

BE YE HOLY; FOR I AM HOLY

I PETER 1:13

13 Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;

I PETER 1:14

14 As obedient children, not fashioning yourselves according to the former lusts in your ignorance:

I PETER 1:15

15 But as he which hath called you is holy, so be ye holy in all manner of conversation;

I PETER 1:16

16 Because it is written, Be ye holy; for I am holy.

I PETER 1:14

14 As obedient children, not fashioning yourselves according to the former lusts in your ignorance:

As obedient children, □ *Greek*, "children of obedience": children to whom *obedience* is their characteristic and ruling nature, as a child is of the same nature as the mother and father.

That is, conduct yourselves as becomes the children of God, by obeying his commands; by submitting to his will; and by manifesting unwavering confidence in him as your Father, at all times.

In biblical language, to be a child of something is to be controlled by that something. "Children of obedience" therefore are those who are obedient.

I PETER 1:14

14 As obedient children, not *FASHIONING yourselves according to the former lusts in your ignorance:

FASHIONING: suschematizo {soos-khay-mat-id'-zo}
conform to, fashion (one's) self according to, to conform one's self to one's mind and character, to another's pattern, fashion one's self according to, changeable, and unstable.

The remarkable word: {soos-khay-mat-id'-zo} Implies that men who live in sensual lusts take up the likeness of those lusts into themselves, and are made, not as man was at first, after the likeness of God, but after the likeness of those lusts of the flesh which are not of the Father, but are of the world.

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I PETER 2:9

9 But ye are a *CHOSEN *GENERATION, a royal *PRIESTHOOD, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

CHOSEN: eklektos {ek-lek-tos'}

picked out, chosen by God, to obtain salvation through Christ; choice, select, i. e. the best of its kind or class, excellence preeminent: applied to certain individual Christians

GENERATION: genos {ghen'-os}

Kind, offspring, family, stock, race, nationality or descent from a particular people, the aggregate of many individuals of the same nature, kind, sort or species

PRIESTHOOD: hierateuma {hee-er-at'-yoo-mah}
the office of a priest, the order or body of priests

I PETER 2:9

9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

I PETER 2:10

10 Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.

I PETER 2:11

11 Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul;

I TIMOTHY 2:9

9 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;

HISTORY

Ephesus was a wealthy commercial city, and some women there competed against each other for attention and popularity. In that day expensive hairdos arrayed with costly jewelry were an accepted way to get to the top socially.

Paul admonished the Christian women to major on the "inner person," the true beauty that only Christ can give. He did not forbid the use of nice clothing or ornaments. He urged balance and propriety, with the emphasis on modesty and holy character.

from Bible Knowledge Commentary/Old Testament:

The women who came to the Christian assemblies in Ephesus arrayed themselves in costly attire, and sometimes made unbecoming display of their personal charms till the custom was becoming the sensation, if not the scandal, of the city.

The specifics Paul mentioned (braided hair or gold or pearls or expensive clothes) are not wrong in themselves, but become inappropriate when they indicate misplaced values (cf. 1 Peter 3:3).

In the Ephesian church these styles may have been associated with the local temple prostitutes. Christians must be careful about letting a pagan culture set their fashions.

ADAM CLARKE SAID:

It is the extravagance in ornaments and costly garments that Paul rebukes. In fact, the passage is not condemning any one style, ornament, or such,

but demanding moderation in dress and behavior in general as women professing godliness. When either men or women live primarily for dress and outward show, it is wrong.

But (which becometh, etc. - That is: Good works are the only ornaments with which women professing Christianity should seek to be adorned. The Jewish matrons were accustomed to cry to the bride: "There is no need of paint, no need of antimony, no need of braided hair; she herself is most beautiful. "

The eastern women use a preparation of antimony, which they apply both to the eyes and eyelids, and by which the eye itself acquires a brilliant lustre.

JOHN GILL:

Not with brodered hair, or plaited, The Jews had women on purpose for this business; Mary Magdalene is thought to have her

name from hence; Or gold, or pearls, or costly array: not that the apostle forbids all use or wear of such things.

It was a complaint of Chrysostom's many hundreds of years ago, that some who came to public worship, appeared in such a dress, as if they came rather to dance than to pray; such apparel should be avoided: it is said of Pythagoras, that he taught the inhabitants of Crotona,

the men literature, and the women chastity and modesty; and by his disputations so far prevailed upon the latter, as to lay aside their garments of gold and other ornaments of their dignity, as instruments of luxury;

all which they brought into the temple of Juno, and dedicated them to that goddess; declaring, that shamefacedness or chastity, and not garments, are the true ornaments of matrons.

POOLE SAID:

The apostle condemneth not these ornaments where they are suited to the quality of women, but where they are too excessive with respect to the purse of those that wear them, or take up more time to be spent in putting them on than is fit to be so spent, especially on a sabbath day,

or where they are put on out of pride, or to make a vain show, or are of that nature and fashion as they speak an unchaste or an immodest heart, or may cause scandal to others.

ADAM CLARKE SAID:

The extravagance to which the Grecian and Asiatic women went in their ornaments might well be a reason for the apostle's command.

When either women or men spend much time, cost, and attention on decorating their persons, it affords a painful proof that within there is little excellence, and that they are endeavoring to supply

the want of mind and moral good by the feeble and silly aids of dress and ornament.

Were religion out of the question, common sense would say in all these things: Be decent; but be moderate and modest.

ALBERT BARNES SAID:

Females in the east pay much more attention to the hair than is commonly done with us. 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.

Or gold, or pearls. It is not to be supposed that all use of gold or pearls, as articles of dress, is here forbidden; but the idea is, that the Christian female is not to seek these as the adorning which she desires, or is not to imitate the world in these personal decorations.

It may be a difficult question to settle how much ornament is allowable, and when the true line is passed. But though this cannot be settled by any exact rules.

Any external decoration which occupies the mind more than the virtues of the heart, and which engrosses the time and attention more, we may be certain is wrong. The apparel should be such as not to attract attention; such as becomes our situation;

such as will not be particularly singular; such as shall leave the impression that the heart is not fixed on it. It is a poor ambition to decorate a dying body with gold and pearls.

When the *heart* is right; when there is true and supreme love for religion, it is usually not difficult to regulate the subject of dress. *Costly array*. Expensive dress. This is forbidden, for it is foolish; and the money thus employed may be much more profitably used in doing good.

"Costly array" includes that which can be ill afforded, and that which is inconsistent with the feeling that the principal ornament is that of the heart.

John G. Butler says:

"Not with braided hair" This braiding (sometimes translated "plaiting") of the hair does not attack pig tails and hair braiding. It speaks of a particular practice in Paul's day.

Women braided their hair in order to pin to it all sorts of gaudy, expensive jewelry. They would try to outdo each other in a vain show of wealth and beauty.

"Not with . . . gold, or pearls, or costly array". The exhortation here does not forbid jewelry but forbids extravagant expense.

"But, which becometh women professing godliness, with good works" (1 Tim 2:10). Here the figure is used to dress in character, such as, in honesty, charity, humility, and purity.

These attributes of character exceed the beauty of any material apparel. It is not wrong for a woman to look attractive but the most important attractiveness is holy character.

THE SCRIPTURAL TEACHING ON HAIR

In the first section of I Corinthians (verses 3-16), the length of one's hair symbolizes and represents his relationship to God and

to the immediate authority God has placed over him.

God in a sovereign choice, determined that a woman's long hair would be a glory to her and a sign of her submission to her husband. The long hair is not itself submission; it is a symbol of submission.

The man's uncovered head is not itself submission; it is a symbol of his submission to Christ.

I Corinthians 11:17-34 introduces a new set of symbols. Here, the bread and cup of the Lord's Supper represent, or symbolize, the body and blood of our Lord (I Corinthians 11:23-25).

The bread is not the flesh of Christ; it symbolizes the flesh of Christ. The fruit of the vine is not the blood of Christ; it symbolizes the blood of Christ.

Can we, since these are but symbols, disregard or treat lightly the bread and the cup? No, for to disregard the symbol is to disregard the thing symbolized. Paul addressed this issue when he said,

"Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord" (I Corinthians 11:27).

The key word here is unworthily. GREEK LEXICON *anaxios* {an-ax-ee'-oce} in an unworthy manner, This isn't just speaking of the personal worthiness of the one partaking of the Lord's Supper; it also addresses the manner in which he partakes of it.

One who partakes of the Lord's Supper unworthily partakes of it irreverently That is, he does not give due regard to the sacredness of the moment. If one, in partaking of the Lord's Supper,

does not give the bread and cup the reverence due them as symbols of the body and blood of our Lord, he shall "be guilty of the body and blood of the Lord. "

Similarly, though the length of one's hair is but a symbol of a spiritual reality, to disregard or cast away the symbol is to directly attack that which is represented by the symbol.

God has chosen for the length of people's hair to symbolize their relationship to Him and to the authority He has placed over them.

I CORINTHIANS 11:3

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.

I CORINTHIANS 11:4

4 Every man praying or prophesying, having his head covered, dishonoureth his head.

I CORINTHIANS 11:5

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.

I CORINTHIANS 11:6

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.

The word "if" here may be translated "since. " In other words, "If it is shameful (and it is—note the condition of fact) for a woman to have her hair cut or her head shaved, then, of course, she should have her head properly covered" (*The Expositor's Bible Commentary*).

The term, SHAME here is *aischron*, from *aischros*, which means, "base, shameful, of that which is opposed to modesty or purity" (W. E. Vine, *Expository Dictionary of New Testament Words*).

Arndt and Gingrich state that the term means, "ugly, shameful, base" (*A Greek-English Lexicon of the New Testament*).

Notice that the same term is found at 1 Corinthians 14:35 regarding the shame of a woman who would dare to speak in the public meetings of the assembly, and it is found in Ephesians 5:12 of the disgrace of speaking of the perverse things done by sinners in secret.

Therefore, according to Paul's comments, it is disgraceful, shameful, and ugly for a woman to "have her hair cut off" (which some women do) or have "her head shaved" (which few would do).

I CORINTHIANS 11:6

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.

The word "shorn" is simply the past participle of "shear," which means "to cut. " This is the meaning of the Greek word *keiro*, from which "shorn" is translated.

SHORN: GREEK LEXICON -- STRONG'S NUMBER 2751

keiro {ki'-ro}

to shear: a sheep; to get or let be shorn, of shearing or cutting short the hair of the head

To be shorn or to shear is to cut or remove any amount. The amount is irrelevant; it's the fact that it's cut that is a shame. If any amount is removed it is the same thing as if it were completely shaved. The woman's hair is to be uncut which means the woman's head is to be covered.

I CORINTHIANS 11:7

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.

God has chosen that a man's uncovered head reflects His image and glory in man; woman's covered head reflects the glory of man.

This reflected glory is based on the order at creation.

I CORINTHIANS 11:8

8 For the man is not of the woman; but the woman of the man.

I CORINTHIANS 11:9

9 Neither was the man created for the woman; but the woman for the man.

I CORINTHIANS 11:10

10 For this cause ought the woman to have *POWER on her head because of the angels.

POWER: exousia {ex-oo-see'-ah}

Authority, right, liberty, power of choice, the power of authority (influence) and of right, the power of rule or government (the power of him whose will and commands must be submitted to by others and obeyed)

THE COVERING

I CORINTHIANS 11:14

14 Doth not even nature itself teach you, that, if a man have *LONG hair, it is a shame unto him?

LONG: komao {kom-ah'-o}

to let the hair grow, have long hair

I CORINTHIANS 11:15

15 But if a woman have long hair, it is a glory to her: for her hair is given her for a covering.

The words "have long hair" in these verses are translated from the Greek word komao, which means "to let the hair grow. "

GREEK LEXICON -- STRONG'S NUMBER 2863

komao {kom-ah'-o}

to let the hair grow, have long hair

This further explains verse 6, which declares it to be a shame if a woman's hair is shorn (cut) or shaven.

Her long, uncut hair is a glory to her, for it illustrates her loving submission to her husband or father.

On the other hand, it is a shame for a man if he allows his hair to grow uncut. For a man to cut his hair reflects his submission to Christ; uncut hair on a man symbolizes rebellion against Christ.

I CORINTHIANS 11:15

15 But if a woman have long hair, it is a glory to her: for her hair is given her for a covering.

(from Wiersbe's Expository Outlines on the New Testament)

Paul is often accused of being critical of women and placing them in an inferior position, but this is not true. He realized that God is a God of order, and that when anything is out of order, there is confusion and loss of power.

Paul nowhere teaches that women are inferior to men in the eyes of God, but rather that God has laid down the principle of headship (not dictatorship) that makes Christ the Head of man and man the head of woman.

At Corinth, this important principle was being violated. Women were competing with men for public leadership in the church.

Furthermore, in the observing of the Lord's Supper, women were not keeping their proper place. and were coming with their heads uncovered; it is this matter that Paul now discusses.

Keep in mind that Corinth was an immoral city, with temple "priestesses" who were prostitutes. One mark of a sinful woman was her short hair. Even among the Jews, a shorn head was a mark of immorality (see Num 5:11-31, especially v. 18).

So, Paul warns the women of the church not to lose their testimonies by worshiping in public without a veiled head. That veil (or covering) was a mark of subordination to the Lord and to their husbands and a recognition of the principle of headship. Then he says: for her hair is given her for a covering.