

# Heredity - Part 2

by G.W. North

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*G.W. North's sermon delves into the complexities of spiritual heredity, the role of women in mediation, and the necessity of returning to primitive truths for true spiritual connection.*

**Duration:** 1:26:14

**Scripture:** Psalm 45:11, Psalm 45:13, John 8:33

**Topics:** "Heredity"

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## Description

In this sermon, the preacher emphasizes the importance of moving away from pampered western conditioning and returning to a primitive state where the spirit of God can work. He mentions that behavior patterns are set in families and refers to the book of Genesis to support this idea. The preacher also mentions the availability of tapes for those who missed previous sessions and expresses the challenge of fitting in all the desired content within the limited time of the conference. Lastly, the preacher highlights the fear that people have of being alone, death, and being loved, and mentions the multitude of struggles that lead people to contemplate suicide or run away. The preacher concludes by emphasizing the power and importance of the Bible.

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## Transcript

I tell you, it's radical here. Oh, hallelujah. I covered thy nakedness, I swear unto thee, I entered into a covenant with thee, said the Lord God, and thou becamest mine.

Then I washed thee with water, yea, I truly washed away thy blood from thee, I anointed thee with oil, I clothed thee also with broided work, shod thee with badger skins, I girded thee about with fine linen, and I covered thee with silk, I decked also with ornaments, I put bracelets upon thy hands, and a chain upon thy neck, and I put a jewel in thy forehead, and earrings in thine ears, and a beautiful crown upon thine head. Thou wast decked with gold and silver, thy raiment was of fine linen and silk and broided work, thou didst eat fine flour and honey and oil, and thou wast exceedingly beautiful, and thou didst prosper into a kingdom, and thy renown went forth among the heathen for thy beauty. For it was perfect through my covenants which I had put upon thee, said the Lord God, for thou didst trust in thine own beauty and pleard'st the harlot because of thy renown, and foraged out thy fornications on every one that passed by.

This is God's great indictment of Mother Jerusalem. All right, we read down the chapter, we come to verse 44. Everyone that useth proverbs shall use this proverb against thee, saying, As is the mother, so is her daughter.

Verse 44. Thou art thy mother's daughter that loatheth her husband and her children. Talk about this love-hate relationship that people talk about, psychologists.

And thou art the sister of thy sisters which loath their husbands and their children, and your mother was an Hittite and your father an Amorite. See where it all comes from, this seething conflict being passed on down through the ages. Thine elder sister is Samaria.

She and her daughters that dwell at thy left hand. Thy younger sister that dwelleth at thy right hand is Sodom and her daughters. What do you think of that? For Sodom, Sodom had been blotted out.

It had been blotted out for centuries. What's God talking about? It's still there. It's still there.

But God had destroyed Sodom. He hadn't have destroyed Sodom either. That's the tragedy.

And so all these things come up. And you poor women will say, when's this fella going to let up off us? It's all right. We'll let up.

Adam's got to come in for it soon. But we're going to see the truth, beloved. It's only the truth that will set you free.

God said it. The truth will set you free. You won't keep needing to run to a doctor.

Amen. I want to say to you, beloved, that this glorious thing that Norman brought to our hearts this morning, and if ever you heard a word of God, it was there. I tell you, beloved, it sets people right psychologically as well as spiritually.

It sets them right naturally, supernaturally. Amen. This is the thing for us to see.

It will put you right physically too. This is the wonderful truth of it all. But we're going to continue... Let's get on with it.

Don't push me, Eve. You know, have you ever heard this story? I'd better tell it to you now. I went to preach once in a famous house in London.

I won't tell you which house it was. It wasn't Buckingham Palace. It was in a much better house than that.

There was a fellowship in it. And I went there to preach. And we were talking after the meeting, you know.

And all sorts of things were happening. And I don't know, it was that the man of the house said something about... He was the head of the house, he said. And I said, yeah, yeah, but you see the trouble with the head is that the wife's the neck.

And it twists it when it wants to. So, that's just what Eve did, you see. That's just what she did.

And you see, that was alright until we discovered that it's very bad when a man's got a pain in his neck. And have you ever heard about men who speak out of the back of their necks? Have you ever heard that? The whole glorious truth, beloved, lies here. That the responsibility of women in this relationship is very significant.

It leads us to a whole world of spiritual revelation. Once we see it. Now, you will be aware that it's said in Timothy, where we read, and this is the consistency of Scripture.

It's always built up on the same principles. You read it, and you just read the flat verses in print. But you've got to see the glorious consistency of truth in it.

You remember, I started to read in this chapter, in this verse. There is one God and one mediator between God and men. The man, not the woman, I want you to notice this, that's significant.

The man, Christ Jesus. You say, well, what's that got to do with it? Then he went on to talk about Adam and Eve. And he introduced the thought of mediation together with Adam and Eve.

Why? Because spirit always needs mediation. All right? If we're going to have the life of God, it had to be mediated to us. We're going to have the life of the spirit, the spirit had to be mediated to us through the man.

Hallelujah, it's the man, Christ Jesus. Sin and the evil spirit was mediated into the human race by Eve. Now we're on the whole realm of the mediumistic position.

Eve was a medium. Now, she wasn't a medium in the sense that people have wickedly practiced developing their own psychic and clairvoyant and mediumistic powers. She wasn't a medium.

But she was the one who mediated the evil spirit into the human race. And you will always find that for every one male medium in the spiritist world, you'll have ten women mediums. Always find it.

It's the tragedy. The female spirit is a mediumistic spirit naturally. And we've got a whole world of wickedness now opened up to us.

And we see that it all comes from the same thing. Comes back from that initial transaction, comes on from that initial transaction with the devil in the garden. She took, she received the word of the devil.

She took the fruit. She not only had the word, but she had the devil's fruit. Oh, God made that fruit.

But she took the devil's fruit. I tell you that inanimate objects, write this down if you're making notes. All inanimate objects are either sanctified or degraded to the use of the person or the being by the person that uses them.

Let me show you this much. Sinai was just a slab of rock and dirt. God came down on it and he said, sanctify this mountain under me.

It was only an ordinary lump of flint or whatever it was. But from that moment, it was a sanctified mountain. God used it, sanctified it under his use.

And it partook of the nature and character of God for the purposes of God in that transaction. If I'm going too fast, it's on the tape, if you're not a short hand writer. And so, when the devil took this thing that God had created, it was a fruit.

It became the fruit of Satan. Because she took it under the leadership of Satan. In itself it is amoral.

It's like money. Money is amoral. Writers in the paper say, the love of, the writers in paper say, I expect you read this, that money is the root of all evil.

But that's not what the book says. The book says it's the love of money that's the root of all evil, you see. It doesn't say that money in itself is amoral.

It's the use into which we put these things. Alright. She took that thing under the leadership of the devil.

She conceived his seed in that sense. She believed what he said. And she took his fruit.

And the curse came. And so we have the source then of the mediumistic spirit. Oh, and the whole thing of the psychic nature is here.

Nature, human nature, which in the beginning was to God, from God, was open to the spirit. The coming of the spirit into the garden, for God used to come down and walk and talk with them in the garden. They were in oral, what we would call prophetic, communion with God in the garden.

All these so-called gifts of the spirit, and we're calling them right because the Bible calls them, were in Adam and Eve unfallen. That is why today they can be used by the devil. All these powers can be used by Satan, and mostly are, or by the flesh, and too terribly too often are, or the Holy Spirit.

And then they used to talk with God, used to walk with God, use communion with God, and then they were open. But all this glorious human nature, not fey, it wasn't fey, it wasn't merely allergic to things. It was created that way.

We were made in God's image. That was all given over to Satan. Turn to the devil.

Ooh, in he comes. On the same things that God would use, he came. By the same means in human beings that God would come, he came.

That's the root of all the sin in the Bible. Everything, the sin of the Amorite, the sin of the Hittite, the sin of Cain. Oh, it doesn't matter, the sin of Sodom.

It all came from there. Evil powers operating on psychic ability, beloved, just brought all these terrible things into the earth. It got as far as Noah, and God had to blot it out with a flood.

God couldn't stop it. How about death? And lo, he preserves one righteous family. And by the time you get a little further on, you stagger from a flood here in Genesis 6, and you get on in Genesis, and there's a fire now to burn out Sodom.

And God, and all this was under demonic control. I tell you, beloved, this is why God said to, Jesus said to that dear man who was an Israelite indeed, Nathaniel. He said, you are going to see the angels of God ascending and descending on the Son of Man.

Not the demons of Satan. Demons of Satan and evil spirits, they ascend and descend on psychic nature, unregenerate. That's right.

And some people are, we are all born to some extent with an openness, but some people, by the way, they come, and through the parents they come. The mother was this, or the father was something else, or grandmother. She used to, yes, I wake up, I see something dark.

I can remember my dear old mother saying once that she woke up as a child, and at the end of her bed she saw something, it's like two great eyes looking at her over the foot of the bed. My mother. Don't know about your mother.

I'm not psychic, I'm as thick as two planks. I don't know anything about that, beloved. Hallelujah.

God must have covered me in my mother's womb. Praise the name of God. But unless God does this, we're all prone to it.

The whole human race, under this pervading, invading power of Satan and hell, seems that they're spewing out, out of the pit in these days, as we're crashing for the great ends of time. And so, we've traced just some of these things. We've really only been in the beginnings.

That spiritual heredity, and psychological laws of heredity, are traced out for us in the book. And we no need to be in ignorance. And although I have alluded this afternoon to the remedial work of Christ, I haven't opened it up in any way.

But we'll come together again tomorrow afternoon, if you want to. And we'll take these things further, and I'm afraid the men will have their ears boxed a bit tomorrow afternoon. This is the whole... Ah, we've got to know what the book says, beloved.

We've got to see what this thing is all about. Amen. Let's pray.

All right then, beloved, let's turn to the book, shall we? Now, for those who have come to be with us this afternoon, and weren't in yesterday afternoon for various good reasons, I think you're very brave to come and sit through a two-hour session in the heat. But, of course, people like our sister that spoke to us this morning won't think anything of you, because where it's really hot, they'll come and sit for three or four hours in a meeting, and they won't be ready to go home when the preacher is, or anything like that. So, you know, we've got to get out of our pampered Western conditioning, and come back to primitive states.

For it's in primitive states that the Spirit of God works. I want to tell you this. Most people... Please, are you listening? It's important you listen to this.

Not because I'm saying it, but because it's the truth, whoever says it. Most people don't get through with God, because they won't deal on the primitive basis of things. They deal on cultured aspects of things.

But our God is primitive, absolutely primitive. The blood is primitive. Calvary was primitive.

Spirit is primitive. It's the prime primitive thing, Spirit. Before the Spirit became flesh in Christ, God himself is Spirit.

And unless we come down to primitive things, we come as cultured, educated, religiously taught people. And we want God to take us up, and we want to go on from there. God wants to take you back, reduce you to what you are.

He hasn't come to save us according to the finicky things of our thinking. He's come to do a great work by power in the Spirit. God is elemental.

Elemental. Wind, fire, water, these are the way we describe our God, the Spirit. We say he's fire, that's elemental.

We say he's wind, as blew on the day of Pentecost, that's elemental. Waters, well, that's where God started. The Spirit of God was moving over the face of the waters.

And that's where everything comes from. And unless you come back to this absolutely irreducible minimum, what you are primitively, you'll never get through with God. Now, you must understand that.

That's why the Lord talked about the eye of a needle. That's why he talked about a straight and narrow gate and way. That's what he talked about.

I am the way, he said. He was about six feet nothing of flesh, I expect, when he said it. He was a basic man, and he was basic God combined, and that's tremendous.

And linking up and saying a little apology to you, if you were not here yesterday afternoon, but understanding that you couldn't be, quite a few of you, welcome. It's lovely to see you all. I can see people who have come down from Newcastle.

I don't know whether they've done that today or not. Others, I don't know where they come from. But we're very glad you've come.

And you're not really at a tremendous disadvantage if you weren't with us yesterday afternoon. If you feel you want to know the connecting link, it's not a missing link, praise God, it's on tape. And you can have the tape, the tapes are available.

I can't stop to go over the ground we covered yesterday because of time. We always find that in these conferences, that though we perhaps have three meetings a day, there's never time enough to do what we want to do. And so we all go home exhausted, trying to get in what we can't get in.

All right, yesterday you might have felt at a disadvantage if you belonged to the Eve Six. And I did say that today we'd get round to the Adam side of it. And it is wonderful for our hearts to realize, because catching up with things as I began yesterday, we must realize, and realize very clearly, that there are only two men in the earth.

That is, the old man and the new. And it's a wonderful thing for us to understand what God is talking about when we read these terms in scripture. Yesterday we were seeing also how the devil deliberately went against God.

He not only rebelled against God in heaven, as he was Lucifer then, and was cast out and became the devil, but he carried his rebellion in spirit and in mind, and therefore in principle, into the human race. In that when he introduced sin into the human race in the Garden of Eden, it's a terrible thing, isn't it, that sin started first in heaven and then in idyllic heavenly conditions on earth, when it started on earth, in the Garden of Eden. Showing us that it doesn't matter how high or refined we may be, or to whatever heights we may reach, sin can still come in.

And we've got to watch this very, very closely. But the devil set aside God's order. Instead of approaching Adam, he sneered at God by approaching Eve.

He promoted and puffed up the sex, the wrong thing, and therefore, seeking to set aside God's order and succeeding, he dealt a major blow at truth. Nevertheless, it's all been restored in Christ. And just to come back to what I was speaking of yesterday, that Adam, let's go back, shall we, into Genesis and read it for ourselves.

Verse twenty-one of chapter two. The Lord God caused a deep sleep to fall upon Adam, and he slept. It's lovely, he always gives his beloved sleep, and they really sleep when he does give it to them.

And he took one of his ribs and closed up the flesh instead thereof. And the Lord God caused a deep sleep, oh sorry, and the rib which the Lord God had taken from man, builded he a woman and brought her unto the man. And Adam said, this is now bone of my bones and flesh of my flesh.

She shall be called woman, because she was taken out of man. Chapter three. The serpent was more subtle than any beast of the field which the Lord God had made.

And he said unto the woman, Yea, hath God said, ye shall not eat of every tree of the garden. And you know what happened. They did do this, and I don't want to go back over that ground.

And you remember that when God spoke to Adam, this is what he said in verse twelve of chapter three. The woman that thou gavest me to be with me, she gave me of the tree, and I did eat. And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.

And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field. Upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. And I will put enmity between thee and the woman, and between thy seed and her seed.

It shall bruise thy head, and thou shalt bruise his heel. And so I have read verses that lay emphasis upon woman, and not particularly upon Eve. And this is a tremendous thing, that the name Eve isn't mentioned.

Now the glory of this, and I want to say this with all sweetness and all reality as it is found in scripture, is that the Lord God, he always lifts up. If he has to put down for a season, which he does do, and we have to humble ourselves under the mighty hand of the Lord, it's always that he may exalt us and lift us up, if we will come in submission under the mighty hand of the Lord. And this is precisely what he did.

We turn to the New Testament, and you will find that it was through the woman. When God said he promised to bruise the serpent's head through the woman, it was the woman then that God chose, and blessed be the name of the Lord. And when the angel comes in, remember, let's read it ourselves.

It's lovely really to see the precision of scripture, because I am one of those who, I hope you are too, who love to see the exactness of God, and the sweetness in which he moves. In Luke chapter 1, you remember that in the six months, verse 26, of Elizabeth's expectation, Gabriel was sent from God unto a city of Galilee named Nazareth, to a virgin, espoused to a man whose name was Joseph, of the house of David, and the virgin's name was Mary. And the angel came in unto her and said, Hail, thou that art highly favoured, the Lord is with thee, blessed art thou among women.

And so comes the great annunciation from God. And so the Lord comes to a woman, treating her, and isn't this marvellous, as though she never had sinned, as though the woman never had sinned, because he produces through her a sinless babe. He could only do it because the Holy Ghost came upon her.

Praise God. And as I was remarking yesterday, the Lord Jesus was not born of Mary. He was born of the Holy Ghost, through Mary.

The scripture says that he was made of a woman. You remember in Galatians chapter 4, God sent forth his Son, made of a woman, made under the law, to redeem. And so the whole truth goes on.

Glory to the name of the Lord. And so God, you see, gives woman the greatest compliment of all. He never gave it to a man.

I want you to understand this, you women. So it's time you stop frowning and looking down your nose. It's time that things altered.

God chose a woman. And he treated her as though sin had never been, as though she'd never done anything that was wrong. He gave woman the chance to rectify what woman had done.

For the devil came to woman, and he said, mumumumumumum, and she said, yes, yes, yes, yes, yes. So you see, all right, and so sin came. All right? Now God comes to woman, and he says, so and so, so and so, so and so, and she says, yes, yes, yes, yes, yes.

Hallelujah. That's how God does it. It's so marvellous.

And this is it. Praise the name of the Lord. Aha, and there is that in women, psychologically, they're made this way, and so on, whatever you want to say, they can very easily respond.

And she responded to the devil, and so she responded to God. Isn't that a marvellous thing? I always say this to people, you know, that do have big troubles. People who, say, are born with psychic natures, very, very much emphasised, and are in clairvoyant things.

I sometimes say to them, now don't be so really worried, because of old time, the prophets of God used to be called seers, because they saw things. That's why they were called seers. Amen.

And that which has been so ruined and despoiled by the devil, we may not be able to look into that quite so closely as one would want to today, but there is always another afternoon. Those things can be yielded unto the Lord, when they've been purged. And the great change can come.

And that which the devil has ruined can all be reversed. Isn't that a precious thing? And it has been in Christ. And so, Mary, she just says, Be it unto me according to thy word, Lord, hallelujah, that's a marvellous thing.

And she immediately bore the fruit of the tree of life, well, in nine months' time. And this was very wonderful. And now I know that this is only in a figure, but we're to see the glory and wonder of God when he comes.

Be assured, my dear sisters, be assured, that if, and you men had better listen to it too, in case you don't know this, in case you've only got prejudice, you'd better know what ground you're moving on. Some men have got prejudice, that's all wrong. If we've all got understanding, then that's all right.

Amen. And we know what God is doing. And know this, that the Lord has come, and if you will submit yourself unto the mighty hand of the Lord, then see this, that God has given to womanhood the most wonderful, wonderful privilege of all.

Why? An angel came and told her. That was marvellous. And you remember when Jesus was born, God even sent an angel's choir of angels.

It was, we pray, we say it was for Jesus, and of course it was for Jesus. But what do you think Mary felt about it? Hallelujah. Yeah.

After all, he was her son, in that sense, in the natural. And it was so glorious. And this, beloved, is much, much more marvellous still, really.

For when Jesus died, you know, it was to the women that he said, now you daughters of Jesus, don't you weep for me. You see, he never said to the great big strong men that he said, we'll die for you, and then they ran away. You see? It's to shame to us, beloved, you'd better read your Bible properly, shame to the men.

They all ran away, all the lot forsook him and fled, and when you get to the end of it, it's round the cross, you only get one disciple at the cross, but you get a great company of women. And he had to turn around to them at one turn and say, well, you daughters of Jerusalem, he said, now don't you weep for me, don't you weep for me. They did not yet see that in everything that God does, there is complete perfection.

He was moving to the redemption of the whole wide world through the blood of his Son. Glory. But he was doing everything correctly.

He was rectifying and reversing everything that had gone wrong. He was moving on principles that are absolutely consistent with eternal truth and eternal righteousness. Bless God, he goes on, right on to that cross, and well, he dies on the cross, praise God.

They put him in the tomb, and you know, well, let's have a look at it, we'll go to John's Gospel, let's move in this thing so that without just a fleeting reference to it or an allusion to it in speaking, you see exactly what the scriptures have to say about it. And in the end of the nineteenth chapter, you find Joseph of Arimathea, verse thirty-eight, and he was a disciple of Jesus, and Nicodemus, in verse thirty-nine, who first came to Jesus by night, they brought this mixture of myrrh and aloes, they took the body of Jesus, wounded in little cloth, verse forty, with the spices as the manner of the Jews is to bury. Now in the place where he was crucified, there was a garden, hallelujah.

God's on the, he's got the garden, you see, he's linking right up now, he's going right back to Genesis, in the garden, where it all took place, in the place where he was crucified, there was a garden, amen, and what do you do in gardens? Well, I'll tell you what we do in ours, well, other people always do it in mine, I don't ever do it, I get the benefit of it, but then God intends us to have the benefits. You sow seeds, you plant things in gardens. In the garden there was a new sepulchre, wherein was never yet man laid, they laid they Jesus, therefore, because of the Jews' preparation day, the sepulchre was nigh at hand.

Let's drop back into an earlier account, shall we? In Luke, chapter twenty-three, the same thing we're told about, in verse fifty-three, he, Joseph of Arimathea, chapter twenty-three, verse fifty-three, moved nimbly through the scriptures, with so much ground to cover, if you're feeling a little bit sleepy, pinch yourself and wake up, and he took it down, and he wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid, and that day was the preparation, and the Sabbath drew on, and the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. See that? The women, the women. All right, now go back with me then into John, chapter twenty.

In the first day of the week, verse one, cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, seeth the stone, taketh away from the sepulchre. She runneth, cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They've taken away the Lord out of the sepulchre, and we know not where they have laid him. And then you know what happened.

Peter and John went to the sepulchre, and went there. But, verse eleven, Mary stood without at the sepulchre, weeping. As she wept, she stooped down, and looked into the sepulchre, and seeth two angels in white, sitting, the one at the head, and the other at the feet, where the body of Jesus had laid.

Now listen. Notice what they say. They say unto her, Woman, why weepest thou? Now, we could have understood the men weeping.

Can't understand the woman weeping. You see? If John and Peter had broken down and had a good cry, he could have understood that, the angels. But he said, Woman, what are you weeping for? What on earth, sorry, in heaven, why are you weeping? And she says, Because they've taken away my Lord, and I know not where they've laid him.

And when she thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. And Jesus said unto her, Woman. Now notice it.

Woman. He's speaking to the sex, the whole species. That side of the species.

Woman, he says. What are you weeping for? Listen. Get this sorted out.

Know what, if you're going to weep, know why you're weeping. Who are you really seeking? You see, she's stroking about to this local saviour, wonderful Jesus that he was. This man of flesh that had cast seven devils out of her, and whom she had come to love.

He said, Who are you really seeking? She was seeking the one that had come down and walked in garden with the woman. In the beginning. Of course, with Adam as well.

And she supposed him to be the gardener. He was the seed that had been planted in the garden. Amen.

Sir, if thou hath borne him hence, tell me where thou has laid him, and I'll take him away. And Jesus said unto her, Lady. That's what Mary means.

That's why they talk about Our Lady, when they talk about Mary. Ladies. When the angel came, he came to a Mary woman.

I know it was a virgin. He's still dealing with Mary. You must follow this through Scripture.

It's absolutely consistent. Get to love your Bibles. Get excited about the revelation of it.

Become a detective. Get down onto the clues. Let God show you something.

He's not just moving in local lives. He's moving in mystery. He's moving in spiritual laws and psychological things.

He's moving here. He's moving in the race, not just an individual. He says, Woman, you ought not to be weeping.

Look. Look. Absolutely.

It's all being reversed. The devil's seed was sown in that garden, in woman and in man. God sowed his seed in this garden.

Glory be to the name of the Lord. And the woman's here to receive the revelation of her emancipation. God moved in correctness with hidden truths.

It wasn't just what he showed on the cross, beloved. Hallelujah. What we saw or perhaps even what we see now who profess to be filled with the Holy Ghost on the cross is but the tip of the iceberg, if you could call the cross an iceberg.

But you know what I mean. It was God's wondrous overpowering heat of eternal love. Amen.

Woman, he said, bless him. God is both just and righteous and honest and true. He works consistently with the laws that govern the universe.

A thing is either spiritually and morally and ethically wrong or it's right. This is the absoluteness in which we are moving. And this is that which was bled for us unto death on the cross in order that we might come into the glory of this revelation of God.

Know what it's all about, beloved. It wasn't an irregularity. It was God moving according to the eternal covenant that he had in his heart.

And a thing to be right with God has got to be right on every count, on every issue. Every place you see it, it's right. Glory be to God.

Woman, he says, you ought not to be weeping. All the women ought to be dancing. Let's see you.

All the women ought to be dancing. I mean, that's true. Now, have you got this? In the Old Testament, Moses sang a song when he crossed the Red Sea.

It was only the women that danced. That's right. It was Miriam who got up and danced afterwards when they crossed the Red Sea.

It's all this tremendous thing that God wants us to see. That's why David was so despised in the eyes of his wife. Let the women dance, but don't let the men.

You see the consistency of it. He said, I'm going to make myself more of a fool. See? You can call me a silly old woman if you like, but it doesn't matter.

When I'm before God, I'm not particularly a man. The whole glorious truth, beloved, is that God works consistently. And he said to her, Mary, I tell you, there's been an honour, a title conferred upon womanhood.

She's now risen from a woman to a lady. Amen. And that's wonderful.

I don't want to work this right through yet in scripture. If we have time, we will do that upon another occasion. But how glorious this is, beloved, to see what God has done.

You women all look stupefied. Is it the revelation of it, or is it because you're still miserable? I know that the unfolding of truth can strip you right down so you neither giggle or do anything. When you really see the awfulness and the greatness of truth, the grandeur of this thing that's involved in our redemption.

But the Lord is moving, and he's moving in reality. That's why, beloved, all these things that have gone spiritually and psychologically wrong can all be rectified. Because God has moved from the original and

unique truth.

And everything in our life and the blood that was shed for our life, like the blood that was shed for our life, is absolutely right. Amen. Do you believe that? Amen.

God doesn't do right by someone and wrong by someone else. I mean, it was right for God to redeem us, apparently. But if he'd have done wrong by womanhood in doing it, he would have been a sinner.

But, of course, he's not a sinner. He's absolutely right. But we have to see the other side of this.

For, as we pointed out, it's old Adam that God dealt with on the cross. It's not just the thing that the woman did. It's what the man did.

As we were saying yesterday, the man, and this is where the mind of the flesh started, that you read about in the Bible, the carnal mind that's not subject to the law of God. It's not subject to the law of God because it wasn't subject to God himself originally. And when Eve, being deceived, was in transgression, in taking and eating the fruit, she did it, deceived as the scripture says, but Adam deliberately chose his own flesh and blood before God.

That was where the carnal thinking started. That was where the carnal mind came. He thought he couldn't live without the flesh.

That's right. He made provision for his flesh. I'm using scriptural terms, reversing them.

We're told not to make provision for the flesh. He made provision for his flesh. This great God that created him, he set him all aside like that.

He chose the satisfaction of his earthly appetites rather than God. That's what he chose. And of course, he was in serious trouble.

And it's from that act and the thought behind that act that this hidden thing of sin really comes in power to grip the whole of mankind. And as I said yesterday, the first two children that they produced, Cain and Abel, died, were absolutely dead. You say, well, only Abel was killed.

That's right. He died physically. You've got an exhibition of it.

You've got physical death exhibited in Abel and complete spiritual and mental death, emotional death in Cain. He runs around in fear with a mark on his forehead. He's a dead man.

He's afraid that everybody's going to kill me. He says, everybody that sees me will kill me. Here's the terror of his heart.

He wasn't even talking common sense because everybody can't kill you, only one person can. Or at least about two or three if they all threw a stone at you or stuck arrows in you or what. He said, everybody that sees me will kill me.

That's the terror of his heart. That's where all your fear comes from. Listen, all fear basically is the fear of death.

You write that down if you've never had it. All fear, in whichever way it may manifest itself, it might be afraid of eating too much or frightened of having a boil on the back of your neck. Or it might be afraid to go

in an aeroplane or afraid of a dog or of a spider.

But it basically has its root in fear of death. See? Why don't you want to be bitten by a dog? Because it hurts and you might get rabies and die. Why don't you want to go in an aeroplane? Because it might crash and you might die.

Why are you afraid of a spider? It might be a tarantula. Don't be silly. There aren't any tarantulas in England.

Oh, no. Oh, you see. You're going to die.

I mean, I'm acting this thing, but it's right. Everybody that sees me will kill me. All psychological reasons are in the book of Genesis.

That's why it's called the book of Genesis. Genesis means beginnings. That's where it all began.

And you may trace it through its ramifications throughout the whole of the human race, wherever you go on the earth. This makes men fight and warfare and it's behind it all. Fear of loneliness.

You see. Out he goes. Way! Out! Go on, Adam.

Out! Loneliness. Loneliness is one of the most dreadful fears in the earth. To be alone.

Why do you think Jesus hung alone? You see, he answered it. He went out there alone. And said in the end, he said, Oh, my God, why hast thou forsaken me? Everybody else had a mystery of his death.

He submitted his will to God. He never asked for an explanation. He died with a why.

If you can ever answer that why, you can answer the riddle of sin. Indeed, of much that goes on in the universe. But nobody can.

He hung out there all alone. Because people are afraid of being alone. Because people are afraid of death.

Because people are afraid of being hurt. All the things that people are afraid of. The multitude of little and big things in between that make people want to commit suicide, take overdoses, run away.

Anything. It's all there. Blessed be the name of the Lord.

That Bible is a marvelous book. It's better than you know. It's better than we all know.

And it's all here. And God places the whole responsibility of that upon Adam. Just to remind ourselves that yesterday, he refuses to be called the God of Adam.

Never called the God of Adam. God of Abraham, Isaac, and Jacob. Look how twister as Jacob was.

But he couldn't be called the God of Adam. And the Lord is moving to unfold the great deep secrets of his heart. Let's move into the Psalms at this moment, beloved.

And read in a psalm that every time I read it, I always think of a fellow that you know. He's not very far away from us. His name's Dave Weatherly.

I always think of him when I read this psalm. I can remember him standing up. You know how he's rather like me, his old Dave.

He's cheap. He catches fire pretty quick. And he was up, and I heard him saying with his arms stretched out, My heart is indicted a good marriage.

And away he went. And out came this psalm word after word. I thought, here's a fellow who knows the book better than I do.

Praise God. And he was quoting this tremendous psalm. And listen.

Wesley wrote a hymn on this psalm. Look at verse 2. Fairer than the sons of men. There it is.

Psalm 45. Thought you'd know that one. My heart is indicted a good matter.

You'll have to have a little lecture to them, Dave. They don't know the right things to read. And there it is.

And oh, it's a marvellous psalm this. Oh, thou art. Oh, let's read verse 1. My heart is bubbling up a good matter.

That's the power of the Hebrew there. It's a living spring in him. It's bubbling up.

Do you ever get in a place like that? When the heart's bubbling up, your tongue becomes the pen of a ready writer. And that's why most people are dumb. Because they haven't got their heart bubbling up.

My heart is bubbling up a good matter. My tongue is the pen of a ready writer. Who's got hold of his tongue then? The Holy Ghost.

What a marvellous thing this is. To be able to launch your way in freedom and know it's the Holy Ghost. This is marvellous, isn't it? I'm going to speak of the things I have made touching the King.

Now, if you're not very careful, the only things you'll speak of are the things that David has made touching the King. Or Paul has made touching the King. Or John has made touching the King.

My. But to think of the things that are bubbling up in your heart that you can speak of, that you've made as touching the King. Glory! You're not in Bible bondage then.

You're not in Bible bondage. You're in the liberty of the Spirit that doesn't take liberties with the Bible. And we're moving in the marvel of it all.

But think. Now see what happens. As a man, I know this is special inspiration.

As a man comes under the power of the Spirit. Listen to it. O thou fairer than the children of men, grace is poured into thy lips.

Therefore God hath blessed thee forever. God thy sword upon thy thigh, O most mighty, with thy glory and thy majesty. And in thy majesty ride prosperously because of truth and meekness and righteousness.

And thy right hand shall teach thee terrible things. Thine arrows are sharp in the heart of the King's enemies whereby the people fall under thee. Thy throne, O God, is forever and ever.

The scepter of thy kingdom is a right scepter. Thou lovest righteousness and hatest lawlessness. Therefore God, thy God, hath anointed thee with the oil of gladness above thy companions.

All thy garments smell of myrrh and aloes and cassia out of the ivory palaces whereby they have made thee glad. King's daughters were among thy honourable women. Upon thy right hand did stand a queen in gold of Ophir.

Now listen. Ophir is mentioned in Genesis. In the land that was fed by the waters of Euphrates and Tigris and where God planted the garden of Eden.

See the consistency of Scripture. Now listen to what he says. Hearken, O daughter.

He's talking to the queen now, who's going to be the real bride of Christ, the heavenly King. And incline thine ear. Consider.

Forget thine own people and thy father's house. Amen. Praise God.

Forget it. Hallelujah. Oh, yeah.

Now you see. Marvellous. Forget your father's house.

Old Adam, what's he got to do with it? Hallelujah. Forget it. Most people don't.

That's the trouble with them. They're constantly, their minds are taken up with what they've inherited through their forebears. You want to forget your father's house.

Now listen. When Jesus came into the world, this was one of the consuming passions of his soul, if not the greatest consuming passion. You might think that he came into the world because Paul says it, and it's true, that he came into the world to save sinners, and he says, I'm the chief of them.

Or you may think, because the Scripture says so, that he came into the world to shed his blood to redeem us, and you'd think right. But you haven't got to the basic thing that inspired him in coming into the world. The real reason that Jesus Christ came into the world, he stated when he was a twelve-year-old lad.

He sat in the temple, and he was asking the doctors of the law questions, and he was answering all the questions they asked him. And when Mary and Joseph came and at last they found him, you see, and I want you to notice something. You remember what Mary, don't think of the distinctive Mary, think of the name.

You remember what Mary thought in the garden? She said she supposed him to be the gardener. Now listen to the Mary in the beginning. She said, and it says, they supposing Jesus to be in their company.

Mary, you've got to come off suppositions. They went three days journey. Yeah.

Then they come back, and when they find him, they said, Mary said, thy father and I have sought thee sorrowing. And Jesus knew that wasn't right. His father hadn't sought him, so his father knew where he was.

Amen. His father knew where he was. All right, hallelujah.

And they said, why has not done that? He said, don't you know, I've got to be about my father's business. And if you want a good Bible, you have in your margin, I must be about the things of my father's house. This was the consuming passion of his heart.

And thirty, well not thirty, yes it was, but thirty-one years later, he gathers his children into an upper room, and he says, let not your heart be troubled. You believe in God, believe also in me. In my father's house are many mansions.

This was the consuming thing. I'm going to prepare a place for you. He was concerned about father's house.

Amen. That's what he was concerned about, and that's why he shed his blood. It has a worldwide effect.

It has the effect of reversing the curse. It justifies God in all that he's going to do with mankind present, and about the past, and in the future. But the great thing that God was doing, was, that Jesus was about, was seeing that the father's house was right.

Amen. You've got to forget old Adam's house. You've got to forget the particular lineage too, through which you came.

Whether your name's north or south, or east or west, or brown or black, or pink or grey, or what it is. You've got to forget it. Amen.

Forget it, he says. Oh, hallelujah. Let's get right down to this book.

I love the Bible. It's all here. It makes simple, all this preaching simple business.

Really. We're told everything you're to say in the book. And you come down here, and this is what you read.

Forget thine own people, and thy father's house. So shall the king greatly desire thy beauty, for he is thy Lord, and worship him. Listen here.

The king's daughter, verse 13, is all glorious within. Are you? Come on. You're sure now.

You don't have fits of glory when you come to Cliff. You're all glorious within. Everything's glorious.

What a restoration. Amen. Hey, glory.

You don't have any gloomy thoughts now? No shame for these now? Glorious. Oh, all glorious within. Her clothing is of wrought gold.

She shall be brought under the king in Raymond of Needleworth. And so on it goes, and we can't go into the exposition of all the various people that are introduced here. The main thing we want to see is the king and his queen.

The new Adam, and his new Eve, if I might say that. This then, is what the Lord is moving to. Precious, isn't it? Are you all glorious within? All glorious.

You long to be, don't you? Don't you? Well, I mean, just taken or earthly. I don't know. When I say this, I don't know whether you'll throw me out.

I'm a royalist. Don't get me wrong. But we sing about the sovereign.

We say, send him, I've got to say her now, victorious, happy and glorious. What do we mean by that? I don't quite know what that means. Do you? I mean, it's all right.

My wife thinks the National Anthem's marvellous. If somebody started to play the National Anthem now, she'd stand up and everything inside her would churn up like that. Especially if it's trumpets blowing it.

The whole glorious thing is that you and I are to be all glorious within. Amen. If I said to you this now, how is it with your brother? All glorious.

Would you? Oh, well, you see, I'd like to have a word with your brother. Please, can I have a talk with you? Yeah, you come and talk, beloved. You come and talk because you must be all glorious within.

You've got to get your right clothes on. Oh, this is marvellous. You're to forget your father's house.

Amen. Say, well, how can I? How can I forget my father's house? I don't know whether you think this is sacrilege or not, but I forget about my mother and my father for months and months on end. I don't remember them anymore.

Do you? He must be a heartless sort of man. Well, you may think so. I don't think so.

Do you? All right, you parents. Be prepared. And you mothers, you let your sons off your apron strings and you get your hands off your children.

Get them off. Get them off. You get your parents off your backs, you young people.

Oh, I'm not teaching rebellion. Hallelujah. I repeat what I said yesterday.

When you get married, some of you young people move a hundred miles away from your parents. Here then is the great and glorious truth to move in the reality of what God wants us to be. The thing is... All right, don't anybody break their heart at these crack.

I've got another pair with me. You see, beloved, behavior patterns are set in families. Let us see this in Scripture.

We'll turn back to Genesis. It all begins there, as we said. This talk that they have about behavior patterns, you know, Pavlov and his, I don't know what, on dogs, and all the things, and to think that a splendid empire like communism is founded upon what they did with dogs.

Will you think of that? We're going to read, shall we? All right. Right back here in... Where are we now? Mustn't rely on my mirror too much. Oh yes, Genesis 12.

In Genesis chapter 12. It's my next reference I'm going to forget about if I'm not careful. Oh yes, and Genesis 20.

Put your finger in both those chapters, will you please? Genesis 12 first, verse 10. You know that Genesis 12, as we were reminded this morning about missionary calls, and all this sort of thing, and Abraham is held up as the great man of faith. Now, God says he's the God of Abraham, and of Isaac, as well as Jacob.

We'll look at Abraham and Isaac, and we'll see how the behavior patterns go in a family. In Genesis, it says in verse 10, there was a famine in the land, even when Abraham had come into the promised land. And he went down to Egypt to sojourn there, for the famine was grievous in the land.

It came to pass when he was come near to enter into Egypt, that he said unto Sarai, his wife, Behold now, I know that thou art a fair woman to look upon. Therefore it shall come to pass when the Egyptians see thee, that they shall say, this is his wife, and they will kill me, but they will save thee alive. Now notice, he sowed fear in Sarah's heart.

This is the rottenness, as soon as the human mind of itself, even in men of faith, who've responded to the call of God, as soon as it starts to work out on this basis, it comes to fear. Every time. You cannot trust your mind.

You can't do it. People frighten themselves by thinking. I've paused to let that sink in.

That's absolutely right. It's action in spirit that God is requiring. Always.

There's no faith in thinking. In these lines. And here he is, and he sows fear in his wife's heart.

He says, that's what thou wilt do. So he says, now look where he's got to. This is the state he's praying, he's speaking from.

He says, say I pray thee, thou art my sister. That was a lie. That it may be well with me for thy sake.

Now listen. Astounding. Here the man of faith says, my soul shall live because of thee.

What? A man of faith's soul lives because of another human being? You might start saying, I always thought Abraham was a wonderful chap. Now it's alright, of course he is. Because in Abraham, now mark this, make a note of this if you're making notes.

It's important for you to understand this. The scripture says that sin is not imputed where there's no law. And God hadn't given the Mosaic law to Abraham.

It never came in to 430 odd years after. So God was not dealing with sin in Abraham. Alright? Because he doesn't impute sin even though it's there unless he has applied the law to the condition first.

Isn't that wonderful? Isn't God fair? We may see these blemishes. There's no excuse for you and me though. We've had more than the law applied to us.

We've had the law of God's being which is fundamental applied to us in the blood and by the spirit. No excuse for us at all. None.

You've no excuse to think your soul depends upon somebody else. You've no excuse to think that somebody's existence is going to be your safety. You no need to try and sow fear and tell lies.

Beloved, there's no excuse for us. Everybody's without excuse. This is what the scripture says.

Whatsoever thing the law says, it saith to them that are under the law that every mouth may be stopped. You see? God shut the Israelites' mouth up. He never applied the law to the heathen.

And Abraham was pre-law. So we've not got an examination of sin in the life of Abraham. We have an exhibition of faith.

This is why he's there. Amen. And in we go then.

He says, You say, you my sister, that it will be well with me for thy sake. Assist me in the lie, Sarah. So you see, you men, I told you you'd get your ears boxed this afternoon.

And he drew his wife in to his own lie as Eve drew her husband in to her sin. You see? It nearly happened. It nearly happened.

What happened in the garden? Nearly happened in Abraham. God made a fresh start with Abraham. It failed in Eden.

So God made a new beginning with Abraham and Sarah to bring in the seed. And it nearly went wrong. Nearly.

God just saved it. Praise God. You know what happened? He shut up all the wounds of the people in Egypt.

I tell you, when these came and took Sarah, he wasn't going to have anything interfered with. He was going to have a pure strain. Hallelujah.

He kept the seed clear because the promise was made to the seed. The promise is only made to the pure seed. That's why so few people get right through in the promise of the Holy Ghost.

They're not of the pure seed. They're of a terrible mixture. Hallelujah.

You've got to come to basic purity. Who was it bore the seed of God? A virgin. There it is.

She had to be virgin before she could bear the son. So have you. So have I. Hallelujah.

There's a destruction of everything that's anti-God. It's lovely, this tremendous thought. If we don't let God bring us to this virginity, beloved, we'll never know the all-gloriousness within.

Amen. Bless the Lord. He moves on eternal principles.

He dare not move off them. What worth would salvation be if God was prepared to bandy about on the shifting sands of men? Not he. All right.

The whole story is dealt with. But you see, unfortunately, this set of behaviour patterns in the family. You know that presently the precious Isaac came forth.

You know that he was a miracle child and he was born on the earth. And this is the failure of Isaac. Why, you see, Jesus is better than them all.

Greater than Isaac as well as greater than Abraham and greater than David and greater than Solomon and greater than anything or anybody else. Amen. We get this same thing and we see this tremendous truth in the 20th chapter.

I'm sorry. No, I'm wrong there. That's still Abraham.

It's Isaac I want. After he's married. 26, is it? Thank you ever so much.

It's because my eye fell on a virgin. Isaac dwelt in Gerar, verse 6. And the men of the place asked Isaac of his wife and he said, she's my sister. For he feared to say, she's my wife.

Lest, said he, the men of the place should kill me for Rebecca. For she was fair to look upon. And there the same thing repeated itself.

Forget your father's house. And this is what happens. The sins of the fathers are repeated in their sons.

Behavior patterns are set. How careful we need to be. How careful we need to be.

I find this again and again. Young people come to me and I find that the same things that have happened in their parents are happening in them. Same thing.

They repeat the things that their parents have done. They may not set out slavishly to do so but the same things come out. You can witness them.

Trace them back. The same weakness. The same sins.

The same tolls. The same bearing. And it's there.

It happens in my family. It happens in yours. We're all somewhere along our line of heredity.

We've all got murderers, blaggards, drunkards, twisters, fornicators, wicked people. If you go back far enough. All a lot of us.

Isn't that right? I mean, you may not know your great, great, great, great, great, great, great, great grandfather. If you go back far enough in your history you'll find that you're related to a dishonest gardener who got the sack for stealing the fruit. Got turned out of the garden.

His name's Adam. If you all go back far enough. You see, this is the whole thing.

This is where we had our beginning. In league with Satan. Let's go back into the New Testament, shall we? Although it's really moving on.

And we come into the Gospel according to John. Good old John. Chapter 8 of John.

See? Chapter 8 in John. Notice the consistency. It starts off with a woman taken in adultery.

You get the same cowardliness taken in the very act. Then I'll ask you a question. Where was the man? Where was the man if they were taken in the act? No, they bring the woman.

There you are. You're ashamed of yourself, you men. Let's all be ashamed of ourselves.

The woman. And they bring the woman. And it's in adultery.

You know the whole story. Bless the Lord. He said to her, Where are thine accusers, woman? Woman.

Where are thine accusers? You love and trace through this use of the word woman and trace through the use of the word Mary. It'll be a blessing to your heart if God gives you spiritual understanding. Woman, he said.

Where are those thine accusers? Doesn't any man condemn thee? She said, No man, Lord. And the only man there was on the earth. Others have cleared out anyway.

He said, Neither do I condemn thee. Hallelujah. You see? Glory be to God.

This man, the man, he hadn't come to condemn. Bless him. Goes down the chapter.

All right. We come to the chapter and we read these words. Oh, I don't know what's where.

I don't know where to break in and where not to break in. I think we ought to read. We be Abraham, see verse 33.

And were never in bondage to any man. How sayest thou you shall be made free? Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the slave of sin. And the slave abideth not in the house.

Here we have it again. He's on the house. Abideth not in the house forever.

That the Son abideth ever. If the Son therefore shall make you free, You shall be free. Indeed.

Hallelujah. Praise Him. This is a thrill.

I know that you're Abraham's seed. But they were the seed of that which connived a lie and sowing fear. That's what they were the seed of on the flesh side.

They weren't the spiritual seed. This is the great truth that God wants us to see. I know that you're the seed of Abraham.

He said, I know all that. But you seek to kill me because my word hath no place in you. I speak that which I have seen with my Father.

You do that which you've seen with your Father. See, that's it. That's the law that governs it.

Here's the law of heredity. Amen. Come in.

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