

The Great Abomination

or



Elsie F. Connelly

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OR
HOW DO I LOOK?



**Addressed Especially
To Christian Women**



By
Elsie F. Connelly

FAITH PUBLISHING HOUSE

Digitally Published by

THE GOSPEL TRUTH

www.churchofgodeveninglight.com

Introductory

In submitting to our readers this, which we feel to be a most timely discussion of a subject that is of universal interest and importance, we have endeavored to present our subject in the clear light of God's Word; not in a spirit of censure or unkind criticism, but in a spirit of loving helpfulness, in the hope of calling the attention of our reader to instructions contained in the Word of God which hitherto, for some reason, seem to have been largely overlooked and almost wholly disregarded. As in God's Word we find the instructions to which we herein refer given unto God's people, it is primarily to them—the Church, God's called-out ones—that the following message is offered with the feeling that for them to know His will should be but to obey it.

We further hope that by the unsaved ones, who may perchance to read in the following pages may be found a message of salvation.

If through this humble effort to faithfully serve the Master, we shall succeed in causing some soul to seek a closer fellowship with Him and a more perfect submission to His will, we shall feel that we have labored not in vain. To this end, and that God's name may be honored and glorified, we prayerfully submit the following pages.

—Mrs. Elsie F. Connelly

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“How do I look?” is an oft repeated question, and one that is fraught with much concern on the part of the questioner in this day of fashion’s rule and beauty’s sway, when such great stress is laid upon the importance of one’s personal appearance as a factor conducive to one’s success or failure, not only in society but also in the business world. Too often it is to the outward appearance to which the inquirer alludes, and of which the opinion of some person is desired. Too seldom is the question addressed to Almighty God. Too careless is the world as to His opinion, seeking only the approval of men. Hence, in order to win this approval, too many lives are ordered according to man’s opinion in matters of conduct and outward appearance rather than according to God’s Word, for truly “The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart” (1 Sam. 16:7). The truth of this Scripture is continually in evidence before us, and it should be our desire as Christians always to please the Lord in all things that we may remain in His favor and be heard when we call upon Him, for **“Whatsoever we ask, we receive of Him,**

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because we keep His commandments, and do those things that are pleasing in His sight” (1 John 3:22). Therefore, it behooves the Christian to ask of the Lord this question, “How do I look?” with the earnest desire that His opinion be made clearly manifest, and that as He looks upon the heart He shall find it pleasing to His sight. But, Christian reader, had it ever occurred to you that our heavenly Father is greatly concerned about the outward appearance of His children, also; and if we would be pleasing in His sight He must find in our hearts a willingness to obey His instructions, a desire to know and to do His will, to deny ourselves and follow Him even in the matter of our outward appearance, although in so doing we may fail to please men? The apostle Paul understood the great necessity of pleasing God as he wrote, “Do I seek to please men? for if I yet pleased men, I should not be the servant of Christ” (Gal. 1:10). There is nothing foolish or useless in God’s commands, however simple they may seem to one who reads them, and a seemingly insignificant thing with men may be a thing of great importance with God, for He has a great and mighty purpose in all His dealings with His people while they remain here upon earth. Upon carefully considering the matter we find that the outward appearance is largely indicative of the condition of the heart. Thus considered, we find that God in His Word refers often, not to the form and features with regard to which we have little or no choice or responsibility, but rather to the clothing and the wearing of the hair, things in which we may exercise our own will and desire. God has given attention to these particulars in dealing with the first of His **creation, Adam and Eve**; later with His **chosen people,**

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Israel; and lastly with His **children, the Church,** those who are born of the Spirit of God.

God Provides For Our Needs

As an earthly father and his children typify the heavenly Father and His people, so the temporal needs likewise typify spiritual needs; and as provision for the needs of the physical body suggests a similar provision for the needs of the soul, we find in God's Word many comparisons and likenesses between the earthly father and the heavenly Father in parental care and in dealing with their own. Now, we know that the prime necessities of both the earthly children and the spiritual children are food and clothing. As to the first of these necessities we find that before God created Adam, our physical forefather, He had already provided the food necessary for the physical body as recorded in Gen. 1:27-29: "So God created man in His own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat." "And the Lord God planted a garden eastward in Eden; and there He put the man whom He had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And the Lord commanded the man, saying, Of every

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tree of the garden thou mayest freely eat: But of the tree of knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die” (Gen. 2: 8, 9, 16, 17). Eve shared with Adam these things which God had created for food, but as yet no covering had been provided for their bodies as there was no such need. As “God created man in his own image,” and as man was made after the likeness of God (Gen. 1:26) and therefore was without sin, “God saw everything that he had made, and, behold, it was very good” (Gen. 1:31), “And they were both naked, the man and his wife, and were not ashamed” (Gen. 2:25). In the original state of “goodness” the thing created had no need to be covered from the eyes of its Creator, and there was not so much as a layer of clothing between man and his God. However, as it was soon needed let us here consider—

Clothing – It’s Origin, Need and Provision

When temptation came to Adam and Eve and they doubted God’s Word, “In the day that thou eatest thereof thou shalt surely die,” referring to the tree of knowledge of good and evil, and believed the serpent’s lie, “Ye shall not surely die,” (Gen. 3:4) thereby committing the **sin of unbelief** of God’s Word which led to the **sin of disobedience** in partaking of the fruit (Gen. 3:6), their eyes were opened; they realized their condition, and attempted to cover their bodies which they had now “covered” with sin, with another covering which was the work of their own hands. “And they sewed fig leaves together, and made themselves aprons” (Gen. 3:7). **In the sight of God this covering was insufficient, as man’s attempt to cover his sin by his own good works always has been,**

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is now, and always will be, “For by grace are ye saved through faith; and that not of yourselves, it is the gift of God. Not of works, lest any man should boast” (Eph. 2:8, 9).

Neither could they hide themselves from God. “And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. And the Lord God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid because I was naked; and I hid myself” (Gen. 3:8-10). God saw and had pity upon their sinful condition and met the physical need by slaying animals, and “Unto Adam and to his wife did the Lord God make coats of skins, and clothed them” (Gen. 3: 21). Here we find recorded the first sacrifice and shedding of innocent blood for the sins of the guilty, which typifies the sacrifice of the Lamb of God, Christ Jesus, and the shedding of His blood for the sins of all men, “For all have sinned,” (Rom. 5:12) and as through this first sacrifice coverings were provided for the sinful bodies of Adam and Eve, so through the sacrifice of the Lamb of God a covering of righteousness is provided for the sinful soul of every one who will accept it. **The only garment that can ever cover our sin is the one that God provides through the sacrifice of His Son, Christ Jesus.** And how much we shall need that garment when we shall come into His presence! Referring to that time in the parable of the marriage feast that a certain king made for his son, Jesus said, “And when the king came in to see the guests, he saw there a man which had not on a wedding garment: And he saith unto him, Friend, how camest thou in hither

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not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth” (Matt. 22:2-13). And so shall every soul be speechless that shall come into the presence of Almighty God in the judgment without having his sin covered. Therefore the Lord warns, “I counsel thee to buy of me . . . white raiment that thou mayest be clothed and that the shame of thy nakedness do not appear” (Rev. 3:18). Indeed “Blessed is he whose transgression is forgiven, whose sin is covered” (Ps. 32:1). “Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in **fine linen, clean and white: for the fine linen is the righteousness of saints**” (Rev. 19:7, 8; Rev. 7:13-15). That righteousness is **Christ**, “**For he hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in him**” (2 Cor. 5:21). “But of him are ye in Christ Jesus, who of God is made unto us **wisdom, and righteousness, and sanctification and redemption**” (1 Cor. 1:30). Again we read, “But now the righteousness of God without the law is manifested . . .; Even the **righteousness of God** which is by faith of Jesus Christ unto all and upon all **them that believe**” (Rom. 3:21, 22). “**But put ye on the Lord Jesus Christ and make not provision for the flesh, to fulfill the lust thereof**” (Rom. 13:14). As this righteousness of the saints which is provided by God through the sacrifice of His Son Christ Jesus whose shed blood cleanses from all sin, **IS THE ONLY SOUL-COVERING THAT GOD WILL RECOGNIZE**, let us hasten to “put on Christ” as our covering, that we shall not be

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ashamed at the coming of our King. Since God has so graciously and freely provided this covering for sin, he will be without excuse who shall come into the presence of God in the judgment without his sin being covered, and “shall be cast into outer darkness.” As the Father in giving His Son, the Lord Jesus Christ, thus provided ample covering for our souls, He also in Christ provided the necessary food to sustain our spiritual life, as upon one occasion in answering the Jews Jesus said, “I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst” (John 6:35).

Having considered the great need of spiritual clothing and food and having found them graciously provided in Christ by the heavenly Father for all who will be His children, and having noted His care in providing food for the physical body and later in clothing that body when man’s sin made covering necessary, let us look further into the matter of—

The Outward Appearance

Searching the Scripture we fail to find that at any time since God made coats of skins for Adam and Eve, has our clothing and outward appearance been without significance or concern to our heavenly Father. This being true, every child of His who would keep His commandments and be pleasing in His sight, will find it profitable to his soul to listen and heed when God speaks concerning these things.

When God created the earth and the things therein, He created everything after its own kind, each separate and distinct from all

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things else and it was His intent and purpose that each thing so created should remain pure and undefiled; that is, unmixed with any other thing that was created, and He has so fixed the laws of nature that until the present day each class of plant and animal life continues to “bring forth after his kind” (Gen. 1:11, 12), each retaining its own distinguishing features. In none of His creatures except man do we find any effort to be, or to appear to be, different from the form in which it was created, each apparently contented to fulfill God’s purpose in its creation. These lines of distinction in plant and animal life are typical of equally as positive distinctions between God’s own people and the remainder of mankind, and He desires and expects His people to be quite as true to the type of their being as His new creation, **“For we are his workmanship, created in Christ Jesus** unto good works which God hath before ordained that we should walk in them” (Eph. 2:10). **“If any man be in Christ, he is a new creature”** (2 Cor. 5:17).

As the descendants of Adam and Eve greatly multiplied and all inherited the sinful nature of their fallen foreparents, the nations became exceedingly sinful until only a comparative few remembered God. These (Israel) He separated from among the nations for a great purpose, saying unto them, “Thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth” (Deut. 14:2). Following this statement He gave most specific instructions as to their manner of living, not only with regard to keeping themselves as God’s chosen people entirely separate from the nations who knew not God, but also with regard

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to what some might consider but trivial matters, namely: their food and clothing. However, with God they were not trivial, but rather they were of great importance, for all pointed centuries ahead to a future “chosen people,” **His church** of today. Giving each feature of His creation its true significance, and wishing each of His creatures to appear to be exactly what it was created to be, and in its true relation to all other creatures, and to be willing to fulfill God’s purpose in its creation, He wished also that the men and the women of His chosen people should retain their proper relation to Himself, to each other, and to the Godless nations (the world): to Himself, that He might bestow His blessings upon them; to each other, that the relationship of husband and wife might show the relationship of God to Israel, and of Christ to the Church; to the outside nations (the world), that by being separate from them and set apart unto God they might at all times glorify Him and be used of Him for a great purpose. Therefore He made their clothing a distinguishing mark of their respective positions, and in addition to other instructions to Israel with regard to their apparel we find in Deut. 22:5 this command: **“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.”** Although true that this command was given to God’s people centuries ago, it is no less true that the distinguishing features of man and woman as they were created remain today in fact and should remain in appearance, and likewise the positions and relations in which God placed them. If in God’s sight it was then an abomination for men and women to exchange garments and in so doing each assume the appearance of the other, thus denying the positions in which God

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has placed them and setting at naught His purpose in creating them, can we suppose that this same thing that is so commonly and so openly done in our midst today is any less abominable in the sight of God because it is done in “Christian” America? Alas! God is no respecter of persons (1 Pet. 1:17).

Since we have previously shown that **man’s sin** was the origin of the necessity for the wearing of clothing, our clothing should in turn be a constant reminder of our sin and great need of a covering for that sin, which covering God has so graciously provided in Christ, as we have already found. Instead of our clothing being used as a medium for the expression of boldness and pride, it should be a constant urge to shamefacedness and humility. Returning to God’s dealings with Israel as His chosen people of former times which typify the Church, His chosen people of today, let us notice His forceful language as He expressed His disapproval of the perversion of the use of their clothing to give expression to their pride. Read carefully His message to Israel through His prophet Isaiah:

“Moreover the Lord saith, **Because the daughters of Zion are haughty**, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet:

“Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion and the Lord will discover their secret parts. **[He would remove their hair and their clothing.]**

“In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their cauls [net works], and their

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round tires like the moon, the chains and the bracelets, and the mufflers [spangled ornaments] the bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings, the rings, and nose jewels, the changeable suits of apparel, and the mantles, and the wimples [wide coverings], and the crisping pins, the glasses [mirrors], and the fine linen, and the hoods, and the veils.

“And it shall come to pass, that instead of sweet smell there shall be stink; and instead of a girdle a rent [tear]; **and instead of well set hair** [wreathed or curled work—Young] **baldness**; and instead of a stomacher [girdle] a girding of sackcloth [**emblem of mourning**] and burning instead of beauty. Thy men shall fall by the sword, and thy mighty in the war. And her gates shall lament and mourn; and she being desolate shall sit upon the ground” (Isaiah 3:16-26).

What an utter uncovering from head to foot! What a removing of all that gave expression of pride and vanity! As God said He would do to the daughters of Zion, the women of Israel, personally because of their pride and self-confidence, and their haughtiness toward Him, so did He to Israel as a nation, one that He had once made His chosen people, but whose hearts had become rebellious and disobedient toward Him.

Such was God’s message to His people Israel, but is He concerned about the outward appearance of the women of His chosen people today, the Church? Most certainly! Speaking through the Apostle Paul, He now instructs Christian women as to their manner of dress, exhorting them to “adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or

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gold, or pearls, or costly array, but (which becometh women professing godliness) with good works” (1 Tim. 2:9, 10). Peter also writes concerning the adorning of Christian women: “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**” (1 Peter 3:3-6). Obedient Christian women are here called the daughters of faithful Sara who was obedient to her husband, Abraham, who believed God; not daughters of unfaithful Eve who with unbelieving Adam, through disobedience, plunged the whole human race into sin and shame, thus making necessary the shedding of the blood of innocent animals that a covering might be provided for their own sinful bodies, and the shedding of the blood of Christ, the Lamb of God, that the sin and shame of the souls of men might be covered with righteousness and glory. Thus we find all through the Bible from Genesis to Revelation that God always has been and always will be particular about the covering of our bodies, which covering typifies the soul-covering, the one thing of utmost importance to every soul that is born into this world; the covering which everyone must have in order to partake of the marriage feast of the Lamb when He shall come and gather His own to be with Him forever, which is so forcefully taught by the parable of the marriage feast which “a certain king made for his son,” to which we have already referred.

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God forbid that you or I, dear reader, shall have cause to be speechless in that day! What shame in the day of judgment to those who shall come before God without a wedding garment, when all the sham fig-leaf covering of the outward appearance of our own good (?) works shall be removed and the soul, naked, sin-spotted, and unclean, shall appear in His presence! But “how shall we escape, if we neglect so great salvation?” (Heb. 2:3). What joy to those who have confessed their sin and brought it to the foot of the cross to be washed away in Jesus’ blood, and who shall come in to the marriage feast of the Lamb, themselves clothed in the “fine linen” of the righteousness of Christ!

There will be no worldly pride in dress nor change of style in heaven, but every robe will be fashioned after the pattern of Jesus Christ in righteousness and glory, and will remain the same throughout eternity. Surely Christians can ill afford to disregard God’s will and pleasure and forfeit their claim to His favor by indulging in the vain and foolish fancies of the people of the world that they may win its plaudits and patronage.

As we have already seen, when Adam and Eve partook of the fruit of the tree of knowledge of good and evil, their eyes were opened, and they saw that they were naked and were ashamed. Since that day, nakedness has been typical of sinfulness; and today women show thoughtlessness, carelessness, sinfulness, or boldness by their abbreviated clothing and by wearing men’s garments—improper and immodest dress, as well as do Christian women show “sobriety and shamefacedness” by clothing themselves properly and scripturally. The farther from God that people are living the more of

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their nakedness is being exposed and that in all boldness until everywhere that one may go in private or in public, from the seclusion of the home to the public bathing places, this shameful exposure is thrust before us. And surely sinful eyes are “open” and “seeing” to the increasing of more ungodliness, and “pageants of pulchritude” will ever possess their popular appeal to the eyes of a sinful world. Some may consider the instruction which the Bible gives concerning the clothing of God’s people as old-fashioned and out of date, but we find that when that servant of God, John the Baptist, came preaching in the wilderness and announcing the coming of the Lord, he “had his raiment of camel’s hair and a leathern girdle about his loins” (Matt. 3:4), a style about 4,000 years old, dating from the time when God made coats of skins for Adam and Eve; and the Lord contrasted John’s raiment with the “soft clothing” of those that “are in king’s houses” (Matt. 11:8). Even so the modest apparel of godly women will ever be the approved fashion with the Lord.

In discussing the subject of the outward appearance of God’s people, we have dealt principally with the matter of clothing. Passing from this we would now invite the reader’s attention to another phase of the subject, namely—

The Hair

So closely associated with the putting on of apparel is arranging of the hair that we can scarcely speak of the one without some reference to the other, and indeed we find them so associated in God’s messages to Israel and in His instructions to the Church. As the clothing which God gave to Adam and Eve was intended to

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cover their shame brought upon them by their sin and was in no sense an adornment for the gratification of their pride, so all through the record of God's dealing with His people we find mention made of different garments to be worn, carefully detailing instructions as to materials and pattern, and nothing without its special significance. In no instance do we find it used as personal adornment to gratify worldly pride without calling down God's censure and rebuke upon those who so misuse it. Likewise we find that the hair has a purpose and significance of its own. Nowhere in God's Word do we find this significance more clearly defined than in 1 Cor. 11:1-16, where the Apostle Paul tells us that a woman's "hair is given her for a covering" verse 15; this, however, in a sense differing largely from that in which clothing is used as a covering for the body. Both Greenfield and Young, translators of the Greek in which language the New Testament was originally recorded, define this word "covering" as meaning a "veil." History records that "the Hebrew women veiled themselves in presence of the men in token of their being under their power or authority (Wilson's Diglot). Scripture gives us a very early instance of this custom in Gen. 24:64-67. The servant of Abraham went to Mesopotamia to select a wife (Rebekah) for Abraham's son Isaac, and upon their approach to Isaac's home, "Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel. For she had said unto the servant, What man is this that walketh in the field to meet us? And the servant had said, It is my master: therefore she took a vail and covered herself . . . And Isaac brought her into his mother Sarah's tent, and took Rebekah and she became his wife." In the church at Corinth which was composed of both Jew and Gentile converts, it seems that a question had arisen as

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to whether this Jewish custom of married women so veiling themselves should be continued among converts, which question was referred to Paul then at Philippi and to which in his letter to the church he replied, “**If a woman have long hair, it is a glory to her, for her hair is given her for a covering.** But if any man seem to be contentious, we have no such custom [namely, of wearing a veil other than her hair] neither the churches of God” (1 Cor. 11:15, 16). Paul did not dispute nor deny the married woman’s need of a covering, her hair, but instead he emphasized the need and explained fully the reason. In so doing he began at the beginning by saying, “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**” (1 Cor. 11:3). In each instance the word “head” has the same significance as the “head of the household” or the “head” of a firm, etc. meaning “chief, superior, principal, one to whom others are subordinate” (Greenfield). Hebrew women therefore recognize this “superiority” of the husband’s position and placed a veil or covering over their own heads, thus indicating their submission to his authority. Following his statement of the relation of the Christian man to Christ, and of the woman to the man, Paul continues his explanation by saying, “Every man praying or prophesying, having his [own] head covered, dishonoreth his **head**” (Christ), as this would indicate a surrendering of the position in which God has placed the man as “head” of the woman (or wife) which is a type of the relation of Christ and the Church. To indicate that the man had so surrendered his position as head of the wife would be to imply that Christ had surrendered His position as **head of the Church**, and thus would Christ be dishonored. We have seen that in marriage the

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relation of the man to the woman (wife) is a type of the relation of Christ to the Church. Since Christ is “filled with all the fulness of the Godhead bodily” (Col. 2:9), and all power has been given unto Him in heaven and in earth (Matt. 28:18), and since God has “put all things under his feet, and **gave him to be head** over all things to the **Church**, which is his body” (Eph. 1:22, 23), we understand that there is no authority or power over Him save that of God his Head. As the man typifies Christ, it would be shame to him and dishonor to Christ for the man to have long hair, a covering, equivalent to wearing a veil, which would indicate that the God-filled Christ had been brought under the power of another of lesser authority, that the Church had become the head of Christ, and that the woman had become the head of the man, thus reversing God’s order. As concerns Christ and the Church such a reversed condition can never be, but **what of the present day relation of man and wife?**

“For a man indeed ought not to cover his [own] head, forasmuch as he is the image and glory of God: But the woman is the glory of the man. For the man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man” (1 Cor. 11:7-9), “For Adam was first formed, then Eve” (1 Tim. 2:13). All this is according to the record found in Gen. 2:20-24 and Gen. 3:16. “For this cause ought the woman to have power on her [own] head [**a covering indicating that she is under the power or authority of her husband**] because of the angels” (1 Cor. 11:7-10). The angels of God who are His ministers must be aware of His plans concerning us as His children and undoubtedly see and are grieved when we deliberately refuse to cooperate with Him and

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so frustrate His plans for us to His great sorrow and our great loss. How can God's ministers, His "angels" or "messengers," of today effectively proclaim this portion of God's message to his church when the ministers' own wives openly disregard it?

As if the impropriety of such a condition were too obvious to necessitate an appeal to him for decision, Paul continues: "Judge in yourselves: is it comely [**fitting, proper, or becoming as a Christian**] that a woman pray unto God uncovered? Doth not even nature itself teach you, that if a man have long hair [**the same as a covering or veil**] it is a shame unto him" (1 Cor. 11:13, 14)? "But every woman that prayeth or prophesieth with her [own] head uncovered dishonoreth her head" (husband—v. 3). Notice that the wife's covering was a token of "power on (or over) her head" and not a power belonging to herself; the power and authority of her husband over her being a type of Christ's power and authority over the Church. The wife's attitude toward her husband should be that of submission, reverence, and trustfulness, while the husband's Christian life and character should be such as to merit this regard; and his attitude toward her should be one of love, care and protection even to the giving of his life for her, "Giving honour unto the wife, as unto the weaker vessel," yet "as being heirs together of the grace of life" (1 Pet. 3:7). This teaching by the Word of God, distasteful as it may be to some, is too plain and too positive to be safely ignored, and the determined rebellion against it today is destroying the home and family life, filling the divorce courts, and plunging the entire world including so-called "Christian" America into a horrible condition of adultery and crime and shame which, if continued in,

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must surely bring down the wrath of God upon it. Jesus Christ said, “I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery” (Matt. 5:32). God’s Word will stand in judgment regardless of all man’s laws and approval to the contrary. Almighty God in planning for His people has no place for “companionate marriage,” which is a plan originated by Satan and which ultimately will find its place in the bottomless pit from whence it came.

Elsewhere Paul exhorts, “Wives, submit yourselves unto your own husbands, as unto the Lord. For the **husband is the head of the wife, even as Christ is the head of the Church:** and he is the savior of the body. Therefore **as the church is subject unto Christ, so let the wives be to their own husbands in every thing.** Husbands love your wives, even as Christ also loved the church, and gave Himself for it; That he might sanctify and cleanse it with the washing of the water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. **So men ought to love their wives as their own bodies.** He that loveth his wife loveth himself. For no man yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. **This is a great mystery: but I speak concerning Christ and the church. Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she**

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reverence her husband” (Eph. 5:22, 23). Only by the Church being in perfect submission and obedience unto Christ can He sanctify and cleanse it, remove the spots and wrinkles, and make it a glorious church, holy and without blemish. Only by the wife acknowledging her husband as her head and submitting herself accordingly, can the marriage relation fulfill its holy significance as a type of Christ and the Church. Also the husband as the head of the wife has a most important part to perform in the fulfilling of the type of this heavenly relationship, and weighty indeed are the obligations and responsibilities that Almighty God has placed upon him toward both his God and his wife, and God’s demand of faithful performance of the husband’s part is no less positive than that enjoined upon the wife. What a responsibility has thus been placed upon men by Almighty God! What multitudes of men are failing to meet this responsibility by submitting themselves to Christ as their head, and assuming their true positions as husbands and heads of their households, not only in temporal matters but particularly as upholders and teachers of God’s Word, and leaders in spiritual things! And how will they excuse themselves when they come before Him who has placed them in this exalted position which carries with it this great responsibility?

It is to the foregoing positions and relationships that Paul refers when he says, “The head of every man is Christ: and the head of every woman is the man; and the head of Christ is God,” and explains why the uncovering of the woman’s head dishonoreth her head, or husband, by failing to show him due reverence. Furthermore, in refusing to submit to the authority of her husband

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as her “head” she is actually refusing to submit to the authority of God our Father as the head of Jesus Christ who in turn is the head of her husband, and being in an unsubmitive state toward God’s plan and position for her, it is unbecoming for her to approach God in prayer while at the same moment openly displaying the sign of her insubordination before Him by having “her head uncovered.” “For that is even all one as if she were shaven. 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 . . . But if a woman have long hair, it is a glory to her, for her hair is given her for a covering**” (1 Cor. 11:5, 6, 15). Young, in his Analytical Concordance, tells us that the word “shorn” as here used means “**to cut off; to shear, or shave.**” As a **Jew, Paul was thoroughly versed in the record of God’s** dealing with the Jews, as well as with their customs. In the church at Corinth there were also converted Jews who would readily understand his reference to the shaved or shorn head of a woman and its shameful significance. Let us search the Scripture and see if we also may discover its meaning, since “**All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness**” (2 Tim. 3:16).

The first reference that we find to cutting off the hair is in the command which God gave to Israel: “When thou goest forth to war against thine enemies, and the Lord thy God hath delivered them into thine hands, and thou hast taken them captive, and seest among the captives a beautiful woman, and hast a desire unto her, that thou wouldst have her to thy wife; then thou shalt bring her home to thine

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house; and **she shall shave her head . . .**” (Deut. 21:10-12). Let us remember that at this time Israel was a united people, separated by God from all the other nations of the earth, which nations were Gentile or heathen people and these heathen nations were the enemies against whom Israel went forth to war. As the foregoing command applied only to the wives taken from among the enemy, their shaved heads indicated at once **that they belonged to heathen nations**, people who knew not God.

Centuries later, when disobedience and rebellion against God abounded among the descendants of this same Israel until only two of the twelve tribes of Israel, Judah and Benjamin (under the name of Judah), remained true to Him, God sent His prophet Isaiah with the warning to them that those who should forsake His people and hire themselves to the enemy to serve them for a price, thus rebelling against God’s rule and authority and joining themselves to the heathen nations should have put upon them this mark of the heathen, namely, the removal of their hair. We find this record in Isa. 7:20: “In the same day shall the Lord shave with a razor that is hired, namely, by them beyond the river, by the king of Assyria, **the head, and the hair of the feet, and it shall also consume the beard.**” As this scripture appears to apply more particularly to men, it may seem to some to be in direct contradiction to Paul’s statements to the Corinthian church on the subject of the “covering” for men. However, the apparent contradiction entirely disappears when we remember that Israel as a nation was God’s chosen people, holy unto Him, and out from this nation was to come the Christ, the Son of

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God, and hence **all Israel** was called “**the wife of God,**” as we shall see later.

When the tribe of Judah, the last of the twelve tribes of Israel to forsake God and rebel against His commands, fell into the idolatrous ways and customs of the heathen nations, God rebuked them in this manner: “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 . . . For the children of Judah have done evil in my sight, saith the Lord:** they have set their abominations in the house which is called by my name, to pollute it. And they have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I commanded them not, neither came it into mine heart” (Jer. 7:29-31). When the Jews, rebellious at heart, disregarded the commands of God and turned from Him to worship the gods of the heathen nations, thus openly bringing reproach upon God’s name, He called upon them to take upon themselves the outward sign of their inward rebellious condition against Him as their God, or “husband” and “head”—the cutting off of their hair or covering, and casting it away, indicating the casting off of the relationship of Israel as a true “wife of God.” This relationship is referred to by the prophet Jeremiah as follows: “Turn, O backsliding children, saith the Lord; for I am married unto you . . . **Surely as a wife treacherously departeth from her husband, so have ye dealt treacherously with me, O house of Israel saith the Lord**” (Jer. 3:14, 20).

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Again when God wished to make known to His prophet Ezekiel the punishment and destruction of Israel because of their rebellion against Him and **their worship of heathen gods along with their pretended worship of Him**, He did so by using the hair of the head and the beard of Ezekiel, God's true prophet. He instructed Ezekiel thus: "And thou, son of man, take thee a sharp knife, take thee a barber's razor, and cause it to pass upon thine head and upon thy beard: Then take thee balances to weigh and divide the hair. Thou shalt burn with fire a third part in the midst of the city, when the days of the siege are fulfilled [referred to in chapter four]: and thou shalt take a third part, and smite about it with a knife: and a third part thou shalt scatter in the wind; and I will draw out a sword after them. Thou shalt also take thereof a few in number, and bind them in thy skirts" (Ezek. 5:1-3). In verse five He continues: "Thus saith the Lord God; this is Jerusalem . . . And she hath changed my judgments into wickedness . . . Therefore thus saith the Lord God; because ye . . . have not walked in my statutes, neither have ye kept my judgments . . . Behold I, even I, am against thee, and will execute judgments in the midst of thee in the sight of the nations" (Ezek. 5:5-8). In the verses following, He details some of His terrible judgments referred to in the preceding verses and in verse 12 He declares plainly these punishments: "A third part of thee shall die with the pestilence, and with famine shall they be consumed in the midst of thee: and a third part shall fall by the sword round about thee; and I will scatter a third part into all the winds, and I will draw out a sword after them." Thus we see that as the hair and the beard were to be cut off from Ezekiel's head, so was disobedient Israel, the unfaithful "wife of God," to be cut off from her Head, who was

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God. As the hair was to be divided into three portions and each portion was to be destroyed in a different manner, so should it likewise be with Israel; and so do we find this prophecy literally fulfilled (see Jer. 41-44 chapters).

And what of the **“few in number”** of verse three? In God’s dealing with His people there always has been and always will be a remnant (see Ezek. 6:8-10) a **“few in number”** who remain true in heart and obedient and faithful unto Him. As the “few” hairs were wrapped in the skirts (or flap) of the garment of God's prophet, so a few of the Israelites with him escaped that awful destruction; and so also those who are obedient to God and allow themselves to be clothed with the righteousness of His Son the Lord Jesus Christ, shall find shelter in His garments and with Him shall escape the wrath of God when it shall once more be poured out upon a sinful and disobedient people. For Christ Himself shall come and take His own unto Himself before that terrible day (1 Cor. 15; 1 Thess. 4:13-17; Rev. 20).

(The significance of “the few in number” and the manner of “binding them in thy skirts” were revealed directly to the writer by word and by vision.)

However, as we have seen, a few in Israel remained true to God, and this relationship of husband and wife between God and Israel in due time found its consummation in God’s choosing of Mary, in whom was summed up the reverence and the obedience of Israel, to become the mother of His Son. Mary, who, by her trust in God, her faithfulness to Him and her submission to His will, “found favor with God.” Being willing to suffer humiliation in the eyes of the

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world that she might be the handmaid of God, she esteemed this exaltation by God above the approval of the world. What inestimable blessing and benefit God was thus enabled to bestow upon a lost world, even upon you and me, in giving His Son the Lord Jesus Christ to be our Saviour, through the yielding to His will of one godly woman! And what might God yet accomplish through a thoroughly consecrated and obedient womanhood!

With the apostle Paul, this subject of cutting off the woman's hair was not to be considered lightly, understanding as he did the depth of meaning contained in God's messages to disobedient Israel when He spoke of "cutting off the hair." Paul possessed this knowledge by virtue of having been born a Jew, "brought up at the feet of Gamaliel (a great Jewish teacher) and taught according to the perfect manner of the law" (Acts 22:3). Having this knowledge of God's dealing with His former chosen people Israel, and knowing that the significance of the clothing and the hair had its origin with God, he also knew that all that had gone before was a type of God's dealing with His chosen people, the Church, the future bride of His Son Jesus Christ. Also the light of inspiration which God gave to him as His apostle enabled him to speak with authority and emphasis upon these subjects when instructing the Church.

Since the hair which God gave to the woman was for her "covering" or "vail," surely He must have given long hair to Eve that He might present her as a mature woman fully equipped to be a wife unto Adam, as we read in the very beginning of the record of God's dealing with mankind (Genesis chapters 1 and 2).

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“The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angels unto his servant John:

“Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw” (Rev. 1:1, 2).

In this Revelation we are given a description of locusts which came to torment “those men which have not the seal of God in their foreheads.” It is said of them, “Their faces were as the faces of men.

“And they had hair as the hair of women” (Rev. 9:7, 8).

As this description was given by the same God who created the woman and gave her hair for a covering, we are convinced that **the distinguishing feature of “the hair of women”** that He had in mind in this Scripture must certainly have been **its length**.

What understanding will be gained by the next and succeeding generations, from this Scripture if present-day customs of cutting and dressing women’s hair continue? May it not be true that present-day tradition and interpretation of this Scripture (1 Cor. 11:16) are making the Word of God of none effect with regard to this matter?

In view of all the Scripture that has been presented, could we think for one moment that the clothing and the hair have no significance with Almighty God today? It seems to us that His teaching to His people and especially to Christian women with regard to these is too plain to be questioned: and being so, why should Christian women refuse to follow it?

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The men, with or without knowledge of their significance, have adhered more closely to the Bible teaching in matters of dress and wearing of the hair than have the women. However, among some peoples who have been shrouded in heathen darkness, as the Chinese and the American Indian, the custom of wearing the hair long has prevailed among the men, a practice which now is fast giving away to the effects of Christianity and civilization as these are being introduced among them. Many women who openly disregard God's will in respect to the clothing and the hair as features of their outward appearance seek to excuse themselves for so doing. Let us consider a few of the—

Excuses Offered

First, as to the matter of dress, it is often said that in many outdoor occupations and exercises men's garments are **more comfortable and convenient** for women than are their own garments. To this we may reply that for centuries women have traveled, ridden camels and other beasts of burden, and labored in the fields in their womanly apparel, and within our own memory multitudes of women of all classes have done likewise and survived the experience. Cannot godly women continue to do so for Jesus' sake? Did Christ consider His **convenience** when He left heaven and the glory that He had with the Father, and came to earth and humbled Himself, taking upon Himself the form of man that in His body He might bear, and suffer for the sins of all men, including yours and mine? Did He consider His **comfort** when the mat of thorns pierced His sacred brow? Did he consider either comfort or convenience in all His weary journeyings and persecutions, His suffering in

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Gethsemane or upon the cross on Calvary's hill? Nay, verily! He endured for our sakes. Then can we not suffer a little discomfort and inconvenience for Him who has suffered so much for us, and thereby witness to the world of our relationship to Him?

Second, as to short hair, it is said that it is **more sanitary, more easily washed**, than is long hair.

Commendable and important as personal cleanliness of itself may seem, and as much as it is to be desired, its importance must not be exaggerated to the belittling of God's commands or the disregard of His will. Neither can God be bribed with it to **overlook spiritual cleanness**. Speaking through His prophet Jeremiah to Israel, God said, "Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see that it is an evil thing and bitter, that thou hast forsaken the Lord thy God, and that my fear [reverence] is not in thee, saith the Lord God of hosts. **For though thou wash** thee with nitre, and take thee much sope [soap] yet thine **iniquity is marked before me**, saith the Lord God" (Jer. 2: 19, 22). Much washing of shorn hair may cleanse the scalp and make for sanitation, but can the outward cleanliness overcome God's displeasure at seeing a Christian woman lightly cast away that which He intended to be a glory to her and a needed covering for her head? Neither can God be bribed with offerings to cover or offset disobedience. "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, **to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry**" (1 Sam. 15:22, 23). As it then was with Israel

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so it is with Christians today, exceedingly profitable to hearken to God's Word and obey His will.

Third, again, it is frequently said that short hair makes one **look much younger**.

Granting this supposition to be in a measure true, why place such a premium upon youth as to surrender the honor that should belong to maturity in order to assume the appearance of youth which is ever symbolic of inexperience and frivolity? Short hair belongs naturally to infancy and childhood, the period of undevelopment, physical, mental, and spiritual. Much condemnation and adverse criticism, have been placed upon the heathen Chinese for the desire that the feet of their women remain undeveloped, and because of their custom of binding the feet to retard their growth. May we not see in their insufficient "physical foundation" a type of their insufficient spiritual foundation? However, to their credit be it said that the acceptance of Christianity by these people is being followed by the discontinuance of this practice, and consequently normal development of the entire body is allowed. And may not their fully developed feet as a perfect support for their physical bodies well typify the sufficient and sure foundation of their spiritual hope, Christ Jesus, upon which the faith of those Chinese Christians now stands? Is it now any more to be desired that **Christian women** mutilate their heads by cutting off their God-given "covering," their long hair, which also suggests maturity of body with the accompanying mental, moral, and spiritual development, that they may appear young and childish and undeveloped? What parent is pleased to see his child fail to develop properly, mentally or

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physically, wholly or in part, and in that feature always remain a child? Why should Christian women who have been blessed with perfectly developed physical bodies seek to appear as children rather than willingly to accept the marks of maturity which the passing years stamp upon them, even to the gray hair of old age, praying always for grace to meet the responsibilities that come with age, and for that spiritual development which comes only with deep thinking and consecrated Christian living seldom attained to in youth? Let us not despise the signs of maturity although they be ridiculed by many who do not know that **“The hoary head is a crown of glory if it be found in the way of righteousness”** (Prov. 16:31). We may seek to avoid the appearance of age by cutting off the hair and employing other means now common, but in no measure can we cast off the responsibility to God that comes upon us with the years of maturity, however childish we may look and act. We are instructed that **“The aged women likewise, that they be in behaviour as becometh holiness. . . That they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed”** Tit. 2:3-5.

Fourth, with regard to short hair, another point that appeals to many is the **time required for its care.**

It is true that the time required for the actual necessary care of short hair is less than that required for the similar care of long hair, and we are not surprised at finding many advocates of short hair among busy women, especially mothers with the care of children. However, if there be any difference among Christian women as to

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responsibility, it is upon these mothers that the greatest responsibility rests, being as they are, examples not only for others but especially for their children for whose training they are responsible to God. We are exhorted to “Train up a child in the way he should go: and when he is old, he will not depart from it” (Prov. 22:6). The training of a child begins in its infancy and continues throughout all the stages of childhood and youth until the age of accountability is reached, and the memory of any training so continued in will be retained down to old age, and will so influence the mind and character as to determine in large measure his ultimate destiny. Therefore, it is vastly important that parents feel the responsibility and the necessity of beginning their children’s training in “the way that they should go” in the very earliest period of childhood instead of waiting until the most impressionable period of the child’s life is past and ways and habits contrary to the right way have been formed and fixed. The New Testament teaching reinforces that of the Old, and instructs as to “the way in which they should go” in its command that “Ye bring them up in the nurture and admonition of the Lord” (Eph. 6:4). The admonition of the Lord concerning the Christian woman’s hair has been made plain to us by His apostle Paul in his instructions as given to the church at Corinth (1 Cor. 11). Since God’s Word so emphasizes the dishonor associated with the woman’s shorn head, how can Christian mothers continue the practice of cutting or allowing to be cut, the hair of their daughters from infancy to woman-hood, at the same time treating their own in like manner as a time-saving measure or for any other excuse, and feel that they are “training their children up in the way they should go” or according to the “admonition of the Lord?”

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Parents cannot safely disregard the responsibility that Almighty God has placed upon them in the training of their children. Every woman who is not a mother is responsible to God for the example that she sets before the children of other women, as well as all other persons with whom she may come in contact.

As to the economy of time, how may we better employ God's time than by doing His will? For time, after all, is not ours but God's, and we shall soon be called to render unto Him an account of how we have used that portion allotted unto us. And what **spiritual loss** we may sustain through endeavoring to **save time** by disregarding God's will and commands! Can Christian women not suffer the possible discomfort that at times the long hair might give, or the inconvenience of caring for it, or give the time that such care might require, and willingly give such care to their little daughters' hair as it increases in length as they otherwise develop throughout childhood, teaching them to understand and appreciate its significance that they might possess their proper "covering" when they shall have reached maturity and may properly enter into the sacred relationship of marriage, thus fulfilling the Father's purpose in both themselves and their daughters?

Fifth, yet others consider short hair **more becoming** to themselves than is long hair.

Did our Lord consider becomingness from man's point of view when He wore the purple robe and the crown of thorns, or the appearance of His person in the sight of men when, after having suffered the terrible indignities that were thrust upon Him, He hung upon the cross in view of the multitudes that passed by? Indeed He

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did not, but sought above all else to please God that He might fulfill the Father's purpose in sending Him to reveal God's love toward us, and that He might be our Saviour. This could be accomplished only through His perfect obedience to the Father in **all** things. Said He, "Lo, I come to do thy will, O God" (Heb. 10:9). "Even Christ pleased not himself" (Rom. 15:3). Then when through His messenger He tells us that it is a shame for a woman to be shorn but that it is a glory for her to have long hair, can we not consider the will and pleasure of God rather than the fashion of the world in the matter? Will we dare longer to **advance our own reasoning against God's Word**? Are our comfort, convenience, or pleasure, or the approval of men to be considered when they conflict with the will and pleasure of Almighty God, and of our Lord who suffered so much for us? We must be willing to be obedient in small things if we would be entrusted with the great things of God and hear Him say, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord" (Matt. 25:23). Scripture enjoins us to "Trust in the Lord with all thine heart; and lean not unto thine own understanding. **In all thy ways acknowledge him**, and he shall direct thy paths" (Prov. 3:5, 6). Seeing the significance which God has given to the long hair of Christian women, we are convinced that for them to allow their hair to remain long is really one way in which they may acknowledge Him and comply with the exhortation to "Glorify God in your body, and in your spirit, which are God's (1 Cor. 6:20). "And the very God of peace sanctify you wholly; and I pray God your **whole spirit and soul** and body be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thess. 5:23).

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When we shall have been sanctified and shall “have the mind of Christ” (1 Cor. 2:16), we will say with Him, “Not as I will, but as thou wilt” (Matt. 26:39).

Conclusion

Having found in God’s Word the significance that He has given to the hair and clothing, can our reader imagine what feeling must be His as He looks down upon the inhabitants of this earth today? Can His all-seeing eye fail to notice the multiplied multitudes of professed followers of Him joining with still greater multitudes of the ungodly in their efforts to follow the fashion, even taking upon their heads the mark of shame, reproach, and rebellion against His will? Women are going about in men’s clothing and dressing their daughters from early childhood to womanhood as if they were boys, thus making themselves and their children an “abomination unto the Lord thy God” (Deut. 22:5), throwing all womanly modesty to the winds—what does He think of these things? Are they pleasing to Him? Or do we no longer regard His Word? Ah! But we will regard it when we meet it in the Judgment Day.

May we not rightly consider this cutting off of women’s hair more than a mere fashion or a passing fancy when we remember that this custom has existed for several years and has been adopted by the women of practically every civilized nation of the world. And where did the present custom have its origin as a fashion, or where was it first commonly employed by the present generation? At about the time when the women of America began cutting off their hair, the writer’s attention was called to an article written by the Russian Princess Kouraldne from which we quote:

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“Many of the Bolsheviks had their ‘wives’ with them, as the communists now call their **female comrades, with the inevitable short hair**—impudent and brazen, vulgar creatures.” Can Christian women afford to turn from God’s Word to share in this custom of the women of a God-denying, God-defying nation—a nation that today is making every effort to blot the very name of God out of the minds of all who come within its boundaries, and which is sending its emissaries into every country under the sun with its death-dealing, soul-blighting message of Godlessness?

Note this report:

Bob-Haired Girls Killed

Anti-Red Chinese Stage Ruthless War at Canton

Canton, Dec. 17, 1927.—At least fourteen bobbed-haired girls and women have been shot down by anti-red troops. Bobbed hair is considered to be the sign of a female communist in China.

A ruthless campaign against the communists is continuing. The troops shot down the girls and women in the streets without compunction.

—From the DAILY TIMES

(Oklahoma City, Oka.)

In Old Testament times God spoke often to His people through signs and symbols, and almost or quite everything connected with the temple worship of the Jews in some manner pointed to Christ, His coming, and His work of redemption; and after He came and throughout His ministry He continued as the Father had done,

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speaking to the Jews in parables and by miracles. The Jews were so accustomed to this manner of teaching that it was said of them, "The Jews require a sign" (1 Cor. 1:22). As there shall be signs of "His coming and of the end of the world" (Matt. 24), we are led to believe that God has not abandoned this manner of speaking to His people, nor does He fail to observe signs of the condition of the hearts of the people as indicated by their ways. He urged His people to be alert and watchful, to observe the signs that were being manifested about them and those that should be manifested, saying, "Now learn a parable of the fig tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: So likewise ye, when ye shall see all these things, know that it [the time of His coming] is near, even at the doors" (Matt. 24:32, 33). As the tender branch and starting leaves point to the near approach of the summer season with its warmth, and fruitage, and pleasures, so the events of which He spoke to the disciples shall point to the coming of the Lord with all that it means of unbounded love and joy and blessing to "all those who love His appearing" (2 Tim. 4:8); and often things that seem small and unimportant in themselves are to the thoughtful observer indications of mighty things to follow. Having already learned from God's Word that cutting off the hair was and is a mark of the rebellious, disobedient, and insubordinate woman as the wife of the man, or of such a people as the "wife of God," and as we view the present condition into which the women throughout the civilized world have entered willingly, and to which many men have acquiesced or lent their approval, are we not compelled to look upon it as a symbol of a world-wide revolt against the will and authority of God? Can we be surprised if this "sign" be followed sooner or

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later by a mighty expression of disapproval from Him? We hear much of the “emancipation of women, equal rights, equal suffrage,” and the “fifty- fifty” marriage arrangement. What does it all mean? Is it anything else than the condition that accompanies women’s cutting off the hair and putting on men’s clothing? Almighty God says that these are an abomination and shame; and as this condition is fast becoming world-wide, may we not correctly term it, “**a great abomination**”?

We have but to open our eyes to see the coldness and indifference and open rebellion of the masses of the people toward God and His Son Christ Jesus, and the irreverence for God’s Word. Paul tells us of the “perilous times” that shall be in the last days, and warns us even of those “having a form of godliness, but denying the power thereof” (2 Tim. 3:5). In the record of God’s dealing with His people, we find that the direct result of their obedience to Him was the bestowal of His favor upon them, while their disobedience ever called forth His rebuke, disfavor, or punishment. Will He deal differently with His own chosen people, the Church, who have not only this record but also Christ and the apostles with their teaching and examples, and the Holy Spirit to reveal to us His will and way? In view of present conditions, what may the Church and the world rightfully expect from the hand of God today? Whither are we drifting?

Let us return to the Lord, seek His forgiveness, and submit to His will, then with spiritual eyes and ears open, observe the “signs” as they appear, and await their fulfillment and God’s time for recompense. Let the women of the Church choose in **all** things to

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please their Lord rather than to follow the god of fashion. Let them refuse to adopt ways and customs that appear pleasing to **them**, until they shall first go to their Bibles and inquire of God if they be the ways of righteousness and pleasing unto **Him**. May Christian women ever seek to make their outward appearance a correct expression of their purity, reverence for God and His Word, and complete submission to His will, “fleeing youthful lusts” (2 Tim. 2:22).

Even to Christian women who have Christian husbands to encourage them in their efforts to obey God in all things, it may seem difficult at times to follow instructions as we have found them in His Word. However, if we have the desire in our hearts to obey God He will give us grace sufficient to enable us to do so. The Christian woman whose husband is disobedient may find Christian living even more difficult, yet possible through His abundant grace. To those women who find themselves so situated the apostle Peter wrote: “Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear” (1 Peter 3:1, 2). The Greek word in this Scripture rendered “conversation” means “behavior.” As actions speak louder than words, so may the testimony of the pure and faithful life of a Christian wife be more effectual in winning her husband for the Lord than may be even an oral gospel message from another, and in like manner may a believing husband win an unbelieving wife: “For what knowest thou, O wife, whether thou

A GREAT ABOMINATION

shalt save thy husband, or how knowest thou, O man, whether thou shalt save thy wife?" (1 Cor. 7:16).

Having carefully considered the teaching as found in God's Word regarding our outward appearance, could Christian women with shorn hair or wearing men's apparel go out joyfully to meet their Lord if He should come today? With the desire to please Him uppermost in our hearts and minds, let us as Christians earnestly ask of God these searching questions: **How do I look?** Am I pleasing in Thy sight, or am I making myself as one who is an "**abomination unto Thee?**"

My dear readers, let us hasten to put on our "wedding garments," and be ready to receive our Lord joyfully when He comes.

"Trim your lamps and be ready,
For the Bridegroom's nigh!"

