

No.
146.

"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.

I CORINTHIANS XI. 1-15.

An Address (revised) at

65, St. Mary Axe. E.C.

20th November, 1914.

by

PERCY W. HEWARD.

Correspondence welcome:

Scriptural literature for Believers

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I C O R I N T H I A N S X I. 1-15.

An Address by Mr. P. W. Heward,

At 65, St. Mary Axe, E. C.

20th November, 1914.

OUTLINE:-

1. Scripture is God's Message for To-day.
2. How Can We Discern That Which is Specially Addressed to Us, and Directly "Intended" for Us.
3. The Relationship of Brethren and Sisters in Christ.
4. Prayer and Its Due Order.
5. "Because of the Angels".
6. Contentiousness, the Custom, and Churches of God. (16).

The choice of subjects for our gathering here is deeply important. I rejoice to feel that all who attend have a free hand for suggesting. The result in God's mercy has never been quarrelling, but it has brought about the introduction of certain themes which involve a measure of controversy. The fact of controversy is sad, I mean the fact that there must be controversy; but controversy with spiritual desires is better than sleepy carelessness. That children of God differ is lamentable, that children of God agree to differ is more lamentable; they should only agree to be humbled and agree to agree. Spirituality is never marked by disregard for our brethren's feelings, but likewise it is never marked by disregard for

our brethren's spiritual illnesses. If a child of God/^{is} in error, there is what I may call a wound or an illness, and it is unloving and unlovely to pass by on the other side. We need by grace to deal with everything which is against the Scripture, and to seek to remove it. But then it may be said, "You believe you are right". Unhappy the man who does NOT feel he is right. There is a vast difference between believing we are right, and looking DOWN upon everyone else as wrong. There is a vast difference between definite convictions, and unholy pride in convictions. If we know anything, glory belongs to God. If we proudly think we know anything we know nothing yet as we ought to know, for now we see through a glass darkly, but then face to face, now we see in part, then we shall realise what it is to know even as we were known, - that is, if in mercy we are among the called of Jesus Christ, brought out of death into life, from the power of Satan unto God, and made to sit together in heavenly places in Christ Jesus.

1 Corinthians 11 is God's message for to-day. The Bible is never out of date. Do not misunderstand me. I do not mean that at the present time we can assume that we have all the manifest blessings which the early Christians had. We have not the blessing of the manifest unity of the Lord's people. His redeemed ones are

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scattered. There are diversities between the present time and the days of God's servant Paul, but Scripture is God's message for to-day. There is nothing in its appointments which is simply what Paul thought, or what Peter imagined, or a crotchet of THIS man, or a theory of THAT servant of God. Nay, beyond, yet through His servants, GOD has spoken, and critics are silenced. The unique character of the Book is marked from one end to the other. It stands as one whole, yet, remarkably, though it is one whole, there are, within the scope of Scripture, many dispensations. And that leads on to our further point, - How can we discern, beloved friends, that which is intended for US?

I put the word "intended" in inverted commas. All God's wondrous word of Truth is intended for us. God has lessons for us in everything; but how can we discern that which is ADDRESSED to us, and which we are to seek by grace to carry out? We find in the Law of Moses "An eye for an eye and a tooth for a tooth". The Lord Jesus Christ says that His people in the present dispensation are not to carry this out. "I say unto you, that ye resist not evil". Here is a clear path for saints to-day, and they do well to acknowledge it. How can we discern then that which is belonging, as an appointment, to an old dispensation, and that which belongs to the present time? The Holy Spirit gives us clear hints. Whenever anything has changed God informs His people. Furthermore, the

arrangements of an earlier age are often applied with a spiritual parallel in this time. "Thou shalt not muzzle the ox that treadeth out the corn" is made a Divine argument for looking after the temporal needs of those who have spiritual responsibilities in the present service of the Lord. This is a Divine argument, for the apostle quotes it as the definite testimony of Scripture WRITTEN FOR OUR SAKES. It is deeply important, therefore, not to limit God's Book. If we have spiritual-mindedness, and interpret one Scripture by another, we shall find all Scripture APPLIES. I would lay a stress upon spiritual-mindedness, and interpreting Scripture by Scripture; for types, and what I may term typical interpretations, must never be used against plain statements. Let me make clear what I mean. When the Holy Spirit says that Melchisedec is a type of Christ, and indicates in what way he is a type of Christ, we believe it without reserve. We have no hesitation in acknowledging that this is all definitely planned out by God to teach us. But if anyone informs me that the catching up of Enoch is a proof that the redeemed of the Lord in the present dispensation will be caught up at a certain time, and not at another, we demur to the suggestion. We do not find the Holy Spirit has said that this is an example or a type of that event as to its time. We are quite willing to acknowledge wherever God has said there is a type, not willing to add MY types unless there is plain Scripture

which they corroborate. Let our interpretations corroborate, but they have no separate power, they have no isolated force, unless there is a definite statement from God on which they rest. I should never have been able to apply the passage about not muzzling the ox unless the Holy Spirit had done so. You and I would never have been able to apply it AS A REASON for a certain action apart from this. Granted it would have been a valuable illustration of a principle, but only the Holy Spirit can give proofs from types. We can understand definite commands, but illustrations require the Holy Spirit's testimony, or they need certain commands to which they are attached. With this in our mind, I think we can say that though the commandments in the later Scriptures are specially addressed to us, ALL the commandments in the law of Moses can give a wonderful lesson in the light of the commandments of the Lord Jesus Christ, though some of them in their literal carrying out are expressly contrasted with what we are to do. We must not bring animal sacrifices, BUT we have sacrifices. The sacrifices of God are a broken spirit. Moreover we are to present our bodies as living sacrifices; and the sacrifice of praise is acceptable; and to do good and communicate are sacrifices which God receives. We have just seen that we must not take an eye for an eye, or a tooth for a tooth, but we need by the grace of God to realise that this principle of severity is righteous, and that we must in no wise compromise with the flesh, for we wrestle not against flesh and blood, but against principalities and

powers, against the rulers of the darkness of this world, against spirit wickednesses in high places.

We pass next to consider the special passage before us. I do not propose to take the four headings separately in the order in which they are on your paper. May I read them out? "The Relationship of brethren and sisters in Christ", "Prayer and its due order", "Because of the angels", "Contentiousness, the "custom", and "churches" of God", The reference to brethren and sisters in Christ, would specially bring to our mind verse 3. "Prayer in its due order" verse 4 right on to verse 13. "Because of the angels" verse 10. "Contentiousness, the custom, and churches of God", verse 16. I propose that we have the chapter open in front of us, and seek by grace to go into some of its meaning. It is linked with chapter 10, for it begins "Be ye followers of me, as I am of Christ". The apostle at the end of chapter 10 has been declaring what he does by grace; then comes this exhortation. Verse 2 is consequently the beginning of the new section, and the word "Now" is literally "But". "But I praise you," brethren, that ye remember me in all things". The "But I praise you" of this verse is contrasted with the "I praise you not" of verse 17. Verses 2-16 are consequently one section. From verse 17 onwards we find another. "But I praise you, brethren, because ye remember me in all things, and keep the ordinances, (margin traditions) as I delivered them to you". By grace we believe in traditions, but they must be apostolic traditions. The word "traditions" signifies

"giving alongside". Almost the idea of something handed down. We are to keep the traditions from God. This is a very precious view of the responsibilities of the Lord's people. They are not to originate. We say, or we hear others say of some man, He is very original. Here is the pity, if he is a child of God, he is to be imitative. "Be ye imitators of me", is the true rendering of the earlier verse. Keep the traditions. There is no room for "development". We must hold the ancient traditions. It is a very remarkable fact that those who are nominally tenacious of traditions do not go back far enough in their traditions. If only they would go back far enough we could be of one mind with them, - only they stop at the third, fourth, and fifth centuries; we want to go back to the first. We desire to go back to the arrangements of the Holy Spirit through the apostles. We would by grace see what the HOLY SPIRIT has marked out in the Scripture; and this the apostle declares in verse 3. "But I wish you to know that the Head of every man is Christ, and the head of the woman is the man, and the Head of Christ is God". "But I wish you to know". The apostle in other verses says "I would not have you ignorant, brethren", and such prefaces as these usually introduce something about which most people are ignorant to-day. The apostle wishes that the Lord's people should know that which is here set forth. Must we not acknowledge with sorrow that the majority, and perhaps ourselves during much of our Christian life, know very little about it. The "But

I wish you to knowⁿ implies a slight contrast. You do keep the traditions, you do hold fast that which I delivered you, but there is something I wish you to understand more fully, or else you will go astray. Here then we have brought before us a certain Divine arrangement, with respect to the fellowship of the people of the Lord. The Head of every man is Christ. I need hardly say that the whole context is speaking of believing men. The ungodly are against the Lord Jesus. The apostle is dealing with Christian men and Christian women. The Head of every man is Christ, the head of the woman is the man. The word here used for man being, of necessity, the word "ἀνρ" , not "ἀνθρωπος" (which includes both man and woman). We might almost render it "the male", The expression "the Head of Christ is God" does not ignore the fact that the Lord Jesus Christ was God. We read "the head of woman is man", but they are alike human creatures. So the head of Christ is God, but they are alike Divine. Here then we have certain dispensational arrangements, certain arrangements of God which are deeply important, for He is a God of order. Christ represents the Father. Men were to represent Christ; woman had a somewhat similar relationship to men. When Eve was first created, she was created as a help, - meet for him. Scripture makes it evident that even before the fall there was an intended distinction between the spheres of service for men and women. The passage adds "Every man praying or prophesying, (for the gift of prophecy was common in those times), having his head covered, dishonoureth his head". We

must notice here what is said. It is not a matter of "argument", it is a matter of what is said by Divine inspiration. The apostle does not attempt to prove, he simply states. Therefore it is not for us to say, I do not see. It matters very little if we see "why" or not. Our first point is to see that God has said so. We are not asked to give a reason for Divine facts. We are unreasonable if we refuse to acknowledge them. Faith does not question. Faith does not criticize. We believe what is here stated. "Every man praying or prophesying having his head covered, dishonoureth his head". God has said so. The Jews to this day, (I am speaking of the Jewish men in their synagogues), wear a hat, and keep their head covered during their prayer. The Holy Spirit would in this passage cut off the Lord's people from Judaism, which was a very common sin in the early church. A believer to-day could not go into a Jewish synagogue and take any fellowship in the prayers. Undoubtedly the denial of Christ would prevent. But there was, and is, an evident sign also. The very fact that in a Jewish synagogue he must retain his hat would hold a believer back from prayer. He is bidden always to pray with his head uncovered, otherwise he dishonours his head. Jewish believers are, therefore, protected from compromise. I need hardly say that this does not refer to the inaudible prayer without ceasing. The believer is to be in the attitude of prayer, but the passage is dealing with all definite prayer. My own conviction is that it deals not only with public prayer, but with

private prayer as well; and I think the majority of brethren have a conscience with respect to the removal of the hat even in private prayer. There are not many brethren who would enjoy audible prayer retaining their hats. At the present time we cannot claim we have the gift of prophecy. Therefore this part of the passage does not apply in exactly the same way. When, therefore, we witness, whether to the world or to the Lord's people in the open air, with our hats retained, we set forth that it is not prophecy, that we do not claim to speak by inspiration, but are only speaking as the Lord may enable to set forth that which is impressed upon our hearts. The majority of those redeemed by the precious blood of the Lord Jesus, who have thought at all of this matter, have a measure of conscience as to the verse just read. The principle of removing the hat is rightly seen to be far-reaching among Christian brethren, with a view to God's glory in their prayer.

The Scripture goes on to say that the reverse practice holds good with respect to sisters in Christ. Every woman that prayeth, or prophesieth, with her head uncovered dishonoureth her head; for that is even all one as if she were shaven. Here is a very definite Divine statement. It is a sin for a brother to retain his hat in prayer. It grieves God's Holy Spirit for a sister to remove a covering. I need hardly say the reference here

to men and women concerns primarily believing men and believing women. I say "concerns primarily" because only such are able to pray. On the other hand in the training up of children in Christian homes, the principle surely quickly applies, for we do not want to delay the expectation that God will call them by His grace. We turn to our passage. The Scripture declares that the uncovering which was peculiarly noticeable in ~~both~~ Corinth, - (the term "Corinthian women" was used for those who were most daring and profligate), the uncovering was Divinely said to involve just the same action as if there were shaving. This is a strange remark. It implies that whereas Nazarite and similar^e vows do not apply to brethren in the present time, (and this guides in certain other matters), yet for another purpose altogether there is, with respect to sisters in Christ, a grievous dishonouring if we acknowledge a removal of the covering; for a shaved head was a disgrace to a woman in the east, and we remember the words of Numbers 5 where the one who was suspected and disgraced is made to uncover her head. That passage is evidently in the mind of the Holy Spirit. The apostle adds "If the woman be not covered, let her also be shorn, but if it be a shame for a woman to be shorn or shaven, (two terms, the one implying the cutting short, the other and entire removal) e let her be covered". Here then we see that the apostle does not treat this as a light matter, whereas he speaks very briefly

about the man, he speaks more at length on this other part of the subject, which is, nevertheless, overlooked among many who bear the name of the Lord. I do not say wilfully overlooked. I do not say wittingly overlooked, but unwitting sin is sin in the light of Lev. 5. 17-19, and were it not for the precious merits of Christ, our sins of ignorance would sink us to hell.

We notice further that this passage has an important bearing on the relationship of brethren and sisters in Christ. They are all one as to salvation, but they are not all one as to other things. Some people will tell us that because there is unity in Christ, therefore, if brethren can speak in assemblies, sisters can speak. The argument does not hold good. There is a unity as to salvation, but there is not an equal arrangement as to other things. We have already seen that before the fall there were distinctions, after the fall there were distinctions, and in Christ there are distinctions. These things must never be overlooked. If they were only realised more there would be less of that petty jealousy which hinders both from filling their spheres to the honour of God. The glorification of the platform involves the dishonouring of background work, but the home is as important as the platform. God does not call all His people to the same work, but He calls them to different parts of work, and they glorify Him in doing that which

He wants, not by that which they think. The Holy Spirit adds in verse 7, "For a man indeed ought not to cover his head". "Ought not" sounds forth very definitely. We might almost render it thus, "For a man is not in debt to do so". The language of the Scripture implying further that he sins if he fails to obey; and the added reason is "Forasmuch as he is the image and glory of God". This is a very remarkable passage, for we know that Christ is called the Image of God, and we notice in verse 3, "The Head of every man is Christ, and the Head of Christ is God"; but though man is thus removed in verse 3, to some extent from God the Father, he is here in this verse brought into a very close relationship. This is encouraging, for it shows that the apparent gaps between the woman and the man, and Christ and God, are not gaps that involve an entire contrast. I mean that as Christ is God, so brethren and sisters, though distinct, are not entirely contrasted. They are very close together in the things of the Lord. The term "The image and glory of God" is very beautiful, and prepares for the end of the verse, - "The woman is the glory of the man". And then the 8th verse continues with its reference to God's gracious methods, indicating that His wisdom is marked out, not only in original creation, but in everything with respect to human birth. But then verse 9 goes back to the original creation. In Gen. 2. "Neither was the man created for the woman, but the woman (Eve) for the man". God said that Adam must not be left

alone, there must be a help-meet for him, - "Built up". I would beg you to notice the expression, "The woman FOR the man", more literally "Because of the man". The same word as occurs in verse 10. "For this cause ought a woman to have power on her head BECAUSE of the angels". Hereby we see that the Holy Spirit gives a further reason in verse 10. The veil, the head covering that a sister in Christ wears, has a precious lesson. I do not mean a veil as at present understood. The term used by God, is the simple term "covering", and the head rather than the face is mentioned, and we do need to be very careful that we notice the words which God uses. You know the expression "Greet one another with a kiss of charity". The word "kiss" is literally something made by love, and in accord with our western habits it may be the hand-shake as much as in the east the kiss. The Holy Spirit used a word that conveys such a fulness of meaning. When I was speaking the other day to one about the Holy Spirit's own teaching with respect to the Lord's Supper, and the recorded words of Christ, "This do", "This is My Body", the unleavened bread picturing Him, the One without leaven, - he said, "But what about the cup, do you know exactly the shape of the cup"? But the Holy Spirit has there put a word that signifies "something to drink out of" - nothing else. I question our wisdom even in using the translation "cup". A drinking vessel of some kind is

required, but that is all. No grand communion service. The work of the Holy Spirit is very distinct from worldly grandeur in the present time.

To return to this passage, - the English word "veil" would limit the meaning unduly. There must be SOME covering, that is all that is demanded. When the apostle in I Timothy 6 speaks of the Lord's people, and says "Having food and raiment, let us therewith be content", the word for "food" is simply nourishment, - it does not signify luxuries, but nourishment. We are commanded of the Lord to expect nourishing food. The word for "raiment" is only "covering", - a beautiful word for clothes. We are not to dress ourselves up, or to dress ourselves out, We only want coverings, - humbling reminders of Gen. 3, for covering came into the world upon man through sin. The animals are normally uncovered, and so with respect to this covering here, one finds at the present time a tendency to be in the fashion with respect to a hat. The Holy Spirit reproves this by using the simply word "a covering", anything that goes beyond, in parade or gorgeousness, is a denial of the wisdom of God. I need hardly say that in so speaking I would not forget that though they have narrower limits of parade, it is equally possible for brethren in Christ to decorate themselves, and though they may not be able to choose so many varieties of human adornment, they may have the wish which is at the root of sin, or desire the decoration of sisters which is cruel

indeed. The expression "the love of money is a root of all evil" reminds me of the fact that the word for "money" there, is "silver", and the Hebrew for "silver" is from the root to "wish after", and friendship with the wish is at the root of all evil. If only our wishes are checked there will be spiritual prosperity. "Not my will, but Thine, be done". Our Lord sets Himself before us as our Example.

To return to I Cor. 11. This covering which is spoken of as a mark of authority, - for that is the signification of the word "power" in verse 10, - this covering is to show the relationship of brethren and sisters in Christ. Eve was for Adam. You remember how the animals were all brought to him, they were not helps, he was to reign over them; but Eve was for Adam, definitely given to him as a help. Now man is often contrasted with "angels". "Not of angels doth He take hold, but He taketh hold of the seed of Abraham". Christ passed by angels. There were fallen angels, but the Lord did not come to redeem them. He came to redeem the children of men who are brought out from all nations, to be His heavenly nation. The contrast between men and angels in this passage also must be noticed. Eve was for Adam, not for angels; and the woman being for the man is to have a sign of authority with respect to the man, on her head, to mark out that she is for man, and belongs to man, and to mark out therefore that she is not formed for the angels. This contrast

between men and angels seems very strange to us at first. What have angels to do with this? Some will tell us that those who took part in the assembly of the Lord's people were called "angels". Undoubtedly they were thus named sometimes. If the suggestion be that sisters in Christ should be neatly dressed because otherwise they will sadden those who are ministering the Truth, I can heartily sympathise with the underlying thought; but that is not, I believe, the argument of the Holy Spirit in this passage. There is an allusion to Genesis, and so we should expect to find in the earlier chapters of that wonderful book God's gracious teaching for us. I will not dwell at length upon it now, but I commend to every brother present a consideration of Genesis 6. Difficulties in Genesis 6 I shall be glad to receive on a subsequent occasion. Suffice it to say that in that chapter we have the story of an attempt of evil angels to interfere with the Lord's arrangement, and a display of human beauty was the background for their attempt. Consequently the Holy Spirit has appointed that ever since there should be a mark of authority, and a mark of relationship between man and woman with regard to prayer, and in an assembly. Hence it is made plain that evil angels will seek to work havoc with the Divine appointment. As it was in the days of Noah it shall be at the end of this ^{age} (dispensation), and we cannot be too definite upon this point. But the Holy Spirit is careful to guard the Lord's people against any rivalry between man and woman; hence the beautiful words of verse 11, - "Neither

is without the other in the Lord". They are mutually helpful, mutually valuable, and all things are of God. Verse 13 begins another argument. As far as verse 12 we have definite statements. The apostle does not ask us whether we agree. He does not give us reasons, except the bare fact that He speaks the words of God, but in verse 13 there comes a further suggestion. "Is it comely that a woman pray unto God uncovered?" Here is not the thought of praying in a company, but praying UNTO GOD, and as brethren in private when praying would remove their hat, so surely sisters in private when praying should put a covering over their head, as much as in public, for it is a matter of praying UNTO GOD. The evil angels are not only working in assemblies. There is no suggestion that they were so limited in Genesis 6.

And then the testimony of nature is brought before these Corinthians. The Corinthians always desired to argue. So the apostle says to them in chapter 10, 15 "I speak as to wise men, judge ye what I say"; and here again, "Judge in yourselves". You will notice this comes after the statement of fact. The apostle does not put "Judge in yourselves" first. He will let their consideration come in afterwards, but they must accept the bare word of the Holy Spirit first; and we too need this quiet reverence before God. I grant that there are many things in Scripture against which one NATURALLY holds more than aloof; holds an attitude of rejection; but we want to be supernatural

because we have been supernaturally born, and we need to how to Scripture with the delightful gladness which was illustrated in full by our beloved Lord, when He said, "Lo, I come" and "I delight to do Thy Will O My God".

The added words of verses 14 and 15 need stress. Brethren in Christ for the most part illustrate verse 14 with readiness. Verse 15 shows that different arrangements are made for sisters, and that it is right they should have a glory, but not a glory to show, not a glory to display. The added words "For her hair is given her for a covering" cannot mean, as some have thought, "instead of a covering", for then the argument of verse 5 would be broken. I think we should render, "For her hair is given her corresponding with (or, over against) a covering", i.e. to suggest that she is to have a covering. (A prayerful study of the preposition used will help). It is to be the glory, but the glory is not to be displayed, it is to be covered up. And then the apostle words it very definitely, "But if any man seem to be contentious, we have no such custom, neither the churches of God". You will mark here a Divine warning that contentiousness was likely to spring up in connection with this passage. It is so in the fourteenth chapter, where the apostle, speaking in a similar way, adds, "But if any man be ignorant, let him be ignorant". There will always be quarrelling upon these arrangements unless our hearts are subject to the Lord. The word "seem" might also be rendered "think". Much thinking leads to contentiousness.

The word "contentious" implies a love of strife. The Lord give us grace to love peace! If anyone think to be contentious, we have no such custom. This word "custom" is full of meanings. It comes from two Greek words. The first "together" and the second implies "habit" or "intercourse". Probably the thoughts which are implied are several. First, we have no such habit. We have no such habit of being contentious. We do not recognise quarrelling. We have no such habit of imitating some tribes in which the man wear long hair. We have no such habit at all. We have no such habit as the Jews whose males wear a covering on their head when they pray. Further, we have no such intercourse, no such breaking down of the distinctions between male and female in the Lord. We recognise that there are distinct customs, and that we must not bridge over where God has divided. A further suggestion is that the context shows plainly, that as this word signified "intercourse", it may have been used by the Lord to include a little gathering, an informal gathering, so-called, a *Buryberd*. You may say, why do I think this? The apostle is speaking from God, and God never contradicts Himself; but in verse 5 we find that a woman may pray or prophecy with certain limitations. In chapter 14. 34 she is forbidden to speak in the church. Consequently this cannot be a church-meeting. But the very verse in front of us says, we have no such custom, nor have the churches of God such a custom. Then here is something that belonged to the churches of God, not a church, but

something belonging to churches of God, - evidently this could be a little gathering, a less formal gathering of the Lord's people. The apostle would further show that when brethren and sisters meet together, even in the home, there must be definite care that the Lord's will is kept to the front. This is deeply important at the present time. There is oftentimes so much homeliness that there is not due order, - I say homeliness, it is not really homeliness, - so much breaking down of all distinctions, so much levelling, so much lightness, that there is often introduced into nominal Christian work a form of flirtation. We have no such habit, and no such meetings, says the apostle. We have a solemn grandeur even in our private matters! Ah, let it always be so. Believers are never off duty, they always have to represent their Lord. There is a wonderful view in this passage of the grandeur (let me repeat the word, the grandeur) of everything linked with the representing of the Lord. We are always to have a dignity, not that we stand up for our rights, or stand on our dignity, but rather that a holy spiritual dignity rests on us which we cannot degrade by the stupid flippancy of a ~~ruined~~ world. Men speak of the majesty of the law. They speak of the etiquette that is manifest in certain connections. But a greater grandeur is to be shown among the Lord's people. It is not a waste of time to attend to God's will. The absence of doing everything decently, and in order, means the presence of evil workings against the Lord. Let us

seek grace to accept what is said, and to long for the Lord's gracious raising up of children of God, even local gatherings, - one church per city, - though perhaps meeting in different gathering places, but with one discipline. How precious is the thought of churches of God with the united earnestness carrying out in the power of the Holy Spirit the arrangements of Him in Whose mercy, and because of Whose poured-out blood, they have become called-out-ones individually, to be displayed in a church, the church in that day unitedly, and to act as churches of God in this day devotedly.

Q. Would you not use the term "Lord" instead of "Christ" when saying "In Christ there are distinctions"?

A. Yes, the term "Lord" is used in this passage when dealing with distinctions. "In Christ" seems rather to refer to the position of our common salvation. "In the Lord" is spheres of activity and service. "Your labour is not in vain in the Lord" is the expression of the Holy Spirit employs.

Q. Not speaking of fashions, you would take into account that we are not all our own masters?

A. I quite recognise there are responsibilities with respect to surroundings, but I can never see a child of God must take a position in which he is to sin, and therefore he must carefully decide what is required to him,

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and risk his position rather than his conscience, for
if he loses one God can provide another, but 'tis not
so with a conscience.

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