

No.
137

“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

ON “BEING PECULIAR”,
2 COR. 5.13.

An Address (revised)

At 65, St. Mary Axe, E.C.
22nd August, 1913.

by

PERCY W. HEWARD

Correspondence welcome: Scriptural literature for Believers
Gottlieb-Daimler-Str.1 – 74343 Sachsenheim – GERMANY

ON “BEING PECULIAR”, 2 COR. 5.13.

An Address by Mr. P. W. Heward,
At 65, St. Mary Axe, E.C.
22nd August, 1913.

OUTLINE:-

1. **Scriptural Words So Rendered.**
Exod. 19. 5, Titus 2.14, 1 Pet. 2.9.
2. **Present Day Use of the Term.**
3. **A Sound Mind and a Fixed Heart.**
4. **Man’s Centre Eccentric.**
5. **Godliness as a Background.**
6. **1 Cor. 10.32-33.**
7. **The Individual Character.**
8. **Some Things Every Believer Should Do.**
9. **Some Things Some Believers Should Do.**
10. **Some Things Believers Should Not Do.**
11. **The Fear of Man and Its Snare.**
12. **Solemn Inferences.**

Our subject, beloved friends, may seem a peculiar one, it is “BELING PECULIAR”, but it is well if God has drawn us together that we should face difficulties and details that are ordinarily overlooked in preaching and conversation alike. Alas, how often one finds that differences, like some hidden sore, work out their harmful effects when they are covered up. There is a

festering beneath the surface. It is better to bring the evil out if there be evil, and all differences imply a certain evil. It is better to deal with the evil and to get rid of the evil. "Differences" can never please our God. I mean differences of JUDGEMENT, for we should be perfectly joined together in the SAME mind, and in the SAME opinion (1 Cor. 1.10). It is, therefore, incumbent upon us to seek to understand what it is to be "peculiar" in the right way. Paul, an apostle of Jesus Christ, said in 2 Cor. 5.13 "Whether we stood out" (the word from which ecstasy comes). "Whether we stood out, it is for God, and whether we are of sound mind it is for you". As much as to say, there are occasions when the child of God should be extraordinary, there are occasions also when the child of God should appear very ordinary, but his object on both occasions should be the exaltation of the Lord, and thereby the help and edification of the Lord's people. There is no reason why a child of God should ever be self-centered. He is a new creation in Christ Jesus, that he may live and walk in newness of life, - and this rules out all self-centered satisfaction, pride or pleasing.

The word "PECULIAR" is an Authorized Version term. It is for us, therefore, to ponder WHAT SCRIPTURE WORDS ARE SO RENDERED. In Exodus 19.5 we read of Israel being God's peculiar people. The passage reads thus "Now therefore if ye will obey My voice, indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people, for all the earth is Mine". The same word denotes a king's peculiar treasure, as Ecclesiastes shows. And it occurs in Deut. 14.2. "For thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto Himself, above all the nations that are upon the earth". In Deut. 26.18 we read "And the Lord avouched thee this day to be His peculiar people, as He hath promised thee, and that thou shouldest keep all His commandments; and to make thee high above all nations which He hath made, in praise, and in name, and in honor; and that thou mayest be an holy people unto the Lord thy God, as He hath spoken." You will notice how the word "peculiar" is associated with "holiness", and with a distinctness from other people. A separatedness unto God is brought before us. The same word occurs in Psalm 135.4 "For the Lord hath chosen Jacob unto Himself, and Israel for His peculiar treasure". The passage to which I alluded in Ecclesiastes is chapter 2.8. "I gathered me... the peculiar treasure of kings", so says Solomon. Again the same word is translated "My proper good" in 1 Chron. 29.3, where David spoke of his

personal kingly treasure, and in Malachi 3 we have the term rendered “jewels”. – “The Lord will make up His jewels”. A Great king indeed is there brought before us, even He Who is above all kings. So we see the idea of this word, and the stress on something which belongs distinctly and specially and peculiarly to one who has a right to it, and who is gloriously exalted. In the Later Scriptures we find “peculiar” in Titus 2.14. Here there is evidently an allusion to the passage in Exodus. We read that our beloved Lord gave Himself on behalf of us in order that He might have redeemed us from all lawlessness, and have purified to Himself a peculiar people, (literally a people being ever, or being around, being around the Lord in His presence, being picked out from others, and preserved, belonging to Himself, and purified to Himself.) Thus again we find the thought of separation wrapped up in this term “peculiar”. I Pet. 2.9 sets forth that believers are a chosen generation, a royal priesthood, an holy nation, a peculiar people, - but the word “peculiar people” should be rendered more literally “A people with a view to...” we wait a moment: what is the object in view? The word rendered “peculiar” comes next, and what is its force? Its root is “περι” and “ποιεω” or “ποίημα”. “περι” means “around” or “over”. “ποίημα” means “that which one is making” and in “περιποίησμαι” we have the thought of making for oneself. “Those who are with a view to His making for Himself; - around Himself. Moreover, usage suggests “A people who are preserved”, spared from the judgment which will break over this guilty world. This term occurs in Eph. 1.14 where we read “The redemption of the purchased possession”. “The purchased possession” is the same word as “peculiar”. In I Thess. 5.9 we read, “God did not place us with a view to wrath, but with a view to making around, (or a making over) linked with His salvation”. “With a view to”, here is just the expression of 1 Pet. 2. The object in view is here before us, and it is contrasted WITH WRATH. The term, therefore, implies a preservation. The peculiar people are the preserved people, who, made new creatures in Christ Jesus, will be made AROUND Him for ever and ever. 2 Thess. 2.13,14 witnesses that God chose His people and connected them with the sphere of belief of the Truth into which He called us through the Gospel, with a view to the obtaining of glory, or rather with a view to a preserving linked with glory, or a making around linked with glory! Here is the same expression - “εις περιποίησιν”. THE OBJECT IN VIEW is emphasized – the peculiarity will be evident in that Day, of which Malachi 3 speaks, when the Lord shall make up His jewels. So, such a glorious nearness to the Lord, dear friends, seems the special

idea of our peculiarity. “Peculiar” by God’s grace, we are to be peculiar in That Day. In other words we are to be God’s own proper good, God’s own special treasure. It is marvelous, if by grace we know this is true of us, for we deserved nothing. Oh how solemn to realize that numbers are in Hell, who did no worse than we should have done, had we been allowed to go “our own way”. It is ONLY GRACE that stopped our feet, it is ONLY GRACE that drew us to Christ. Why are we saved? No merit can we find in self. No merit can we find in man. There was no preparation on our part. It was all free grace. God chose in wondrous love to save poor guilty rebels. We were not one whit better than rebels, but God chose us that we should be His peculiar treasure. It was ONLY that He pleased to do so; it was ONLY that this was His will. Why should we care about objections of men, the objections of self, when we have the Sovereign will of our Sovereign God? It is not that His election shut anyone out, but that His election shut many in. But for His grace in saving us, in spite of ourselves, we should not have been saved, for there is none that understandeth, there is none that seeketh after God (“ἐκζητέω”, ekzeteo).

Hebrews 10.39 contains a further stress on the “peculiar treasure” which the Lord has, and His work “with a view to a making around”, for we read there “We are not belonging to those who draw back INTO destruction, but of faith INTO a making around of the soul”. “A making around linked with the soul, a preservation of soul”. So here we have the “περιποίησις” contrasted with destruction, just as elsewhere it was contrasted with wrath. We can well see how that the idea is the unity of the Lord’s redeemed with their Redeemer, and their position and their honor and their glory, when He That shall come will come and will not tarry. It would seem that the ancient Greek rendering of Isa. 43.21 is hinted. There in the English version we read “This people have I formed for Myself”, but the word “περιποίημα” is used the Septuagint. So that we are those who are formed for our God Himself. Notice the added words to which Peter plainly alludes. “They shall show forth My praise”. Here then we see grace yet more manifestly, in its wondrous fullness! Grace that silences unbelief! Grace that silences pride, and grace that overwhelmingly silences controversy! You follow what I mean. It is blessed to consider wherein we differ, but it is blessed to consider first wherein we agree. It is well to realize at the outset the absolute freeness of SOVEREIGN grace.

But next we approach THE PRESENT DAY USE OF THE TERM. If we talk about different people being peculiar we are rather representing the Greek idea brought out in the word “ἴδιος”. We are rather representing THIS idea of separation, or isolation, or individuality, or personality. “Peculiarity” is, in common English acceptance, a characteristic, or an aggregate of characteristics of one who is separate from others, either in standpoint, or in belief, or manner, or all three together. And so we may feel naturally inclined to say that this one is peculiar in his doctrine, and that one is peculiar in his mode of address, and a third is peculiar in dress, and a fourth is peculiar in his opposition to certain actions of others; or if anyone is somewhat “difficult” for conversation and friendship, we (or at least MANY) briefly sum him up in the word “Oh he is peculiar”. It is well that we should realize the Scriptural signification first. But I believe I am right in saying that you want also to consider this evening the present day application of the term.

Coming to point 3, we find that the Holy Spirit instructed Timothy through Paul as to the need for A SOUND MIND. God hath not given us a spirit of cowardice, but of a sound mind. Timothy was sometimes inclined to cry when he ought to have stepped forward. Some are inclined to step forward when they ought to “cry”. Characteristics differ. Timothy was nervous and the Holy Spirit through Paul encouraged him and said. “God hath given us the Spirit of a sound mind”. Timothy was “naturally” taken aback, and afraid. “See that he be with you without fear” was an exhortation uttered years before, concerning this same nervous child of God. You will notice that the nervous one was called to occupy positions which required the opposite of nervousness, that God might indicate to us we do not need so much a natural aptitude for all our work, but a sovereign equipment wherever there is a natural inaptitude but a spiritual suitability. This is manifest concerning service as well as concerning salvation, that God will have all the glory. Yet we should not assure that our inability is itself a recommendation; if we become proud even of our “need” we are useless. God could use a Paul, who was naturally bold, AND A Timothy who was naturally shrinking. And the extremes of character were brought TOGETHER by grace, and bold Paul was with the believers in weakness and fear and much trembling, and Timothy was instructed to be empowered in the Lord. A sound mind is deeply important. We need to have a solid, sober, saved mind. God does not only ask our

bodies, but our minds. They are parts of our bodies, and if He lays hold of us, the whole of us should be His. But at the present time one finds a large absence of a sound mind. People are afraid to think what they think. They copy everyone else. The infidel that one usually meets is a parrot; the Jew that one commonly sees is similar, and professing Christians are only echoes of one another, becoming more and more confused. This is an entire contrast with the TRUE UNITY there should be. There is the need for a sound mind. We cannot too often emphasize this. We should believe what we do believe. We should know what it is to be fixed, and this leads us on to the other expression "A fixed heart". If there is such soundness believers will have oneness of mind, and will not be afraid lest they are too much like one another.

"O God my heart is fixed, I will sing and give praise". There are some people who have read so much that they know nothing at all. They never come to a fixed position. Their mind is always in suspense. They have tried to adopt everyone's beliefs till the only belief that is absent in their own. Their mind is continually unsettled; and they are afraid to be fixed. I know very well, dear friends, that if we have a holy firmness, people will call it presumption. I know that if we have a definite confidence in that which we believe to be the will of God, we shall sometime appear to be self-reliant. But if one makes, alas, twenty mistakes believing he is doing the Lord's will, the probability is that he would make 40 if he added the spirit of uncertainty to his condition of heart. I do not mean that we should EVER excuse a mistake, or rush forward with SELF-confidence, but the man who makes no mistakes, makes one mistake, one big mistake of inaction; and the child of God needs to be firm and definite, and to know what to do. None of us would hold any brief, for the man who sins, saying "Oh I am led by the Lord". It is better to have the quietness of waiting their human confidence of rushing forward. But though the quietness of standing in God's counsel is well and good, the quietness of standing in man's counsel is so ill and bad, and though it is well to wait for the Lord, it is not usually well to wait for one another to obey Him when His will is clear, though it is delightful to have His guidance through godly brethren. Believers should have more confidence in the Lord to lead forward in definite action for Him. I know that what I am saying will only lead to mistakes UNLESS we are in harmony with God, but I hope THAT "Unless" concerns a real fact, that we may be graciously granted. Only as we have sound minds and fixed

hearts and godly determination, (the purpose of heart of a Daniel). Can we be useful unto our God in this world of continual uncertainty and continual departure further from that which God has appointed? Believing that man is utterly lost and that grace is absolutely free, we regard this world as made up of two classes, not Jews and Gentiles, not rich and poor, not learned and ignorant, - but those who are in Christ Jesus and those who are not. Those who are not in Christ Jesus set the fashion, and there is a fashion in thinking, as much as in clothing, and nearly as changeable. Alas, those who are not in Christ Jesus set the fashion. Believers realizing that those who are not in Christ Jesus are unable to guide and govern them, realizing that God in infinite grace has caused a difference, believers in Christ Jesus must regard man's standpoint as unsatisfactory, and man's center as utterly eccentric. Everything of man is confused. Man's wandering from God colors his whole life, so that he can do nothing satisfactorily. It is well to realize this, for if we regard the world as only partially wandering, if we regard the world as only slightly unwell, we shall look to the world for certain guidance, and we shall be afraid to be too distinct from the world. But if we see in those who are not in Christ Jesus a mighty fellowship against our God, a continuation of that evil fellowship that crucified the Son of His love, if we realize that in the world there is a heading up to judgment and wrath, then we shall not consider it a disgrace to be distinct from the world, but a disgrace to be similar to the world.

Let it be repeated, MAN'S CENTRE IS ECCENTRIC. MAN is absolutely wrong, and therefore it is deeply important that we should exalt the Lord and His center in holy contrast. But, beloved friends, it is deeply important that if we are distinct from the world, we should be distinct in a godly manner, our lives should preach. We should adorn the Lord's doctrine in all things. Just as there are two ways of preaching with the lips, so there are two ways of preaching with the lives. We cannot go up to the world and proudly say, "You are all wrong, look at me". It would be presumption and a denial of grace so to approach them. Our actions are sometimes too blunt, sometimes not definite enough. If a person desires to be distinct from the world, as one saved by grace, he should desire much care as to his manner.

There is need for GODLINESS AS A BACKGROUND. If the world finds in us inconsistencies, the world will point its finger at those inconsistencies. Never

mind being called a fanatic, so long as men cannot call you a hypocrite. It is well to be rejected. - your Lord was. But there must be godliness as a background, or the eccentricities will amaze rather than witness to the world. Unless there is a general harmony of character with the revealed will of God, distinctness will have no witnessing power. A child of God must be regarded as mad, among a world which he sees to be mad. There is a mutual charge of madness, and it is well for us to be yet more mad in the eyes of the world, but it is equally important that there should be a hall-mark on our madness showing it belongs to Scripture. If our madness is all one piece, if it is all in character with the words of God, people may scorn, they may oppose, but they will, at least, have witnesses for Christ who represent Him. But if our madness is continually showing itself in contrasted ways, if it is a spasmodic madness, people may put it down to our minds instead of our hearts, and thus all the TESTIMONY will be lost.

1 CORINTHIANS 10.32-33 is deeply important. We read there "Give none offence, neither to Jews, nor to Gentiles, nor to the church of God. Even as I please all men in all things, not seeking mine own profit, but the profit of many that they may be saved". We are not to cause even Jews to stumble, nor even Gentiles. Undoubtedly our primary relation is to children of God. But we have other relationships as well. We are not taken out from the world physically, but left in the world as distinct from the world. It is important that we should show men their stumbling. We shall not do this if we make them stumble. It is deeply important that we should first do all to the glory of God, even with this OBJECT in full view, but "give none offence" is a linked thought, nor can we separate the two.

A word or two concerning the individual character. Just as we are distinct physically and distinct mentally, so are we distinct spiritually, say some. Is this true? Undoubtedly differences mentally will affect actions, but are we not called spiritually to be of one mind, and to look at things from the same standpoint, and to make manifest the same love to the same Lord in the same way? We are all to imitate CHRIST, not necessarily copying every individual action, as though we could all have the same position, but with the same principles and the same character. Yet, beloved friends, you will recollect we say that Peter's individuality, and Paul's individuality come out in the Epistles that they wrote by Divine inspiration. Therefore such a thing as individuality IS to be found, and there are certain actions which when done by a certain child of God are useful, when done

by another child of God are worse than useless. You cannot call a young believer to do just the same things as an old believer, in witness for the Lord. Where an old believer can in a striking way interrupt those who are going on their path to Hell, a young believer might only make matters worse if seeking so to do. There is individual character. I have no doubt that God means by fellowship to blend together individual characters. Most of the Lord's people have more angles than they are aware, and two angles rubbing together may rub one another off. Thus there may be a double blessing when iron is sharpening iron. But there are certain individualities which God has intended, and fellowship will only bring this out in blessed harmony. So that, as the disciples went forth by twos, one child of God may help another, and support another. We have seen this in the case of Paul and Timothy. A Timothy must not envy a Paul, nor will a Paul envy a Timothy. Individual character is Satan's opportunity, but it may be God's instrumentality to the salvation of souls, and the glory of His Name. One individual is characterized by going ahead, another individual by caution. The probability is that each individual will find Satan taking advantage in connection with these characteristics. The one who goes ahead goes ahead too much, and the one who is cautious is too cautious. But yet it is important when these individualities exist that the child of God should not lift himself out of HIS sphere in one action but remain in his sphere in another action. Sometimes professing believers come to you, and while talking quite a different assembly position to your own, want to know what YOU would do if you were in their position, and whether they can come to your meetings while you have a conscience before God against certain gatherings where they are found, sadly setting aside part of His truth. It is impossible to transfer one fraction of a character to a different position. How this thought applies to individuals in this matter of peculiarity. If a child of God has certain individuality, though it may be defectively used, he must not LEAP out of that in one action and remain in it for other actions. This would be like making a raised map with one mountain ten times its original height, or like to distorting the face by varying the size of the features abnormally. The believer needs to grow up unto Christ in ALL things. So from point 7 we get back to point 5. Only as there is an ALL-ROUND godliness, can there be full understanding of the manifestation of individual character.

A word as to SOME THINGS EVERY BELIEVER SHOULD DO. I am sure we

shall agree that every believer should seek to be like his Lord. Now what does this involve? Beloved friends, it involves that every believer should take up a cross, and be despised and rejected of men. Every believer should devote a proportion of his time that the world will count mad, definitely to the things of God. In like manner a large proportion of his money should be used definitely and deliberately for the manifest work of God. Every believer should be willing to confess Christ in all surroundings. I do not say the opportunity is always given, but there should be the willingness. Every believer should in daily life make known Whose he is and Whom he serves. I know it will seem eccentric to put God first. I know it will seem strange to emphasize the Divine aspect for EVERYTHING, making the business life part of the spiritual life, and not a different sphere, but any other aspect is heathenish, and AGAINST GOD.

“SOME THINGS SOME BELIEVERS SHOULD DO”. This thought implies that there are believers who should not do them. God has gifted in different ways. Some believers SHOULD stand and preach. Some believers should NOT stand and preach. Some believers should more definitely in words and more PROMINENTLY make known their relationship to the Lord. NONE should be ashamed of Him, but there are different calls to different ones. Some believers found in lands where the laws command things AGAINST GOD’S WILL, should break the law for Him. But it is no reason why we in this land should break the laws which do not demand disobedience to Him, to share with those in different surroundings. Some believers should manifestly give up all that might be considered near and dear unto them, that they might do more definite service unto the Lord. You follow what I mean. The Lord Jesus spoke of those who laid aside personal relationships, and who abstained even from marriage that they might devote their time unto certain parts of His work which require such a freedom. All could not receive that saying, nor did the Lord mean that all should. There are diversities of gifts, but the same Spirit.

“SOME THINGS BELIEVERS SHOUED NOT DO”, - I mean believers generally. They should not take any share in the world’s politics, even to the extent of a vote, they should not take any partnership with the ungodly in the co-operative or friendly societies of to-day. They should not make manifest an earthly glory by the wearing of gold, or jewels, or costly array, or changing fashions. I Tim. 2 and 1 Pet. 3 give definite principles in this connection. They should not go to the

world's pleasures, its football matches, its amusements, its concerts, its worldly attractions. I need hardly say that they should stand aloof from the world's theatres, and from the world's open defiance of God. Many other points might be mentioned, but I have kept strictly to the word "SOME", i.e. SOME things believers should not do. Suggestions and questions afterwards will be welcome, if they are used by God the Holy Spirit to draw us nearer together in a separated devotion to the Lord.

Oh how awful is THE FEAR OF MAN, which bringeth a share, as Prov. 29.25 words it. We are afraid lest people should think us strange when we do not vary our dress, and do not vary our customs. The fear of man affects our use of time, affects our use of money. Public opinions, current ideas, traditions theories are the shrines at which not a few worship. The Lord save us from the fear of man. What matters it if a man objects if our God approves? Who in man? Man is of few days, and he shall soon be laid low before the Lord. Let us seek the glory of God.

SOLEMN INFERENCES conclude our study. Beloved friends, if God has chosen us to be peculiar ones unto Him in THAT day. Let us be peculiar unto Him now with love, and not for eccentricity's sake. Some temperaments like to be distinct, it is not well to encourage this. The Lord said of old to those in Zechariah's time "When ye fasted, do ye fast unto NE?" May we not repeat the same question, "When ye were peculiar, were ye peculiar unto ME"? Ah, it applies to all our Christian labor. How often we do acts of service because we are accustomed so to do! How often we do acts of Christian service in a routine fashion, and daily business too. With a child of God there is nothing fixed in itself. There is but one thing fixed, and that is the will of God. "If the Lord will" is written across his daily business, not to make him irregular, but that there may be dependence; and "If the Lord will" is equally written across Christian service which should be rendered devotedly unto the Lord, not out of mere habit, not through energy of the flesh, nor because of natural aptitude, not through a love of man's applauses, but in the power of the Holy Spirit, with the "Unto Me" argument that we often find so much forgotten, even in our own experiences when our hearts really want to please our Lord, and our lips can truthfully say, "Lord Thou knowest all things, Thou knowest that I love Thee."

Q. Do you suggest that we should know the Lord's will for our own position BY the Lord's own leading, or THROUGH others?

H. I object to the contrast, The Lord's own leading may be through others.

Q. I should have said "direct leading".

H. I do not want to catch up your words for the words' sake, but here is a deeply important point, because the majority of Christians at the present day regard the Lord's own leading as necessarily coming to the individual without the intervening of others, whereas we know that He Who is absolutely Sovereign can use means or dispense with means AS He pleases. There is a little difficulty to fully understand in days of ruin what one's position is. I mean that in the absence of the manifestation of the "one body" we may wonder if we can quite regard believers as having "one position". Possibly they have twenty fractions of twenty positions, and it is not for saints to wait till they just see "one position" of seeming influence, that will suit them, but to please the Lord in the humdrum details of daily life, which may be very much their position. There are not two lives which we live, but ONE, and every detail is a fraction of that life. Our "position" is hard to describe. It is the aggregate of our actions that are in harmony with the will of God, and if we do the little things that come across our path, God will show us bigger things, though not for ourselves, for we are not to seek great things for ourselves. One passage that has helped me much in "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man". This seems a strange expression "Let your speech be always with grace... that ye may know how to answer every man", implying if we always have answered every man, we shall always be able to answer every man, and yet this is more than a truism. If one's speech is always in harmony with God, God will lead IN EMERGENCIES of this character. Further, if one's LIFE is always in harmony with God, God will lead in emergencies of every character.

Q. The passage to which I was referring is in Mark 13.34, "For the Son of man is as a man taking a far journey, who left his house ... and gave to every man his work, and commanded the porter to watch".

H. just notice in passing that after the command to the porter to watch, the Lord says "Watch ye therefore"- Watch YE, in the plural. EVERY man is a porter,

and if he does more of the porter's watching he will know more what the servant's working is. "To every man his work" does not necessarily mean public service. I am inclined to think that the tendency with us oftentimes is to be looking for our work when we have already received it, to be waiting for something fresh when we have the Lord's opportunity. Just as if one would say, I want to go to the heathen and preach the Gospel, but to omit preaching the Gospel by a godly life among the heathen around us here. God gives us to some extent our work by providences, and it is not our place to scheme a way out of these providences, but to please the Lord in providences granted to us in grace, though oftentimes they are painful. Thus as we do little things unto the Lord, we shall enjoy His communion, and shall rise in influence in His service. God trains us on the first rung of the ladder at the outset. As we please Him in minor things He will give us grater things, Is it not so?

Q. Yes.

H. I do not think we are to live anticipating flashes of light or spasmodic indication of the Lord's will which will alter the whole course of our life. Rather it is the normal condition of children of God to find God leads in grace. His application of His word deals with a thousand little problems.

Q. This of course would explain your statement where you said that you cannot bring a young believer to preach as an old one. I was going to ask you what about the passage where we read, How can they preach except they be sent?

H. I quite agree that if one is sent he must preach, but Scripture does not show everyone being sent, not does the Lord use His gifts in a way that would put on one side the distinctions which He has placed among men. The young believer must learn humility, must learn a secondary position, and thereby be trained for further usefulness. Till one can be controlled, he cannot control. The first lesson is to be controlled by the Lord through others, and the second is to control oneself in the Holy Spirit's power, and the third to control others, in the same strength.

Q. But even then it is the Lord's overruling power as to whether that certain believer or no is to be an expounder of the word, a builder up of the brethren, - or to do other duties that appeal to some of us minors.

H. Every old believer ought to be able to be a teacher.

Q. Every old believer ought to know what is the Lord's will for him?

H. I was not meaning that point. Every old believer should know how to teach. Do we agree? For the apostle says in Heb. 5.12 "When for the time ye ought to be teachers", implying that everyone who had known the Lord some years, should be able to teach. But I do not anticipate a young believer being able to teach without being trained.

Q. Gifts do this?

H. There are gifts, but sometimes largely modified, in days of weakness; at least, so it seems to me, God teaches through the Scripture. We have not the unity of the body being expressed, as on the day of Pentecost.

Q. A gift is independent of growth, is not it oftentimes? whereas growth leads to a position of leadership?

H. I would rather say that a gift is DISTINCT from growth.

Q. I agree with that.

H. If the Lord has withdrawn in measure, certain gifts, (He can still work) -

Q. The same duty may be performed without a gift, as the person who has the gift?

H. That is true. I was going to say that some gifts were partly withdrawn when there was not spiritual growth, hence they are not absolutely independent. That is why I suggested an alteration of wording.

H. There are certain things which we do, not as belonging to the world, but as human creatures. For example we need to eat and drink just as the unsaved. Yet we do not eat and drink AS THE WORLD, but as human creatures subject to God's arranging for such. In like manner we also need clothing, as human creatures. The fashion belongs to the world, clothing to human creatures. I believe we are to be human creatures, although God can feed us by miracles, but in the ordinary way God works by means and treats us as human creatures. But

the habits and customs of the world, viewed in its moral state are to be set on one side entirely by these who belong to the heavenly calling.

Q. Besides the necessary things which believers will do, for example, to eat and drink and clothe, is there anything that believers must do?

H. They must pay their taxes because the Scripture has appointed it. Would you mind giving an example as to something regarding which you have an uncertainty?

Q. The question of separation from the world in its moral condition, not in its physical condition, is before me.

H. "Come out from among them and be ye separate, and touch not the unclean thing". Surely the Scripture shows a distinct cleavage in 2 Cor. 6.13-18. If the passage is prayerfully noted the results must be real.

Q. When you mentioned clothing and fashion, what do you mean by the two? What is clothing without fashion?

H. Clothing is necessary covering, and fashions in the general acceptance of the term are changing modes of dress that people desire to have to be is keeping with the general love of change. That is how the term "fashion" is commonly employed.

Q. We have not to abide by that.

H. A child of God would, I take it, dress in the ordinary clothing of the land where he is found, so long as that clothing is not expensive, not opposed to distinct Scriptural statements regarding showiness, and not degrading or disgracing.

Q. If a person spends double the money of what you or I do, would he be going against the Lord's will?

H. It is a difficulty quite to estimate what paying an extra price might be. First of all, he might obtain clothes which will last considerably longer, and therefore will not be paying more, but simply using more ready money in hand at the time of purchase. It is moreover, difficult to know just how to deal with believers in different social positions, for as we shall see in Scripture, in

connection with further peculiarities, God does not alter all social positions by salvation. And one child of God saved amid great wealth, though he would give up very considerably for the Lord, might not be called to take a beggar's hut, but to witness for the Lord in separation from the gorgeous grandeur that surrounded him, yet still remaining in a neighborhood where the rents would be considerably beyond what any of us present could afford to pay. Where he was born from above, in that position, the words "Let everyone abide in the calling wherein he was called" would have a certain application to such an outlay. On the other hand, he would have to lay aside all the unnecessary luxuries which would bring any dishonor to the Name of the Lord, and his path would not be easy. Ours is easier. A wealthy child of God cannot Scripturally live in high society as one who eaters in to its engagements and social functions. There should be a definite cleavage.

Q. How about Cotton and wool mixed together? One who kept to the best clothing would not be going contrary to Scriptures in that respect.

H. I think you will find it difficult to receive a guarantee that cotton and wool are not mixed; and, secondly. I do not feel that we have in this dispensation this command in a physical connection. Hence how could I impose that upon brethren in the Lord? I may personally for personal reasons keep to certain arrangements that God gave through Moses, (for example, the non-use of food from the pig), but I should not venture to impose the rule upon my brethren, and I think the same principle holds good in this connection.

Q. This prevents us keeping to one mind on these points then?

H. I am not quite sure to what extent we expect to reach one mind on this point, till we are of one mind on other points first. If there was a command to believers now, or a principle applied by the Lord, we ought to be of one mind on all points.

Q. If a Jew was to ask you regarding this, and why you did not eat?

H. I should tell him my reason. My reason is twofold. First of all in working among Israel I have known it more helpful for testimony under the present state of affairs. Secondly, for physical reasons, as I cannot eat everything in the world, I prefer to abstain from that which I regard as not NECESSARY or appointed food,

nor the most useful to my need. If I had nothing else to eat in an isolated place but food that came from the pig, I should have no hesitation, if it was a question of starvation or eating, my path would be clear in keeping alive for the Lord's service. If Judaism came among the professing believers again, I should have no hesitation in protesting against it by a definite action OTHERWISE. This circumstance not having arrived, my position is comparatively easy.

Q. You made reference to a clause in the books of Moses as to raiment that waxed not old.

H. I believe God has power to do ALL kinds of unseen, or only partly manifest miracles, and that if we trust Him, I believe our clothes will last longer than the worldlings, whereas it may not be to His honor, or for our profit, that there should be a sudden miracle thus! His will is perfect, and so is His power and likewise His love.

Further addresses available:

Scriptural literature for Believers, Gottlieb-Daimler-Str.1, 74343 Sachsenheim, GERMANY