

1 Tim. 2:9 & 1 Peter 3:3-6

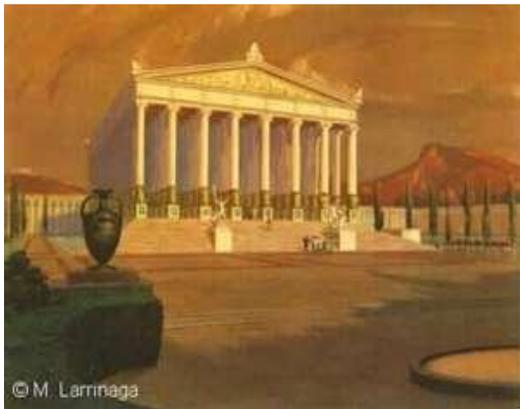
~ In Light of Ancient History ~

“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. Let the woman learn in silence with all subjection. But I suffer not a woman to teach nor to usurp authority over the man...”

*“Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; 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, being in subjection unto their own husbands: Even as SARA obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement.”*

Two big mistakes Pentecostal/Apostolic and Holiness churches make in trying to interpret these two parallel texts is in (1) Totally omitting the historical background of the passages. The Apostles were NOT addressing problems in TODAY'S churches. Attempting to force these passages to fit into a modern setting distorts the TRUE meaning of Scripture. (2) Failure to reconcile both the Old and New Testaments without contradiction.

Artemis/Diana Worship



Ancient Ephesus was built upon the cult and temple of Artemis, to the Greeks, Diana to the Romans. Understanding the religion of Artemis/Diana is important in understanding the words Paul wrote for the women there.

The Artemis worshiped in Greece was the virgin goddess of hunting, but, in Asia Minor, during the Roman times, she was identified with the Phrygian mother-goddess Cybele, a sensuous nature goddess. Ephesus was distinguished by its devotion to a strong mother goddess and stood as a bastion of feminine supremacy in religion. The goddesses of love in Syria and Asia Minor all owed their origin to the earlier Babylonian and Assyrian Istar through the link of the Phoenician Astarte. She was adored in Palestine under the name Astoreth. Associated with



the various fertility cults she became the patroness of **ceremonial prostitution**, which was a part of her worship at Ephesus. The fertility principle was often deified, which means Diana's followers worshiped sex and glorified prostitution.ⁱ

Sacred Prostitution

The temple of Artemis was known throughout the ancient world for its temple prostitutes. They were called *hierodules*, *hetaerae*, *courtesans*, and *priestesses*, and there were thousands of them. Priestesses were called bees (*melissai*)—there were so many of them. Bee imagery was an important component of the cult. Artemis herself, was queen bee, and her priests were called drones. The Priestesses passed through three ranks, the honeybees (or postulants), priestesses and senior priestesses. The bee priestesses appear on some

of the statues, with wings attached to their backs, their naked torsos seeming to emerge from flowers. We can see the honeybees, alternating with actual bees, carved into the statue of the Ephesian Artemis.ⁱⁱ

Sexual union was used in the pagan mysteries to heighten or portray religious experience and the way to become one with the deity.ⁱⁱⁱ Women were viewed as superior to men in the Artemis cult, possessing secret divine knowledge. Men would receive divine knowledge through engaging in sexual rituals with female priestesses.^{iv} Mystery religions offered illumination and salvation through sex. Union with a surrogate of the deity prefigured the marriage with the gods which was anticipated in the afterlife.^v “Sacred marriage” as enacted by priest and priestess or by sacred prostitute and worshiper, affected a union with the god, bringing salvation and fertility. Cult prostitutes constituted a significant proportion of the Ephesian population both in the world-famed temple of Artemis (Diana) and also at the temple of Aphrodite (Venus) the harlot. The office of temple courtesan, whether temporary or permanent, was considered commendable.^{vi}

The worship of Diana was not confined to Ephesus but was prevalent in nearly all the cities of Asia, in many places on the Greek mainland, in the south of Gaul, Syria, and in Rome itself. She was “worshipped throughout the province of Asia and the world.” (Acts 19:27)

The Situation at Ephesus

The prevailing theme of 1 Timothy is that of refuting false teachings—approximately 1/3 of the Epistle of 1 Timothy is devoted to false teachings— the job Paul had left Timothy to do when he went into Macedonia.

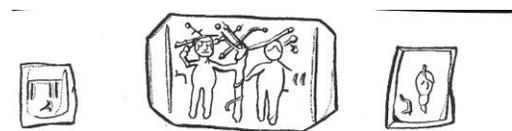
Opposition to true doctrine at Ephesus was mentioned by Paul in his speech at Miletus and is apparent elsewhere in the Epistles (1 Cor. 16:8,9; Eph. 4:14; Eph. 4:17-24; 5:6-14). The nature of these false teachings can be inferred from Paul's objections to them. They were characterized by error concerning the Jewish law (1:7); great attention to genealogies and fables (1:4; 4:7; compare Titus 1:14; 3:9); blasphemy (1:20); immoral practices (4:2); a denigration of marriage and a demand for dietary abstinence (4:3); a denial of the resurrection of the body (2 Tim. 2:18).

The church at Ephesus is commended in the book of Revelation, because it hated the deeds of the Nicolaitans. Ephesus, one of the major religious centers of the ancient world, was the bastion of a strongly developed *theological* system.^{vii} We do not have far to look in the ancient world for a religious system which meets all the descriptions, and that is:

“Gnosticism”

The Nicolaitans were a sect of *gnostics*.^{viii} Gnostic teachings ran rampant during the 1st century, which were famous for infusing Christian and pagan beliefs. Paul's first letter to Timothy was written during the infancy of the Church when many of the heresies were still in the formative state. Information came later when the Church Fathers, Clement of Alexandria (2nd cen.), Irenaeus (late 2nd cen.) and Hippolytus (3rd cen.) wrote extensively about them. Paul confronted the formative errors while the later Church Fathers dealt with the full-blown heresies.^{ix} Gnosticism was characterized by an opposition to traditional Jewish scriptures, esp the first few chapters of Genesis. Gnosticism gained its name from *gnosis*, the Greek word which is used to indicate knowledge. Gnostics claimed that they had special secret knowledge.^x Ancient writers attest that distorted stories, including perversions of Adam and Eve, the serpent and the garden were circulating in the 1st century, although gnostic-like myths (fables) were afloat as early as the 2nd or 1st century B.C. Mythologizing Eve as the one who brings knowledge and meaningful life to Adam was a theme.^{xi}

Ephesus stood as a bastion of feminine supremacy in religion. The female-focused cult of Artemis taught female superiority and dominance—that woman was created before man. As Christian and pagan beliefs intermingled, Gnostics taught that Eve was created FIRST, and Adam received life from her. Eve was called the “Illuminator”.^{xii} Eve was exalted as the “bringer of life” to Adam, hence her name, “the mother of all living.” When she ate of the tree of knowledge she allegedly received the hidden knowledge God had kept from them. Rather than calling her act sin, it was exalted as superiority.^{xiii}



11. Amulet depicting Eve giving knowledge of good and evil to Adam.
Drawing by Louise Bauer

In Asia Minor an amulet was recovered that bears a scene of initiation. The amulet shows Eve dispensing the knowledge (*gnosis*) of good and evil to Adam. E. R. Goodenough identifies the amulet as gnostic in view of the total lack of shame displayed – a marked contrast to Christian art. Beside the tree are the Hebrew letters *heth* and *daleth*, which Birger Pearson suggests stand for life and knowledge: “the two trees of Gen. 2:9 understood

gnostically as a single tree portrayed on the amulet.” Life and knowledge are the two blessings which gnostic myth maintains Eve bestowed on Adam.^{xiv}

Gnostics too introduced initiates to divine knowledge (*gnosis*) through sexual activity. In certain gnostic traditions, sex was very much a part of the sacrament. Women imparted “knowledge” to men through the sex act (we must bear in mind that the Bible uses “to know” as a euphemism for sex.)^{xv}

The Nicolaitans were consistently accused of attributing a sacramental nature to sexual immorality. While some Gnostics were highly ascetic and forbade copulation of any sort, others demanded promiscuity as part of the cult.^{xvi} Cybele was worshiped in wild, orgiastic rites which were in time assimilated to a veneration of Adam, Eve and the Serpent. Isis at times became virtually indistinguishable from Artemis of Ephesus. Eve, the mother of all living, became closely identified with Isis in gnostic stories.^{xvii}

We cannot explain women’s adorning in 1 Tim. 2:9 and omit women teachers, for the subject immediately follows that of their adorning. In fact, the entire passage of 1 Tim. 2:5-9 ties in together. “For there is one God, and one **mediator** between God and men... I will therefore that men pray every where, lifting up holy hands... In like manner also, that women adorn... I suffer not a woman to teach, nor to usurp authority...” Some of the false teachers at Ephesus were female—either teaching formally or teaching behind the scenes. Gnostics taught that Eve received secret knowledge when she ate from the forbidden tree; female teachers could give that knowledge.^{xviii}

Paganism abounded with gods and mediators. There was a long tradition in ancient religion of female figures, both human and divine, who served as mediators. Plutarch described Isis, a popular goddess at Ephesus, as a mediator of divine grace. Plutarch identified her as “the feminine spiritual principle” of which Plato had spoken. It is this feminine spiritual principle which often served as mediator. The cult personnel of the great temple of Artemis numbered into the thousands, some of whom certainly stood in an intermediary position between the deity and her worshipers. Mystic knowledge resided not only in feminine figures of sacred literature but in actual gnostic women who were willing to share their arcane secrets. Gnosticism placed great emphasis upon the role of the feminine mediator. In Gnosticism men could learn hidden knowledge only from a woman. Eve served as a mediator of truth.^{xix}

Because of Paul’s commitment to the sole mediatorship of Christ, Paul asks that all men pray directly to God without an intervening priest. They are to lift holy hands toward heaven in the gesture of a priest, and women are to pray likewise, modestly dressed. Christian women’s attire set them apart from *other religious ladies!*

Catherine Clark Kroeger, Ph.D., focused her area of study on ancient women and the writings of Paul concerning women. Her book, *I Suffer Not a Woman*, written with her husband, is considered “ground-breaking” for its excellent scholarly work on the Greek text of 1 Tim. 2: 11-15. She helps shed light on the text:

“Women are bidden to dress modestly and with propriety (vv 9-10)—surely a necessity in a city which boasted thousands of prostitutes. **SUMPTUARY LAWS forbade any but harlots the adornment Paul here proscribes.** In Ephesus, where a great multitude of **sacred courtesans** were

attached to the shrine of Diana, women had much to unlearn. Prostitutes were active in many areas of ancient life, and some of these found Christ as well.

This enjoinder might also have been a warning to women who sometimes **disrobed during worship**. A magnificent fresco in the Villa of the Mysteries at Pompeii shows a group of naked women participating in a celebration of the mysteries of the god Dionysus. Furthermore, it was sometimes an act of piety and blessing for a pagan woman to **raise her skirts to the waist**. By contrast, modesty, **rather than fertility**, was a priority in Christian services of prayer.”

The first **sumptuary law**, the *lex Oppia*, was under the Roman Republic and enacted in 215 B.C. It ruled that women could not wear more than half an ounce of gold upon their persons and that their tunics should not be in different colours.^{xx} The *lex Oppia* was repealed in 195 B.C., for it had been passed in war time, a period of shortages and of peril. It had drastically limited the amount of costly goods – sumptuous clothing, gold, jewelry – that a woman could own without these items being considered unnecessary and unlawful luxuries. After peace and prosperity had been reestablished, the law was repealed to allow women to enjoy these items that were proper to their sex. Lucius Valerius, a Senate member, argued that women could not aspire to the public, religious, political, or military honors reserved for men, and that for them the only possible signs of distinction were beautiful clothing and jewelry.^{xxi} More sumptuary laws followed, which served to keep the classes of women distinct. Prostitutes were not hard to recognize. Dr. Kroeger states:

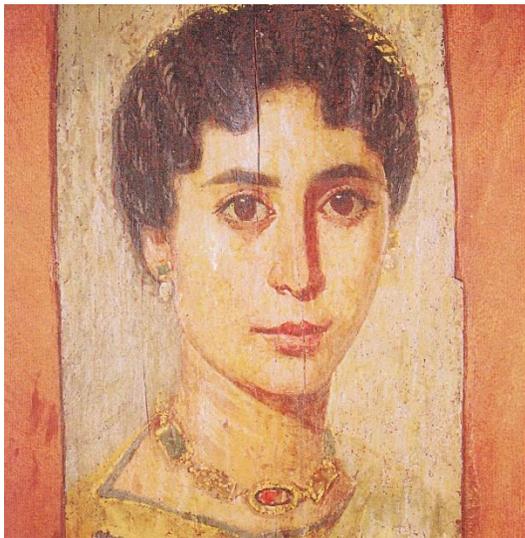
“OSTENTATION in dress was frequently a sign of promiscuity in the ancient world.”

The jewelry, clothing, braids, and pearls mentioned in v9 were not worn **moderately**, but the look of the *hetaerae* was outlandishly overdone, which in our modern culture, would not be considered tasteful. Philo, a Jewish Hellenistic philosopher of the 1st century, gives his description of a prostitute in his work, *The Sacrifices of Cain and Abel*: (also see John’s description in Rev. 17:4)

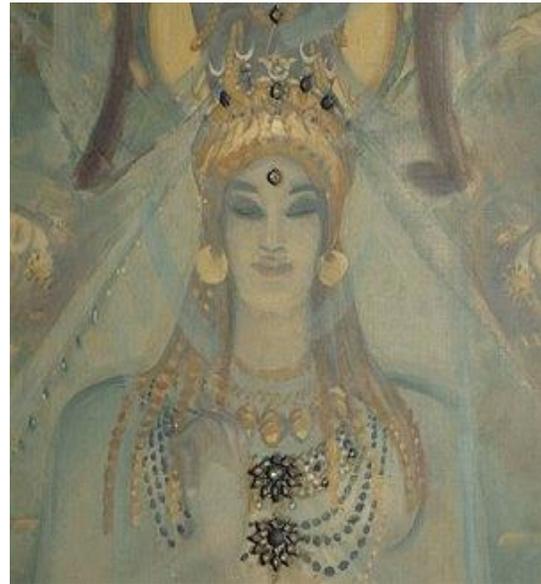
“bedecked with a **multitude** of gold chains and bracelets as having her hair dressed in **elaborate** braids... and her expensive clothes embroidered **lavishly** with flowers.” (19-21)^{xxii}

UPCI author, David K. Bernard, in *Practical Holiness A Second Look*, on one hand acknowledges the two texts are referring to “ostentation”^{xxiii} but attempts strenuously to put the texts into a modern day context missing the main element in the historical background, which is the look of the *hetaerae*. Bernard regards the texts as commandments against today’s wearing of all ornaments that have no functional purpose, which is how he sees the meaning of “ostentation.”

Wealthy men would flaunt their riches through their wives, and sumptuary laws were meant to curtail ostentation, but prostitutes were exempt. It was not the wearing of jewelry, per se, but the AMOUNT of it that distinguished the high-class prostitutes, who could wear jewelry HANGING ALL OVER THEM. Ancient Greek and Roman women loved jewelry, and nearly all women could afford some jewelry, but we need to look at the meaning of “ostentation” in the **Roman Empire**.



A Roman mummy portrait shows a matron wearing gold earrings and necklace set with gems and a gold fillet. This was NOT “ostentatious.”



The painting of the goddess of love, Astarte, gives the right idea of the meaning of “ostentatious.”

How “Costly” Was “Costly”?

Within what price range would “costly array” have been in the Apostles’ day? One denarius was a day’s wage for the average laborer. A **costly** garment could cost up to 7,000 denarii, which was, at minimum, 2 years’ salary. Lower quality garments cost 500-800 denarii.^{xxiv}

A *hetairai* was given expensive gifts—luxurious clothing and jewels—in return for giving a man so much of her time and attention. Some of the *hetaerae* were **very** rich. We know the names of some of the *hetaerae*. Phryne, whose lovers included the orator Hyperides, the painter Apelles, and the sculptor Praxiteles. These and other patrons made her so wealthy that when Alexander the Great destroyed Thebes, Phryne offered to rebuild the city at her own expense!^{xxv}

Braids

Dr. Kroeger tells us we generally consider braids as dowdy, but Apuleius, the Roman philosopher and scholar, considered them **seductive**, and apparently he was not alone. A practice of the *hetairai* was to elaborately interweave gold and pearls into their hair.

According to the *Talmud*, Jewish women also braided their hair. It was considered labor and forbidden on the Sabbath (*Shabbat 95a*). Greek and Roman women, who were normal Citizen wives, also braided their hair, but the braided hairstyles worn by the *hetairai* were elaborate.

Pearls

Pearls were the most expensive gems of the ancient world. They were 3 times the value of gold. Pearls were used by the *hetaerae* to dress up the hair, fingers, earrings, garments, and sandals. They would also hang gold on their sandals and dresses.^{xvii}

“Authenein”

So, now here we have women showing up for Christian prayer services at Ephesus giving the impression of the PRIESTESSES OF DIANA. The Apostle refutes the notion of mediators in 1 Tim. 2:5 and refutes the “flip-flopped” version of Adam and Eve in vv 13-4: “For Adam was first formed, then Eve...” Dr. Kroeger offers insight:

“Previously they had been taught that fornication brought the worshiper into direct communion with the deity. It is worth noting that certain **Gnostics** and Nestorians employed **authentia** (Greek word translated, “usurp authority” in the KJV) to indicate a force binding together the fleshly and the divine. Virtually without exception, **female teachers** among the Greeks were **courtesans**, such as Aspasia, who numbered Socrates and Pericles among her students. Active in every major school of philosophy, these *hetairai* made it evident in the course of their lectures that they were available afterwards for a **second occupation**.”^{xviii}

The Greek word translated “authority” throughout the NT is *exousia*, used 32 times in the NT, and there is no question as to the correct meaning. It always means “authority.” Jesus gave power and authority (*exousia*) to His Apostles over evil spirits and the power of Satan (St. Luke 10:19). Paul could have used this common word if the issue had been women’s usurping men’s *exousia*, but instead he used one, rare Greek verb for both words, “usurp authority.” The Apostle used the word, **authenein**, not found any place else in the Bible and not commonly found in secular usage. Sacred prostitutes brought believers into contact with deity in much the same way the Gnostics used *authentia* to bind the flesh and the divine together. When sacred prostitutes converted to Christianity they had to unlearn these pagan practices.

Charles Trombley in his *Who Said Women Can’t Teach?* states that **authenein** had a sexual meaning and was linked to temple prostitutes that “believed fornication brought believers into contact with deity.” From p177 he says the word meant to “engage in sexual immorality as in a pagan religious setting.”^{xviii}

The attire of the women at Ephesus was the type associated with Diana’s worship and prostitution. Gnostics had essentially *Christianized* the office of Diana’s priestess. Not only were the women at Ephesus dressed the part but were employing *authentia* as well.

The etymological research of Kroeger revealed that *authenein* did not ordinarily have the meaning of “usurp authority,” “bear rule over,” or “domineer” until the 3rd or 4th century, well after the time of the NT. Essentially the word means “to thrust oneself.” The adjective, *authentikos*, still survives in English as “authentic.” Although the usages prior to and during the NT period are few and far between, they are briefs of murder cases and once to mean suicide, as did Dio Cassius. Thucydides, Herodotus, and Aeschylus also use the word to denote one who slays with his own hand, as does Euripides. The Jewish Philo, whose writings are contemporary with the NT, meant “self-murderer” by his use of the term. In Euripides the word begins to take on a sexual tinge. Love and death color the meaning.^{xxix}

The grammarian Phrynichus, writing approximately A.D. 180, explained that the word is composed of 2 parts – *autos*, “self,” and *hentos* from *hiemi*: to “thrust out from oneself” or to “desire.” The word should never, he announced, be used to denote tyranny, but rather murder by one’s own hand, as with a sword. (The sword was considered a phallic symbol in ancient Greece.) Moeris, also in the 2nd century, advised his students to use another word, *autodikein*, as it was less coarse than *authentein*. The charred fragments of a scroll excavated from the ruins of Herculaneum demonstrate the use of *authentein* in a parallel position to “those wounded by the terrible shafts of Eros.” The lines were penned by the rhetorician and obscene epigrammatist, Philodemus, who was nicknamed “Lascivus.”

Both in pagan and in heretical Christian tradition, there were rites in which a woman might be responsible for the murder of a man. Such a gesture would more likely be symbolic than actual, but this would not detract from its religious significance. Women frequently served as the officiants in the initiations of males into the mysteries, and the initiations were said to consist of three elements: things spoken, things shown and things done. Elements of both sex and death were portrayed.^{xxx}

In early Greek literature there are erotic references to death and slaughter. The idea is equally popular in Greek art. Among the Greeks there was a belief that sex sometimes brought death to men. Death was often the lot of those who mated with a goddess. Artemis as queen bee and her bee-priestesses were also dangerous, for to mate with a bee brings extinction to the male.^{xxxi}

The theme of murder by a female devotee of Artemis is found on several occasions in the ancient novels. A character named Melite appears in the priestly office of mystagogue (one who inducted an initiate into the mysteries in Ephesus) is also specifically called a murderess (*androphonos*). This epithet is used of the false teachers at Ephesus (1 Tim. 1:3). The scholar William M. Ramsay pointed out in connection with the cult of *Artemis Ephesia* that the queen bee kills the male who mates with her.^{xxxii}

Frequently there were elements of both sex and death in the rituals of some of the Gnostics. In several gnostic writings feminine figures “stripped a male of his power” through sex. It was also the way in which some bestowed spiritual grace or power on men.^{xxxiii}

Biblical texts view the promiscuous woman as one who leads a man to death. (Prov. 2:19, 9:18; Ecc. 26:22; 9:9).

In the period before the birth of Christ *authentes* came to mean the “author” or “originator” of an action. Such usage occurs in Josephus, Diodorus of Sicily, Eusebius and

Polybius. By the 2nd century AD the word was used for “creator” for a self-thrusting one could both murder and create. Most modern scholars accept the rendition of “original status” for *authentia* in 3 Maccabees 2:29.

In Egyptian magic and gnostic-papyri the terms *authentēs*, *autlientikos*, and *authentia* designated the original, the primordial, the “authentic”; and by the 3rd century, the concept of the primal source had merged with that of power and authority. In most ancient theologies, creative acts were also sexual ones.^{xxxiv}

Authentein, when used with the genitive, as it is in 1 Tim. 2:12, could imply not only to claim sovereignty but also to claim authorship. “To represent oneself as the author, originator, or source of something” was given in various dictionaries, such as the widely-used work of Cornelis Schrevel and the still-fundamental Stephanus’ *Thesaurus Linguae Graecae*.^{xxxv}

The word *didaskein* (to teach) is frequently accompanied by an infinitive which defines what was taught. “... Lord, teach (*didaskein*) us to pray...” (Luke 11:1). “Teaching (*didaskein*) them to observe all things...” (Matt. 28:20); Rev. 2:14, John calls to memory Balaam who taught (*didaskein*) Balak to throw a stumbling block before the children of Israel... Rev. 2:20 records of Jezebel, the prophetess of Thyatira, suffered to “teach (*didaskein*) and to seduce my servants... to commit fornication, and to eat things sacrificed unto idols...” The same construction (*didaskein* followed by an infinitive) occurs in 1 Tim. 2:12. We could appropriately translate, “I do not allow a woman to teach [someone] to maintain that she is the author of a man.”^{xxxvi}

Word Definitions

Strong’s Expanded Dictionary of Bible Words is the most complete, accurate and up-to-date Hebrew/Greek dictionary available, cross-referenced from standard dictionaries such as *Thayer’s* and *Brown-Driver-Briggs*:

Adorn: #2885 *kosmeo*, means primarily “to arrange, to put in order” (English “cosmetic”), hence, (1) “to adorn, to ornament,” (1a) one’s person, 1 Tim. 2:9; 1 Peter 3:3-5.

The Apostle did not mean women were to UN-adorn themselves, to make their appearance plain without ANY ornaments or beautification. We actually get the English word, “cosmetic,” out of the Greek word *kosmeo*. The Apostle said TO adorn themselves “modestly” as opposed to “ostentatiously”—the trademark of sacred prostitutes.

Modest: #2887 *kosmios*, means “orderly i.e. decorous: of good behavior; modest.” We can see from the definition of “orderly” that “ostentation” is contrasted. “Orderly” means “neat, well-arranged,”^{xxxvii} “Having regard for arrangement, method, or system.”^{xxxviii} This is opposed to women having jewelry hanging all over them, so well as an over-all look of being way overdone. Thayer and Smith’s *New Testament Greek Lexicon* defines *kosmios* as, “proper, respectable.”

The English word “**modest**” is defined as “having or showing regard for the decencies of behavior, speech, dress, etc.; decent,”^{xxxix} “decorous or decent; of women, not

improper or **lewd**.”^{xli} The English word, “**decorus**,” is defined as “marked by propriety and good taste;”^{xli} “characterized by dignified propriety in conduct, manners, appearance, character, etc.”^{xlii} “characterized by propriety and dignity and good taste in manners and conduct.”^{xliii} “**Propriety**” is defined as “conformity to what is socially acceptable in conduct or speech; conformity to established standards of good or proper behavior or manners; (plural) the standards of behavior considered correct by polite society”; synonym: “decency”^{xliiv} “**Decent**” is defined as “conforming to standards of propriety, good taste, or morality; free from obscenity”^{xliv} “**Obscene**” is defined as “offensive to morality or decency; indecent; causing **uncontrolled** sexual desire;”^{xlvi} “abhorrent to morality or virtue; specifically: designed to incite to **lust** or depravity.”^{xlvii}

Our study of the definition of “modest” leads us to some **strong words** that describe what “modest” is NOT, but we will look at the word “lust.” *The Girl in the Dress*, by UPCI author, Lori Wagner, states on p56: “For the guys around us, dressing modestly helps them maintain **pure thoughts**, not tempting them to lustful thinking” but does not define the word “lust.” On p68 she states: “...it is wrong for her to dress in a way that will cause a sensual response in the young men looking at her.” A feeling of sexual arousal at someone of the opposite sex is not “lust” but is normal and natural and a necessary prelude to marriage. The view that women cause men to “lust” with their clothes is a theme carried throughout the book. But, the author’s teaching on “modesty” is not that of causing “lust,” as defined in the dictionary, but just the mere *thought* of sex – an EXAGGERATION of the meaning of “decorum, or decency and propriety.”

“**Lust**” is not the mere *thought* of sex. “Lust” is defined as “**intense** sexual desire or appetite; **uncontrolled** or **illicit** sexual desire; a passionate or **overwhelming** desire or craving;”^{xlviii} “**intense** or **unbridled** sexual desire”.^{xlix} *Vocabulary .com* states, “Lust is a **strong craving** for sex. While *lust* isn’t a dirty word, it is a **strong word**. Lust is a **strong, powerful** desire, whether it’s a noun or verb. Someone greedy lusts for money. Someone gluttonous lusts for food. The most basic meaning of *lust* is an **unquenchable desire** for sex...” Restricting a woman’s wardrobe to clothing that totally eliminates her of any “sex” appeal is OUT OF BOUNDS of the dictionaries’ definitions for “modest.”

At the time Jesus said, “...whosoever looketh on a woman TO “**lust**” after her hath committed adultery with her already in his heart” (Matt. 5:28) women clothed from head to foot. Jewish women, so well as all women of the Roman Empire, who were of the class of respectable, married women – the matrons – were dressed “modestly.” What constituted “modest” and “immodest” in dress and adornment was defined in ROMAN LAW. “Immodest” applied to prostitutes who were characterized by obscenity: nudity, near nudity, toplessness or one breast exposed, short tunics and transparent dresses. The Greek word for common prostitutes, *pornai*, is where we get the word “pornography.”¹ (Read the article on 1 Peter 2:9 and 1 Peter 3:3 on the makeup page.)

On p129 Wagner actually blames women’s clothes for rape! Before jumping to conclusions one must study the resulting statistics of the studies made on the issue. Rape is not the result of sexual desire but is a crime of violence. Deut. 22:26 equates it with murder. Rapists target people in every manner of outfit. Provocative clothing does not increase one’s chances of being targeted by a sexual predator. According to a Duke study, “rapists look for signs of passiveness and submissiveness, which, studies suggest, are more likely to

coincide with more body-concealing clothing.”^{li} A writer and Professor of sociology and women’s studies states, “Women don’t cause rape by what they wear. ...plenty of assaulted women are not dressed sexily, including women draped in head-to-toe burqas. Interestingly, veiled women are blamed, too... Women, if you think dressing modestly will protect you, it won’t.”^{lii}

The daughter of King David, Tamar, was raped by her brother, Amnon, but she was dressed modestly in a garment that virgins wore who were kings’ daughters (2 Sam. 13:18). Jacob’s daughter, Dinah, was also raped (Gen. 34:2).

In a modern context “modest” clothing is conventional or conservative dress – that which is appropriate and respectable in polite society. “Modest” is not something of the look of a religious “cult” that subjugates women.

Apparel: #2689 *katastole*, “costume or apparel”; “to send or let down, to lower”, connected with *katastello* (*kata* “down,” *stello* “to send”), was primarily a garment let down; hence, “dress, attire,” in general (cf. *stole*, a loose outer garment worn by kings and persons of rank, -- English, “stole”). This word is actually used in an attempt to prove that women should always wear dresses. *The Girl in the Dress*, p84, states, “In the original Greek, the word that is translated “dress” means a garment let down, dress, or attire, and the word for “apparel” means well-arranged, seemly, modest, of good behavior.” The author got her definitions misconstrued here. *Katastole* means “dress – **not A dress** – but dress, attire” **in general**. For the people of the Roman Empire (BOTH sexes) *katastole* meant a ROBE, which wrapped around the body while the rest of the garment was “**let down, or lowered**” in graceful folds called “DRAPERY.” Their clothing was fairly loose and shapeless and required little sewing.

Katastole denotes **ANCIENT apparel**. No modern day European/American woman’s dress even slightly resembles a draped outer garment, or robe, worn by BOTH sexes in the Roman Empire. Our clothing more closely resembles that of the “barbarians” whose clothing required cutting, sewing and fitting. They wore tight-fitting clothes that showed the shapes of their bodies.^{liii}

There was no specific garment worn by Greek women called a *katastole*. They wore the *chiton* -- an inner tunic -- the *peplos* and an outer garment called the *himation*.^{liiv} The Jews and the Romans wore similar, corresponding garments. *The Girl in the Dress* states on p76, “The clothes God asked the Jewish people to wear were different – they set them apart. God’s people were visibly different and recognizable in whatever culture or society they lived in.” This is totally FALSE. God did not design the clothing of the Israelites. The only garment we could say God designed was the TUNIC, which He clothed Adam and Eve with and was the basic garment worn by BOTH sexes in ALL ancient civilizations.

In their codification of the law in the 1st century A.D., the Jews gave a list of clothes that might be rescued from a burning house on the Sabbath – the list indicates the value of clothes and mentions garments that were familiar at the time. The list is divided into 2 sections, for men and for women. Many of the names are GREEK names for the garments, but the basic patterns of clothing are EXACTLY THE SAME.^{liiv} The Hebrew *kethoneth* was the Greek *chiton* which corresponded to the Roman *tunica*. The Hebrew *simlah* was the Greek *himation* or the Roman *palla*. The Greek *peplos* corresponded to the Roman *stola*.^{livi}

The Hebrew word, *me'il*, is translated into the Greek *stole*. It stood for a variety of garments used only by men of rank or of the priestly order, rendered “ROBE.” It stands for the long garments of the scribes (Mark 12:38; Luke 20:46) and “best ROBE” in the story of the Prodigal Son (Luke 15:22). *Me'il* is defined by Brown, Driver, Briggs and Gesenius as “a garment worn over a tunic by men of rank; a long garment worn by David’s daughters; a garment of the high priest.”^{lvii}

Vine’s Greek New Testament Dictionary defines the English *stole* as a garment that denotes any “stately ROBE,” a long garment reaching to the feet or with a train behind. It is used of the long clothing in which the scribes walked, making themselves conspicuous in the eyes of men (Mark 12:38; Luke 20:46); of the garment worn by the young man in the Lord’s tomb (Mark 16:5); of the “best ROBE,” which was brought out for the returned prodigal (Luke 15:22); 5 times in the Apocalypse, as to glorified saints (Luke 6:11; Luke 7:9, 13, 14; Luke 22:14). In the *Septuagint* it is used of the holy garments of the priests, e.g. (Ex. 28:2; Ex. 29:21; Ex. 31:10).

Shamefacedness: #127 *aidos*, “(through the idea of downcast eyes); *bashfulness*, i.e (toward men).” *Aidos* is “a sense of shame, modesty” and is used regarding the demeanor of women in the church: 1 Tim. 2:9” The meaning of modest is similar to that of shamefacedness. It implies a becoming shyness, sobriety and proper behavior.”^{lviii}

Sobriety: #4997 *sophrosune*, means *self control*. It refers to having complete control over the passions and desires so that they are lawful and reasonable; a certain curtailment and regulation of passions, both removing those that are improper and excessive and also arranging those that are necessary to the proper time and in moderation.

The women at Ephesus may not necessarily have been dressed “scantily”, but we can see from the definitions their demeanor was immoral. These women had been trained in childhood in the **gross immorality** of the Phrygian cult. Dr. Kroeger states, “They must practice their newfound faith in quiet decorum rather than in the wild and clamorous orgies demanded by Ephesian religion.”

An Idiom

Evidence points to the fact that our texts are worded in the form of a Hebrew idiom, which was a way of speaking which would minimize a first clause in order to emphasize a second clause. Today, we would place the word “only” in the first clause, and “also” (or perhaps, “rather”) in the second clause. For example, “Let not a woman’s adorning be (only) that of outward things—braiding the hair, wearing gold, or pearls, or apparel—but (also, rather) let it be the inward adorning of a meek and quiet spirit.” The emphasis is on the second clause, *but it does not do away with the first clause. It is in addition to it.*

The *Pulpit Commentary* says it is “a common Hebraism” and quotes, for example, John 6:27: “Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life.” This verse is not a command against working, but the actual thought is that men should not work for the material necessities of life ONLY, but (also, rather) for that which will endure unto everlasting life.

Genesis 32:39 “Thy name shall be called no more Jacob, but Israel.” But God did not do away with Jacob’s name, for he was called Jacob many times after this. “... And God spake unto Israel... and said, Jacob, Jacob...” (Gen. 46:2)

Joseph’s brothers sold him into slavery, yet Joseph stated: “ So now it was not you that sent me hither, but God...” (Gen. 45:8)

During the journey of the Israelites in the wilderness, we are told they murmured against Moses and Aaron (Ex. 16:2). But, in v8 we read: “... your murmurings are not against us, but against the Lord.” Understanding the idiom it could be worded: “Your murmurings are not against us (only), but against the Lord (also, rather)”.

When Israel rejected Samuel and cried out for a king, God said: “They have not rejected thee, but they have rejected me.” (1 Sam. 8:7). Yet v8 shows that they had rejected Samuel. “... wherewith they have forsaken me, and served other gods, so do they also unto thee.”

Paul said, “I labored more abundantly than they all: yet not I, but the grace of God which was with me” (1 Cor. 15:10). It is clear that Paul labored, yet, to emphasize the grace of God, he used an idiom. John also used an idiom when he said, “Let us not love in word, neither in tongue; but in deed...” (1 John 3:18) We can love in word—but this is not enough.

A comment in the *Cambridge Greek Testament* on 1 Tim. 2:9 says, “We must take into account the idioms of Oriental speech... the ‘not’ means, as often elsewhere in Scripture, ‘not only... but also’ or ‘not so much... as’.”

AN IDIOM MAKES THE FIRST CLAUSE INTO A STRONG NEGATIVE IN ORDER TO EMPHASIZE THE SECOND CLAUSE. IT DOES NOT DO AWAY WITH THE FIRST CLAUSE. THIS IS PECULIAR TO THE HEBREW LANGUAGE.

If 1 Peter 3:3-4 meant women could not braid their hair, or wear any gold jewelry then it also meant they COULD NOT WEAR ANY APPAREL!

Unless we recognize the Hebraic use of idioms, the following *absurdities* would be a summary of Biblical commandments or statements. Joseph’s brothers did not send him into Egypt; Israel did not murmur against Moses; Israel did not reject Samuel; Paul did not labor in the Gospel work; do not speak kind, loving words; do not work for a living; women should not wear clothing.^{lix}

UPCI author, Bernard, in *Practical Holiness A Second Look*, rejects the view that 1 Peter 3:3 is an **idiomatic expression**, which does not mean to avoid all outward adorning, but only to emphasize inward adorning more. Bernard attempts to discredit this view, presented in scholarly works, by quoting scriptures that are NOT worded as idioms as though they were idioms, such as Romans 13:13-14; 1 John 2:15; 1 Tim. 3:8. He says “putting on of apparel” in 1 Peter 3:3 KJV should be as it reads in the *revised NKJV*, “putting on fine apparel”, and interpreted this way the passage parallels 1 Tim. 2:9 exactly. He says, “ It is an absolute prohibition on elaborate hair arrangement, gold jewelry, and extravagant clothing.”^{lx} Why can he not also say “elaborately worn” jewelry? The verse is not speaking of curls or “elaborate hair arrangement” but **braids**. Back in the 1960’s and 70’s UPC women wore the most elaborate, outrageous, teased, piled up high hair-do’s of the time. In fact, many of them greatly resembled the hair-do’s of the Flavian Dynasty.

There was a tendency for normal Citizen wives to copy the **courtesans**. The women addressed in 1 Peter were married to pagan husbands, and the direction here is to not copy

the sacred prostitutes in their attempt to win their husbands to Christianity. It may seem strange that respectable women would follow the styles of courtesans, but in Rome, where prostitutes were required by law to peroxide their hair yellow, it became a fad among married women to peroxide their hair or else to wear blond wigs!^{lxi}

Peter did not command against outward adornment but emphasized the ornament of a meek and quiet spirit, because the ONLY beauty the pagan prostitutes had was OUTWARD. They were trained from youth to appeal to men in the realm of external, physical, *superficial* beauty. He was saying, “Let not their adorning be as the MERE outward adorning of the *hetaerae*, but adorn themselves like the Hebrew Patriarch’s wives, whose adorning **included** an INNER BEAUTY.”

Hebrew women had a gentle, peaceful, serenity about them not typical of pagan women. A meek and quiet spirit was just the opposite of that of women in the pagan cults. In all of the Mystery religions women were drunk, loud, and boisterous, and bear the upper hand over men.

THE APOSTLE DID NOT SAY THAT HOLY WOMEN IN THE OLD TIME DID NOT WEAR JEWELRY! The Bible plainly records that Rebekah, the daughter-in-law of Sara, the Apostle’s example, wore jewelry. Abraham would not have sent his servant with jewelry to adorn Rebekah and not adorn his own wife, Sara. **SARA, THE APOSTLE’S EXAMPLE, WORE JEWELRY!** It is a **grievous error** to *spiritualize*, or some otherwise, eliminate the jewelry worn by the holy women in the old time! Failure to reconcile both the Old and New Testaments on the subject of jewelry constitutes a major theological error.

Bernard states in *Practical Holiness a Second Look*, p185,

“Through the Holy Spirit, we have power to live a holy life in a way that Old Testament saints did not. The inspired writings of Paul and Peter supercede any contrary examples from the Old Testament.”

WHAT? The NT does **not agree** with the OT? 1 Tim. 2:9 and 1 Peter 3:3 cancel out the jewelry worn by the holy women in the old time? The Apostle Peter would be contradicting himself! The Apostle plainly stated, “For **AFTER THIS MANNER** in the old time the **holy** women also...adorned themselves...even as SARA...” The ancient Hebrew women from the Patriarchal era were the EXAMPLES the Christian women of the NT era were to follow and not the pagan, sacred prostitutes.

Conclusion

Now you know who had “THAT” adorning pointed to by Peter! Not only was the adorning of the *hetaerae* ostentatious but also idolatrous—drawing attention to the Diana cult. No woman today **in our culture** adorns herself in this same context, to bring honor or fame to, or in worship of, a *pagan goddess*! A modern woman would not want to copy the look of a pagan priestess, if she could.

We must consider the cultural and historical context of 1 Tim. 2:9 and 1 Peter 3:3-6 instead of interpreting these passages in condemnation of modern day church women. We did not do one thing to cause the Apostles to write what they did.

There is another article (on the makeup page) that deals with these 2 scripture texts and the meaning of “modesty” in dress and adornment more fully and as it was understood within the culture of the Roman Empire in which the early church lived.

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- ⁱ "Wycliffe Bible Encyclopedia"
- ⁱⁱ "I Suffer Not a Woman," by Richard & Catherine Clark Kroeger; p71
- ⁱⁱⁱ "I Suffer Not a Woman," by Richard & Catherine Clark Kroeger; p146
- ^{iv} "Forbidding Women Teachers or False Teachers?"
<http://christianfeminism.wordpress.com/2008/06/17/forbidding-women-teachers-or-false-t...>
- ^v "I Suffer Not a Woman," by Richard & Catherine Clark Kroeger; p97
- ^{vi} "May Women Teach?" by Richard and Catherine Clark Kroeger
- ^{vii} "I Suffer Not a Woman," by Richard & Catherine Clark Kroeger; p58
- ^{viii} "I Suffer Not a Woman," by Richard & Catherine Clark Kroeger; p163;
- ^{ix} "Who Said Women Can't Teach?" , by Charles Trombley; p164
- ^x "I Suffer Not a Woman," by Richard & Catherine Clark Kroeger; p61
- ^{xi} "I Suffer Not a Woman," by Richard & Catherine Clark Kroeger; p65
- ^{xii} "Forbidding Women Teachers or False Teachers?"
<http://christianfeminism.wordpress.com/2008/06/17/forbidding-women-teachers-or-false-t...>
- ^{xiii} "Who Said Women Can't Teach?", by Charles Trombley; p165
- ^{xiv} "I Suffer Not a Woman," by Richard & Catherine Clark Kroeger; p141
- ^{xv} "I Suffer Not a Woman," by Richard & Catherine Clark Kroeger; pp 98, 213
- ^{xvi} "May Women Teach?" by Richard & Catherine Clark Kroeger
- ^{xvii} "I Suffer Not a Woman," by Richard & Catherine Clark Kroeger; pp108-109
- ^{xviii} "Who Said Women Can't Teach?", by Charles Trombley; p178
- ^{xix} "I Suffer Not a Woman," by Richard & Catherine Clark Kroeger; pp 69, 70, 72
- ^{xx} "Sumptuary Law"; Britannica Online Encyclopedia
- ^{xxi} "Roman Women," by Augusto Frascchetti; p45-46
- ^{xxii} "God's High Calling for Women", by John MacArthur; <http://www.biblebb.com/files/MAC/sg54-14.htm>
- ^{xxiii} "Practical Holiness A Second Look", by David K. Bernard; p156
- ^{xxiv} "What Shall I Wear to Worship", by G. Kappas
- ^{xxv} "Hooker Heroes: The Hetairae of Ancient Greece", by Blake Linton Wilfong;
<http://wondersmith.com/heores/hetairae.htm>
- ^{xxvi} "What Shall I Wear to Worship?", by G. Kappas
- ^{xxvii} "Ancient Heresies and a Strange Greek Verb," by Catherine C. Kroeger;
http://www.godswordtowomen.org/kroeger_ancient_heresies.htm
- ^{xxviii} "Paul and Women Teachers: Understanding 1 Timothy, Chapters 1 & 2," by Dianne D. McDonnell;
<http://www.churchofgodfw.com/women/paul-women.shtml>
- ^{xxix} "Ancient Heresies and a Strange Greek Verb," by Catherine C. Kroeger
- ^{xxx} "I Suffer Not a Woman," by Richard & Catherine C. Kroeger; p86
- ^{xxxi} "I Suffer Not a Woman," by Richard & Catherine C. Kroeger; p96
- ^{xxxii} "I Suffer Not a Woman," by Richard & Catherine C. Kroeger; p201
- ^{xxxiii} "I Suffer Not a Woman," by Richard & Catherine C. Kroeger; p98
- ^{xxxiv} "Ancient Heresies and a Strange Greek Verb," by Catherine C. Kroeger
- ^{xxxv} "I Suffer Not a Woman," by Richard & Catherine C. Kroeger; p102
- ^{xxxvi} "I Suffer Not a Woman," by Richard & Catherine C. Kroeger; p191
- ^{xxxvii} "Websters New World Dictionary"
- ^{xxxviii} "Funk & Wagnalls Standard Desk Dictionary"
- ^{xxxix} "Dictionary.com"; <http://dictionary.reference.com/browse/modest>
- ^{xl} "Dictionary.com"; <http://dictionary.reference.com/browse/modest>
- ^{xli} "Merriam-Webster Dictionary"; <http://www.merriam-webster.com/dictionary/decorous>
- ^{xlii} "Dictionary.com" <http://dictionary.reference.com/browse/decorous>
- ^{xliii} "Define.com"; <http://define.com/Decorous>
- ^{xliv} "Dictionary.com"; <http://dictionary.reference.com/browse/propriety>
- ^{xlv} "Merriam-Webster Dictionary"; <http://www.merriam-webster.com/dictionary/decent>
- ^{xlvi} "Dictionary.com"; <http://dictionary.reference.com/browse/obscene>

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- ^{xlvi} “Merriam-Webster Dictionary”; <http://www.merriam-webster.com/dictionary/obscene>
- ^{xlviii} “Free Online Dictionary, Thesaurus and Encyclopedia”; <http://www.thefreedictionary.com/lust>
- ^{xlix} “Merriam-Webster Dictionary,” <http://www.merriam-webster.com/dictionary/lust>
- ^l “Encyclopaedia Britannica”; <http://www.britannica.com/EBchecked/topic/470645/pornography>; “Prostitution in Ancient Greece”; http://en.wikipedia.org/wiki/Prostitution_in_Ancient_Greece
- ^{li} “Clothes Don’t Cause Rape: Clothes Cannot Prevent Rape,” <http://damsel-in-de-tech.blogspot.com/2012/10/clothes-dont-cause-cannot.html>
- ^{lii} “Does Provocative Dress Ever Cause Rape?” <http://broadblogs.com/2011/09/26/does-provocative-dress-ever-cause-rape/>
- ^{liii} “Ancient Greek Women,” by Haydn Middleton; p25
- ^{liv} “Clothing: History of Clothing Around the World”; http://encarta.msn.com/text_761569657_10/Clothing.html
- ^{lv} “The New Manners & Customs of Bible Times,” Ralph Gower; p17
- ^{lvi} “Bible History Online”; <http://www.bible-history.com/isbeD/DRESS/>; “Clothing: History of Clothing Around the World”; http://encarta.msn.com/text_761569657_10/Clothing.html; “Ancient/Classical History”; <http://ancienthistory.about.com/od/dailylifesocialcustoms/p/110209GrecoRomanClothing.htm>; “Ancient/Classical History”; http://ancienthistory.about.com/od/clothing/ss/010511-Roman-Dress-For-Women_2.htm; *Wycliffe Bible Encyclopedia*, Vol. 1; pp476-478
- ^{lvii} “Old Testament Hebrew Lexicon – New American Standard”; <http://www.biblestudytools.com/lexicons/hebrew/nas/meiyl.html>
- ^{lviii} “Dictionary.com”; <http://dictionary.reference.com/browse/modest>
- ^{lix} “Women’s Adornment What Does the Bible Really Say?”, by Ralph Woodrow; pp11-15
- ^{lx} “Practical Holiness A Second Look”, by David K. Bernard; p187
- ^{lxi} “What Paul Really Said About Women”, by John Temple Bristow