 13**. Now we are getting out of the writings of John which we have, basically, discussed in depth. I think you have a nice understanding what walking in love means. Now we will go into Paul.

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

I believe that Paul comes and is addressing separation where we are believing that some people are part of the body and some aren't part of the body. That's what he is talking about. This is in the light of 1 Corinthians 12 where he talks about the gifts and where some people thought they are not part of the body if you don't have certain spiritual gifts. We find that today. We tell people, "Because you don't pray in tongues you are not saved. Because you are not baptized in the Holy Spirit with the evidence of praying in tongues, you are not a child of God." That's the kind of thing that he is addressing here.

Where they are saying that those do not have the hope of the resurrection, the hope of eternal life. He is addressing that and he is actually saying, "You are not walking in love anymore. In the beginning the difference was between Jew and Gentile but now in the church in Corinth, you have made this whole thing about spiritual gifts. If someone cannot pray in tongues then he is not a child of God. He is not part of the body." Then he goes on and says, "Can everyone be an eye? Can everyone be an ear? Can everybody be a hand? No, we have different parts with different giftings but we are of one body." You can see now how Paul comes with a whole reasoning and the foundation that I have laid up to now in the first forty minutes of this message how he comes and uses that as a foundation where he is now trying to describe a greater way of living which is living by the love of God which is the promise of eternal life which is clearly defined in **1 Corinthians 12:**

***28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.***

***29 Are all apostles? are all prophets? are all teachers? are all workers of miracles?***

***30 Have all the gifts of healing? do all speak with tongues? do all interpret?***

***31 But covet earnestly the best gifts: and yet show I unto you a more excellent way.***

He is saying, "Desire the gift but the way you live and relate to one another should not be on the basis of what gift you have." He's using the same thing with Jew and Gentile. The Jews have the gift of "We have the law! The Gentiles don't have that so they are outsiders and we are insiders." The same thing happened here in the church. They said that because you don't have these gifts and the power of the Holy Spirit manifesting in your life, there is something wrong with you!" What is happening is that they were living in defining people inside the gifts and not inside the love of God which is the promise of the resurrection. Now he comes and says,

***1 Corinthians 13:***

***Though I speak with the tongues of men and of angels, and have not love*** (What is love here? Love, according to what I have preached and showed you, can be the feeling and also the doctrine of eternal life for all people, be they Jews or Gentiles. They come with a separation system. He says, ***Though I speak with the tongues of men and of angels, and have not love I am become as sounding brass, or a tinkling cymbal.***

So if you have the gift of the Spirit but you don't understand the message of the resurrection and you are not relating to people on the basis of the resurrection, you are just making a noise. That is what he is saying.

I want to say this so your mind will know where I am going: We are going to look at love as the perfect that is to come. That perfect that is to come is when we are not looking into a glass.

***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.*** This is talking about the resurrection.

He says that we should walk in love towards one another. Walking in love is in the revelation of the resurrection. That is what we should walk in. If you can pray in tongues but you are excluding the Gentiles because you are not seeing the message of the resurrection, you are making a noise! That is what he is saying.

***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.***

Why is he saying that? You are not having the hope of the resurrection. You are not living in the power of the resurrection. You are not understanding the resurrection. You are just walking with your mind all wrapped up in gifts. He says, "You are nothing!" Why nothing? Because dust you are and to dust you will return. You are walking in your nothingness. You are walking in your flesh. Like Jesus, the bible says that He told people to go and cast out devils and then they cast out the devils and they were highly impressed about the devils that were cast out and Jesus said to him, "Don't rejoice because the demons are subject to you in My name! Rather, rejoice because your name is written in heaven. You can connect that to other scriptures: That your name is written in the Book of Life. Rather, see that you have the promise of eternal life and let that be your joy and don't let the gifts. Jesus warned them immediately because they were living in the flesh again. They were not living in what He has come to give them.

**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 profits me nothing.** What profits you is the message of love, walking in the love of God which is the resurrection of Jesus Christ and the revelation of it.

**4 Charity** (Love, the message of the resurrection believed, called love here, walking in the commandment of God, the love of God, the promise of eternal life) **suffers long, and is kind; charity envies not; charity vaunts not itself, is not puffed up,**

**5 Does not behave itself unseemly, seeks not her own, is not easily provoked, thinks no evil;**

So we can find here that Paul is actually saying, under his breath, "You think you do all these good things for God by the gifts. Listen, if you just have the love of God, these things manifest anyway. You cannot have your identity in what you do for God or whatever God brings forth in you. You have your identity in the resurrected Jesus... and only Him!

**6 (Love) Rejoices not in iniquity, but rejoices in the truth;**

**Here is the key:**

**7 (Love) Bears all things, believes all things, hopes all things, endures all things.**

**8 Love never fails** (Love cannot die! Love, the eternal life, the promise of the resurrection is eternal. Please replace the word, love, with the promise of the resurrection, the love of God for humanity. If you walk in the love of God for humanity, how do you walk in love? You walk in the promise that God has promised eternal life to both Jew and Gentile. It says here that promise of eternal life cannot fail.): **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** (That which cannot pass away which is the promise of the resurrection which is the love of God), **then that which is in part shall be done away.**

He is saying to them, "Listen, you want to find your life in what is temporal. You will pass away with it. Rather, find your life in what is eternal which is the physical resurrected Jesus wherein all people are included.. Those who believe upon it shall partake in it." That is what he is saying here.

**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.** What he is actually saying here is when you become grown up, you put away childish things and he likens that to what will take place in the day of the resurrection of Jesus. That which these people found their life in how many miracles they can have, how they can prophesy... all that will pass away.

So, you don't want to pass away with what is passing away! You want to have your life in the resurrected Christ and in the love of God.

***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.***

He says, "Walk in love for love is eternal."

We are ending this off with 1 John 3 and it is going to be beautiful.

**1 John 3:**

***1 Behold, what manner of love the Father has bestowed upon us, that we should be called the sons of God: therefore the world knows us not, because it knew him not.***

***2 Beloved, now are we the sons of God, and it does not yet appear what we shall be (It's like seeing dimly... connecting 1 Corinthians 13) : but we know that, when he shall appear, we shall be like him; for we shall see him as he is.***

***3 And every man that has this hope in him purifies himself, even as he is pure.***

I preached all three sessions just to say this: 1 Corinthians 13: To walk in love when it basically talks about a better way which is the way of love is to walk in the revelation of the resurrection for both Jew and Gentile where people are not excluded. For that revelation includes wonderful fruit and he says, "Whatsoever we have now, as pertaining to the gifts of the Spirit, are temporal." Let us not define our lives as what is temporal and what passes away. But, let us rather define our lives in what is eternal which is the love of God which is the message of the resurrection.

I want to say to you that if you believe that the resurrection is for both Jew and Gentile and that it is not by the works of the law and you can declare that message to both Jew and Gentile alike, you are walking in the love of God. As you walk in that love of God, you will find kindness and love and peace towards people where you will be generous and you will give and those kind of things. But the giving, generosity and those things are not the commandments. The commandment is, "I promise you eternal life!" Amen and amen!

I want to thank you so much that you've listened to this. I've really enjoyed this message myself. That might sound full of pride but it's not me trying to put forth a beautiful message. It is the message that is beautiful! It's the truth of the Gospel! It's what God has done for you. I trust that you have a deeper insight into what love means in the New Testament and how it worked in that time.

Continue... I don't want to command you and say, "You must go!" I want to say, "Continue to walk in the love of God for I know that all of you who are hearing this are believing that the resurrection is truth about both Jew and Gentile. That there is no more Jew and no more Gentile but we are all in the hope of the resurrection because unto us was given the only begotten... the resurrected Jesus as our hope. Amen!"