

You Must Be Born Again

by G.W. North

The sermon emphasizes the necessity of being born again to truly experience and live out brotherly love as children of God in the new covenant.

Duration: 1:20:24

Scripture: Mark 12:30-31, Hebrews 2:9, Hebrews 3:1, Hebrews 7:25, Hebrews 7:28, Hebrews 10:19, Hebrews 10:31

Topics: "Born Again"

Description

In this sermon, the preacher emphasizes the importance of understanding and embracing the New Covenant brought by Jesus Christ. He contrasts it with the old covenant that relied on animal sacrifices and adherence to the law. The preacher urges the audience to truly grasp the significance of what God has done through Jesus, including His resurrection, ascension, and the coming of the Holy Spirit. He encourages them to let go of religious practices and truly embrace the gift of salvation through faith in Jesus. The sermon is based on the book of Hebrews and highlights the unique message and purpose of this particular letter in the Bible.

Transcript

We were praying a little earlier, someone was leading us in our hearts, we were all going out together, about how God brought in the glory of the new covenant. And I hope that you all know that with the coming in of the great new covenant which was in the blood of the Lord, when he had gathered them together, you remember, in the upper room, his apostles, in the guest chamber, and they got through the Passover, and he left that behind, and then he instituted the new great feast of the new covenant, and he said, this is my body and this is my blood. Remember he went on to say that he gave them a new commandment.

And the new commandment was that you love one another as I have loved you, that ye also love one another. You see, the old commandment and the old covenant was absolutely too frail, didn't go far enough. If you go back, say, to the old ten commandments, you remember, that they were divided up thus, thou shalt love the Lord thy God with all thy heart and soul and so on, and then it said, and thou shalt love thy neighbour as thyself, but it never said thou shalt love thy brother as thyself, would you note that? Because there was no brotherhood in the old testament, except the brotherhood that came just because you happened to be born in the same family, and of the same seed, or at least partly of the same seed.

For instance, you could have a different mother perhaps, even though you came from the same father, and you shared the same kind of blood as someone else that was born in the flesh in the same family, and

then alone, you could call them your brother, and that was far too limiting, you see, so God said, now love your neighbour, in a far bigger thing than just saying, I love my little family, brother John, sister Sarah, uncle Bill and auntie Jane, and mummy and daddy, or something like that, you see, or grandfather Abraham, or something like that. Yes, I mean that, too limiting, so God gave them a wider sphere of neighbours. But when he introduced the new testament, because he was going to do something entirely different, he said, thou shalt love thy brother, he didn't really say it like that, but it was interpreted as that, as you may remember, by the new testament writers, the apostles and so on.

And I want to talk to you about that then, beloved, tonight, and that all that our hearts may open up to see the glory of this, as God intends us to do it. I do want you to see, and oh may God open all our hearts, more than just a mental grasp, which I fear is the thing that is eating the vitals out of churches all over the world, beyond then a mental grasp, open our hearts to see this vital distinction. It's so easy to be in a state of saying, I love God, and I love my neighbour, and not be in the brotherhood at all.

That's the tragedy. To be in the brotherhood, you've got to be born again. You didn't have to be, to love God and your neighbour.

That was the tragedy, that's the tragedy. People don't see this thing. That isn't to say that if you're born again into the brotherhood, you don't love God and love your neighbour, of course you do.

But the brotherhood is a vastly bigger thing than neighbourliness. And this is the whole tremendous thing. The Lord brought it back into what he originally wanted.

Amen. You must see this beloved, it's absolutely vital for you to see it. I spend my life, and I want to spend the rest of it, what little I have, trying to make people see this.

You've got it quite distinctly, when the Lord Jesus was born on the earth. You remember that they got this love your God, and love your neighbour, they'd all got that. John Baptist was the prophet of this dispensation.

And that he preached, now come out here and get your sins forgiven. So all those that loved God and loved their neighbour, went out to Jordan and got their sins forgiven. But when Jesus went there, listen, this is my beloved son, none of you are.

That's the distinction. That was the difference. I hope you see the difference.

This, he said, when Jesus came up out of Jordan, is my beloved son. None of the others were. Yet they were all loving their neighbour as best they could.

You see, they weren't in the brotherly covenant. They weren't in the covenant of sonship. And there are thousands that are in this kind of relationship today.

Thousands and thousands of it. They are not born of God. Not yet.

And here then is our tragedy. Seeking to superimpose spiritual things on the people that are not yet in the family and able to take this spiritual life. Oh God, open the eyes of everyone here.

For if the heart should be blinded to this, the whole, it seems, should be lost. The whole. Now then, I turn with you, I want you to turn with me anyway, into the Hebrews letter.

And you will know that this is a letter that contrasts these two great things. The covenant that said, love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength. And it said that the second part of it was like the first, that thou should love thy neighbour as thyself.

Because you're quite clear about this, aren't you? It said, thou shalt not covet thy neighbour's wife. Thou shalt not covet thy neighbour's ox. Thou shalt not covet this and thou shalt not covet that, you see.

But it was all on a neighbourly level. God was far too honest to say that it was on a brotherly level. And yet, there is a kind of a brotherhood in which men live. You understand that, I mean, I suppose, these miners, I don't want to comment on sort of political issues or economic status, they would talk about being brothers.

Especially a man named McCarthy, I suppose, who was a communist and they would talk about the brotherhood of communism and so on and so on and so on. You see, this word brotherhood is used so loosely by men, you see, that we're all brothers. I want you to turn with me.

I wonder if that's the reason why they're always fighting. I wonder. Because they are.

You know that. There's a fight going on just where you live. If you haven't recognised it, God open your eyes.

Everybody's fighting. In fact, the whole basis of life is fighting. That's right, isn't it? Struggling, fighting and so on.

It's when it gets to killing that it's terrible. But may the Lord open all our eyes to see this. That when he uses this word brother and brotherhood, he uses it exclusively of those who have been born again.

Not just those who've been forgiven a lot of sins, though everybody that's born again has been forgiven all their sins. And once we begin to see this, God shows us the way into his kingdom and into his glory. And in this Hebrews letter, at the end of chapter 12, we read, Our God is a consuming fire.

Let brotherly love continue. Amen. That's the next line.

You know there shouldn't be any chapter divisions as we've remarked before. They're really put in for convenience. Sometimes I say it's for lazy people who won't read the thing properly through.

They want to chip in and get their little bit instead of reading what God wants them to read. Our God is a consuming fire. Let brotherly love continue.

We're in the fire. How? By burning like a consuming fire. Brotherly love.

Amen. Brotherly love is not a weak, pale thing. Brotherly love is a mighty thing.

Amen. What a wonderful thing that is. Beloved, to be in the family of God.

Are you in that family? Now I'm not asking you whether God loves you. Of course he does. If I traveled around the world, I hope this will be the basis of all that I have to say.

God loves you. Amen. God loves you.

There's no doubt about that. God loves you. But oh, to be able to say these glorious things that are written in this epistle, if we confine ourselves largely to this epistle.

What a wonderful thing it would be to be able to bring everybody into this glorious and holy covenant with God. All right. In chapter 2, verse 6. What is man? Right in the middle of the verse.

Verse 6. What is man? That thou art mindful of him. For the Son of Man, that thou visitest him. What a tremendous thing.

And at the opening of the verse it says, one in a certain place said this. No small wonder. He said this.

I suppose, beloved, there comes a time in everybody's life when they say, well what's man? That God should visit him. And not only just visit him, but visit him like this. As we read down the chapter, Jesus is speaking saying in verse 12 or verse 11.

Both he that sanctifies and they who are sanctified are all of one. For which cause he is not ashamed to call them brethren. Now immediately we are shown who are the brethren.

Those who are of one. You can't be a brother unless you're of one. That's all.

Mind you, and this brotherhood is not just so that I can come around and say, hello brother. Somebody called me brother dear a little earlier on this evening. Wonderful to be called brother dear.

It's true. But it's not true unless first of all we are brothers to Jesus. It's him that has to say that we're brothers.

He's not ashamed to call us brethren if we're all of one. Glory be to the Lord. Supposing he should walk in that door tonight, beloved, you'd better face it.

Would he come to you and say, hello brother. If you're a woman he wouldn't call you sister. You'll have to allow that.

You're being honoured by being called a brother. And so am I. It's a new birth. It's out of this sexes of man.

Hello brother. Would he come to you and say, hello brother. Would he? Go on.

Would you imagine him sitting down beside you and saying, hello brother dear. Putting his arm round you. Saying, brother.

Do you think he would? Do you think he would? Now we're on the ground of reality. We're not on the ground of sentiment. We're not on the ground of just mere hopes.

But on the ground of reality. Not ashamed to call you a brother. If you as he are of the same father as he.

What a marvellous thing is this. You see, we're reading about this a little later in the chapter. Actually it's the same chapter twelve.

Verse nine. Every one of us can say this. We had or have had fathers of our flesh which corrected us.

Now immediately you see God is making a distinction. And we gave them reverence. I hope we did.

Shall we not much rather be in subjection unto the father of spirits. And until a man comes to the recognition that God is the father of spirits. He can never live.

And he cannot continue to live as God wants him to live unless he's in subjection to the father of spirits. Praise the name of the Lord. It's a marvellous thing for us to realise.

And this may be the great blockage in your life. Are you listening? Now it's most important I'm talking the things of eternity to you tonight. This may be the reason for your blockage.

Why you never seem to get on. Why you never seem to make any progress. And why you're not in these things.

It's because as yet you've never been fathered into eternal life by God. Your spirit is still quite dead. That's why it doesn't mean anything to you.

And that's why you vainly struggle to get into this great realm of spiritual life. You can't do it. For all your consecrations and all your dedications and all your good intentions and all your prayings and all your hopings.

You can't get in. That's it. Until you've been born spiritually by God.

He's got to be your father. You've got to come out of all this grey miasma, this world of where we've been brought up since kids to say our father which art in heaven. We've got to come all out of that.

That's our religious upbringing. Better that than towed into devil by black magic like so many of our youngsters have been deluded into today. Better that.

But beloved, it's God's will God's great intention and it's his desire that you recognizing what he has to say in verse 1 of chapter 1 and verse 2. God who at sundry times and in divers manners spake in time past unto the fathers by the prophets hath in these last days spoken unto the fathers has spoken unto us by his son. Praise God. And none of the prophets could say the thing that Jesus had to say.

The prophets could say come and worship. The prophets could say come and be holy. The prophets could say come and get forgiven.

The prophets could say come and live in the kingdom. The prophets could say all sorts of things but none of them could say you must be born again because none of them had a clue and they didn't know anything about it. And so it was Jesus who said you must be born again.

You see. It was reserved for Jesus to say that. Because only those who've been born again can tell others to be born again.

That's right. Only the born can speak to the dead. How can that which hath not life speak to the dead? Hallelujah.

Shall a dead stick say to a living tree have life? The whole glorious thing beloved is that we've got to be born. The blessed one, he's got to father our spirits. Hallelujah.

Right out of everything else and bring us into this vital glorious life. God what a marvellous thing it is. And then when we're in let brotherly love continue.

Oh praise the name of the Lord. What a marvellous thing it is. And then when we're in let brotherly love continue.

Oh praise the name of the Lord. What a marvellous thing it is then. That Jesus it says here.

It says he's not ashamed to call us brethren. What a tremendous truth this is. You know there are other glorious truths in this epistle that we need to see beloved.

God wants to open up these great things to us. And in chapter three verse one we read wherefore holy brethren partakers of the heavenly calling consider the apostle and high priest of our profession Christ Jesus. Amen.

Holy brethren. Every one of these brothers is holy. They've had a holy birth.

Do you remember when Jesus was born? This is what the angel said to Mary. That holy thing that shall be born of thee shall be called the son of God. Unless it had been a holy thing it couldn't be the son of God.

And unless you're born again holy you're not a child of God. It's the holy thing that's called the son of God. Do you remember? The holy thing.

Glory be to God. Yes. Oh what a precious thing that is then.

Nothing profane. Nothing ordinary about this marvelous thing that takes place inside a man or a woman. For God is coming in to reach that glorious spirit of ours.

And he comes there into that sacred place there to reach us there. Quite dead. Quite unable to do anything ourselves.

The spirit of God poured forth upon all flesh that it might take place. Oh beloved. You know don't you? Birth is such a marvelous thing when it takes place.

Such a marvelous thing. It's holy. It's glorious.

It's wonderful. Especially if it's the first born. It's said about the first born that it was said about Jesus or about Mary when he was born and she brought forth her first born son.

Wrapped him in swaddling clothes and laid him in a manger. He was her first born. And you know what happens about the first born don't you? Oh I tell you.

Have you ever been a first born? I'm afraid I was the last born in my family. I'm glad God gave me the privilege of being a first born in his family. Amen.

A first born. You know what happens when everybody's a first baby. Oh dear.

Everybody's in. They get all the presents. That gets the new pram.

That gets the new concert. They get the new clothes. They get all the presents.

Everybody buys them books about every little thing. If they sneeze it has to be recorded in the book. You see it's the first born.

By the time they've had two or three that's generally forgotten about. And they get a third hand pram. That's right.

Or they get a third hand cot that's been pushed around. Especially if you belong to a fellowship. You're liable to get it twenty a hand.

And this is the way it happens. But the first born beloved. The first born.

Why? When Eve brought forth her first born. Do you know what she said? I've gotten a man child from God. Fancy the first of the baby that had ever been born on the earth.

Think of it. I've gotten the man child from the Lord she said. Oh it was tremendous.

She never said that when the next one was born. When Abel was born. But when Cain was born.

And tragedy of tragedies. He was a murderer. Think of it.

Tragedy. Brought death into the world. No wonder God says thou shalt not kill.

It's in the Ten Commandments. God you see beloved. He moves in this great and marvellous realm.

And we. We are born. We are to be the first born.

Everything was for the first born. Jesus was brought forth as a first born. And when we are born again.

We are brought forth as a first born. This miracle of miracles. Only God could do this.

We can only produce one first born. If I had thirty children which I haven't. Twenty nine would have to be second or third rate or whatever you want.

Fourth rate. I better be careful. I've got a daughter in the room.

Two daughters. One daughter in the room. But the whole tremendous truth is this beloved.

You can only ever have one first born. But when God does the miracle. Everyone is a first born.

Glory be to God. Everyone is a first born. Everything is for the first born.

Everything is for the first born. Do you believe that? Yes. That's what this book says.

That's what this book says. All first born. Everything is for you.

Why? This is what made Paul the Apostle say. All things are yours and you're Christ's. And Christ is God's.

Everything is yours he said. Amen. Think of that to which you've been born.

Think of it. Everything is yours. Everything is yours.

Well why don't you have it then? Why don't we move into this world if all things are ours? Hallelujah. Oh. Why hold back? Because some things are ours so that we can leave them alone.

Some things are ours so that we can say. And this is discipline. I don't want it.

I won't have it. That's training. That's growing up.

I won't touch it. I won't touch it. Amen.

And so the Lord wants us to grow and grow and grow. But you see in this book in chapter 12 for instance. We're told of one man.

His name Esau. He despised his birthright. Have you ever read about him? And it says like this in verse 16.

Lest there be any fornicator or profane person as Esau who for one morsel of meat sold his birthright as Esau. He was a first born. He said I don't want it.

I don't want it. Trusting in his own strength. Trusting in his own might.

Trusting in his own ability. He despised the birthright. That was the double portion as you know.

Despised that. Didn't want the double portion. I'll go and get what I want.

I'm quite able to get it with the strength of my arm you see. What a terrible thing beloved to let your birthright go. The things for which you were really born.

This great ministry of God to your heart. This supply of that which is beyond the natural. The Lord wants to take us on into this realm.

Wants to fill our hearts with it. Wants to fill our lives with it. Praise God.

Are you ready for this then? To know that you really are the born one of God. That you are a brother to Jesus Christ by his own choice and by his own statement. Think of it.

Think of it. He was always seeking to introduce his father to those disciples. He was always seeking to get them to know his father.

He never succeeded while he was on the earth. Never. He couldn't do it.

You know that don't you? You know that don't you? I've been so long time with you and yet has thou not known me? Philip if you've seen me you've seen the father. How sayest thou that's not seen? You don't know him. And the Lord wants to bring us into this glory of the knowledge of being a true child of God by birth.

So many people they allow all sorts of things to hold them back. They allow the devil to do it. They allow the world to do it.

They allow their own flesh to do it. They allow worldly things that are just going to pass away. They can't last long.

They allow them to get in the way. So that they can't have all that God wants them to have. This is the great tragedy.

Worldly ambitions. But there's one that's calling you beloved to be a holy brother with him. You want to be there? You see you look if we go back to chapter 13 again.

You remember we read in verse 1 let brotherly love continue. You see do you think that Jacob loved Esau? Do you think Jacob loved Esau? Well he didn't. He didn't love Esau.

He didn't even treat Esau as though he was a decent neighbour. No he didn't. He stole from Esau.

Jacob did. He was his brother. He didn't love his brother.

He reached out after what belonged to his brother. He had his eyes on what was Esau's and he got it. He deceived.

He cheated. He twisted. He schemed.

He got in and he got hold of all that should have been his brother's. By deceit. Or Cain.

Do you think he was a dear brother to Abel? Slew him. Slew him in jealousy and envy and a terrible rage. These are the things that the scripture brings up before our eyes to see.

The great incentives. The deep things of our inward nature. What is it that works deep down in you? What is this great aggressiveness that's inside you? God wants to deal with that.

Discipline it. Get right hold of it. Slay things there.

They've got to be slain. He will. That's what he's got to do.

And moreover you've never been born of him properly and this you're disposed for him to do it. I'll tell you that. As soon as you get born again you want everything of God.

That's the mark. One of the marks of the new birth. As soon as you get there you don't care what happens.

Everything has to go. You may fall. You may fail again afterwards but never mind.

In the midst of your failure you have this groaning inside you. You still want it all to go. Hallelujah.

That's one of the marks of the new birth. You've never been born. You better believe it beloved and take it to your heart.

You've never been born again unless this great change has taken place in you. The Bible is not a book of good advices. It has got good advices in it but everything that God says to his people is based upon a principle of working in the new nature.

That's right. If he says love one another it's because he's already put love in the heart. You see he never advises you or commands you to do anything but what he has already put the substance and principle and power of it in your heart before he tells you to do it.

If not he's a monster telling me to do things I can't do. Amen. He puts it there.

If you can't do it it's because he hasn't put it there. Yes. Do you see God's principle of working? It's right isn't it? You may need a bit of training.

I mean when a father or a mother says to his son, their son or daughter now sit up and eat your dinner properly they know the child has every ability to do it. Don't they? But if they sat a cat up in the chair and said sit up and eat your meal properly and if you don't I'll strangle you. Who'd be the monster then? The

person that was talking because the cat can't do it.

It's right beloved it's right. It may sound funny but it's absolutely right. And this is the ridiculousness of it.

We can't see that God is not moving in ridiculous things. God is not moving in monstrous things. God is moving on a perfectly rational basis where it's all attainable.

Praise God. It's not only attainable but the principle of it is already given to you. It's all there and God is only seeking to draw out the nature that he's put in you.

If the nature in you is quarrelsome, aggressive, always wants to be fighting, always wants to be or at the other end of the scale sort of collapsing so that everybody gathers around you and you want them to weep over you all the time because of poor you. Then beloved it's just the same. It's only the same aggression gone in the wrong direction.

The tremendous thing about it beloved is that God comes to deal with these hearts of ours. He comes to change them. Half the panaceas that are being held up for people need never be preached if the true birth from heaven was preached.

This is what I've discovered. Amen. This is God.

It's clear. It's from above. It's nothing to do with this earth.

When God says you've got to be born from above it is from above. It's a revelation from above. It's power from above.

It's the Holy Ghost from above. The work comes from above. Everything is from above.

Amen. It's so glorious. It just fills the heart.

It fills the life. So much so that a person becomes absolutely possessed of it in the beginning. Absolutely possessed.

I was talking with a man not so long ago. It was lovely to see him. I suppose 25 years ago it must have been when this man got born again.

I can remember him as clear as anything. He was a builder. He was a master builder.

He was going to get all his staff converted. Praise God something wonderful had happened to him. So he goes back and in about a week or two he hasn't got anybody working for him.

He's so full of it. He's going to get them all in this. They all left him.

So he's got his shell standing up and no workers. You see. But he couldn't see.

He couldn't understand. He'd had such a glorious. It was wonderful.

It turned him upside down, inside out. Quite sure everybody couldn't see why they couldn't see it. He couldn't understand.

He's still living in line with that after 25 years. I think that's great, don't you? Now the Lord is wanting to bring us into this glorious realm, beloved. Has it ever got you like that? Have you ever had this

experience? Have you known this mighty thing? Are you dragging your feet? Are you constantly struggling? Are you arguing with this? I don't mean that you want to put up arguments with people, but you're really arguing with a mountain that's there or a cloud that's over you or something beloved.

When you're born from above you're born from above the clouds, please. Aren't you? You're born from above. You're born from above the clouds.

Yeah. Hallelujah. You'd almost think you were born from beneath the way some people talk.

This is a marvellous thing that God does in the life. Oh, the slog is gone. The bitterness has departed.

When God comes and meets you, this, he says, is my beloved son. How different the revelation then that God is making to men and women. They see this thing.

He's the father of my spirit. Blessed be the name of the Lord. I obey the father of my flesh.

I obey the father of my spirit. And of course I live. Live.

I subject myself to him. And that's what God wants us to do. I've got to be a holy brother of Jesus.

Just thought of it. A holy brother of Jesus. Whether or not I belong to some society or group that calls me brother this or brother that or brother the other, doesn't make any difference.

It's whether or not my blessed Lord should walk in this room tonight and say to me, brother, brother, I think I'd give all the world to him. I think I'd give my spirit. What would you give? What would you give? All the world.

Now there's one thing other that I want to say to you. I did have a hint a little earlier that perhaps I need to preach as long tonight. I won't tell you who gave me the hint.

Someone who's able to do it. In this same glorious book, in chapter 10, there's another thing that marks these brethren. There are lots of things that mark them, but if some of you who know best know that I like to sort of take a book and just see what this book says instead of rambling all over the Bible about it.

Because I believe that God put in a book the thing that he wanted those particular people to know. He wouldn't have written a letter to the Hebrews and expected them to know what Genesis said, for instance, if it was in the book. He had to say what he had to say.

Hallelujah. And so in this 10th chapter of Hebrews, this is what I want to say. I read, having therefore, verse 19, brethren, boldness.

That's one of the things that the brethren have. Boldness. Boldness.

Glory to God, isn't it? Oneness, holiness, boldness. We're all of one, so it's not a shame to call us brethren. Holiness, boldness.

Holy brethren, hallelujah. And all the holy brethren do one thing, always. They just consider him, the apostle and high priest.

They're taken up with him. They just consider him, the apostle that came forth to found the church, being the word of God. The high priest that went back in to present the glorious offering.

Establish the fact in heaven and send forth the holy ghost. That's all. We're taken up.

His earthly life, his heavenly life. His earthly ministry, his heavenly ministry. Jesus, Jesus.

Jesus being born. Jesus, as it were, being born again, coming up from the grave. Hallelujah.

First born from the dead. That's what the Bible says. Is that right? He was not only the first born from Mary's womb, but he was the first born from the dead.

Hallelujah. So if you like, Jesus had a second birth. Got the truth? Yes, he was born once in the flesh and then he was born from the dead.

Hallelujah. The Bible says so. The Bible says so.

Glory. See, so we're concerned with him. Just him.

He's up there. There he is. Lord, that's all.

What do you want to do? Oh, Jesus, I just want to consider you. Jesus, Jesus, Jesus, Jesus. Some say, have you read this book about Brother So-and-so? I'm ashamed of this sometimes.

I say, no I haven't. Not that it's wrong, but to consider him. Consider him.

That's right, you see. That's what they do. They all do.

All the holy brethren consider Jesus. And they, in considering him, they don't just consider his ministry. They consider his feelings.

They consider his desires. They consider his wants. They consider his likes.

Consider him. Amen. They don't consider themselves.

Oh, have a little consideration for me, brother. No, no. They don't consider themselves.

Their eyes have gone off themselves. Their meditation is not upon self. See, that's all part of deliverance.

The majority of people need deliverance from themselves. The majority, I mean that. I've probably got as far as 95% need deliverance from self.

They're considering themselves all the time. Watch it, you'll see. Consider him.

Now this is the most blessed thing. Because Jesus considers you. We're all brothers here.

And then, you see, another mark of us, as I say, is we're holy brethren and now we've got boldness. We're bold. Are you a bold brother? Really bold.

Right in. Having therefore, brethren, boldness to enter into. That's right.

Every man that's born of God, he's a man that's always going in. He's penetrating. He's going in.

In. In. In.

That's where he's going all the time. He's penetrating. He's penetrating.

He's going in all the time. That's the family. They're going in.

Always. They're not going out. So where's he? Oh, he's gone out.

I want to know, often I want to know whether he was born again, personally. Go in. In and in and in and in and in.

That's where he's going. You know why they want to go in, don't you? Because, you see, it says this, that Christ isn't entered into the holy places made with the earth, which are the figures of the true. So they're always leaving that which is figurative behind.

They don't get lost in the types and shadows and figures of the Old Testament, for instance. Lots of people do that. They're going into absolute reality.

Christ hasn't entered into the holy places made with hands which are the figures of the true, but into heaven itself, there, to appear in the presence of God for us. Well, I'm going in there. That's why.

He's appearing there. Hallelujah. Glory be to the name of the Lord.

Why? You're not going to let some of these Old Testament saints outstrip you, are you? Eh? You're not going to let that happen, are you? In that covenant that was only a covenant of neighbourliness and not brotherhood? You're not going to let these outstrip you? How about this man, Ezekiel? He said, he saw, he heard, he saw, he heard before, the appearance, the likeness, and then it's sort of obscured. Have you read it, Ezekiel chapter 1? Have you? Above, upon the throne, the appearance. I hope I've whetted your appetite when you read that chapter.

Hallelujah. Chapter 1, it is the appearance of Ezekiel. But there he is, he's appearing in the presence of God for us.

He's appearing in the presence of God. Everybody's, everybody's wanting to appear in their desperate situation when they feel they're in a lion's den. Or whether the boat's going to sink.

Or this is going to happen. They want the Lord to appear. But listen.

Old Paul, he said, he talked about those who loved his appearing. Loved his appearing. Glory.

Father, I don't want to hide behind him. I don't think God's in this hiding business. I don't like this word hiding that's used in our Christian poetry.

Everything is open and naked. It says so in this same book, Hebrews chapter 4 and 12. Everything is naked and open before the eyes of him with whom we have to do.

I love that. This open nakedness. Glory be to the name of the Lord.

Open nakedness goes with holiness. If a man won't be naked before he's nakedly open with God, then he's not holy. And it's this that gives you boldness.

Go in brother. Our God's a consuming fire. Blessed be the name of the Lord.

Have you ever plunged into the blaze? Have you ever plunged into the flame? Have you ever plunged into God? Hallelujah. Let's look in this 7th chapter. Let's read right down there.

It says in verse 28 that the law maketh men priests who have infirmity. That's right isn't it? The law maketh men priests who have infirmity. But the word of the oath which was since the law maketh the son who's consecrated for evermore.

Let's look up shall we? 25. He is able also to save them to the utmost that come to God by him. The law maketh men priests who have infirmity.

You ready? Have you come to God yet? I haven't asked you whether you've come to the penitent form. Have you come to God yet? He came so that we could come to God not to church. Not to communion or whatever name you want to call it.

Come to God. Come to God. Praise God.

He's appearing in the presence of God for us. This is what it says. He's leading many sons to glory.

Every one of them a first born. Blessed be God. If he's a first born and he's got the first born's portion then I'm a first born.

I'm going to have the first born's portion. I'm going to have it too. Come on he says.

It's all glory in here. Have you ever gone in there? To God? My word. Have you ever gone in there? To God? This is what God has for us beloved.

Amen. What are you afraid of? What's been holding you back? Now he's able to save you to the utmost. It doesn't matter what it's been.

What sin is this? What memory of the past? What sin? What is it that's holding you? Nobody needs to be held back here. Vainly we call out for this and that. If we won't come to God by him.

Right to God himself. He's able beloved. He's able to save you to the utmost.

Do you believe that? It doesn't matter what's bedeviled you or by what accident you came into this world or what devilry that's ever been practiced against you. It doesn't matter how mixed up you've been. It doesn't matter into what depths you've sunk.

It doesn't matter about that. Praise God. Not now it doesn't.

He's able to save us to the uttermost. Absolutely to the uttermost. Why? If anybody isn't saved to the uttermost that's their own fault.

It's their own fault. Oh you know sometimes I get letters from people or I see people and I'll say oh I'm a bit better than I was last time or something like that. And I might have seen them three to six months ago or something like that.

A bit better. A bit better beloved. Oh God have you seen this thing that Christ has done? Have you seen it yet beloved? Do you see what it's all about? Have you been to Calvary? Have you really envisaged it? Have you? Are you really in your mind trying to think up some sort of way of salvation of your own? Are you rejecting the salvation of Jesus Christ and trying to have one of your own making or thinking up? Are you? Have you got it sort of thought in your mind that little by little or here a little, there a little, line upon line, precept upon precept.

That's good enough for the Old Testament. You won't find that written in the New. With blood of animals and having to be taught the law verbally or whatever it was.

Precept upon precept. Yes, yes, yes, yes, yes. But when you come to the New have you seen what it is beloved? Have you seen this opening up of heaven? Have you seen this carrying away of all sin? Have you seen this rending of the tomb? Have you seen the open heavens and Jesus going up? Have you seen the coming of the Holy Ghost? Have you seen this thing that God has done? Have you seen it? Or are you practicing religion secretly in your thoughts? And don't know that you're doing it.

Have you seen this thing? What God has done? Has it dawned on you? Be honest. Has it come like light to your soul? Has it come like a sword thrust into your heart, yet not hurting you? This is the mile of God's sword. He wraps it in cotton wool, but it still pierces.

Amen. Have you seen it? What God has done? Has it dawned on you? Oh God that everything else should roll away and die. And see this.

And it's all such a gift. And people are making such hard going of it. Oh beloved.

And the Lord is in his delight to press it into us all together. Yes. That's it.

That's what I found all along. And it's so simple. You see.

You see why this is so tremendous. You've got to get hold of this thing. Let's go back to chapter two.

In this marvelous chapter beloved. It says this. That when the Lord came into the earth, verse 16, he took not on him the nature of angels, but he took on him the seed of Abraham.

Do you see? He took on him the seed of Abraham. Now let's turn on into the great eleventh chapter. And in the eleventh chapter we read something about Abraham.

By faith, verse 17, Abraham when he was tried offered up Isaac and he that had received the promises offered up his only begotten son. Do you know this is the only parallel scripture in the Bible to John 3 16 that God gave his only begotten son. This is Abraham.

He offered up his only begotten son. Of whom it was said that in Isaac shall thy seed be called. Accounting that God was able to raise him up even from the dead.

From whence also he received him in a figure. But you see Christ is out of figures. Christ is the reality.

This was so great that God thousands of years before Calvary did all this in a figure. Now Abraham, you know, via Sarah brought forth this seed. This marvellous thing.

And Jesus took on the seed of Abraham. Praise the name of the Lord. He did this.

And Isaac was the one. This blessed boy who had the privilege of going through thousands of years before Jesus Christ was born. Oh the miracle of this.

Something that Jesus Christ was going to absolutely fulfil. And he took on this blessed seed of Abraham. Glory be to God.

And oh if you understand what God has done. Who was it that offered up Isaac? Who was it that did all this? Why it was the father offered up the son. If only you knew beloved.

Father's heart for you. If only you could see this thing. God opened everybody's eyes to understand what father did in giving Jesus.

And he was the first begotten, only begotten in the spiritual sense. What a marvellous thing this is. But we are all in this great lie.

And God looks at us and he says, only begotten, only begotten. There's something marvellous here beloved. If this be true, and it is true, and hallelujah it's gloriously true.

He's got to see the only begotten in us. He's got to see the only begotten. He can't beget two different things.

He can't do it. He can only beget according to his life and his nature. He can only beget according to himself.

He cannot do anything other than that beloved. He's got to see the only begotten in us. Can he? Can he? The only begotten and the first begotten are one.

And we have been born of this oneness, haven't we? You've got to see, beloved, you've got to be able to look within. You've got to be able to see it there, in yourself. That's why we behold as in a mirror, for glory of God.

That's what we do. We behold as in a looking glass. We have got to see the reflection.

Now, beloved, is it there? If not, you must be born again. That ends all the struggling. All the fight's gone then.

It's there in your heart. I don't know what God will do to good tryers. I don't know that.

There's very little revealed about what God is going to do with those that really struggle their best. But there's a lot revealed about what he's going to do with those who are born again as children. There's a lot revealed about that.

Oh, this is your inheritance. This is the fullness of it. Now then I say to you, and I say it to myself, let brotherly love continue.

Don't look on Esau's portion and say, I want that. That's where Jacob went wrong. Mind you, according to the limitations of flesh, that was it.

They couldn't both have the firstborn portion. But not in this trial, beloved. Everything is open to you.

Everything. There's no reason why every one of us in this room tonight shouldn't be free from sin. There's no reason why any of us in this room tonight shouldn't be free from the devil.

The whole point of the death of Jesus Christ was to destroy him that had the power of death. That is the devil. That's told you in the second chapter.

And deliver them who through fear of death were all their lifetime subject to bondage. And you know why lots of people will be in churches tonight, beloved? Because they're scared of death. They're afraid of death.

What's going to happen to them when they die? That's right. That's right, isn't it? But you see, Jesus Christ has destroyed him that had the power of death and delivered us. Those who through fear of death were all their lifetime subject to bondage.

Glory be to the name of the Lord. And I want to say to you, you can be free from that. And you can be free from being outside, always feeling as though there's some veil dropped down between you and the ultimate.

You never seem to be able to get there. You can be free from that too. Enter us into that which is within the veil.

Hallelujah. Where Jesus, the great forerunner, has for us entered. Amen.

Glory. You feel your link there? You've come to God, have you? Absolutely. You haven't come to a brick wall.

You haven't come to a blank. You haven't come to darkness. You haven't come to anything like that.

You've come to God. Amen. You've been born.

And listen, every great birth that takes place, beloved, is not in a manger. Not now. Not now.

It's born in Father's arms. That's where you're born. So about the first thing you say is, have a father.

Eyes are now open. You can see. Have a father.

Nothing like a manger now. Amen. Do you see that? Into heaven itself.

Now appearing in the presence of God for us. Into heaven itself. So may the Lord open this thing right up to us.

If you've never been there, that's what's got to happen to you. Beloved, we are living in days when too many people are grouping around still and they're all looking for further this and further that more and more because they've never, never been born of God. A straight birth from heaven.

That's their trouble. How near they may be to that birth, I cannot tell. Maybe that you're in this room here and you're one breath away from it.

I don't know. Just one step away from it. What a wonderful thing.

If you should go home tonight. Hallelujah. Somebody said there's something for you up on the table upstairs this morning.

So I picked it up and I took it home. This afternoon I read it and it was a letter from North Wales and it said, oh I just wanted to say some of us were born again. Some of us were blessed.

Some of us went on. Hallelujah. But they would have all thought they were born again.

That's the tragedy. That's the tragedy. Are you born again? Born.

Hallelujah. Born. Praise God.

Amen. What do you do? I sort of don't know what to say now. You're either born or unborn.

God wants to give you birth. Have you got it? Have you got it? If not, tonight's the night. Don't hold back.

It may be that God has cleared something out of your mind. It may be that God has torn a veil away from your eyes. It may be, I don't know what he's done.

But beloved, act on it. Praise God. Don't fight your troubles, get born out of them.

Don't fight your sins, get born out of them. Hallelujah. Don't fight the devil, get born out of it.

Not that kind of fighting anyway. Get born out of it. Hallelujah.

Don't fight the world and its worldliness, get born out of it. Praise God. When the Lord does this, it's so tremendous.

Now let's pray, shall we? If you know you've not yet been born, the power of God is here tonight to give you birth. Hallelujah. It may be you've been hanging about for months waiting to be born.

Well, that's so in the natural realm too. There's a lot of hanging around till the birth day. Last Sunday I was over there in Wales and a baby was born.

It's been misbehaving itself. It has been hanging around for some time. Should have been all over before I got there.

But here then is the tremendous thing. People do hang around. As in the natural, so in the spiritual.

Are you born? Glory be to God. In this realm there are two peoples in this room tonight, born and unborn. Hallelujah.

I can remember when I was born. Are you born? If you can't stand up and say yes, then your need is now to be born from God. If you'll obey the call of God and if you'll obey the word of God to your heart, God is faithful.

He'll father your spirit. Come out of all you think about religion or religious practices or anything of that nature. Come naked and open to God and he'll do it.

Hallelujah. God will do this thing. Praise him.

God will do this if you're real. Hallelujah. I want to tell you this, it'll be the absolute surrender of yourself entirely.

When you're born, you're born of the will of God, not your own. Self will has got to go utterly. Got to be born of God.

God's got to have all the credit for it and all the glory for it. It has to be entirely his. Amen.

If you know your need, you come and kneel here. We'll pray together. Don't pay attention now to anyone else.

It's you. Hallelujah. Father, we thank you tonight for this great, wonderful world of spirit.

We've got to cross from one world of spirit into another world of spirit, Lord. Oh Lord, we bless thee that this thou doest by the sacred covenant in thy blood. Thou doest this, Lord, for men and women who don't know the way and cannot find the answer.

Hallelujah. We praise thee that thou givest life freely, as freely as thou didst give Jesus, so thou dost give him again into lives utterly. Glory to God.

Hallelujah. Praise thy name.

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