

## The Greatest of These! 04

A Discourse by Darrio Taylor on 1 Corinthians 13: 06/ 2015

**“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.” 1 John 4:18**

I invite you to kneel and pray with me as we open the Scriptures.

Our Heavenly Father; we thank Thee for the unspeakable gift of Thy Son Jesus; We thank Thee that Thou hast poured out all of heaven in one gift; that You did not spare Thy Son from us, but gave Him to us and with Him Thou wilt freely give us all things. He gave all for us, He left all for us, He bore all for us, what have we given, what have we left, what have we born for Him?

I pray that as we continue to study that we will see the sanctified, heaven-born love that moved you to give Thy only begotten Son; that we too might have that same spirit of self-sacrificing love—self-renouncing love, that we would be crucified with Him and that the life we live, we would no longer live to ourselves but live by the faith of the Son of God Who loved us and gave Himself for us. Pour out Thy Holy Spirit in the former and latter rain—strength and power—and as Christ is lifted up as the great center of attraction of the Third Angel, that we will by beholding Him and His glory that we might lay our pride and our covetousness, our worldliness, our glory in the dust, that we can be clothed with the righteousness of Christ. This is our prayer and we thank Thee for hearing and answering, in Jesus name—Amen.

We are seeking to go through this chapter verse by verse; we’ve been counselled in the Spirit of Prophecy that we should read this chapter daily and learn the lessons this chapter presents to us and bring these lessons home to our hearts, that we may understand true Christ-like love; sanctified heaven-born love; which is likened unto oil—the golden oil of love, in our vessels and lamps., that we may be wise virgins and let our lights shine.

“Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” Matthew 5:16

Let’s read this chapter together:

1 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. 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. 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, is not puffed up, 5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; 6 Rejoiceth not in iniquity, but rejoiceth in the truth; 7 Beareth all things, believeth all things, hopeth all things, endureth all things. 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. 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.” (KJV)

In this study we are going to focus on verses 5 and 6.

5 “Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; 6 Rejoiceth not in iniquity, but rejoiceth in the truth; 7 Beareth all things, believeth all things, hopeth all things, endureth all things.”

This chapter, known as the ‘love’ chapter, obviously tests our Christian character and experience and it really shows whether we are filled with the fruits of righteousness or the fruits of iniquity—the fruits of self-exaltation. The Bible tells us that Charity—this sanctified, heaven-born love—does not behave itself unseemly; here the Bible is revealing the behavior patterns, how we act and treat one another. It is very clear that Charity, sanctified, heaven-born love, does not behave itself unseemly. There are no behavior disorders, malfunctions or problems when one is full of Charity, self-sacrificing love; the love that leads one to obey all God’s commandments and in order to do so, crucify the flesh with the affections and lusts daily.

Does not behave itself unseemly; what ‘unseemly’ means is Charity behaves as becometh a Christian; that which is befitting to how a born-again, sanctified son or daughter of God should act or live. Webster’s 1828 dictionary says: “Not fit or becoming; uncomely; unbecoming; indecent.” We are going to look at some texts to help us understand this.

Titus 2:1 “But speak thou the things which become sound doctrine: 2 That the aged men be sober, grave, temperate, sound in faith, in charity, in patience. 3 The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; 4 That they may teach the young women to be sober, to love their husbands, to love their children, 5 To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.”

In verse 3 we read, ‘behaviour as becometh holiness’. Charity does not behave itself unseemly, but as becometh holiness. Holiness is not just theoretical; an abstract concept, it is dealing with behavior, because it talks about how the aged Christian women were to teach the younger sisters in the faith how to be obedient and love their husbands and love their children; be chaste, keepers at home that God’s Word is not blasphemed. We are to behave ourselves as becometh holiness. Charity begets holiness in the life of the true Christian.

If we would be saints in heaven, we must first be saints here on earth; remember—Thy will be done on earth as it is in heaven. As Jesus is in heaven so are we to be in this world. Holiness is revealed in one’s home; at home you show who you really are, there is no putting on a false front, you are yourself when at home. You really get to know someone, not so much at church, not so much on the job, but you get to know somebody when you stay with them for a while; you get to know how they really are.

1 Timothy 2:9 “In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; 10 But (which becometh women professing godliness) with good works.”

So as we are not behaving ourselves unseemly, but as becometh holiness and godliness, not only is this connected with our home religion, but also how we dress; modesty, shamfacedness, and sobriety; not gold and pearls, broided hair and costly array. God’s people also need dress reform as it is connected with godliness and holiness.

If both men and women are behaving ourselves as Christians, it will be revealed in how we dress; dressing for modesty—for health principles but also for spirituality as well—there is an intimate connection between one’s dress and spirituality. Your dress is an index to your character. What type of sermons are you preaching in the way you dress? Are they messages of godliness or unholiness; or are they messages of rebellion; maybe pride and selfishness; maybe covetousness? But charity does not

behave itself unseemly but as becometh holiness and godliness which deals with home religion and also the styles and fashions of dress.

Exodus 28 tells about the garments of the Priest; their clothes were made for glory and for beauty. We are to give glory to God in what we eat and drink and the way we dress as well. Also these garments of the Priest are symbolic of the righteousness of Christ.

Exodus 28:36 "And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, HOLINESS TO THE LORD."

A signet is a sign or a seal. As we look at the garment of the Priest, and his miter that was to go on his forehead, there was to be a sign, seal or mark saying 'Holiness to the Lord'; this in type is the Seal of God which is to be placed on the forehead. The Spirit of Prophecy is clear that the Seal of God will never be placed on the foreheads of impure men or women. If we are having impure thoughts, thoughts of rebellion, hypocrisy, or deceit and we have false tongues and unrighteous hearts; God can't place His Seal there; He can only place it on those whose thoughts, minds and heart is nothing but holiness to the Lord. This is Charity.

37 "And thou shalt put it on a blue lace, that it may be upon the mitre; upon the forefront of the mitre it shall be.

The Children of Israel were to wear a blue ribbon in the border of the garment and when they looked at it, it was to remind them to keep God's Law and that He had delivered them from Egypt. The same with us; our dress should remind us that we are God's commandment keeping people. God has brought us out of Egypt—out of the world, away from worldly fashions and idolatrous styles of dress.

38 "And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the LORD."

So Charity does not behave itself unseemly; but as becometh holiness and godliness, and this is seen in the home and even in our dress as well. This is why Satan hates reforms because he knows that every true reform will lead us to Christ. These sacred reforms are to prepare our minds that they can be pure and holy and receive the Seal of God—that signet, 'Holiness to the Lord'. He wants to put the law on our forehead; the law of self-sacrificing love that prepares us to have 'Holiness to the Lord' written on our forehead.

Charity is very important; what 1 Corinthians 13 is showing us is how we are to be sealed; showing the sealing work in a practical sense. We understand we are to settle into truth both intellectually and spiritually. Many can settle into the truth intellectually, but it doesn't mean that you have settled in spiritually. 1 Corinthians 13 is showing us how to settle in spiritually, practically, personally—holiness to the Lord; that which is befitting Christians that believe Jesus is coming. Charity is going to be seen in those that believe we are to get ready for the events connected with the close of probation; preparing to be sealed by God.

1 Corinthians 13:5 "Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;"

'Seeketh not her own'; charity is unselfish. Charity is self-less, not selfish. Notice that it likens Charity to a woman, because a woman in prophecy represents a church. Charity does not seek her own; so what does she seek? Are we not trained and educated in the world to seek for our own profit, our own pleasure, our own benefit? Charity doesn't do this—so what does she seek?

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."

We know the Lord wants His people to be one in doctrine; but here it is not about being one in doctrine; it says, "that ye be likeminded"; how are we to be on one accord? The disciples on the day of Pentecost were of one accord; it was because they had the same love. If we are going to be of one accord and be like-minded, we have to have the same love; that love that seeketh not her own. How is this done?

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."

If we have the same mind, and are of one accord and have the same love, then it says "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves."

If I am doing ministry and preaching the gospel, winning souls; am I going to do that with strife or vainglory? Am I going to use my pen, my publications or my pulpit in strife and vainglory? No; I am going to esteem others better than myself. I am not going to look on my own things but on the things of others. Would the carnal mind do something like this? Does the mind of the flesh behave like this? No; because it says:

2:5 "Let this mind be in you, which was also in Christ Jesus:"

The Mind of Christ is a self-sacrificing mind, where I esteem my brethren better than myself. Instead of competing with my brethren, instead of exalting myself above my brethren, instead of trampling over my brethren and ruining their reputation—character assassination; if I am doing that, you know I don't have the mind of Christ. What other mind can I have that would do such things? I would have the mind of Satan; it's not the mind of Christ, but that of Satan.

Did Jesus truly have the mind that Philippians 2 is describing? Yes He did. Nothing is to be done through strife or vainglory, because this is what started the war in heaven between Michael and the Dragon. It was all about strife and vainglory; it was envy and jealousy. That's what started the Great Controversy between Christ and Satan, and unfortunately, that controversy continues on in the church because of the same principles of strife and vainglory. These principles destroy unity, like-mindedness, one accord, so one does not have the same love.

If we are doing this to each other, we can have the same love, but it is not the love of self-sacrificing; it's the love of self-preservation. It is the love of selfishness—me, myself and I. forget about your ministry; forget about your calling; forget about your office; me, myself and I—if you're not with me, and a part of mine, then you're not doing God's work. The only way you can do God's work is to be on my team; to be on my side—is that the mind of Christ? It is not.

John 5:30 "I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me."

Did Jesus have any confidence in His own self? No; those who have the mind of Christ have no confidence in themselves or what they can do. Did Jesus come to seek His own will? He came to seek the things of others, He came to do the will of His Father. Jesus was self-less, not selfish; He had no confidence in the flesh, but His confidence and trust was in His Heavenly Father. What was the will of His Father?

John 6:38 "For I came down from heaven, not to do mine own will, but the will of him that sent me."

Even before coming to earth, Jesus had to be fully possessed of the Spirit of self-sacrificing love—sanctified, heaven-born love.

John 6:39 "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. 40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day."

The will of the Father that Jesus came to do was to win souls. He came to preach the gospel; He came that man might have eternal life, and if they should die in Him, they would be raised up and have eternal life. Jesus was a great missionary; He was a great soul-winner; He was a great gospel medical missionary. His purpose, His motivation, the very spirit that actuated Him and drove Him in everything that He did, was to win souls to the kingdom of heaven. It was to give man eternal life; it was to point them to His Father.

John 4:34 "Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work."

Jesus likened the doing of God's will, and the finishing of that work, to His own food. It is like what Job said;

Job 23:12 "Neither have I gone back from the commandment of his lips; I have esteemed the words of his mouth more than my necessary [food]."

Jesus valued the work of gospel ministry above His own food and drink. So much so that in this chapter, he asked the woman of Samaria for a drink of water; then He began to open up to her the sermon of the water of life. Then as she had a revelation of Who was talking to her, that this was the Messiah, the Son of God, she left her water jar and ran and told everybody that this is the Messiah, the Christ. When she ran back to the village, the disciples came and asked Him if he had food or drink; but they saw He was in deep meditation and there was a halo of light, a glow about Him. They knew they should not disturb Him but they were concerned that he should have some food and drink. But He replied that His food and drink was to do the will of His Father. Jesus never did get that cup of water; He was thirsty as a man, as you or I would be, but He esteemed the work of salvation above his own food and drink. He wasn't seeking His own, He was seeking the comfort of others.

I remember reading that as a child Jesus would often see poor people that had no food and He would take His own food and give it to them. Even as a child He was seeking the wellbeing of others over His own comfort. Are our children being taught to be like this? This is the spirit of self-sacrificing love; the Spirit of Christ.

John 4:35 "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. 36 And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. 37 And herein is that saying true, One soweth, and another reapeth. 38 I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours."

Jesus said, "I came down from heaven not to do My own will but the will of Him that sent Me." He was doing the work of evangelism; preaching, teaching and healing, winning souls—that was His Father's will. It is to be our desire as well, to do the will of the Father Who has sent us through Christ.

John 7:14 “Now about the midst of the feast Jesus went up into the temple, and taught. 15 And the Jews marvelled, saying, How knoweth this man letters, having never learned? 16 Jesus answered them, and said, My doctrine is not mine, but his that sent me. 17 If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. 8 He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.”

This was not saying that Jesus was illiterate and did not know how to read, but that Jesus did not go to any of the theological schools of His day. Yet He knew the scriptures and they were amazed because He was never taught in any of their institutions, never received any of their degrees as it were, or their endorsement to go and preach. His knowledge was far superior to the learned doctors, Scribes and Pharisees of the day.

Jesus is clear He did not come to do His own will but the will of the Father. Remember, Charity seeks not her own. Jesus has this mind and He said, “My doctrine is not Mine but His that sent Me. If you will to His will, you will know of the doctrine; you’d know the teachings, the message if it is coming from God or from Myself.” Then He said, “He that speaketh of Himself, seeketh his own glory.”

How can you tell if a doctrine comes from God or from man? If the messenger teaching the doctrine is speaking of himself and the doctrine points to himself, it lets us know that he is seeking his own glory. He’s not doing the will of the Father, but his own will. If that doctrine is leading me to embrace the man, to lift up and exalt the man that taught me these things, and it’s pointing to himself, he is speaking of himself, then I know that he is seeking his own glory; he’s doing his own will. If he is seeking his own glory, the Bible says the same is not true and there is unrighteousness in him. If you are teaching a doctrine and not speaking of yourself but pointing back to God, you’re seeking God’s glory, then that lets you know that you are true and there is no unrighteousness in you.

What power in the Bible seeks his own will and is speaking of himself, seeking his own glory; which means he is not true, but false and he’s unrighteous?

Daniel 11:36 “And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.”

The King of the North here is not doing God’s will. He’s doing his own will. There is no self-sacrificing love here; there is plenty of selfishness and sin. He is doing according to his will and he exalts himself and magnifies himself above every god. As he seeks his own will, he exalts himself, that’s the spirit of ‘gadal’, the spirit of the ‘Daily’, and Satan.

When you have people today that are doing their own will, they are exalting themselves; they are speaking of their own selves and magnifying themselves above. . . let’s say every other ministry out there. Think about it; when you speak according to your own will and you are seeking your own glory, just like the papacy, magnified themselves above every god, we magnify ourselves above all those that are doing God’s work. We think that God will only use my ministry; God will only work through my instrumentality and no one else’s. God will only win souls through me; and no one else.

Notice the progression; he does his own will; he exalts himself; he magnifies himself above every god; then he speaks—speaking is dealing with his doctrine—is the doctrine of the papacy full of charity? Is it full of self-sacrificing love, holiness and godliness? It is full of darkness, selfishness, pride, and when he speaks, he speaks of himself. He says, “I am Jesus Christ in the veil of flesh; we hold the place of God almighty; come to us for forgiveness; come to us for salvation. I’m the shepherd; I’m the husbandman; I’m the priest. ‘Thou art another god on earth’.”

We know all those statements from the Catholic Catechism. But that same spirit can also be in us as well if we don't have Charity; Charity guards against the Mystery of Iniquity that is demonstrated in the papacy. When we seek not our own it leads us to have the mind of Christ and not to speak of ourselves and seek our own glory. But when we are manufacturing and coming up with doctrines which will lead the people to us and to our glory and not to God, then you can know they are doing their own will. You can know that God has not sent them. They are full of selfishness and not self-less-ness. Charity doesn't seek her own.

How are we to know the difference between truth and error; how are we to distinguish the difference between that which is chaff and that which is wheat?

Isaiah 8:20 "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

But is not the Holy Spirit also sent to us to lead us and guide us into all truth? Doesn't the Holy Spirit make known what is the truth to us? Without the Holy Spirit we would not be able to discern between the spirit of truth or error. We are not supposed to rely on our own understanding and knowledge and how well we know the Bible; even with all of that, without the Holy Spirit, we could be lead into false paths.

I wonder; is the Holy Spirit selfish? Does He speak of Himself? Does He seek His own glory? Would you want someone to come before you and open God's Word and they have not surrendered themselves to God and allowed the Holy Spirit into their hearts?

John 16:13 "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. . .

Here the Holy Spirit is guiding you into all truth, and one of the ways you know this is because He is not speaking of Himself; He is not trying to lead you to Himself. What is this; not speaking of Himself; not seeking His own glory; not seeking His own things but the things of others? Charity—this is the manifestation of the Holy Spirit.

14 "He shall glorify me: [Jesus] for he shall receive of mine, and shall shew it unto you. 15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you."

The Holy Spirit is selfless; think about the Godhead, the Father, the Son and the Holy Spirit—who does everyone focus on in the Godhead, so much so that they say there is no Holy Spirit? Do you know why people say there is no Holy Spirit? It is because the Holy Spirit is so selfless; He's kept in the background. He is going to speak based upon the things He has heard from the Father and the Son; He's going to take it and show it to you; He's not even speaking of Himself. That is why it is not possible for man to define the Holy Spirit, what He is and what He can do. He is so selfless; He doesn't even want the attention; He doesn't want the supremacy or the prominence. He is so submissive to the Son and the Father that He does not even speak of Himself.

So if we are getting up and speaking of ourselves, how can we say we are filled with the Holy Spirit? You can know that I am not filled with the Holy Spirit if I am speaking of myself and seeking my own glory. This is very important because this is how we understand what is the truth. The messenger comes to you, and you leave from that presentation having heard about himself and his own glory and all his knowledge and his wisdom and understanding; I would question whether he was under the Holy Spirit.

Charity doesn't seek her own; she is not easily provoked. Charity is not easily provoked; what does it mean to be provoked? To be provoked means to be angered, irritated and annoyed.

Psalm 106:32 "They angered him also at the waters of strife, so that it went ill with Moses for their sakes: 33 Because they provoked his spirit, so that he spake unadvisedly with his lips."

We all have been annoyed, irritated, angered and provoked to the point where you speak unadvisedly with your lips. They provoked Moses' spirit by murmuring and complaining. One way we can be provoked is by the words of others and what they say about us. It can hurt our feelings; we get irritated, annoyed and provoked and we lose our composure. Moses lost his and struck the rock twice and he said, "Here ye rebels, must we fetch you water out of this rock?"

God said; "Because you did that, you can't go into the Promised Land."

If he had not done that, he would have went into the Promised Land and been translated to heaven without seeing death. But because he lost his serenity as they provoked and annoyed him; they angered him. For forty years, Moses was never provoked; never angry for himself. If he was angry, he was jealous for the glory of God—it was righteous indignation. He was forty years; dealing with over a million people saying, "I'm hungry; I'm thirsty; I need shelter; I need clothing," — he was a father to over a million people, men, women and children, and never got upset or angry. But at this one point God said, "Because you failed to sanctify Me before the people; you did not give glory to Me in front of the people. You took the glory to yourself—I can't excuse that." Moses allowed his spirit to be provoked to anger.

Some of us couldn't go forty years; some not forty months; some not forty days—some, I dare say, not forty minutes or seconds without being provoked. Charity is not easily provoked. One of the reasons for that is that charity does not seek her own. Why we get provoked so easily is because we are seeking our own—we're full of self; we're full of pride and that is the reason we get provoked. What does the Bible say about this?

Proverbs 14:17 "He that is soon angry dealeth foolishly: and a man of wicked devices is hated."

A man who is quick to get angry, you know they don't have Charity in them, but you also know they deal foolishly. When we get angry so fast, we act foolishly; we act irrationally. We don't act sensible; we don't have control of our rational senses. If we get angry quickly we are acting foolishly.

Proverbs 14:29 "He that is slow to wrath is of great understanding: but he that is hasty of spirit exalteth folly."

Do we see here a difference between the wise virgins and the foolish virgins? The foolish virgins are those that get angry quickly. Soon to get angry; hasty of spirit—you're exalting folly; self-exaltation; 'gadal', the 'Daily'. But the wise are slow to wrath; they are of great understanding. We measure people of great understanding by how much they know and can delineate and break down and make known. But I can teach and explain these things and still get angry quickly. You can be teaching and sharing truths but still have an anger problem; because this doesn't give you charity. It can't give it to you.

The Law of God is righteous; but the Law cannot give you righteousness. Only by accepting the Gospel and the Holy Spirit can you become righteous. The present truth prophecy message is a message of truth and power but it has no righteousness to give you; it has no charity to give you. The tables of the charts are the same as the two tables of stone.

The Bible is telling us that someone of great understanding is someone that is slow to wrath. They have control over themselves; they have charity. Often what we count as wise, God looks at and says, "Can they control their temper? Can they control their passions? Or do they lash out and get angry so fast?" If



you are slow to do that in God's sight you are of great understanding. If these truths do not aid and assist you in reaching that level, then these truths will avail you nothing.

Proverbs 16:32 "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."

If you know how to rule your spirit, if you know how to control yourself, you are slow to wrath, you can control your passions and temper through the Holy Spirit, through sanctified, heaven-born love, you can be mightier than those that take a city.

Alexander the Great was a mighty conqueror; Nebuchadnezzar and Napoleon also; Caesar; Charlemagne, all these men, but how many of them had rule over their own spirit? Alexander the Great died from gross intemperance. If you can control your spirit rather than trying to have control over others, you can be mightier than Julius Caesar. Nebuchadnezzar had to get the victory over himself, and he did; he learned this lesson. God had to scatter him for seven times. God took him from the city to the country; his diet was changed to a plant based diet. He was taken away from all the music and entertainment and sights and sounds of Babylon and he became a humble man.

This is why God gives us temperance reform; He gives us a special message of diet because we need to be temperate to help us with our tempers and passions. It is not a cure-all—because I can have a plant-based diet and still have a temper; but that is an agency the Holy Spirit can work through. The power is of God working through the principles of health.

Proverbs 25:28 "He that hath no rule over his own spirit is like a city that is broken down, and without walls."

That means when the enemy comes, he can march right in and conquer because you have no defense, your gates are open. If we are easily provoked and angered by the slightest things, we are like a city, broken down, without walls. Charity will help you rule your own spirit so you will have walls, not broken down, but cast up and fortified as a bulwark against the enemy.

Here we see the desolations of Jerusalem accomplished by Nebuchadnezzar, King of the North.

Lamentations 2:9 "Her gates are sunk into the ground; he hath destroyed and broken her bars: her king and her princes are among the Gentiles: (the scattering) the law is no more; her prophets also find no vision from the LORD."

This is talking about the church, Zion, because it says, 'her king', 'her princes, gates and bars'; it lets us know that when she is conquered by the King of the North, her gates and bars are all broken down and destroyed. What really led to the downfall of Jerusalem was she did not know how to control her passions and emotions. Every civilization that has arisen and fallen, you can trace it back to intemperance and uncontrolled passions; appetite; and entertainment and even education as well.

If you are broken down and have no walls or gates, not only are you not able to control yourself—have self-control and moderation, but it also says the law is no more, and her prophets find no vision. You're not keeping the law, it has been made void and the prophets find no vision, so you perish, because where there is no vision the people perish. God has taken away the gift of the spirit of prophecy; the book of the vision of all has become closed; sealed up to you. This is what will happen to us if we don't have that charity, self-sacrificing love, and I'm provoked and angered and annoyed. I can't rule my spirit; I'm soon to get angry, not slow to wrath. It lets me know I am broken down; I have no bars or walls. So when the King of the North comes in, I'm going to be overthrown. Without charity, we're preparing to be overthrown because we don't have any rule over ourselves; so when he comes in, he's going to be our ruler, our king, and the law and the prophets will be no more.

The Bible tells us that Charity doesn't behave herself unseemly; she doesn't seek her own; she's not easily provoked; and now it says she thinketh no evil. "Well I may get provoked from time to time but I don't think evil of anybody. I don't have evil surmising, I don't have that problem." Charity doesn't think evil.

What we are dealing with here in 1 Corinthians 13 is digging into our character; showing us who we really are; tearing away the fig-leaf garment and laying before us our nakedness and deformity of soul. Thank you Lord; because in this condition, we are not ready for the King of the North. We're not ready to stand; we are preparing to forsake the blood-stained banner of Prince Emanuel, leave that in the dust, and go to the other side of the black banner of Satan. The Lord is trying to give us the missing element; that ingredient that will bind us up and give us a symmetrical balanced, sanctified character. These are things we all struggle with, and when it comes to 1 Corinthians 13 we're all on the same level.

Mark 7:20 "And he said, That which cometh out of the man, that defileth the man. 21 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, 22 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: 23 All these evil things come from within, and defile the man."

In this list of all the evil things that come from the heart of man, why are 'evil thoughts' listed first, before "adulteries, fornications, murders, thefts, covetousness, wickedness, etc." Evil thoughts come first because the evil thoughts lead to all the rest of these sins. Charity protects your heart from adulteries, fornications, murders, Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: it protects us from evil thoughts which begin all these sins!

Charity doesn't think evil; this is why we cannot think on evil, because if we think on evil we will find ourselves doing these sins. We may not all do the same sins but you are going to fall into one of these evil things. Satan is going to suggest evil to us; he wants us to see evil too, that's why when it comes to entertainment; TV, movies, video games, Hollywood and cartoons, what we are looking at on the screen or internet, if we are beholding evil, that will put the evil thoughts in us, which will lead to all these wicked things. We have to be guarded and careful about the things we see and hear, guard the avenues of the soul; evils from without awaken evils from within. For that purpose God says; "Get out of the city! Get away from the sights and sounds and suggestions of evil."

Notice what God wants to do for us because we all struggle with evil thoughts.

Hebrews 10:22 "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."

God says, "I need to sprinkle your heart from an evil conscience." The conscience is dealing with the mind, what we think. Remember the miter on Aaron's head, 'Holiness to the Lord', which represents the Seal of God; that blue lace meaning the Law in the forehead? One reason we can't have holy thoughts is because we have evil thoughts. If we don't have holy thoughts it is because we don't have Charity. We are not thinking upon the things of self-sacrificing love.

How does God sprinkle our hearts from an evil conscience? Do we believe that the Latter Rain is sprinkling? We show that prophetically from the Bible. When the Latter Rain is sprinkling there is corresponding works and experience that needs to be happening. If the rain is sprinkling, our heart should be sprinkled from an evil conscience.

Ezekiel 36:25 "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. 26 A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. 27 And I will put my spirit within you, and cause you to walk in my

statutes, and ye shall keep my judgments, and do them. 28 And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.”

When God says He wants to sprinkle our hearts from an evil conscience, the sprinkling is describing the Holy Spirit’s work to cleanse us from all our filthiness and idols. Then He promises a new heart and a new spirit; and He will take away the stony heart and give us a heart of flesh. He will put His Spirit within us and cause us to walk in His statutes. He will be our God and we His people; this is the new covenant promise. This is what God wants to do for us; He wants to give us a new heart and a new spirit—the spirit of self-sacrificing love.

The Holy Spirit does not speak of Himself; so remember, those messengers and teachers claiming to present the truth, one way you know if they are filled with the Holy Spirit is they are not speaking of themselves. When you speak of yourself you are seeking your own glory; we are to speak for God in heaven and seek His glory and lead people to His glory, not our own.

“God’s wonderful purpose of grace, the mystery of redeeming love, is the theme into which “angels desire to look,” and it will be their study throughout endless ages. Both the redeemed and the unfallen beings will find in the cross of Christ their science and their song. It will be seen that the glory shining in the face of Jesus is the glory of self-sacrificing love. In the light from Calvary it will be seen that the law of self-renouncing love is the law of life for earth and heaven; that the love which “seeketh not her own” [Charity] has its source in the heart of God; and that in the meek and lowly One is manifested the character of Him who dwelleth in the light which no man can approach unto.” DA 19.

The love that does not seek her own; that is not provoked; that doesn’t think evil, is the glory of self-sacrificing love that shines in the face of Jesus. That glory is to shine from our faces; the glory that will lighten the earth is self-sacrificing love. If we don’t have this, whose glory are we going to lighten the earth with? If God poured on us the Holy Spirit in full measure, and we didn’t have charity; we were full of pride, selfishness, we get angry, we think evil, we don’t behave as becometh holiness, we would go out into the world and lighten the earth—but whose glory would we be giving? It would be ourselves; self-glory; and if we are doing that, whose to be saved? If we are lighting the earth with our glory, how is that going to draw people out of Babylon? They already have self, they have pride, evil thoughts and anger—why should they join us?

Charity doesn’t speak evil; Jeremiah tells us;

Jeremiah 29:11 “For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an expected end.”

Notice the power in the Bible that thinks evil thoughts.

Ezekiel 38:8 “After many days thou shalt be visited: in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them. 9 Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee. 10 Thus saith the Lord GOD; It shall also come to pass, that at the same time shall things come into thy mind, and thou shalt think an evil thought:”

There is a power here that is seeking to conquer the land of God’s people. What is the land that God gave His people; a land that has religious liberty; that has embraced all nations that come into it? This is the Glorious Land. There is a power here that is trying to enter in and subject and conquer that Glorious land, and as he is doing it, he has evil thoughts.

38:11 "And thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates,

That is interesting; this land in the last days is not going to have walls, bars or gates. What will happen to the Constitution; what's going to happen to the law of God? What leads him to come into the Glorious Land is that the Constitution is gone. Separation of church and state is gone; declaration of independence, all these things that made America a strong and mighty nation, are going to be gone. That which is protecting her from him; where in times past he would never be able to set foot on American soil and you see him able to go to the Senate, to Congress and the Supreme court. What has happened to the bars and gates which represent the law? That is why God is calling us in Isaiah 58:12 to repair the breach. The people calling attention to the downtrodden law and the true Sabbath, they are the repairers of the breach; they are trying to raise up the wall like Nehemiah.

12 "To take a spoil, and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land. 13 Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil? 14 Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord GOD; In that day when my people of Israel dwelleth safely, shalt thou not know it? 15 And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army: 16 And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes. 17 Thus saith the Lord GOD; Art thou he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days many years that I would bring thee against them?"

Gog and Magog; those forces are a symbol of the King of the North that are coming against the Glorious land to try and take the land captive and the people. He's doing this because he has evil thoughts. He seeks to think to change times and laws. If he is doing this because he is thinking evil then he doesn't have Charity, because Charity doesn't think evil. The whole Sunday Law conspiracy is an evil design, born in the mind of Satan and carried out through the papal power.

What does God say about us; because if Charity does not think evil, that is not only dealing with what you are watching, listening to, amusements and entertainment and what you are beholding, but if we are not to think evil, we are also not thinking evil of each other; your brethren; your sister. This was one of the reasons in the Old Testament that Israel was scattered.

Zechariah 7:8 "And the word of the LORD came unto Zechariah, saying, 9 Thus speaketh the LORD of hosts, saying, Execute true judgment, and shew mercy and compassions every man to his brother: 10 And oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart."

What's the message; the test here? Is it doctrine or theology? It's dealing with character—by their fruits ye shall know them, they are being tested here to see if they are not going to oppress the widow, they are going to love their brother, visit the fatherless and widows and don't imagine evil in your heart against your brother. The papacy imagines evil—but we are supposed to have Charity—we're not thinking evil of one another.

11 "But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear."

It wasn't a doctrinal test that God gave to them; it was a test of their character. They did not want to hear that message. God's people often do not want to hear messages of practical godliness. They don't want to hear things like this because it touches our hearts. Doctrinal things hit our mind and intellect; but God saying, "I'm concerned about the evil in your heart against your brother." They didn't want to hear this. Why do they not want to hear this message? Why are we pulling away from these things? It is because we know we are guilty.

12 "Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the LORD of hosts hath sent in his spirit by the former prophets: therefore came a great wrath from the LORD of hosts. 13 Therefore it is come to pass, that as he cried, and they would not hear; so they cried, and I would not hear, saith the LORD of hosts:"

What happens when you cry and God won't hear you anymore? It is when Probation is closed. What will cause God's people to not be ready for the close of probation is that they don't have the experience of 1 Corinthians 13. If I am still imagining evil in my heart against my brother and I am jealous, envious and evil surmising, when it comes to the law and the prophets, I am not receiving that message. Jesus said:

Matthew 7:12 "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."

We may not fail when it comes to doctrine or theological test; no one can deceive us that the truths on these two tables are not the Three Angel's Messages, but what we will fail on are the practical things; home religion; how we deal with one another; are we having Charity; are we seeking our own, easily provoked, thinking evil—these things. This shows they rejected the spirit and power of the Third Angel. God has been crying and pleading but they shut out His voice.

14 "But I scattered them with a whirlwind among all the nations whom they knew not. Thus the land was desolate after them, that no man passed through nor returned: for they laid the pleasant land desolate."

How does the Papacy come? It is like a whirlwind with chariots and horses and many ships. The glorious land was laid desolate and the reason why it was destroyed of Satan is because we thought evil of one another. We destroy each other; therefore this allows Satan to come in, and the walls, gates and bars are all broken down. If we are fighting each other and battling with each other, then who is the watchman on the wall? Who's looking out for the enemy? When we are all turning on each other, who's the one that is seeing what the enemy is doing?

This is the class of some; they are going to be scattered and overthrown by the King of the North, simply because they imagine evil in their hearts against their brother. They did not keep the law and the prophets; theologically they kept it, to the letter of the law, but practically, in spirit, they did not keep it and wrath will come upon them.

Zechariah 8:16 "These are the things that ye shall do; Speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates: 17 And let none of you imagine evil in your hearts against his neighbour; and love no false oath: for all these are things that I hate, saith the LORD."

This is the same message as chapter 7.

8:18 "And the word of the LORD of hosts came unto me, saying, 19 Thus saith the LORD of hosts; The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness, and cheerful feasts; therefore love the truth and peace."

Here are a people that have cheerful feasts, they have joy, peace and love—they have the fruit of the Spirit. They are not imagining evil in their hearts against their brother and they are speaking the truth and executing the judgment of truth. It is a contrast to chapter 7.

Zechariah 8:20 “Thus saith the LORD of hosts; It shall yet come to pass, that there shall come people, and the inhabitants of many cities: 21 And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the LORD, and to seek the LORD of hosts: I will go also. 22 Yea, many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD. 23 Thus saith the LORD of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you.”

You have all the world, all the nations, coming to Jerusalem; a symbol of the Glorious Holy Mountain—God’s people; and they are taking hold of the skirt of him that is a Jew. We are talking about modern Israel in the last days; the skirt—the robe of righteousness. These people are also practicing the reforms as well; but the people are going to say, “We’re going to go with you because we’ve heard that God is with you.” If all these languages and nations are coming to Jerusalem to join with God’s people, where did they come from and what did they hear to let them know that God is with us?

They heard the Loud Cry, but what is it that attracts them? “We’re going to go with you.” They see the Charity; the fruit of the Spirit; they see sanctified, heaven-born love. They see we are not fighting each other; we are not killing each other. The Bible says, “They shall not hurt or destroy in all My holy mountain.” Those that are in the glorious holy mountain are not destroying and hurting one another. When the gentiles see this they say, “This is different!” because the gentiles fight each other; they exercise authority and dominion over each other. When they see a people that have Charity, they are not thinking evil, not easily provoked; not seeking their own; they are behaving as becometh a Christian; they say, “I want to go with you; because God is with you. I see you have the truth but I also see you have the fruit of the truth.”

This is what will bring people in but as long as we are like the people in Zechariah 7, we are going to be scattered. The people in Zechariah 8 are going to be gathered into the glorious holy mountain and present a united front. They are going to give the tidings of the East and the North—it’s going to swell to a Loud Cry.

Father in heaven; in Jesus’ name we come before Thee and we realize that we all fall short; whether it is our temper; evil thoughts; our behavior. Father we ask that You would forgive us; especially how we have treated one another. Forgive us in our homes—how we treated our spouses and our children. Forgive us for not exemplifying the spirit of true Christianity; not representing the Spirit and the power of the Third Angel. We realize we need Your help or we are hopeless. We cannot change our hearts; we can’t change our thoughts; but this one thing we can do—we can choose to be Christians; we can choose to give our will to Thee. We don’t want to speak of our own glory and do our own will any more like the antichrist; we want to do Thy will. Help us to receive the glory of self-sacrificing love. Help us to put these principles into practice that they might guard us, keep us and preserve us from developing the Image of the Beast in our character; but that we could be like the Lamb—meek, lowly, no strife, no vain-glory, esteeming others better than ourselves. Let this mind be in us I pray and let the carnal mind die and be buried and never be resurrected again. In Jesus’ name-Amen.