

No.
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"IF YE THEN BE RISEN WITH CHRIST, SEEK THOSE THINGS WHICH ARE ABOVE, WHERE CHRIST SITTETH ON THE RIGHT HAND OF GOD." COL. 3. 1.

THE BODIES OF
THE LORD'S PEOPLE.

An Address (revised) at

Aldgate,

8th March, 1912.

by

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THE BODIES OF THE LORD'S PEOPLE.

An Address by Mr. P.W.Heward
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Our subject, by grace, this evening is "The Bodies of the Lord's People", a deeply important subject, for we are not simply spirits, we have bodies, and having been saved by grace it is our responsibility to know what to do with those bodies, as with all else that we possess. Nothing that we own is a matter of indifference, our bodies are either to be used for the Lord, or the sooner we are free from them, the better everything must be unto Him, if we have it, everything is a stewardship, a trust. Our bodies are such before the Lord. The words of Romans 12:1 are clear in this connection, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable, unto God which is your reasonable service". Not only are we to worship God in the Spirit, not only are our minds to be set on things above, but our bodies are to be a living sacrifice, and this implies a continuance, and this implies a strain, and this implies a whole devotedness; nor does that passage stand alone. In 1 Cor. 6 we read that our bodies are the members of Christ. We read, moreover, in a wonderful statement, that we are to glorify God in our bodies, because we are bought with a price. The fulness of that passage cannot be easily grasped. Doubtless it refers to an assembly of God's dear people, which is called a body because of its visible unity and executive working, but it goes further. Our bodies are to glorify God. They are not a mere matter of indifference, they are to be used definitely for Him. This is in accord with the whole teaching of Scripture, for we find in the olden times God particularly emphasized upon Israel that His Word was to come in everything. Thou shalt speak all these words, He said, when thou sittest, when thou goest, when thou risest up, and so forth. The

book of Proverbs does not unmeaningly say that we are to have the Word of God as an ornament round our neck, and bound upon our fingers; the thought is that our bodies are to be consecrated to the Lord. We know very well how marked this was with the priesthood of Israel, and though it be granted that the Levitical arrangements as to the body dealt with the purifying of the flesh, it is also true that they still lay the stress upon the use of that body for God, and the importance of EVERYTHING inasmuch as it is linked with God. This is really a continuation of last week's study in one of its aspects, where we considered the Divine precept. "Whether ye eat or drink, do all to the glory of God". It is, moreover, important in connection with this subject, to consider erroneous teaching that was spread among the professing Christians in the early days; it was taught that matter was essentially sinful. This was the Gnostic heresy which is referred to possibly more than any other heresy, in the later Scriptures. This Gnostic heresy spread the belief that the God Who created the world was not the Supreme God, and other blasphemous attacks upon our glorious and gracious God. The result of the idea that matter was sinful, which was linked with the denial of creation, was twofold. Some indulged their bodies, careless as to how they used them, others mortified them in outward manner. Apparently they were willing to go through any strain for their body, for "neglecting of the body" Paul called it, not in any honor, but actually for the satisfying of the flesh. By the grace of God we realize that gnosticism is not the word of God, matter is not sinful, our body is to be used for the Lord; matter is not sinful, for our beloved Lord was pleased to take the body that was prepared for Him. It was no mere phantom body that He offered on Calvary, when He bare our sins in His own body on the tree.

We pass along now to the second point in our syllabus. Romans

8:10 brings before us the position of the Lord's redeemed and of them only; the Scripture there says, "If Christ be in you, the body is dead because of sin, but the spirit is life, because of righteousness". Here we have two parts, the external, and the internal; the body is dead. The believer realizes that his body is not yet enjoying the result of redemption, not yet saved in this sense. He is in the words of the same chapter, "Waiting for the adoption, to wit the redemption of the body" (v.23). The body is at the present time dead, because of sin; sin has left its mark on our body, and because of that our body must either be laid in the grave (a painful thought in one sense, for it seems so humiliating that the body of a believer should be preyed upon by the reminders of corruption and by corruption itself) or, if the Lord shall come, the body must be changed in a way that is somewhat similar to death, for mortality is swallowed up. Flesh and blood are such that they cannot inherit the kingdom of God. So says Scripture; consequently we can enter into the meaning of those humbling words, "The body is ~~is~~ dead because of sin". And it is the "Body of our humiliation" as Phil. 3:20 puts it, and I believe that we as children of God should be more humbled in connection with our bodies. They are meant to keep us very low before the Lord, and to cause us to enter into the fuller meaning of Romans 7. The passage adds in Romans 8 "But the spirit is life because of righteousness", not "The spirit is made alive", for that which is born of the Spirit is spirit. It was never viewed as dead, it is the new creation, a Divine gift. We as individuals are made alive, but the spirit is a gift. "That which is born of the Spirit is spirit", it is something the ungodly have not, as Jude puts it, "Not having ~~the~~ spirit". It is something totally fresh, "And the spirit is life because of righteousness", not our righteousness but God's righteousness, graciously wrought out, and graciously imputed.

We now pass to 1 Cor. 9:27. Here we advance a step further; not only is the body dead because of sin, but we are instructed by the Lord to buffet the body and lead it as a bond-servant. It is a striking expression, and God means every word He says. The apostle desired continually to buffet his body, and to load it as a bondservant, and why? Because, in this sense, that body had not yet entered into the glories of union with Christ. It was still viewed as dead because of sin, and therefore was not to be indulged or pleased, but rather set on one side. It is somewhat difficult to reconcile the two statements from the human and natural standpoint. How can we present the body, and buffet the body? But every child of God in experience knows what no logic can express in human words. While at the same time he should buffet his body and keep under his natural desires whether in the way of food or clothing, or comfort or pleasure, he also is enabled to realize how that body is to be used as a bondservant of the Lord. It is not merely brought into slavery, but it is brought into a blessed slavery. It is not merely curbed and controlled, it is also devoted; in fact the very living sacrifice is a buffeting to the body. It mortifies in more senses than one, for if we are those who are faithful to the Lord, we shall be ~~thru~~ ~~the~~ ~~the~~ ~~the~~ & always being delivered to death for the sake of the Lord Jesus, as Paul shows in 2 Cor. 4. If men of deceit shall not live out half their days, the believer must be willing to be as enthusiastic for the Lord as the man of sin for his sins; willing to die daily, and if need be, to have his strength cut off in the midst of his years, as was the Lord's own experience, for there was a Divine appointment that Christ died when young, not that we should all expect that, but to show us the strenuousness of the life which the Lord ordained for His beloved people.

And now we pass to consider SATAN'S METHOD AND OBJECT. Satan knows very well that the Lord has won a victory over him, but with defiance he seeks to impede the Lord's course. Ever since man was created Satan has hated the fact that man will have the sovereignty of this earth which Satan had and lost, consequently Satan has ever attacked and opposed man, and his peculiar attack is on the body, for two or three reasons. First, the body is that which is easily reached; it is the outside and he works on that. Secondly, Satan was a spirit and his angels were spirits. When MAN, a creature with a BODY, was created to have the world's dominion, there was a very definite setting aside of Satan, and since that, Satan has either sought through his angels to possess the bodies of men, or to destroy those bodies. In Genesis 6 his angels sought to possess the bodies of creatures, and we read how that unclean spirits were in men in the lifetime of the Lord. His other method is to attack the body, and of this we often read. For example we find the "thorn in the flesh" (of which we shall speak afterwards) was a MESSENGER OF SATAN; and we know how the "DELIVERING TO SATAN" was "FOR THE DESTRUCTION OF THE FLESH", that the Spirit might be saved in the day of the Lord Jesus. It is, moreover, noteworthy that Satan's attack on the body is because he knows that the body is not yet redeemed, he feels it is the vantage ground whereby to oppose the dear people of the Lord. Satan's work is made clear in the epistle of Jude where we find that even when a man is passed away from this world Satan feels he has something he can do to attack God. But if that one is a believer, what can he do? He can ONLY touch the BODY. Satan was peculiarly angered when the body of Moses was held back from him. He disputed with Michael the Archangel to get that body, that he might reduce it to corruption, for he, the EVIL ONE delights in corruption. Corruption is not of God.

You know how we find that a Satanic Power is called by the name "DESTRUCTION", and another Satanic Power seems to be called by the name of "DEATH" in Rev. 6. The Divine statement "Where, O Death, is thy victory?" would not be uttered if Death were an angel of GOD. Death must therefore be either a thing or an angel of Satan. But it is viewed as a PERSON in Rev. 6: So, in connection with death and corruption we see very definitely the work of Satan on the body. This illustrates how to the very last he will fight for the bodies of the Lord's people, and we can well understand how that in the days of their flesh he does all he can to damage and use those bodies against the Lord. If he is not allowed the sovereignty of those bodies he will seek as in the case of JOB to bring those bodies to agony. God does not always permit it, but God may for wise purposes. And we know that HIS WAY IS PERFECT.

Our Fourth Point is "PHYSICAL SUFFERING", and as to whether we may expect DIVINE HEALING. Physical suffering is found everywhere in this world since sin came in, and God teaches by it, and warns by it. It is important that we as believers should learn the lesson from it. What then is physical suffering? Is it a direct work of God? God can do as He pleases, but is suffering always a direct work of God? By no means. We often find Satan causing physical suffering. We find, when one was "BOUND" the Lord said, "WHOM SATAN HATH BOUND THESE EIGHTEEN YEARS" (Luke 13). We find that the Lord Jesus went about healing all who were oppressed of the Devil for God was with Him (Acts 10:38). We find, moreover, the work of Satan vaguely mentioned, for example, as to Job, and as to pain in 1 Cor. 5, and as to the apostle in 2 Cor. 12. Satan delights in tormenting, as Revelation shows - delights in causing physical suffering. He hates good because it is good, and loves evil and anything that reminds of evil. When the Lord Jesus Christ came into this world He came to bring by His life, and death, and resurrection,

a new dispensation. In connection with that He came to make manifest certain things that had been manifested before, and certain things that had not been so manifested before, and ~~manifest~~ ~~the~~ moreover, to manifest some things that had been manifested, in a distinct ~~sky~~ sphere, and in a Divine way. Israel's kingdom was an earthly kingdom, and the Lord came knowing that He would be rejected by Israel to form the kingdom and patience of His people, till He shall come back again. No more to an earthly nation, but to a heavenly, holy nation upon earth; and in accord with this, there were re-arrangements of what Israel had experienced. Now God of old said to Israel, "I will not put upon you the diseases I have put upon the Egyptians, I am the Lord That healeth thee", and when the Lord Jesus came to introduce the new dispensation, He also revealed Himself as the Healer, for He went about healing all manner of diseases, but there was a distinct aspect in His healing, there was a stress upon the healing first among the nation of Israel, and then among the Gentiles as the declaration of His Messiahship, and as the manifestation in advance of the powers of the age to come, when the inhabitants of earth shall not say "I am sick", and when the child, even, shall be one hundred years old. Hence we find in the Gospels, and in the Acts a stress on physical healing, yet not involving the healing of everything. There was a Divine reason for this, for the Lord had not come to make the pathway easy, but to make the pathway difficult for His people, as a test ere He should come back, "I am come to send a sword upon earth". We are trained by trials and blessed by problems, hence we find that the healings were in a large majority of cases of those who were outside the fellowship, the immediate fellowship of the Lord and of His people. We do not find the Lord exercising His healing work among His special followers only, but among all classes, and we do not

find the apostles healing in the church merely, but among all, and even there seems a certain omission of some within the church, for Epaphroditus was nigh unto death, and Paul who healed many had no power to heal himself. And Timothy is spoken of as having frequent strengthlessnesses or prostrations. Service unto the Lord involves a certain prostrations, - at least, in some cases, and at some times. There was not a universal healing; not only were the gifts of healing only granted to some, ^{but they were only to be exercised in some} cases. As to sufferings there might be a beseeching the Lord thrice, but He might refuse and rather say, "My grace is sufficient for thee" and leave His servant to stand the strain of physical suffering with a Divine purpose. Moreover, we find in the latter Scriptures, i.e. after the period of Acts, an emphasis on this thought still more definitely. The gifts of healing were gifts of the "Body", but when the Body of Christ was veiled and more than veiled, temporarily withdrawn as an EARTHLY executive, God was pleased to withdraw some of the gifts. It is AFTER the period of Acts that we find a stress on Timothy's weakness, and we are told there how Trophimus was left at Miletus sick; there is no case of physical healing THEN brought before us. In the earlier epistles we have mention of the gifts of healing, not so in the latest epistles. And in the book of Revelation, the last Scripture of the ~~present~~ present dispensation, just as the apostles there mentioned in chapters 2 and 3 are false ones, and the prophet mentioned is a false one, the gift of healing is linked with "the beast who had the deadly wound and who lived"; thus we see that at no period in this dispensation could we absolutely and definitely claim Divine healing, and that in days of weakness we are still more hampered, Divinely hampered, as a rebuke that we may not claim Divine healing in a manner which dictates to God.

A word or two as to the "Thorn in the flesh". The thorn in the flesh is declared to be an ANGEL OF SATAN, not merely a messenger, but

an angel of Satan that was given to Paul lest he should be lifted up. This was God's object. THAT HE SHOULD BE BUFFETED, - this was SATAN'S OBJECT. Satan gave it in hatred, but the Lord permitted it because of the abundance of the revelations He had given to His dear servant, and thereby prevent him being damaged by blessings. But the fact of the thorn in the flesh, being an allowed messenger of Satan to trouble God's dear servant, brings before us a Divine principle. If we are blessed, we shall need something physically to humble us - at least in the majority of cases. A "perfect" body in our present incomplete state would mean that we should exercise pride and live as fallen creatures in many of our activities. 'Tis through the body that we often receive lessons as to the need for grace to be humble, grace to be patient, and grace to long for "THAT Day". So we may thank God for the thorn in the flesh. The thorn in the flesh sets aside all thought that it is sinful to have an illness. Whether that thorn in the flesh was connected with the nerves and so affected both speech and eyesight, or whether it was merely of the eyes to which the apostle plainly refers, it is evident that it was something physical, and a physical disability, and therefore physical disabilities are not in themselves sinful, but may be Divinely permitted, not as a chastisement for sin, as an action, but as a gracious prevention of the development of sin as a principle.

We pass now to the fifth point which deals with the importance of point 4 in connection with the failure of man in this dispensation. If believers had not failed in this dispensation we should anticipate now, that there would be many gifts of healing as witness to the world, but when we realize that man has failed we can understand the holding back of many of these gifts. The loss of the MANIFEST unity of "the Body" has naturally led to the veiling of some healings that were linked with "the Body". We have no Peter and Paul to overshadow any, and to

heal them, or by handkerchiefs taken from them to spread cures. We do not see, as a general rule, lame men get up and walk. (Is this only because of present unbelief? Doubtless many, many losses are through absence of spiritual simplicity, faith and unworldliness. But SOME withdrawals, as of the Shekinah in the second temple are reminders of God's holy chastisement, and a humbling lesson.) God is the Same and His years have no end, we have a faith in Himself, but faith needs promises before it can plead for definite actions. Our faith in God is certain that He will do the right, but WE cannot do what is right unless we know His revealed will, therefore we can understand how important a bearing this subject has on the mistakes of the dispensation, as far as God has PERMITTED ruin to be manifested. Wondrously has He held back from parts of ruin, and His love and word and saving and enabling power cannot be ruined.

We pass now to Romans 8 and the glorified body. There we find the definite statement that we are waiting for the adoption or the "placing as sons" to wit the redemption of the body. Notice that word adoption, "placing as sons". We are sons now, but we are not yet PLACED as sons in THIS way. How can we be? We cannot be placed as God's sons with a body of humiliation, and such imperfectness as we manifest now. Naked spirits cannot be manifestly placed as God's sons. 2 Cor. 5 shows that they too await resurrection, the redemption of the body when the Lord's people have body, soul and spirit perfected. That for which by grace those who love the Lord are looking, is the glorious prospect when God will place His people and manifest His people as His sons. For Romans 8 puts it that we are WAITING for the manifestation of the sons of God (v. 19), the unveiling. They are veiled now - veiled by what? by the body. The spirit within is the Lord's as much as it ever will be, but there is the veiling of that sonship by the body, that earthly

tabernacle, the body of this death, that mortal body, that which is ~~is~~ dead because of sin. But the glorified body, though we cannot fully understand what it means, is to make manifest God's gift, and also God's saving power. It will manifest God's gift, for we shall be clothed upon with our house which is from heaven - something fresh. It will manifest God's saving power, for it will be linked with that which is sown in the earth. "There is a natural body and there is a spiritual body". The bodies are distinct, and the glorious body of the redeemed will not be merely the body that is sown. "Thou sowest not that which shall be, but bare grain, God giveth it a body as it hath pleased Him", "This mortal shall put on immortality, and this corruption put on incorruption". "Death will be swallowed up in victory". The body is dead because of sin, but there must be something of the body because there is a link with the sowing. As when we put a grain into the ground, though there is a fresh body, yet it is LINKED with that body which is put there and bears relation to it. Though it is not the same in size or shape or form, it bears a relation. Now as to the glorious body of the Lord's people, we anticipate that there will be a relation of this kind, for that is a Divine parable. A relation which may be in some of the points in which the seed is not like that which is raised. I mean for example, size and shape and form; but it will not be a relation, that makes it absolutely the same. The glorified body means an house from heaven. A Precious hope.

Now we come to a summary. We have seen then that our bodies are at the present time still dead because of sin, bearing the marks of the fall, and to be laid in the grave, or changed, ere we can enter the glory, - But that the Lord has died, that body, soul and spirit might be His, that therefore it is our responsibility to anticipate "that Day"

by using our bodies for the Lord & now with a devotedness and a willingness to ~~put~~^{put} aside fleshly longings and desire. We see at the same time that we are not to regard the body as glorified or as perfected, but are to know very well that that body^s is subject to troubles and weaknesses, and we are to be willing to endure these for the sake of our Lord. This has an important bearing on much Scriptural doctrine, for it lays a tremendous stress upon the far-reaching effects of the fall which is ever before our eyes. It, moreover, indicates the vast importance of resurrection. It explains, moreover, in what way the work of Christ is finished and yet to be more fully completed, in what way we are being saved and in what way we shall be saved. His work of atonement is finished; the application is precious going on. Oh that we may realize this in the Holy Spirit.

There are now some solemn, practical inferences. First of all, as to ourselves, that we may not misuse those bodies which are a sacred trust. Secondly, as to others, that we may notⁿ encourage them in the use of the body for the things of this earth which fade. And thirdly, there is the solemn, practical inference that we should beware of those who are teaching anything that implies either that the body is in its matter sinful, or on the other hand that we may reach a perfection and a glory physically now. It is for us rather to know the meaning by grace of 2 Cor. 4 where the apostle, describing the present experience of the Lord's people, explains that they are to have their outward ~~man~~ man perishing and only the inward man being renewed day by day. We are being changed toward the same image from glory to glory, by the Spirit of the Lord within, but the body is the "body of humiliation", till the day of death OR THE DAY OF CHRIST'S RETURN.

Q. Would the miracles of the Lord and the apostles in healing outside, or feeding the multitudes, warrant judicious giving to the

unsaved?

A. I always hesitate to make what the Lord did by a miracle an argument for others to do without a miracle. However, though we realize that the Lord's work as to the feeding for instance of the five thousand was followed by a refusal when they asked for this again, it would be fairly definite that the Lord would set aside anything but judicious giving. That which He has particularly commanded is to give to the enemies, and I think there is a reason for that. What a witness is brought about. Paul gives the same argument - "If thine enemy hunger feed him, if he thirst give him drink". It is the ENEMY about whom we are to be specially concerned. The one who stops our food supplies is the one whom we are to feed.

Q. Do I understand that as weakness has come in, the passage in James is ruled out in measure?

A. We cannot interpret the words of James 5 till we have elders of the Church. 'But there are precious applications of the principle - the prayer of FAITH - Faith is according to God's promises and POWERFUL. Oh that the UNBELIEVING dependence on man and CONFIDENCE in UNappointed means may be set aside).

Q. This subject throws a great light on Satan's method in what is called Christian-Science.

A. Christian Science is a form of Gnosticism revived, and a pantheism.

Q. Would VEGETARIANISM come into this question in connection with evil spirits seeking power over the bodies?

A. I think so.

Q. Vegetarianism - How?

A. The Egyptian priests needed to be vegetarians, and certain mediums in the present day find it a necessity to be vegetarians, The

Lord has appointed there should be the eating of some meat (not an indulgence). It is a most humbling thing to eat meat. It is linked with the reminder that we are in bodies of humiliation.

Q. As to Romans 14?

A. In Romans 14 the Holy Spirit says distinctly that we are to be ready to give up eating meat if a brother stumbles, but 1 Tim. 4 tells that a time would come when there would be false doctrine on this very matter, and the apostle there recommended the eating of foods if there was a special attack on the truth linked with the giving up of this food. Now the giving up of meat is linked with SPIRITISM and with the idea of the physical regeneration of the body. The thought is to reach the millennium without Christ. That is SOCIALISM; that is VEGETARIANISM, and almost every other "ISM".

Q. You mentioned that CORRUPTION was not of God. Did God work as to Moses' arm, because leprosy is corruption, is it not?

A. I should say, Yes. God has always been pleased to appoint judgments but what MEANS He has adopted we cannot always say. We know that He will give certain judgments in the future in which He will use DEMON POWERS, to carry them out, therefore I hesitate to say how God brought about leprosy.

Q. It was not a case of judgment against Moses, any more than against Egypt, was it?

A. It was to teach them the POWER OF GOD.

Q. It has often been said that the apostles never used their powers to work miracles for the benefit of themselves or their friends: are you not rather spoiling it by saying they had not the power to do so?

A. I did not mean to use the exact words "had not the power", but that God appointed that the use of this power should be rather as a WITNESS than for the advantage of the overstrained servants of the Lord,

that they should be willing to endure all the difficulties of the present life of suffering as a preparation for the coming glory. Really it is difficult to decide what is the difference between not having the power and not using it, because if the apostle could not use it in that case, he did not have it from the Lord for that purpose. He could not have faith for it, therefore he really did not have the power in that connection. Gifts were never merely gifts in a vague indefinite sense. Though there were several ~~given~~ gifts which God gave and which man misused (which was a disgraceful thing, as the gift of tongues for example misused at Corinth), there were other gifts that were used on the line of PARTICULAR occasions for which the Lord gave faith, which of course is what the Lord appointed, and apostles would work in that way.

Q. In connection with the stewardship of the body, is not a man guilty of suicide if he lacks care of the body and slowly kills himself?

A. He does it unintentionally.

Q. But if constantly pointed out to him it really becomes intentional?

A. It is difficult to say what is doing it intentionally. We know many things that we forget at the time we are acting. For example, a man may know that certain actions will be dangerous to him as to his physical frame, but at a time of excitement he may overstrain himself, and forget all about himself. You would not say he was bordering on committing suicide, would you? A child of God might know that he had to be careful as to his heart, but in a moment of enthusiasm for the things of the Lord he might overstrain himself; you would not say that that child of God was committing suicide. The intention then is to please the Lord. I believe the children of God are to be wise and cautious, but I do think that if they think too much about their body in this way they make it much more liable to be damaged. I think with most of us the best way

to use our body is to forget all about it. Such an attitude mortifies and uses at the same time. (Indulgence is a great peril. "Fussiness" as to the physical frame often hinders spirituality).

Q. But if you are steward of a province you must not forget that province.

A. No. I am inclined to think that if we exercise our SPIRITUAL desires toward the Lord, that the spirit is so linked with the body it will lay hold of the body and make it work properly in the things of the Lord. The spiritual life will be using the bodily frame in which it operates, because the spirit cannot show ITSELF. Do you follow what I ~~mean~~ mean?

Q. That would lead a man to necessary moderation.

A. What do you mean by "necessary moderation"?

Q. No one can define that hypothetically, you must have a specific case.

A. Would you say that Paul exercised necessary moderation when he was dying daily?

Q. Do you think he meant necessarily?

A. Evidently he meant a very strenuous life for the Lord. He was in perils, and in watchings, and in trials all the time. He said, "We who live are always being delivered to death". "Our outward man perisheth, yet the inward man is being renewed day by day". So I think he approved of all the Lord's people leading a strenuous life.

Q. Is it right for a married man to work himself to death and ~~to~~ leave his wife and family for others to bring up?

A. I believe a man should have spiritual wisdom in a matter of that ~~kind~~ kind. Certainly it is sinful to spend one's strength in overtime strain for the bread that perishes. Certainly it is sinful to

worry, or to seek worldly success. But as to spiritual "overwork" - in the opinion of many - a few words may help. God does not call to recklessness, and I think there is Divine wisdom in the way in which those who were engaged in travelling about from land to land were usually unmarried men in the early church. This was the Divine appointment, it would seem, in most cases. I should think that those who say "We must not care for the body; we must go here and there and everywhere, and risk everything" and who emphasized that part of the teaching, need to be reminded of CARING FOR THE BODY, and that those who say, "We must care for the body" are the very ones who need to be reminded to put the body on one side. As a rule we see most readily THE OPPOSITE PORTION OF TRUTH TO THAT WHICH WE NEED.

Q. Yes, I see that. I feel that is true.

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