

Apostle's Doctrine - Part 2

by G.W. North

G.W. North explores the Apostle's doctrine, emphasizing the significance of being one body in Christ and the transformative power of the Holy Spirit in believers' lives.

Duration: 1:23:54

Scripture: Matthew 6:33, 1 Corinthians 4:20, 1 Corinthians 5:1, 2 Corinthians 4:17-18, 2 Corinthians 7:1, Ephesians 4:17

Topics: "Apostles Doctrine"

Description

In this sermon, the speaker discusses the concept of the redemption of the body and the anticipation of the trumpet blowing while believers are still on earth. The speaker emphasizes the joy and transformation that will occur when believers are changed and freed from the power of gravity. The sermon also highlights the importance of having the spirit of Christ within oneself as evidence of being part of the body of Christ. The speaker encourages the congregation to examine their own spirits and ensure they have the spirit of Christ dwelling within them.

Transcript

Well, beloved, let's go straight into the Ephesian letter, shall we? You will recall that yesterday morning we came into that fourth chapter. Amen. And I'm ever so glad to remind myself of the opening words of the chapter that it's the prisoner of the Lord that's talking to me.

He meant by that that his thoughts were captivated by the Lord. His spirit was captivated by the Lord. I'm dead sure, I thought I'd say living sure, but it's absolutely right then.

They're the men I want to listen to. Strangely enough, you know, since the theme, or at least the sort of pivotal point of it all, is the idea of doctrine in these morning sessions, although I trust we got something of the doctrine of the house of God last night, so it wasn't put out on that level. I was interested to hear the foundation of a certain movement where a lot of brethren came together and sort of they decided that as God had been moving, they'd get out a sort of a scheme of doctrine.

And it was pretty evident from the evidence in the book that it was a sort of a real hodgepodge. Somebody said this and somebody said that and sort of thrown into the sieve and things fell out and in the end they came up with a scheme of doctrine. You'd be surprised if I told you which denomination it was too.

But here is the great theme, beloved. I repeat, I'm glad that I'm pointing what a prisoner of the Lord, not a man who's imprisoned by his own ideas and concepts. And I remind you again that what you think is a bondage.

It will bind you to life, what you think, or certain aspects of life. I know the fundamental is the spirit of this life. But the progress, or process, or activity of your life will come from the way you think.

That's important for us to understand. Okay then, yesterday morning you will remember that I recalled your attention to both Frick, the God and Father of our Lord Jesus Christ, of course as we're told in the first chapter, that he's the Father of all, who is above all, and through all, and in us. I'm going to say us because I'm into you.

I hope you are too. In us all. Alleluia.

And I pointed out that he only begot one body when Jesus Christ was incarnated. He didn't have a twin. There were no triplets or quadruplets.

One. Alleluia. I'm glad of that.

It focuses us. There were not two bodies in the flesh. And there are not more, there is not more than one body in the spirit.

And you and I are either in it or we are out of it. Alleluia. And that's a tremendous thing to think.

And I pointed out too that in that one body there's one spirit. Verse four. It's on that I want chiefly to dwell this morning, beloved.

One spirit. One spirit. Now either you and I have one spirit or we haven't.

Now the spirit that you must, I mentioned it, I want to deal with it more fully this morning, is obviously the spirit of the Christ. It's the body of Christ. It must be the spirit of the Christ.

And I am at liberty to judge whether you are in the body if I do not find the spirit of Christ in you. I should like to hear your testimony but I shan't believe your testimony just because I hear it. You understand that? I shall want your life to prove it.

Because it's the spirit that is life. Whether the spirit is dead in you, that is if you're not born again, that's the life you're living according to the state of your spirit. So am I. Do you understand that? It's always the spirit that is life, whether it be just natural life or in the sense of life with a capital L, what we talk about as the life of Christ.

It's the spirit that is life. That's what the Scripture says. Amen.

And may I then bring you into the current of it. And what I say to you, beloved, I say in the knowledge of the tremendousness of what I'm saying. You know, I repeat it.

I may hear your testimony. I may, I mean, you're a complete stranger. I just meet you.

But I am not bound to believe unless I can test it. Because this is what John says in his epistle. He says, test the spirit.

And he's not meaning test them to see whether there's a demon around. He's meaning you're to test the spirit of everybody. You can test mine this morning.

I invite you to. I want to know. And that's the whole thing.

I've had to test people's spirits all over the world. I don't go as the great tester and expert. But I mean, I have to because I've got to keep alive wherever I go.

That's right. And not be slain. And I go into this company and I go into that company.

Hallelujah. And so we have to live and we are to try the spirit, whether they are of God or man. And you see, this is the, if you like, the, I was going to say almost the weakness in its likeness.

It's always in the divine paradox. You will know on this earth that they go together, strength and weakness. The strong points of people usually are their weakest points.

That's right. That's why, for instance, if I may, this is sort of introductory, but I want you to get the whole background and know my approach, my mental and spiritual approach to it. That's why when people I meet present, no, I want to read people, people say, I know perfectly obviously that's the strongest woman you've ever met, whoever talks like that, they give you the exact opposite position.

That's why when you, you know, this is sort of crazy, quite helps. Talk about strong. So strong they're determined to be weak.

Sounds strange, doesn't it? But it's absolutely true. That's why you find the scriptures say, not so weak, say, I'm strong. Well, that's where the strength is made perfect in that weakness.

The real weakness. And here then, we come to know the power of spirit. I've never been a drinker.

I wouldn't know one drink from another. But you know that spirit drinks are always more powerful than bruised drinks. Spirit.

And the Lord wants us to know. I only thought this way because I've got an average intelligence. I know the difference between what is distilled and what is bruised.

That's all. Here then is the thing that we need to come upon. And I invite you to turn with me into the whole concept of new birth.

I'm not going back onto it tremendously this morning. If I preach tonight, I might come onto it tonight. But in the whole background and concept of new birth, everything is spirit.

My body does not get born again. Do you understand that? It's not even covered by present redemption. The body is not redeemed.

Hallelujah. That's a tremendous thing. We shall all know what the redemption of the body is if the trumpet blows while we're still on the earth.

And we shall, the blessed power of the redemption then will galvanically go through us like a stroke of lightning. You won't be shocked. And we shall be changed.

Amen. That's going to be wonderful. Changed so that we can go out like a, I nearly said a chuckle cock, but you know what I mean.

We'll go out to be with the Lord. That will be wonderful. Somehow gravity will cease to have any power.

But it's a marvellous thing to know that it's all a spirit. Now you get that deep down in your mind. Now come on the connection between the spirit and the mind before we're through.

If not this morning we've got three more days after today. Then I shan't finish the 17th. But still, never mind.

There's always next year. And in this great sixth chapter of 1 Corinthians we find this. This was a verse that absolutely astounded me many years ago now.

And if you've read something that's been written about it or heard about it, I must apologise to you. But I want you to know that the realm in which I live, I live mentally, I mean this, that is in my thinking and I live emotionally too. And I live in my soul in these realms.

I don't know where you live. According to your spirit, that's where you live woman, man. Do you understand that? Here it is.

I'm in these, this verse. It's a tremendous thing when it came to me. And it says, I could go through the whole lot, but we'll cut it short.

In verse 10, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. You can inherit a lot of other things from God, but you won't inherit the kingdom. You become heirs to certain things from God by the very fact of being born of your mother.

Whether you've been aware of it or not. Last night we were born into God's house. Keep that clear.

Here's a tremendous thing. That these people shall not inherit the kingdom of God. You can come under the grace of God.

You can come under the provisions of God. You can come under all kinds of things of God. But you won't inherit the kingdom of God.

You've got to be born again for that. Consult John, chapter 3. Or Jesus, as recorded in John. And in this next verse, and such were some of you.

But you are washed. You are sanctified. But you are justified in the name of the Lord Jesus and by the Spirit of our God.

So, you were washed by the Holy Ghost. You were justified by the Holy Spirit. And you say, ooh, but it says I'm justified by Christ.

That's right. So you are. The justifying act was done by the second person of the Trinity, Christ on the cross.

The Holy Spirit did not have any personal blood. The Father did not have any personal blood. Though I want to tell you that blood is the blood of God.

There's a booklet. Here is the thing. It's God's blood.

It's Father's blood. It's the Spirit's blood. Though they didn't actually shed it.

In other words, all three of the Trinity operate in redemption through that one blood. Amen. And you were justified through the blood, through the cross.

Actually, personally, it was done through you by the Holy Ghost. He'd come for that reason. And this is how he glorified Christ.

When you read, he comes to glorify me. That's right. And he comes in the name of Jesus.

He's delighted to act in Jesus' name. That's right. And Jesus said this.

He said the Father will send him in my name. We put the emphasis on the end because, you know, we've almost gone overboard about the name, the name, the name. Almost.

It's almost become like an open sepulchre kind of thing. Almost. Be very careful about it.

You say, he said the Father will send him in my name, you say. But he's saying him. Father's going to send him in my name.

That rather alters the concept. But, you know, we've taught these things before. The tragedy in the Church is wrong reading of Scripture.

Not understanding the Spirit. Therefore the accent comes wrong. And the emphasis is always.

You must keep reading this Bible until the spirit of everything enters into the fibre of your thinking. Till you throb with God. Till you think with God.

That's what it's all about. Unless the Bible's been wasted on you. Except to bring you some kind of information called good news.

It's wonderful. And do not pray, think I'm belittling that. It isn't the belittling of the Scripture, it's the magnification of it that's on my heart.

The bringing it up into its right, correct Word of God. And what a marvellous truth it is. To think into our hearts.

And this is what I'm most concerned about. I'm not concerned about lecturing to you at these morning meetings we call lectures. I'm concerned in imparting truth through flesh and blood to you.

By the Spirit. That's the thing I'm concerned about. I'm not concerned whether your mental powers can grasp it.

I know while you'll still be gasping to grasp in the mind, the Holy Ghost will come right under your garter and hit you in the heart. And that's how it is with God. If we're open and the Lord wants it to happen.

It's all been done by the Holy Ghost. That's why Jesus went home to leave the field clear for him. If I don't go, he said, the Father won't send him.

He cleared the field, if you like. Did all that was necessary. Made the great redemptive act.

Did the blessed work of justification. God must justify you if you come right by faith. Nobody can put a pistol at God's head and say you must do this, but he must.

We were discussing, some of us, around the breakfast table this morning, about discovering the law that operates it all. It's all a matter of law. God must do it.

Amen. He said, I'm sure you can't make God do anything. No, no, no, it's the must of his own being.

As when Jesus said, I must do this, I must do that. There was a law operating in all. He just had to.

His whole consciousness was concentrated on the law of God. Far exceeding the law that God verbalised at the time I, or that Moses wrote. The law of life in Christ Jesus.

The law of life in God. The law that governs salvation. Oh, it's so easy once you really get on it, and you see that the Holy Ghost came.

And when you said, Lord, save me, the Holy Ghost said, give it in Jesus' name. Give it for the glory of Jesus. He came to do it.

Like Jesus came to do Father's work for him. All right. He washed me.

Blessed me. He sanctified me. He justified me.

In the name of the Lord Jesus, he did it. By the Spirit of God. Isn't it wonderful to know that here is God, if you may put it this way, saying, this is my spirit toward you.

This is my spirit toward you. This is my vital essence. This is my true self.

This is all my strength. It's all my hope. It's all my intention.

This is my spirit toward you. Can't you feel it? So the Spirit of God, it just becomes a sort of a glib expression. A familiarisation with words that darken the hallelujah.

It's wonderful. Now, when that happens to you and me, reading down the same chapter, this is what we come to. Listen to this.

This is why the Holy Ghost comes. He just doesn't come to wash you, sanctify you, justify you, and you may think that's got it the wrong way round because you've been taught first justification, then sanctification, and I'm teaching you that the Holy Scripture reverses that. And nobody gets justification without sanctification.

It used to be days long ago now when I thought differently. I was brought up, and here you see it's a whole scheme of doctrine. Something's got to be slotted in somewhere to make it appear logical.

But I believe, and I'm a Quaker here, and Quakers always believe there's no justification without sanctification, and I'm honoured to stand with them. Now there are further degrees of sanctification. Don't let me blot that out.

Of course there are. And if you're going to have something logical, you say, well, God can't make you holy until first you're just. But I don't know whether you can put justice beyond hope before holiness.

I don't know whether you can. Only in mental schemes. Not in actuality you can't.

This was the thing that illuminated me in the beginning when the great doctrine of the New Covenant came forth. Hallelujah. Amen.

I want to say this, that nobody was justified in becoming a priest. Let me go back. It's all illustrated in the Old Testament.

Until first they were washed in the labour. We were on it last night. I didn't stop to detail it.

The great sea was washed in there. He was sanctified in there. And he was never justified in his position of priesthood until first he was washed in the labour, or if you like it, the sea.

Never. You see, it's because we've been so structured until the structure of doctrine has become like a coffin round us. I once said to a man, who lives in this city now, so don't think it was burnished, and there's nobody in the room either.

Don't think it was something whispered over a breakfast table or underneath a dinner table. It wasn't. So you're going a long way back.

I was in a meeting with him. And he still lives in this city. And I said, what we're needing is a new, new doctrine.

He said, I say, amen to that, brother. He's an honoured man. He's sort of a nobody, if I may say that.

I don't mean you're nobody. It's the whole truth. But he still sticks to the old.

Here is the truth. When that blessed Holy Spirit comes and works in you, this is what happens. Verse 17.

You're joined to the Lord and you become one spirit. There it is. There's only one spirit in the body.

That's all. You're joined to the Lord and you become one spirit. Hallelujah.

Oh, a unified spirit by being joined to the Lord. Somehow I've come home. I'm alive.

I've come home. Now the test of all this, as I've already said, isn't just that a man stands up and testifies and says this. It's the proof of it.

That when you come home, if I may put this in that it's the Father who's the Father of Spirit, so I'm quoting from Hebrews 12 now. God is the Father of Spirit. He was in the beginning.

Let's keep this clear. There are many, many lines we could take up on this, but I'm quoting now the text. All right.

I've come home. I've become one spirit with God. Hallelujah.

I've got to have the Spirit in me then, haven't I? Now that's a test once or twice already. During these sessions I've said this. You've got to be able to feel it.

That's right. You know, let me say it again, because it's so easy to be misunderstood. And because this is the bondage of your thoughts, you thought things about, oh, is it this? Is it that? Is it that? No, it's none of those things, unless you're thinking the right thing.

This is the web of your mind. You're held by a thousand silken strands that you call thoughts, and they're holding you like a spider's web holds a fly. And God intends that in himself, so not quite like a spider's web and a fly.

But that's the truth. What I mean by these things, beloved, is that you've got to sense God. Not devils, let me say that again, let me go again.

Not sense the darkness of this age. You say, well, the Bible talks about it. I know, I know, I know, but I don't read in it.

Don't you see? People keep drumming out the Bible and beating out the old, old stuff. And it's about time we all got sick of it. It's living in the light.

It's walking in the light. I said to some people sitting on a form outside the church, that's the time I said, I said this morning, you speak Sunday, I said your son is set there twelve months, he'll just about get round. You see, you've got to live out in the sunlight.

You've got to live there. This is the whole thing. I seldom say a thing but there's some meaning behind it.

Seldom. I've learned that we haven't got to use a lot of language. It doesn't mean anything.

In fact, all your language means something when I hear you talk. And that's the important thing. I'm not saying you shouldn't have a little jollification among yourselves.

That's not what I'm saying. It's, it's, it's, it's, there's got to come a time, beloved, when you're showing God that everything that has some meaning from God in it or about God in it. Oh yes.

And the Lord wants us to see you cannot help it. You may strive one way or another but you are building up a personality that is used in language, in attitudes, in tones and you cannot get away from it. Although you may testify opposite to what I hear and see in you.

Amen. Amen. Surely this is the Christ.

He's heard it. Is not this the Christ? Says the woman. What did she hear? Just heard somebody say, if you'd have asked me, you know, just for God, I'd have given you living water and she'd have given you a well of these and where are you going? It was all there.

But when she went away, sure I've heard, I've heard someone today. I've met someone today. That's what it is.

You're joined to the Lord. You become one spirit. Hallelujah.

No, I'm not bothered by invading spirits. No, I'm not oppressed by spirits. No, I'm not.

You may be, then you need a new experience of God and a very radical one. No, these spirits don't get into me if I don't want them. But if I want them, then I'll let them in and I'm going to talk to you about that.

You might think, what in the world, where is he going? All right, I'm going places. Let's move on and see what the truth is. Because you see, the matter of being a child of God is not just God and I and no one else.

That's the point. What a tremendous thing it is to understand the truth and this is why in this same chapter, Paul talks like this. All right, now listen.

Verse 12. I don't know whether you've learned this one. All things are lawful unto me, but all things are not expedient.

What you and I have got to do, beloved, and we've all got to keep on learning because life is a constant thing, is only to live by expediency. We don't. We want to live voluptuously in all the grand array and this is what people say, look at the promises, ooh.

You live by expediency. And in the second letter Paul wrote to these Christians, this was their trouble, they were living in all the lovely voluptuousness of this and that and that and all things are yours and Paul's yours and Cephas is yours and they're all yours, ooh. Let's have a marvellous time.

This galaxy of burning, shining stars, there are many, many, many of them are millions upon millions and millions of miles away from you. It's only the light in them shining on you. I don't think you've reached them yet.

Here is the thing, that God wants us to see, beloved, you live by expediency. And in the second letter Paul said, necessity is laid upon me. I rejoice in necessities, he rejoiced in expediencies and necessities.

He said, but he's a free man, he's not one of those who believe that. God's free, but he needs to do something. He said, what? Of course he does.

If he wants me as his child, then he needed to give me second birth. He moved on necessities. If he wanted a new creation, with ugly people like Nehemiah, transformed by his grace, I trust.

Why did Jesus go to the cross? Because he needed to go to the cross. Didn't he? You say, ah, but not in himself. Of course he needed to go in himself.

He said, what? Yes, of course he did. He was under orders from his father, and in order to keep his sanctification, he needed to do what father told him to do. It's common sense, isn't it? So this idea of freedom and liberty that's crept into the church and so on, is nothing more than license to the flesh.

And the Lord wants us to move on in truth. Not become sauerkrauts sitting around glooming over a big black Bible. I don't mean that.

A little black Bible's not too bad. Ah, I mean it, beloved, because these are the ways that the devil's got in. God clear our minds.

Let the wind of the Holy Ghost blow through everything. That's how it was all announced on the day of Pentecost. A great big wind blowing.

And the Lord wants us to see this. Here it is written. All things are lawful for me.

I will not be brought under the power of any. Hallelujah. Knee to the bellies of men.

God shall destroy those it ends them. Now, listen. I'm approaching my point more particularly, or Paul's point.

The body is not for fornication, but for the Lord, and the Lord for the body. And God has both raised up the Lord and will also raise up us by his own power, know ye not that your bodies are the members of Christ? Now, I've become one spirit with Christ, but my body has become one of his members. All right.

Shall I then take the members of Christ and make them the members of Anhalat? God forbid. What? Know ye not that he which is going to Anhalat shall be one flesh, but he that is joined unto the Lord is one spirit. And then we go on to the temple that we could have touched on a little last night.

Somebody frightened me. He said I'd been preaching for two and a half hours, but we checked it up. It was an hour and a half.

I apologize to you if it was too long. Here is the whole truth, beloved. Amen.

Look. You not only have to become one spirit with the Lord, but you have to become one spirit with each other. Now this is why he's talking about Harlot.

You become one spirit. That's what the secret is. If there are going to be, let's just say a specific number, a trillion billion people in Christ, and there's only one spirit, you've got to become one spirit with each other.

You not only have to receive the spirit of Christ, you have to receive the spirit of me too. That's the great thing. Did you know that you are to receive people's spirit? That's why I said I need to receive any spirit if I don't want to.

This is the whole thing, beloved. And this, if I may say so, is the secret of fellowship. They continued in the apostles' doctrines and fellowship.

Wonderful things. In other words, they received the spirit of the apostles. You say, what? They're human beings.

What you're trying to tell me sure is they received the Holy Spirit through the apostles. No, I'm not. They did, of course, but that's not what I'm saying.

This is the secret of fellowship. You don't have fellowship with anyone whose spirit you do not receive. All fellowship is spirit.

You can have U-A-L on your spirit. Let's see what the Bible says about this, shall we? This will open your eyes to truth. And this is what will make you say, why don't I have fellowship with him? I didn't see no fellowship with her.

You know why? You didn't receive her spirit. You didn't receive his spirit. Now, there may be reasons for that.

I'm not... I'm just explaining now. I'm not trying to do anything other at the moment. I'm not talking about why.

I'm talking about how. How. Oh, this is so good, isn't it? I love this.

Let's... Where shall we go now? Let's go to the second epistle of the Corinthians. And in this lovely second epistle, you hear Paul talking like this. We'll read it, but it's the same thing.

It comes out in the power of the Spirit. Having therefore, chapter seven, verse one. It shouldn't be divided from chapter six, but there it is.

Having therefore these promises. What promises? Well, you must read back in the other chapter. These promises.

Dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. Receive us. What does Paul say? I'll give him a moment.

See what he's saying. We're going to visit you. We're planning to come to your country or your town.

No one's saying that. The trouble with the Corinthians is that they had got to the point where they had rejected Paul's spirit. And someone said, Oh, I've received Peter's spirit.

Well, I've received the other man's spirit. And Paul knew he'd been rejected. And that's why he wrote his letter.

You have to receive a spirit. Let me illustrate this. It's the most modern illustration.

I could go back long, long years, but I mentioned this somewhere else not so long ago. I was visiting in a church. It wasn't this one, obviously.

I know. OK. And a girl, a young lady, came, Paul, stayed off from me a long time.

I know you all, you know. I know you. Stayed away a long time.

And one day she got in a company where she couldn't get away. And the conversation turned. And she came on.

Let me tell you a story, shall I? She was an unmarried mother. She'd gone wrong. She'd left the particular place where things went wrong and took her baby with her.

I'd grown up. And it all came up. I said, Well, are you still in contact with this man? I said, She said, I know.

She said, I know. I can't get away from him. I can't get away from him.

I said, Do you know why you can't get away from him? She said, What was he texting her? Then she got a court order saying, Oh, nothing to do with that. He was in her hair, as they say. She just needed to stay there.

She couldn't get away from him. That's why you can't break with him or with her. You've received their spirit.

And you can't get away from spirit. Say this. I took her into a mall.

I said, Is there a motel? She said, No, there aren't. It's all a spirit. You received the spirit of that man.

You received the spirit of that woman. See? And they're not necessarily evil spirits. Capital E. Capital S. But there may be an evil spirit in this man.

The man's spirit may be evil. The man's spirit may be good. The woman's spirit may be bad.

The woman's spirit may be good. So you received them and that's why you can't get rid of them. And until you stand up and reject them, this is all part of the truth of deliverance, my dear precious brethren, who minister in this realm, you will accomplish nothing if these people won't do it.

Nothing. You may pray. You may stop up all night with them.

They may want your advice and they may shimper and coo or they may break down or they may do anything. Let me talk you out of a, what I think is a fairly vast experience without boasting. And having to learn, you can't do a thing unless they reject.

That's what's happening in Christ. People are rejecting Christ. But He was rejected from the earth nearly 2,000 years ago.

It's the Spirit coming in His name. They're rejecting Him in the blessed Holy Ghost who comes to magnify Him. They don't want a Christ to live.

All they want is anything that they can get from it. But they don't want a Christ to live. They want to dominate.

They want to be recognized. They want a place. They think they deserve it.

They've got all these kinds of things. This deadly Lucifer that's in them, shining like an angel of light. It's the most subtle deception of all.

You've got to be joined to the Lord. Ha-ha. And you've got to be joined to me, see.

And I know when this room is joined to me and who isn't. It's that important. Yes.

Not because I'm important. But we're supposed to be in the same body. That's the important thing.

And there is no fellowship apart from that. And this is why I'm listening to the doctrine of this apostle. I'm listening to him.

I think it's great. Amen. Receive us, we say.

And you're going to have to open your arms and say, come on, Paul. Paul today. It may name be Patrick.

He's got some Irish people here. Yeah. Yes.

Don't you see? Do you see? Or am I talking to dumb woods? Do you see? This is it. It's simple. It's sane.

It's logical. It's right. Of course it is.

I say it's right in that what I mean by that is everything was sponsored. I know. God made you like this.

You should know. It's not. No more than animals.

The trouble is, of course, is that our knowledge has gone wrong. It's initiated before we get to Christ. But we come by this knowing faculty.

Good old John. Amen. And we know.

Amen. I know, for instance, this morning, how many of you are passing me through the tip of your mind. And I know those who pass you saying, I know it.

I know those folks look at me funny. That's all. It's so sweet.

Hallelujah. You're joined to the Lord. You're one.

I think this is absolutely marvelous. And I'd like to go back to the Ephesian letter. In this Ephesian letter, we find in the fourth chapter, where we were, that Paul goes on like this.

Lower down the chapter. Talking about the Gentiles. This I say, therefore, and testify.

Now notice where he's testifying, in the Lord. Now if you're in the Lord, you'll hear me. Otherwise you won't.

Nothing wrong with your oral faculty. That's not what I'm talking about. But you'll hear me if you're in the Lord.

You will hear me outside of the Lord. Perhaps you can still hear. But here's the truth.

You henceforth will not, as other Gentiles walk, in the vanity of their mind. Now see the connection between mind and spirit. This is where I'm coming.

In the vanity of their mind, have ye understanding darkened, being alienated, this is the reason for it all, from the light of God, through the ignorance that is in them, because of the blindness, which you will know in the Greek, bears the sense of hardness. That's why I said, a new heart I'll give you, because of the blindness, hardness of their heart. Who, being past feeling, note what I said about feeling, being past feeling, having given themselves over unto lasciviousness, to work all uncleanness with greediness.

But you have not so learned Christ, if so be that ye have heard him, and have been taught by him as the truth is in Jesus, that you put off concerning the former manner of life, the old man, which is corrupt according to the deceitful lust, and be renewed in the spirit of your mind. Hallelujah. The spirit and the mind, are very much one.

The spirit of the mind determines the way you think, the spirit of your heart. Spirit is nothing. Oh, beloved, you hear people talk, you hear spirit, but in the tone, it's all there, beloved.

It's just, there's a thing that you can't particularly describe. How can you describe spirit? Something came through when you spoke. Did you know that? It's coming through you every time you open your mouth.

It comes through in your writings. Perhaps you only write letters, but it comes through. It's there, beloved.

Spirit is as unavoidable as breath, but you must prepare the spirit of your mind. You can hear murder in a tone. You can hear love.

You can hear life in a person. You can hear death in a person. You can hear darkness.

You say, I don't know if you could see death, or thought you could believe it, in the spirit, light and sound, and they're all the same. You can hear, you can see, same thing. They're all from the same thing.

Different nerves, different functions in the human body. But there is an inner receptacle in the mind in all these things. Interpreting them infallibly.

And that's what God wants us to see, beloved. This is where fellowship holds. This is what it's all about.

You've got to be renewed in the spirit of your mind. And until that happens, beloved, you'll kill people, you'll smother people, you'll offend people, you'll do the wrong thing, you'll think the wrong thing, you'll act on the wrong lines, you won't understand the theme of the spirit, you'll try to copy them, but it's got to come through your own spirit, in you. This is all the glory of God in threading me, and I in him.

Hallelujah. That's what it's about. You know with some people, you have to put your defences up, you keep them out.

I have to. You put up your defences. You know perfectly well that the spirit that's coming at you, through that person, mostly they'll stay away from you.

Though some are very subtle, they'll appear to be very nigh, but they're miles away. Ruth Beavis says, Paul, let me come into your heart. Brilliant.

So, that's what fellowship is. So you sit over there, and he sits over there, not particularly pulling anybody's wrist. Oh yeah, where is fellowship? Yeah, I know.

I know. Well, you don't have to sit by them, I know. I know, I know.

But so does God, you see. And so does that other person. I know whether you're in fellowship with me, and you know whether I'm in fellowship with you, or whether I'm not.

Oh, but we call ourselves Christian Fellowship. What a terrible blasphemy. The Lord wants us to understand.

There's one body, there's one spirit, and there are a million others. So you come into the body, and I come into the body. We're only in the body on one proposition.

That's the miracle. Glory be to the name of Jesus. You hear a certain human saying, I'm not a bad spirit.

And I know I'm not. And I know I can't be. Now there are other spirits that may think that it's really wrong.

Allow that. You've got to be broad in your context. Allow that.

Then what you've got to do is to test the spirit that's in him and her. And don't think, oh yeah, brother, we're in fellowship. Fellowship isn't shaking hands, drinking a cup of coffee together.

Fellowship is union. That's what it is. And you could be sitting right side by side with someone this morning in your morning fellowship, so you say you are in the same fellowship.

But this is what it is, beloved. I want to tell you there is no eternal life but fellowship. God is a fellowship.

Father, Son and Holy Spirit. There is no eternal life. It's a myth you have.

That's what eternal life is. And salvation, regeneration, whatever term you want to use, because salvation is a great big term that embraces all the lesser ones. And sanctification is a lesser term than salvation.

And so is justification. It's a process in justification. You keep that right.

Whatever you say about it, beloved, it must be fine. It's interfaith. This is what salvation is.

I'm neither saved from sin, or myself, or my flesh, or the world, or the devil, if I'm not into fellowship with God. Don't you see? It's this cursed idea of taking a little step and another little step, and another little step. Somebody in the room, I know they won't mind, somebody said to me, now when did this that you speak about start in you? Because you came from a Christian family.

I said, not until I received a new heart. That's when it all began in me, embryonically. No, it didn't begin when I learned to say my prayers at my mother's knees.

No, it did not. The influences, oh yeah, you know, like the sweet influences of the Pleiades. I know that's in another realm.

But I come under, and this is one of the tragedies in churches, people come under the drawings of the father, and somebody says, oh you're saved, put your hand up. No, under the drawings of the father. That's all.

I've learned this by observation. You just have to live to keep learning, you do not get it out of books of theology, or doctrine. God didn't send a book.

He sent his son. That's the thing for us. Now there is a book about him.

Bless him, bless him. Live in him. Have it in your hand.

Better, have it in your heart. But here's the truth. Amen.

And it goes on from there. Stop telling the person that's taken the first step that they're now saved. Stop it.

And don't rush them through the waters of baptism. Either. You may disagree with me, all right.

You can really go on and let life and observation teach you. Not just, oh I think I commanded them to be saved. Yes, sure, they were baptized in the Holy Ghost.

Cornelius's household. Commanded them to be baptized. Yeah, that's right.

And I would submit to you that he didn't say, I want to suggest to you that you go home when you consider getting baptized, that you get there and get baptized. People don't like to be commanded. They like to be allowed time to speak.

You don't need to think when the Holy Ghost has come. You've got an oath amongst in you. What a tremendous thing it is.

The whole of salvation is based on necessity. You keep that well to the front of your thinking. Amen.

Oh, good. So we continue, beloved. This is a theme of what I want to ask of you this morning.

How is your spirit responding to that? Are you holding it back? I can feel when spirits come out of me. I can feel when devils come out of me to go into that realm. I can feel when human spirits come out of me.

Can't you? That's what it's about. I love that. Who is it? Welcome, welcome, welcome.

Holy Ghost, welcome. Oh, Lord, come. That's the spirit coming out.

Don't you see? Hallelujah. It's so glorious. We're joined to the Lord.

We're joined to Him. And that's got to be. Now, take Paul again in this great realm of spirit.

I'm not just talking about the spirit at the moment. I'm talking about the realm of spirit. Here it is, chapter 5 of 1 Corinthians.

He had a lot to say to the Corinthians about spirit. Listen to what he says. You know, there's been some real trouble, real sin in Corinth.

It's a sad thing he had to write this letter, but you know, I'm praising God he did. See, it was a necessity. He just had to write this letter.

He didn't have no necessity to write it. He says, well, well, well, of course it couldn't fit. No, no, no, no, no, no.

The Holy Ghost had in mind a compilation of a book called the New Testament. He wanted it there for us to see. And something had gone wrong.

It won't go into the scene, but there had got to be some judgment. Now, listen. In verse 3, I verily, as absent in body, now notice where he was, right away in body, but present in spirit, have judged already as though I were present, concerning him that hath done this deed in the name of our Lord Jesus Christ, when you are gathered together, and my spirit, with the power of the Lord Jesus Christ, I'm dealing in spirit all the time, see.

And I can deliver this spirit over to another spirit called Satan. He's dealing in the spirit realm. Hallelujah.

I'm dealing with him for his spirit's sake, that his spirit should be saved in the day of our Lord Jesus. He's moving in spirit. Spirit.

Spirit. And when we say, Oh, spirit, we always think of dark, dreadful things. Spirit, I know you generate lovely things if I make those things, you know, pardon things, but then they, quote, restored as a thing, then why art thou cast down within me only in sin? Oh, no.

New Testament. New Testament. Yes, it's the whole thing, to understand, as long as it's not a scene like a discourse, here is this marvellous, marvellous thing.

I remember once getting into a real, a little book that I wrote, that some of you might have come into contact with, called The Representative Man. And some French people got hold of it. And they came to Orchard Street to run the rule over me.

Lots of people have run the rule over me. It's better to run it this way. I'm taller than I am round.

But the whole thing, bloody, it was this. The trouble was, what did you mean when you put holy scene? That's almost in the Bible. I was talking of the, you know, the holy miracle that God did there, not just the holy person, but the miracle, behind the miracle.

Do you understand what I'm talking about? Yes, sure you do. And the trouble was that it wasn't in the French Bible, I was all wrong, you see. You can't say this is a scene calling Jesus Christ a scene.

I don't want to sit around going by it. I'm never sorry, you see. But it's a marvellous thing that God has done.

It has come into this thing that has come, a thing, not just the coming of Christ, but the thing, the miracle, the wonder, the glory of it all. You got it? Oh, it's a wonderful thing. Now, as many people as there are in this room, there are as many spirits.

And I'll tell you what, there are twice as many, because there is an angel for every one of us. So we've got twice as many spirits here. And we can see none of them.

I can't see you, but I can, you know. I don't see angelic spirits. I know this.

I take a lot of things on God's word. But other things, he's given me the ability to say, well, beyond my words, don't add to it, but because of what I say to you, now you can see. Isn't that right? And you can feel.

And I'll tell you why. I'm a guy. I am a living spirit.

Now isn't this wonderful? And, of course, that spirit is dominating my mind. I admit to it. The spirit in me is dominating my mind.

And it dominates my thoughts. And it dominates my language. And I love it.

And I love to submit to it. The Holy Ghost does not dwell in me independent of my spirit. I've become one spirit.

That's the word. That's the glory of it. No, I don't think I'm God.

I wonder if God ever had anything to do with me. This is the whole thing. But this is the wonder of the Revelation.

And most people are living far, far below it. Long way away from it. Instead of moving in, but go steadily.

Don't go in hot, storming in, but going freely. You've still got to walk, not fly. Fly, and this is what most people have done, you'll fly to the wrong conclusion.

You walk steadily in the spirit, with the written word in your hand and in your heart. Oh, glory be to the name of the Lord. And the more you learn of these blessed scriptures, the more you'll be able to walk.

That's what's happening. In fact, if you're like me, being a bit of an infant fool, there'll be a long time after you're in it that you'll start thinking it. That's the safest tip.

So that you don't get blown by your mind. And you look and think, well, Lord, yeah, that's right. And he doesn't whisper this, but if I was God, I might whisper to you.

Well, that's right, isn't it? Well, how else do you think you should be? You're nothing, are you? It's so glorious to go on with God for life. Only one spirit in the body. I love this great thing.

The power of God that can make me one with Him. The love of God, that He wants me to be one with Him. The grace of God, that He could accommodate me.

Ah, but not without being washed. Not without being sanctified. Not without being justified.

In the name of the Lord Jesus, by the Holy Spirit. Not without that. Oh, hallelujah.

By many things, O Lord, dost thou bring men and women into thyself. By many ways, by many pains, by much patience, by infinite grace, by love, unmeasured and unmet. Oh, by tenderness and sweetness, by glory, by death, by life.

By substituting thyself for me to take all my pains and needs and deserts, that I might take thee in all thy glory and all thy wonder. Do you know, I talk to God like that. You may not use that language.

But this is what it's all about, to come in one state. That's why, if I may go back, you cannot join yourself to a harlot, whether it be a male or a female one, I know we have a way of talking about it. You can't do that without receiving Spirit.

Did you know that? You can't be joined to the Lord without receiving Spirit. Simple. It's just, it's also closed.

If only we'd had understanding, we'd have seen it all worked out in humanity. If we'd have only understood. But it takes us for long to understand.

And that's why God works it all out in humanity, named Jesus. Well, there. How wonderful it all is.

He's the Father of Spirit. And we're told that we must be subject to Him. Glory.

And now to a question. Do you feel your oneness with God? The Bible says so, I believe it. Yeah, I know.

Do you feel your oneness with God? I asked the last time, do you feel you are in the house of God, anywhere? You say, well it doesn't mind feeling. Of course it does, in the end. Not salvation doesn't.

You get that when you really start to willingly believe, and willingly receive, whether you feel like a dead rat or a living spider. Doesn't make any difference. You believe God.

But after you come in, you're made alive, and you can't be alive without feeling. Can you? You can't be alive if you don't think and can't understand at least something. So the Lord moved me.

And I think I'm going to leave it there for this morning. So thou canst rise from all thy sorrows. Thou canst rise from all thy disappointments.

Rise, O rise, Spirit of the Lord, the mountain of the Lord. Thou shalt rise, O my Father. There we shall be, there we shall be as one.

Thou art unto me as part of my body. Thou art I, it is I who receives thee. Yea, I lay down my life for thee, that thou shouldst know this fellowship in which I have lived eternally, into which now I bring thee and present thee to mine, that my Father should be thy Father and that my Spirit should clear thy mind and take its labouring from thee and make thee to know my eternal rest, that there shall be nothing for thee to reach after for thyself or for thy loved one or for anyone or anything else.

Thou shalt know that it is thine. And thou shalt know it within thine own spirit and there shalt thou know transformation. There shall the glory shine it shall be within thee the treasured glow of thine dwelling God and he shall be thine.

Thou shalt say, My God, my Father, I promise thee this when I rose and when I went, I said, Tell my brethren that I ascend unto my Father and their Father, unto my God and their God. O Lord, we have done everything for thee. Unto thee we bow.

We come unto thee, Father. We bring words as ours, all the glory. We think and we nominate ourselves in thee and we find ourselves.

And Lord, everywhere is God's house. Everywhere is God's home. Everywhere.

Lord God, we have no complaints any more. No more strivings. Oh, Hallelujah.

Jesus, precious Lord, thou hast done, done everything. Amen. Amen.

I have a word for someone here. The Lord has undertaken for thee totally, but thou shalt not know it unless thou dost obey me. Thou shalt discover it as thou dost walk the path of obedience to me.

Thou hast been in confusion because thou hast followed the dictates of thine own heart and tried to bring the power of thine own will to do this and to do that. But thy will has been wayward and thy path has been error. But I will bring thee into the haven of rest which is in my will for thee.

The place of peace which is in obedience to my word.

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