

# Heredity - Part 5

by G.W. North

---

*The New Covenant is internal, with God writing laws on the heart, and it's fulfilled in us through Jesus Christ.*

**Duration:** 1:26:11

**Scripture:** Jeremiah 31:31-34, Romans 6:1-7, Hebrews 8:6

**Topics:** "Heredity"

---

## Description

In this sermon, the preacher acknowledges the tendency of preachers to presume too much and expect their congregation to understand complex teachings easily. He emphasizes the importance of studying the Bible and not relying solely on modern interpretations. The preacher highlights the shift from an external God in the Old Testament to an internal and eternal relationship with God in the New Testament. He also mentions the need to continue in righteousness and obedience to God, including the act of baptism.

---

## Transcript

He that followeth me shall not walk in darkness, he said, following that wonderful word to the woman taking her down, saying, neither do I condemn thee, go and sin no more. He that followeth me shall not walk in darkness, but shall have the light of life, and away he goes. You see, then he starts to talk about the difference between servant and son.

Notice the logic of the scripture. In John chapter 8, goes through it, deals with a man that's been born blind. One thing I know, now I can see, we preach that as salvation.

But it wasn't, he could only see. You see, we use these things and talk about them as though they are concretely the things we're talking about. But they're only illustrations.

And on we go, you see. And on we go, well where are you going Lord? He leads them, I'm the resurrection and the life. Where is he now? Keep following me.

He goes to the upper room, he says, here you are, off he goes, he goes to get somebody. Where are you going now Lord? On the cross. Whoa, run away, I'm not having that.

Do you see that? That's right. I go my way, I'm the way, you can't come to the Father but by me, come on follow, on my cross. Never.

Then no death, no birth, no death, no life. They ran away. Of course they were lovely men.

You would have run away under the same circumstances. I would have run away under the circumstances. But the Holy Ghost has come now.

He changed it all. Amen. And it's all so wonderful.

And I finish that little bit as you commanded me brother. Suggested. Suggested.

I was going to say to be continued tomorrow, but we'll go down to the watery grave tomorrow. I think if there are any more that know they must obey the Lord in baptism. And I think tonight I'm going to preach to you about the one baptism.

If you will, come on Norman you pray. Father again we find our hearts moved and touched by the simplicity and clarity of it all. For the reason of God Lord and for the explanation given to us of the Spirit Lord that simplifies it all unto our spirits and causes us to know that big yes inside of agreement.

Lord we thank you that you are delivering us in these days from all the analysis and human intellect that's been brought to bear upon these precious truths and you've sent the light of your spirit to teach us and to lead us into all truth even unto the truth. Blessed be thy name Lord. We confess that we don't merely want to be hearers of these wonderful things.

But we believe thee to inscribe all this precious revelation upon the fleshy tables of our hearts Lord. That we shall no longer argue about it or reason concerning it but live in the reality and fullness and glory of it all. Thank you Lord Jesus.

Continue to work in our hearts and work out all that we've heard Lord Jesus in our daily lives. For thy glory's sake. Amen.

We'll turn shall we to the New Testament equivalent of what we read in Jeremiah 31. That is we'll turn to Hebrews chapter 8. Jesus we're told in the sixth verse of chapter 8 has obtained a more excellent ministry than all previous priests by how much also he is the mediator of a better covenant which was established upon better promises. For if that first covenant had been faultless then should no place have been sought for the second.

But finding fault with them he says behold the day comes saith the Lord when I will make a new covenant with the house of Israel and with the house of Judah. Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt because they continued not in my covenant and I regarded them not saith the Lord for this is the covenant that I will make with the house of Israel after those days saith the Lord. I will put my laws into their mind and write them in their hearts and I will be to them a God and they should be to me a people.

And they shall not teach every man his neighbor and every man his brother say know the Lord for all shall know me from the least to the greatest for I will be merciful to their unrighteousness and their sins and their iniquities will I remember no more in that he saith a new covenant he hath made the first oath. Now that which decayeth and waxes old is ready to vanish away. Amen.

And here we have the New Testament taking up of this great truth that the Lord expressed through Jeremiah and applying it to us in connection with our Lord Jesus Christ. This is the basic thing of the New Covenant which you will know is testament or arrangement actually if you look up the word the New Arrangement of God and the arrangement is precisely this that instead of being an outward thing it's all

going to be inward. That God instead of writing laws on tablets of stone is going to write them on the heart.

What a tremendous thing this is. It's a tremendous word really in verse 10. I will put my laws into their mind.

That's going to put our thoughts right and I will write them in their hearts and that's going to put all the rest of our being right. It's going to put right our emotional life, it's going to put right our ethical life, it's going to put right our feelings, it's going to put right our love, it's going to put right our affections because this is the source of all our life, this heart of ours. God says I'm going to write them there and this is what he's saying.

This is the proof that he is being to you a God. When God is God to you he is this kind of a God that puts his law into your mind's blessing to put our minds right and writes them in our heart which puts the totality of our hearts right. Our whole being is put right by God.

You know I wish beloved that oh it's over there is I wondered where it was all coming from that noise that's going on um I wish someone had told me when I was a young man the covenant into which God had entered in me. You remember that Jesus said this new covenant was in his blood. We looked at it the other day and it came out of the blood of Jesus and obviously this is what the Lord shed at Calvary.

This was the only thing that could cleanse us from our sins. A life that had been right in mind and heart. That Jesus was the fulfillment of the law simply because he lived it out fully.

Jesus was a person whose mind fought the laws of God. He didn't need the ten commandments outwardly and his heart felt and acted in the laws of God. He had new heart laws and new salt laws.

This was the new man. This is God's new man. This is the new man that was created in Jesus Christ.

Hallelujah and when you read about the new man and the old man this is the great distinct distinction between them. This kind of life the life that utterly fulfilled the law not because it had to under law but because it just had to exist at all to be life at all and this is what God has been telling us. We've got to see beloved that when we are born of God this is the life that we receive.

This is what God gives us. It's this life that had the new paternity the father that got this life by the Holy Ghost. This is the new kind of humanity.

It's everything in it is eternal in internal and therefore eternal. You see that one of the great things you read in this section beloved is and this is sometimes what makes me grow so much inside when I hear much goes on in modern jingles and jingles that are supposed to be a sort of a revelation from God in churches and peak churches that profess to be baptized in the spirit sing them with great gusto. Here then is is is a verse and it says this I'm not going to make a covenant with them.

Uh look at verse now when I took them by the hand to lead them out of Egypt you see God was external God was external. I took hold of somebody I don't know it's about three people I think this morning since the morning service. I took them by the hand and led them one couldn't see so I led him because he couldn't see.

Others I led them because I was going to take them to steer them to a certain spot where we could talk away and God could speak. That was because I was outside them. If I was inside them I would have thought my way in them through to that chair.

I would have done it. You see everything is all internal and I hate and detest these things that go on about he holds my hand and all that sort of business based on soulful tunes and everything that keeps pushing us away to God being outside of us. When everything in this great new covenant is God within me everything and I refuse totally to join in this general idea of abandonment back to a lesser covenant that pushes us away back down there where things are all external.

Bless the name of the Lord. God has come and oh what a tremendous thing this is. Now those of us that were together last night beloved will remember that we looked at the two great introductions to the life of the spirit in the Roman letter.

The first one was in the first chapter the spirit of holiness. The second one was the Holy Ghost that shed the love of God abroad in our hearts. Amen.

What a blessed introduction. And in the eighth chapter we come to the life in the spirit. You will have noticed I trust that the man in chapter seven hasn't got the spirit at all.

The Holy Ghost isn't mentioned in chapter seven. Anybody can expect to live that kind of life who isn't baptized in the Holy Ghost. No one that's baptized in the Holy Ghost ought to live the Roman seven life.

No one. Unless they may. But this is because they sin, they go back, or a concatenation of things that can sort of all mill up together and push you out.

Wrong teaching can. Indulgence in sloppy singing can. Getting wrong ideas into your mind can.

You see beloved, the great thing about it is this, that as a man thinketh in his heart, that's what he is, says Jesus. And you cannot be the man or the woman that God wants you to be unless your mind is changed. It must be changed.

In order to change your mind, God has to change the laws that govern it. Or at least he has to change the power that works upon the original basic creation of God, so far as mind is concerned, and change the power from sin under the domination of the satanic mind to holiness under the blessed inspiration of the divine mind. That's what he has to do.

It's quite impossible for you and me to be the kind of person God wants us to be if we don't think right, if our minds aren't right. Quite impossible. And so we see, if you like, the common sense of God.

I love God's common sense. You know, I think that God is eminently sensible really. I mean not that I can examine God or anything like that, but everything I discover about him brings me down to a place where I say, oh Lord, of course it's all so basically simple.

I mean it's marvellous. It's as precious and as simple as it really is. God hasn't done anything fantastic.

I mean we use this word fantastic right out of its proper grammatical sort. It isn't a fantasy at all. It's absolutely reality.

And when we come to Romans 7, we find a man under law. The key to Romans 7 is in the first verse. Read it to yourself.

I speak to them that know law. That's the key to Romans 7. We touched on this the other day. We come into Romans 8, and immediately we read this, There is therefore now no condemnation to them which are

in Christ Jesus, who walk not after the flesh but after the spirit.

For the law of the spirit of life in Christ Jesus has made me free from the law of sin and death. Romans 6, we read in verse 18, Being then made free from sin, you became the slaves of righteousness. And 22, being now made free from sin, and become the slaves of God.

Alleluia. That's wonderful. We're not only made free from sin, beloved, but we are made free from sinning because the law of the spirit of life has made me free from the law of sin and death.

Not only sin, but from the law of sin and death. Amen. The mental spiritual laws by which sin works, and it all works by law.

Praise the name of the Lord. There's nothing hit or miss. There's nothing haphazard.

Fulfill the rules and everything will be fine. Everything works by law. It's a strange thing that we can look out into an ordered universe, albeit fallen, and think of the marvellous Lord Copernicus, and away we go back, if we do do that sort of thing, where astronomy is concerned, and there's a chap named Newton, I think we've all heard about him.

I don't mean the man that wrote the hymn, I mean Sir Isaac, and what he discovered when apples started to fall. There's a man named Watts that we think is marvellous. He discovered all these laws, and we come to electricity and all things, splitting the atom, it's all based on law.

Yet when we get salvation and talk about grace, we think that there's no law anywhere in it. It's all higgledy-piggledy. Hit or miss.

We think grace means the end of law. It only means the end of the Mosaic law, in that sense that we're no longer under the Mosaic law. And it also means the end of the law of sin and death.

You see? Praise God. Let me put it this way. The law of sin and death.

Here comes Jesus. Praise God. He goes to the cross.

God takes sin, puts it on him, makes him to be sin, if I read my Bible right. Dead. Hallelujah.

But you see, the end of the law of sin and death is this, that he rose again. The end of it. This is the thing that shouts out to us from the scripture.

I am set free. Something has happened in me that sets me free from the awful workings of sin in my life. What a tremendous thing that is.

All right. The law of the spirit of life in Christ Jesus has done this. When you were baptized into Christ, you were baptized into the laws of the life of Jesus in the spirit.

That's what you were baptized into. In your mind. Oh, this great domination of the mind.

It's in the thought realm where everybody finds their greatest difficulty. In the thought realm. This is where the pressures come on.

This is where the great troubles lie. Of course, lots of people find trouble in their physical makeup realm. In their very bodies.

But God has answered that too. God has made provision for that too. He's not only made provision for spirit.

He's made provision for mind. He's made provision for body. So that we can literally be the new creatures that he wants us to be.

And when Jesus Christ baptizes us into his body, he does it in the spirit. We are baptized in the spirit into his body. That's what that word is in 1 Corinthians 12 that we read this morning.

It's the Greek word in. In one spirit. Unfortunately, it was translated by, if the revisers haven't put in, they've let you down.

In one spirit. This is what happens when you're baptized in the spirit. In one spirit we are baptized into one body.

In the spirit. Hallelujah. And what a glorious thing this is.

This can only happen because in the spirit, not only does Jesus Christ live, but so does his cross. And so is his blood. Calvary is all alive in the spirit.

Calvary is here in the spirit. Amen. It wasn't just what Jesus did in the flesh on the cross that was so important.

The more important thing was wrought in the spirit. May God write that deeply down in every one of our hearts. The blood had to be shed.

Atonement had to be made. Praise God for that precious lamb that was ready to go and shed his blood. We sing enough hymns about it.

And it's all so wonderful. And we could never, never cease to thank God for it. But it was what was wrought in the spiritual realm that was the most important thing.

It was the spiritual content. It was the soul content that was in the blood that gave it its importance. And why glory be to God.

What the Lord wrought there, everything that he accomplished on that occasion, just those two hours, that's all it was in history. Beloved, it's all here, present, in the spirit. God's done that.

And it's forever. It's here. And there's no way into everything that God has for us in the spirit, save by the cross.

That's the way. I'm the way, he said. No one comes to the Father but by me.

All right. Now that's what Oswald Chambers would call nugget gold. I don't know whether you're familiar with Oswald Chambers, but he said that nugget gold you'll find in the gospels.

Negotiable gold, he was a great one for his alliterations, as you know. You'll find those in the epistles. The nugget from which the sort of golden sovereigns are made, because you can't put a nugget over the counter.

They'd call the police if you had one nugget of gold, they'd wonder where you got it from. But you couldn't buy and sell with nuggets in the days when they had spade guineas and golden sovereigns, because nuggets weren't negotiable. You couldn't sort of buy a pound of sugar with a nugget of gold.

So you find in John chapter 14 that Jesus says, I'm the way, the truth, and the life. No man comes to the Father but by me. But when you find it beaten out into negotiable coin, you've got to read it in Ephesians.

And in Ephesians this is what you read. You know the great story, having abolished in his flesh, verse 15 of chapter 2, the enmity that is between Jew and Gentile, even the law of commandments contained in ordinances for to make in himself a twain one new man, so making feasts, and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby. And he came and he preached peace to you which were afar off, and to them which are nigh, for through him we both have access by one Spirit.

Now we've got the thing made understandable to us. I'm the way to the Father, but it's only by the Spirit, the access. We have access through Jesus by one Spirit unto the Father.

And you and I, beloved, are brought into this marvellous place by God. Everything is in the Spirit. Every groan that he groaned, and every prayer that he prayed, and all the conflicts he brought to an end, every battle he fought, everything on that cross, it doesn't matter whether you can remember them all or whether you can't.

Everything he accomplished there, the slaying of the old man, totally, praise God. Jesus Christ was the last Adam. There's never been another Adam since Jesus Christ.

I hope you believe that. You've got to start believing the Bible, you see. He was the last Adam.

And you see, he dealt with the whole thing. Blessed be the Lord's name. And all he accomplished there in the Spirit, everything he accomplished that was done in the mind, everything, it's here.

Bless him, bless him. And I go through this into the wonder of that glorious life in the body of Christ. Now may the Lord open this right up to us that we understand it.

Spiritually, the law of the Spirit of life in Christ Jesus, that makes me free from the law of sin and death. That negates that one. Amen.

Now if I go into Romans 8, I find something else. Now this was done in verse 4, that the righteousness of the law might be fulfilled in us. That's what it was done for.

That all that righteousness of the law should be fulfilled in us. You know, this is a tremendous thing, but I mean because we find that Jesus Christ was the end of the law for righteousness because he fulfilled it. Now that's all going to be fulfilled in us.

We can't fulfill the ceremonial side of the law that demanded bloodshed for sin. That's the side we can't touch. That all belongs to Jesus.

Bless him. But the moral, ethical side of the law, everything that has to do with righteousness of life, everything that has to do with holiness, everything which has to do with filling in the exactitude of God's requirements for man, the perfections of God's expecting of us, all this marvellous righteousness of the law to be fulfilled in us. Wow, this is a tremendous thing, isn't it? But now, not because he's taken us by

the hand, because we're blindly groping for the way.

He said, oh, hold my hand, Lord. You know, I said to the man that stood at the gate of the year and all this business, God give us some prophets of truth. Hallelujah.

And not that anymore. Well, all I need is because I don't know the way. You ought to be ashamed of yourself.

He says, I'm the way. He's in you. And we have mighty sermons built up on people that don't know the way.

All this kind of thing. And Jesus is in us. Most of us, sorry, perhaps I'm being too sweeping, but so much of our preaching dishonours God.

It brings big ahs and oohs and sighs from people who listen to it, because they're not in the true New Testament position. That's why. I'm the way, he says.

I'm in you. You're in me. All right.

We're here. The righteousness of the law is to be fulfilled in us, who walk not after the flesh, but after the spirit. Then the man says, well now, well how can I avoid that then? If I walk not after the flesh, but after the spirit, how in the world can I be sure I'm not walking after the flesh? I see the sights that dazzle, the tempting sounds I hear.

Be thou forever near me. It's built on the assumption that he's outside of us, but we want him to come near. You take it.

Your hypnology. You'll never find Wesley writing like that. That's why I've got this blue book together.

Where if a man got onto the recognition of truth, it was that man. And you see, we'll all sing these things. I was brought up to sing them at school, based on a false false idea.

And it so suits people's conditions that they ooh and ah and sob them very soulfully and meaningfully. I'm not being violent people, but it's all on the wrong premise. If you say, I mustn't walk after the flesh, but after the spirit, how am I going to refrain from walking after the flesh? Now you've got to see that the flesh here is distinct from the body.

We'll come to the body in a moment. We dealt with this the other day. Let's come to it.

In Romans chapter 5, it says that they, sorry, chapter 8 verse 5, they that are after the flesh do mind the things of the flesh. But they that are after the spirit, the things of the spirit. And that word after doesn't mean, oh, you know, like they say, that fella's after that girl.

We know what we mean by that. No, it doesn't mean that kind of after. It's the Greek word kata, meaning down to, scrupulously down to.

That's the power of the Greek. They that are down to the spirit, you know, not up in the air all highty, toighty, and whatever you say. It's not up in the air and floating about all over the place.

Down to the spirit. Really down to the spirit. Glory be to God.

You know, you need some getting down to the spirit, first of all. That's where it's got to start. You've had your heart changed.

All right. Now you're spiritually regenerate. Is this right? Okay.

To fulfill the righteousness of the Lord that's already written in your heart. Now your mind, for to be carnally minded. The minding of the flesh.

So you see that being down to the spirit is having your mind down to the spirit. All right. Getting your mind down to the spirit, beloved.

In other words, listen, pay attention, do your studies. I don't mean this, you know, burning the midnight oil, because the Romans didn't have a Bible to do that with. It's the English that have a part of the Bible that was written to the Romans.

The whole tremendous thing is that these people were conscious that the Spirit of God had come. This was a great thing, they were conscious. And from the moment the Holy Ghost comes to you, beloved, let me please acquaint you with this, or reemphasize it in your ears.

It is expected of you that if everything else in the world has to go, you will get down to the spirit. That's what God's expecting of you. He thought you'd appreciate that because of the terrible price he had to pay, that you should have the Holy Ghost.

He really thought that the blood we sing about would truly be precious to you. Really precious. Oh, if it's so precious to you that outletting meant finally the outletting of his Spirit, that that Spirit could come to me.

That's why the blood was shed. That Spirit was in him, in him. He says, I'm all straightened up.

So, shall I go through this great baptism? I said, then! Oh, hallelujah. This is the, so much of the preciousness of the blood to me. And once that Holy Ghost comes, he wasn't expecting you just to get taken up with feeling good, though that's all part of the bonus scheme.

He wasn't expecting you to get taken up with, oh, now at last I feel free. That's all part of it. Have as much as you can drink of it.

Hallelujah. This is God's goodness. As soon as you know that the sun isn't shining now just so that you should feel nice and warm, it's really shining, beloved, to bring the glory of the light and the power of it all unto this whole land of ours, that presently we don't all shrivel up and die through malnutrition.

But if you can bask in the sun and get yourself nice and brown and say, oh, isn't it marvelous at Cliff this year? Well, that's fine. Do you see that? But that's not the prime purpose of God giving the sun, for you to buy a bikini or something and get brown. If you do buy a bikini, I pray you go to the bikini atoll and stop there.

The whole tremendous thing, beloved, is that God is wanting us to do this, get us into the knowledge of what he's after. I've got to get down to the spirit. I praise God and testify to you that in the days when God baptised me in the Holy Ghost, purifying and, I don't know, dealing with me from that moment, my wife's here, she'll say yes or no, she's an honest woman.

We got down to the spirit. Glory be to the Lord. I was soon slung out of the church I was in, because I got getting down to the spirit.

You've got to go on with the spirit. People are tied up on whether they've got to go on with their denomination, or they've got to go on with this, or they've got to go on with that. Nothing matters at all, beloved.

Once this thing became an obsession with me, because that's why I'm nearly gone, it became an obsession with me, with getting down to the spirit. I didn't know that, mind you, I didn't sort of say, now I'm going to go obsessed on this. It just sort of took over.

I found the Holy Ghost was, it just did it. That's what I found by the Holy Ghost. I didn't need to sort of wonder whether I should read two chapters of the Bible a day.

It's whether I should read two Bibles in one day. That was the Holy Spirit I was concerned. People seem to have this, they call it the baptism in the spirit.

I can't begin to understand their condition, yet I'm supposed to get a word of knowledge and minister to them. The whole thing, beloved. Oh, give yourself up to this.

Get down to the spirit. All right. You see, you'll never get down to the spirit if your mind isn't altered.

That's what the next verse is all about. For to be carnally minded, the minding of the flesh, in verse six, is death. It is death.

That's what your death was. It was a minding of the flesh. Amen.

Not only were you born dead, but what do you think it meant to be born dead and born in spirit? Born dead in spirit. What do you think it meant? It meant that your mind was down onto the flesh. We saw how that started in the God of Eden, where Adam preferred the evil of his flesh to the God of Heaven.

He chose evil. That was where the mind of the flesh started. Instead of Adam's mind being on God, it was on his woman, on his flesh.

That was the way it started. That's how the death came. He would never have touched us if Adam had said, well, Eve, sorry, love, but that's it.

You've chosen. I'm not going to. Yeah.

What a glorious thing this is then, to stand here in this. Amen. Right.

Now then, you've got to have that spiritual mind. The carnal mind, verse seven, is enmity against God. It's not subject to the law of God.

Neither indeed need be, can be. So then, they that are in the flesh cannot please God. You're in the flesh when you have the mind of the flesh.

That's where you are. If your mind isn't down to the spirit and it's down to the flesh, not the body. We'll talk about the body in a moment.

It's here in this same chapter. Then it's death. It's enmity.

You know, I talk to so many people. They talk about inward conflicts and emotional problems and all sorts of things, and mother gets blamed for it, and dad gets blamed for it, and all sorts of things like that. And the real problem is when you get down to it, there's conflict.

There's enmity. There's rebellion in their heart. They don't want to really go to God.

Now, they'll say to me, you know, there's part of me wants this, that there's part of me that doesn't. Have you ever been in that state? There's part of me wants it, part of me doesn't. That's your carnal mind.

It's a rebel. It's an enemy of God. It's got to die.

That's another word for the old Adam. And with it comes fear. I was afraid.

When I heard thy voice, I was afraid. Yeah, that's right. Yes.

You see? That old Adam, he's afraid of God. He'll do anything. He'll hide.

He doesn't matter what. He won't care what he hides behind. He'll get out of the way.

And unless a person is prepared to come out and expose themselves, complete exposure, and come right out into the light, you've got no hope of coming into the light. None at all. You have to come right out into the light.

No hiding. Hallelujah. And I want to say this, beloved, that the light is love.

You've no need to hide from it. I illustrated that, I trust, the other day with the woman taken in adultery. He didn't exactly say this, the Lord, but he said, it's all right, love.

Just come here. Praise God. He got rid of all the old Adams that were around, and he dealt with this Eve.

And he said, it's all right. You The ones that were out, sin amongst you, cast the first stone, all the old Adams walked out. But Eve stayed, you see.

She stayed. Bless the name of the Lord. That's why so many women seemed to get through before the men did.

The men all walked out. They weren't prepared to face sin. He'd caught them in their sin.

Like they say, they'd caught her in hers. And all the men ran away. And the woman stayed.

He didn't hold her. She wasn't in chains. She could have gone out too.

And it could have said, and last of all, the woman went out also. But she didn't. She stayed there.

And he said, does no man condemn thee? Where are thy accusers? There's no condemnation in Christ Jesus' heart at all. And she said, no man, Lord. He said, well, neither do I. Go and sin no more.

Isn't that lovely? You'll never be afraid to come to the light. And he goes straight on saying, he that followeth me shall not walk in darkness, but shall have the light of life. You see, that's the love and the light.

Isn't that a marvellous thing? So you see, there's no need to get away from the Lord. You've got to come right out and let everything be exposed to the Lord. This is the only way you'll deal with it.

That calm mind, if it is down to the flesh, that is the satisfying of all your heart and mental things. That's what Eve was to Adam. She was bone of his bone and flesh of his flesh.

And she was his satisfaction. Praise God. You see that? Aesthetically, I expect she was beautiful.

I expect she was. As I said the other day, I can't understand these modern girls. Don't they know they've got to be pretty and beautiful and attractive, instead of running around with great ugly trousers, flapping around them and shoes about as thick as that on their feet, so you don't know whether they're antelopes or elephants? I mean, don't they know what they're supposed to be? Dainty and nice and attractive, don't they know? I want to tell you that all this is built on sadistic approaches.

It's all got a sexual foundation. It's a sadistic approach to the appetite. Get clear of it, you Christian women, get clear of it.

Don't have anything to do with it. You're being seduced in your thinking and your approach. I tell you the truth.

You ask one spiritual man whether he wants to see his wife clumping about in shoes. It's all right to say, well, they're cork and they're not heavy. Well, what difference does that make? He doesn't want to see his wife walking about as though she's got elephantiasis on her feet.

Of course he doesn't. Ask a spiritual man if you can find one. Praise the name of the Lord.

Don't worry, people have got it. Well, let's come through to the next part, shall we? If Christ be in you, verse 10, the body is dead. Oh, now we're on the body.

So you've got spirit, mind, and the mind which either goes to the spirit or the flesh. Now you've got the body. The body's dead if Christ is in you.

Your bodies are dead. Listen, I want to ask you a question. You say, do you, that you were baptised in the Holy Ghost.

Let me ask you a question. Did your body die? Did it? That's right. It's this baptism into this death of Christ that sets right all the irregularities that turn to perversions connected with the mind of the flesh in the body.

It's the baptism that does that. Into the cross. The body is brought to the death of Calvary.

And there's one thing that, well, one thing about perhaps the hundred things that's very obvious about the death of Jesus Christ. He, when they came to him, he was bodily dead. The other two weren't, had to break their legs, hasten their death.

But he was bodily dead. It was the only thing about him that died. That is, that's a death.

That was the only thing about Jesus that ever did die. The rest was glorious souls, lives, spiritual mind, heart, affections and emotions and pure blood and winning spirit, all alive. And because of that he raised his body too.

That's right. So your body has to come to death. Has it come to death? No.

You say you're a compulsive eater. Not if you've been baptised in the spirit or not, you've never had a proper baptism. Yes, that's right, we'll come to in a moment.

The compulsive things that work in the body, they're dead. Actually compulsive eating is connected with the fleshly mind. You remember that the children of Israel always wanted to keep going back to the flesh pots of Egypt.

That's right, they had great big food problems, because they lived in the wilderness. The whole tremendous thing, beloved, is your sex problems should all be, we've all had them. I mean, we were all born in sin, we all had our problems, some far worse than others.

This is the tragedy of twisted parents and mothers and fathers of them. A little last night I jumped on this emotional straitjacket that is put on children right from the beginning. And oh dear, oh dear, these dominating spirits, these domineering mothers, your problems they called it mere boys, if only they knew.

I could start to enumerate the problems that are directly traceable back to domineering women in boys. Or the same on the other side. A domineering father is worse still, for whilst a domineering mother may bring complete insecurity in a child, a domineering father will have them absolutely in fear.

Domineering male spirit. And when that's linked, say, to occultism or spiritualism, and the poor kids inherited a psychic nature that's no fault of its own, it's come through you mum or dad, that's where it's come from, perhaps both of you. The poor little thing hasn't got a chance to take the grace of God, but here we are.

The whole secret, really, so far as God is concerned, is that the body is brought to death. Now, unless the body is brought to death, sin will have dominion over you. I find then, says the man under law, a law in my members, working against the law of my mind, bringing me into captivity to the law of sin, and so on and so on.

Because this is partly an unfortunate understanding of verse 11. Let's read verses 10 and 11. Is Christ being you? The body is dead because of sin, but the spirit is life because of righteousness.

Is the spirit of him that raised up Jesus from the dead dwell in you? He that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you. You've got to come to a death and a quickening in your mortal body. That's the power of the cross and the resurrection light of the spirit in you.

There, I say, the unfortunate part about it is that in our anxiety to teach healing, we've made this verse refer to healing. It refers to something far greater. Though, bless God, you can get healing out of it if you want.

Did I ever tell you, oh, Dave Weatherly is the best boy to tell this story, because it was Dave that told me. You wonder what I'm going to say, don't you, Dave? The girlie, she's got a hole in her heart. Francis Linklater? You know this story better than I do, don't you? You do? You remember what I'm talking about? All right, you correct me if I'm wrong.

That she was so, she's got a hole in her heart. How many holes she's got in her heart, I don't know. But she went to a certain Bible college, believing she was called of God to go to a mission field.

There was a great Bible college believed in preaching scriptural holiness, I won't name it. And they used to preach much about the new heart, you see, like I do, praise the Lord. And she knew all about the new heart, but she was so bad that she could only go backwards up the stairs, I believe, isn't it, Dave? And could only go up about one or two or three stairs and stop again.

That's how bad her heart was. You see? And I believe this is the story, that one day she was going up these stairs, more dead than alive, puffing and blowing, and that verse came to her heart. And a new heart also will I give you.

And she said, Amen, Lord! Jumped down and tore up the stairs. She was immediately healed. She got healing out of that verse in Ezekiel 36.

You see, that's right, you can. Here's the greatness of the word of God. It's almost far greater than one narrow interpretation.

Hallelujah. But nevertheless, the important thing about this verse, as the important thing about the verse in Ezekiel 36, 26, is the spiritual truth. In verse 9, in verse 10, we're brought to death.

The body comes to a death. I remember a little woman whom God baptised in the Holy Ghost. She told me afterwards, she was so full of the Holy Ghost, a little tiny woman, I shall always remember her.

And she said, Do you know, I didn't realise for three days I hadn't eaten anything after I was baptised in the Spirit. I said, Oh, well, because she went on a fast. She didn't go on a fast.

You see, that was it. The desire for food left her. Reassertiveness.

Not that it's the wrong thing to eat, but it's the wrong thing to eat too much, or too little. You see? Here, then, it regulates everything. Hallelujah.

The body is brought to death. To be quickened again, this is the miracle of it all, perfect, right, rectified, according to the body of Jesus Christ. So that we can live his manhood on the earth.

This is what it's all about. So I have myself here, spirit, soul, or mind, body, in Romans 8. I'm spiritually alive, free from the law of sin and death. Amen.

My mind is gloriously regenerated. I haven't got a mind that's constantly dwelling on the flesh. Oh, beloved, we do need that in these days.

When everything is geared up to that which is banal and pornographic, and I don't know what, in this age in which we're living, we need to have the mind of the spirit, the minding of the spirit. Now, I want to ask you, where does your mind go to? Does it go down to the things of the spirit? If it goes down to the things of the spirit, I'll tell you where it will come to. The Bible, not necessarily.

I told you they never had a Bible. It will go to Jesus Christ. Every time.

The things of Christ. If it's flesh you're thinking about, it's his flesh. You'll want to eat that.

Not feed on your own flesh, as it's been for the past 10 years. Feed on that eternal flesh. You don't eat his body.

You've got to differentiate between the flesh and the body. This is my body, which is broken for you, and the body eats the body. That is, the spiritual body, we eat his body.

We're saying, yes, Lord, his body's been quickened. It went to death. The divine principle of death and resurrection is brought into you in the baptism in the Holy Ghost.

Amen. It's this that deals with everything else. How many of you, dear ones, I wanted to ask you to answer anyway, probably only at half strength, but how many of you, dear ones, last night when God came down and, oh wasn't it wonderful, how many of you lost your bondages and your restrictions, things like that? They all went, didn't they? You didn't need to come to me to break some power of the devil over you, did you? They went.

That's right, isn't it? Am I talking to the chairs? Is it right or wrong? That's right. You see, God deals with this, it's in God's way, and I do declare unto you that much of what is practiced as deliverance work is because of an imperfect work of the Lord wrought thee in the heart. That's my discovery and declaration to you after years, decades, ministering in this life.

Amen. Praise the name of the Lord. Should be.

That's what I'm saying, you should be. To understand this whole thing aright, if you get the complete thing that God wants you to have, yes. There are so many people, they, they, they, um, they have a partial experience.

This is the thing that I discover. I'd like to come on to this point of rebirth for a moment. It is commonly said that you can be born again and possessed of evil spirits.

That is untrue. You can't be possessed. That's right.

When you're born again, you're possessed by God, unless you've never been born again, that's all there is, isn't it? But you can have lodgements and things where evil spirit, attack and bondages are inherent down to the psychic line, through for, forbearance. So let's get this cleared up. If you're a born again believer, you are not devil possessed, you're God possessed.

Amen. But, alas, alas, alas, this is what I find, that as in the Old Testament, really, so in the New, this precious thing that God devised that it should never be, unfortunately it is so. There, in the Old Testament, many of God's people, as you know, were born in captivity.

They were born in Babylon. They were born outside of the glory and worship and fullness of God in which they should have been born, had their forebears been real with God. So they were then born in captivity.

That's what the book of Ezekiel is all about. Ezekiel had to go down to the river Kiva, and there he had to move from the throne of God to a people in captivity. And because the churches, hallelujah, let's get this right, because the churches of God are in the liberty and the glory and the blessing of God, people, they're born in captivity, and they're put in chains and bondages, and a church should be functioning as the brother Norman had us seeing this morning.

But we should not be talking about new birth outside of the context of the gifts of the Spirit. That's the trouble. We do.

We've got, we've got this great hiatus. We've got this great anomaly. We've got this great thing that's all gone wrong.

Look, in Acts chapter 2, beloved, this is what we are told. It shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy. I want you to see then that the real evidence of the baptism in the Spirit is prophecy, according to Joel, and according to Peter.

Thus being as the Bible is not true, your sons and your daughters shall prophesy. He said, is that right? You better turn up Acts chapter 2. You must read your Bible. You mustn't go by what denominations say.

It says, your sons and your daughters shall prophesy. That prophecy is the greatest gift of all. And it says, and upon your servants and upon my handmaidens I will pour out in those days of my Spirit, and they shall prophesy.

Glory. And then it goes on in these great halcyon days of the outpouring of the Spirit, and people coming out with prophecy. What? Bang away into the realm of the Spirit.

Hallelujah. Fear the birth. Isn't this a marvellous thing? That's the context in which people should call on the name of the Lord and be saved.

That's right. There shouldn't be any talk of new birth outside of being baptised into the body of Christ and functioning in the blessed Spirit and having the gifts of the Spirit. There shouldn't be.

I don't mean that you shouldn't preach different kinds of messages that deal with different things. I mean in the context of the Church. Of course you can't say everything in one message if you're preaching.

Jesus couldn't. The whole glorious truth, beloved, is that God never intended that we should be anything other than right bang in from the word go. If I read Acts, all right, this is what I read.

Old Peter, he stands up, he says, the promise is unto you and to your children and all them that are far off, many as the Lord our God shall call. My word is it. And three thousand of them went bang down in and they came up out of the water doing what they were doing.

They were in the same glory. They said, well now come next week we'll have a tarrying meeting and get baptised in the Spirit. I don't read that in the Bible.

They had to tarry in the beginning until God's clock struck. The day of Pentecost was the chosen day. But it's the day of Pentecost ever since.

It's been the day of Pentecost ever since. May the Lord open our eyes to all these things. And it's this glorious inletting into the power of God, this wonder of Calvary and the resurrection.

It's this marvellous thing that brings a man completely into all of God all at once. That we're missing. Now we've got our prophets.

I've never read in the New Testament anywhere in the Acts of the Apostles where one single person needed deliverance after they were born again. I've never read it anywhere in the Acts of the Apostles have you? Now have you? You better say if you have. It isn't there.

Why isn't it there? Because there was no need to put it in, because it never was. Now may God bring us to this state. I charge you young men and you preachers of the Gospel, you women too, if you're going to talk about this, you talk about this thing fully.

Nevertheless, because we're so far down the age, and because the thing hasn't been preached as it should, and because men and women are way out, and because, beloved, the church, if you like, is struggling through to the original life that shone on that first Pentecostal morning, having lost it down to the ages. We've got all the problems. If, beloved, you weren't set free in the beginning, you should be set free now.

That's the whole wonderful realization of it. Now lots of people have problems. I have mentioned this, but somebody's been to me since, and they said, will you make clear what you were talking about being crucified? It would, apparently this person was a spokesman for others, because it gave me to understand that it would help everybody if I did that.

I don't know whether that's right or wrong. Well, all right, we will do. I thought this was very clear, but one of the great failings of preachers is that they presume too much.

One of our great failings is this. I freely confess it, that you think that because you've been studying the thing for about seven days, and you've stored up seven-day stuff, you expect your congregation to get it in half, and now you talk. You see, you don't half expect a lot of them.

But the glory of it is that it's all blessedly here in the scriptures. Let's go, shall we? We're in Romans. We can't do much better than Romans at the moment.

Now, what you and I have to see is that there is a difference between our old Adam, which we commonly share, and our own individual selves, which nobody else has. I'm ever so glad you haven't been troubled with me. I'm very glad you haven't been troubled with me, and I must confess to you, I'm very glad I haven't been troubled with you.

That's it. But we have all been troubled with old Adam. All right.

He was the originating father of Adam. And back behind him, the devil in the flesh. All right.

Is that clear? You don't need me to explain that. Is that clear to everybody? Now, in Romans chapter six, I think this is, we stayed here, I don't want to tear it too long, I think this is a tremendous verse. What shall we say then? Shall we continue in sin? Shall we? Shall we all, what? Would we all like to stand up and say, yes, let's continue in sin? Anybody feeling nice like that? You Bible students, are you Bible students? A lot of you here, make a note now, put it down on your book, put it down on your tablet, don't forget it, because I'm going to give you some homework.

Write it down, go through the Roman letter, the Roman letter on the, just these words. What shall we say? Okay, you will have an idea. You preachers have marvellous material for preaching.

Look at Norman cocking his ears up there. Anyway, just go through and put it down. What shall we say? Or sometimes, we say, is missed out.

What then? You see, this man is building up a tremendous logical argument. And here's one of them. What shall we say then? Shall we continue in sin? And of course, we all want to shout out, what? No! No!

By no means, God forbid, don't let's do that.

But how am I not going to sin? How am I not going to sin? Easy. Really, if we'll just let it go, God will, oh dear, see how fast I've fallen. My word.

Well, come on, let's get down to it. How shall we, verse two, that are dead to sin, live any longer therein? Now, it isn't to say you won't fall into it ever, but you're not going to live in it. I mean, there have been times when I've fallen into the mud, but I can assure you, I've usually got up pretty quickly.

I don't live in it. That's right. I've got up and got into a bath.

When I was younger, I used to fall quite a lot. I can assure you, only I won't do it. Lots of scars on my knees, where I used to fall over, before I covered up my knees.

I wish women covered theirs up. How shall we, that are dead to sin? You've got to remember, you women, if you expose your knees too much, you're probably exposing two-thirds of your thighs too. And that's sinful to keep doing that.

You're not to come in the meetings and tempt young men. Don't you profess to be filled with the Holy Ghost, if you keep that up. The Holy Ghost will forsake you.

He'll have nothing to do with tempting people. What do you think? Amen. The whole tremendous thing, beloved, is that you may fall into it, slip into it, all sorts of things like that.

But we're not going to continue in sin, that we should live any longer therein. Know ye not that so many of us were baptised into Jesus Christ, hallelujah, I want a sharp mouth, were baptised into his death. Glory be to God.

That's where we were baptised into Jesus Christ, into his death. I wasn't baptised into his body before his death. I was baptised into his body at death.

That's good. Now, all I know is a resurrection. That's what happens to his body after that.

I wasn't baptised unto his agonising unto sin. I'm not supposed to agonise unto sin. I was baptised into his body at death.

Isn't this a precious thing? Oh, the thing that God does in this mighty thing. All right. We are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

For if we've been planted together in the likeness of his death, we shall be also in the likeness of his resurrection, knowing this, that our old man was crucified with him. It's in the past tense. That henceforth we should not serve sin.

Now look at this next verse. For he that is dead is justified. That's your word, justified, free.

Justification takes place in you at the point of your death. That's the kind of justification that's imputed to you. He that's dead is justified from sin.

Hallelujah. That's what the Bible says. I wish somebody had preached this to me when I was as young as some of you.

He that's dead is justified from sin. Hallelujah. So then here is what the Bible says.

And I come here with the Lord. I've been baptized into his death. Now notice, this isn't imputation.

It's something that happens to me. Nobody imputed baptism to you eighteen people yesterday, if you're all here. You got down there and old Norman grabbed you and he pushed you under the water.

It wasn't imputed to you. It was done to you. Isn't that right? Amen.

You went under, glory be to the name of the Lord. Baptized into his death. That's your old man.

Where our old man was crucified with him. I bless God for that. Amen.

And not only was I crucified with him, but I was buried with him. All right? Buried with him. That's the old man.

Is that clear? So if you come to this mighty baptism, you're our old man's dead. He died two thousand years ago. It's no good you struggling with old Adam.

Because he doesn't exist for you as a believer. He, you see, that's the thing you see. He was crucified.

What God did in the spiritual realm was far more important actually than what you could see in the physical realm. He did it. Glory be to the name of the Lord.

This is a tremendous thing. And you got to see, beloved, that you were chosen in Christ before the foundation of the world. You were chosen in Christ before the foundation of the world.

So that's what God did with you. That's how you could do it, you see. This marvelous plan of salvation is tremendous.

So when Jesus Christ was nailed on the cross, Father said, good, I'm crucifying that chap, North. Praise God. God chose to kill me in Christ.

That's marvelous. I'd rather die in him than in myself, or in my sins. Amen.

And this is a marvelous thing. Because, and I was glad because, because if not, I could have been a whining, moaning, groaning, all sorts of things. Look at me.

I was born in such and such a family, and such and such a thing happened. And oh, I don't know. All that, you see.

You must see what God's been about in Christ, beloved, before ever you were conceived in your mother's womb. You've got to see this. You've got to come out of your thinking.

You've got to come out of your approach. You've got to forsake it. You've got to leave it behind.

You've got to come clean, straight into what God says. You must believe what God says. That's done with.

So that nobody will be able to blame old Adam for anything. I bless God for this, you know. If I had to die for Adam's sin, wouldn't that be unfair? Jesus.

You see, this is what he said. The days come, he said, when I'm going to make a new covenant. And in this covenant, the children won't be able to say, my father's ate sour grapes, and my teeth are on edge.

Old Adam ate the fruit of the tree of knowledge and evil, and my teeth are on edge. I'm suffering for what old Adam did. You're not suffering for what old Adam did.

Old Adam, the last Adam, cleared him up. Praise God. We know sin came into the world, and death by sin, through Adam.

We know that, and it's working its way out. But beloved, you and I will never, never be held guilty before God because of what Adam did. Amen.

Never. But, you see, there's this old thing called self, and it's when I went to the Galatian letter, probably, that you might have found the trouble. I don't know.

In the Galatian...

---

Audio: <https://sermonindex1.b-cdn.net/1/SID1353.mp3>  
Source: <https://sermonindex.net/speakers/gw-north/heredity-part-5/>

# *Grow in Your Walk with Christ*

---

Listen and read messages that will stir your heart for Christ and point you to deeper repentance and devotion.

- 50,000+ Sermons from speakers past and present
- 3,900+ Classic Christian Books freely readable online
- 1,200+ Bible Translations and Commentaries
- Over 450k forum posts — Join our vibrant online Christian forum

**[www.sermonindex.net](http://www.sermonindex.net)**