

# The Body

by G.W. North

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*G.W. North's sermon emphasizes the importance of understanding the body of Christ and living out the manifestation of the Spirit in our daily lives.*

**Duration:** 52:16

**Scripture:** Genesis 3:15, Matthew 6:33, John 4:24, Romans 5:12, 1 Corinthians 10:13, 1 Corinthians 12:13, Ephesians 4:4-6

**Topics:** "Body Of Christ"

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## Description

In this sermon, the speaker emphasizes the importance of becoming one with Jesus and imitating his actions. They encourage the audience to get acquainted with the spirit of Jesus by reading the gospels and getting to know him deeply. The speaker also highlights the significance of manifesting the spirit of Jesus in our daily lives, rather than just on Sundays. They emphasize that it is more important to live out our faith throughout the week than just during a few hours on Sunday. The sermon concludes with a call to love and adore Jesus, and to unite with the eternal spirit.

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## Transcript

I'd like you to turn with me to 1 Corinthians. You know, one of the lovely things to do in God's Word is to follow through a book, something that has become a topic in that book, a theme or an associated topic to the main theme, and I suppose you know that it is this Corinthian letter in which we have the great truth of the body of Christ. We can read about it in the 12th chapter, where we're told in verse 13, by one spirit, actually it's the Greek word in one spirit, this is the baptism in that one spirit, in one spirit are we all baptized into one body, whether we be Jews or Greeks, Gentiles that is, whether we be bond or free, and have been all made to drink into one spirit.

Baptized into one body. You know, beloved, that bodies are very important. We know the most important part about us is our spirits, but our bodies are very important.

We shouldn't have known anything about the Lord Jesus Christ unless that spirit had been in a body. And unless the body of Jesus Christ had been right, there would be no value to us in his spirit at all, for it was the accumulated righteousness and all the wonder of the life that that spirit had lived in the flesh that being poured out on the cross bought our redemption. It was the blood of that body and what a marvelous thing it is then for us to realize the worth of the body of our Lord Jesus Christ.

And you will find often in scripture, although when we pick up a book it may not be the main theme of that which the apostle or whoever it is is writing, yet over and over again as you go through these main epistles of Paul, you will find he's very keen to talk to you about the body. Now I know that in this twelfth chapter he's speaking about the body, the church, which is his body. And of course it's very, very important.

But you know, beloved, there's another word in this chapter which says this, verse seven, the manifestation of the spirit is given to every man to profit with all. Now, if I asked you what that meant, what would you say that that meant? What do you understand by the manifestation of the spirit? It can be wrongly interpreted because people, and we've all done it at some time or another, I trust that we've all stopped the pernicious habit of reading the Bible wrongly. At some time we've all done it.

It's absolutely true. And because people don't read the Bible properly, they hang their own ideas on it. For instance, how many of you have heard this read, the manifestations of the spirit? Or if you haven't had it read that way, that is the thing that immediately speaks in your mind.

And you read manifestation as manifestations. Am I right or wrong? I think you'll find that nearly always people do this. Because I heard it read wrongly at a conference not so very long ago.

And then the speaker proceeded to talk about manifestations instead of manifestation. My word, we were getting off center. You know, it's very important.

If the Bible, for instance, speaks about sin, don't say sins. Don't read sins when you read sin. They're vastly different.

Yet they're of the same nature, of course. So in this case, it is the same. Or if you read seed, don't read seeds when you read the Bible.

When you read God, for instance, don't read gods. Be careful you don't. Because this is what the whole of heathendom is based upon.

And you see, beloved, how important then it is that we understand the manifestation of the spirit. It's because, beloved, this chapter starts off with this word. Now concerning spiritual gifts, you see.

And immediately, strangely enough, the word gifts is not there in the Greek. Now concerning spirituals, plural, the word gifts is only put in. If you've got a good Bible, it should be there in italics, the word gifts.

If you haven't got a good Bible, sell yours and get one. It's important that you do that. And it's because this word gifts is there, and in a limited sense, it's correct.

It is because of that, when we get down to manifestation, we think it means manifestation of gifts. You see, and we think that gifts are the manifestation of the spirit. But that's really not what Paul is saying.

You see, there's this one body into which we've all been baptized. And we've been made to drink into one spirit. Amen.

And it is the manifestation of the spirit that's in the body that is the important thing that Paul is talking about. Amen. That's why when you read down through the list of the gifts, you read this, verse four.

Now, there are diversities of gifts, but the same spirit. You see, and you get in verse seven, but the manifestation of the spirit is given to every man to profit with all. To one is given by the spirit, the word of

wisdom to another, the word of knowledge by the same spirit to another faith by the same spirit.

This is the important thing. It's the spirit that's in the body that is being manifested. That is the most important thing.

What a glorious thing it is. This manifestation of the spirit. Of course, he manifests himself by means of the gifts.

But, uh, hallelujah. Uh, when we walk into a room like this, I suppose when it's getting dark, we, uh, look up and we say, now, aren't these some wonderful lights as indeed they are. But I've never heard anybody say marvelous wiring.

That's gorgeous. That wiring marvelous, this wiring. You see, nobody says that because it isn't the wiring, which is the means of the manifestation.

It's the light. That's the thing. And so beloved, we have to see what the Lord is really getting at the manifestation of the spirit.

And unless of course, the spirit is the spirit of that, which is spoken of in the third chapter, 13th chapter, unless it's love, then the manifestations so-called are as worthless as anything can be worthless. And this is the whole thing that Paul is saying. If you drop back for a moment into the, uh, ninth chapter of Luke, for instance, we'll pick up an, a truth about this that the Lord has made quite plain there in the ninth chapter of Luke.

You who are familiar will know that it's one of those lovely long chapters of Luke. It contains the story of the transfiguration. Uh, it contains the story of the feeding of the 5,000.

It contains so much the, uh, epileptic boy that was healed, but it's a wonderful chapter. It's a really long one, but just before the end in 40, uh, uh, 51, it says, uh, that the time was come that Jesus should be received up. And he steadfastly set his face to go to Jerusalem and sent messengers before his face.

And they went and entered into a village of the Samaritans to make ready for him. And they did not receive him because his face was as though he would go to Jerusalem. And when his disciples, James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven and consume them even as Elijah did? And he turned and rebuked them and said, you know, not what manner of spirit you are off.

And so they're calling down fire from heaven was, would only have been a manifestation of the spirit that was in them. Now, everybody thought, Oh, marvelous gift of faith, calling down fire from heaven. Spectacular.

But in calling down fire from heaven, Elijah manifested what spirit he was of. It wasn't the spirit of the body of Jesus Christ. That's the thing.

Fire, faith, miracles. You don't know what spirit you're of, he said. Do you know the spirit of the body is the spirit that could only come through the man that said, steadfastly set his face to go to Jerusalem.

And why pray? Was he setting his face to go to Jerusalem? Because he was going to be received up. And after he was received up, I was going to say, almost in compensation for the lovely gift back, father poured forth the Holy Ghost so that they should be of another spirit. That's the glory of it.

Amen. To know what spirit we're of is the important thing. Not what miracles we can work and not what gifts we seem to manifest.

To know what spirit we're of. It's the manifestation of the spirit. In all that you do and say, quite apart from Christian things, you are manifesting the spirit you're of.

Ask your wife, ask your husband, they'll tell you if they're honest and brave enough. They'll tell you the spirit that's in you. Ask your children, ask your parents, ask those you live with.

They'll tell you the spirit that's being manifest in what you do and say. It's the spirit that's got to be manifest, not you, not your gift, but him. This lovely one, this Jesus other self, this marvellous one come from heaven.

What's used to be filled with the spirit if it's not the right one? The art, beloved, of this, of this becoming of the spirit, is this, and remember it clearly and never forget this. Spirits have power of combination. Like breath.

You breathe, I breathe. If we breathe close together on a cold day, our breath will mingle and you won't be able to tell what comes out from me and what comes out from you. Water has power of mingling and combination, so that if two streams met about a hundred yards down the river, you can't tell which lot of water comes from which, because they absorb each other.

And the spirit is likened to breath and, of course, to water. And if you want fire, let something catch fire one end, another catch fire the other end, and they'll meet in the middle and you won't tell which fire's which and which flame is which, they'll be alike. Holy Ghost is fire.

Amen. Now this is what it's all about. Never, God never intended that your spirit and the Holy Ghost should be separated, that in God should turn us into a kind of a schizophrenic, that we should be a split personality.

The Holy Ghost comes that we might be united with him indistinguishably so. This is the art and genius of the Spirit of God. He comes to mingle with my spirit, so that we are not two spirits at all.

Let me go back. You come back with me into the letter again. In the sixth chapter.

Listen. This 15. Know ye not that your bodies are the members of Christ? Did you know that? Did you? You thought if you were baptizing the Spirit, you were sort of a spiritual member.

You're a bodily member. Your body becomes the member of Christ. Did you know that was written in the Bible? Now let's read on.

Amen. We'll read on. It says, Shall I then take the members of Christ and make them the members of Anharlot? God forbid.

What? Know ye not that he which is joined to Anharlot is one body, not two? For two saith he shall be one flesh. But he that is joined unto the Lord is one spirit. Got it? There it is.

When you are joined to the Lord, you have become one spirit with the Lord. The glorious co-mingling of the Holy Ghost with your spirit, thus uniting you to God, so that in your spirit the Blessed Spirit should come and he should permeate it with his glorious life and radiant love and marvelous purity. This is what

your Bible is saying.

How wonderful it all is there, beloved. So that you can't manifest one spirit at home for six days and then on Sunday manifest another. You can't.

It is your spirit playing the fool all the time. Wickedly so too, if you keep on. You've become one spirit with the Lord.

You'd better let your hearts dare to believe there. And come across all the frontiers and the barriers and see who and what you are. Hallelujah.

Jesus really meant it when he talked about us being one. One, one, one, one. I'd like to keep saying it for an hour.

One until somehow it sinks right deep down into us and it's not a religious idea and it's not the sort of stuff that you get in the high spiritual circles talked about. But it is something that we understand. Radically, utterly, the manifestation of the Spirit.

Blessed be the name of the Lord. Huh. That's lovely, isn't it? What's coming through you? What is it? Who is it I hear and therefore see in you? Who do I understand you to be? Huh.

By familiarity with you. By living with you. All these are the things that come.

These are the things that come. May the Lord lead us right on into the fullest and most glorious truth concerning this. Hmm.

This is the important thing. It was in this room some years ago now, when God, I can remember the weekend when God, oh, I don't know. I'm always quite decent really.

I know it's self-praise, but you'll hear what I mean. I mean, I usually go to bed somewhere by one o'clock in the morning. If when I'm here, if people let me do so.

But this particular night, I went to bed about one o'clock and two o'clock. I could still hear people singing. There were meetings out on the lawn here.

Some came up in the hut and had another meeting. And man, heaven came down and all sorts of things took place. We're very sorry you weren't here.

We're glad you're here today. But that following that, we came in for a meeting the next morning and we just about got going and up jumped someone says, oh, I must tell you what the Lord's done for me. You see, I think they'd been lovingly reprov'd about three or four o'clock and told to go to bed so that somebody could get some sleep.

You see, if they didn't want it, they didn't seem to need it. And the next morning up jumped a precious sister and said, I want to tell you what the Lord's done for me. And then somebody else jumped up and said what God had done for them.

And then this astounding statement came out. I hope it's astounding to you. It may be familiar to you.

I mean, the spirit and the thought and the thing it's revealing may be familiar to you. I only hope it isn't. This dear person said, you know, oh, we used to think that what you did, you went along to the church on

Sunday morning and you spoke in tongues and you all gloried and shouted and praised and banged your tambourines and danced, you see.

And then you went home and lived like the rest of the week. You lived how you'd always lived. What sort of a baptism in the spirit that is, I don't know.

It's foreign to what I knew when God baptized me in spirit. But there it is. I just take the thing as it said.

It's on tape, I reckon, somewhere way back over the years. I don't know. And here was the astounding thing that people seem to think that the crux of everything is about two hours together on a Sunday morning.

And if we can go together and manifest the gifts, you see, but it's the manifestation of the spirit, the Holy Ghost. It's not the manifestation of the tools he uses. It's not the exhibition of the self.

It's not anything like that at all. It's him. And he is manifest 24 hours a day.

That's the point. It's much more important what you do on the other six days and 22 hours of the seventh than what you do on two hours of the seventh day. Well, we'll call it the first, shall we? I only say seven in relationship.

That's it. That's the importance. Hallelujah.

And that, beloved, is what you bring together when you come together on a Sunday morning. That's what you bring. Yeah, you bring that.

Hallelujah. Oh, I'm so thrilled about God. I'm so thrilled about his plain, downright honesty.

I'm so thrilled about the ecstasy. I'm so thrilled about the bliss. I enjoy it.

I take off at times and it's a marvelous thing and I love it too. Praise the Lord. It's great.

But if you think that praising God is a... I hope you don't, beloved. I'm not scolding anybody, but we've got to get our ideas right. If you think, let's say, come and have a good old sing for about an hour on Sunday morning.

We are praising God. Don't you think that, beloved, if you... you've got to think that you're not praising God. If the rest of the your life, when you're not together, is not praising God, you can't turn it on on Sunday mornings.

I mean, despite everybody that wants to tell us, I mean, usually if you go around, somebody, if you're not sort of moving, will stand up purporting to be using a gift and saying, God is glorified in the gifts and the praises of his people. He loves all his people to praise him. I hear it with regular clockwork regularity and it's of the flesh.

It's a Bible idea promoted into a gift. The whole tremendous thing, beloved, is how we live. We have to live to his praise.

That's why. Not just open our mouths to do it. We've got to live to his praise, live to his glory.

Worship is alive. That's what worship is. Worship is alive.

Glory be to God. You do realize that, don't you? I hope you do. In fact, it's far more important what you do about next Wednesday than what you've done here this morning.

Did you realize that? Did you know, beloved, that do you know when Jesus Christ as a man worshipped his father most? When, to use our brother's word, he was obedient and hung and groaned and bled and died and bowed himself on a cross about the business of man's sin, to get rid of it. That's when he worshipped his father most. Amen.

Isn't that lovely? To see this great thing and, of course, now when we've lived to his glory and we come together on a Sunday morning or what we do, then there's a note of reality about it. There's a glory in it. Oh, it's not something that suddenly fallen on me in the meeting.

It's something that's welled up from another week of living in the joy and in the glory and in the purity and the holiness and the power and the presence of God. It's there. That's what it is.

And the rest is moonshine. Not, of course, that we can't sort of get blessed in a meeting. Hallelujah.

I mean, we are here to provoke one another to love. We are here to move one another in the praises of the Lamb. But, oh, beloved, it's what I do when I go up to my room after standing in front of you here in public.

That's the important thing. It's the thing I say there. It's the thing I do there.

That's why if your body is the temple of the Holy Ghost, you can't come and sort of praise God on a Sunday morning and then go out and have a smoke. Your body is the temple of the Holy Ghost. It's your body that's the temple of the Holy Ghost.

You can't do that. That's why you can't sort of worship. Well, they sort of say, well, I'm off down to the pub or something like that.

You can't do that. Unless, of course, you're going to give out tracts or minister. Do you see that? This glorious inward spiritual consistency.

This life to manifest the Spirit that's in me. Amen. Am I one spirit with the Lord? Am I? Am I one mind with the Lord? This is it.

My body is the temple of the Spirit. My body is a member of Christ. This body is a member of Christ.

Isn't this lovely to think this? Then, of course, that determines what I do with my body or what I allow anybody else to do with it. It's a member of Jesus Christ. That sets the sort of mark on what we might call promiscuity or heavy petting or these words that are being used today.

This sets the mark on whether I go and throw myself around here or exhibit myself there. This is the regulating factor. Your body, my sister, your body, my brother, is a member of Christ.

And you're simply saying, this is what Christ does. This is Christ. This is what Christ is doing.

You're telling that other person what Jesus Christ is like in your body. See, one of the great, if I may say, complaints of Paul, perhaps it ought not to be the word complaint, but one of the things he's so keen to tell us, you'll find in the 11th chapter, he says this. He's dealing with the Lord's table, as we call it, in the end of

the chapter.

When the Lord had given thanks, in verse 24, when he'd taken the bread, the very night he was betrayed. I hope this isn't a mourning of betrayal for him. I hope we haven't betrayed the Lord by acting contrary to what he wants us to do.

Betrayed his trust and his confidence, I mean. We wouldn't think of taking 30 pieces of silver but betrayal comes at all levels. And we have to see this.

He took the bread, he gave thanks. This is my body, he said. Take it, eat it.

It's broken for you. This do in remembrance of me. After the same manner also, he took the cup when he had sucked, saying, this cup is the new testament in my blood.

This do ye as oft as ye drink it in remembrance of me. For as often as ye eat this bread and drink this cup, ye do show the Lord's death. Therefore, whosoever shall eat this bread and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord.

But let a man examine himself, and so let him eat of that bread and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation for himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep.

Weakness, sickliness, and this terrible sleep that he's talking about is simply due because of the fact that we're not discerning the Lord's body. Hallelujah. We've got to discern the Lord's body.

Can you discern it this morning? Have you been able to discern the Lord's body? He said, take that bread. Now you, go on. You do this in remembrance of me.

What did he do? He took and break it. So that's why we don't have diced up bread, you see. You break it.

Do it, he said. You do it. Go on.

Break me. Break me. Break me.

That's right. Tremendous, isn't it? He's not saying what he said to Thomas. To Thomas, he said, here, Thomas, he said, come on, put your finger in the holes and thrust your hand into my side.

Don't be faithless about believing. He's saying to you, break me. You do it, he said.

He said, well, I'm only breaking you so that I can eat you, Lord. That's right. He's really saying to you as well, break yourself, brother.

Break yourself. Break yourself. 1 Corinthians 10.

16. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we, being many, are one bread and one body. For we are all partakers of that one bread.

Hallelujah. What a tremendous thing, beloved. Not just that we want to merely perpetuate a rite, but simply because the Lord has done this, we come to the place where we break the bread.

We break it. Amen. And when you break the bread, everything that's inside's revealed.

And that's what the Lord wants, beloved. That's what he wants. Us to be just there.

It's this spirit that's manifest. Lord, it's this spirit that's manifest. Glory be to the name of the Lord.

What spirit is in you, beloved? And how about that body of yours? God's very keen on it. For without the body, you wouldn't be here. But a man, a woman, the real spirit, manifests through their body.

And so the Lord is being manifest through his body, the real Jesus. He's moving about in the world with his body. It's he, him, that has to be revealed in us.

And he just can't be revealed in his fullness in one particular person. He has to have a whole body of us, beloved. All integrated, all belonging.

Amen. And so we come together, and it isn't just the particular gift we have. It's the blessed spirit that's in us.

Praise God. Can you look at one another and love one another? Purely, purely. Could it be said about you? I know it's wonderful language.

Oh, dearly, dearly has he loved. Could it be said about you? When the spirit is manifest, he's manifest as love. Glory.

Unfailing love. All-believing love. All-believing love that rejoices in the truth.

Never rejoices in iniquity. Never. Iniquitous things don't interest him at all.

He just rejoices. It would be made to drink into this one spirit, so the blessed spirit of the body can be manifest. That's what it's all about.

Oh, can we discern the Lord's Father? You know, there were some people in Corinth, and you can read about them in the fifth chapter. Paul, acting in the behalf of the Lord Jesus Christ, said that he was absent in the body, but he was present in the flesh. Present in the spirit, I'm sorry.

Absent in the body, present in the spirit. And this is a marvelous thing, because that in itself is how our Lord Jesus is with us. He's absent in the body, but he's present in the spirit.

And he said, when Paul was moving to these people, for he represented Jesus Christ to them originally, and went among them as Jesus Christ originally, being Jesus Christ's apostle for the founding of the Corinthian church. He loved them, and he ministered to them, and he said, I'm absent in body, but I'm present in spirit, he said. And I've judged on this.

You see what, you know where the Corinthians has been going wrong? They've been going wrong in their bodies. Their bodies, instead of being nice bodies, were flesh, instead of spirit. You have a body to spiritualize everything that's physical, not carnalize everything that's physical.

You do know that, don't you? I have a body to spiritualize everything that's physical and natural. It's the natural becoming spiritual that is the art of Christian living. And it's the carnal becoming dead and cut off, that is another art of spiritual living on the negative side.

And Paul said, speaking like Jesus, he says, now Jesus says, I'm absent in the body, but I'm present in spirit. Hallelujah. And so, you'll always tell an apostle, he'll move in this area all the time.

And he moved as one with the blessed spirit of the Lord, and he judged. Because they'd all gone wrong in the physical realm. The surest, surest testimony to degeneracy of spirit is people going wrong in the physical and in the bodily realm.

It counts very much what we do with our bodies, beloved. Very much. Amen.

It's most important. And you see, the Lord, he would have us here. He don't want us joined with this thing.

He doesn't want us joined with that thing. It isn't a matter of exclusiveness, but it is a matter of separation. Unto the Lord.

Praise the name of the Lord. And being his, so that we can live as he wants us to live, beloved. Do what he wants us to do.

And of course, with regard himself, he said in the ninth chapter, he said, know ye not, verse 24, that they which run in a race run all, but one receiveth the prize. So run, that you may obtain. And every man that striveth for mastery is temperate in all things.

Now they do it to obtain a corruptible crown, but we an incorruptible. I therefore so run, not as uncertainly, so fight I, not as one that beateth the air, but I keep under my body and bring it into subjection. So that his body could serve him.

And he hadn't got to serve his body. And this is the glory of it all, because our bodies are the members of Jesus Christ. And bigger than our body, we've been put into the spiritual body.

We've been put into the body of Jesus. And that's the important thing. It's the presentation of Jesus Christ to the world that matters very much, but it's not the most important thing.

It's how father looks at the body of his son that's the important thing. We who are his body. What does father think on this? That's the thing.

And that beloved is a seven day a week job. Hallelujah. Now, beloved, I feel that it's wonderful to belong to this body.

And you young people, you have to meet your difficulties and you have to meet all sorts of things. And that's why he tells you in the same 10th chapter of this Corinthian letter, he says, no temptation befallen you, but such as is common to man. Nobody's tempted above that which they're able.

Nobody. But in the temptation, you will show what spirit you're of. That's right.

We all do quite unavoidable. Hallelujah. Anything that comes to us without there's nothing.

Anything that comes to us from without can all be brushed off. It doesn't matter. You can even think, oh, it seems to have settled on me.

Nevermind. It's that which rises from within. That's the thing.

You see? So that you can go through a world of wickedness and uncleanness and rottenness and corruption. You may have to live in the midst of it and you may loathe and detest it. Well, praise God.

I hope you do. Well, you needn't worry about it. Don't think you've got to run off and ask if you can come and live in Rora.

I should think it's one of the worst places to live. I mean, I don't mean specifically Rora. I would say anywhere.

If you think it's easy to live in what's called a fellowship house, you ought to be forced to go for six months. But the glory of it all, beloved, is that God has called us to live right out there in the world. Far easier to live out there in the world because the blood of Jesus just keeps you clean as you walk with the Lord in light, in your soul.

You see? That's easy. You've got nothing to worry about there. But it's terrible.

You don't know my office. You've never heard such language and things they do there. Oh, who said we hadn't? Who said we hadn't? The whole tremendous thing is, beloved, that there's nothing in that at all.

You see, the devil's so twisted us round that he's got us off focus about that. The Lord clears that all off and temptations that come, glory be to the name of the Lord, they're only common to man. And God cleanses those off.

But it's what rises in you, in your heart, that's the thing. Hallelujah. That's the thing.

What does rise in you? Anger? What rises in you? Temper? What rises in you? A wrong attitude? A wrong disposition? What rises in you? Oh, beloved, these are things that count. And this is the spirit that's being manifest. Now may the Lord get us right bang down on the ground of truth and keep us there.

Somebody else does something shady, don't let your spirit rise up to do something shady. Amen. In fact, it ought not to.

Amen. Let the Lord move us in this great realm. Lord, we're of thy body.

Let thy body be discerned. When we come together, let this body be discerned. Amen.

When we move in this blessed realm of being in the body, let the spirit be manifest. You see, the body's got to be discerned and the spirit's got to be manifest. Amen.

And you and I are to eat his body and eat his blood, drink his blood. That's what we're to do. And we're to so be cut off from ourselves, and we're to so live in this blessed life, that God at all times, being in us, can just come through us as he will.

That's what he wants to do. This is what Jesus Christ did on earth as a man. Anywhere he was, just came through the spirit of the body, the spirit that was in him.

Lovely. Suffer little children to come to me when all the apostles were saying, here, get those kids out of it. You see.

Were you thinking that this morning? Wish they'd take that kid out. I wonder if you were. What were you thinking? Mind you, you can always justify your thoughts.

I can give you four reasons why you could think a kid should be taken out. If you take the apostles, ask them one day, they probably had five or six. The whole glorious truth, beloved, is that Jesus said, well, you suffer them to come.

You see. And, oh, I could illustrate it a thousand ways. Just get acquainted with the spirit of Jesus upon the pages of your gospels.

Get to know him ever so well. You see. That's the thing to do.

And then, not by copying him, for very little can be accomplished really by copying, but by becoming so one with him that you will do naturally what he did so naturally. Try. And that's really why, one of the fundamental reasons why you have a Bible.

That you should read it and you should saturate in it until you just love the person that's revealed in it. And, oh, yield to him right in. Right in.

That's what it's all about. Did you know that? Or did you think it was a text to remember? It's a person to meet. It's a Jesus to love.

It's the eternal spirit with whom to unite. It is a life to share. It is an adoration to give.

Hallelujah. That's what it is. And so, beloved, we're going to manifest his spirit, aren't we? Yeah.

Well, let's have five minutes of it now and I expect you're hungry.

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Audio: <https://sermonindex1.b-cdn.net/29/SID29218.mp3>  
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