

# Beloved, Let Us Love One Another

by G.W. North

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*The sermon emphasizes the imperative of loving one another as a reflection of God's love and the transformative power it holds in our lives and communities.*

**Duration:** 1:11:53

**Topics:** "Christian Life"

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## Description

In this sermon, the preacher emphasizes the importance of understanding and sharing the love of God. He acknowledges that not many people grasp this truth and even fewer have the freedom to express it without being influenced by personal agendas. The preacher then refers to 1 John 4:7, encouraging the audience to love one another and read the verse to each other. He emphasizes that this love is not exclusive to certain relationships but is meant for all children of God. The sermon also references the story of the woman at the well in John's Gospel, highlighting the idea of leaving behind old ways and embracing the abundance of God's love.

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## Transcript

Let's sing it again, shall we? Yes, amen. I hope you've all got books this time. Sing it to one another, sing it to one another.

Beloved let us love, for they who love. For from beloved let us love, for love is great. And he who loveth not.

Beloved let us love, for love is great. And he who loveth not. Beloved let us love, for love is great.

And he who loveth not. Do you think that person doesn't love you? Do you think that person doesn't love you? You'd better ask them. What's the use of singing empty words? This is the finality.

This is the curse of churches. What's the use of singing nice sentences? If you think there's someone here who hasn't loved you, or you're not really loving them, you'd better go and sit beside them and sing it. Go on.

And when you sing it, I hope you didn't shut yourself up in a glass case or an ice cube. Who wants icebergs? Who wants icebergs? You'd better go to that person if you think there's not enough love between you and get it right now. I don't mean mere bodily love, I'm not talking about that.

And you. Go on. Go on.

For if you've sort of been keeping in your little tent and somebody's been in their little digs, and you don't really love them, although you're quite prepared to, well you'd better go to them and do it. That's what you'd better do. If Jesus had stopped in his own home, we wouldn't be sitting here this morning.

He came with his love, and he let it burn out through his blood and his agony and his pain and his self-crucifixion. Amen. The real offering to God was not the bloody, bloody crucifixion that had to do with sin.

It was Christ's self-crucifixion of himself to his father. He offered himself to his father. That was the real thing.

Typified in the Old Testament as the whole burnt offering. Nothing to do with sin. Nothing to do with hell.

Just the offering of himself. In fact, it had to be so free from blood, although the blood had to be shed, that it all had to be washed. Washed from all blood.

Have you noticed this? If not, you ought to read your Old Testament for this reason. The first chapter of Leviticus, the first offering mentioned. The whole burnt offering.

Washed clean. Washed from every last dripping of blood. How about that? And then put together again and offered to God.

How about that? You never thought of that before? Well, perhaps that's what conferences are for. Hallelujah. Alright.

Can you offer yourself in perfect love? Hallelujah. Perfect love. Glory be to God.

Amen. You know, I'm going to get up and come round and give you all a big hug. Are you ready for it, brother? Amen.

See? Beloved, let's love. Amen. Well, what do you do? Let's love.

What do you do? I'll tell you. I'll tell you. I got hold of a little girlie that was here.

She's been here over the weekend. Last night. And I said, if only you'd let me give you a big hug.

I said, if you'd let me be a big dad to you and give you a big hug. We sat there for half an hour. And I offered it to her and she pushed it away.

But I'm an old hand at it. I've learned it. And I offered it to her and she pushed it away.

And I offered it to her and I pushed it away. Christine brought me in a drink of hot milk. You should live in the house.

And I drank it and I offered it to her again for love. And then at last I said, well, why not? All of a sudden she broke. She came and sat beside me and I said, come on, let me give you a big hug.

Let me give you a big hug. Don't you see what it's all about? And why was Jesus crucified wide open? Amen. You tell me.

Hallelujah. Let's love one another. Let's be real.

Let's be pure. Let's be true. Let's be universal in our love.

Let's not fasten on one particular crony. Or one particular this, that or the other. Let universal love flow from the universal God through our universal being.

That's it. The whole of our being. I mean everything of us.

Everything within us purged. Everything cauterized in the fire. Everything crucified and dead and come alive again.

In a new wonderful life. Let's love like that. Let's love staked out wide.

Let's love open to the whole wide world. Let's love beloved. Let's really love when we talk about loving.

Let's mean something that God means by love. So that we know that God is love. And when they point at you say, that man is love.

That woman, she's love. You can't have a caustic tongue. You can't have any sting in your words.

You can't have any subtle motives. You can't have any base desires. You can't have anything that's small and little and tainted and twisted and perverted.

You can't have anything that's for self gain. For love is self giving. You can't have anything.

The one thing that's stated about Jesus in the prophecy of Daniel. Is that he was going to be cut off and have nothing. Hallelujah.

He was going to be cut off and have nothing. Hallelujah. And lo, he's gained everything.

Hallelujah. Bless the day of the Lord. You know, I've discovered, I'm just chatting to you.

I'm not preaching. I may preach to you later this time. Some of you will have heard me say this before.

But if you will come to the conferences where I am, then that's up to you. One of the things that you have to discover. Oh, well, I wanted to be chatty and sit down.

All right. You know, this is all wrong. To be a real teacher, you have to sit down.

It's always the audience that stands. Stand up, speak up and shut up. Is that what it is? My wife tells me, she says I must be losing my voice.

But I've got so used to chatting on sort of drawing room levels where house fellowships are concerned. I sometimes forget if I get in a larger hall. But we managed to fill that great big hall at Cliff the other week.

So it was all right. I suppose one can rise to it. But.

The real tragedy, beloved, is with so many of us, is that we are put into. Somebody described it like this to me themselves in that I was talking to this young lady. She said, I feel as though I've got a suit of armor on inside.

This is what she said. That's what she said. And she couldn't get out of this suit of armor.

That's what she said. And the trouble is, is this. Most of you were put into a suit of armor, a straitjacket when you were about three or four years of age.

And now you've grown up. And of course, you don't fit your suit of armor. That's your trouble.

That's the trouble. And so you get tighter and tighter and tighter and you crack. And you break down.

You have nervous breakdowns. You have mental breakdowns. Because your parents, I'm sorry, but they did that.

They put you into an emotional straitjacket. Perhaps your dad was in one too. And your mother.

And they didn't know the way out. Either. That's the trouble.

You're in this emotional straitjacket. Isn't that right? And you know the best way to break a suit of armor? I've broken many. I must have strong arms.

I've put my arms around these kids and I have loved them and hugged them. And I haven't wanted any devils casted after them. See, people are trying to cast out when they shouldn't be cast out.

This is one of our big troubles. We've got devil hunting. We've got big bugs all over the place.

The real trouble, mind you, there are demons. They've got to be dealt with. But the real trouble with everybody is that they've been put into this case, this armor casing, and they've grown up, glands have developed, their whole minds have developed, all sorts of things.

Literature comes to them. They're taught. They have strange new desires and feelings in them.

They don't know how to cope. This is it. I'm not trying to excuse sin or anything like that, but this is the basic reality of it all.

And they just can't get out of it. Amen. So they rage.

They throw cushions around. They chuck chairs about. They do all sorts of things.

Somebody says give them tranquilizers. Somebody else says give them shock treatment. Somebody else says give them a dose of psychoanalysis.

This is what they say, you see. Some do even worse. But glory be to God beloved, that's why he came.

He came to meet man in these conditions. He came to meet 20th century man. Hallelujah.

Blessed be the name of the Lord. Why do you young people go off on the LSD trail? Why do they seek these things? It isn't just for kicks. Why do they do that? It's because their church has failed, beloved.

They can't love. I met them on the long, long trail out in India and Nepal. Our young people, precious young people, out there to pick the weed and smoke it.

Yeah. Seeking God. Seeking release.

They're fed up with the clichés. They're sick to death with the things that don't even work in their own parents. That's the truth.

Somebody came to me, a young man, he said, I want you to tell me how to bring up my family, please. See. I said, you'll have lost your family in the next few years unless you're very careful, young man.

You think your job is to go out and evangelize the world. Your field for evangelism has come out of your own wife. Yeah.

And you'll lose them if you don't love them. You love them and love them until there's no end to your love. See.

It'll be your death and that'll do you good. You love them. Doesn't matter what they do, you love them.

Praise God. And hug them and hug them and hug them and kiss them. Oh, well, we don't.

How many young kids come to me, oh, we don't do that in our family. And I've spoken, I've gone and spoken to the parents. I say, well, you see, we're not that sort that wear our heart on our sleeves.

Well, you ought to be ashamed of yourself. Why don't you wear your heart on your sleeve? What's wrong with it? Is it so bad that you can't? What's wrong with it? God's not afraid to show his heart. Praise God.

You're supposed to wear your heart on your sleeve. It's better than having a sticker on your car. Here, stickers all over the car.

You want to get every motorist saved and their own children that's going to sleep, start taking drugs if they're not careful. This is the trouble. Hallelujah.

Glory be to the name of the Lord. I came to Jesus and he loved me and he smothered me and he smothered me in his love. That's what's happened to me.

I've been drowned in his love. That's right. Look when the prodigal came back.

He came with his little speech. He got it all worked out and father fell on his neck and kept kissing him. Never gave him a chance to get his speech out properly.

That's right. This is what Jesus says. Read your New Testament.

I tell you, if you don't see it in men and women, beloved, bless God. Pick up your Bible and read it there. You know, I can remember when I was a kid.

I know children aren't always right. Some people think that, you know, somebody said to me the other day, I like to listen to you, it's up the kids and down the parents. I said, no, it's not true.

I might tell you it was a young person that said it. But it's right. It's parents that bring children into the world.

And you young people are going to be parents too. You see, I can remember when I was a kid. I remember you children have strange ideas.

They really do. But I'll tell you this much. Unless they're viciously indwelt with the devil, and some are indwelt before they leave their mother's womb, because parents temper about with spiritism, whilst the kids are being formed within them, this is the tragedy of so many mothers, you see.

They may have a vicious devil inside, but I've never discovered anything, even though a person's been indwelt almost to the level of legion, but they're still wanting love. Why do you think legion was out in the tombs crying from the dead? What was he crying for? For an ear of love to hear him. And that ear was Jesus.

There was a raging storm on Galilee, and the disciples were frightened of getting drowned, skin-savers they were. But Jesus had heard a man crying his heart out for love over there on the other side of the sea. And he put the whole nucleus of the church at stake and at risk in order to go to him.

That's how Jesus reckons it up. You know, church talk, church talk, church talk. Let's have some sinner devil possessed talk, shall we? Let's get out after those that are wanting love.

In case we get so exclusive about Jesus perfecting his bride in these last days, as we've only got about two seconds left. Let's get out and love those that need loving, shall we? And let's start to forget about ourselves. It's a new form of neurosis, of being taken up with self under the guise of body.

Jesus put his whole body at risk, staked it out on the cross, had it ripped, torn, near disemboweled, torn to pieces, nearly. That's what he's prepared to do with you. That's the line on which the body is conceived and held by God.

And that's a tremendous thing. I remember when I was a kid. Of course, I suppose you still think I'm peculiar.

But I can remember a time when my parents corrected me. I expect it was right. I can't remember what I did.

I suppose I'd done something wrong. You never forget the wrong things. We're constituted so that we always forget the horrible things and remember the nice things.

And I suppose I played up, done something wrong. Well, we had a great big ginger cat at this time that I called Sandy. It was mine.

Mind you, we needed him. I lived in Bethnal Green and there were lots of vermin around. And I remember getting up in the corner and getting hold of this cat and picking up this gorgeous big cat.

And I loved him and I said, I said, you're the only one that loves me, Sandy. And I was wrong. Of course I was wrong.

And they are wrong. But how are they going to know they're wrong unless you love them and disprove it to them? You see, how are they going to know? It's no good you preaching at them. They can't hear.

They don't want to hear. They want to be loved. That's what they want.

That's right, isn't it? I mean, I'm not clever because I know that. Oh, glorious truth is that people are just pining away, dying away, needing the love of God. That's why he sent it into the world.

And usually speaking, very few have enough sense to understand it and few there be who have enough liberty to give it, to really give it to people, without being fleshy and sentimental. Overpowering you with a personality cult or imprint. The whole blessed thing, beloved, is that we're to love and love and love and love and love.

Let's read 1 John 4, shall we? I hope you don't think that what I've been saying is a sort of an idea of mine. Well, it is an idea of mine, but it's not original with me. It's not wrong having ideas.

It's watching the ideas that are original with someone. That's when you've got to watch them. Because there's nothing new under the sun.

So we're told. But in this 1 John 4, we look at verse 7. I tell you what we'll do. We'll read the first six words aloud.

Now read it to someone. Read it to someone. Go on.

Turn to someone and read it to them. The first six words in verse 7. Now turn to the other person. Now turn to the other person.

Four. Turn it to someone. Read it to someone else.

Don't sit there on your own. There's someone sitting in front of you. They'd like to hear you read it to them.

Let's love one another. Have you ever heard, has that person ever called you beloved before? Well, try someone else who hasn't heard you say it. Because this isn't special for husbands and wives or cronies.

It's for all the children of God. Beloved, let's love one another. Let's love one another.

Isn't that lovely? Praise God. I said it's not original with me. But it's original from God through a man who's a great favourite of mine.

This dear John. Let's love one another. I do bless God he doesn't come along and say, Now, friend, let's teach one another something.

Because I'm such a duffer. So would you be if you were me? So have pity on me. Let's love one another.

This seems to me to be the greatest understanding. This seems to me to be a basic need. This seems to me to be of heaven and of God.

This seems to me to be a fire to warm my spirits. That's what it seems to me. Let's just love one another.

In the pure, specific love of God. Isn't it marvellous to do that? Let's love one another. Amen.

And take everybody on one at a time, as you're advised. What do we sing? Oh, the love that sought me. Oh, the love that sought me.

Oh, the grace that brought me to the fall. Oh, the wondrous grace that brought me to the fall. You'll bring that person to you if you love them and are gracious to them.

It draws. It attracts. It repels devils.

They hate it. It repels those that stubbornly cling to sin. I said stubbornly.

We're all born sinners. It repels those. But hallelujah.

You love me. I'll give you everything then. You love me.

I'll do anything for you. You love me and you'll get the best out of me. You criticize me.

Especially if I'm tender. I've got a bit tough now. But if I'm tender and I want to take the place of the babe, I'll shrivel up.

You criticize me. Because I've got tough now. I was sitting in a car not so long ago or something.

And this person had only just come to sort of know me. And we'd just begun to know one another. And they said, tell me this, brother.

I'd like to ask you a question, please. And I said, all right, go ahead. And they found a bit of difficulty in getting it out.

But in the end, they said, well, why is it we always hear such bad reports of you? You have, haven't you? Why is it? I don't shrivel up now. When I was younger, I would have gone up in a corner a bit with my sandy cat. But now I stay out in the open with God's lamb.

You see. Hallelujah. Let's love one another.

Glory. Love is of God. It is of God.

Whether all the prophecies you hear are of God, I don't know. Whether all the tongues and interpretations or discernment so-called that you hear of are of God, I don't know. But I know that love is.

Love is of God. Hallelujah. Isn't that lovely? Let's read on.

I'm thrilled with this. Look at the rest of verse seven. Everyone that loveth is born of God and doth God.

They know God if they can love. If you can't love, you don't know God. Well, that's not original with me.

It's what the Bible says. You always get into trouble if you insist that the Bible is true. If you can't love, you're not of God.

Sorry, no apologies for that. God never apologizes for telling you the truth. You see, it isn't sufficient to believe in God.

You've got to know Him. You understand that, don't you? You've got to come to know Him. I didn't say you didn't believe in Him.

Neither did John. But he said if you don't love, you don't know Him. When you know Him, you know that that's all He wants.

He wants you to love. You've learned the secret. What does He want me to do? You see, people come to me.

Strangely enough, they come in tears sometimes, dear people. And after a while, they say, what's the matter now? And perhaps she or he will say, generally the she's, you know, men are supposed to be too tough to cry silly things. I'll tell you what, when I had a church in Bradford, these two people were in it, so

I've got to be very careful about that.

These two here, these two old stagers, you see, they were in it. And I don't know whether they were there when I stood up one day and confessed to the church. I said, I know God's got to do something more in me.

I can't cry. I hadn't cried for years. I didn't know what it was.

Decades, I'd never shed a tear. I couldn't. I was brought up on the dictum, it's a very stupid one, that boys don't cry, it's only girls that cry, you see.

And I couldn't cry, you see. So I knew God had got to do something more in me. Hallelujah.

Can you cry? Can you cry? I don't mean with temper. Lots of people cry with temper. Can you cry? I don't mean with disappointment either.

Lots of people cry with disappointment. I mean ability to cry. Hallelujah.

I don't mean washed away with tears. That's a defect that should be healed. If you're one of those emotional people that can't stop crying, the Lord can heal you from that.

That's a personality defect. It's not sin. Same as you're one of these people who can't stop cracking silly, stupid jokes.

The Lord will heal you. You can be healed from that. That's a personality defect.

And you can be healed from it. It generally shows that you're wanting to assert your mind and cleverness above somebody else. You need healing.

The Lord will do it. He loves you. So you can go through all this.

If you're one of these permanently miserable people, and they say, well, you're a pessimist, the Lord will heal you. Or if you're one of these super optimists, great big gushing people, the Lord will heal that too. That's right.

Jesus Christ is normal. Perfect. You won't find him cracking corny jokes.

You won't find him weeping except about proper things to weep about. You've got to be like Jesus, you know. God won't have you in heaven if not.

You understand that, don't you? You mustn't think God's going to fill heaven up with a lot of sinners. Hell's going to be filled up with those. You've got to be like Jesus.

Hope you're applying yourself. Seriously, I mean. Do it.

It's a lifetime work. And if you can't love, dear beloved, something's got to happen to you. You don't know God yet.

God is love. That's what he is. He's love.

And once you really know him, you can love alright. And the great growth now in love is that you'll be able to love anybody, anywhere, anytime. That will be maturity.

You're going to come to that. Doesn't matter what they do, brother. You see, they may stick thorns in you and they won't fester in your spirit.

They might cause your blood to flow. That's grace. The whole wonder of it all is that God is doing this in us all, isn't he? God is love.

Amen. And when we yield to this great love of God, we're not critical of others. We make every allowance.

The underdog always gets our love. We bend over backwards. Nay, we crucify ourselves if necessary.

That the underdog should be saved. We'll seek to establish righteousness for the underdog always. That's what Jesus did.

It was his own. It was his own goodness, but he came down to reach the underdog. The one that was accused.

The one that was condemned. Always. Have you noticed that? And when they were accused and condemned, he would say, where are your accusers? Hasn't anybody condemned you? Oh, no.

I said, I don't. I don't condemn you. You see, as a matter of fact, he doesn't expect anything much of sinners.

He doesn't. So that's why he doesn't accuse them for not being what they think or other people think they should be. You see.

Because he doesn't expect anything of us. Except sin, corruption, all the imperfections. That's what he expects of us when he finds us like that.

If we're taken in our sin, and we all have to be taken in our sin to Jesus. There's no other way to go to Jesus originally. So that's why he never condemns.

Never accuses anybody. If anybody wants to accuse, he says, get out. Get out.

Hallelujah. This is lovely. I hope you never listen to accusations, do you? I hope that your heart always seeks to establish a foundation for saving the worst, the lowest, the outcast, the underdog, the accused, the condemned, the outcast.

Hope you do. Hallelujah. When you really, when you really love, and you've discovered, you see, this is the way you really have to discover it.

I think John gives us little clues to it in this chapter. In, in, let's have a look at verse nine. No, verse ten, sorry.

Herein is love. This is love. Love's in this.

Not that we loved God. So you don't make any demands, first of all, that the other person loves you. You don't make any demands that the other person loves you.

You've got more than enough love in you to fill them, because you're overflowing with God's love. So you've got more than enough. You don't make any demands on them at all.

All the demands are on you. Herein is love. Not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins.

And then, if this is love, then you go to verse nine. That love's got to be manifested. In this was manifested the love of God, because that God sent His only begotten Son into the world that we might live through Him.

In other words, beloved, when love is manifest, it manifests itself in the only way possible. He had an only begotten Son. If Jesus had failed, He hadn't got another to sin.

It was, if you like, what we might call a last-ditch stand. It was the one and only chance. God never dabbled about with lesser things.

He never tried this and said, well, now we haven't succeeded this way. Now we'll try that. Oh, well, that wasn't quite right.

That wasn't quite good enough. Let's try something else. Now, this is how God manifests this great love.

Amen. The only begotten Son. He'll succeed.

Having one Son, His well-beloved, He sent Him. He said, they'll reverence My Son. But they didn't.

Now then, He's failed. Nay. And when love seems to have failed, it comes to the very place that can't fail.

For they said, cast Him out, away with Him, crucify Him, and love finds a way through death and resurrection. Amen. Now, if you're prepared to love like that, you will.

And this is why it says in 1 Corinthians 13, love never fails. Never fails. Blessed be the name of the Lord.

Isn't it lovely? He sends His only begotten Son, that we might live through Him. Now, that's the great art of love. If you're living such a wondrous life, then you've got one great desire.

Oh, if only this precious person could live the life that I'm living, Jesus, by Your grace. If only this person could live the life, Lord, that You've given me. Hallelujah.

That's it. That's the secret of it. Give it.

Because you know you're living it. There's no boastfulness about you. As a matter of fact, in the end, you don't even think about it.

And giving becomes your nature, rather than thinking. For God so loved the world, that He didn't think about it. He gave His only begotten Son.

And love is that which carries you beyond the need for thought. Love culminates in utter self-giving and total self-abandonment. Hallelujah.

This is its nature. This is what it will always do. It therefore finds no need to hold back.

It never finds any need to pause and think. Never. It now knows the way.

Hallelujah. And it becomes total. It embraces all.

It takes in everybody. Every need. Every case.

Everything. Never fails. Blessed be the name of the Lord.

Well, beloved, that's what God is wanting for you. And I think it's marvelous that He should ever think this thing about you. And should ever lay His hand upon you, so that you can come up with a blessed certainty in your heart.

My Lord, I can. You've chosen me. I can.

I can. And of course, it's very simple really. We go down and it says this.

Beloved, in verse 11. If God so loved us, we ought also to love one another. We shouldn't find that difficult.

That should be very simple. Because, I mean, it says in verse 20, If a man say, I love God, and hates his brother, he's a liar. For he that loveth not his brother, whom he's seen.

How can he love God, whom he's not seen? Amen. You see? That's it. And it's all very simple.

This should be the simplest thing among us. To love one another. I mean, I shouldn't be needing ever to stand up and preach this as the sort of height that you will attain if you keep striving.

This is basic. This is the simple truth. This is the foundation of all.

I mean, it's so strange. It's sort of preached as peak stuff. For the very reason I told you about.

You were born into a family where your mum and dad probably were very, very sort of straight-laced and they couldn't love and could never demonstrate it. So, you've sort of grown up with the idea that this is something you want to achieve and you want to find a nice young lady or you want to find a nice young man. I mean this very seriously.

I'm not at all fooling. And you want to set up a home and you want it to be a little nest of love. Think you're going to achieve something marvellous because of the total failure.

This should be basic. You should have been born into this. Fundamental.

Everything's got turned upside down. So, the gospel is an amazingly startling message. Whereas, it's the place from whence God started originally even to think about having a family of sons like Jesus.

Sin's twisted it all. And it's terrible. Look at verse 12.

No man's seen God at any time. If we love one another, God dwelleth in us and his love is perfected in us. Hereby we know that we dwell in him and he in us because he's given us of his spirit.

Amen. That's right, isn't it? This is how you know. You'll never know if he hasn't done this.

He's given us of his spirit and it's opened your eyes. The gift of his spirit. He so loved the world that he gave his son.

But on top of that, see, don't know what you would have done if you'd have had a son and you'd have sent him to Roar, for instance, and they'd murdered your son. It's a terrible place, Roar. Have bees that sting you behind the ear in the morning meeting when you're wanting to pray.

Have cows that break out sometimes and we have to stop the meeting and go and find them. Terrible place, Roar, isn't it? And they killed your son. Come on, you parents.

I've got to ask you a question. Would you say within 50 days that you'd send your daughter there? Would you? You'd say, what? I'd rather see you in Australia. But you see, after they'd murdered his son, he sent the Holy Spirit in 50 days.

What do you think of that? I tell you that's love. When you've received of that spirit. That's how you know God's love.

So that we're not worshipping an act in history that we can read about in history books or the mystery books. The Bible. The mystery of God's love and of redemption.

You see. But He's given us of His Spirit. The Holy Ghost has come.

We've received His Spirit. He's given us of His Spirit, beloved. Oh, and we see.

We see the secret of it all now. We can see it. What love.

You know, I send my son. I reverence him. No, we don't kick him out.

Worse than that. Treat him like a swine. Lower than the lowest.

That's what we'll do. I'll send my spirit. What do you think of it? What do you think of that? What do you? It amazes me.

I come near to tears when I think of this. I've got three daughters. I wouldn't send a second one if they'd murdered the first.

What would you do? And begin to understand this love that you talk about. And begin to let your soul get saturated in God. And begin to let the mind of God work in you.

And let the transformation come, beloved. That'll even change the look of your face. And the sound of your voice.

It'll change all your ambitions. It'll melt you. It'll tender you.

You'll never be the same person again. You might lose thinking of it now. Even respect for yourself.

Now that you're not in it. And thinking of that. It might be terrible.

But when you're in it. You'll have lived. Really lived.

For the first time. Loved. So that the spirit can pour out through gaping wounds.

So that you can pour out love upon being insulted, treated unjustly where you ought to have been treated justly. You see. Love.

Love. Love. It's incomprehensible.

It can be believed only for a start. And then you come and experience it afterwards. Immeasurable.

Men can't talk about it. If they do, they should do it from a heart of tears. Yes.

And with bated breath. The love of God. He's given us of His Spirit.

And we've seen it all. Father, would you really crucify a son to give us the Spirit? Would you really crucify a way? Would you really do this? Yes. Yes.

Oh, Father, how You love me. How You love me. Yeah, that's it.

He sent the Son. Verse 14. We see And you testify that the Father sent the Son to be the Savior of the world.

Now we know it. Glory. You see.

Let's go back to John's Gospel. You know that his epistle You needn't turn back. I mean in your thinking.

You know that his epistle is the common thread and the amplification upon his Gospel. Go back in your thinking to the fourth chapter of his Gospel. There you have the story of the woman at the well.

Jesus is sitting on the well. When she comes, you know the story. And at last she runs home forgetting her water pot.

Deliberately leaving it behind. Because the age of getting your cups full is past. That was all right for David.

It's the age of springing rivers and flowing rivers now. So you leave your water pot behind. Why stick to a little water pot when you can have a spring and a river.

You see. So she left that behind. That age is all finished.

And she runs home and she finds her friends. The men. They come rushing out to Jesus.

And they see Jesus and they say Now we believe. Not because of what this woman says. But we believe you see.

That you are the saviour of the world. That's the time his first mention in the Gospels in John 4. But this is different you see. They hadn't received his spirit.

Now we know. They believed he was the saviour. But we've seen it.

Now there's been a Calvary since then. We've seen what they believed. There's been an outpouring of the Holy Ghost since then.

We've seen it all. Blessed are they that believe. Without seeing physically.

But blessed after believing. You come into seeing with the eye of faith. Hallelujah.

And you know. You see it with the eyes of your heart. You understand it all quite simply.

It's all there. You see. And on we go.

Whosoever shall confess. And this is your word you've got to see. John's running on into it.

He uses it a lot in the 5th chapter about testifying. This is the record. Bearing witness in the 5th chapter.

He's introducing it now in the 4th. We testify in verse 14. You see.

We testify. It's my testimony. Not just what's written in the Bible.

It's my testimony now. In verse 15. We confess that Jesus is the Son of God.

Glory. You know what that means, don't you? You can only confess that Jesus is the Son of God if you've received the Spirit. You say, really? Well, can't you believe it? Oh yeah, you couldn't believe it before then.

But you can only confess it. When you know it. That's right, isn't it? You do understand that, don't you? You can only confess what you know.

What's real. You can talk about a million things that you believe. Alright.

So we confess it now. And this is it. This is what John sees.

It's the commentary on his Gospel. Go back to chapter 1 in John's Gospel. In your thinking.

Don't turn back. This is what he said about Jesus. When he said, He that sent me to baptize said, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost.

And I saw and bear record that this is the Son of God. So you can only confess that Jesus is the Son of God if he's baptized you in the Holy Ghost. You can say you believe it.

And believe it with all your heart. But you can't confess it until you've been baptized in the Spirit. Not really confess it.

As the utter confession of your being. Everything coming up and testifying to it. I confess, Lord, that you're the Son of God.

Amen. Hallelujah. And confession is not just something of the tongue.

Confession is something which culminates at the tongue. Alright? Confession is something which culminates in speech. It is the gathering up and the conviction of my whole being.

It is everything within me speaking truth. That's confession. It culminates at the tongue.

What a marvelous thing it is. So does the Lord bring us into all his fullness. And he wants us to enter into this, beloved.

And I must push on because it will soon be lunchtime. It says, if we confess that Jesus is the Son of God. God dwelleth in us.

And we dwell in God. And we have known and believed the love of God. The love that he hath to us.

God is love. Amen. See, we've come through it all, beloved.

Now, oh, Father, your utter love. When God baptized me in the Spirit, that's what he baptized me in and into. I don't know what happened to you.

I read and hear some very strange things that happen to people who are called to baptism in the Spirit. But when God baptized me in the Spirit, he baptized me into love. That's what he did with me.

Oh, hallelujah. Oh, if you only knew me as I used to be, I'm pretty bad now. But when God baptized me, ah, beloved, this is my testimony to you.

Amen. Beyond words. Well, God knew it was beyond words.

He didn't stop in heaven and keep talking to us. He sent his Son. That's the whole glorious truth of it.

God is love. You know that, don't you? Beloved, let's love one another. Love is of God.

And, of course, you know, it's been quoted in the room this morning. This love is designed, among other things, to this end. And it's the only thing that will do it.

It's designed to remove all fear from you. All fear. People come to me, they say, I've got an irrational fear, Mr. North.

Because, you see, you can talk this way if you're sort of taught in sort of psychological language. I've got an irrational fear. Of course, if you were normal people, if you were born before this decade or two, you would have simply said, I'm afraid.

But now you talk about an irrational fear, you see. You see. And they talk very learnedly, you see.

And I give them all the same treatment, because God says, I say, come here, love, you let me give you a big hug. That's right. I say, do you serve out the same bottle every time pretty well? God casts out fears.

You see. And it's a marvelous thing. And the more you keep cut off, the more frightened you'll become.

Because you were made to be integrated. You're a part of a body, beloved. Part of God.

You were made to be integrated. Hallelujah. And I tell you the best way to get integrated, abandon to it utterly.

Just let God do it. That's right. Give yourself up.

Go on, give yourself up. You might as well. Praise the Lord.

Hallelujah. It might mean your slaughter will come as a lamb. All lambs should be led to slaughter.

You shouldn't fight. Just give yourself up. And don't start thinking with your eyes like this.

Don't do that. Yield up. You are lovely, really.

You are, you're better than you think. Yeah, you are. I know, because I love you.

It's only people that love know that you're better than you think. That's how God is, isn't it? Oh, it's great. You can be better than you think too.

And now you know that's true because sometimes you thought, you know, I could be better than I am. So you see, that's right, isn't it? And that's what God thinks. And he just wants to get a hold of you.

And just show you. I'm going to stop talking. Let's all pray, shall we? You know what prayer is? It's designed as a way, because God's very, very wonderful.

He only designed it as a way of you yielding yourself up to him. That's what prayer is. If it isn't that, you haven't prayed yet.

It's just a way to yield yourself up to him. That's what prayer is. Hallelujah.

Don't come to God and say, well Lord, I'm not thinking of yielding to you, but that fellow over there, now I'm praying about him. Well, God doesn't listen to that. That's nonsense.

Oops. You just yield yourself up to him. Go on then.

Glory. Glory. Yeah.

Get a hold of him. Go on. Oh, go on.

Throw your arms around him. Love the Lord. Go on.

You can. If some of you young men went about winning a young lady, the way you go about trying to be one with God, you wouldn't get one. I don't blame them either.

Let them stay away from you. Hallelujah. Praise God.

Glory be to God. I know a young woman and she came to me and she was very concerned because she was getting on a bit in years, very successful in business and one thing or another, and like most sensible young women, she wanted to be married. And so, quite right, nothing wrong in wanting to be married, you see.

So she came to me and thought I looked a bit of a father figure, I suppose, and she could talk to me about it, and so we talked about it. So in the end I said, well now look, what you've got to remember, love, is that you'll never get a young man if all you want to talk about is how to do typewriting and run a business efficiently, you see. Yeah, men don't want that.

They want to leave that behind in their office when they come home. They don't want that. Hallelujah.

Don't you see? Glory, who wants to marry a cold fish with a brain? Hallelujah. I mean, you could buy a computer. Let's love one another.

There's warmth about that. Praise the Lord. Hallelujah.

Yeah, that's right. You love the Lord. Amen.

You love Him. Glory. Some of you would come right out of your emotional straitjacket, either that suit of armour, if you did, throw it away, everybody else can see it's rusty.

Amen. Praise God. You mustn't keep it because there's no fighting in heaven and there's no armour needed there.

Not in God. It's abandonment to loving. There's no need for self-protection.

There's no need for anything. Glory. Become one.

I'm on a favourite theme and I'm liable to keep talking, so I'm going to stop. Amen. Come over here.

Come on. 5, 4, 3, 2, 1.

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