Doctrinal Research

POLICY ON MAKE-UP

Please note: *In order to insure consistency in God's Church, please read the following letters by Mr. Herbert W. Armstrong and Mr. C. Wayne Cole to your congregations.*

It has been brought to my attention that the question of women using make-up has been rising once again in the Church.

The doctrinal research team I appointed has carefully and thoroughly researched the question and determined definitely that the scriptures we used which appeared to condemn any use of cosmetics whatsoever on the face are, in fact, misleading.

For example, Isaiah 3:16 actually says "wanton glances" in Hebrew, not "eye painting." Make-up is actually not mentioned at all in Isaiah 3. *Clarke's Commentary,* which we used, got "eye paint" from a misunderstanding based on a misprint. The original word was mistakenly printed *shaqar.* So Clarke's explanation is influenced by a typographical error in the Hebrew Text commonly used at the time.

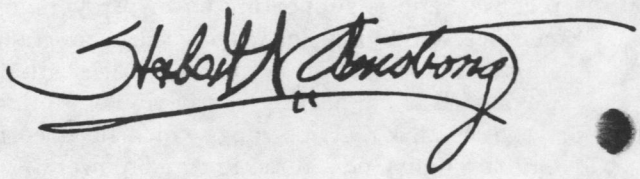
There is a similar misleading inference drawn from Jeremiah 4:30, II Kings 9:30, and Ezekiel 23:40.

Frankly, when I first heard of this becoming a new "issue" I was quite alarmed, because I have noted a tendency in the Church for some to want to keep turning more and more "liberal" — and I feared that if we found scriptural reason for any relaxing, we would soon see some, then perhaps more and more, going to the extreme of using make-up in VANITY and to an extreme, and perhaps in very bad taste. There is the old saying that if you give human nature an inch it will take a mile. And Satan is pumping that nature into us constantly.

No woman in God's Church should ever APPEAR "painted." As we relax moderately on this question, women must be cautioned against overuse, bad taste, and that the scriptures admonish women to retain MODESTY.

I think you all know that I have never advocated going to extremes, but a sound and right "middle-of-the-road" policy. I do *not* want to see God's women dressing and grooming so VERY plainly and "UNworldly" that they appear to be wearing a "religious uniform." That is, to set themselves so far off from "the world" as a whole that they actually APPEAR "religious" — and, also, a little *ridiculous.* And frankly, some of our women DO — they go too far to the extreme in plainness. I have always said a woman should do her hair in a manner that is most becoming, in reasonable and proper modesty, for HER. Our women must avoid the overdone Hollywood glamour-girl grooming on the one hand, and the plain UN-beautiful eyesore "religious uniform" appearance on the other. Both men and women should dress in a manner that does not attract special attention because of grooming or appearance too far from the average. And we *should* take a little pride in our appearance — not from VANITY, but to be pleasing to others.

If, on a slight relaxing of our policy on make-up, some woman appears too far toward overdoing it, the minister should speak to her privately about it — kindly — but still admonishing her.



* * * * *

In a telephone call following the Feast to Dr. Dorothy (regarding other matters), Mr. Herbert W. Armstrong brought up the subject of make-up realizing that clarification of our teaching has been needed. This brief conversation was followed by a later meeting in which Mr. Armstrong, Dr. Charles Dorothy, Mr. Frank Brown, Dr. Robert Kuhn, and myself [Wayne Cole] discussed the issues and needs in this area.

We presented the situation to Mr. Armstrong, explaining that you fellows are being asked repeated questions about make-up — doctrinal and administrative — whether it can be used at all, if some types then which ones, what do we say or do in cases where people appear in Church wearing make-up, what is the difference in principle between a woman wearing make-up and men wearing toupees, plus other questions. We explained to Mr. Armstrong that if we continue to teach absolute prohibition against make-up, we need to redefine and explain the decision from the Bible.

Mr. Armstrong proceeded to jump way ahead of

us and immediately referred to Ezekiel 16. He explained how that he has, for example, never personally preferred to see women wear earrings, but that he certainly couldn't teach against it since it was so clearly in the analogy of the way God adorned Israel. Furthermore, he added that the same principle might well apply to make-up. He then reconfirmed what we have always taught: "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Spirit (Rom. 14:17).

We then presented the following information to Mr. Armstrong: Isaiah 3:16 actually says "wanton glances" in Hebrew, not "eye painting." Make-up is not specifically mentioned in Isaiah 3. Then where did Clarke's Commentary [and others] get "eye paint"? From a misunderstanding based on a misprint! The original word *saqar* was mistakenly printed *shaqar*. So Clarke's explanation is influenced by a *printing error* in the Hebrew text commonly used at the time. Moreover, the Aramaic Targum was misread by Clarke and many early commentaries. Again, all modern commentaries reject this misunderstanding based on a misprint.

A summary of Jeremiah 4:30, II Kings 9:30 and Ezekiel 23:40 could be taken as condemnative of make-up. But, each one also includes elements of dress which could not be condemned if used properly. Notice the things mentioned in Ezekiel 23:40. The woman bathes. She decorates herself with jewelry and is waiting for her lover. Are these things wrong in themselves? No, not in the proper place and context — such as a wife waiting for her husband. Thus the items of personal grooming and adornment listed are perfectly all right to use. Yet the women who use them are condemned. Why? Because every use is wrong? No, because they have been used to the point of vanity — even seduction. It is the *wrong use* which God condemns. On the other hand, a proper use *is* permissible as other scriptures show.

Then Job 42:13-14. We discovered that Job, *after* he repented, named one of his daughters Keren-happuch. This means "horn of eyepaint" or "horn of cosmetics," which must have been considered a beautifying agent. The Jerusalem Bible says: "His first daughter he called Turtle Dove, the second Cassia and the third *Mascara*." [The Spanish edition says "Cosmetic."]

Mr. Armstrong then explained to us the importance of his travels and contacts with the highest levels of government and royal families. He expounded the principles of proper dress and grooming for each occasion — and the example that should be set. Mr. Armstrong has taught us ministers by both word and example over many years the guidelines for being properly dressed: principles about shoe care, proper socks, neckties, suit styles and colors, hair lengths and sideburns, etc. — always emphasizing that we try to blend in with the majority rather than appear odd. He expressed his concern that our women in the Church not look different just for difference's sake. We all know that some of our people either through lack of training, lack of concern, or whatever the reasons, have set poor examples in clothes selection, clothes care, hair care and general appearance. On the other hand, we also know we have required our women to look different and be noticeable due to our teaching against all forms of make-up and, until recently, overly conservative dress length.

Mr. Armstrong explained that dress styles, hair styles, selection of adornments such as neckties, pocket handkerchiefs, etc. for men and scarves, jewelry, etc. for women and the use of wigs, hair pieces, etc. were not wrong in themselves. It is the wrong use of the thing which is to be condemned, not the mere use of it.

The things mentioned above are physical. The wrong use when done outlandishly, garishly, immoderately and in poor taste then gets into the spiritual realm of *unchristian conduct*. When done in the vanity of self-importance, arrogant or haughty appearance, etc., it becomes outright sin against God.

We can abuse any liberty! For years we have taught it is the wrong use of a thing that is wrong in matters such as playing cards, drinking alcoholic beverages, movie-going, etc. We know these "liberties" can be abused and then the action, or more specifically, the attitude behind the action becomes sin.

The Apostle Peter clearly stated in I Peter 3:3 — "... whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, *or of putting on of apparel.*"

Yet referring again to Ezekiel 16 we know that God selected the finest linen, silk, embroidered work, expensive furs as well as gold and silver for adorning Israel — *His own wife!*

In view of the fact that Scripture does not condemn make-up *per se,* Mr. Armstrong said that we should not go out of the way to look strikingly different from the people in society around us. We

should not be the first to accept new trends, nor the last.

So it is up to Christians to strive for moderation in all things, including the area of make-up. A Christian woman must guard against overuse of make-up which becomes repulsive.

This is the clarification needed, fellows — this should end the "problem." Make-up is no longer an "issue." We as ministers must teach the truth of God revealed in God's Word. We must teach against immodest and improper use of make-up, outlandish clothes and garish appearance, absurd hair styles, etc. We need to be able to spot a problem of obvious, blatant vanity that needs to be overcome, and carefully, considerately and *privately* point out such a problem for the *benefit* of our members — just as we would for any other obvious manifestation of vanity. Obviously, this does not mean that *any* use of cosmetic aids which does not suit *your personal* preferences should be condemned as "vanity." God's ministry is not a collective judge and jury to sit in judgment over member's personal grooming and tastes.

Look, fellows, we need to anticipate the problem of members tending to judge and condemn each other for *the use or non-use* of make-up and other cosmetic aids. Some of those who choose not to wear make-up may tend to feel more "spiritual" or superior to those who do. On the other hand, those who wear make-up may tend to look down on those who choose not to wear it. We should condition our congregations in advance using the principle found in Romans 14:3 — "Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him." Christians are not to sit in judgment of each other's personal practices and preferences.

Nobody *has* to wear make-up! "Commanding the wearing of make-up" is not the new church policy. Make-up is now a *personal* matter — though genuine spiritual attitude problems can or may arise as a result of the use or non-use of make-up.

We must continue to avoid "yard-stick religion" in evaluating members' use of make-up. A good principle to bear in mind is that we can't really quantify what is acceptable in the use of make-up — it's the *quality* of appearance that's important — not thickness, depth, intensity or brand of make-up. (The same principles that apply to make-up apply also to toupees, other cosmetic aids, clothing styles, etc.)

Since the Bible does not condemn eye paint or make-up, but rather the vanity and lust of wrong uses, we as a ministry and Church can: 1) preach moderation, decorum and balance as we always have: 2) spend more time and effort encouraging the members to concentrate on the *really big commission* we are all carrying out under Mr. Armstrong's guidance and leadership. After all, the use of, or non-use of, a little, modest make-up in this critical day and age of impending economic crisis, spreading drought and famines, international tensions and intrigue, can hardly be called a *"big deal."*

God's people are set apart (sanctified) by God's Holy Spirit, godly character and love — and *not* primarily by their outward appearance. As Mr. Armstrong has stated, we shouldn't wear a "religious uniform" of drab, plainness — nor should we plunge into the opposite ditch of artificial, Hollywood tinsel and "glamour." *Balance* is the watchword.

A word of caution: let all of us in God's Church, members and ministers alike, use wisdom and discretion in explaining and administering this subject.

The booklet on make-up has been withdrawn.

— *C. Wayne Cole*

P.S. A More technical study on make-up follows; it was prepared by a group of us in Pasadena with special thanks to Lester Grabbe.

BACKGROUND STUDY OF SCRIPTURES ON MAKE-UP

The Bible gives many examples of personal dress and decoration. But there are very few direct instructions. There is no specific statement, "Thou shalt not wear make-up." This means we have to go to the *examples* in the Bible. For those of us submitting to God's Spirit, the examples can be as significant as commands.

Of the scriptures which mention personal adornment only a few specifically include make-up as such. Let's analyze these in their contexts, also checking the original Hebrew text in case there may be a mistranslation or misleading rendering in the English version.

Isaiah 3:16

"And the Lord said, "Because the daughters of Zion are haughty and go about with outstretched necks and *wanton eyes,* walking with tripping step and jangling anklets . . ." (all quotations directly from the Hebrew). This passage is obviously referring to the seductive carriage of the women of Israel. The context shows God will remove all the finery of these women of luxury (vv. 18-24).

The word "wanton" is from the Hebrew word *saqar.* This word is defined as "ogle" (Brown-Driver-Briggs), "glance coquettishly" (Gesenius-Buhl), "boldly winking the eyes" (Zorell). These authoritative modern lexicons agree the word *saqar* refers to a flirtatious winking of the eyes. They all agree to the seductive nature of what the women of Israel were doing.

But none of them makes any mention of painting of the eyes. Why? Notice the reason:

The first complete printed Hebrew Bible was the Bomberg Bible of 1525. In Isaiah 3:16 there was a printing error. Instead of printing *saqar* — which scholars now agree is the correct reading — the printers put *shaqar. Shaqar* is an entirely different word with the meaning "deceive."

The King James Version was translated from this erroneous text. That is why the translations put the misleading reading, "deceiving with their eyes" in the margin.

Even after a more correct Hebrew text appeared — with the proper reading *saqar* — many Bible commentaries continued to perpetuate the wrong reading. Further, the edition of the Targum (Aramaic translation) in the widely-used Walton Polyglot of 1657 also had an error. The Aramaic text of the Targum has the word *sarbeq* here in Isaiah 3:16. The most up-to-date lexicons such as Levy and Jastrow give the meaning "to blink, cast eyes about." This meaning is identical to the understanding of Isaiah 3:16 by modern Hebrew scholars.

But Walton's Polyglot gave a wrong translation of the Targum. It gave the Latin translation *stibio linitis oculis* which means "with eyes smeared with paint" in English. Unfortunately, as just shown, this is a wrong translation.

Yet this erroneous translation is quoted and accepted by Adam Clarke in his commentary. Thus Clarke *misleads us with two errors* in his discussion of Isaiah 3:16.

All modern commentators reject this explanation. As J. A. Thompson writes in the standard scholarly *Interpreter's Dictionary of the Bible,* "Prov. 6:25; Isa. 3:16 refer to wanton glances, not to eye painting" (article "Eye Paint"). We can in no way use this passage to condemn make-up. Make-up is simply not mentioned, once we eliminate the errors found in Clarke's and other commentaries.

Ezekiel 23:40

"And also you sent for men to come from abroad; a messenger was sent to them and indeed they came. For them you bathed yourself, made up your eyes and adorned yourself with jewelry. You sat upon a stately couch with a prepared table before it . . . ." This is in the context of the adulteries of Israel and Judah as the spiritual brides of God. Their schemes for attracting lovers are being described.

Notice the things mentioned. The woman bathes. She decorates herself with jewelry. She sits on a couch before a spread table, waiting for her lover. Are these things wrong in themselves? No, not in the proper place and context — such as marriage. Any husband would be very pleased to come home and find his wife waiting like this! So we could condemn none of these things outright.

The question then arises as to whether the eye make-up is of itself wrong. Or is it wrong only within the wrong context, such as that of adultery or fornication?

It was once thought that putting pigment on the eyes originated in harlotry. But recently archaeologists and historical scholars have found something different. Actually, it is now known that the eye lids were originally smeared with various substances to protect them from the sun and disease. Not just women but also men and children used it. Only later did it take on cosmetic significance.

Notice what one authority on the history of ancient cosmetics says:

"In the West, cosmetics could hardly be regarded among the necessities of life, but in the ancient Near East they were in universal demand for protection against the blistering heat of summer; their use was an essential part of general hygiene . . . eyepaints were used to avert the eye diseases that are still the scourge of the Near East. . . . We can follow the progressive change of eye paint from a real defence against flies and infection into one of many beauty preparations" (*History of Technology,* vol. I, pp. 286-292-3).

Harlots did indeed use make-up. But they evidently made use only of something commonly used by all women of the time. Of course, harlots also wrongly used perfume, clothing and jewelry.

Jeremiah 4:30

"And you, O desolate one, why is it that you dress in scarlet and adorn yourself with golden jewelry and enlarge your eyes with make-up. In vain you make yourself beautiful, your lovers reject you and seek your life." Is scarlet wrong? In Proverbs 31:21 the "virtuous wife" clothes her whole household in scarlet. Is golden jewelry wrong? Most of us wear some gold even if only a wedding ring. Again, make-up is mentioned in a

context of the wrong use of certain things. But is it the thing which is wrong — or only the wrong use?

II Kings 9:30

"And Jehu came toward Jezreel. Jezebel heard and painted her eyes, adorned her head, and looked from the window." Exactly why Jezebel did this is not clear. Some have suggested that she — being a queen — wanted to die in all her regalia. Perhaps she hoped to seduce Jehu. In any case, the question is again whether her use of make-up is any more wrong — of and by itself — than her adorning her head.

If we sum up our examination so far, we find that Isaiah 3:16 does not mention make-up. The other three scriptures could be taken as condemnative of make-up. But each one also includes elements of dress which could not be condemned if used properly. So we have to say we still need a scripture which gives more direct light on the subject. There is one which may be of help.

Job 42:14

"And Job called the name of the first daughter Dove, and the name of the second Cinnamon and the name of the third Horn of Eye Make-up." Job actually gave the name of a cosmetic to one of his daughters. The word "Eye make-up" is from the Hebrew *pukh* — the very same word used of Jezebel in II Kings 9:30. It would be equivalent to one of us naming his daughter Mascara! Notice this is at the end of the book of Job — *after* Job had repented and been accepted by God. This was one of the children God gave to Job because of his faithfulness.

If God condemned make-up outright, is it likely that righteous Job would have given such a name to his daughter?

This does not mean to imply that "anything goes." Make-up has definitely been *grossly abused!* But is it only a matter of taste and custom rather than one of sin? Many passages — especially I Peter 3:1-6 — show that excessive adornment or the wrong emphasis on such is wrong because it becomes vanity. *Any* personal grooming which involves vanity is wrong. But it is the *vanity* which is wrong and not necessarily the grooming. A man can be guilty of vanity by simply combing his hair — because of wrong self-admiration. That doesn't condemn neat hair.

Many of the dress customs of the Old Testament would be considered rather strange today. For example, we hardly find it fashionable to wear nose-jewels (which were held on by a small hole in the nose). Yet when God describes his bride in Ezekiel 16:12, he says he decorated her with a nose jewel and earrings. Earrings at that time required pierced ears as archaeological findings confirm.

As times changed, the customs changed. The customs of Jesus' time were different from those in ancient Israel. God's Spirit always emphasized modesty and humility. But it never forbade the proper moderate use of bodily dress and decoration. It was simply a matter of the custom of the time. This is the approach God wants his Church to take today. □

APPRECIATION TO THE FIELD MINISTRY

I am sure I speak for the entire Headquarters ministry when I express deep gratitude for the support of the field ministry.

During the Feast of Tabernacles, I rejoiced to see much proof that you field ministers are solidly behind God's ministers here at HQ — especially behind Messrs. Armstrong.

Weathering the Storm

During the past year God's ministry has experienced what I feel is one of the greatest traumas which the Church of God has ever undergone since its foundation by Jesus Christ nearly two thousand years ago. As we all now know, Satan pulled out all stops to overthrow the faith of God's ministers — trying to undermine the faith and obedience of as many as possible. But why? For the express purpose of causing as many spiritual *miscarriages* as possible, and perhaps even more importantly, with a view to *destroying the Work of God* — or at least seriously crippling the Work.

Fortunately, enough of God's ministers stood firm and thwarted Satan. Satan knows, however, that he has but a very short time before God brings all of his evil machinations to a complete halt. The Adversary will soon be bound and rendered unable to mislead the nations (laymen or ministers) for one thousand long years!

But let us never forget that Satan is not *yet* bound. He will still try his best to upset, discourage, deceive, embitter or in some way *subvert* as many of God's ministers as get careless and tune into his "Satanic Station of Error". We must all, therefore, keep our guard up constantly. We must remain forever *vigilant* — keeping in instant contact with our Creator by continual *prayer* and through meaningful *Bible study*. Also, it behooves all of us (especially those who pastor churches) to really *feed the Church* real spiritual meat by preaching and teaching the plain, powerful, moving Word of God (I Pet. 5:2, II Tim. 4:2). This is