

# Apostle's Doctrine - Part 4

by G.W. North

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*The sermon emphasizes the importance of recognizing Christ's lordship, maintaining unity in the body of Christ, and overcoming superstition in order to experience true spiritual growth and maturity.*

**Duration:** 1:29:04

**Scripture:** Romans 14:5

**Topics:** "Apostles Doctrine"

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## Description

In this sermon, the preacher emphasizes the importance of perseverance and obedience in the Christian faith. He encourages believers to continue on their spiritual journey, regardless of any challenges or discouragement they may face. The preacher also emphasizes the need to submit to the lordship of Christ and to prioritize worshiping and serving God above all else. He warns against compromising one's faith for worldly pleasures or conforming to societal norms. The sermon concludes with a reminder that love never fails and that understanding the heart of God is essential in living a faithful and fulfilling life.

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## Transcript

Well, beloved, into this evening letter then, just to pick up our thought, the unity of the spirit, and as a part of that unity this morning, we're looking in verse five, as you'll remember, endeavouring to keep the unity of the spirit in the bond of peace. There is one body, one spirit, even as you're called, in one hope of your calling, which you remember we took yesterday morning, one, well I guess that there are enough choruses on it, or if not so much, introduction to it, you know, Jesus Lord, Jesus Lord, and so on. But it's so wonderful, brothers and sisters, to come to this place where we know the Lordship of Christ, you know, and it's just this that really is missing from so much in these days of over-familiarity, where everybody wants to call him Jesus because he's my brother.

Like everybody wants to be Tom, Dick and Harry now, no titles or anything, it lowers everything down. That's the basis of communism. Everybody needs Paul because you've got to be lowered down, which is absolutely wrong.

Jesus is Lord, yes. People who sing it will come out of their keep saying, Jesus, Jesus, Jesus, Jesus is Lord. There's something so different.

It shows an attitude of spirit and of mind, not the cheekiness of people jumped up out of the gutter thinking everybody's equal. Because we have come up out of the gutter, only by the grace of the Lord. And it's so

wonderful to know Jesus Christ is Lord.

Actually, you know, nearly every time in the New Testament, where you get the phrase Jesus Christ, it should be Christ Jesus. I don't know whether you knew this. That's the order in the Greeks.

Christ, Jesus, Lord, Amen. There's one Lord. How glorious it is.

Let's go together, beloved. Shall we? Since we're talking in context of the body, one body, one spirit, one hope of the calling, and one Lord, let's go back to an epistle. I beg your pardon, I'm a little bit over the glare.

Roger's coming to my rescue tonight. As I said, he's my bodyguard. All right.

We go into the first Corinthian letter, and we're going to see something along this line in the context of the body. And it's a very, very wonderful thing for us to see, beloved. I'm in 1 Corinthians, chapter 12, where, strangely enough, we're introduced to the gifts of spirit, and that's the way he starts.

Now, concerning the spiritual, as you will know, he's talking about the spiritual, and let me remind you that of all the things in the Bible that are called spiritual, it's the gifts. Paul never uses his phrase any other way. But now, concerning the spiritual, it's a unique phrase.

Just to tell us that they're not flesh, you see. Amen. And that they are spiritual.

I suppose he emphasises this because, if we're not careful, they become the psychic, the spiritual. Again, it's this terrible bias, this terrible down-drag in humans, the drag, say, of the Lord down to Jesus, or drag the spiritual into the psychic. That's the tendency.

That's the bias. That's the natural thing. It should not be.

It makes me jealous. But, nevertheless, it's true. And to remind ourselves again, which I can distinctly remember sometimes, some place, well, no, this is a place, some way back, we've been on these lines before, that this section, although it talks about the gifts of the spirit, is really a section dealing with the body.

Very little in the chapter is to do with the gifts, actually. In this statement, just to point out what I mean, you come down as far as verse 13, or verse 12, if you wish, the body is one, and has many members. He doesn't say now, the whole conglomerate of spiritual truth is one, but there are many gifts in it.

He's saying, as the body is one, and has many members, and all the members of that one body, the many, are one body, or by one spirit, all that ties into one body. This is what he's talking about. And you know, beloved, coming away from the idea of the body as we know bodies, we are to know this very clearly, that there is a body of gifts, and I want to say, I believe, that the whole body of gifts should be in everything.

Now that's what I believe, and I cannot see any difference if a church, a group of people really worshipping together, is a church. It is to be a cameo, if you like, a miniature of the whole church. Now that's what I believe.

If you say, do you see it functional, no. But that's not the will of the Holy Ghost, I am sure. It is the truth.

As we were pointing out the other day, just mentioning it, though it wasn't our theme, there are churches in Christ. We think of ourselves in Christ. I'm an individual.

But the churches in Christ, I'm quoting from Galatians now, you can read it yourself, there are churches in Christ, churches, think of them, groups here, a group there, well that group is in Christ, this group is in Christ, well aren't they all individual members, and can't they go from church to church? Yes, no. You say, well, well, well, there you are, you've contradicted yourself. Well, what I mean by this, you can get this in the Acts of the Apostles, and I want to keep on our line, but here's what you get in the Acts of the Apostles, being let go, they went to their own company.

That's right. That is, when they came out of prison, they went to their own company. That's good, isn't it? Just bear that in mind.

That doesn't say you can't go to prison in some other, I'm all going in other companies anyway, so you can't contradict yourself. But that's really quite different. That's a matter of ministers and God's choice.

But in the whole thing, there are companies in Christ. You say, oh, well, of course, we're not in that company, we've got walls all around us, that's all wrong. But the idea that if you like, it's floated to us in the Spirit, it is great and glorious thing.

And of course, if you put all the companies together, it's one big church. Hallelujah. All right.

It's a member of this company or of that company, normally speaking. And this then is a statement of the church, the body. And he goes right on.

The body, the body, the members of the body. That's a big thing to keep in mind. And a gifted body, okay.

A working body, yes. A loving body, that's mostly. You know, each member having the care, taking care of one another.

This is a marvellous concept. Would God it were more than a concept. But that's all you have is the concept of it in words.

It's you and I that have got to bring the concept into reality. I know, by the grace of God. You and I. Unless the Bible is only a lot of precepts, concepts, suggestions, theories, if you call the theories doctrines, and so on.

And you go all the way through. But it's only you and me, beloved, that can bring this great vision of God, this great concept, this thing that's communicated to us, this which we believe is the Oracle of God, written. So yes, we can do it.

It's a very, very great thing to bear in mind. It's no good getting here, the concept. Endeavouring to keep the unity of the spirit of the bond of peace.

Now let's go floating out, shall we, on a cloud and keep this marvellous vision in view. But we've got to live it out in the flesh. It's got to be made to work.

Gatherings like this, for the purposes for which we come, aren't mere things that we're doing what we like. Like people go to a rock concert, and they do what they like. I wouldn't go within a thousand miles of a rock concert, even if they call it rock gospel.

There's no such thing as rock gospel. You may not agree with me. I've upset people everywhere on this.

But I don't care two pings about that. There's no such thing as a rock gospel. Amen.

Well, unless you've got the rock gospel, that's rather different. Here, then, is the whole glorious thing. Perhaps you... I want to say something, perhaps I ought not to leave it quite in the air like that.

You can't wed spiritual truth to worldly fleshy greed. It can't be done. Now, they may say they do.

But it cannot be done. It's like shooting people full of germs and giving them antidotes all the time. How can you live like that? Everything to do with what you call rock, and I don't know whether you let your children buy them and sing them and sweetly wrap themselves up in it before they drift off into dreamland at night.

Don't destroy your children. The beat is of the flesh. The yelling is of God.

And you can't wed Christian words to them. You can't do it. Oh, you can.

It's been done all over the world. But not in Christ's regard. You keep yourself unspotted from the world.

Unspotted. And you can get spotted through your ears and through your eyes. Here's the whole thing for us to understand.

All right. We're on this great and marvellous truth of the body. He says this.

Verse one. Concerning the spiritual brethren, I would not have you ignore. You know that you were Gentiles.

Do you know this? Do you know that you were Gentiles? Are you a Gentile? No, you're not. That's the trouble, you see. I'm not a Gentile.

There are three companies of people in the world. The Jews, the Gentiles and the Church. That's what's stated in this.

And the Church is neither Jew nor Gentile. So keep that clear. That's what Paul very clearly says.

You were Gentiles. Not you are Gentiles. Hallelujah.

And if you're proud of being English, you deserve fifty stripes anyway. That'll let you off lightly. And if you're proud of being Irish, you should have a hundred.

Or American, you should have two hundred. You understand that? You've got to get all pride out of it. Amen.

And once you see this, it does tremendous things for you. Hallelujah. And we go on together.

You were Gentiles. You were carried away unto these dumb idols as you were led. Wherefore, now whatever he's talking about, where's he coming to? He's coming to Lordship.

There he is. Wherefore, I give you to understand that no man speaking by the Spirit of God calls Jesus anathema. And no man can say, Jesus, Lord.

The word is there, not in the Greek. You shouldn't ever read them. No man can say, Jesus, Lord.

There's one Spirit in the body. You've been made to drink into one Spirit. That's what we read.

All Paul's teachings integrate. He doesn't set out a schematic book in which he starts, you know, with this and goes right through everything. What you have to do is to understand God wasn't so very much interested in getting people to read the right doctrine.

Nevertheless, there is a true doctrine there. For those who have eyes, and I suppose really most of the divisions that happen amongst churches and groups is the difference in doctrine. And it is important.

But here's the truth. He's brought us right to it. If you're in the body, if I am a member of that body, and I am, and so are you if you're born of God, hallelujah, then here's the beginning where it all starts.

Jesus, Lord. And although we sing this chorus, you know, He is Lord, He is Lord. You see? And then we say every knee is going to bow and every tongue is going to confess that Jesus Christ is us.

That's really got nothing to do with us really. We say Lord now. That's every tongue.

All the blasphemers, mockers, the devil and everybody else has got to confess. But I'm not waiting for me to confess that He is my Lord. Catch His get enraptured and swung away with an idea.

You see? And this is the way in which the devil pushes so much into the future, which should be now. See, we're all visions of times that would have been wonderful and we say hooray, like the Conservatives would say when they get in tonight. You see, they say hooray, hooray, hooray, hooray, hooray, masses of people, all England under Conservatives.

Well, that's what I think. I'm not a Conservative, except in spiritual things. Then I'm very Conservative.

Fundamental. We don't use that word now. But here is the singing.

Here is the singing, beloved. They're all anticipating sweet banners around and food behind. They're just loving.

But we're not like that. I'm not envisioning something sort of carrying me away like I've been drinking too much sweet wine. Here.

Whether you're kneeling now, whether you're confessing, confessing that He's your Lord. Confessing, not saying it. Confessing.

There, I've got to confess it right. There it is. And this is what it's all about.

And this is, of course, how every true Church should start, really. Now, I don't mean we've got to get a new, we're going to get a scheme thought in. First we'll all stand up and say, Lord, or something like that.

Then we'll be dead as a dodo. But here is the approach to everything. Mmm.

Hallelujah. When you're already carried away, when you've been swept away by the power and love and grace and wonder, you've got to be carried away. Nobody will ever pass into what God wants them to know unless they've allowed themselves to be carried away.

Too self-contained. I said at the breakfast table this morning, I asked, you're too self-contained. We were pulling one another's legs.

But that's the truth. If you stay self-contained, you'll stop in your misery. All you have is your belief.

It's very fundamental. But that's not it. God doesn't want you to be a shut-up person in there with all your beliefs.

He wants you to be carried away, you selfish thing. So you've got to get carried away so that our hearts can mingle, so that our spirits can be one. How can I be one with you, because I'm one with you, so I'm one with you.

And you say, I don't know, yes, I believe, we're all one, aren't we, in Christ? Put the banner up, we're all one in Christ. But the proof of your oneness is released. The proof of your oneness is that you are one with me, you see, or with each other.

That's the proof of it. The rest is the testimonial truth that's written in the Bible. What a marvellous thing it is.

We have to come and say, Lord, I'm ready to be carried away. Hallelujah. That's what worship's all about.

The rest is Jesus, Lord, and you'll never get into your liberty that you can be in until he is Lord. And the Lord of me, oh, not my reservation, not Peter, I'm a phlegmatic, I am not a bucolic, and all this, that's all come because of a fall, don't you know? Don't you know it came in with sin? Everything that divides personality from personality is a sin. If you say, well it's my nature, that's what I inherited from my father, yeah, your poor father needed some help.

Don't you keep on and pass it on to someone else. That's the whole glorious thing. Well, I'm not one of the oppositional, don't you start to think all you people are oppositional, because they're free, and can shout and sing, Lord, because you're going to do it one day.

Don't you see what it's all about? And this is why the Holy Ghost has come. The Holy Ghost is, as we know, we could turn back to Ephesians 11, put our finger on the verse if we wish, he is, he is the foretaste, he is the army of your inheritance. The Holy Ghost, in other words, has come to the royal future and to the present in the measure that we poor little thieves can take it.

But you see, the purpose of the Holy Spirit is to overflow the measure of God. Always says he gives good measure, shake him down, push him down, run him over. Always, that's how it's got to be.

Every one of us has got to be an overflowing person. Not a shut-up person, and how wonderful this is. He is law in this element.

What a tremendous thing it is. Law. That's what it is, technology.

Oh. Let's go back, shall we, into the eighth chapter of this same book. Now, it starts in the first verse as cutting things off and so on.

We go down the verses, and we read this in verse four. As concerning, therefore, the eating of those things that are offered unto us in sacrifice unto idols, we know that an idol is nothing in the world. Nothing in the world.

The only thing about idols in the world, beloved Jews, the idol itself, whatever it is, is nothing. Nothing. People are worshipping nothing but the spirit behind the idol.

The, the, the deity behind the idol. Now, we only use deity about God, the God, but deity, if you may put it with a little d, they think God is the devil. Now, they are something in this world.

The idol itself is nothing. So you, this is where you've got to get this whole superstitious approach to outside things, by going into heathen temples. You want to watch the demons of Pantheon.

They are nothing. You can walk in the midst of all the idols once you know that you're sealed unto God. Lord, save us from superstition that is rampant in some people's minds that only brings fear and everything like that.

When we're sealed up to God, you can walk up, we were talking last night, you can walk up to all kinds of, in the Psalms anyway, before they knew the Christ. So then, the Lord brings us through, because I can remember, going to a certain house, a nice house, and on every door in this house there was a place. I imagined somebody had been taken off the door, that way, but I always like this.

If you invite me to your home, I shall be very inquisitive. You won't, you guy at my moment, won't ask nosy questions, but I shall look all round. And, yeah, well, I can't help it.

And, I noticed that on these doors, there were, evidently, something screwed on. So, after a while, I don't usually ask questions either. I usually know what I want to know, but I don't ask these questions.

But sometimes, they start to talk, and they opened up. Yeah, we cut this knocker off the door. It was a demon.

I thought, well, I wouldn't care if the door was covered with them. I'd slept inside this paper towel. You see, they believe there was a demon on the knocker.

It's rather like me. You see, you can eat meat, and if you don't condemn yourself in doing it, that's OK. If these things don't mean ending to you, you are the living thing.

You are the receptive thing. The idol is nothing. Now, I'm not saying all of you get a big pool with two horns smothered in red blood and put it on.

Now, don't get a horseshoe and put that on just to prove that you're free, and all that sort of thing. It's amazing, these things the rich people do go on. They're in balance.

I mean, especially in Ireland, where you've got little green men and leprechauns everywhere. You don't have to worry about that. Hallelujah.

I tell you, we've got more in England than you have in Ireland. We're a bigger country. We must have more.

It's very proportionate. Here, then, is the very thing for us to understand, beloved. He is a man.

Let's read on. We know that the idol is nothing in the world. There's none other God but one.

For though there be that are called gods, whether in heavens or in earth, there be gods many and lords many, but to us there is but one God, the Father, of whom are all things, and we in him, see where we are,

in the Father. Now, keep that clear, because you keep saying you're in Christ. You're right.

You're right. You're right. In Christ.

We have to perhaps tap an extra meat, but that's the last thing to say. We're in the Father. All right.

For whom are all things one God, we're in him, and one Lord, Christ Jesus. One Lord. Oh, that's wonderful.

By whom, or through whom, are all things. You know, without him was not anything made, that is made, and so we can go through in our hearts, and of course, enough in the scriptures, on this great line. One Lord.

Amen. And beloved, he must be the Lord. Do you understand that? Because he is the Lord.

Our Lord and Savior. And it's, you know, what we've got to do, is to get out of our heads something which is common, evangelically, in the world, and it's, you can go, perhaps one Sunday, and you respond to an evangelist, and you take Jesus Christ as your Savior, and then you go to a convention, could be Catholic or somewhere, and please, it's not serious, and then you're invited to make Jesus your Lord, you know, about ten years after. He's never your Savior till he's your Lord.

It was the Lord who was your Savior. Amen. It's because of our warped idea of salvation.

It's because of, somehow, somewhere, we've got to slip some hope in somebody's heart, and drag them in, and then eventually we'll get them through to where they ought to be. You know, beloved, there are concepts of truth that are absolutely ruinous, because we're in a world in which people will always opt for the lowest. Yes, they will.

You take life all around us. The majority of people, you see, this isn't a criticism, observation, you know it as well. As long as they've got a roof over their head, and they can smoke tobacco, and they can back their horses, and they can have their pints of beer, and they can get a girl, or a boy, whatever it is, and they just settle down, that's OK.

Now, that's the majority all over the world, isn't it? They opt for the lowest. You can have as much compassion on them as you will, and I tell you what, you can keep people, you'll think I'm a politician in a moment, won't you? Well, just as you know this, there is a wonderful word in the Athenian letter which says, I'm a fellow politician with a saint. Translated fellow-citizen.

It's in the Athenian letter. Fellow-politifier. Glory.

That's a Greek. And here is the truth. And it's a strange, it's this, this inclination in the human heart unto being political.

I don't mean wearing a rosette or a cover. But there's something in our hearts that politicizes us. This, the move is a political move, there's nothing straight down the centre as something from God.

There's a move on, but it's sideways. It's not forward. Unfortunately, there's very much movement which is backwards.

Political. You'll find it in churches. Sorry to have to say that, but it's true, and I've got to be honest with you.

Oh, I'd like to bring this out. Can't. What is this thing of a week? You can't do it in a week, these things.

Church is the thing, beloved. When you start scheming this and scheming that, you're being political. You're treating the church as though it's some sort of party or partisanship.

Under the Lord, you and I have got to move on into this greatness of His Lordship, so that I'm carried away under Him. Carried away. Carried away.

I believe there are times when you have to stand up and say, I believe. Like a poor tree, you know, in that terrible boat with the terrible stones. I believe God.

That's one. And then, when you have to sort of mail your colours to the mast and all that sort of thing, that's fine. But we're not in that realm all the time.

It's only one angle of it. There is a, I can, there's an enjoyment in God. There is a fulfilment of my being, of the why I am, and who I am, and what I am.

And I can know that carrying away in God, like music does for some people, like going to the theatre does for some, like ballet does for some. I'm not commending any of them. I'm just demonstrating.

There is a place where you're carried away. Carried away. Is that the kind of Lord you've got? I want to tell you, I preach from a carried away position.

I also preach from what I believe. But it's when you're carried away you get the fullness of what you believe. Don't you see? There's a difference in preaching and ministry from the carried away position.

Hallelujah. He's my Lord. I trust Him in the regions where I could not possibly plan for my soul, because I wouldn't know.

And only He can carry me in safety, in the great realms of safety that the world tries to copy when it talks about astral projection, when it talks about this, that and the other, and they get carried away in the spirit world and in the wrong spirit world. For this you don't have to sit down in a cross-legged position and think you're on a lotus leaf. But to be carried away, you've got to get out of yourself or you'll never know the Lord.

You listen to old Paul. He says that if we are beside ourselves, eh? Truly, man, you've got to keep your feet on the ground. If it's possible, I do.

On our insides we get beside ourselves. If we don't, that's because it's for you. It's all for your sake.

And the Lord has to teach us this, that he is Lord of realms into which I can only travel in safety if you really want to know the joys and the fullness of that to which you are heir. And when the Holy Ghost comes to us, beloved, it is to bring the future into the present. I mean experience.

Hallelujah. Let's have a look at this. I think we can say in the book of the Revelation, John is on the isle that is called Patmos, Revelation 1. All right.

Hallelujah. He's in this island and he talks about the Lord. And as you go down the chapter, you read these lovely things.

Let's start, shall we? He finishes at the end of verse 7. Even so, Amen. Hallelujah. I am Alpha and Omega.

The beginning and the ending saith the Lord, which is, which was, and which is to come. The Almighty. Hallelujah.

Now this Lord then, beloved, is the beginning and the ending and he's everything else. Everything is embraced in him. Beginning is the ending, was, I am, I am to come.

I am your new world, your new universe. That's it. And old John hears this, not too old then, I use the term affectionately, and he says, I is the Almighty.

This should help you on your Christology. I have to sit down and decide whether I would take up the Lord Jesus Christ on the theme of doctrinal Christology or move, because our time's so short, move in this area. Fundamentally, beloved, we're not here to pick up doctrine.

Not fundamentally. And if doctrine isn't a way into life and into fullness, it's your death. And you'll spread it.

I am the Almighty. This is the Lord speaking. Paul said, there's one Lord, I'm tracing the doctrinal pattern, but I'll reveal it now.

There's one Lord. Now, is that Lord so and so? Is he low and so? No, we're not going to, on that line, that would take us at least two more lectures. He's the Almighty.

That's the Lord God. Amen. Praise God.

Let's go on. I, John, who also am your brother and companion in tribulation and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos for the word of God and for the testimony of Jesus Christ I was in the spirit on the Lord. I'm not going to preach Sabbatarianism.

I was up in Scotland, way up in Scotland where we lived the other week, and talk about Sabbatarianism. It doesn't matter who they are, what they are, all these mighty fishing boats all round there. Fishing boats, and when I mean boats, they're trawlers, if you quite belong to the room.

And they're all moored in the harbour and in your meeting you've probably got fishermen. And you get the idea of poor fishermen out of your mind, that's forever, will you? A dead hand on a fishing trawler will be paid to know at least five hundred pounds a week, I'm thinking up to a thousand. A whole week.

So don't start thinking of these poor collar herring stuff. Anymore, will you? They're all just fishwives down trodden, etc. They go up there and start to learn.

It's a fortune now. It isn't only oil that's in the sea off Aberdeen. Here is the truth, beloved, just one sentence.

Now, they're absolutely strict Sabbatharians. And when you say, when you're going out, they'll say, Sir, Sabbath passed. In other words, they'll say, sail out at five past twelve Monday morning.

Sabbath lasts till midnight. You see? They won't go out, fish, go anything. All the boats lie in idle.

Five past twelve, you've got to look out. I tell you, they're rushing down to get their boats out. Now, you see, that's Sabbatarianism.

Don't ask me my opinion about it. John said, I was in on the Lord. Well, you will know as well as I do that that day was called the Lord's Day because it was the day when the Lord filled their vision in a glorious

and new way and from that time on that blessed Easter occasion could not not change.

In their minds it was the Lord's Day and, of course, you will know it was the day the Holy Ghost came when the church was born and all sorts of things I mean, born from God's heart onto the earth. What a tremendous thing it is. It was the Lord's Day.

Jesus Christ is Lord of my moments and Lord of my days. He's Lord of my life. He's the Lord of my breathing.

He's the Lord of my speaking. This is what you get and you can't get any other opinion than that from reading the book of the Revelation anyway. I was in the Spirit and Jesus was my Lord.

I was in the Kingdom and patient Jesus Christ is Lord. Are you in the Kingdom and patient when you call Jesus Lord? That's why you prefer to call him Jesus, Jesus, Jesus. You don't have to be very patient for that.

Nobody sees the power and dominion over every second. There is not, well I say nobody well, excuse me, perhaps everybody in this room does. But the whole thing is this.

You know, you go to the Greek speaking peoples. My wife and I had the blessing to be able to do that and and even among the Italians they talk about Sabato Sabato, that's Saturday and watch what we call Sunday. Hmm? Hmm? God knows.

That's how they speak. Hmm. Wonderful.

So the Lord must have dominion without dominating and that's a tremendous thing. I was in the Spirit and the Lord said and it was the Lord that was saying, I am and it was the Lord saying Alpha Omega the beginning the end. It's the Lord and He's not your Lord until that is in your being and in your thinking and in your planning though no man can hold it in their thoughts for 24 hours a day 7 days in the week but the fact that it is in your thinking means that it's got into those subconscious realms of the mind and your life is kept in that hold whether you're in bed or whether you're on your feet whether you're awake or whether you're asleep He's your Lord.

And that's a tremendous place to come to. Lord of my day, Lord of my night, Lord of my eating, Lord of my drinking, Lord of my thinking, Lord of my speaking, Lord that's it. This is the control He comes to have over your life when He comes to you.

It's the takeover. It's the Lord, my creator coming in as my welcome God, Lord Lord of my decisions. Don't take the decision and then nearly blasphemously say, Oh, it was the Lord guiding me don't you do that.

This is where there's so much tragedy in the church. They wake up after the surprise that something's wrong and then they become dependent on some woman or some man standing up in the meeting giving the word or something, you know prophecy. They're hanging on Oh Lord, did I get to work this morning? I see when the shoulders are all elevated right out of the evidence of God.

I love old in America of all places. God raised me up to point every land to the shepherd that speaks in their own heart. That's being one of the wrong and perceived where it gets to the spirit of concern.

Turns them off the voices so that they're no longer living responsive beings warm and affectionate and one with God but they're dependent on things outside of themselves. They're in the church and I'm in the

church but I've pushed it one step away from me. Instead of being in me it's in that.

Let me tell you this you must never take notice of anything spoken in your church, assembly, fellowship or anything. If it does not echo the voice that speaks in your heart it will confirm the knowing inside. But don't I know I've got to be careful here I'm talking as to the spiritual I'm talking as to those who are going on in Christ and I'm having to tell you sadly at this moment that before you reach and this is Paul's very saying, I love the man's sanity, approach to the ministry, especially the written ministry because once it's in print it's in print.

It can be spoken and congregations can forget it. So if I challenge you now to tell me what I preached on on Sunday night I wonder whether you'd remember it. But if it's in print, it's in print.

That's right. So when he wrote in print, although he didn't write like modern publishers must have you write or they won't publish. This is how weak and far away we've got from the spiritual truth.

This is what education has done for us, pushed us right out. That's what it's done. I warn you so that you learn not to worship your education or your degrees or think you're the better for that.

Here is the thing. When he starts to talk about additional spirits he says now wait a minute I want you to read chapter one two and three first. He says I couldn't speak to you as I'm spiritual but as I'm carnal.

Now do they get carnal by the abuse of the gifts? Or one of the reasons. Chains that depend on the wrong things. Isn't it a tragedy that somehow human beings are so lopsided, so almost schizophrenic even when they talk about the things of the spirit of God.

That they allow the things that are for beauty and for holiness and for the enhancement of the work of God to carry them away and God never intended it to be done like that. Jerusalem has got to be built whether it be on earth or whether it be in the spirit or whether it be in you as a city that's compacted together. Whither the tribes go up.

I've got all the tribes in me. I've never heard anybody speak like him. They're not devils.

They're not tribes of devils. But I've got a lot of tribes of thought. I've got a lot of tribes of imagination.

I've got a lot of tribes of understanding. I've got a lot of tribes of ideas and they have to go up to do. This is what Paul means.

He said I've got to be in a readiness to bring everything down to naught. Everything, everything that would rise up against God. Hmm.

Whole tribes of thought. I sit down to write and I'm flooded and I don't know what to do. Stand up to preach, I'm flooded.

Whole tribes of thought. You say, what a funny way to describe it. Yes, but you've got to be ready to understand somehow.

Hmm. Hallelujah. So Paul says, calm and preach with calm.

Divine. Ah. So in the end the church was nearly tearing itself apart.

Now what a tremendous and glorious thing it is to come under this understanding of truth. God wants us to pass into it. If my hair's terrible, you'll know why.

Thank you. He's a strange figure. Jesus would be speaking and he'd say, look here, see that lady down there.

Oh, why don't you get on with your theme Lord. He noticed all these things. He was normal, he was natural, he wasn't a preacher.

That might sound blasphemy to you. He just talked truth. People get their sermons from him.

Everything comes. And so we move on and we come to understand. Lord, oh Lord.

Paul's saying, listen to all you people. You've got words of wisdom. You've got words of knowledge.

You've got tongues. You've got the faith. You've got this.

You've got that. I want to tell you Jesus Christ isn't your Lord. You'd better disband the church.

I put that in. I put that in. That's the whole thing.

It's because we've got Lord's many speeches, but they're all singing He is Lord. There's only Lord when you come together on Sunday morning. Now God's got them all on.

This Lordship of Christ, it's so so wonderful. Let me come with you to the Acts of the Apostles now. The very beginning of the Acts.

If you like, the very beginning of the church. If you like, again, the first doctrine that ever came from the mouth of the church, Peter being its spokesman at that time. For he stood up with eleven.

All right. And this is how he opens the whole great sea. When he's going down through, we'll have to go on for the time sake, it says that Jesus Christ verse 32 God has raised him from the dead.

About this we are all witnesses. That settles. That's not in the realm of theory.

We are all witnesses. Amen. What a glorious thing.

By the right hand of God he glorified. That's where he is. Verse 33.

And having received of the Father the promise of the Holy Ghost he has shed forth this which you now see and hear. For David is not ascended into the heavens but he said himself, the Lord said unto my Lord sit thou on my right hand until I make thy foes thy foes. Therefore because Jesus Christ is the enthroned Lord let all the house of Israel know assuredly that God hath made that same Jesus whom you crucified both Lord.

Amen. Lord and Christ. Oh that's what the church began with.

This was the first great utterance from the church. Verse 32. What a tremendous thing.

They were all saying this Jesus is Lord man. He's Lord woman. He's Lord God's mate.

He's Lord. That's comforting us. Amen.

He's Lord. He's Lord. And I want to say you haven't had a true experience of Pentecost until that's come to you.

You don't have to have a great gap before somehow you crown the Lord Lord of your life. Amen. And until we come to this great position we're all very undisciplined.

And every man is doing what he likes. I'm calling it a Christian act or way of life. But it's not like that Philip.

There is a conformity. And don't think I'm saying you've got to be conformed to me and my ideas. I am not.

But I see that there's got to be a conformity. There must be. Do you know what the church is? You say, no Bobby.

Perhaps you never thought of it like this. But the church is the image of the sun. That's what it is.

The church perhaps I ought to say should be the image of the sun. That's it. There's a conformity.

There must be. Now you can't get together and say well this is what we'll start. This is what we'll do.

Oh no. You can't do that. You've got to agree you can willingly ditch all your ideas.

You can willingly abandon all that. And say now Lord. What is it? Somebody said lots of things go on at breakfast time in our house.

Quoting that lovely, that lovely phrase. Listen. Oh you'll know it.

Well of course if you're old enough you'll know it. You might be too young. You might have come too late in life.

I'll show you for you. Listen. The expulsive power of a new Don't you see what you can do? And you're getting.

Hi Lord it's me. Hi Jesus. Wake up.

I'm talking to you. People buy those books as little Christmas presents. What a marvellous thing to be the image of Christ.

Of course I know that depends on the personal relation with him. And we're all these lovely individuals. Every one of us shines with.

That's your only beauty my dear love. You're only beautiful in surprise you're like Christ. And that's where you are today.

You're all right. You're all right. Just keep on.

Just keep trying. You know I know some people have been told those things for about ten years. They seem to be worse now than they were when you first told them.

Don't you know anybody like that? Oh perhaps you might see that person when you look in the glass. Here is the thing beloved. Bow your knee.

I don't mean get on your knees. You can do it if you want to. Bow the knee.

Every knee bow. Every one of us coming to the place where our tongues will be able to call. For he said one thing.

He said this. Why do you say Lord, Lord and you don't do the things I say? Who's lying? You or me? Who's wrong? You or me? If you don't bow your knee when you say Lord, and if you do not do the things then he isn't the Lord. Now I know, and this will come to the Roman letter again in chapter 14.

And this is what we'll read. And when he starts this chapter chapter 14 you must remember he's got the person in mind that's weak in the face. That's how he starts.

Now there are some people strong in the face. You can throw the whole Bible at them and they take it. But there are some people who are weak in the face and you've got to be very careful.

Be careful never to destroy the smoking pots or break the brood of breeds. You elders be very careful. Even though you can only see one-tenths that thrive and nine-tenths that throng, don't smash them.

That one-tenth is very good. You ever read about the shepherd in that book of Amos where he went and he took out of the bed, just took a piece of an ear. The sheep would have been all eaten up but he took that.

That was precious to him. One of his sheep. But you might as well have the last scrap.

You haven't got a shepherd's son, you haven't got a shepherd's heart son. You haven't. Cut it out.

Learn the shepherd from them all. Learn that there's one thing that can not and it's the gentleness and the loveliness of the Lord. That can't fail.

Love never fails. Some of them say there you are Oh you do, they throw it back in your face. That's it, they've got to be dealt with.

But love never fails. What you do is registered in heaven. Love never fails.

That gives you the shepherd's heart that says that piece of an ear is mine. Talk about understanding the heart of God. Alright.

To the wheat then. And I'm in this great 14th chapter where God talks about holding people up in verse 4. And then he gets on this Lord's Day. One man esteems one day above another.

Every one esteems every day alike. Let every man be fully persuaded in his own mind. And if you regard the day you regard it unto the Lord.

And it doesn't matter whether it's Saturday or Tuesday. You know what I mean? If you regard the day, you regard it unto the Lord. And if you don't regard the day you don't say, who are you praying for? He's not regarding the day.

You don't regard it unto the Lord. You understand that? Here's a symptom of God who has no regard for time. And though the early church did regard this glorious day and say this is the Lord's day.

We've all taken advantage of it and we love to come together and we have the Lord's supper or we gather round the Lord's table. And so on and so on. And it's all very wonderful.

I've done it I can say every day of my life. Every Sunday this evening I guess. But to see this truth, beloved, we pass on.

Listen. None of us liveth to himself. No man dieth to him.

You understand that, don't you? You do, don't you? You don't. It's as if somehow we all all you people fell over and you're all dead this morning on the floor. I mean physically.

You haven't died to yourself. You've died to me. You've gone on.

You understand. You've gone on. You haven't died to yourself.

Jesus was probably suicide. You can't die to yourself in this sense. Now listen and then probably tonight God will preach, well you must die to yourself.

Galatians 2.20. But you must have two poles for the world to reverse and hold on. And it's true. Amen.

But in this sense you don't die to yourself you take your horrible self with you don't you? Or your nice self. Here's the thing. Now let's go right on.

Whether we live we live unto the Lord. Whether we die, we die unto the Lord. Your objective and of course he's speaking to Christians here is you're dying unto the Lord.

Wouldn't it be wonderful if someone said one o'clock this afternoon you're going to die. Go along and say Lord I'm dying unto you. Wouldn't it be? I'm dying unto you.

I heard a man in this very exeter while he had his last fleeting breath sit up in bed and say now it's anywhere it took place if you want to do it in America. One in the room knows it vividly. Not that he was there.

It's related to him. He sat up in bed and he was dying. I picked him up and struggled him onto his bed and he sat up when he should have been saving his breath because he had a shocking heart condition and he said unto you Lord whether by life or by death.

He passed. A young man said to me I was glad I was in a back death bed. He saw the passing of a giant.

Amen. And he went and put his body in the ground. He knew.

Unto the Lord death you're my friend. The Bible says it doesn't say it's the last one to be destroyed. Jesus is misquoting the Bible.

It says death is your last enemy. It doesn't say that. It says death is the last enemy to be destroyed.

At last. Death is your friend because Jesus has been through it. The Lord has been there.

Come to the place where the Lord lies. Oh glory to God. Why do you keep wanting him to come back? Oh because you're afraid of dying.

Oh you say it doesn't say he's glorious. Just as much glorious when you die. You see we're all twisted up inside.

Hallelujah. It's a marvelous thing to see the truth. Amen.

We die unto the Lord. Whether we live therefore or die we are the Lord. For to this end Christ both died and rose and revived that he might be Lord both of the dead and the living.

What do you mean Lord of the dead? I'll show you. Or will it in the Ephesian letter. You know what he did.

What is it? He ascended. What is it that he first descended? And he descended into the lower parts of the earth. That's an intriguing thing to me.

And he said and he led captivity captive over the whole realm of departed spirits according to the plan of God in that death. That's one of the reasons he had to die. Do you know what they sang? Excuse me it wasn't written.

See the concrete here oh come. Poor old Handel. Hadn't breathed a breath then.

But down he went. The conquering hero. Captivity.

Here's the Lord of the dead. Don't you see some dark black ghostly ghoul is the Lord of the nether regions. Don't you see that? That's come out of sheer myth.

Rose triumphant. He's the Lord of the dead. He's the Lord of the living.

He's got everything in his hand. Everything is safe. And everything is working out hmm even if you were upset.

And they return to labour government. He's got everything in his hand. Couldn't make the opposite.

Here's the thing. The Lord's in his hand. Everything's in the Lord's.

Do you believe that? Everything? And I don't care who's up there. Not that much. Because the Lord is ruling.

Yeah. Someone just frantically rushed to the ballot box today because you very much care who's ruling. You see.

Because of money. Because of advantage. Because of Oh you say you're the Lord.

He sits in there and laughs. Sometimes he laughs he's a vision. Read.

The Lord wants us to sing this great Is he your Lord? Is he? Last verse. We've got five minutes. This again is something that you will have heard.

I love it. You hear it so often I suppose because I love it. Keep on saying it.

The Lord never had any trouble with a man named Paul. That is he went and did the miracle in him. His state was changed from Saul to Paul so that he was called Paul.

Because you know that Saul means big and Paul means little. And when he was changed from Saul to Paul on a Damascus road see when he changed him this was the ground upon which he changed him. He acted sovereignly.

You would have thought so if you were born riding on a donkey or whatever it was and the next minute you find yourself with your nose rolling in the dust. You would have thought something sovereign was

happening because the horse didn't fall over or what it was. You see the very light flashed and the voice spoke.

You would have thought what Paul thought. This must be the Lord. That is what he thought.

You are the Lord. That is Paul's secret. That is the secret of Paul.

That is the whole secret of everything. That is why when you read his epistles you don't read the Jesus, Jesus, Jesus, Jesus, Jesus. The Lord knows I am not reading that.

You read the Lord Paul a slave of Christ Jesus. See he had to mention that name Jesus in this golden phrase. Christ Jesus my Lord.

Jesus could be banal. He knows I don't mean that. But Christ.

Do you know what that's like? If I may use this term it's like you are getting on your knees and washing his feet with tears. Did you know that? For all the others. All around, got him in there one washes feet and then she comes and she washes his feet.

She put her head right down to his feet and had to and he knew he was her Lord. And she did too. This baptism that brings you into this over familiarity I abhor it.

This baptism that brings my whole nature voluntarily, not by force up in an unmistakable power down to his feet. She made him roar and cry. Blessed be the name of the Lord.

Do you love him? Respect him, will you? At least let's have respect. Jesus hasn't been made common. The cross exalted him.

The resurrection exalted him so fervently. The ascension lifted him higher still. The enthronement higher still.

The anointing higher still. At least in the logic of thought. And that's where he is.

That's what it's all about. There is one Lord of all. And you mustn't have a different Lord from me.

We have one glorious Lord. I pray this morning for the revelation of him in his exalted heaven where they all worship him. Don't, don't.

When the clouds come and kneel and all that comes, millions upon millions upon millions upon millions upon millions millions of myriads to use a lovely term all have to kneel and confess thou art Lord. Don't let the tears run down your face and say, Lord, I don't know, I'd have known this years ago. If only I had lived like this.

If only I had. Now, about a minute because our time you can do more in a minute than you can say in ten minutes if you stand up to pray. Lord, thou art my head, my Lord, my king.

Thou art the infallible one. Hallelujah. I'm the slave.

Blessed Lord. We'll never be able to thank thee, Lord, and we know that a million words would never do it. One.

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