



Bethel Discipleship Series

1 Peter 1:15-16 – “But as he which hath called you is holy, so be ye holy in all manner of conversation (Greek: “anastrophe:” manner of life, conduct, behavior, deportment); *Because it is written, Be ye holy; for I am holy.*”

Amplified Bible – “But as the One Who called you is holy, you yourselves also be holy in all your conduct and manner of living. For it is written, Ye shall be holy for I am holy.”

I. ADORNMENT AND ORNAMENTATION

- *1 Timothy 2:8-10* – “...that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; But (which becometh women professing godliness) with good works.”
- *1 Peter 3:3-5* – “Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel [himation – a shawl that designated status or wealth]; But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves...”

- A. The scriptures teach us that the Christian woman should most definitely adorn herself. The apostles specifically state that she should adorn herself with “modest apparel,” “shamefacedness,” “sobriety,” “a meek and quiet spirit,” and with “good works.” Let’s look briefly at each of these.
1. First, we have already examined the words “modest apparel” (*Gr: kosmios katastole*) and found them to mean a loose-fitting, long-flowing robe, dress, tunic, “a letting down” garment that is decent, respectable, and modest.
 2. The second word that the Apostle Paul uses to instruct women in their adornment in the word “shamefacedness.”
 - a. This word is translated from the Greek word “*aidos*” meaning steadfast in modesty; a sense of shame and reverence. Strong’s Concordance says that it carries the connotation of “downcast eyes.”
 - Full Life Study Bible (NIV Zondervan) states that it implies “*shame in exposing the body.*”
 - Thayer’s Greek Lexicon defines it as “*a sense of shame or honor, modesty, bashfulness, reverence, regard for others, respect.*”
 - The Bauer Arndt Gingrich and Danker Biblical Greek Dictionary say it refers to “(1) *modesty of women; (2) reverence; respect.*”
 - Trench’s New Testament Synonyms states that “*Aidos does not refer merely to the avoidance of open and manifest baseness, ... It refers to complete control over the passions and desires. It implies an innate moral repugnance to the performance of dishonorable acts.*”
 - The King James Version of the Bible printed in 1611 translated “*aidos*” with the English word “*shamefastness*,” which means to be steadfast in modesty.
 - b. The meaning is quite clear: the Godly woman is to “adorn” herself with a sense of modesty, reverence, respect (*toward God, herself, and others*), in a manner that reveals complete control over passions and desires.
 3. Next, women are instructed to adorn themselves with “sobriety.” This word is translated from the Greek word “*sophrosune*.”

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- Strong’s Concordance defines “sophrosune” as “*soundness of mind, self-control, sobriety,*”
 - Plutarch, the First Century Greek essayist, defined “sophrosune” as “*a certain curtailment and regulation of passions*”
 - Synonyms of the New Testament (Richard Chenevix Trench) defines “sophrosune” as “habitual inner government, with its constant rein on all the passions and desires, which would hinder the temptation from arising.”
 - In the context of this scripture, it indicates that women are to adorn themselves with soundness of mind, sound judgment, self-control, inner self-government, curbing their carnal desires and impulses; and to be temperate.
4. The Apostle Peter then states that the “ornament” of a “*meek and quiet spirit*” is to be embraced. Defined, this term means a gentle, peaceful, and tranquil attitude. This particular ornament is said to be of “great price” in the eyes of God.
 5. Finally, Christians are to adorn themselves with “*good works.*”

Matthew 5:16 – “*Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.*”

6. Obviously, 1 Timothy 2:8-10 and 1 Peter 3:3-5 teach that the Godly woman should not focus on outer adornment of the body, but rather on inward adornment of the spirit: *modesty, self-control, a gentle and tranquil spirit, good works.*
- B. However, while these scriptures certainly speak of inward adornment, they also specifically and directly address outer adornment of the body as well.
1. These scriptures specifically state that women should adorn themselves ...
 - Not with plaiting the hair (*broided with gold, silver, pearls, etc.*)
 - Not with wearing of gold, pearls, or costly array
 - Not with the putting on of “*apparel*” (*defined: costly or prestigious clothing*)
 2. The first issue addressed in these verses as a “negative” adornment to be avoided is the flamboyant, attention-getting arrangement of the hair: the Christian woman’s adornment should not be with broided hair or plaited hair.
 - a. Scholars state that the terms “broided hair” and “plaiting the hair” refer to the overly-elaborate hairstyles that were common in the Greco-Roman world of New Testament times. These ornate and flamboyant hairstyles were often intertwined with gold, pearls, and other precious stones.
 - “Barnes Notes on The Bible” states, “*Females in the East pay much more attention to the hair ... It is plaited with great care, and arranged in various forms, according to the prevailing fashion, and often ornamented with spangles or with silver wire or tissue interwoven; The sense here is, that Christian females are not to imitate those of the world in their careful attention to the ornaments of the head. It cannot be supposed that the mere braiding of the hair is forbidden, but only that careful attention to the manner of doing it, and to the ornaments usually worn in it, which characterized worldly females.*”
 - “People’s New Testament” states, “*The Gentile women were much given to arranging the hair in plaits over the head, with bands of gold.*”
 - b. Neither Peter nor Paul condemned the simple braiding or arranging of the hair on the head. The Hebrew women had always braided their hair in simple, modest fashions.

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- c. The apostles did, however, instruct the church to refrain from elaborate, gaudy, showy, flashy and outrageously ornamented hairstyles that were common among the worldly women of their time.
 - d. Dying the hair is not specifically forbidden in scripture, but the early church fathers wrote strongly against it and it is highly unlikely that it was practiced in the First Church. Grey hair is referred to in the Bible as being synonymous with respect and honor and is therefore to be embraced as a symbol of wisdom and knowledge (Proverbs 16:31; 20:29).
- C. The second ornamentation addressed as a “negative” command in 1 Timothy 2 and 1 Peter 3 is ornamenting ourselves with “gold, pearls, and costly array.”

1 Timothy 2:9 – “not with ... gold, or pearls, or costly array.”

1 Peter 3:3 – “let it not be ... the ... wearing of gold, or of putting on of (costly) apparel.”

1. The Biblical record reveals that jewelry of gold, silver, pearls, precious stones, and precious metals, was originally a blessing from God.
 - a. Functional jewelry was utilized in the Old Testament. Items such as signet rings were used to transact legal business; crowns, chains and bands were used to signify royalty and convey legal authority. The high priest’s breastplate of precious stones signified his authority to represent Israel before God (Exodus 28:17-38). Jewelry also had a functional use as a wedding token and a means of transferring wealth from one family to another. (Genesis 24:47, Isaiah 61:10, Jeremiah 2:32).
 - b. Men such as Judah (Genesis 38:18), Joseph (Genesis 41:42), Mordecai (Esther 8:2), Saul (2 Samuel 1:10), and Daniel (Daniel 5:29) possessed objects of jewelry. However, it is important to note that in these cases, these items of jewelry were not merely ornamental, but had an important functional use of authority and power.
2. When Abraham needed a wife for Isaac, he sent Eliezer, his servant, back to the city of Nahor in Mesopotamia to find a suitable match. By divine providence, God revealed that Rebekah, Abraham’s grand-niece, was the chosen woman for Isaac. Eliezer gave gifts to Rebekah and among those gifts were items of ornamental jewelry.

Genesis 24:53 – “... And the servant [Eliezer] brought forth jewels of silver, and jewels of gold, and raiment, and gave them to Rebekah: he gave also to her brother and to her mother precious things.”

3. However, very soon after this event, a destructive trend is revealed among God’s people as they adorned themselves with jewelry. Their ornaments became expressions of pride and sensuality, and even became idols unto them.
4. The first written account of this destructive trend is found in Genesis 35:2-4 when Jacob (Rebekah’s son) was leading his small tribe into a spiritual cleansing, which also included an outward cleansing.

Genesis 35:2-4 – “Then Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you, and be clean, and change your garments: And let us arise, and go up to Bethel; and I will make there an altar unto God, ... And they gave unto Jacob all the strange gods which were in their hand, and all their earrings which were in their ears; and Jacob hid them under the oak which was by Shechem.”

5. It is important to note that this scripture makes a strong connection between jewelry and idols.

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6. To ensure that his family would not be tempted to “backslide” again, Jacob wisely buried the idols *and the jewelry* under a tree before they continued on their journey. Their jewelry was abandoned, along with their idols.
7. Later, God led Jacob and his tribe into Egypt so that they might escape the severe drought in Canaan. This turned into a 430-year stay, during which time the Israelites became slaves and also learned the idolatrous ways of the Egyptians.
8. When Moses was sent to deliver the Israelites from Egyptian bondage, God instructed them to “borrow” the jewelry of the Egyptians on the Passover night. (Exodus 3:22, 11:2). The “borrowed” jewelry was actually payment for four centuries of slavery and it provided them with “currency” to negotiate trade with other nations as they journeyed to the Promise Land. But again, the destructive and harmful effect of jewelry began to immediately manifest itself.
 - a. When the Israelites came to Mount Sinai (also called Mt. Horeb), Moses went up on the mountain to receive the Ten Commandments. After Moses had been gone for 40 days, the people surmised that he was dead. They brought their “borrowed” Egyptian ornaments to Aaron, who melted them down to make a golden calf in imitation of the idols of Egypt (Exodus 32:3-4).
 - b. When Moses returned and saw the people worshipping the golden calf, he threw down the tables of stone in anger and broke them. He destroyed the golden calf and punished the people. As part of this repentance and cleansing process, the Lord commanded them to take off their remaining jewelry and ornaments.

Exodus 33:5-6 – “For the LORD had said unto Moses, Say unto the children of Israel, Ye are a stiffnecked people: I will come up into the midst of thee in a moment, and consume thee: therefore now put off thy ornaments from thee, that I may know what to do unto thee. ⁶And the children of Israel stripped themselves of their ornaments by the mount Horeb [Sinai].”

- c. Again, note the strong connection between jewelry and idolatry.
- d. To punish Israel, God commanded the golden calf to be ground up, mixed with water, and the people forced to drink it! In effect, God was saying, “You love your gold so much, drink it and become sick of it!” (Exodus 32:20)
- e. There is a very important element in the Hebrew wording of Exodus 33:6 that is not adequately translated into the King James version.
 - **Exodus 33:6 (KJV)** – “And the children of Israel stripped themselves of their ornaments by the mount Horeb.”
 - **Amplified Version:** “And the Israelites left off all their ornaments, from Mount Horeb onward.”
 - **American Standard Bible:** “stripped themselves of their ornaments from Mount Horeb onward.”
 - **Complete Jewish Bible:** “So from Mount Horev onward, the people of Isra’el stripped themselves of their ornaments.”
 - **The Bible in Basic English** states that they “did not put them on again.”
 - **Moffat’s New Translation of the Bible** says they took off their jewelry “at the mountain of Horeb and ever after.”
 - **New Living Translation** states, “So from the time they left Mount Sinai, the Israelites wore no more jewelry...”
 - **The Wycliffe Translation** states, “And so, the Israelites put away their adornment, from that day at Mount Sinai, and forevermore.”
 - (This meaning of “onward, ever after, and forevermore” is also expressed in: Contemporary English Version, English Standard Version, God’s Word, Good News Translation, Homan

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Christian Standard Bible, Lexham English Bible, The Message, New Revised Standard Version, World English Bible, and other translations.)

- f. At Mount Sinai, where God established His covenant with the Israelites as a nation, they made a sincere and *ongoing* commitment to discontinue the use of ornamental jewelry in order to please God. From Mt. Horeb *onward, ever after, and forevermore*, they pledged to abandon the use of ornamental jewelry.
9. However, through the ensuing years, whenever Israel backslid into spiritual apostasy, they would revert back to wearing ornamental jewelry and God would ultimately rebuke them and punish them for their backsliding and their prideful behavior.
- **Isaiah 3:16-23** – *“Moreover the LORD saith, Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet: Therefore the LORD will smite with a scab the crown of the head of the daughters of Zion, and the LORD will discover their secret parts. In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon, The chains, and the bracelets, and the mufflers, The bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings, The rings, and nose jewels, The changeable suits of apparel, and the mantles, and the wimples, and the crisping pins, The glasses, and the fine linen, and the hoods, and the veils.”*
 - This passage is the most extensive listing of jewelry, ornaments, and luxurious clothing to be found anywhere in the Bible. Why would the prophet Isaiah bother to list all of these specific ornaments?
 - The “Biblical Commentary on the Prophecies of Isaiah” states that it was not customary for Isaiah *“to enter into such minute particulars,”* but in doing so, he was exposing *“the boundless love of ornaments which had become prevalent in the time ...”*
 - This passage (Isaiah 3:16-23) is not just an allegorical account of God’s rejection; it is a literal description of the actual behavior that caused God to reject His people: lasciviousness, lewdness, prideful dress and ornamentation, all of which led Judah and its leaders into a backslidden condition.
10. Later, God pronounced judgment upon backslidden Jerusalem and Samaria (the capital cities of Judah and Israel) and compared them to lewd woman who try to attract adulterous lovers by painting their faces and putting on jewelry and ornaments.
- **Ezekiel 23:36-44** – *“The LORD said moreover unto me; Son of man, wilt thou judge Aholah (Samaria) and Aholibah (Jerusalem)? yea, declare unto them their abominations; That they have committed adultery, and blood is in their hands, and with their idols have they committed adultery ... And furthermore, that ye have sent for men to come from far, unto whom a messenger was sent; and, lo, they came: for whom thou didst wash thyself, paintedst thy eyes, and deckedst thyself with ornaments, ... and with the men of the common sort were brought ... which put bracelets upon their hands, and beautiful crowns upon their heads. Then said I unto her that was old in adulteries, Will they now commit whoredoms with her, and she with them? Yet they went in unto her, as they go in unto a woman that playeth the harlot: so went they in unto Aholah and unto Aholibah, the lewd women.”*
 - a. The most revealing aspect of this passage comes later in verse 48 where God pronounces this judgment as a punishment not only to Judah and Israel, but also as a lesson to all women in general.
 - **Ezekiel 23:48** – *“Thus will I cause lewdness to cease out of the land, that all women may be taught not to do after your lewdness.”*

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11. God specifically pronounced His disfavor of ornamental jewelry and declared that His judgment against Jerusalem and Samaria would be an example to all women, teaching them not to follow after this behavior.
 - *Ezekiel 7:20* – “As for the beauty of his ornament, he set it in majesty: but they made the images of their abominations and of their detestable things therein: therefore have I set it far from them.”
 - “far” - (Greek: niddah) *impure, filthy, immoral, unclean, abomination*
 - (NIV) – “They took pride in their beautiful jewelry and used it to make their detestable idols. They made it into vile images; therefore I (the Lord) will make it a thing unclean for them.”
 - a. In this scripture, God is not declaring idols to be an unclean abomination. Idols had *always* been an abomination to God and to the Israelites. He is declaring their beautiful ornaments to be unclean because over and over again, their ornamental jewelry has led them into idolatry.
 - b. Vanity itself is an idol. Pride is a false god. Ornamental jewelry, silver, gold, pearls, precious stones, etc., serves no purpose than to display pride and promote vanity.
12. From the very beginning of the Hebrew people, the use of ornamental jewelry was a constant snare to them. Therefore, as we progress through the Old Testament we see a growing trend against it. Finally, in the New Testament, the Apostle Peter and the Apostle Paul make direct prohibitions against it.
13. The origins of jewelry are found in pagan religions and occult practices.
 - The “Encyclopedia Britannica,” Vol. 12, p.1030, states that the wearing of stone and metal ornaments had its origin in idolatry, witchcraft, superstition and vanity. This agrees with the Biblical connection between jewelry and idolatry. (Gen 35:2-4, Exodus 32, 33)
 - “The New Schaff-Herzog Encyclopedia of Religious Knowledge” states: “A jewel was at the same time an amulet. According to the ancient Oriental view, metals and precious stones belonged to certain gods of the mineral world and possessed, therefore, a mysterious magic power. Aside from this, any trinket that diverts attention from the wearer to itself still serves as a protection against the evil eye. For this reason every one in the Orient wears an abundance of jewelry. Traces of this superstition are found in the Old Testament. In Isaiah 3:20 a piece of woman’s jewelry is designated as an amulet and it is evident that the ornaments on the camels of the Midianites were charms (Judges 8:21).”
 - Even today, ornamental jewelry plays a prominent role in witchcraft, occult, and Wiccan practices. Pentacles, ankhs, birthstones, and runes are popular pieces.
14. The wearing of ornamental jewelry was prominent among worldly women in the Roman era of the apostles’ time. Thus both Peter and Paul expressly forbid its use among Christian women.
 - The “Oxford History of the Classical World” states “The wearing of excessive jewellery [sic] was a practice which [Roman] legislators had long since given up trying to curb, though moralists still condemned it. Pliny [the Roman philosopher] rails against women who wore pearls on their fingers, on their earrings, and on their slippers, and reports with disapproval how Caligula’s first Empress, Lollia Paulina, turned up to a feast wearing emeralds and pearls on her head, hair, ears, neck, and fingers.”
 - The “Tyndale New Testament Commentaries” states, “Paul was shrewd enough to know that a woman’s dress is a mirror of her mind ... Outward ostentation is not in keeping with a prayerful and devout attitude ... Paul leaves no doubt as to what he means by adding a list of prohibitions relating to outward adornment ... such tendencies to ostentatious adornment must be resisted by Christian women, and the same applies to the use of jewelry and costly clothing. In all these injunctions the

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- dominating idea is the avoidance of anything designed merely to promote ostentation, with all its accompanying dangers.”*
- The “Wycliffe Bible Commentary” says concerning 1 Peter 3:1-6, the Christian woman “... is not to seek attention by the artificialities of coiffure, jewelry, or ostentatious dress, but to be distinguished by that meek and quiet spirit so rare in the world and so prized by God. The wives of the patriarchs are seen as examples of this deportment (v.5). Apparently, gaudy and showy adornment is viewed as contrary to the spirit of self-effacement and modesty towards husbands. The same implication appears in 1 Timothy 2:9-12. Modesty of women’s dress is associated with becoming [proper] modesty of deportment. Apparently Christian faith implies a different standard of dress and adornment from the world’s.”
 - “All About The Bible” published by Thomas Nelson Publishers in 2001 says, “*In the early church the wearing of jewelry was not considered a Christian virtue by the Apostle Paul, who exhorted women to modesty (1 Tim. 2:9). James apparently also had a dim view of jewelry (James 2:2)*”
15. Not only did the apostles teach against the wearing of ornamental jewelry, the early Church Fathers also wrote against the use of jewelry and ornamentation.
- The “A Dictionary of Christian Antiquities,” (Churchill Babington) states, “*Contrary to the pagan fashion of wearing a ‘ring on nearly every joint’, the early Christians wore only one ring, the marital ring.*”
 - Clement of Alexandria condemned the wearing of jewelry: “[Christ] permits [women] a finger-ring of gold. Nor is this for ornament ... [it serves as] a band of chaste modesty ... Other finger-rings are to be cast off...” (Clement of Alexandria, The Instructor 3, 11)
 - In the Second Century AD, Tertullian, also agreed that all jewelry should be cast off “*save [except] on the finger which, with the bridal ring, her husband had sacredly pledged to himself.*” (Tertullian, Apology 6)
16. Throughout recorded history, many highly regarded religious leaders (of all denominations) were strict holiness teachers.
- In the 16th Century, John Calvin (founder of the Reformed and Presbyterian churches) preached holiness and separation so strongly that when his doctrines took hold in Geneva, Switzerland, dancing, gambling, drunkenness, profanity, immodest clothing, and wearing jewelry, were strictly forbidden.
 - In the 18th century, John Wesley, in his book, “Wesley’s Notes” wrote, “*Not with pearls - Jewels of any kind: a part is put [mentioned] for the whole. Not with costly raiment. These ... are expressly forbidden by name to all women (here is no exception) professing godliness, and no art of man can reconcile with the Christian profession the wilful violation of an express command.*”
 - In the book, “Advice to the People Called Methodist with Regard to Dress” John Wesley also wrote, “*Nothing can be more express; the wearing of gold, of precious stones, and of costly apparel...is here forbidden by name... Whoever, therefore, says, ‘There is no harm in these things,’ may as well say, ‘There is no harm in stealing or adultery.’”*
17. “Two Queens” and “Two Churches” are paralleled in scripture, each demonstrating which qualities and attributes God loves and which ones He hates.
- a. Queen Jezebel – and Queen Esther:

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- Jezebel: painted her face, adorned herself to lure the prophet (*2 Kings 9:30*).
 - Esther: refused ornamentations when she went before the king (*Esther 2:15*).
 - *Which queen do you desire to be like?*
- b. The Harlot Church and the True Church:
- The Harlot Church: decked with gold and precious stones and pearls (*Revelation 17:3-8*)
 - The True Church: arrayed in a simple, white robe of righteousness (*Revelation 19:7-8*)
 - *Which Church do you desire to be a part of?*
18. Obviously, the wearing of jewelry and artificial ornamentation is an expression of vanity and pride and as such, the apostles specifically instruct the church to abstain from it.
19. Any time we choose to adorn ourselves in a way that is expressly forbidden in scripture, we stand in great jeopardy. God’s Word is not to be scorned.
20. God does not expect us to be drab or colorless in appearance, but He expects our outward adornment to be modest and discreet.

II. COSTLY ARRAY – STATUS CLOTHING

- A. The next area of ornamentation addressed by the Apostle Peter and the Apostle Paul is the use of “costly array” and “the putting on of apparel.”
- *1 Timothy 2:8-10* – “...that women adorn themselves ...not with costly array”
 - *1 Peter 3:3-5* – “Whose adorning let it not be ...the putting on of (costly) apparel”
1. In New Testament times there was a wide variety of Greek words to denote the general subject of clothing: *katastole, chiton, pelos, himation, stola, poderes*, etc. This variety of Greek words is reflected in the variety of English words that are used in translation: apparel, attire, clothes, raiment, garments, coat, cloak, robe, etc.
 2. In some cases, the full meaning of the original Greek word is obscured in the English translation. Such is the case with the phrase, “let it not be ... the putting on of apparel,” found in 1 Peter 3:3.
 3. The word “apparel” in this verse is translated from the Greek word, “*himation*,” which means a decorative mantle, a shawl, an outer cloak. In this verse, the Apostle Peter is not referring to clothing in general; he is referring to a very specific garment – the *himation*.
 - The book, “The Nineteenth Century, Volume 34, Archaic Statues of the Acropolis Museum” (page 563) we read that the *himation* was “*a luxury rather than a necessity*,” and that it was often richly embossed, and highly decorated.
 - The “Century Dictionary and Cyclopaedia” states, “*The himation was often made of fine stuff, and richly embroidered.*”
 - “A Companion to Women in the Ancient World” by James and Dillon states, “*proper draping of the himation indicated elite status.*”
 - In the book, “Goddess: The Classical Mode,” Harold Koda (curator in charge at the Metropolitan Museum of Art’s Costume Institute) writes, “*The scale of the himation and the quality of its weight and weave communicated wealth, prestige, and luxury. Its function as a status symbol was directly related to its quality and amplitude (size).*”
 - Koda also states in “Goddess: The Classical Mode,” that the *himation* was sometimes used to “*convey meanings beyond a dignified propriety and modesty.*”

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- In an additional thematic essay entitled, “The Chiton, Peplos, and Himation in Modern Dress,” Koda states the himation was sometimes used by prostitutes as a “*device for provocation*.”
4. In short, the himation was a “luxurious” outer garment that could be highly decorated (sometimes with jewelry) and arranged or draped to display wealth or status. It could also be used provocatively to convey sexual signals.
 5. Individuals living in New Testament times who understood the Greek language would have had no doubt as to the meaning of 1 Peter 3:3 as it instructed women not to adorn themselves with the “putting on of apparel (*himation*).” The apostle was teaching Godly women not to adorn themselves with luxurious, expensive garments designed to show off wealth or status or to wear clothing in any manner that could convey inappropriate sexual messages.
 6. This principle is in full agreement with the Apostle Paul’s instructions in 1 Timothy 2:9 that godly women not adorn themselves with “*costly array*” which would be a means of boasting of wealth or status.
 7. Costly array, overly-expensive clothing, is poor stewardship of our finances and serves only to bolster our pride. The Christian’s spirit of “modesty” should include being modest in our spending for clothing

III. PAINTING THE FACE AND BODY

- A. Both in the Bible and in pre-WWI history, the use of colorful makeup is associated with brazenness, forwardness, seduction, and prostitution. Scripture links it directly to vanity. When scripture refers to makeup it is always in reference to an ungodly or backslidden condition. Makeup is *never* mentioned in scripture in connection with a godly individual.
- B. God hates a “proud look,” the look of vanity. In Solomon’s listing of seven things that were an *abomination* unto God, he listed the “proud look” *first*, even before listing murder and lying.
 - **Proverbs 6:16-17** – “*These six things doth the Lord hate: yea, seven are an abomination unto him: A proud look, ...*”
 - 1. Using colorful makeup (painting the face) is an act of vanity and pride that promotes a “proud look” – the very thing that God hates and calls an abomination.
- C. The prophet Jeremiah, when preaching to backslidden, rebellious Jerusalem, speaks negatively concerning the painting of the face.
 - **Jeremiah 4:30** – “*And when thou art spoiled, what wilt thou do? Though thou clothest thyself with crimson, though thou deckest thee with ornaments of gold, though thou rentest thy face with painting, in vain shalt thou make thyself fair; thy lovers will despise thee, they will seek thy life.*”
- D. Painting the face is designed to attract the opposite sex by accentuating the sensuality of a woman. It inspires lust rather than love.
 - According to the “Encyclopedia Britannica” (Vol. 5, p. 196), the use of colorful makeup to enhance a woman’s sensuality first appeared in Egypt about 3500 BC.
 - The early church fathers specifically forbid the use of makeup in their writings and wrote that the use of “*cosmetics and dyes indicate that the soul is deeply diseased.*” (“The Instructor,” Clement of Alexandria)

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- The great preachers and revivalists of 18th and 19th century England and America always condemned cosmetics and makeup.
 - In Great Britain, laws were passed in Parliament in the 1700's and 1800's against makeup.
 - Until World War I, makeup was considered to be immoral in western societies by even *non*-Christian individuals.
 - According to the "Encyclopedia Britannica," it was not until after World War I that the barrier against the wearing of makeup was lowered and eventually discarded. Even then, the use of makeup was not commonplace until after World War II.
 - Every Christian denomination originally opposed and taught against the use of makeup.
- E. Painting the face is directly opposite to the concept of "shamefacedness and sobriety" with which Paul instructs godly women to adorn themselves.
- F. Adorning our bodies with colorful cosmetics, glittering jewelry, or unduly expensive clothes is directly against the instructions of the Word of God. Engaging in these practices reveals excessive pride and vanity, which is destructive both to us and to those around us, and is an affront to our Holy God.

Additional reading material (available through the Pentecostal Publishing House):

In Search of Holiness, David K. Bernard

Essentials of Holiness, David K. Bernard

The Beauty of Holiness, Shirley Engelhardt

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