**Head Covering**

**Mark Mullins (Minister)**

***Judge in yourselves: is it comely that a woman pray unto God uncovered? 1 Corinthians 11:13***

Autumn 2024

S t r a n g e r s R e s t E v a n g e l i c a l C h u r c h

OCCASIONAL NOTES

I would like to address the issue of head-covering which I previously spoke about at Strangers Rest at a Bible Study in March 2022. I believe it is an important but neglected truth in the church today but I concede immediately that it is not a fellowship issue. Therefore, those who disagree are still free to fellowship here and to be in membership here.

The issue of wearing hats is an interesting one because instinctively people react against men wearing hats in church. When I was in the army hats were always taken off when we went into church for services when we were in uniform. I recall that the late Queen always wore a hat in church and it was traditional for ladies to wear hats at wedding services. The question is what the Bible says about it. This is dealt with by Paul in 15 verses in 1 Corinthians 11. That is a significant portion of scripture to be taken up with this subject, so it is one that we need to study carefully.

Verse 1, appears to belong to the end of the previous chapter and does not assist us in the context of head-coverings.

Verse 2 appears to begin the section on head-covering: “Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you.

Paul was making it clear that he was writing about ordinances they should follow in the church given by him using his apostolic authority. Head-covering must be included. As the teaching is from Paul using his apostolic authority it cannot be based upon contemporary culture, I suggest.

# **Authority**

In verse 3, we see that this is a matter of authority which begins with Christ whose head is God in his human nature and his office as mediator between God and man. Remember 1 Timothy 2:5:- “For *there is* one God, and one mediator between God and men, the man Christ Jesus.” That is there is one person who is able to stand between God and man – that is the Lord Jesus Christ being both fully God and fully man.

We see that the head of every man is Christ. That applies to mankind in general since Christ is the creator of every man (John 1:3) and the Church in particular because Christ is head of the Church (Ephesians 5:23). I think this what is being referred to here because only as God is the Lord Jesus head of every man. As Mediator he is the head of the church and therefore head of the saved man.

Man is the head of the woman because man came before the woman and the woman was created from the man by God taking a rib out of man and making the woman out of it. Hence a woman is sometimes described as man’s “spare rib”.

While there is a difference in role there is no difference in nature because both have a human nature. Both men and woman are saved by the blood of Christ and are therefore of equal value. In Christ, therefore there is neither male nor female (Galatians 3:28). However, in terms of authority the man is the head of the woman. This is during life on earth only. In heaven all distinction between the sexes will be removed and both men and women will be like the angels (Matthew 22:30 – in the resurrection they neither marry nor are given in marriage but are as the angels of God in heaven).

# **Praying/Prophesying and Head-Covering**

Verse 4 introduces the matter of head-covering and does so within the context of praying or prophesying. First, we need to ask ourselves whether Paul is speaking about public worship or generally because there are some who suggest that women should cover their heads all the time.

It seems clear that Paul is speaking about public worship with the gathered church since he begins the chapter speaking about ordinances and goes on to speak about the Lord’s Supper which strongly suggests that he is speaking about gathered worship. Second, he is speaking about women in the presence of men which occurs during public worship. Given that in verse 3 Paul first cites the order of men being under Christ – and with the Lord Jesus head of the Church as I have just mentioned, that would seem to point to order within the church.

Now Paul speaks of the need for women to cover their heads when praying or prophesying. This immediately poses a difficulty because it appears to contradict the prohibition in 1 Corinthians 14:34:- “Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law.”

This verse makes it quite clear that in public worship women are not to speak but to remain silent. We find this prohibition repeated in 1 Timothy 2:11 where Paul wrote: “Let the woman learn in silence with all subjection”.

He goes on “But I suffer not a woman to teach, nor to usurp authority over the man but to be in silence.”

The principle in scripture is to allow scripture to interpret scripture and not to allow an unclear verse to trump one that is clear.

Paul could not be clearer when he states that women should be silent in church so how is it that they are permitted to pray/prophesy in 1 Corinthians 11?

Some believe that praying and prophesying concerns ecstatic speech such as is envisaged in 1 Corinthians 14 so meaning prayer in another language/with interpretation and/or a prophetic utterance. Because such utterances are divinely given, so says the argument, women are permitted to speak on such occasions. I don’t think this is safe because it still offends the principle of authority over the men. Ecstatic prayer/prophecy still has to be tested and so cannot be assumed to be from the Lord (1 Corinthians 14:29 - Let the prophets speak two or three, and let the other judge.)

Dean John Colet (1466-1519) eventually became Dean of St. Paul's Cathedral (1504) and founder of St. Paul's School (1509). He was born in London in 1467. His father was a wealthy merchant, Sir Henry Colet, who was twice lord mayor of London. He studied at Oxford University and was ordained deacon in 1497, and priest shortly afterwards. In 1493, travelled in France and Italy, and there became attracted to certain church fathers, notably Origen and Augustine. He returned to teach at Oxford lecturing in Romans and then 1 Corinthians, being ordained deacon in 1497 and priest shortly afterwards. John Colet's great friendship with the Dutch scholar Erasmus began around 1498.

Let me quote from his commentary on 1 Corinthians 11 as follows:

We must observe here, that although St. Paul says, every woman that prayeth or prophesieth with her head uncovered and the rest, he does not imply by these words that it is the office of women to prophesy in church. For later on in Ib. ver. 34, this same Epistle he bids them be silent in church. Let your women, he says, keep silence in the churches; for it is not permitted unto them to speak. And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church. By prophesying in the former passage is meant teaching and interpreting the Scriptures, and the revelations of God. And this is proper for men alone, at least in a church where men are. In a church of women there is nothing to hinder women from prophesying; since all holy women, dedicated to God, are fit to take the lead. But, for the present, St. Paul purposely confines himself to the subject of covering and veiling the head; intending afterwards to speak more definitely, in the proper place, about praying and prophesying, that is, enunciating, through the Spirit, the real meaning, and truth, and different senses of anything. Here it is the veil, afterwards silence, that is directed and enjoined for women.

So, John Colet places the focus on the head-covering rather than on the interpretation of praying and prophesying concluding, “here it is the veil, afterwards silence, that is directed and enjoined for women”. I think this is a safe conclusion because a lady leading in prayer or prophesy is exercising authority over a congregation and so it must come under the prohibition in 1 Timothy 2: 12-13 – “But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.  (13)  For Adam was first formed, then Eve.”

So, is there a way of understanding praying and prophesying that includes women in public worship but is not limited to ecstatic speech exercising supernatural gifts?

One way of viewing praying and prophesying is to see these practices as acts of the whole congregation. When the minister prays then he is leading in prayer for the whole congregation. Consider Acts 4:24 where we read of the apostles lifting up their voice with one accord and praying a prayer that could only have been articulated by one person:

Acts 4:24-31  And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou *art* God, which hast made heaven, and earth, and the sea, and all that in them is:  (25)  Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things?  (26)  The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.  (27)  For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,  (28)  For to do whatsoever thy hand and thy counsel determined before to be done.  (29)  And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word,  (30)  By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus.  (31)  And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

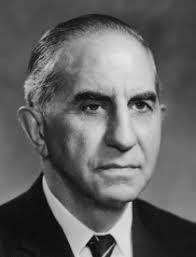
Prophecy falls into two parts: (1) foretelling and (2) forthtelling. Prophecy as foretelling the future must be said in general to have passed away shortly after the end of the apostolic era although I am hesitant to rule it out completely. Prophecy is also forthtelling - declaring God’s word which happens when God’s word is read and proclaimed and when the congregations sings psalms.

Let me quote from John Calvin:

“By this term he means, (in my opinion), not those who were endowed with the gift of prophesying, but those who were endowed with a peculiar gift, not merely for interpreting Scripture, but also for applying it wisely for present use…. Let us, then, by Prophets in this passage understand, first of all, ***eminent interpreters of Scripture***, and farther, persons who are endowed with no common wisdom and dexterity in taking a right view of the present necessity of the Church, that they may speak suitably to it, and in this way be, in a manner, ambassadors to communicate the divine will*.*”[[1]](#footnote-2)

Importantly, singing psalms is sometimes expressed as prophesying as in 1 Samuel 10:5: "thou shalt meet a company of prophets coming down from the high place, with a psaltery, and a tabret, and a pipe, and a harp before them, and they shall prophesy". In 1Chronicles\_25:1 it is said of Asaph, and others, that they "should prophesy with harps, with psalteries, and with cymbals" which implies that they would sing psalms.

# **John Murray**

John Murray has a different explanation which gives a new perspective on prayers and prophecy. His point is that scripture teaches that because Christ is his head, he should be uncovered when he prays or prophesies because to pray and prophesy is to teach and use Christ’s authority. For a woman to do this she would have to uncover her head which would be unseemly:

In chapter 11 the decorum prescribed in 14:33b-36 is distinctly in view and Paul is showing its propriety. Praying and prophesying are functions that imply *authority*, the authority that belongs to the man as distinguished from the woman according to the ordinance of creation. The man in exercising this authority in praying and prophesying must not wear a head covering. Why not? The head covering is the sign of subjection, the opposite of the authority that belongs to him, exemplified in praying and prophesying, hence 11:4, 7:-

1. 1 Corinthians 11:4  Every man praying or prophesying, having *his* head covered, dishonoureth his head.
2. 1 Corinthians 11:7  For a man indeed ought not to cover *his* head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.

In a word, head covering in praying and prophesying would be a contradiction.

But precisely here enters the relevance of verses 5, 6, 13 as they pertain to women:

1 Corinthians 11:5  But every woman that prayeth or prophesieth with *her* head uncovered dishonoureth her head: for that is even all one as if she were shaven.

1 Corinthians 11:6  For 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, let her be covered.

1 Corinthians 11:13  Judge in yourselves: is it comely that a woman pray unto God uncovered?

If women are to pray and prophesy in the assemblies, they perform functions that imply authority and would require therefore, to remove the head covering because they would be speaking with God’s authority. To do so with the head covering would involve the contradiction referred to already.

But it is the impropriety of removing the head covering that is enforced in 11:5, 6 & 13. In other words, the apostle is pressing home the impropriety of the exercise of these functions — praying and prophesying — on the part of women by showing the impropriety of what it would involve, namely, the removal of the head covering. And so the rhetorical question of verse 13: "Is it proper for a woman to pray to God unveiled?"

This interpretation removes all discrepancy between 11:5, 6, 13 and 14:33b-36 and it seems to me feasible, and consonant with the whole drift of 11:2-16.

# **Headcovering – Hair or Hat?**

The next issue to consider is whether head covering is provided by the hair or whether it is something else. Those who argue that the hair is given to a woman for a covering rely on verse 14-15:

1 Corinthians 11:14-15  Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?  (15)  But if a woman have long hair, it is a glory to her: for *her* hair is given her for a covering.

It is therefore assumed that because hair is given for a covering by nature then that is sufficient. But I suggest scripture is also teaching the need for a voluntary and separate man-made covering.

First of all if hair was meant as a covering then verse 6 would not make sense. Let us consider that verse: “For 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, let her be covered.”

If a woman’s hair is meant to suffice as a covering in public worship then verse 6 would mean: “For if the woman be not covered (with hair), let her also be shorn (of her hair); but if it be a shame for a woman to be shorn or shaven, let her be covered (by her hair).” This verse becomes meaningless. How can someone who has no hair be shorn of what she does not have?

Secondly if this argument was right then only bald men would be allowed into public worship. This is clear from verse 4: “Every man praying or prophesying, having *his* head covered, dishonoureth his head.” This would mean that every man with hair dishonours his head and has to be shorn.

It seems to me that the answer lies in v10:- “For this cause ought the woman to have power on *her* head because of the angels.” The Greek word is “ability” which speaks of a voluntary covering. It is used elsewhere to mean:

1. Authority (Matthew 7:29:- For he taught them as one having authority…);
2. Power (Matthew 9:6:- But that ye may know that the son of man hath power on earth to forgive sins);
3. Powers (Luke 12:11:- And when they bring you unto the synagogues, and unto magistrates, and powers, take you no thought…);
4. Luke 22:53 – the power of darkness;
5. John 10:18:- “I have power to take it up”;
6. Hebrews 13:10: We have an altar, whereof they have no right to eat which serve the tabernacle.

Therefore in the context of 1 Corinthians 11:10 it must mean a sign of authority. In other words a sign that the woman is under the authority of the man.

This is what John Gill says about this verse:

“The generality of interpreters, by power, understand the veil, or covering on the woman's head, as a sign of the man's power over her, and her subjection to him; which Dr. Hammond endeavours to confirm, by observing that the Hebrew word רדיד, which signifies a woman's veil, or hood, comes from a root which signifies power and dominion; but in that he is mistaken, for the word is derived not from רדה, to rule, govern, or exercise power and authority, but from רדד, to expand, stretch out, or draw over, as a woman's veil is drawn over her head and face. The Greek word εξουσια more properly signifies the power she had of putting on and off her covering as she pleased, according as times, places, and persons; made it necessary.”

# **Headcovering Cultural?**

Now we should note the reason given for why women should cover their heads in verse 10: it is because of the angels (“For this cause ought the woman to have power on *her* head because of the angels”). We need to consider what the word angels means because this will help us to decide whether or not head covering is merely temporal according to the prevailing local culture or whether this is a biblical requirement based on a biblical reason.

There are some who take this word to mean the ministers of the church – remember that angel means messenger. It is the same word used in the Book of Revelation in relation to the angels of the churches as John Gill explained in relation to Revelation 1:20: “The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.”

He makes the point that ministers of the Gospel are first compared to stars – and that is because God (who made them) fixed them in their place for his glory. Just as stars receive their light from the sun, so ministers receive their light from the Lord Jesus. Just as there are many stars (so says John Gill), so there are many ministers of the Gospel, also with different gifts. Just as the star in the East directed the wise men to Christ so Gospel ministers point men to Christ.

Secondly they are described as angels. Just like stars, so there are apt comparisons to be made between angels and ministers. Just as angels are sent forth with messages – being Christ’s ministering spirits sent forth to minister for them who shall be heirs of salvation (Hebrews 1:14). Ministers of Christ wait on him and serve him in the ministry of the word, and in the administration of the ordinances. There should be some correlation with angels in respect of holiness, zeal, diligence, and watchfulness, in their work. They may also be so called because of the esteem in which they are held by both the Lord Jesus and his churches. Finally, like the angels they rejoice at the conversion of sinners and the enlargement of Christ’s kingdom.

It seems to me that in 1 Corinthians 11:10 it is appropriate to consider these messengers as lierally angels and not ministers. As far as I know, Paul never used this word to speak about ministers elsewhere in his epistles. Also, we know that angels are present in the church when we worship – as we read 1 Peter 1:12:- “Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.”

Perhaps more significantly we have Hebrews 12:22:- “But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels.”

When the angels worship God we know that they covered themselves. This we see in Isaiah 6:1-3:-

In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.  (2)  Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.  (3)  And one cried unto another, and said, Holy, holy, holy, *is* the LORD of hosts: the whole earth *is* full of his glory.

Some have suggested that women should cover their heads so they do not distract the angels. I don’t think this is the correct way to see it because there is no evidence that angels are distracted by what men and women look like. Others have considered that these are evil angels and they will be tempted by the women if they see them with uncovered heads. This is probably a reference to Genesis 6:1-4:-  “And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,  (2)  That the sons of God saw the daughters of men that they *were* fair; and they took them wives of all which they chose.  (3)  And the LORD said, My spirit shall not always strive with man, for that he also *is* flesh: yet his days shall be an hundred and twenty years.  (4)  There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare *children* to them, the same *became* mighty men which *were* of old, men of renown.”

I confess that I used to take this scripture at face value and assume that the sons of God were angels. However, there is nothing in scripture to suggest that angels being of a different order to men are capable of sexual relationship with men. We must not forget either that in heaven we shall all be like the angels who do not marry (Matthew 22:30).

# **John Bunyan**

You will all be familiar with John Bunyan who wrote Pilgrim’s Progress while he was in prison in Bedford during the 1660’s. He was also a Baptist preacher. Mr Bunyan saw a parallel between the angels in Isaiah 6 and women in worship who both veil themselves in the presence of God. This is what he wrote:

A person holding a book

Description automatically generated “WOMEN! They are an ornament in the church of God on earth, as the ANGELS are in the church in heaven. Betwixt whom also there is some comparison, for they cover their faces in acts of worship (Isa 6:2; 1 Cor 11:10). But as the angels in heaven are not Christ, and so not admitted to the mercy-seat to speak to God, so neither are women on earth, [but] the man; who is to worship with open face before him, and to be the mouth in prayer for the rest. As the angels then cry, Holy, Holy, Holy, with faces covered in heaven: So let the women, cry, Holy, Holy, Holy, with their faces covered on earth: Yea, thus they should do, because of the angels. “For this cause ought the woman to have power,” that is a covering, “on her head, because of the angels” (1 Cor 11:10). Not only because the angels are present, but because women and angels, as to their worship, in their respective places, have a semblance. For the angels are inferior 2) to the great man Christ, who is in heaven; and the woman is inferior to the man, that truly worships God in the church on earth.”

Bunyan continues on with several comparisons between women and angels. Just as angels do not approach the mercy seat to speak to God, women do not speak in church meetings (1 Cor 14:33-35). Just as angels cover their faces in Heaven, women cover on earth. Just as angels are inferior to God, women are inferior to men. He then appeals to 1 Cor 11:10 for support not only because angels are present in worship but also because they are like women. I have covered the inferiority point already and prefer not to think of it in terms of inferior or superior although Peter points out in 1 Peter 3:7:-

Likewise, ye husbands, dwell with *them* according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

# **Historic Overview of Head-Covering**

It might be helpful to consider the history of head-covering which I have taken from “Head Covering, A forgotten Christian Practice for Modern Times” by Jeremy Gardiner.

Tertullian wrote in about AD200 that the Corinthians were still practising head-covering about 150 years after Paul wrote to them about it: “So, too did the Corinthians themselves understand [Paul]. In fact, at this day the Corinthians do veil their virgins. What the apostles taught, their disciples approve.” He also taught that it was practiced in other places: “Throughout Greece, and certain of its barbaric provinces, the majority of Churches keep their virgins covered. There are places, too, beneath this (African) sky, where the practice obtains.”

His comment might give the impression that some churches did not practice head covering, but he is only speaking about churches that veil all women and not just those who are married. It would appear that head covering for wives was not an issue but not everybody agreed with Tertullian that single women needed to be veiled as well. So as part of his case for single women to be veiled he mentioned other areas where veiling virgins was the majority practice. He also wrote, He also wrote, in the earliest and longest defence of head covering that is in existence today, “I pray you, be you mother, or sister, or virgin daughter-let me address you according to the names proper to your years - veil your head.” This would suggest that he was also addressing married women in any event.

 Irenaeus (AD 130-220?) was bishop of Lugdunum in Gaul (which is now Lyon, in France). He was a disciple of Polycarp who himself was a disciple of John. He is the earliest church father to comment on head covering although he only does so in passing and without expressing his view which must be inferred from what he says which is that he quoted 1 Corinthians 11:10 as: “A woman ought to have a veil upon her head, because of the angels.” By saying “veil” instead of “authority”, Irenaeus demonstrated that he understood that he was referring to a material fabric and not to a woman’s long hair.

 Clement of Alexandria (AD 150-210) was a Christian theologian and dean of the Catechetical School of Alexandria. He said, “Woman and man are to go to church decently attired… for this is the wish of the Word, since it is becoming for her to pray veiled.”

 Hippolytus (AD170-236) was presbyter of the Church of Rome at the beginning of the third century. While he was giving instructions for church gatherings he said, “Let all the women have their heads covered with an opaque cloth.”

John Chrysostom (AD 347-407) was the archbishop of Constantinople and wrote a commentary on 1 Corinthians 11. In his commentary he wrote, “The business of whether to cover one’s head was legislated by nature (see 1 Corinthians 11:14-15). When I say ‘nature’, I mean ‘God’. For he is the one who created nature. Take note, therefore, what great harm comes from overturning these boundaries! And don’t tell me that this is a small sin.”

Jerome (AD 347-420) was a well-known scholar and theologian who translated the Bible into Latin (known as the Vulgate). He wrote that Christian women in Egypt and Syria do not “go about with heads uncovered in defiance of the apostle’s command, for they wear a close-fitting cap and a veil.”

Augustine (AD 354-430) was bishop of Hippo (now Algeria). He was the author of The City of God and Confessions which are still widely read. Concerning head-covering, he wrote, “It is not becoming even in married women, to uncover their hair, since the apostle commands women to keep their heads covered”.

# Middle Ages to the 20th Century

Various councils and synods throughout the early to middle ages upheld head-covering and binding to the present day. A veil was ordered for women receiving the eucharist during the 5th to 7th centuries by the councils of Autn, Angers and Auxerre. The Synod of Rome said in AD 743 that “A woman praying in church without her head covered brings shame upon her head, according to the word of the Apostle.”

William Tyndale (1494-1536) needs no introduction particularly if there are any children reading this article as we have been reading his biography in the Kids Club. He translated the New Testament and Pentateuch into English. He wrote, concerning head-covering, “I answer, that Paul taught by mouth such things as he wrote in his epistles. And his traditions were… that a woman obey her husband, have her head covered, keep silence, and go womanly and Christianly appareled (dressed).

Martin Luther (1483-1546) was a German theologian was played a major role in the reformation. He wrote: “The wife has not been created out of the head, so that she shall not rule over her husband, but be subject and obedient to him. For that reason the wife wears a headdress, that is, the veil on her head, as St. Paul writes in 1 Corinthians.”

John Knox (1514-1572) was a well-known Scottish clergyman – famously it is said of him that what Mary Queen of Scots feared above all else were the prayers of John Knox. He quoted John Chrysostom’s writings which we have already seen were in favour of head covering and added his own agreement, “True it is, Chrysostom”.

Charles Spurgeon (1834-1892) who established the ministry of the Metropolitan Tabernacle and has been described as the Prince of Preachers said, “The reason why our sisters appear in the House of God with their heads covered is ‘because of the angels’”.

 What is the reason why so few women now cover their heads? RC Sproul Sr. said this: “It does disturb me, that the…tradition of the woman covering her head in America did not pass away until we saw a cultural revolt against the authority of the husband over the wife.”

# **Testimony of Dawn Tillett**

*Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.*

*Hebrews 13:17*

Pastor Mark had been teaching on head covering from 1 Corinthians 11:1-16. A friend also sent me some sermons on head covering but I still never had the understanding why I needed to wear it. It just didn’t make sense to me. I had been praying about this matter because I had always believed that long hair was a women’s head-covering (verses 14-15). Verse 15 says, “for *her* hair is given her for a covering.”

I thought I would look up what covering meant in verse 15 in Strong’s Concordance. I read that it means mantle or veil. I was very surprised. I looked up on Google and it was a veil so I ordered one. I thought I would wear it when I was ready.

On July 28th in the morning service, after singing Psalm 48:1-7, Pastor Mark referred us to Hebrews 12:22 (But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels). When he prayed he then quoted from the verse in 1 Corinthians 11:10:- “for this cause ought the woman to have power on her head because of the angels.”

To my shame, I was murmuring, thinking, why is he still talking about head-covering. I thought you didn’t have to wear one in this church. Then I thought maybe I should just leave this church.

Then the Spirit of God convicted me of my sin and showed me that I was rebellious to Pastor Mark and I should wear a covering. I had to hold back the tears. When it was time for the Lord’s Supper, I had a true conviction I needed to cover my head but I never had nothing. I felt like putting my dress over my head but obviously I couldn’t. It was a very sobering moment. Praise God.

Psalm 37:23 says, “The steps of a righteous man are ordered by the Lord.” That evening I went to the evening service. I wore my head-covering, because that is my conviction now. Proverbs 9:10 says, “The fear of the Lord is the beginning of wisdom and the knowledge of the Holy One is understanding.”

**Baptismal Service – 15th September 2024 by Keith Burden**

On the Lord’s Day morning 15th September a Baptismal service was held when three teenage siblings from the Burden family were baptised. Josiah, Kezia and Tabitha are longtime regulars at the Friday Children’s Club and it was a joy to hear their testimonies and be reminded that the Lord is still calling people to himself and granting the wonderful gift of salvation through the Lord Jesus Christ and His sacrifice on the cross of Calvary.

The minister, Mark Mullins, spoke from Acts Chapter 8 on the theme of *Good News from Gaza* on the occasion of Philip meeting the Ethiopian Eunuch on his way from Jerusalem to Gaza. Philip had been directed by an angel of the Lord and we were reminded that today the Lord speaks by His word and in providence. Philip *ran* to the chariot and we likewise should be instant and willing in our service to the Lord.

This Ethiopian was a man of great authority and although Paul wrote *not many mighty, not many noble are called* 1. Cor. 1.26, yet this man, in charge of the Queen’s treasure, is recorded as one of those notable exceptions. His eyes were through reading Isaiah 53 and the preaching of Jesus to him by Philip who *began at the same scripture.* As he heard Philip explain about the one *who was led as a sheep to the slaughter,* his spir opened itual eyes were opened. Looking down from his chariot and seeing water, he immediately requested that Philip baptise him.

It was fascinating to be reminded that, coming from Ethiopia, it was possible that perhaps some light of the gospel was still to be found within the royal house as a legacy from the Queen of Sheba’s visit to King Solomon some nine hundred years beforehand.

A person and person lying in water

Description automatically generatedThe candidates’ testimonies were read out and it was striking to hear the way in which the great, eternal creator God condescends to answer the simple, childlike prayers of his people when they seek Him; we heard the chapter on Baptism from the 1689 Confession of Faith and there was a solemn reminder to all those gathered when the questions of their allegiance to the Lord Jesus were put to the candidates, especially, *Do you renounce the devil and all his works, the vain pomp and glory of the world, with all its covetous desires, and the carnal desires of the flesh, so that you will not follow, nor be led by them?*

A person in a blue shirt and black pants kneeling in water

Description automatically generatedThere were many visitors including relatives, neighbours and friends of those being baptised. It is always such a blessing to see sinners coming to the Lord Jesus but it must have been a particular joy for those present who have known these three young people and prayed for their salvation since their early years. The enlarged congregation provided a loud and joyful sound to the singing of the psalms. The service was followed by lunch and fellowship downstairs and it was lovely that so many of the visitors were able stay.

A person holding a person in a fish tail

Description automatically generatedWe pray that those baptised will go on with the Lord, will grow in grace and wisdom, will be faithful in their journey through the wilderness of this world and will be prepared for when the Lord Jesus takes them home.

**Praise and Prayer Requests**

Please give thanks:

1. For the opportunities to evangelise with Matt Brinkley and Alice Cooper once a month;
2. Also please give thanks for Matt’s two very helpful presentations on the how to evangelise Muslims;
3. Please give thanks for the offer of C, a member of Woolwich Evangelical Church, to join us in street preaching;
4. Please give thanks that a lady has committed to membership at the church;
5. Please give thanks for the baptism of a young man and two of his sisters on Sunday 15th September (following their two older sisters in July 2023).

Please pray for:

1. The Kids’ Club which restarted on Friday 13th September. Please pray that new children would attend;
2. Please pray that the Lord would grant increase in our efforts to evangelise and that our efforts would bear fruit;
3. Please pray for the local Ghanaian family whose husband/father died that they would continue to come to church (there was a falling off in August).



You are invited to our

**Seasonal Guest Service**

**On Sunday 23rd December 2024**

**At 11 am**

**Details:**

**Zoom**

Meeting ID: 910-993-1031; Password: 667012

Or call 0131 460 1196 using the above details.

**YouTube**

**Strangers Rest**

https://www.youtube.com/channel/UCUV3ZmDVydcAFtZ6TCLGliA

**Minister** – Mark Mullins (minister.strangersrest@gmail.com)

**Church Administrator (not attending Strangers Rest)** – Angela Baker (abaker@strangersrestmission131.onmicrosoft.com)

Strangers Rest Evangelical Church, 131 The Highway, London, E1W 2BP; 0207 488 4427.

**Services:** *Sunday Service* 11:00am and 6:30pm; *Wednesday Bible Study* 7:00pm;

*Friday Children’s Bible Club* 6:30pm, *Sunday School* 4:00pm.

**www.strangersrest.org**

1. Extract from John Calvin’s Commentary on 1 Corinthians 12:28 taken from “The Complete Biblical Commentary Collection of John Calvin” (Kindle Locations 462508-462513). [↑](#footnote-ref-2)