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BIBLE STANDARDS
By David Budensiek

Professor
Central College
Wesleyan Methodist Church
Of America

Central, South Carolina

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BIBLE STANDARDS

1. TEMPORARY AND PERMANENT ABOMINATIONS TO GOD

"A false balance is abomination to the Lord: but a just weight is his delight." Prov. 11:1. If someone gives you only 15 instead of 16 ounces to the pound today, you would consider him a sinner and a cheat in business dealings, although there is no specific command given in the New Testament about "balances" or "weights." However, the N.T. does lay down principles which can be interpreted to cover these.

"Lying lips are abomination to the Lord: but they that deal truly are his delight." Prov. 12:22. The N.T. verifies this abomination rather specifically in Rev. 21:8 where we read: "And all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."

Have you ever gotten the answer from one sitting beside you during a quiz you were not quite ready for and then turned in your grade as your own? Cheating is lying. How about that

reading you reported doing and never did? Or that paper you turned in for your own and it was someone else's work.

In Rev. 21:27 we read "And there shall in no wise enter into it anything that ... maketh a lie: but they which are written in the Lamb's book of life." Liars, whether small or large, whether black or white, are not in the book of life. Rev. 22:15 says, "For without (outside of heaven) are ... whosoever loveth and maketh a lie."

"The way of the wicked is an abomination unto the Lord: but he loveth him that followeth after righteousness." Prov. 15:9. This is still true today. To commit any of the above three abominations would trouble a conscience trained in God's Word.

But in Lev. 11:10 we read, "And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which is in the waters, they shall be an abomination unto you." Today people eat shrimp, oysters, lobsters and other sea food which does not have fins or scales and feel no sense of sin, although the O.T. listed them as an abomination.

The N.T. verifies this change in Acts 15:28, 29 where we find our laws for eating prohibit only "Meats offered to idols, and from blood, and from things strangled." In reading the Hebrew text of the O.T. we find that God used a different Hebrew word in Lev. 11 when referring to these temporary abominations than He did in Proverbs when referring to permanent abominations like lying, false balances and way of the wicked.

Within the book of Leviticus we find this same distinction upheld. When God calls sodomy an abomination in Lev. 18:22, He does not use the word for abomination which He used in Lev. 11, but He uses the same Hebrew word He used in regard to lying and other perpetual sins called abominations in Proverbs. Lev. 18:22 reads "Thou shalt not lie with mankind, as with womankind: it is abomination." The N.T. confirms the sin of sodomy in Rom. 1:27, I Cor. 6:9, 10, and other passages.

Deut. 22:5 says, "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the Lord thy God." The word God used for abomination here is the same one He used with sodomy and lying when He called them abominations. He did not use the Hebrew word for temporary abominations found in Lev 11, but He did use the Hebrew word for permanent abominations such as false balances, lying, and sodomy.

God not only views a woman as abominable who wears blue jeans, men's sweat shirts, etc., but also calls those women abominable who wear slacks or any other type of attire that resembles or pertains to a man's attire. "The distinction between the sexes is natural and established by God in their creation, and any neglect or violation of that distinction, even in externals, not only leads to impurity, but involves the infraction of the laws of God." (Lange's Commentary).

Some would excuse slacks on womanhood as necessary for hikes, or hanging up clothes on a windy day, or for working in a factory. The fallacy of this reasoning is evident when we note that God gave this command during the longest hike recorded in history, which lasted for forty years. If a woman is working in a place where she needs to wear slacks, she is out of place.

This command does not refer to only one type of men's clothes (such as pants with long legs as used in America) but is so worded that it prohibits women wearing clothes which pertain to a man regardless of where or what type of clothes are distinctive of the sexes in that locality.

2. ARE OLD TESTAMENT SCRIPTURES ON DRESS USABLE?

Peter tells us that the standard by which godly women dress did not change when we received the N.T. but remained the same as in the O.T. I Peter 3:5, "For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands." These standards were old when Peter lived nearly 2000 years ago and are not the product of some recent denominational teaching. In reading the two verses preceding the one just quoted, we find that these "Holy women" in v. 3 cleaned up the externals as well as the heart in v. 4. Some have fallen into the heresy of thinking that if the heart is pure the external can be sinful or vice versa. It is possible to put it on the outside without having it in the heart but it is impossible to have purity in the heart and sin all over the external.

Jesus warns us in Matt. 5:17 against thinking that the Old Testament was destroyed by Him: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy but to fulfil." "Fulfil" according to Wesley's notes means, "To establish, illustrate and explain its highest meaning." Many talk as if Jesus had destroyed the law or prophets which was the very thing He clearly said He did not do.

In the next two verses (Matt. 5:18, 19) Jesus warns that many who break, and teach others to do so, the least of these commandments will be the "least in the kingdom of heaven" which means "shall have no part therein." (Wesley's Notes.) Jesus' blood now takes the place of the various ceremonial cleansings in the law, but the ten commandments and many other portions of the law have not been discarded. Let us beware how we treat the Old Testament.

3. DRESS STANDARDS ARE OLDER THAN THE OLD TESTAMENT

Even before a book of the Bible had ever been written (Except possibly Job, who does not touch dress) people knew they had to get rid of jewelry before meeting God. In Gen. 35:2-5 Jacob is about to come to Bethel where he had the vision of a ladder to heaven. He directs his household thus: "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: (Some would have to change, or put on garments before approaching God today) And let us arise, and go up to Bethel; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went. 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." Jacob lived over 400 years before Moses wrote Genesis.

We note too that this sort of a cleaning up from jewelry caused the fear of God to fall on the sinner. "And they journeyed: and the terror of God was upon the cities that were round about them, and they did not pursue after the sons of Jacob." Gen. 35:5. We might see the fear of God in the sinner again if we could get so-called Christians separated from their jewelry.

Parents, you can wait too long in getting the jewelry off your daughter as Jacob did here. Jacob awoke AFTER Dinah had lost her virtue in chapter 34. Some so-called Christian parents cut their little girl's hair, curl it, put a little bracelet or ring on the little one's finger and even dress them in slacks and then expect them to change when they reach their teens. Dress the child as you desire the child to dress later on. It may be too late when you try to change them.

While still wearing her jewelry, Dinah found it easy to associate, and be accepted among the daughters of the land. "And Dinah the daughter of Leah, which she bare unto Jacob, went out to see the daughters of the land." Gen. 34:1. Had Dinah dressed as a saint, this fraternizing spirit had not prevailed. While thus fraternizing with the world, she was no account for God and right but rather was led yet farther by her godless companions. "And when Shechem the son of Hamor the Hivite, prince of the country, saw her, he took her, and lay with her, and defiled her." Gen. 34:2. There are still ignorant parents who desire to help their child in the world by removing the reproach of being saints, so they can run with the world. They find the same results today as mentioned above. They place their child in temptations they would have never had if they had remained separate.

God refused to deal with, or forgive the sin of the children of Israel until AFTER they had removed their ornaments. "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. And the children of Israel stripped themselves of their ornaments by the mount Horeb." Ex. 33:5, 6. God gave this ultimatum before these people had a Bible with many directives on dress as we have today. If these people with no Bible had to get rid of their ornaments before God would forgive their sins, how much more those whom God has directed many times through His Word and faithful preachers. Thus we see that dress standards are older than the Bible itself. To take them from the Old Testament is not going too far back.

God also punished those by death who did not put on enough clothes, even before He had given them the law. "And when Moses saw that the people were naked; (for Aaron had made them naked unto their shame among their enemies:)" Ex. 32:25. Note that God held Aaron responsible for undressing the people. He had only sanctioned it. How many preachers will God hold responsible for their naked congregations because they sanctioned publicly or privately these sinful fashions? 3000 died for not having enough clothes on. "And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men." Gen. 32:28. God still considers nakedness in public as seriously.

Jewel bedecked "Christians" easily fall into other sins as illustrated in Gen. 32. In v. 2 they took their earrings and made a golden calf. In v. 5 they worshipped it in the name of the Lord. We still have be-jeweled Christians professing to be saved and sanctified. In v. 6 they ate and drank in

their place of worship and introduced play. In v. 19 they allowed dancing, and v. 25 dressed immodestly.

After God had stripped off their jewelry in verses 5-6 of Ex. 33 He tells us the two things that He wants to distinguish Christians by: "For wherein shall it be known here that I and thy people have found grace in thy sight? Is it not in that thou goest with us? **SO SHALL WE BE SEPARATED, I AND THY PEOPLE, FROM ALL THE PEOPLE THAT ARE UPON THE FACE OF THE EARTH.**" Separation from the world and God with us have ever characterized God's people. It is still true today.

4. THE SIN THAT MADE THE DEVIL AND ITS MANIFESTATIONS

In Ezekiel 28:11-17 we have a double prophecy. The then king of Tyre's doom was foretold and the devil's origin revealed. The devil was very wise and beautiful ... Thou sealest up the sum, full of wisdom, and perfect in beauty." v. 12. "Every precious stone was thy covering, the sardius, topaz and the diamond ..." v. 13. Because of his good looks the devil became proud and fell. "Thine heart was lifted up because of thy beauty ... Pride over appearance made this beautiful angel into the devil. We know this passage describes the devil because none other "had been in Eden the garden of God" v. 13, "wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire." v. 14. He was a created and not a born creature: "The workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast **CREATED.**" v. 13. He was set a covering cherub by God. "Thou art the anointed cherub that covereth; and I have set thee so." v. 14.

The same pride that tricked this beautiful angel into becoming the devil is still tricking "beautiful ones" to let this same devil into their lives by trying to put on a false beauty. The ones who are guilty of this sin invariably refer to it as a "non-essential" or cry that other things are more important, but God refuses to tolerate it in humans any more than He did in the devil. God never put any "non-essentials" into the Bible.

In Isa. 3:16 God points out and names the specific sins of improper dress. They are pride and lewdness. "Moreover the Lord saith, Because the daughters of Zion (professed Christians) are haughty, and walk with stretched forth necks and wanton eyes, (sexy eyes), walking and mincing as they go, and making a tinkling with their feet."

Isa. 3:16 -- 4:1 is perhaps the clearest picture in the Bible of how God considers the dress problem and punished it. It is in perfect harmony with the New Testament Scriptures on the subject. God's punishment is along the line of the nature of the sin. "Therefore the Lord will smite with a scab ("The Lord will humble," Adam Clarke) the crown of the head of the daughters of Zion, and the Lord will discover their secret parts." v. 17. Those who dressed suggestively were abused sexually. This was literally fulfilled in the war that soon followed when Judah fell.

God mentions the specific things that show a woman's pride in verses 18-23. Some of these are difficult to understand. But since our problem is not doing what we do know is right and is seldom found in the parts of the Bible that we do not understand, I shall note those things which God mentions here as sin and are easily understood.

Bracelets are mentioned in v. 19 as a sign of pride. In v. 20 God specifically condemns earrings. Rings of every type (including wedding, engagement, class rings or what have you) are a sin in God's sight in v. 21 when worn on the body. The Hebrew word for ring here is the same one used in Ex. 28:23 referring to the gold rings used to hold the priest's breast plate on. The same word is used in the Hebrew in Ex. 37:3 referring to the rings in the side of the ark through which poles were inserted to carry the ark. It is a common word used for anything ring shaped. Thus God condemned the wearing of all rings.

Some have attempted to restrict this word ring to only signet rings. If this were true, it would show us that God prohibited the wearing of rings that had a very useful function. Thus would be demonstrated the fallacy of the necessity of the wedding ring because of its usefulness. However, as we noted above, this word includes any ring worn and cannot be restricted to signet rings.

Since many so-called holiness people do not accept the Scriptures when they [the Scriptures] condemn rings as sinful, I shall demonstrate their sinfulness from a secular, non-holiness source. In the LIFE magazine of June 18, 1951 on page 75 following, there appeared an article on the wedding ring situation in America. On page 76 the author points out that 850,000 wedding rings are manufactured a month. This would total over 10 million wedding rings in a year. If these were used legitimately, every woman of marriageable age would have to get married again every five years, he notes. There are only about 1.5 million marriages a year in the United States. For each wedding ring used properly, five are being used improperly. This non-holiness man's comment was: "Obviously most of the rings are used merely for immoral purposes." Imagine a holiness professor taking his stand against God's Word and arguing for something used mostly for immoral purposes.

In the days when I was courting the lady who is now my wife, she invited me to her home in South Carolina to meet her parents and relatives. Following a very enjoyable visit during which I put the question under a full Carolina moon, I took a train at Spartansburg for college again. Standing on the platform were two soldiers and their wives. While the train prepared to leave I watched tears flow from their eyes as they bade adieu. The wives wearing both wedding and engagement rings, sat two seats ahead of me. The husbands returned to the military base. This was 3:30 in the afternoon. Before midnight the train stopped to leave off one engine that had helped in the mountain climb. Also sections of the train were sent various ways. When our train began moving I noted a boy in sailor's uniform beside one of the soldiers' wives. Looking around I located the other soldier's wife with another sailor. The sailors threw their coats over the girls' legs and hips as well as theirs and assumed a position not describable. Had the conductor tapped either sailor on the shoulder about their conduct, the women would have simply displayed their ring finger. They would not have dared to do this if the women had not had wedding rings on.

Still others fear insults to a pregnant mother without a wedding ring on. Both of my boys were born in a hospital in a town where we lived of nearly half a million. My wife shopped and carried on a normal life as nearly as possible before their birth. She was never once insulted, but she had her hair long and put up on her head and not flying loose. She wore long sleeves and never went out without hose on. Her neck line and dress length were not suggestive. The world will, and

should insult Hollywood holiness for you cannot tell a street walker from one that dresses like a street walker. If it's not plainly on the outside, the world never guesses it is supposed to be inside.

Verse 23 of this passage (Isa. 3) does not prohibit the wearing of glasses to better the vision but refers to transparent clothing as nylon material that is too thin or other material that you can see through. The Septuagint, which was translated between 250-150 B.C. translated this word as "transparent garments." (Lange's Commentary). Thus we see how people 2000 years ago understood this word. See also Hebrew Lexicon by Gesenius, Tr. by Tregelles. An entirely different word is used in Ex. 38:8 where lookingglasses are actually meant.

The "round tires like the moon" in v. 18 do not refer to a manner of fixing the hair but to necklaces which had a moon shaped ornament hanging on them. In Judges 8:21, 26 the same Hebrew word is used to describe the neck ornaments of camels. God is not pleased with those who wear neck ornaments, whether necklaces, beads or what have you.

"The changeable suits of apparel" mentioned in v. 22 does not mean that we cannot have more than one change of clothes. It is rather a sign of God's disapproval on too many or too expensive clothes. Matthew Henry, commenting on this passage in his commentary has well summed it up thus; "It is necessary to have apparel, and that all should have it according to their rank; but what occasion was there for so many changeable suits of apparel, that they might not be seen two days together in the same suit? They must have (as the homily against excess of apparel speaks) one gown for the day, another for the night; one long, one short; one for the working day, another for the holy-day; another of this color, another of that color; one of cloth, another of silk or damask; one dress afore dinner, another after; one of the Spanish fashion, another Turkey, AND NEVER CONTENT WITH SUFFICIENT!" This is also the meaning of "Putting on of apparel" in I Peter 3:3.

5. SINNING THROUGH THE EYES

In Ps. 101:3 David said, "I will set no wicked thing before mine eyes: I hate the work of them that turn aside; it shall not cleave to me." Any true Christian hates the work of them that turn aside. Sinners turn aside to killing, stealing, nakedness, adultery, filthy habits and a host of other sins. Yet many so-called Christians thoroughly enjoy a television program whose main theme is murder or adultery or other scenes of violence. A recent survey (Free Methodist, Nov., 1954) reported an average of over 20 acts of violence an hour in the children's programs that come over television. The moving picture, in the form of a television set, is not found in Christian homes. They do not "set any wicked thing before their eyes" on which they look at only the "good" programs for a couple of weeks and then gradually include all the filth to be seen on it in their entertainment.

Yet others spend their time looking at the same filth in comic books, true detective or True Love stories or any of the rest of this cheap suggestive literature. Jesus said, "If thy right eye offend thee, pluck it out and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." This may seem drastic now but it won't if you miss heaven. Mother or wife, how about all these stories you spend your time reading

out of those magazines? (Matt. 5:29, quoted above.) This is why your Bible is so uninteresting and read so little.

Educators estimate that 85% of all we learn comes through the eye. If 85% of what you read or see is evil, this determines your thought life and you are living it outwardly. In Matt. 6:22, 23 Jesus says, "The light of the body is the eye: if therefore thine eye be single, (looking at pure things) thy whole body shall be full of light. But if thine eye be evil (looking at sinful or questionable things) thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness."

We wondered why a certain young woman found it so difficult to keep an experience and obey the Scriptures. One day her father came to us brokenhearted, telling us what he had found hidden under her bed mattress. No one can read this type of thing and remain a Christian. Do you, like Achan of old, have hidden among your things that sinful reading which is preventing you from being a Christian?

6. A CHRISTIAN'S ATTITUDE

I John 3:21, 22 says, "Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." One day I was informed that one of my students studying to be a minister was courting a divorced woman with a living husband and two children. After I had prayed, one day he was the last to leave my class. I called him by name and he remained with me. I confronted him with what I had heard. He acknowledged it to be true, but said that he did not feel that he was sinning since God had given him permission to go ahead. I had to tell him that God never gave permission contrary to His Word which read: "Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery." Mk. 10:11, 12. The fact he felt no condemnation did not make his sinful action right.

A boy who had been in my Sunday School class before I went away to college, grew up and acquired a filling station. He opened it on Sunday and did business. My dad confronted him with his sin of desecrating Sunday. He too said that he felt no condemnation. Again Dad told him that God never spoke contrary to His Word, for this young man indicated that he had prayed about it and felt all right. Many today dressing exactly opposite to the Bible will glibly say that they feel no condemnation or that they don't see anything wrong with it. Neither of the two boys just mentioned are any greater sinner than these are.

A true Christian has no condemnation, not because he acts like an ostrich who hides his head in the sand and can't see, but because "he keeps His commandments." Then he takes one step farther and shows the CHRISTIAN ATTITUDE which is not only just keeping His commandments enough to get by, but he "does those things which are pleasing in His sight." When I was courting my wife, I could have gotten by a lot cheaper than I did, but I sent her a box of candy every week for several weeks before we were married. She likes red roses so I bought the reddest red roses in town. (Pink roses would never do) I was doing those things that were pleasing in her sight because

I loved her. Just a hint in God's Word of what He likes and a Christian does it and more too because he (she) loves God.

The Bible says in I Cor. 11:6 that it is a shame (base, disgraceful) thing for a woman to cut her hair, "For if the woman be not covered, let her also be shorn: but IF IT BE A SHAME (BASE, DISGRACEFUL) FOR A WOMAN TO BE SHORN (CUT HER HAIR OFF PART WAY) OR SHAVEN (CUT HER HAIR OFF ENTIRELY), let her be covered." In English we cannot always tell about "if" whether it conveys a real doubt in the writer's mind or if it is used for effectiveness. I can use "if" for effectiveness in the following sentence thus; "If it is wrong to kill, don't murder that unborn babe." There is no doubt in my mind about it being wrong to kill. The Greek in which our New Testament was written can express "if" in more than one way. An "if" about which there is really no doubt can be expressed by "ei" with the present indicative. That is the form which Paul used in this text. No injustice would have been done to this text if it had been rendered "Since it is a shame for a woman to be shorn or shaven."

It is interesting to note that the devil, while tempting Jesus in Matt. 4:3, 6, uses "ei" with the present indicative when he says, "If thou be the Son of God." There was no question in the devil's mind that Jesus was the Son of God. The devil had known Jesus while yet an angel before his fall. The devil had inspired Herod to try and murder Him with the infants of Bethlehem, and now the devil had taken time out himself to try and effect Jesus' fall. No injustice would have been done to have rendered these verses "Since thou art the Son of God." There was no question in Paul's mind about it being a disgrace for a woman to crop her hair or shave her head. Variant words from Expositor's Greek New Testament. This construction in Greek is called a particular supposition in present time. (Ei with pres. md. in "a apodisis".) The "if" clause is assumed to be a fact and from this fact a conclusion or injunction is derived. Other illustrations are Matt. 6:30, 7:11, and many others.

God knew that all this Greek grammar was too complicated for the average layman so He goes on to say through Paul that it is not necessary to know Greek to know that it is wrong for a woman to cut her hair. He says that if anyone has just good common "horse sense," he will know that much. "Doth not even nature (good common sense) itself teach you, that, if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her: for her hair is given her for a covering." I Cor. 11:14, 15. Many are puzzled by pictures of Wesley with his hair to his shoulders. He has short hair in those pictures and kept cutting it to keep it that length. In those days womanhood did not cut her hair and it came to her waist or longer. As womanhood has lost her good common sense, manhood has tried to keep his and keep his hair shorter until we have such desperate attempts as the present day "flat tops."

When God said, "If a woman have long hair, it is a glory to her" any woman who really loves God will not see how short she can have it and still get by, but will see how long she can get it to please God. By this is shown the "Christian attitude" and what is really in the heart. Saul testified "I have performed the commandment of the Lord" in I Sam. 15:13. While Samuel could clearly hear the bleating of the sheep and the lowing of the oxen which testified to his deliberate disobedience. Today many do the same, testifying to being saved and sanctified while displaying a head of bobbed hair. Ananias and Sapphira testified to having "all on the altar" when both they and God knew they were lying. If Peter had not been filled with the Holy Ghost, he would not have

detected their deceit. Perhaps this is why so many are deceived by those who testify to holiness but are worldly in heart and actions.

"For this cause ought the woman to have power ON HER HEAD because of the angels." I Cor. 11:10. Adam Clarke in commenting on this verse likens it to the Nazarites separation in the Old Testament. "The woman ought to have power on her head, that is wear her hair and veil, for her hair is a proof of her being a Nazarite, and of her subjection to her husband, as the Nazarite was under subjection to the Lord, according to the rule or law of his order. See notes on Num. 6:5-7." This passage clearly says that this symbol is to be "ON HER HEAD" and not hanging down her neck or back. The Pulpit Commentary points out that this Greek word here translated "Power" is twice used by the ancient writer Callistratus to mean "Abundance of hair." We might now give our own translation of this verse thus: "For this cause ought the woman to have abundance of hair on her head because of the angels."

Even modern translators who are not in any way connected with the Holiness movement are agreed that a woman should wear a symbol of her subjection UPON HER HEAD and not hanging just anywhere. Moffat's translation of this verse (I Cor. 11:10) is "Therefore, in view of the angels, woman has to wear a symbol of subjection on her head." [1]. Since the angels are everywhere at all times we might conclude from this when and where God wants women to do this. Weymouth's translation reads I Cor. 11:10 "That is why a woman ought to have on her head a symbol of subjection, because of the angels." [2]. But some say, "It makes me look so old to put my hair up. Can't I start doing that when I become a grandma?" The devil is always on hand to furnish you with excuses and reasons, but I shouldn't be surprised if we find out at the judgment that God expected us to keep His Word when we came to the age of accountability and not wait until we were grandmas to start. Goodspeed's translation of I Cor. 11:10 is "That is why SHE OUGHT TO WEAR UPON HER HEAD something to symbolize her subjection out of respect to the angels, if to nobody else." [3] That is why our grandmothers who feared God would wear a hat or covering on their heads until their hair grew out again if through a disease or accident they lost it or were compelled to cut it to effect a cure.

"Because of the angels" means because the angels are all around us and are reporting to God on all that we do. Bobbed hair or hair flowing down the back symbolizes that the woman who does it is not willing to take her place as set forth in v.3. "But I would have you 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." In cutting her hair or letting it fly she rejects the definite commands of God noted above and thus rejects His authority over her life as well as that of her husband.

There are some holiness people, so-called, who along with the liberals maintain that the Bible contradicts. They say that after God had said that it was "a shame for a woman to be shorn or shaven" in v. 6, and had said that even good common sense demands long hair for a woman in verses 14 & 15 which should be worn "on (Greek upon) her head" in v. 10, that He turned right around in v. 16 and says that He didn't mean any of it. Verse 16 reads thus: "But if any man seem to be contentious, we have no such custom, neither the churches of God." Thus God is charged with cluttering up the Scriptures with 16 verses of which He didn't mean a word, as well as contradicting Himself on top of it. Such Scriptural exposition only displays the ignorance of the one giving it.

In reality v. 16 is the strongest verse in the Bible against a woman cutting her hair, if quoted in connection with v. 15 as is usually done. The Expositor's Greek New Testament comments on it thus, "Verse 16 closes the discussion sharply, with its appeal to established Christian rule. If after all the apostle has advanced in maintenance of the modest distinction between the sexes, any one is still minded to debate, HE MUST BE PUT DOWN BY AUTHORITY -- that of Paul himself and his colleagues supported by universal Christendom." What Paul was actually saying is that they did not allow bobbed haired women, neither were they allowed in the churches. This passage has dealt with women having their head covered and the Scripture says in the closing of v. 15 that "her hair is given her for a covering."

Even modern translators with quite lenient views, compared with holiness standards, find no license to do as you please in this verse. The latest translation, The Revised Standard Version, translates I Cor. 11:16 thus: "If anyone is disposed to be contentious, we recognize no other practice, nor do the churches of God." [4]. This is a long ways from the "Go and do as you please" interpretation many "Holiness" preachers put on this verse. Nor is this the only modern translation that translates it this way. Goodspeed's translation reads in I Cor. 11:16, "But if anyone is disposed to be contentious about it, I for my part recognize no other practice in worship than this, and neither do the churches of God." [5]. If the long hair mentioned in the preceding verse is needed for worship, it would likely be needed the rest of the week too. Moffatt also translates this verse in the same tone thus: I Cor. 11:16, "If anyone presumes to raise objections on this point, well, I acknowledge no other mode of worship, and neither do the churches of God." [6] Would to the Lord we had more men and churches like that today.

Some would ask, "How long should a woman's hair be?" The Word of God solves this very simply by, FIRST, nowhere giving a woman permission to cut her hair unless she has committed the unpardonable sin. Jer. 7:29 reads, "Cut off thine hair, O Jerusalem, and cast it away, and take up a lamentation on high places; FOR THE LORD HATH REJECTED AND FORSAKEN THE GENERATION OF HIS WRATH." God even commanded the Christians not to pray any more for these whom He allowed to cut their hair. In v.16 of the same chapter we read, "Therefore pray not thou for this people, NEITHER LIFT UP CRY NOR PRAYER FOR THEM, NEITHER MAKE INTERCESSION TO ME: FOR I WILL NOT HEAR THEE." Let those women who cut their hair and those preachers who sanction it show from the Bible where God sanctions it. Some through ignorance and misinterpretation think that I Cor. 11:13 does. This we have studied.

SECONDLY, The Word of God definitely says that it is wrong for a woman to cut her hair. Although many "Holiness" scholars can't see this, yet men whom we might call liberal can. Weymouth, a Fellow of University College, London, in his translation of the New Testament translates I Cor. 11:6, "If a woman will not wear a veil, let her also cut off her hair. But since it is a dishonor to a woman to have her hair cut off or to be shaved, let her wear a veil." [7] Likewise Moffatt in his translation translates I Cor. 11:6, "If a woman will not veil herself she should cut off her hair as well. But she ought to veil herself FOR IT IS DISGRACEFUL THAT A WOMAN SHOULD HAVE HER HAIR CUT OFF OR BE SHAVEN." [8] Notice that these Scriptures make it wrong to CUT OFF her hair whether trimming the ends or more.

THIRDLY, God did not define long hair in feet and inches because He knew that some women's hair grew more than others. Moreover some who had cut the hair while in sin could not be saved until it reached that length, if He had. God only commands us to quit cutting it and He will show us how long is long hair for that individual.

The only women that God gave permission to cut their hair in the Scripture were those who were hopelessly damned. It was to accompany a condition of weeping for their soul's condition. "Cut off thine hair, O Jerusalem, and cast it away, and take up a lamentation on high places; for the Lord hath rejected and forsaken the generation of His wrath." Jer. 7:29. It is truly presumption to suppose that a Christian woman can have her hair bobbed or left flowing down her back when there is not a single Bible verse that sanctions it, while there are several Bible references that allude to its sinfulness. The Christian woman will do those things which are pleasing in His sight as shown in His Word.

But many Christians, so-called, will not take the authority of the Scriptures on this question. They call God's Word "impractical," outmoded, out of date. Thus it does no good in many holiness circles, so-called, to quote Scripture. Along with the liberals, we put more stock in science or our own reasoning than in "Thus saith the Lord." So laying aside the Scriptures, let us turn to science and see if it refutes or agrees with the Scriptures. We might ask the question "Why does the Bible command women to dress as it does?" Young people want to know why and so do many others.

7. THE FINDINGS OF SCIENCE

"What the Kinsey figures show ... is that a great revolution in American women's sex habits occurred in the 1920's." "The women born before 1900, and thus well into adulthood by the flaming '20's, fully 86% were still virgins if unmarried at the age of 25. But among those who have grown up since then this figure has declined to 64%, meaning that more than a third of today's unmarried women are no longer virgins at 25. Of all the married women in the sample, almost exactly half were no longer virgins when they married -- and THIS FIGURE WOULD BE EVEN HIGHER IF COMPUTED FOR TODAY'S WOMEN ONLY." LIFE, Aug. 24, 1953, p. 45 (capitals mine).

Why this great decline in women's morals beginning in the '20's? What began then to start womanhood downward? Her home has not change, Her church has been the same. Her food and comforts have been better. But in the '20's she cut and bobbed her hair. Lipstick and paint and all the rest became the rage. She declared her freedom and called God's Word antiquated. But she fell just the same. God told womanhood not to dress this way because God knew what the results would be. Many a girl has walked by faith in the "Old Paths" bearing the jeers of so-called bobbed headed Christians because she was willing to walk by faith in God's Word not knowing "why" but now science shows us "why." As always, true science and the Scripture agree.

The Bible calls this sin fornication (any immoral act) and adultery (immoral acts after marriage). Concerning these sins we read in I Cor. 6:9, "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind." Revelation 21:8 calls them whoremongers

and says that they "shall have their part in the lake which burneth with fire and brimstone: which is the second death." A young man with whom I studied for the ministry is today a bartender because he refused to go back to the girl he had robbed of her virtue and ask forgiveness. This sin is robbing many of heaven, but Jesus can forgive and help you get it righted.

Are you professing to be a Christian, but by your dress appealing to the base and sinful in them who are weak while excusing yourself by saying, "Am I my brother's keeper?" God calls such conduct whorish and makes those doing it responsible for increasing the number of transgressors among men. "For a whore is a deep ditch; and a strange woman is a narrow pit. She also lieth in wait as for a prey, and INCREASETH THE TRANSGRESSORS AMONG MEN." Prov. 23:27, 28 Many so-called Christian women will be surprised at the judgment (or will they) when they see the total effect of their worldliness.

8. THE FIRST DUTY OF A CHRISTIAN GIRL

I Tim. 2:9, "In like manner also, that women adorn themselves in modest apparel ..." The Scripture says, "Adorn." It does not say to dress in black, or slovenly, or like grandmother, or disgustingly. It is the duty of a Christian girl to dress attractively. She is to "adorn (herself) in modest apparel." The Greek for modest, besides meaning modest, means also "well arranged." God never put a premium on looking unattractive. It is a disgrace to His cause. A Christian girl must appear attractive. God only forbids that "dress which will sell her sex instead of advertising her as a companion for life with sterling character and noble ideals. God does not frown on a woman using colors in her dress. No doubt it could be "run into the ground" though. Dress beautifully, dress attractively, dress carefully, but don't dress suggestively or worldly or too expensively.

Wesley in his NOTES translates this part of I Tim. 2:9 thus: "Likewise that women adorn themselves in decent apparel ..." ... The first thing that the demoniac of Gadara did when Jesus cast out the devils was to put on clothes. The same is true today. When Jesus comes in, clothes come on. A saved experience will put sleeves in the dress, make it long enough, put on hose, raise the neck and back lines besides making several other minor changes. As long as the devil is in control, he keeps the clothes off. Mark 5:15: "And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, AND CLOTHED, AND IN HIS RIGHT MIND: and they were afraid."

The complete reading of I Tim. 2:9, 10 is, "In like manner also, 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." If you look up the English word "broided" in a dictionary you will find that it means braided. This I consider an improper translation. Wesley translated it "Not with curled hair" in his notes. Way back in 400 A.D., nearly 1600 years ago when the Greek language was still widely used, Jerome in translating his famous Vulgate in the Latin also understood this phrase to mean "Not with CURLED hair." The Spanish and French also so translate it, "Not with curled hair." God does not forbid braided hair but does condemn clearly curled hair. If one has naturally curly hair, they are not to try and straighten it.

It is the act of curling artificially that God condemns. This sin of curling the hair naturally goes with cutting it and so makes it two fold, cutting and curling.

This command not to curl the hair is found twice in the New Testament. In I Peter 8:3 we read, "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel." Here again if you looked up the English word plaiting you would find it meant braided. But again Wesley, the Vulgate, the French and Spanish say, "Whose adorning let it not be that outward adorning of curling the hair ..." The Greek word here means "Curl" and not braid and was so understood by the elder translators. The translation broid or braid is only recent. If it were not a sin to curl the hair, the time and money wasted doing it would make it a sin.

Another oddity in the dress problem is that God did not say that it was affected by the weather (too hot to wear hose or sleeves) nor by Hollywood, nor by what others do who PROFESS to be Christians, nor by headaches (real or supposed) nor by the opinions of others (not even preachers nor evangelists can change God's Word). Be sure your practice can be supported by Scriptures bearing on the subject.

Some look at others who are seemingly a success for God and yet dress worldly or questionably. I can name you three ministers who were having their biggest success in soul winning at the very time they were secretly entering immoral relations with other women besides their wives. That is why Jesus said in Matt. 7:22, 23, "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me ye that work iniquity." The seeming success or joy or peace of a Christian life which is worldly in dress and contrary to God's Word is only apparent and not real. Jesus gives the key in the verse just preceding the ones quoted: "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; BUT HE THAT DOETH THE WILL OF MY FATHER WHICH IS IN HEAVEN." Matt. 7:21.

Yet others stumble over the parables of Jesus or Old Testament examples. They say that a ring was put on the hand of the prodigal son when he returned. That is true. But we must remember that Jesus did not put His approval on everything He included in His parables. For example, if Jesus approved of rings here then He also approved of dancing for they had one to celebrate the boy's return. If He approved of rings and dancing because He mentioned them in His parable, then He also approved of dishonest bookkeeping for He even has the lord commend the unjust steward for doing it. "And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light." Lu. 16:8. Yet others stumble because the Old Testament mentions many things without approval or disapproval. For example, Isaac put jewelry on Rebecca when he met her. The Bible also mentions this without comment. In the light of the entire Bible, both actions were wrong.

And now, my friend, a personal word from the editor of this article. My desire has been solely to give to the sincere, inquiring heart a better understanding of the Word of God. The true Christian will not only "Keep His commandments, but will do those things which are pleasing in His sight." I have endeavored to leave out sarcasm or personal opinion because it matters not what I think or say but rather what God's Word contains when we stand at the judgment. I desire to so

teach God's Word that none may say at the judgment, "You, as God's servant, put your approval on, or were strangely silent on the thing that has damned my soul."

-- David Budensiek --

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ENDNOTES

1 From: The Bible: A New Translation, By James Moffatt. Copyright 1922, 1936, And 1950 Harper And Brothers. Used By Permission.

2 From: Weymouth's New Testament In Modern Speech. Harper & Brothers. Used By Permission.

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